

# Back To Basics

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## **SPECIAL ISSUE: BASIC LESSONS IN BIBLE AUTHORITY**

*Johnie Edwards*

**T**he basic cause of religious problems is the lack of respect for Bible authority.

1) **AUTHORITY DEFINED.** Authority is the right to exercise power. As to divine matters, authority comes from God. We all must learn that we have to have Bible authority for all that we do religiously. Paul wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). To do a thing in the name of Christ is to do it by His authority.

2) **NEED FOR AUTHORITY.** The chief priests and Jewish elders knew the need for authority as they asked Jesus, "By what authority doest thou these things? And who gave thee this authority?" (Mt. 21:23). As we settle spiritual matters, we must always ask, "By what authority doest thou these things?"

3) **CHRIST HAS ALL AUTHORITY.** Jesus claimed, "All power [authority] is given unto me in heaven and in earth" (Mt. 28:18). If Christ has all authority, that leaves none for you or me! We just need to respect the authority of Christ in all things.

4) **AUTHORITY REVEALED.** God's authority is made known as He "Hath in these last days spoken unto us by his Son..." (Heb. 1:1-2). God's Son chose apostles to make known His authority as the Holy Spirit directed these men to write. Listen to Paul's words to the Ephesians: "How that by revelation he made known to me the mystery, (as I wrote afore in few words..." (Eph. 3:3-5).

5) **EXPRESSION OF BIBLE AUTHORITY.** There are three ways Bible authority is expressed. First, by a direct command as seen when Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins..." (Acts 2:38). Approved apostolic examples make known divine authority, like the example of "ordaining elders in every church" (Acts 14:23), and "first day of the week" breaking of bread (Acts 20:7). Then, authority can be expressed by necessary inference. The Bible says when Jesus was baptized that He "went up straightway out of the water" (Mt. 3:16). Because He came up out of the water implies that He went down into the water. Let's learn to be content with this old basic hermeneutic way of understanding the Scriptures.

## FALSE STANDARDS OF AUTHORITY

Johnie Paul Edwards

**F**alse standards of authority keep people from doing the Lord's will. Some false standards that folks use include:

1) **"MY PREACHER."** Many want to make their appeal in religion to what their preacher says. Preachers can be wrong. We are to try or test every spirit (1 Jn. 4:1).

2) **"MY CONSCIENCE."** A person's conscience may be right or it may be wrong. It all depends upon how one has been trained. Paul lived in all good conscience, yet was doing wrong (Acts 23:1; Gal. 1:13).

3) **"MY FRIENDS DO OTHERWISE."** This may be true, yet one's friends may be headed in the wrong direction religiously. We should take the word and teach our friends the truth (Mt. 5:13). We must always examine everything in light of God's word.

4) **"MY PARENTS DIDN'T BELIEVE LIKE THAT."** Your parents may have had the very best of intentions. If your parents would have known the truth, would they not have obeyed it? Jesus taught, "He that loveth father or mother more than me is not worthy of me..." (Mt. 10:37).

5) **"THE LAW OF MOSES DOESN'T TEACH THAT."** While the law was written for our learning (Rom. 15:4), the law was a tutor to bring us to Christ (Gal. 3:24). Today, we are to live by and will be judged by the teaching of the gospel of Christ (Rom. 2:16).

6) **"I DO WHAT SEEMS RIGHT TO ME."** What seems right and what is right may be altogether different. The Bible teaches that "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

7) **"I DO WHAT MY PROFESSOR SAYS."** Could a professor be wrong? Could they mean well, but teach something that is contrary to the word of God? Please consider these things.

8) **"I FOLLOW OUR CREED BOOK."** Creeds are but the teachings of men. Men can be wrong. If the Bible is all-sufficient, why would you need a creed book? Paul emphasized, "All scripture is given by inspiration of God, and is profitable..." (2 Tim. 3:16).

While there are many false standards of authority, there is only one true standard of authority - God's word!

### Back To Basics

PO Box 462  
Salem, IN 47167-0462  
(812) 883-4974  
[BcktoBscs@aol.com](mailto:BcktoBscs@aol.com)

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# THE TRUE STANDARD OF AUTHORITY

John Isaac Edwards

As there is a definite need for a standard in weights and measures, even so there must be a standard of authority by which we weigh and measure all things in religion.

