

Present Truth

2 Peter 1:12

Dear Readers,

August 2000

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." (2 Peter 1:2) Grace and peace are multiplied unto us as our knowledge of God and Jesus our Lord is increased. I pray that your grace and peace have been multiplied by the studies you have read in these newsletters. I am looking forward to meeting some of you at camp meeting on August 8-12. I strongly encourage you to come. If you need more information please call us at (304) 732-9204, or you can e-mail us at berean@present-truth.net. In next month's issue we will let you know some of the highlights of camp meeting. I will see you there.

Christian Communication

by Lynnford Beachy

It is very important for us to understand how God wants us to treat one another. The Lord has given us many instructions on how to treat our brothers and sisters. Of course, the first thing that comes to mind is that we are to love God with all our heart, and love our neighbor as ourselves.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 22:37-39)

When we understand how much God loves us we will look upon our fellow men, knowing that God loves them just as much as He loves us. The closer we come to God, the more we will have compassion upon our brothers and sisters, just as Jesus did when He was on earth. *"Jesus, ... saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things."* (Mark 6:34) Christ is our example, and we are instructed to walk even as He walked. *"He that saith he abideth in Him ought himself also so to walk, even as He walked."* (1 John 2:6)

When we look at our neighbors, whom we are to love as ourselves, we should be moved with compassion. And not only that, we should see the necessity of teaching them many things, as Jesus did.

We are to look at all people with compassion, and not with pride. God said, *"These six things doth the LORD*

hate: yea, seven are an abomination unto Him: A proud look." (Proverbs 6:16, 17) The first thing on the list of things that God hates is a proud look, or looking at someone else with the thought that we are better than they. There is a principle we need to remember to guard us from giving a proud look: *"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."* (Philippians 2:3) One sure way to guard against pride is by esteeming everyone else as better than yourself.

Let us take a look at what the Bible says about how we are to communicate with others. Paul wrote, *"Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity."* (1 Timothy 5:1, 2) The Greek word that was translated "rebuke" in this verse is only used once in the Bible. This word means "to chastise (with words)." (*Strong's Greek Dictionary*) It also means "To chide, to strike upon, to beat upon." (*Thayer's Greek Lexicon*). As you can see, this word means to use words to chastise or beat upon a person. This type of verbal abuse is prohibited, and would

ALSO IN THIS ISSUE:

Questions and Answers..... page 3

by Lynnford Beachy

Letters from our Readers..... page 7

only be used to lift the speaker up above the one who is being verbally abused. If we are moved with compassion toward our brothers and sisters and look upon them as better than ourselves, we will not use such an unkind and harsh way of communicating with them.

These verses tell us to intreat them as a family member. The Greek word that was translated “intreat” means “to desire, invite, invoke.” (*Strong’s Greek Dictionary*) It also means “to beg, to beseech, to encourage, to strengthen.” (*Thayer’s Greek Lexicon*) If a brother has erred from the faith, or done something against someone, then we are to plead with him to change the course he has chosen.

We must be careful what manner of communication we use when dealing with a situation like this. The same exact words could be spoken by two different individuals, but one may have a much worse effect upon the situation. This is because of the tone of voice. The whole manner of deportment of the one speaking could push someone away, rather than draw them to Christ. God wants us to bring people to Christ to be forgiven rather than push them away from Christ.

Jesus said, *“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”* (Matthew 18:15) If we have a problem with someone, we are not to go and tell someone else. What was done against you in private, should be dealt with in private. There is no need for others to be brought into the matter. Solomon wrote, *“Debate thy cause with thy neighbour himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and thine infamy turn not away.”* (Proverbs 25:9, 10) He also wrote, *“A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.”* (Proverbs 11:13)

Jesus gave us counsel as to what to do if our brother will not hear us. He said, *“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”* (Matthew 18:16) If you have a problem with someone, and you have already gone to that person and he would not hear you, then, and only then, should you bring one or two more people with you to talk with the person. *“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”* (Matthew 18:17)

If something wrong was done that was known by many people, then before many people the thing should be dealt with. *“Them that sin rebuke before all, that others also may fear.”* (1 Timothy 5:20) But if something

wrong was done, and you and the other person are the only ones who know about it, then it should be dealt with secretly and should not be revealed to anyone else.

