

Present Truth

2 Peter 1:12

Dear Readers,

July 2002

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." (Philippians 1:2) By the time you receive this paper it will be nearly time for you to travel to West Virginia for our 2002 camp meeting. Please read pages 7 and 8 for information and complete directions. I am looking forward to seeing each of you here very soon. The message about God's love in giving up His only begotten Son to die for our sins is spreading rapidly. Please continue to pray for the work here and around the world. May each of us use the few precious hours we have left on this earth to prepare ourselves and to help others prepare to endure unto the end through the time of trouble that is soon coming upon this world. If we ever needed the Lord before, we sure do need Him now!

The Son of God Died

by Joseph H. Waggoner

(In 1884 Joseph Harvey Waggoner published a book entitled *The Atonement in the Light of Nature and Revelation*. This book contains some wonderful insights into the plan of salvation. There are four chapters in particular that I believe will be a blessing to you. The June issue began our reprint of these four chapters (4-7) which deal with the death of Christ and how our view of God directly affects our understanding and appreciation of the atonement. This month we are printing chapter 5 of this book. *Editor*)

Some affect to think it derogatory to the character of God that his Son should suffer for us—the innocent for the guilty. But all such must have views of the divine Government unworthy of the subject; unworthy of the eternal truth and infinite justice of a holy God. The Lord has said that death was the penalty of transgression, and that his law should not be set aside, nor its penalty relaxed; for he would *by no means* clear the guilty. Ex. 34:7. Was it necessary for God to keep his word? If so, in order to man's salvation, it was necessary to clear man *from guilt*—to save him *from sin*; for, *as guilty, in sin*, he could *by no means* be cleared. Reason attests that the salvation of a sinner can only be effected by providing a willing and honorable substitute. The Bible attests that God gave his own Son, and the Son gave himself to die for us. What reason, in the name of justice and mercy, demands, the Bible reveals in the gift of that holy One in whom infinite justice and mercy unite.

We think that all who have read carefully our remarks upon the requirements of the moral system,

pages 32-54 [Chapter 3, "The Moral System"], must accept the conclusion, that a substitutionary sacrifice is the only means whereby the broken law may be vindicated, or the honor of the Government maintained, and a way opened for the pardon and salvation of the sinner.

The Scripture plan of atonement has this peculiarity, that it presents one offering for many offences, or, in truth, for many offenders. And this is true whether we consider it in the light of the Old or the New Testament; of the type or the antitype. Their sacrifices under the Levitical law were, indeed, "offered year by year continually" (Heb. 10:1), but on the day of atonement, the offerings of which were the heart and substance of the whole system, a goat was offered for all the people. Lev. 16:15.

The declaration of the apostle Paul, in Heb. 10:4, is too reasonable to admit of any dispute. He says, "For it

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is not possible that the blood of bulls and of goats should take away sins.” A bull and a goat were offered on the day of atonement, on which day the high priest took the blood into the most holy place. To these the apostle refers. His statement is founded on what may be termed the law of equivalents. While the greater may be accepted for the less, strict justice would forbid that the less should be accepted for the greater. A goat is not as valuable as a man. Its blood or life is not as precious, of as great worth, as the blood or life of a man. How much less could a goat answer as the just equivalent of a whole nation! If your neighbor owed you an ounce of silver, you would feel insulted if he offered you in payment an ounce of brass; but, on the contrary, you would consider him both just and generous if he offered to pay you with an ounce of gold. Even so, a man might consider himself demeaned, were he under sentence of death, if the Government should offer to accept the life of a goat in his stead. “Am I,” he might inquire, “of so little worth that I can be ransomed by a goat?”

Again, it would not only lower the dignity of a man, but it would give us a mean idea of the justice and importance of the law. If the broken law can be vindicated by the sacrifice of a goat, a dumb animal, the law itself could not be considered of great value or importance.

But how different would the case appear if the Government should announce that the law was so just, so sacred, and its violation so odious in the sight of the lawgiver and of all loyal subjects, that nothing less than the life of a prince royal could be accepted as a substitute for the transgressor. The announcement of the fact that no less a sacrifice would be accepted, without any reason being given, would at once raise the law in the estimation of every one who heard it, and overwhelm the transgressor with a sense of the enormity of his crime. Now he might inquire, “Is it possible that my sin is so great that I can be saved only by such a great sacrifice?” By this it will be seen, as we shall yet more fully consider, that the value of the Atonement—its efficacy as a vindication of the justice of the law and the honor of the Government—consists entirely in *the dignity of the offering*.



Joseph Harvey Waggoner
1820 - 1889

And this is by no means a reflection on the requirements or the sacrifices of the Levitical system. If considered as a finality—as having no relation to anything to follow—they do indeed appear insignificant and entirely worthless. But if considered as types of a greater offering yet to be made; as illustrations of man’s desert for his transgression, and of God’s abhorrence of sin, by which the sinner subjects himself to the penalty of death, they served a useful purpose. And in the prophecies of the Old Testament we find that a greater and more honorable sacrifice was set forth to Israel, as in Dan. 9:24-26, where it was announced that the promised Messiah should be cut off, but not for himself; and in Isa. 52 and 53 where he who was to be exalted very high, before whom kings should shut their mouths, was to be “wounded for our transgressions, and bruised for our iniquities.” How impressive are the words of the prophet: “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he has 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.”