1) **CHRIST HAS ALL AUTHORITY.** In a Galilean mountain, before His eleven chosen disciples, Christ claimed, “*All power* is given unto me in heaven and in earth” (Mt. 28:18). All rule, authority, and power was given to the Son by the Father (1 Cor. 15:24-28). The authority of Christ is seen in that He is God’s spokesman, for “God...Hath in these last days spoken unto us by his Son...” (Heb. 1:1-2). We must receive the words of Christ, for we shall be judged by the word He has spoken (Jn. 12:48).

2) **THE APOSTLES WERE AMBASSADORS FOR CHRIST.** As “ambassadors” (2 Cor. 5:20), the apostles were sent by Christ as His authorized representatives to reveal His will unto men (Gal. 1:15-16). Thus, “the word of God” was said to be “in earthen vessels” (2 Cor. 4:2, 7; Acts 9:15). The apostles of Christ were qualified to bear witness of Christ, because they had been with Him from the beginning (Jn. 15:27; Acts 1:21-22). To receive the word of an apostle is to receive Christ (Mt. 10:40; 1 Th. 2:13); and to continue in the apostles’ doctrine is to abide in the doctrine of Christ (Acts 2:42; 2 Jn. 9). The apostles were empowered by the Holy Spirit (Acts 1:2-8). The Spirit served to guide the apostles into all truth, as He taught them all things and brought all things to their remembrance that were spoken by the Lord (Jn. 16:13; 14:26). This safeguarded the accuracy of their message. Therefore, if the Lord or His chosen messengers did not say it, then it is without divine authorization!

3) **THE AUTHORITY OF CHRIST IS EMBODIED IN THE NEW TESTAMENT.** That revealed unto the apostles and prophets by the Spirit was put in writing (Eph. 3:3-6). Whatever the churches did by the appointment or concurrence of the apostles, they did by the authority and commandment of Christ (1 Cor. 14:37). And what the apostles taught and sanctioned in one church, they taught and sanctioned in every church (1 Cor. 4:17). Thus, the New Testament is the pattern after which all religious teaching and practice must be fashioned, and the standard by which every religious question must be answered, every controversy resolved and every issue settled!

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# **AUTHORITY AS TAUGHT IN THE NEW TESTAMENT**

*Donald K. Wright, Jr.*

**A**uthority denotes the power or right to do something. That we need authority to act religiously is clear to Bible believers (Col. 3:17). The result of going beyond that which is authorized is loss of fellowship with God (2 Jn. 9). Obviously, having authority for what we do is essential. In this dispensation, authority is derived from the New Testament (2 Cor. 3:6). In this article, we want to examine authority as taught in the New Testament.

**1) TWO TYPES OF AUTHORITY.** All authority is either natural or obtained. God, being the supreme Being and Creator of all things, has natural authority (Dan. 4:34-35; Acts 17:24-31). Any authority possessed by man, therefore, has been obtained from God (Rom. 13:1). As we study the New Testament, we find that certain ones have delegated authority from God and we must respect that authority.

**2) THE AUTHORITY OF THE APOSTLES.** The apostles of Christ were His ambassadors, sent out to speak for Him (2 Cor. 5:20). The apostles spoke and wrote by inspiration (Jn. 16:13). Thus, rejecting their words is the same as rejecting the words of Christ (Mt. 18:18; Lk. 16:10; 1 Cor. 14:37). It is through the apostles' inspired words found in the New Testament that God speaks to us today, and that alone is to guide us in religious matters. Some have erroneously concluded that only the words spoken directly by Christ are important. This is to not understand authority as taught in the New Testament. The words of the apostles, all their words as found in the New Testament, are the words of Christ and are authoritative. We must abide in them (Acts 2:42).

**3) THE AUTHORITY OF ELDERS.** Elders also have been given authority. Their work is to feed and oversee the flock (1 Pet. 5:2). They have the rule of the local church (Heb. 13:17). The word "rule" in this passage means to be a leader; to rule, command; to have authority over. Elders rule by example, but their authority extends further than that. Inherent in being an overseer is the authority to make decisions pertaining to the flock. However, their authority only extends as far as God's word (Acts 20:32). They cannot make new laws; they can only make sure the flock abides by the word of God.