How we should react to rebuke

Solomon wrote, *“Open rebuke is better than secret love.”* (Proverbs 27:5) It is better to openly rebuke someone than to think that you are doing them a favor by keeping it in. You may think that you love them too much to rebuke them. This is not love, for Christ said, *“As many as I love, I rebuke and chasten: be zealous therefore, and repent.”* (Revelation 3:19)

“They that forsake the law praise the wicked: but such as keep the law contend with them.” (Proverbs 28:4). If you go along with what the wicked are doing, and even tell them that it is not wrong, you are as guilty as they are. Those who keep the law will contend with the wicked. Not in a manner that will push them further away, but rather cause them to change.

“He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy.” (Proverbs 29:1) Once we have done all that we can in a spirit of compassion, if that person still desires to rebel against God, there is nothing else we can do but pray for them. If we have any love and compassion for them, we must let them know of the path of life.

Solomon wrote, *“Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.”* (Proverbs 27:6) A true friend will love enough to rebuke and chasten when it is needed. Do not fool yourself into believing that refraining from rebuking someone is love.

Watchmen

God said to Ezekiel, *“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. 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 do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”* (Ezekiel 33:7-9) God has called His people to be watchmen on the walls warning people of coming danger.

David would have appreciated the watchmen. He said, *“Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.”* (Psalm 141:5) This must


be our attitude if we are expecting to be prepared to meet our God. There are many evil things in our lives that we do not see, yet they still have to be dealt with.

The book of Job reveals what type of an attitude Christians should have. *"That which I see not teach thou me: if I have done iniquity, I will do no more."* (Job 34:32) Let us all be willing and eager to hear the rebukes of the Lord which come through our friends and, sometimes, through other people.

"He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." (Proverbs 28:23) *"A reproof entereth more into a wise man than an hundred stripes into a fool."* (Proverbs 17:10) Not only should we be willing to hear rebukes, but also to give them when necessary. *"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."* (Proverbs 27:17) A man sharpens, or helps perfect, the

character of his friend. We need friends to encourage and strengthen us.

"Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." (Ecclesiastes 4:9, 10) *"Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel."* (Proverbs 27:9) The right kind of friends are very important and helpful in our Christian experience.

I pray that we will all learn to have a closer relationship with our Creator so that we will be ready to hear every word that proceeds out of His mouth, whether it be a rebuke or not. In this process, I pray that we also will have a better relationship with our Christian brethren. *"Let every one that nameth the name of Christ depart from iniquity."* (2 Timothy 2:19) 



Questions and Answers

by Lynnford Beachy



Question:

"I have a few Unitarian friends that believe Father, Son and Holy Ghost are only one being. They believe that the Father is the mind; the Son, the body; and the Holy Ghost, the spirit. They say humans are made the same way: Father, Son, and Holy Ghost; Mind, Body and Spirit. What would you say on this statement about humans?"

Answer:

It is evident that all humans have a body, however the mind and spirit are used interchangeably in the Bible making it appear that they are the same thing. For example, notice the following verse: *"And the **Spirit** [Hebrew: ruwach] of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your **mind** [Hebrew: ruwach], every one of them."* (Ezekiel 11:5) The translators of the King James Bible translated the same Hebrew word *ruwach* into "Spirit" in some places, and "mind" in others. Solomon wrote, *"A fool uttereth all his **mind** [Hebrew:*

ruwach]: but a wise man keepeth it in till afterwards." (Proverbs 29:11)

The spirit of man is obviously the place where he thinks, otherwise known as the mind of man. This spirit or mind goes back to God at the point of death. Whether that man was the most vile criminal or the most righteous saint, his spirit goes back to God who gave it at the point of his death. *"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."* (Ecclesiastes 12:7) Many suppose that the spirit of man goes back to God in a conscious condition at the point of death, but there is nothing in the verse that indicates such a conclusion. In fact, in the very same book, Solomon wrote, *"For the living know that they shall die: but **the dead know not any thing.**"* (Ecclesiastes 9:5) [For a thorough Bible study on the condition of the dead between the time of death and their resurrection, please contact us and request the study entitled, "What the Bible Says About Hell.]