We insist, and we think with the very best reason, that the Mosaic law reaches its logical conclusion only in the Christian system, even as the prophecies of an exalted sacrifice find their fulfillment in Jesus of Nazareth, the son of David. And the objection raised against the idea of the Son of God dying for man, for the transgression of his Father’s holy law, is as contrary to reason as it is to the Scriptures. Were all men thoroughly imbued with a sense of the justice and the just requirements of the law of God, and would accept just conclusions in regard to those requirements, they could not fail to admire, with wonder and with awe, “the mystery of godliness” as presented in the offering of the Son of God as our ransom.

The law of God must be honored and vindicated by the sacrifice offered for its violation; therefore the death of Christ, the Son of the Most High, shows the estimate which he places upon his law. We can have correct views of either, the offering or the law, only as far as we have correct views of the other. Now, as the glory of God was the first great object of the gospel, Luke 1:14, and, as we have seen, the honor of the law must be the

chief object of an atonement, we shall best be able to estimate the value of the law of God by having just views of the price paid for man's redemption from its curse. And it is also true that they only can properly appreciate the gift of Christ who rightly estimate the holiness and justice of that law for which he died. They who accuse us of lightly esteeming the Saviour because we highly esteem the law of God, only prove that their study of governmental relations, and of the Bible conditions of pardon, has been exceedingly superficial.

What, then, was the sacrifice offered for us? the price paid to rescue us from death? Did Christ, the Son of God, die? Or did a human body die, and God's exalted Son leave it in the hour of its suffering? If the latter be correct, it will greatly detract from the value and dignity of the Atonement; for the death of a mere human being, however sinless, would seem to be a very limited sacrifice for a sinful race. But, however that might be, we should not question God's plan, if that was the plan. But what say the Scriptures? This must be our inquiry. To these we appeal.

It is by many supposed that the pre-existent being, the Son of God, could not suffer and die, but that he left the body at the moment of its death. If so, the only humiliation the Son manifested was to leave Heaven and dwell in such a body; and so far from the death of the body being a sacrifice on the part of the higher nature, it was only a release and exemption from the state of humiliation. This would hardly justify the Scripture declarations of the amazing love of God in giving his Son to die for the sins of the world.

The Methodist Discipline has a statement concerning the Son of God, which we think is quite in harmony with the Scriptures. "Two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, *never to be divided*, whereof is *one Christ*, very God, and very man, who truly suffered, was crucified, dead and buried." We can only regret that we seldom meet with a Methodist author who takes a position as Scriptural as this of the Discipline.

The view which we call in question supposes that there were two distinct natures in the person of Christ; but we do not so read it in the sacred oracles. But if it be so—if there were two distinct natures united for a season, and separated in death, we must learn it in the revelation concerning him. What, then, are the terms in which this distinction is revealed? What terms express his higher, or divine nature, and what terms express his mere human nature? Whoever attempts to answer these

questions will find the position utterly untenable. "Christ" expresses both combined. "Christ, the Son of the living God"—"The man Christ Jesus," both refer to the same person or individual; there are no forms of speech to express his personality higher than the Son of God, or Christ; and the Scriptures declare that Christ, the Son of God, died.

The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1:1-3. This expresses plainly a pre-existent divinity. The same writer again says: "That which was from the beginning, ... the Word of life." 1 John 1:1. What John calls the Word, in these passages, Paul calls the "Son," in Heb. 1:1-3. "God ... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." In other places in this letter this same exalted one is called Jesus Christ. In these passages we find the divinity or "higher nature" of our Lord expressed. Indeed, language could not more plainly express it; therefore it is unnecessary to call other testimony to prove it, it being already sufficiently proved.

The first of the above quotations says the Word *was* God, and also the Word *was with* God. Now it needs no proof—indeed it is self-evident—that the Word *as* God, was not *the God* whom he was *with*. And as there is but "one God," the term must be used in reference to the Word in a subordinate sense, which is explained by Paul's calling the same pre-existent person the Son of God. This is also confirmed by John's saying that the Word "was with the Father." 1 John 1:2; also calling the Word "his Son Jesus Christ." Verse 3. Now it is reasonable that the Son should bear the name and title of his Father, especially when the Father makes him his exclusive representative to man, and clothes him with such power—"by whom he made the worlds." That the term God is used in such a sense is also proved by Paul, quoting Ps. 45:6, 7, and applying it to Jesus. "But unto *the son*, he saith, Thy throne, *O God*, is forever and ever, ... therefore God, even *thy God*, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9. Here the title of God is applied to the Son, and *his* God

anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father.

