

Back To Basics

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AND HE ADDED NO MORE

Johnie Edwards

As Moses made a farewell charge to Israel, he made this statement: “and he added no more” (Dt. 5:22). When God through Moses gave the Jews the law on Sinai, that was all of that law. It included the ten commandments and expansions of that law. God forbids that men add anything to His laws. “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you” (Dt. 4:2). Take everything God has said on any subject and we do not have the right to add more.

1) NOTHING TO BE ADDED TO THE GOSPEL. When the gospel was written, no more was to be added to it. The apostles were guided “into all truth” (Jn. 16:13). Paul wrote the Galatians, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8). The Mormons list “another Testament” or the Book of Mormon! Maybe they ought to read Galatians 1:8. Jude penned, “...that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3). When the faith was once delivered, it was once for all delivered; no more added. What do you think this does to those who teach there are later revelations?

2) NOTHING TO BE ADDED TO THE NAME CHRISTIAN. God called His people Christians (Is. 62:2). “And the disciples were called Christians, first in Antioch...” (Acts 11:26). After hearing Paul preach, Agrippa said, “Almost thou persuadest me to be a Christian” (Acts 26:28). Peter penned, “Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pet. 4:16). When God named His people Christians, men have no right to add anything to this name. We must not be called Baptist-Christians, Methodist-Christians, and the like. Why not just be a Christian?

3) NOTHING TO BE ADDED TO VOCAL MUSIC. There are two kinds of music: vocal and mechanical instrumental. The New Testament teaches us, “sing and make melody in your heart to the Lord” (Eph. 5:19). Using a mechanical instrument in worship is an addition to the kind of music God has commanded.

4) NOTHING TO BE ADDED TO THE PLAN OF SALVATION. The plan for saving man involves hearing the gospel, faith in Christ, repentance, confessing faith in Christ, and being baptized (Rom. 10:17; Acts 17:30; Mt. 10:32; Mk. 16:16). Faithfulness is required (Rev. 2:10). Nothing is to be added!

THE IMPORTANCE OF BAPTISM

Johnie Paul Edwards

The Bible teaches that baptism is essential to salvation. By baptism I mean immersion in water. When I speak of baptism being essential to salvation, I simply mean that it is a necessary condition of forgiveness of sin. Without prejudice or resistance, let us study God's word.

1) Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16). Baptism has a definite place in the gospel system as a condition of salvation along with faith. Otherwise, there is no explanation for this passage. There are scores of passages that teach justification by faith. I accept each and every one of these passages. Yet, the Protestant of today believes that man is justified by faith without obedience in baptism. James taught that "by works a man is justified, and not by faith only" (Jas. 2:24). The real issue ought to be what degree of faith justifies a man? Faith is not effective until it is put to work in obedience. The Lord's teaching is clear.

2) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). There is an insepa-

rable connection between baptism and remission of sins in this passage. The word "for" makes the remission of sins depend on baptism in the very same sense that it is made to depend on repentance. Unbiased minds should observe, at a glance, that baptism bears the same relationship to remission of sins as does repentance. Is repentance essential to salvation? So is baptism!

3) The One Baptism – Ephesians 4. One frequently hears the expression "modes of baptism." There is no such thing. Might as well talk about shades of white! White has no shades and baptism has no modes. Baptism, being a noun, stands for one thing; and baptize, being a verb of action, cannot denote several actions. Grammatically, it is impossible for the noun "baptism" and the verb "baptize" to denote several things and actions. But Paul settles the argument Scripturally when he says, "One Lord, one faith, one baptism" (Eph. 4:5). That cannot mean two in kind (Holy Spirit and water), nor can it mean three in form (sprinkling, pouring, and immersion). As to the form, there is but one – if sprinkling is baptism, pouring is not; if pouring is baptism, sprinkling is not; and if either is baptism, immersion is not; and if immersion is baptism, sprinkling and pouring is not.

Back To Basics

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FAITH OF THE LUTHERAN CHURCH

John Isaac Edwards

The Lutheran Church – Missouri Synod is composed of roughly 6,100 congregations and over two million people. Their faith is summarized in five parts. As you read this, keep in mind “alone” means merely: and nothing more; entirely: without any others being included or involved; being the only one; single and isolated from others; exclusive of anyone or anything else.