The Bible describes how humans were created. *"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the*

breath of life; and man became a living soul." (Genesis 2:7) Job wrote, *"All the while my breath is in me, and the **spirit** [Hebrew: ruwach] of God is in my nostrils."* (Job 27:3) God put His spirit in man and he became a living soul. Body + spirit = living soul. Body - spirit = dead soul. *"For as the body without the spirit is dead, so faith without works is dead also."* (James 2:26)

It is true that man is a spiritual being with a mind and a physical body. However, to use this fact to try to prove a trinity is fruitless, for man is definitely not three persons in one man as many suppose the trinity to be.

Question:

"Was Jesus part divine and part human?"

Answer:

It is obvious that prior to being born of the virgin Mary Jesus was not human at all, and only divine. When Jesus became a man, the Bible says, He emptied Himself. *"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought*

it not robbery to be equal with God: But made himself of no reputation ["emptied himself." — *Green's Literal Translation* and RSV], *and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.*" (Philippians 2:5-9)

In order for Jesus to become a man He emptied Himself. The Bible is clear that He emptied Himself of at least some of the attributes of divinity. There are certain characteristics that distinguish divinity from humanity. Some of these include: omniscience (all knowing), omnipresence (the ability to be in all places at the same time), omnipotence (all powerful), and immortality (not subject to death). We know for sure from the Bible that Jesus gave up all of these attributes of divinity while He was on earth.

Omniscience: Jesus said, "*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*" (Mark 13:32) We know that, at least while Christ was on earth, He did not have knowledge of all things. In fact, the Bible says He learned while He was on earth. "*And Jesus increased in wisdom and stature, and in favour with God and man.*" (Luke 2:52) It is not possible for a man to increase in wisdom if he already has all wisdom.

Omnipresence: Jesus said, "*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*" (John 16:7) Jesus said that it was better for the disciples if He went away so that the Comforter could come to them. He said it would be better for them if the Comforter was there rather than Christ being there physically. Why was that? Jesus said, "*I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you,*

and shall be in you. I will not leave you comfortless: I will come to you." (John 14:16-18) Jesus said that the Comforter was dwelling with the disciples while He was on earth, and would be in them in the future. Then He said, "*I will not leave you comfortless: I will come to you.*"

The disciples were at a disadvantage to have Christ dwelling *with* them instead of *in* them. That is why Christ said that it would be better for the disciples for Christ to go away and regain his omnipresence so that He could dwell *in* them by His Spirit rather than dwelling *with* them on the outside of them. "*The Holy Ghost was not yet given; because that Jesus was not yet glorified.*" (John 7:39) It is evident from this that Christ was limited by His humanity from being in all places at the same time. He did not have omnipresence while He was on earth.

Omnipotence: Jesus said, "*Verily, verily, I say unto you, The Son can do nothing of himself.*" (John 5:19) And again, "*I can of mine own self do nothing.*" (John 5:30) According to Jesus, while He was on earth He was not able to do anything by His own power. It is obvious that He was not all powerful while He was on earth.

Immortality: The scripture says, "*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*" (Hebrews 2:9) It is obvious that Christ was subject to death while He was a human, for He died for our sins.

It is evident that at least the four primary characteristics of divinity were laid aside by Christ when He came to earth to be a man. Christ was divine while He was on earth, not because of what He was made of or any special powers He had, but because of who He was—the Son of God.

The fulness of the Godhead was dwelling in Christ while He was on earth. "*For in him dwelleth all the fulness of the Godhead bodily.*" (Colossians 2:9) Paul also wrote, "*For it pleased the Father that in him should all fulness dwell.*" (Colossians 1:19) The fulness of the Godhead that dwelt in Christ while He was on this earth

was the fulness of God, the Father. Of Jesus John the Baptist said, "*God giveth not the Spirit by measure unto him.*" (John 3:34) The Spirit of the Father was given to Christ without measure so that He was filled with all the fulness of God. Paul wrote that "*God was in Christ, reconciling the world unto himself.*" (2 Corinthians 5:19)

The Bible tells us that even you and I can be filled with all the fulness of God. "*And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*" (Ephesians 3:19) Being filled with all the fulness of God comes by being a partaker of the divine nature. "*Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*" (2 Peter 1:4)

While Jesus was on earth He was a human who was divine because of who He was, not because of what He was made of. He was a partaker of the divine nature of His Father and was filled with all the fulness of God. Any divine powers that were manifested in Christ were a result of His Father dwelling in Him. Jesus said, "*The Father that dwelleth in me, he doeth the works.*" (John 14:10) Christ was divine because of who He was, but any divine powers manifested in Him were not His own powers, for they were relinquished when He became a man.