It is often asserted that this exalted one came to earth and inhabited a human body, which he left in the hour of its death. But the Scriptures teach that this exalted one was the identical person that died on the cross; and in this consists the immense sacrifice made for man—the wondrous love of God and condescension of his only Son. John says, “The Word of life,” “that which was from the beginning,” “which was with the Father,” that exalted, pre-existent One “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.” 1 John 1:1, 2.

This testimony of inspiration makes the Word that was with the Father from the beginning, a tangible being appreciable to the senses of those with whom he associated. How can this be so? For an answer we turn to John 1:14: “And the *Word was made flesh* and dwelt among us.” This is plain language and no parable. But these are not the only witnesses speaking to the same intent. Says Paul, “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, 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;” more literally, *divested himself*, i. e., of the glory he had with the Father before the world was. Phil. 2:5-8.

Again Paul speaks of him thus: “Forasmuch then as the children are partakers of flesh and blood, *he* also *himself* took part of the same.” Heb. 2:14. The angel also announced to Mary, that her son Jesus should be called the Son of the Highest; and, “That holy thing which shall be born of thee shall be called the Son of God.” Luke 1:35. Not that the “Son of the Highest” should dwell in and inhabit that which should be born of her, but her son was the holy, pre-existent one, thus by the energy of the Holy Spirit “made flesh.” Now if the human nature of Christ existed *distinct* from the divine, the foregoing declarations will not apply to either; for, if that were so, the pre-existent Word was not made flesh; it was not the man, nor in the fashion of a man, nor did the man, the servant, ever humble himself, or divest himself of divine glory, never having possessed it. But allowing that the Word—the divine Son of the Most High—was made flesh, took on him the seed of Abraham, and thus changed the form and manner of his

existence by the mighty power of God, all becomes clear and harmonious.

Having noticed the humiliation of the exalted Son of God, we come to the question at issue: Who or what died for man? The answer is, Christ, the Son of the Most High; the pre-existent one that was with God in the beginning; the Word, who was made flesh. Now that the scriptures quoted all refer to the “higher nature” of Christ, the pre-existent Son of God, no one can doubt. Indeed, if the incarnation of the Holy One is not therein revealed, it cannot be revealed at all, and Socinianism is the only resort. But it is therein revealed plainly; and it is equally plain that the same Word, or Son, or Christ, died for our sins. We remarked that the titles of the Father are given to the Son, whereby he is called God. In Isa. 9:6, 7, he is called the son given; the child born; Wonderful; Counsellor; the mighty God; the everlasting Father; the Prince of Peace; and he is to sit upon the throne of David.

These expressions clearly identify the anointed of God, even Jesus. And he is evidently called here Prince of Peace in the same capacity that he is called the “King of Peace,” in Heb. 7, because “he is our peace,” Eph. 2:14, or makes peace for us on the throne of his Father; for it is only in his priestly office that he is King of Peace, that is, a priest after the order of Melchisedec. But Paul again says that he is our peace, reconciling us unto God by the cross, we being “made nigh by *the blood of Christ*.” Eph. 2:13-16. We have seen the necessity of blood to make an atonement, and that the high priest never entered the holies without it; and Christ, the King of Peace, our High Priest, obtains redemption for us “by his own blood.” See Heb. 6:20; 7:1-3; 8:1; 9:11, 12. Therefore that exalted one referred to in Isa. 9:6, 7, shed his blood or laid down his life for us. Again he is prophesied of under the name Immanuel, which Matthew said means “God with us.” The angel said he should “save his people from their sins.” Matt. 1:21, 23. And Paul said he accomplished this or put away sin by the sacrifice of himself, purging us “by his own blood.” Heb. 9:11-14, 26.

The gospel according to John, as quoted, takes up the Word, in the beginning, as God, with God, by whom all things were made; says the Word was made flesh and dwelt among us; represents him as saying he came from the Father and returned to him; as praying that the Father would restore to him the glory which he had with him before the world was; relates how he taught and wrought miracles; was falsely accused of the Jews; was

put to death on the cross; his blood was shed; he was buried, and rose again from the dead. Now we ask the candid reader to look at this testimony, and answer: Is the history of any other person given in this book than of him who is called the Word, who was in the beginning? And if any other individual or person was referred to, who was that person?

Phil. 2:5-8, as quoted, speaks of Christ as being in the form of God; he thought it not robbery to be equal with God; was made in the likeness of man; humbled himself, and became obedient unto death, even the death of the cross. Again we appeal to the candid: Is not all this spoken of one person? Or did one person humble himself, and another become obedient to death?

Paul, in Col. 1:14-20, uses the same form of expression that he does in Heb. 1. He says of the Son: "In whom we have redemption through his blood, the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, ... all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself." Here is a description of power, of authority, of fullness, of divinity, truly wonderful; yet this exalted one, by whom all things were created, has made peace by the blood of his cross, and was raised from the dead; he is the head of the church, and we have redemption through his blood. Such testimony cannot be avoided; it needs no comment.