1) **GRACE ALONE.** The Lutheran Church believes, “Salvation is wholly the work of God alone. Human beings are unable to perform any good work in order to please God and be accepted by Him.” If “salvation is wholly the work of God alone,” this rules out any activity on man’s part. So if we are lost, it is not our fault but God’s! If “human beings are unable to perform any good work in order to please God and be accepted by Him,” how could it be said of Enoch, a human being, “that he pleased God” (Heb. 11:5)? Why did Peter tell Cornelius, “But in every nation he that feareth him, and woketh righteousness, is accepted with him” (Acts 10:35)? Salvation is by grace (Eph. 2:8), but not by grace alone.

2) **FAITH ALONE.** The second part of the Lutheran faith is “faith alone.” Grace, in and of itself, will not do you any good; no more than faith by itself. It takes both! It’s like Paul said, “For by grace are ye saved through faith...” (Eph. 2:8). You can’t have faith alone and grace alone, no more than you could have my wife alone and myself alone and at the same time have us both! Salvation is by faith (Rom. 5:1), but not by faith alone (Jas. 2:24).

3) **SCRIPTURE ALONE.** How could you have grace alone and then have faith or Scripture? Or

how could you have faith alone and then have grace or Scripture? Scripture alone rules out grace and faith. This is just too many “alones” for the Lutheran Church.

4) **CHRIST ALONE.** According to the Lutheran Church, “Salvation is accomplished by the work of Christ alone.” Wait a minute – I thought “salvation was wholly the work of God alone”! How can it be wholly the work of God alone and at the same time be accomplished by the work of Christ alone?

5) **FOR GOD’S GLORY ALONE.** How can this big mess of “alones” be to God’s glory?

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THINGS THE BIBLE CALLS SWEET

Melba Edwards

Our society is filled with rudeness. A much needed quality today is sweetness. The Bible meaning of *sweet* is pleasant, sure, or good. Notice some things the Bible calls sweet.

1) **PLEASANT WORDS ARE SWEET.** Proverbs 16:24 reads, “Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.” The Psalmist penned, “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Ps. 119:103). Psalm 141:6 reveals, “...they shall hear my words; for they are sweet.” Can it be said that our words are sweet? Are our words sweet to our husbands, children, friends, and even those in the church and out in the world? Can they say, “...let me hear thy voice; for sweet is thy voice” (SoS 2:14)? Or are we rude in speech?

2) **SLEEP CAN BE SWEET.** “When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet” (Prov. 3:24). In verse 21, Solomon tells us to keep sound wisdom and discretion. Then, we shall walk safely and not stumble (v. 23) and, when we lie down, our sleep shall be sweet. Nor do we need to be afraid, for the Lord shall be our confidence (vv. 25-26). Our children need to be reminded of this text when they are afraid. Also, “The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep” (Eccl. 5:12). Are we caught up with abundance? Have we been keeping sound wisdom and discretion?

3) **THE WORD OF GOD IS SWEET.** A beautiful Scripture is Psalm 19:7-10:

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold yea, than much fine gold: sweeter also than honey and the honeycomb.”

Do we desire God and His law? Psalm 104:34 tells us, “My meditation of him shall be sweet: I will be glad in the Lord.”

May each of us have a sweeter disposition about us so we can have a joyful and peaceful home, and help make the world a better place in which to live.

WORKBOOKS FOR WOMEN

Melba Edwards has authored 2 excellent workbooks for ladies Bible classes. [*Women Professing Godliness*](#) is an 8-lesson series based on 1 Timothy 2:10. [*Older Women Admonish the Young Women*](#) is a 13-lesson study derived from Titus 2:3-5. Women of every age will be enriched spiritually from both of these studies. The workbooks are only \$4.25 each and are available through Edwards Publishers.

OUR WORSHIP UNTO THE LORD

David Eldridge

Our worship is of great importance. It is rooted in respect and is paid to Him who is greater than us. Consider our worship unto the Lord.

1) **GOD DEMANDS AND DESERVES OUR WORSHIP.** In Matthew 4:10, Jesus quotes, “You shall worship the Lord your God, and Him only you shall serve.” The apostle states, “...let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name” (Heb. 13:15). We are commanded to worship God and pay the debt that we owe. David says, “Give unto the Lord the glory *due* to His name; *Worship* the Lord in the beauty of holiness” (Ps. 29:2). God is due our worship for His love and truth (Ps. 138:2) and for the fact that He created us (Rev. 4:10-11).