The popular trinitarian idea that Jesus was part divine, retaining all the attributes and powers of divinity, and part human, taking upon Himself the limitations of humanity is incorrect. The Bible says that He emptied Himself of all the powers of divinity when He became a human. Jesus, of Himself, could do nothing. (John 5:19, 30)

Question:

"Did only His (Jesus') human part die?"

Answer:

This is an excellent question and is probably the most significant point of difference between what the Bible says and what most people with false ideas about God teach. Trinitarians teach that Christ was exactly equal with His

Father and therefore could not die. They say that Christ came down from heaven and inhabited a human body and, when it came time to die, only the human body died while the divine being who came down from heaven remained alive. As you can see, if this were the case, we are left with only a human sacrifice for our sins.

The fulness of God the Father that was dwelling in Christ, the Spirit of God without measure, did not die, for if that died, God the Father would have died. All of Christ died on Calvary. There was not a divine half alive and a human half dead. The Bible says, "*We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*" (Hebrews 2:9) According to the Bible, the divine being who came down from heaven died, or else it would be pointless for Him to be made lower than the angels. Paul wrote, "*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation* ["emptied himself." — Green's Literal Translation and RSV], *and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.*" (Philippians 2:5-9) The same being who was "*in the form of God*" in verse 6 died "*the death of the cross*" in verse 8.

Christ's death on the cross was a complete death of not just His body, but His entire soul. Isaiah wrote concerning Christ, "*It pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his*

hand.... Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (Isaiah 53:10, 12)

According to the Scripture, the soul of Christ died; the soul of Christ is what was made an offering for sin. We are told that the soul of Christ was in the grave. On the day of Pentecost Peter said, "*He seeing this before spake of the resurrection of Christ, that his soul was not left in hell* ⁸⁶, *neither his flesh did see corruption.*" (Acts 2:31)* The word hell in the preceding verse was translated from the Greek word ᾗδης (Hades). This word means grave in every case. The soul of Christ rested with His body in the tomb.

The Spirit of Christ inspired David to write concerning Christ's death, "*I am shut up, and I cannot come forth.*" (Psalm 88:8) Christ was shut up in the tomb, and He could not come forth. The Bible says more than thirty times that God, the Father, raised Christ from the dead. Christ did not raise Himself from the dead, or else He was not really dead. "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.*" (Romans 10:9)

There are some who use the following verse as proof that Jesus Christ did not really die completely: "*Therefore doth my Father love me, because I lay down my life, that I might take* ²⁹⁸³ *it again. No man taketh* ¹⁴² *it from me, but I lay it down of myself. I have power* ¹⁸⁴⁹ *to lay it down, and I have power* ²⁹⁸³ *to take* ²⁹⁸³ *it again. This commandment have I received* ²⁹⁸³ *of my Father.*" (John 10:17, 18)

The Greek word that was translated "*I might take*," (with Strong's number 2983) can mean take, but also means this: "to receive (what is given), to gain,

get, obtain, to get back." (Thayer's Greek Lexicon) Please notice that this word is also used in verse 18 but is translated "*have I received.*" Christ laid down His life that He might receive it again. The Greek word that was translated "*power*" can mean power, but can also mean "authority, permission." (Thayer's Greek Lexicon) Christ had permission to lay down His life so that He could receive it again from His Father. Christ could not, and did not, raise Himself from the dead or else He would not have been dead to begin with.

To make the claim that Jesus Christ raised Himself from the dead would be to directly contradict the words of Christ, for Christ said, "*I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*" (John 5:30)

When Christ died, He died as a whole being. Just as men are unconscious in death, so it was for the Son of God. He was dependent upon His Father to raise Him from the dead and was unable to come forth from the dead on His own. The divinity Christ had of His own while He was on this earth, along with His human nature, died on the cross for our sins.