Jesus, in his testimony to the churches, takes up the same idea expressed by his apostle in Col. 1, as being creator of all, and first-born of every creature, and says: "I am the first and the last; I am he that liveth and was dead." Rev. 1:17, 18. Here it is expressly affirmed that he who is the first and the last, was dead. Thus it is abundantly shown that Christ, the Son of the Most High, the Word, by whom the worlds were made, in whom all things consist, the first and the last, the image of the invisible God, in whom all fullness dwells, was made flesh and laid down his life, to purge us from sin, and to redeem us to God by his own blood.

We have remarked that we should not question God's plan, whatever that might be. But we find that there is a fitness, a conformity to the necessity of things,

in God's arrangements. The value of the Atonement is not merely in the *appointment* of God; for, were it so, "the blood of bulls and of goats" might have answered every purpose, had God so appointed. But Paul says it is *not possible* that such blood should take away sin, or purge the conscience. Again, it is not in mere *suffering*; for, were that the case, man might atone for himself were he to suffer long enough. But it is evident from every principle of just government, that a man under the condemnation, to death, of a holy, just, and immutable law, could never make atonement for himself. But, the value of the atonement really consists in *the dignity of the offering*.

As a man under condemnation could not make an atonement for himself, so no one of the race could make atonement for another, all being alike involved in sin. And we may go further than this: Were a part of the human race unfallen, or free from sin, they could make no atonement for the other part, inasmuch as they would still be the creatures of God, and the service of their lives would be due to him. Therefore, should they offer their lives to God for their fellow-creatures, they would offer that to which they had no absolute right. He who owes all that he possesses cannot justly give his possession to pay the debts of another.

And the same reasoning would hold good in the case of the angels. They are but the "fellow-servants" of all on earth who serve God. Rev. 19:10; 22:8, 9. The life of an angel would be utterly inadequate for the redemption of man, as the angels are dependent creatures as man is, and as really owe to God the service of their lives as man does.

And again, as man has been in rebellion, were it possible for him to extricate himself from his present difficulty, he could give no security—no satisfactory assurance, that he would never again turn from his duty. And of the angels, we must say that sin has entered their ranks; the "Son of the Morning" exalted himself to his ruin. Isa. 14:12-15; the covering cherub lifted up himself against God. Eze. 28:13-17. Any redemption wrought by them, or by beings of that order, would still leave distrust in regard to the security of the Government from any future attempts against its authority.


But there was one Being to whom this reasoning and these remarks would not apply. It was the Son of God. He was the delight of the Father; glorified with him before the world was; adored and worshiped by angels. Prov. 8:30; John 17:5; Heb. 1. All creatures were made by and for him, and he upheld all things by the word of

his Father's power. John 1:1-3; Col. 1:15-17; Heb. 1:3. Enjoying the glory of the Father, he sat with him upon the throne from which all law proceeded. Now it is evident that he to whom such remarks will apply could make an offering that would meet the necessities of the case in every respect. He possessed the requisite dignity to magnify and vindicate the honor of the law of his Father in suffering its penalty. He was the Truth as well as the Life, and he said the law of his Father was in his heart, which was a guarantee that he would do no violence to the law himself, but would shield it from desecration and rescue it from reproach, even to the laying down of his life in its behalf. He was so far removed by nature and position from the rebellion that he could not be suspected of any complicity with it. He was so well acquainted with his Father's holiness and justice that he could realize, as no other could, the awful condition of the sinner, and the terrible desert of his sin. He was so pure and exalted that his sufferings and death would have the desired effect upon the minds of those who were the recipients of his grace, to produce in them an abasement of themselves and an abhorrence of the sins which caused him to suffer, and thus to guard against a future rebellion amongst them whom he redeemed. And he left that throne of glory and of power and took upon him the nature of fallen man. In him were blended "the brightness of the Father's glory" and the weakness of "the seed of Abraham." In himself he united the Law-giver to the law-breaker—the Creator to the creature; for he was made "sin for us, that we might be made the righteousness of God in him." He was a connecting link between Heaven and earth; with one hand on the throne of God, and the other reaching down to grasp the poor, ruined creatures under the condemnation of a holy law. He "humbled himself" as it is not possible for any other to do. "He was rich" in a sense, and to an extent, that no other was. He had something to offer, of value far beyond our comprehension, and he freely gave it all for us. For our sakes he became poor. He left that glory to take upon himself grief, and toil, and pain, and shame, and to suffer even unto death; a death the most cruel that the malice of his enemies could invent, to save his enemies from well-deserved ruin.

"O Lamb of God, was ever pain,
Was ever love, like thine?"