2) **WHEN WORSHIP IS VAIN.** Our worship unto God can be in vain – empty and useless. Consider when our worship is vain: *Worship is vain when it is according to the teachings of man and not according to God’s word.* In Matthew 15:9, Jesus says of some, “And in vain they worship Me, Teaching as doctrines the commandments of men.” If we cannot find our worship practices in the New Testament, they are nothing but empty, useless acts. *Worship is vain when it is directed to the wrong object.* Our worship is useless if it is offered to men (i.e. Pope), objects (i.e. statue of Mary, crosses, idols) or angels (Acts 10:25; 17:23-25; Rev. 22:8-9). Our worship must be offered only to the One to whom it is due – God in Heaven. *Our worship is vain if we have unresolved problems with others.* Notice Jesus’ teaching in Matthew 5:23-24: “Therefore if you bring your gift to the altar, and there remember that your brother

has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.” Also, refusing to forgive one who has trespassed against you will result in God not answering your prayers for forgiveness (Mt. 6:14-15). If you have unresolved problems with your brethren, the prayers you offer, songs you sing, times you partake of the Lord’s supper, and money you give unto the Lord are all in vain!

3) **WHEN WORSHIP IS ACCEPTABLE.** Our worship is acceptable unto God when it is offered according to the will of God. Consider when worship is acceptable: *Worship is acceptable when it is offered in humility.* In Jesus’ parable of the Pharisee and the tax collector, He teaches that worship must be offered in humility (Lk. 18:10-14). *Worship is acceptable when it is in truth.* “God is Spirit, and those who worship Him must worship in spirit and truth” (Jn. 4:24). Having learned that worship is vain when not offered according to God’s word, we must be fully persuaded to offer it according to New Testament teachings. *Worship is acceptable when it is with spirit.* John 4:24 also teaches that worship must be in spirit. That is, it must be offered with the proper mental disposition. We must worship God with sincerity, awe, and zeal. *Worship is acceptable when it is done with reverence.* In Psalm 95:6 we read, “Oh come, let us worship and bow down; Let us kneel before the Lord our Maker.”

May God help us to worship Him acceptably, giving Him all His due!

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THE ONE TRUTH

Marc W. Gibson

The apostle Paul listed this collection of seven “one’s” immediately after admonishing the Ephesian brethren to “have a walk worthy of the calling with which you were called, with all lowliness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace” (Eph. 4:1-3). If we are to keep the “unity of the Spirit,” we must be unified upon the revelation of divine truth that was delivered by the Spirit (Eph. 3:1-5). The “bond of peace” is made possible by that unity that makes all men one in Christ Jesus (Eph. 2:14-22).

The word “endeavoring” (v. 3) means hard work and making every effort possible. It is the same word used by Paul when he wrote to Timothy, “*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth*” (2 Tim. 2:15). This unity and peace does not happen overnight or by accident. It exists when brethren *endeavor* toward a common stand upon the truth of God. This is why Paul pleaded with the Christians in the church at Corinth that they might “speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). Upon what things should we *speak the same thing and be perfectly joined together in the same mind and in the same judgment*? Consider the “one’s” listed by Paul in our text:

1) **ONE BODY.** The “one body” is the church of Christ. “And He [Father] put all things under His [Lord Jesus Christ] feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in

all” (Eph. 1:22-23; Col. 1:18). Jesus established only one church (Mt. 16:18), with only one head and one pattern of organization, work, and membership. The multiple bodies of differing denominations today are not of God, but of men. They divide men and lead them from the authority of God. The unity of the Spirit is kept when men seek God’s will and restore His ways in their teaching and practice. This would put all churches out of business except the Lord’s church that you can read about in the Bible.

2) **ONE SPIRIT.** The Bible speaks of the “Spirit of God” through whom God revealed His will (1 Cor. 2:10-11). There are not many spirits revealing contradictory revelations of God. All truth was revealed by the Spirit of truth (Jn. 16:13). Concerning the spiritual gifts of the first century, Paul wrote, “Now there are diversities of gifts, but the same Spirit...But one and the same Spirit works all these things, distributing to each one individually as He wills” (1 Cor. 12:4, 11, 13). How foolish it is today for some to claim guidance by the Holy Spirit for their religion, and then, on the next corner, is an entirely different religious group claiming guidance by the same Spirit, and neither one following what the Spirit revealed in the Bible. The unity of the Spirit comes when we stand together on the truth revealed by the one Spirit of God in the New Testament.