Question:

"Would you please help me to understand this thinking? I can see that there are two, but God the Father, having an offspring makes another God, does it not? Then how do we say that there is only one God, since the Father and the Son are distinct and individual beings? The two are one in mind, purpose, Spirit, but two in beings."

Answer:

You bring up some good points. It is true that Jesus is the offspring of God the Father, and by very nature Jesus is God. However, when the Bible uses terms like "Most High God," "only true God," "one God," it is always speaking of the Father and not His Son. The phrase "one God" is used seven times in the Bible. Two times it makes it very clear who is being referred to. "*But to us there is but one God, the Father, of whom are all things, and we in him; and*

* The Old Testament was originally written in Hebrew. The New Testament text is most commonly found in Greek. A man by the name of James Strong took all the Greek and Hebrew words used in the Bible, put them in alphabetical order, and applied a number to each word. The small Strong's numbers used after a word represent a Greek or Hebrew word that was translated into English. Whenever you see the number ²⁹⁸³ in this study, it represents the same Greek word no matter what English word was chosen by the translators.

one Lord Jesus Christ, by whom are all things, and we by him.” (1 Corinthians 8:6) **“One God and Father of all, who is above all, and through all, and in you all.”** (Ephesians 4:6)

The Father and Son are both God by very nature, yet the Bible refers to the Son as the *“image of the invisible God”* (Colossians 1:15), and the *“image of God”* (2 Corinthians 4:4), and *“the express image of his person.”* (Hebrews 1:3) An image is a likeness of the original. The original and true God is the Father. His Son is a distinct and separate individual who is God by nature, yet He is not the original, or true, God. (The Greek word that was translated “true” “contrasts realities with their resemblances.” — *Thayer’s Greek Lexicon*. See also Hebrews 8:2.)

Question:

“I have something that has been on my mind about the Hebrew names Yahweh and Yahshua.... Recently I acquired some information in the mail by the ‘Assemblies of Yahweh.’ There is an article entitled ‘Proving the Sacred Name From Your Bible.’... Could you please look into this and find out the Present Truth. All my life I called the Son of God ‘Jesus Christ.’ This is real hard for me to call Him any other name like ‘Yahshua.’ They say it is a corrupted name ‘Jesus.’ Please help me clear this up. Are they telling the Present Truth or am I being misled by an occult or a big lie?”

Answer:

First of all let me make it clear that I do not have all the answers and, even if I did, nobody should trust in me as the final authority on any issue because I am not. The Bible instructs us to study for ourselves. (See Acts 17:11; Micah 7:5; 1 Thessalonians 5:21; Matthew 15:14; etc.) However, I would like to give you some things to think about.

It is true that the proper name for God the Father is יהוה which is often pronounced Yahweh or, as some say, Jehovah. However this name is not exclusively used for God the Father. There are times when this name is applied to the Son of God. For example: *“And the LORD [Yahweh] spake unto Moses face to face, as a man speaketh*

unto his friend.” (Exodus 33:11) We know this is the Son of God here, for a few verses later God said, *“Thou canst not see my face: for **there shall no man see me, and live.** And the LORD [Yahweh] said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”* (Exodus 33:20-23) John wrote, *“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”* (John 1:18) For another example of where the Son of God is called Yahweh read Genesis 18:1-19:1.

The primary name given to the Son of God in the New Testament is Jesus, or as it reads in Greek, *lesous*. This is the Greek equivalent for the Hebrew name Joshua or Yahshua. Although this is true, it does not prove that these are the only names we are to use in referring to the Father and His Son. (An interesting sidelight to this study is that there cannot be found a proper name for the Holy Spirit. This makes it difficult for trinitarians to prove their theory of three persons in one God.)


The Bible uses many names for the Father and His Son. For example: *“And it shall be at that day, saith the LORD, that thou shalt call me Ishi [“my husband” — Green’s Literal Translation]; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.”* (Hosea 2:16, 17) Should we call God “Ishi” instead of God? I don’t think that is what God wishes for us to do, but rather that we see Him as our intimate friend, and one with whom we have entered into a lifelong commitment—our husband.