**4) THE AUTHORITY OF THE EVANGELIST.** The work of an evangelist is to speak, exhort and rebuke with all authority (Ti. 2:15), and to be consistent in doing so (2 Tim. 4:1-2). The evangelist has no overseeing authority. Evangelists are not pastors, but preachers. If what they preach is true to the New Testament, we must accept it as God's word (1 Th. 2:13).

Authority as taught in the New Testament centers around God's word. Whether it was the apostles revealing it, elders feeding it or evangelists preaching it, authority always begins and ends with the word of God. Let's abide in it!

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## ESTABLISHING AUTHORITY

*James Hahn*

**T**hrough the years, God's people have been identified by their love for Him and their respect for His authority. In teaching others, emphasis was placed upon the means by which God communicates His will to us through His word. That will, it was noted, is set forth by a direct command or statement, or by an approved example, or by a necessary inference or conclusion.

In recent years, such teaching has come under attack and ridicule. An example of such ridicule appears in an article appearing in the July, 1993 issue of "The Examiner," a paper edited by Charles Holt. The writer, in the title of his article, asked the question, "Direct Command, Approved Example, Necessary Inference: Whose Invention?"

The writer set forth the idea held by many that such an appeal to establishing authority is just some idea a man (or men) originated and that making such an appeal ignores the fact that we are under a system of faith as opposed to a system of law. He makes the same mistake made by so many in thinking that grace and faith exclude a demand for authority for all we teach and practice, and that the demand for direct command, approved example or necessary inference is just some human invention unknown to God.

When we appeal to such means of establishing authority, we are following the same rules of communication used in every area of life, and those used by Jesus and the apostles.

1) **DIRECT COMMAND.** In Mark 16:15, Jesus commanded His disciples to, "Go into all the world and preach the gospel." This was a direct command easily understood by His disciples.

The apostle Paul did the same in 2 Thessalonians 3:6, when he commanded the Thessalonians to withdraw from those who walk disorderly.

2) **EXAMPLE.** Jesus communicated His will to His disciples by setting the proper example. Peter tells us that He left "us an example, that ye should follow his steps" (1 Pet. 2:21). When Jesus washed the disciples feet, He told them that He had "given you an example" (Jn. 13:15).

The apostle Paul called upon the Philippians to do the things they had heard and seen in him (Phil. 4:9). He wanted others to follow him as he followed Christ (1 Cor. 11:1).

3) **NECESSARY INFERENCE.** Jesus, to teach the Saducees the truth concerning the resurrection, quoted the Scripture in which God declared, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Mt. 22:32). Since all three were dead at the time, and, as Jesus declared, God is the God of the living, Jesus expected them to reach a necessary conclusion, i.e., Abraham, Isaac and Jacob were living though they had already tasted of physical death.

The Hebrew writer used the same method of teaching when he stated that Jesus was of the tribe of Judah and the law of Moses said nothing about priests from this tribe. The necessary conclusion? The priesthood being changed necessitated a change in law (Heb. 7:12-14).

Men may reject or ridicule our appeal for authority, but when we make an appeal for direct command, approved example or necessary inference, for all we teach and practice, we are following the example of Jesus and the apostles. To act without authority puts us in the company of those Jesus described in Matthew 7:23, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

*1212 Melanie CT  
Lawrenceburg, KY 40342*



## BINDING BIBLE EXAMPLES

*Bill Cavender*

**T**hrough the years, faithful brethren have taught us that New Testament, Bible Authority, is established in three ways: (1) Express command or statement; (2) Approved apostolic example; (3) Necessary inference or irresistible conclusion.

The word “example” means, “to illustrate, a pattern, a thing shown, a specimen, a copy or model, to write under, to trace letters by copying” (*Vine’s Dictionary of N.T. Words*). There are APPROVED EXAMPLES: People, the things they did and said, which Scripture shows that God approved. Jesus was an example; the apostles were to do as He had done to them (Jn. 13:15). Paul was an example to brethren (Phil. 3:17). Thessalonian brethren followed Jesus and Paul, and were examples to brethren in other places (1 Th. 1:7; 2 Th. 3:8-9). Timothy and the Old Testament prophets were examples to believers in word, manner of life, love, spirit, faith, purity, suffering, and patience (1 Tim. 4:10; Jas. 5:12). Jesus is our example and we should walk in His steps (1 Pet. 2:21). Elders are to be examples to the flock (1 Pet. 5:3). Approved examples have to do with our conduct, words, faith, etc., as well as the local church in its worship and work.