3) **ONE HOPE.** The one hope of the Christian is connected with his “calling.” We are called to be saved by the gospel, “because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel,

for the obtaining of the glory of our Lord Jesus Christ” (2 Th. 2:13-14). The Bible does not reveal any special “callings” for certain individuals, like preachers. All are called by the same gospel message. When we respond in obedience to this calling, we then have the “hope of eternal life which God, who cannot lie, promised before the world began” (Ti. 1:2). God has “begotten us again to a living hope through the resurrection of Jesus Christ from the dead” (1 Pet. 1:3). The truth and promises of Scripture provide the reason that our “faith and hope are in God” (v. 21). Our true hope is eternal. How sad that so many have their hopes set on earthly things that will pass away.

4) **ONE LORD.** On Pentecost, the apostle Peter declared that “God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36). One who is “Lord” has all authority as our Master (Mt. 28:18). Men were commanded to “believe on the Lord Jesus Christ, and you will be saved” (Acts 16:31). There are many *masters* today that compete for our submission: money, fame, earthly wisdom, and false religion. We must constantly remember that there is “one Lord Jesus Christ, through whom are all things, and through whom we live” (1 Cor. 8:6). We have but one true Master, Jesus Christ; we cannot try to serve more (Mt. 6:24).

5) **ONE FAITH.** The one “faith” is the one body of revealed truth for man today, the doctrine of Christ contained on the pages of the New Testament. Paul spoke of “obedience to the faith,” that is, the response of man to the teachings of the truth of God (Rom. 1:5; 16:26; Acts 6:7). While there are many “doctrines and commandments of men” (Mt. 15:9; Col. 2:22), there is only one faith delivered to man to believe and obey. We are to “contend earnestly for the faith which was once for all delivered to the saints” (Jude 3). The creeds and religious

disciplines of men destroy the unity of the Spirit by leading men away from the “one faith” of Jesus Christ. We would do well to “stand fast in one spirit, with one mind striving together for the faith of the gospel” (Phil. 1:27). The faith of the gospel will produce the kind of faith in us that will please God (Heb. 11:6).

6) **ONE BAPTISM.** In the Old Testament, there were various washings required. When John was preaching in the wilderness, he preached “a baptism of repentance for the remission of sins” (Lk. 3:3). Jesus promised the apostles a baptism of the Holy Spirit (Acts 1:5). Jesus commanded the apostles to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Mt. 28:19). With so many baptisms, which is the *one baptism*? It would be the baptism preached and practiced “for the remission of sins” (Acts 2:38). It was the one commanded by Jesus and necessary for the salvation of all men (Mk. 16:16). It is immersion in water of the penitent believer for the remission of sins (Acts 8:36-38; 22:16). It is the baptism that some submitted to when they learned that their previous “baptism” was invalid (Acts 19:1-7). This baptism puts one into Christ and His body, the church (Gal. 3:26-27; 1 Cor. 12:13). Denominational baptism may put one into a human denomination, but it will not save a man from sin.

7) **ONE GOD AND FATHER.** Indeed, there is “only one God, the Father, of whom are all things, and we for Him” (1 Cor. 8:6). Some false religions involve the worship of many gods (polytheism) or that everything is God (pantheism). The true God is above all things and is one. There are no other gods. There is no other truth. We can only be one in Him and His truth.

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THAT FORM OF DOCTRINE

James Hahn

In Romans 6:17, Paul expressed thanks for the fact that these brethren were no longer servants of sin, having been made free from sin. How had this wonderful transformation taken place? Paul said that it had come about by their obeying “from the heart *that form of doctrine* which was delivered you.”

The word “form” is from the Greek word *tupos*. In defining this word, Vine says, “the representation or pattern of anything...that form (or mold) of teaching whereunto ye were delivered, (RV). The metaphor is that of a cast or frame into which molten material is poured so as to take its shape” (*Expository Dictionary of New Testament Words*).

By obeying from the heart the doctrine delivered to them, they had been molded by that doctrine. Just as the molten material poured into a form or mold is now conformed to the shape of that mold, our lives must be conformed to this doctrine. Since Paul preached the same message in all the churches (1 Cor. 7:17), we know the “doctrine” which was delivered to these brethren was the gospel of Christ (Rom. 1:16; 1 Cor. 15:1-4).