Some people claim that using the names Jesus, Christ, Lord, or God are offensive to God. They argue that these names come from paganism and should not be used. However, there are many words in our language that have questionable sources, yet we use them because they are the best words we have. It is not the sound of a word

that is so important to God, but the thoughts that are aroused by the mentioning of the word. Spanish people call God “Dios,” yet the thoughts aroused by the mentioning of that word to a Spanish person are identical to the thoughts aroused in my mind when I hear the word God. The actual sound of the word in this case is irrelevant.

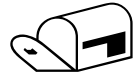
I have read articles written by some of those who believe the use of the words God, Lord, Jesus, or Christ are offensive to God and it takes much time to try to decipher what the people are saying. Some of these people go so far as to use Hebrew words for other common English words such as Spirit, church, saints, holy, and a host of other words. The end result is a jumble of words with little meaning to the average person. How are we to expect to reach the drunk on the street with such a jumble of words. It would be far better to use words that are understandable to the people whom we are trying to win to Christ.

One very strong argument in favor of using the words God, Lord, Jesus, and Christ is that it is certain that Paul used the *Greek*, not *Hebrew*, equivalent for these words when he wrote letters to Greek-speaking Gentile Christians. These letters are found in the New Testament books of Ephesians, Colossians, Philippians, Corinthians, Romans, etc.

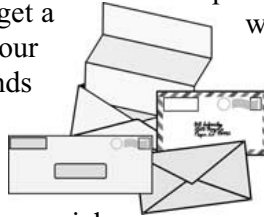
Some people argue that the New Testament was originally written in Hebrew, but the evidence for this assertion is lacking, and virtually all of the early manuscripts discovered were written in Greek. Moreover, it would be illogical for Paul, who knew Hebrew and Greek, to write to Greek-speaking people, who did not know Hebrew, in the Hebrew language. If it was all right for Paul to use *lesous* (Jesus), *Theos* (God), *Kurios* (Lord), and *Christos* (Christ) then it certainly is acceptable for us to use the English equivalent for these words today. It was obviously not a matter of salvation to Paul or he would not have used these non-Hebrew words when referring to God. In my opinion, it is misleading to try to convince people that they must use only the name Yahweh for God the Father and Yahshua for His Son. 



Letters from our Readers



"I must confess that your literature you are sending us has been a great blessing to all of us. Surely it's so nice to share the truth for the last mile of the way. I hope you will send some more booklets, especially on prophecy and the end time events. I am just making a follow-up on the e-mail I sent from a different source and am wondering whether it did get to your hands. I wish I could get a video camera to record some of our services in our country, especially music. Who knows, some friends and brethren out there might want to share what we do here. Please send the message to all who may want to help.



"The Trinity subject has been the most controversial, with some taking it personally and too seriously, so much so that an evil spirit of division wants to crop up. Please do remember us (Zimbabwe) in your prayers. May you send some literature to a very interested brother. His address is: _____. Till I hear from you God richly bless you as you carry on the torch of salvation."

Zimbabwe

"My husband and myself have truly been blessed since we met Smyrna Gospel Ministries by mail. I can't seem to get enough reading material here lately. It seems the more I read and learn about our Lord and Saviour Jesus Christ, the more I'm loving Him. I truly know now what a wonderful King we serve. Hope to meet all of you at the camp meeting. Praying the Lord will make a way somehow."

Ohio

"Your newsletters which I read on the web continue to amaze me with the enlightenment that I receive from them which I should be getting in church...."

"Some things in life seem to make perfect sense as do your writings and I also appreciate David Clayton and Allen Stump's work. May God continue to be with you all."

E-mail Contact

"Hi, I was introduced to your newsletter through a friend and I was interested in obtaining a subscription for myself... Thanks a lot for your studies, they help me to remember to just be a good Berean, and seek after God's heart. God bless."

Texas

"I would like to know more about your organization. 'The Truth About God' is very interesting. It is very much as I see it, and the way the article puts it together is wonderful. Thank you so much."

E-mail Contact

"Please you can sent me the issues of May 1999 of James White about Daniel 2."

Netherlands

"I wonder if you would make a tract to give to people a copy of the article 'Dimensions in Salvation.' This article,

I believe would be good for any person who is willing to seek truth. I am enclosing tithe money for your ministry. God bless and keep you."