There are evil, negative, DISAPPROVED EXAMPLES: People, things they did and said, which Scripture shows that God disapproved and condemned. Israelites, “baptized unto Moses in the cloud and in the sea,” God’s children delivered from Egyptian slavery, later lusted after evil things, became idolaters, committed fornication, tried (tested) God, murmured, etc., were overthrown in the wilderness, and are “our ex-

amples” not to do these sins and be disobedient to Jesus (1 Cor. 10:1-13). The factions, divisions, and exaltations of men in the church at Corinth stand as a disapproved example, a warning for all brethren for all time not to do such sins (1 Cor. 1:10-13; 4:6; 3:1-5). The Hebrews who fell through unbelief and did not enter into the promised land is an example to us of God’s disapproval and condemnation (Heb. 4:1-11). The cities of Sodom and Gomorrah are examples to us that God will still condemn fornication, sodomy, and filthiness, with eternal fire awaiting those who do such evils (Jude 7; 2 Pet. 2:6).

The Lord’s supper is eaten on Sunday, the Lord’s Day, the first day of the week, by approved example (Acts 20:7). It is the only instruction we have. The Lord told His disciples to eat the supper (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:14-20; Acts 2:42; 20:7; 1 Cor. 10:14-22; 11:17-34). He did not say on what day they should do this. There are seven possible days in which to eat the supper. A local church, people guided by God’s will, and with an inspired apostle (Paul) present, met to eat the supper on the first day of the week. This is a binding example. This is right and cannot be wrong.

By example we know to have elders in every church. In Crete, Titus was told by Paul to “ordain elders in every city, as I had appointed thee” (Ti. 1:5). This was a specific case, one statement of fact, one commandment regarding the churches in Crete. But Paul “ordained them elders in every church” (Acts 14:23), an apostolic example. The church in Jerusalem had elders, as did Ephesus and Philippi (Acts 15:2, 4, 22; 20:17, 28; Phil. 1:1). Thus, by approved ex-

amples we conclude that each congregation, anywhere, anytime, is to have elders to oversee the congregation.

By approved example, as well as by plain statement of fact, we know that each congregation is to care for its own needy saints, when such a need occurs. The Jerusalem church cared for its own members who were in need (Acts 2:44-45; 4:34-37; 6:1-8). Each church is to care for any “widows indeed” among them, just as each family is to care for its own widows and family members in need (1 Tim. 5:1-16).

By approved example we know that it is a Scriptural, godly work of Jesus our Lord, for a congregation to help another congregation in time of need, when there are “poor saints” in that needy congregation whose needs cannot be met by their local brethren. The disciples in Antioch sent relief to poor brethren in Judaea, Barnabas and Saul being Antioch’s messengers who conveyed the relief, a drought causing poverty among brethren in Judaea (Acts 11:27-30; 9:31; Gal. 1:22; 1 Th. 2:14). This was a one-time contribution. Some years later Paul commanded churches among the Gentiles to collect a contribution for “poor saints in Jerusalem” (1 Cor. 16:1-3; 2 Cor. 8-9; Rom. 15:25-32). Each church collected its own contribution and selected its own messengers to take the contribution to Jerusalem (1 Cor. 16:3; 2 Cor. 8:16-24; Acts 20:4-5). This was a one-time effort and contribution. There were no permanent, human-organizational, or congregational-organized programs of benevolence instigated by nor established by the apostles nor by any local congregation.