Well might an inspired one exclaim, "Oh! the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Well might he pray that we "may be able

to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

With this clear testimony before us, we are better prepared to appreciate the law of God, to the honor of which such an amazing sacrifice has been offered. If we estimate it according to the price paid for its vindication, we are lost in wonder, and can only pray with David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. The law is holy and just, and without a sacrificial offering, man must have perished. And what an offering! the brightest ornament of Heaven, by whom the Eternal Father made all things, who was worthy to receive the worship of angels, became obedient to death to redeem guilty man from the curse of his Father's law, thus showing to a wondering universe that the law cannot be set aside, nor its judgments reversed. Truly has the Lord fulfilled his promise, to "magnify the law and make it honorable." Isa. 42:21. All the statements of the Bible writers are shown by this to be fully warranted, in regard to its perfection, completeness, as containing the whole duty of man, the elements of justification, a rule of holiness, etc.; also the remark previously made, that the holiness of this law, and of course of those who would keep it perfectly, is that which grows out of the attributes of God, as pure and changeless as Heaven itself. And we leave it to the candid judgment of those who lightly esteem and wantonly break the law, if God in justice spared not his Son, his well beloved Son in whom he greatly delighted, but let him suffer its penalty when he took its transgressions upon him, how can they hope to escape his justice and his wrath in the great coming day, if they continue to transgress it? Reader, can you hope that God will be more favorable to you if sin be found upon you in that day, than he was to his Son? True, his death was expiatory; he died for you; but do not therefore presume on his grace, but turn from sin, and live to his pleasure and glory. Do not abuse his mercy, because he grants the "remission of sins that are past," by claiming indulgence for sins in the future. Be warned in time, for Christ is not the minister of sin, but of righteousness. He will not save you *in sin*, but *from sin*. While the carnal mind is enmity against God, and not subject to his law, the Christian can say, "I delight in the law of God." Rom. 7:22; 8:7. May this be your happy experience. 

(This article was taken from pages 146-163 of Joseph H. Waggoner's book entitled, *The Atonement in Light of Nature and Revelation*.
Editor)

WEST VIRGINIA CAMP MEETING

JULY 2-6, 2002

Smyrna Gospel Ministries would like to invite all who are interested in preparing for the return of the Lord to attend camp meeting this July 2-6 at the Smyrna Sabbath Chapel in West Virginia. We believe that this is going to be one of the best camp meetings the movement has ever had, so plan now to bring your Bibles and a cheerful heart.

We will be feasting upon God's Word, special music, testimonies, and great fellowship. David Clayton, Howard Williams, Bob Habenicht, Willis Smith, Lynnford Beachy, and Allen Stump are some of the speakers currently scheduled.

The first meeting will be Tuesday evening, July 2. Each day will begin with an early (6:00 a.m.) morning devotional. Then there will be a morning meeting, a midmorning meeting, afternoon seminars, and an evening meeting. There will be two afternoon seminars Wednesday through Friday. One on healthful cooking, and one on the truth about God.

This is a *camp* meeting. You need to bring a tent or make other arrangements. We *do not* have cabins or

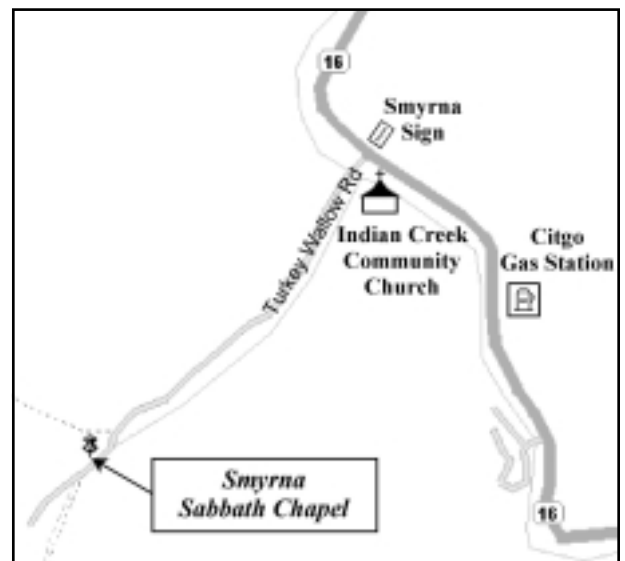
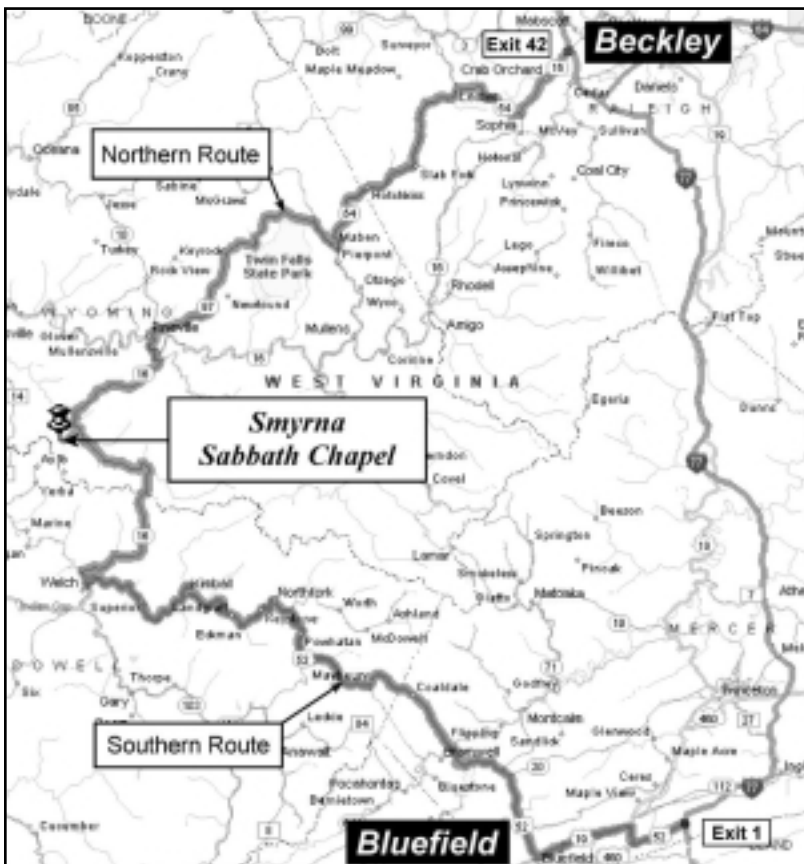
rooms available. Interest is running very high and while we hope to have enough space for all, we will be much more tightly packed than last year. Smyrna will have a few tents and camping supplies for those who do not have and cannot afford to purchase them. The supply is limited, so if you need to use a tent, camp stove, etc., please request early. Two showers with hot and cold water will be available. Don't forget items such as tents, bedding, flashlights, food, toiletries, insect repellent, and modest casual and Sabbath clothes.