Later, in this same epistle, Paul admonishes these brethren to “be not conformed to this world” (Rom. 12:2). Far too many allow the world to be the “mold” or “form” for their lives. Their speech, conduct, dress, and values are all patterned after the world. When we obey “that form of doctrine” Paul speaks of, we will not be conformed to the world, but we will instead be “conformed to the image of his Son” (Rom. 8:29).

What had these brethren done to make it possible for Paul to say they had obeyed the form of teaching delivered them? To answer this question, all we have to do is look at the preceding verses in Romans 6. Paul said, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:3-6). Elsewhere, in this letter, Paul refers to their “obedience to the faith” (Rom. 1:5) and “the obedience of faith” (Rom. 16:26).

When these individuals acted upon their faith in Jesus as the Christ, the Son of the living God, by being baptized into Christ for the remission of their sins (Rom. 6:3; Acts 2:38), they were “then made free from sin” (Rom. 6:18). Having been made free from sin, their lives were to be continually molded by the teaching they had received. This means being “servants of righteousness” (Rom. 6:18) and walking in “newness of life” (Rom. 6:4).

Have you obeyed “that form of doctrine” the Romans obeyed? Have you been baptized into Christ? If not, you are not in Christ and you are not that “new creature” reconciled unto God (2 Cor. 5:17-18). What will be the “mold” or pattern for your life? “...be not conformed to this world: but be ye transformed” (Rom. 12:2).

CASTING THE FIRST STONE

Craig V. Thomas

Jesus said, “He that is without sin among you, let him first cast a stone at her” (Jn. 8:7). A recent guest editorial in the Sanilac County News used this passage attempting to justify homosexuality which the Bible condemns (Lev. 20:13; 1 Cor. 6:9-10). Many use Jesus’ statement in a similar vein, saying no one can charge another with sin. Is that what Jesus meant in John 8:7?

1) **SELF CONDEMNATION.** Those using John 8:7 to condemn others for pointing out sin are guilty of the very thing they condemn. They use the language to “cast” stones at those who “cast” stones. If they applied Jesus’ words consistently with their interpretation, they should not condemn anyone for anything. They should campaign for the closing of our courts and prisons, for they could never condemn any wrongdoing. Absurd!

2) **WHAT JOHN 8:7 DOES NOT MEAN.** God’s word is truth (Jn. 17:17). An intrinsic quality of truth is that it never contradicts itself. Therefore, those who teach that because of Jesus’ statement we can never point out other people’s sins will find their interpretation quickly contradicting many truths in God’s word. For example, Peter pointed out that the Jews “by lawless hands” had “crucified, and put to death” Jesus (Acts 2:23). Peter points out the same sin three more times (Acts 4:10; 5:30; 10:39); Stephen does so in Acts 7:52; and Paul in Acts 13:28. Will we accuse them of violating John 8:7? Paul taught, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2), “rebuke” some “sharply” (Ti. 1:13), “rebuke with all authority” (Ti. 2:15),

and “Those who are sinning rebuke in the presence of all, that the rest also may fear” (1 Tim. 5:20). Such an arrogant or perverted view of John 8:7 would make a mockery of this inspired teaching! Confronting sin is never pleasant, but a true child of God cannot shirk this duty. “When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezek. 33:8-9). Let us “warn” the “unruly, comfort the fainthearted, uphold the weak, be patient with all” (1 Th. 5:14-15).

3) **WHAT JOHN 8:7 DOES MEAN.** To understand Jesus’ statement, the entire circumstance must be considered. First, those bringing the “woman caught in adultery” (8:2) did so in an effort to discredit Jesus (8:6). Second, the entire situation “smells” of a “set up.” Where was the man? Doesn’t it take two to commit adultery? Third, how were the Pharisees able to catch her “in the very act” (8:4)? Adultery is something done on the sly, in secret. Were they “tipped off”? God’s law dictated that adulterers (woman and the man) be stoned (Dt. 22:22) on the testimony of more than one reliable eye-witness (Dt. 17:6-7). Such was not the case in John 8.

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Get Back to Basics!

Kid's Activity Page

Paul Adams

Memory Verse: *"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).*

Fill in the Blanks

In Galatians 5:16-26, there is a contrast between the "works of the flesh" and "the fruit of the Spirit." Read this passage and draw a line to the correct circle.