By approved examples, we know how congregations supported preachers in sending wages to them. It is Scriptural for a church or churches to pay wages to preachers (1 Cor. 9:1-16). While preaching in Corinth (Acts 18), Paul

“robbed other churches, taking wages of them, to do you service,” the brethren who came from Macedonia supplying his needs (2 Cor. 11:8-9). Thus, the wages were conveyed directly from the congregation to the preacher. There was no “middle-man,” no missionary society, no convention nor association of churches. While in prison in Rome, the church in Philippi sent assistance to Paul again, as they had done in the past (Phil. 4:14-19). This aid was sent directly to him by their messenger. There was no intermediate organization, society, board, or association. An inspired apostle participated in this work in this way. This is right and cannot be wrong. It is a “binding example” of how churches are to support preachers, i.e., direct contact between the church and the preacher, with no intervening agency. “As in New Testament times churches commended, sent, communicated directly with and received reports of the laborers in the field. If we now have proper respect for divine example, we will not turn away from the church of God to a human society to do mission work” (*J. C. McQuiddy, Gospel Advocate, March 17, 1910*). “Each passage of Scripture, whether precept or example, must be interpreted in the light of whatever and all else God has said on the same theme. Truth is always in harmony with truth. Any example that violates any precept of truth is not an approved example” (*Roy E. Cogdill, Walking by Faith, pp. 23-24*).

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## **The Organization Of The Church**

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## GENERIC AND SPECIFIC AUTHORITY

Tom O'Neal

One of the reasons there is so much confusion in the religious world is that many do not recognize the difference between *generic* and *specific* authority. Many times people want to make generic what the Bible makes specific. At other times, they want to make specific what the Bible makes generic.

1) **GENERIC AUTHORITY INCLUDES.** For example, when God told Noah to build the ark, He said, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (Gen. 6:14). Whatever was necessary to build the ark (like how Noah brought the wood to the place the ark was built, what size logs he used, how he got the lumber in place, how he cut the timbers), was authorized in the command, "Make thee an ark."

Here is an example of generic authority from the New Testament. Jesus told the apostles, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). How the apostles went preaching was authorized by generic authority. If they walked, rode a camel, donkey, chariot or went by ship, they were just doing what Jesus told them to do. Christ did not specify the manner of their going. Therefore, by whatever means they traveled was authorized by the generic command, "Go."

The command to "sing" (Eph. 5:19; Col. 3:16) is generic as to what part one sings. When one sings alto, tenor, soprano or bass, all they are doing is singing. However, when one whistles, hums, snores or screams, these are all

made with the human voice, but they are not singing and are therefore sinful.

2) **SPECIFIC AUTHORITY EXCLUDES.** Go back to our Old Testament example of Noah building the ark. God told Noah, "Make thee an ark of gopher wood" (Gen. 6:14). When God specified "gopher wood," every other kind of wood was excluded. Pine, hickory, oak, poplar, ash, mulberry, dogwood, and cedar were all eliminated when God said, "gopher wood." When God said, "Make thee an ark," Noah could not have built a house. Ark excluded a house.

When Christ told the apostles, "Go ye into all the world, and preach the gospel" (Mk. 16:15), the message specified was "the gospel." This eliminated the apostles preaching politics, finances, sociology, psychology or entertaining people.

When God through the apostles said "sing" (Eph. 5:19; Col. 3:16), that ruled out any other kind of music. Thus, instrumental music is eliminated from the worship of God. Those who add an instrument like a piano, organ, banjo or guitar have added to the word of God and stand condemned in so doing (2 Jn. 9-11).

In other areas of life, all recognize these principles. It is sad that we do not recognize them when it comes to religious matters that involve the salvation of our souls.

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Tampa, FL 33688



*Get Back On Track. Get Back To Basics.*



## EXPEDIENCY

Billy Moore

**E**xpedient is “a means to an end” (*American Heritage Dictionary*). Thus many conclude that the end justifies the means, so anything that will accomplish what we think to be good, is permissible. However, for a thing to be a Scriptural expedient it must facilitate in the accomplishment of God’s will, thus must be in harmony with His word. “All things are lawful unto me, but all things are not expedient” (1 Cor. 6:12). In doing the will of God, expediency would be the right of human choice in the realm of those things God has authorized. We have a choice in many matters. Go teach, but how do you go? Worship God, but what shall be the order of worship? Sing psalms, hymns and spiritual songs, but how many? Which songs? The Lord’s supper, eat the bread and drink the cup, but where do you get the bread and cup? How is it served to the assembly? Give as prospered, but should it be cash or check? How is the money collected? When: At the beginning or end of the assembly? Preach the word, but how? One on one, class room, pulpit, radio or TV, printed page, internet? The list goes on and on, for human choice is involved in all these areas and many others.