While there is room for RV's, we do not have hook-ups. RV's will need to be self-contained. For those who wish, there are motels in the area. The nearest motels that have vacancies are; Woody's Motel, (304) 732-6540; The Cow Shed, (304) 732-7000; Twin Falls State Park Resort, (304) 294-4000.

All campers will need to be responsible for their own food. Meals will not be served. For those who use ice chests, ice is available one mile away.

Parents will need to be responsible for their children, including "youth," at *all* times.

For further information contact us by using the contact information on page sixteen of this newsletter. *Editor*



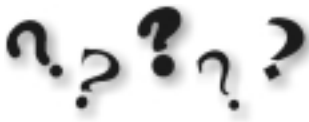
Directions: (See previous page for maps)

Traveling from the North, Northeast, or Northwest: From Beckley, traveling I-77 south take the third Beckley exit #42 (Sophia - Mabscott). Follow Sophia - Rt. 16, south branch of exit. After entering Rt. 16 south (four-lane undivided road at this point), go 3.6 miles and turn right on Rt. 54/97. Go 13.8 miles to Maben. Turn right on Rt. 97 and go 12 miles to Pineville. Upon entering Pineville you will stop at a "T" in the road. You will have a Baptist Church on the right and a BP service station on the left. Turn left and go 1/3 of a mile. Stop at four-way stop. Turn left and go .8 miles. Turn right on Rt. 16 south. Go 5.9 miles. Watch for Smyrna sign on the left side of the road. Turn right at the sign and go 7/10 miles. (These values have been measured and are very accurate.)

Traveling from the South, Southeast, or Southwest: From Wytheville, VA, traveling I-77 north take exit #1 upon entering West Virginia, immediately after exiting East River Mountain Tunnel. Follow Route 52 north to Welch 38.7 miles. At Welch follow signs for Route 16 North. Once leaving town, you will travel 9 miles. You will pass a Citgo gas station on the right. We are about ¼ of a mile past the Citgo station. Watch for the Smyrna sign on the right side of the road. Turn left at the sign and go 7/10 miles. (These mileages are approximates and not exact values.) *Beware traveling through the towns of Northfork, Keystone, and Kimball, they are well-known speed-traps!*

Tentative 2002 Camp Meeting Schedule

	Tuesday	Wednesday	Thursday	Friday	Sabbath
6:15—7:15	Camp Setup	Dennis Robertson	Bob Habenicht	Howard Williams	Lynnford Beachy
7:15—9:15		BREAK			
9:15—10:30		Dr. Stephen Burks	Dr. Stephen Burks	STL	STL
10:30—11:00		BREAK			
11:00—12:00		Bob Habenicht	David Clayton	David Clayton	David Clayton
12:00—1:30		BREAK			
1:30—2:30		Healthful Cooking Seminar	Healthful Cooking Seminar	Healthful Cooking Seminar	Testimonies
2:30—3:25		Truth About God Seminar	Truth About God Seminar	Truth About God Seminar	
3:35—4:30		Truth About God Seminar	Truth About God Seminar	Truth About God Seminar	
4:30—7:00			BREAK		
7:00—8:30	Lynnford Beachy	Willis Smith	Willis Smith	Willis Smith	Willis Smith
Youth’s Meetings: 2:30-3:20 Wednesday-Friday — Children’s Meetings: 2:30-3:20 Wednesday-Sabbath					



Questions and Answers

by Lynnford Beachy



Question: What does Matthew 28:19 mean?