Tennessee

"I just want to thank you for the spirit-filled articles that I have received from you and Bro. Stump during the past months. I have enjoyed and shared the contents with my family at worships. Even though I will not make it to the coming Camp Meeting due to lack of Jaffy (Jaffy means money in my native tongue), I will love to receive some print and recording materials from you."

Indiana

"Do you have cassette tapes for the Arizona Camp Meeting? Based on the report that you gave in the newsletter, I really want to hear them, too. Please let me know!"

California

(The cassette tapes are available.

Editor)

"Your July issue on overcoming sin was a real blessing and challenge, as always. It gave us a lot to think about and discuss as a family. _____ and I really look forward to each issue, and hope we will be able to finally meet with you all at the camp meeting in a few weeks.

"We do have a tent and sleeping bags, but have never done any real camping before. Is the location fairly isolated, or will there be stores and/or fast food nearby? We do not yet have a stove and wondered if that is something we really ought to get. Will there be one or more campfires? Thanks again for all your help."

Texas

(The location is isolated, however there is a Fox's Pizza Den within a mile and a small grocery store within ten miles. It would be a good idea to bring a camp stove. There will not be general campfires as most of the camp sites will be in the grass with no campfire provisions. There may be a campfire on one or two evenings in a designated area.

Editor)

"Hi, I would like my name to be added to your *Present Truth* newsletter mailing list."

Indiana

"I am really convinced of your step to present truth to readers world-wide. Keep up. The *Present Truth* is so rich that I feel my students should be able to have their personal copies. Can we have up to 25 copies every issue? It is very educative in matters of spiritual truth.

"I also find your tracts very useful, that I am forced to translate 'One Hundred Bible facts on the Sabbath' to 'Efik' language. This language is read by more than seven million people in Nigeria. I felt that it is self explanatory and as such should be made to reach every home in their own language. Pray the mighty God to provide me with

Present Truth

necessary funds to carry this aspect of the three angels' messages to the people of Nigeria." *Nigeria*

"Greetings in the name of the Lord Jesus Christ. I guess you were out at your camp meeting. Oh! That it where at a reachable distance to us, we really wish we could have joined you. We also pray for and look forward to a time when all obstacles would be removed and all facilities allow us to invite you to come and conduct a Crusade here in Zimbabwe. I believe this would leave us at least having somewhere to begin." *Zimbabwe*

"Would you please add me to your mailing list for *Present Truth*. I've enjoyed reading the copies my neighbor has shared with me, but often find myself wanting to go back and read again something over, but don't have the paper. A friend shared her copy of May 2000 and it was wonderful. Please send me one. God bless you. Thank you." *Tennessee*

"I cannot tell you how pleasantly surprised we were to receive all the material you sent us. Thank you so much. This is all new to us. We were raised trinitarians and didn't really realize that we were deceived. The doctrine of the trinity is such an insidious lie. We are horrified by it and praise the Lord our eyes were opened. Please send us more

information. All we have is what you sent us.... We are so grateful for all you have sent. We wish we could afford to send a donation but we will continue to pray for the ministry.

"We can hardly believe some of the resistance and hatred we have met trying to share this message....

"What a wonderful God we have. To know that God is one (God the Father) is so beautiful because it shows His love. The Father is not a cold, aloof being that the Son is trying to convince to love and accept us. He (God the Father) loves us so much He sent His Son and ministers to us through His Spirit. Praise the Lord.

"P.S. We wish we could attend the W.V. camp meeting but we won't be able to. We will pray for it to touch many hearts. God bless you all." *Washington*

"Just a note of thank you for your courageous work for the Lord." *Montana*

Present Truth is published monthly by *Smyrna Gospel Ministries*. It is sent free upon request. Duplication of these papers is not only permitted but strongly encouraged. *Present Truth* is available online at <http://www.present-truth.net>.

Editor: Lynnford Beachy, HC 64 Box 128-B, Welch, WV 24801, phone: (304) 732-9204, e-mail: berean@present-truth.net.

Present Truth

HC 64 Box 128-B
Welch, West Virginia 24801
U.S.A.

Address Service Requested

Bulk Rate
U. S. Postage
PAID
Welch WV
Permit No. 35