### EXAMPLES OF EXPEDIENCY

❶ Jesus said, “He that believeth and is baptized shall be saved” (Mk. 16:16). Baptism is a burial (Rom. 6:4) in water (Acts 8:36). The water may be in a stream, pond, ocean, sea, or in a baptistery. Where there is a sufficient amount of water to bury (immerse), the candidate may be baptized. The place for baptism is a matter of expediency - the right of choice within the realm of that which is authorized. The thing commanded is “baptize.” The place is a matter of choice. However, whether we sprinkle water for baptism or immerse in water is not a matter of

choice. God commands “baptize” and that baptism is a burial (Rom. 6:4; Col. 2:12).

❷ Christians met “upon the first day of the week” (Acts 20:7; 1 Cor. 16:1-2). They were charged not to forsake the assembling (Heb. 10:25). There is no specific place for worship, “God is a Spirit: and they that worship him must worship in spirit and in truth” (Jn. 4:24). The authority to assemble requires a place. “If...the whole church be come together in one place,” Paul wrote (1 Cor. 14:23). “If there come into your assembly,” James said (Jas. 2:2). But the place is not commanded; it is a matter of expediency. It may be in a brother’s house (Phile. 2), or in “the upper room” (Acts 20:8). The church may own that place, or rent it, or build it. The authority for the place is in the authority to assemble, as are all things necessary for the assembling, such as lights, heating/cooling, facilities that are essential when people are together for any length of time, as rest rooms, water fountains, etc.

“Let all things be done unto edifying” (1 Cor. 14:26). To edify is to build up. A matter of expediency (human choice) must not cause one to stumble. I must not insist on “my choice” being accepted by all disciples. Example: Eating of meat that had been offered unto idols and later sold in the markets was a lawful thing, but it was offensive to some disciples who looked upon such as partaking in idolatry, so do not eat it. “If meat make my brother to offend, I will eat no flesh...” (1 Cor. 8:13). “All things are lawful for me, but all things are not expedient” (1 Cor. 10:23-31).

*PO Box 204  
Butler, MO 64730*

# Kid's Activity Page

Paul Adams

**Memory Verse:** "All power is given unto me in heaven and in earth" (Matthew 28:18).

God has authority to tell all people how to live. God has revealed His word in the Bible. When we read the Bible, we read the word of God. God has made known everything He wants us to do.

## Matching

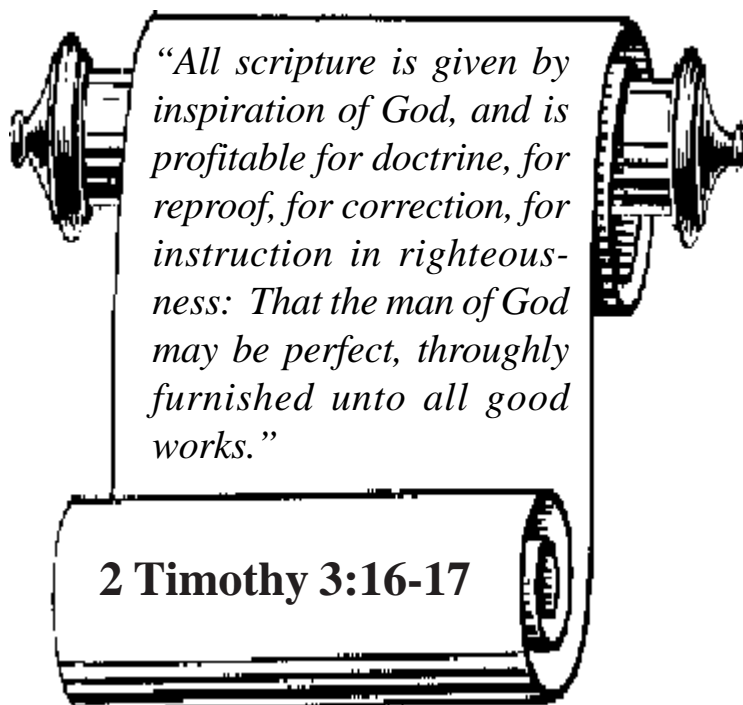
The three ways the Bible teaches are listed below with three Scriptures. Match the way God's word teaches with the Scripture.