"I greatly appreciate your answer to someone in Zimbabwe about baptizing in the name of the Father, Son and Holy Ghost (April 2002 *Present Truth*), although I did not really gain an answer of what Jesus meant by this commission. Could you please explain from the Scriptures if the scripture explains this; although I greatly appreciate your silence where the Scriptures are silent."

Tennessee

Answer:

Thank you for pointing out that the verse was not thoroughly explained. In the answer you refer to I was mainly focusing on what it does not mean, namely it does not mean that there are three persons in one God as so many trinitarians wish to believe. Jesus said, *"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."* (Matthew 28:18-20)

As we noticed in the April 2002 issue of *Present Truth*, Jesus was not giving a specific formula of words for the preacher to recite at a baptism. We know this because,

- 1) There is no record in the Bible of anyone using that formula at a baptism.
- 2) All the recorded examples of people baptizing after this command was given show that it was done in the name of Jesus. (See Acts 2:38; 8:16; 10:48; 19:5.)
- 3) The word *name* is singular, indicating that it has reference to the character rather than to proper names of individuals.
- 4) It would not be possible to literally baptize in the proper name of the Holy Spirit, because we have not been given that name, if such a name exists.

Once we realize that Christ was commissioning His disciples to baptize into the character of the Father, and of the Son, and of the Holy Spirit, it is easier for us to understand His words. Several times in the Bible the word *baptize* refers to something other than literally immersing in water. For example:

Long after Christ's literal baptism in water He said, *"I have a baptism to be baptized with; and how am I*

straitened till it be accomplished!" (Luke 12:50) Here it is obvious that Jesus was not referring to being literally immersed in water, but rather to an experience He would encounter. This experience was to be so intense that it could be described by using the word *baptize* which literally means, "to immerse, submerge; to make overwhelmed." (*Strong's Greek Dictionary*)

Jesus used the word *baptize* in the same way in the following verses: He said to James and John, *"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."* (Matthew 20:22, 23)

In these verses Jesus used the word *baptize* to signify passing through an overwhelming experience. Paul used the word in this way when he wrote, *"For as many of you as have been baptized into Christ have put on Christ."* (Galatians 3:27) Being baptized into Christ is more than just being immersed in water, but rather indicates a complete dedication to Christ.

We could look at Christ's words in Matthew 28:19 in this way: *"Go ye, therefore, and disciple all the nations, Immersing them into the **name** [character] of the Father, and of the Son, and of the Holy Spirit."* (Matthew 28:19 *Rotherham Version*) This command is closely connected with the command to teach. Christ wants His disciples to understand the truth about God, His Son, and the Holy Spirit of God.

In Acts 2:38 we see the principles of the great commission demonstrated. On the day of Pentecost Peter proclaimed, *"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 Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* (Acts 2:38) The Father calls or draws (John 6:44) us to Christ, we are literally baptized in the name of Jesus Christ, and the Father gives us the gift of the Holy Spirit to guide us in our Christian lives.

I hope this helps to answer your question.

Question: What is the oil of gladness?

"I was reading your newsletter *Present Truth*, April 2002, in the 'Questions and Answers' section, about being baptized in the name of the Father, Son and the Holy Spirit. I very much appreciate how you explained that verse, my question is, close to the end of your answer you quoted Hebrews 1:9 and I was wondering what is the oil of gladness?"

Oregon

Answer:

Thank you for your question. Hebrews 1:9 says in context, "*But unto the Son [God the Father] saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*" (Hebrews 1:8, 9)

Anointing a person with oil was practiced many times in the Bible. Men were anointed when they became priests (Exodus 30:30), kings (1 Samuel 15:1), and, at times, prophets (1 Kings 19:16). James instructed us to pray and anoint the sick with oil that they may be healed. (James 5:14)

Christ was anointed to preach good tidings. He said, through the prophet Isaiah, "*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*" (Isaiah 61:1)

Here Christ used the word anointed synonymously with receiving the Holy Spirit. The same thing took place when David was anointed king. "*Samuel took the horn of oil, and anointed [David] in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.*" (1 Samuel 16:13) Many times in the Bible, the word *oil* is used to refer to the Spirit of God. It is called "the golden oil" in Zechariah chapter four.

The Father anointed His Son by giving Him His Spirit without measure, "*for God giveth not the Spirit by measure unto him.*" (John 3:34) "*God anointed Jesus of Nazareth with the Holy Ghost and with power.*" (Acts 10:38) The oil of gladness that Christ was anointed with signified God giving His Spirit to His Son above, or more than, any of His fellows.

I hope this helps to answer your question.

Question: What is justification and sanctification?

"I am misunderstanding when studying about these lessons—justification, sanctification, glorification. I know a little about justification; that it only takes a short time and sanctification; that it takes a long time, but how do these work?"

Zimbabwe

Answer:

In the Christian life, justification is being forgiven of sins of the past. This justification a person receives from God the moment they repent, and in at least one sense of the word they are sanctified at that moment as well. (See Romans 3:24-26; 1 Corinthians 6:11.)