IDOLATRY

VARIANCE

JOY

ADULTERY

PEACE

EMULATIONS

FAITH

SEDITIONS

HERESIES

LONGSUFFERING

LASCIVIOUSNESS

LOVE

GENTLENESS

REVELLINGS

WITCHCRAFT

GOODNESS

STRIFE

**Fruit
of the
Spirit**

**Work
of the
Flesh**

*"Suffer the little children to come unto me,
and forbid them not: for of such is the kingdom of God" (Mark 10:14).*

Question: *“What’s that ‘eating sour grapes’ about in the book of Ezekiel?”*

Answer: Because Ezekiel 18:2 says, “The fathers have eaten sour grapes, and the children’s teeth are set on edge,” many believe that children inherit the guilt of their father’s sins.

1) **CANNOT USE THIS PROVERB ANYMORE.** The Lord made it known that it is not so that the children’s teeth are set on edge because their fathers had eaten sour grapes! “As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel” (Ezek. 18:3). It is false reasoning when one thinks that children inherit the sin of their fathers.

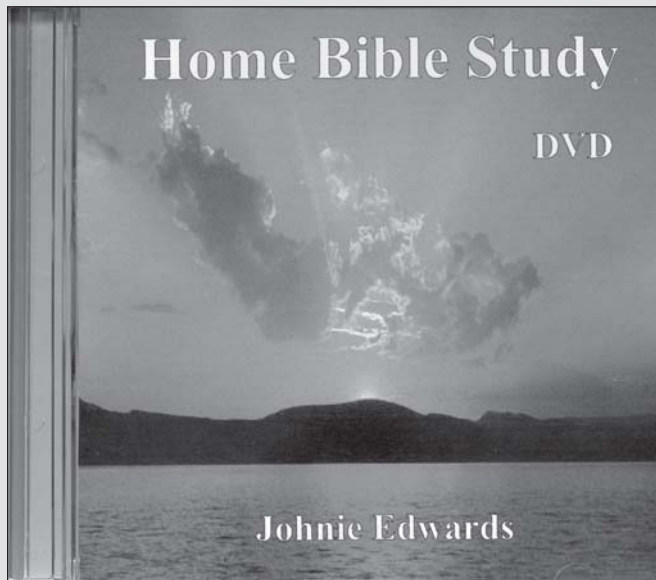
2) **CHILDREN NOT BORN SINNERS.** If little children are born sinners, it is strange that Jesus said, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God” (Mk. 10:14). When the disciples of Jesus asked, “Who is the greatest in the kingdom of heaven? Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Mt. 18:1-3). Looks like Jesus would have called them “little sinners,” if children are born sinners! He didn’t.

3) **EACH IS RESPONSIBLE FOR HIS OWN SINS.** “The soul that sinneth, it shall die...” (Ezek. 18:4). Again it is said, “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezek. 18:20). Paul wrote the Colossians, “But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col. 3:25). The language could not be plainer to help us see that each one is responsible for his own sins.

4) **NO INFANTS IN CONVERSION.** One would think that if babies are born sinners they would have been included in New Testament conversions. They are not! Those converted in Acts believed, repented, confessed faith in Christ, and were immersed; can infants do these things? If not, they are not subjects of Bible conversion. We can read of “both men and women” being baptized, but never infants. Isn’t this strange, if babies are born sinners?

Have A Bible Question? Send to: Back To Basics, P.O. Box 251, Ellettsville, IN 47429

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Would you like to see the church where you attend increase in number? Most conversions that take place today come as a result of a home Bible study. For many years, the 4-lesson *Home Bible Study* workbook by Johnie Edwards has been used all across this country, and in many other countries, with much success in bringing the lost to Christ. With new digital recording technology, Edwards Publishers is pleased to make available to you the *Home Bible Study on DVD*.

Home Bible Study on DVD is an audio/video presentation of the 4-lesson *Home Bible Study*, conducted in a home by Johnie Edwards. The DVD is designed to be used in teaching non-Christians. Simply put the DVD in your DVD player,

select the lesson to view, and watch with your prospect as they fill out the companion *Home Bible Study* booklet. The DVD can also be used as a training video in showing members of the church how to teach a home Bible study. This is an excellent personal work tool for church members in converting the lost. It would be good for each member to have this available to use in their personal evangelism. Order a copy for yourself today. It would also be good for churches to purchase some copies to make available to their members where they can check out of a library. Since the cost of producing these has come down, we are happy to be able to make these available now for only \$24.95. The DVD is guaranteed to last throughout your personal work. If for some reason your DVD becomes defective, simply return it to us and we will replace it absolutely free. Order by phone at 1-800-889-0338.

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