Direct Command  
Approved Example  
Necessary Inference

Acts 20:7 (When to partake of the Lord's supper)  
Matthew 3:16 (Jesus went down into the water)  
Acts 2:38 (Repent and be baptized)

## True Or False

Read the Scripture below and answer the true/false statements.



The Bible is a book of good ideas from men.

True or False

There are some good works that God did not reveal in the Bible.

True or False

God gave the words that He wanted people to read, believe, and obey.

True or False

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

# THE SILENCE OF THE SCRIPTURES

John Isaac Edwards

Sometimes the Lord teaches by being silent. Listen to some things God's silence says.

1) **GOD MEANS WHAT HE SAYS.** Some may say some things and not really mean them, but God says what He means and means what He says! When God told Moses, "speak ye unto the rock" (Num. 20:8), did God really mean that? Just ask Moses, if you don't think so (Dt. 32:48-52). If God says speak, He means speak!

2) **THE STATEMENT TO DO ONE THING EXCLUDES THE DOING OF OTHERS.** This basic truth stands out in the story of Nadab and Abihu. The Lord said to get the fire for incense burning "from off the altar" (Lev. 16:12), and was silent about other fire sources. Did God's silence permit the use of other fire, or did it forbid it? A reading of Leviticus 10:1-2 shows that when God specified altar fire all other fire sources were excluded. The Lord does not have to specifically condemn a thing for it to be unauthorized!

3) **GOD CONDEMNS PRESUMPTUOUSNESS.** Presumptuousness is speaking or acting in the realm of divine silence. Concerning the false prophet it is written, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously..." (Dt. 18:22). Under the law, the soul that did "ought presumptuously" reproached the Lord, despised the word of the Lord, broke the commandment of the Lord, and was cut off by the Lord (Num. 15:30-31). To understand that God's silence is not permissive, but prohibitive in nature, one has but to read the story of King Uzziah, who in an act of presumptuousness

went into the temple of the Lord to burn incense upon the incense altar, which was reserved for the priests of the Lord (Num. 16:36-40), and was cut off by the Lord (2 Chr. 26:16-21).

4) **WE MUST NOT GO BEYOND WHAT IS WRITTEN.** This principle needs to be imbedded in the hearts of all people of all times. Paul said, "not to think of men above that which is written" (1 Cor. 4:6). To go beyond what is written is to sever ties of fellowship with God! (2 Jn. 9).

The silence of the Scriptures does not give us license or liberty to do as we please. We must speak where the Scriptures speak; and be silent where the Scriptures are silent!

## "Blessed Is He That Readeth"

Daily Bible Reading Schedule For June

Day	Morning	Evening
1	2 Chr. 4-6	Jn. 12
2	2 Chr. 7-9	Jn. 13:1-17
3	2 Chr. 10-12	Jn. 13:18-38
4	2 Chr. 13-16	Jn. 14
5	2 Chr. 17-19	Jn. 15
6	2 Chr. 20-22	Jn. 16:1-15
7	2 Chr. 23-25	Jn. 16:16-33
8	2 Chr. 26-28	Jn. 17
9	2 Chr. 29-31	Jn. 18:1-23
10	2 Chr. 32-33	Jn. 18:24-40
11	2 Chr. 34-36	Jn. 19:1-22
12	Ezra 1-2	Jn. 19:23-42
13	Ezra 3-5	Jn. 20
14	Ezra 6-8	Jn. 21
15	Ezra 9-10	Acts 1
16	Neh. 1-3	Acts 2:1-13
17	Neh. 4-6	Acts 2:14-47
18	Neh. 7-8	Acts 3
19	Neh. 9-11	Acts 4:1-22
20	Neh. 12-13	Acts 4:23-37
21	Est. 1-3	Acts 5:1-16
22	Est. 4-6	Acts 5:17-34
23	Est. 7-10	Acts 5:34-42
24	Job 1-3	Acts 6
25	Job 4-6	Acts 7:1-19
26	Job 7-9	Acts 7:20-43
27	Job 10-12	Acts 7:44-60
28	Job 13-15	Acts 8:1-25
29	Job 16-18	Acts 8:26-40
30	Job 19-20	Acts 9

# Ellettsville Church of Christ

303 West Temperance Street, Ellettsville, Indiana 47429  
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## 2003 Summer Preacher Training Program

Encouraging men to do the "work of an evangelist" (2 Tim. 4:5).

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