The word *sanctify* can have different meanings depending upon the way it is used. Many times in the Bible inanimate objects are said to be sanctified. For example, some things that can be sanctified are: a field (Leviticus 27:16), a house (Leviticus 27:16), an altar (Leviticus 8:11), a mountain (Exodus 19:23), etc. In these cases, and in many cases where people are said to be sanctified, it signifies a dedication of a person or a thing for sacred purpose. When we ask God for forgiveness and receive His Spirit we are sanctified, set apart, to do service for God.

However, there is a deeper meaning to sanctification at times when it is used of people, which signifies a process that is the work of a lifetime.

Paul wrote, "*Let every one that nameth the name of Christ depart from iniquity.... If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*" (2 Timothy 2:19-21) Here the word *sanctified* carries the meaning of a man being so dedicated to Christ that he has "*ceased from sin.*" (1 Peter 4:1)

This sanctification is accomplished in us through the work of the Spirit of God in our lives and through belief of the truth. Paul wrote, "*But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*" (2 Thessalonians 2:13)

Belief of the truth has a great deal to do with the work of sanctification. Jesus said, "*Sanctify them through thy truth: thy word is truth... And for their sakes I sanctify myself, that they also might be sanctified through the truth.*" (John 17:17, 19) As more truth

is revealed to us, and we obey it, the more we are sanctified from all wickedness.

Let me give an illustration of how the truth sanctifies us. When I first gave my heart to the Lord and asked Him to forgive my sins, I still had many bad practices that I did not know were wrong, yet they needed to be corrected. I had received justification, and in a sense I was sanctified—set apart to serve God. I had given up drugs, alcohol, and a long list of other wickedness, but I still had hair down to the middle of my back, I listened to some of the most ungodly music, I didn't really know what it meant to keep the Sabbath day holy, and I had many other problems that needed refining. As I learned the truth from God's Word on some of these points, God was able to purify me from these habits. I had already been justified, but now I had begun the process of being sanctified, and this process is still taking place in my life today. God is still tenderly leading me into all truth to sanctify me wholly.

Regarding the continuing work of sanctification, Paul wrote, *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."* (1 Thessalonians 5:23)

Glorification is something that takes place at Christ's return when the dead in Christ are raised to immortality and the living righteous are changed. Jesus explained this when, just prior to His death and resurrection, He said, *"The hour is come, that the Son of man should be glorified."* (John 12:23) Christ was glorified at His resurrection. *"These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."* (John 12:16)

Paul spoke of glorification as a future event when he wrote, *"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."* (Romans 8:17)

In the Christian life, justification is being forgiven of sins, sanctification is dedicating ourselves to God, as well as and the lifetime process of learning more truth, obeying that truth, and allowing the Spirit of God to give us the victory over every sin; and glorification is the physical change that we experience at Christ's second coming.

I hope this helps to answer your question. ✍



Letters from our Readers

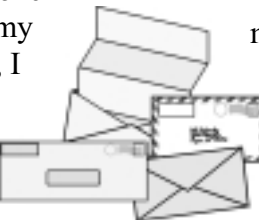


(Each month we receive letters that help us to know how God's work is progressing throughout the world. Because we think you are interested in this work as well, we are printing some of them for you. If you do not wish your letter to be printed, please let us know when you write. Editor)

Literature

"Greetings in the name of the Lord. I saw one of your leaflets, and some of the members in my church enjoyed it. And after reading it myself, I saw that it was worthy to use as a missionary tool for church growth. I would like to reproduce it so that we can have our local address on it and also to keep yours on it too...

I would also have it translated in Creole and French for the French people and also Spanish."



Florida

(You are not only permitted, but strongly encouraged to reproduce any of our literature, cassettes and videos. We do appreciate it if you leave our contact information on them so that others may know how to contact us. We are also very thankful to have our literature translated in every language if

possible. If you translate any of our literature, please send us the translations so we can share them with others. Thank you. Editor)

"I saw a handout— 'The Law of God,' Old, New Testament, Papacy. What's the chance of getting a couple of good copies? This one was faded. Would like to see some of your other info you share." Ohio

"I have found your articles to be very informative for a growing Christian desiring the sincere milk of the Word.

"With your help the Kingdom of God can go forth as a mighty army in these that are the last days for planet earth. I believe the end is not far away and the sun will soon turn to darkness. I am [looking for] the Kingdom of God and it is at hand for people to repent and for the gospel to be published." Indiana

"I hereby write to you on requests of any available free books on Bible studies and on the last day events. I have come across some of your pamphlets and have

also read the book entitled *A Time to Choose* by David Clayton. I will therefore ask you to supply me with available resources. May the grace of the Lord be with you.”

Zimbabwe

“I have read your newsletter recently, March 2002. I wish to subscribe to the *Present Truth* printed newsletter. Please, add my name and address to your mailing list...”

“I would like to do your Bible lessons. Please send it as soon as possible. Your information about the Sabbath is excellent. May God bless you in your service.

Sri Lanka

“I really enjoyed reading the ‘Shelter in the Storm’ pamphlet and intend to order the book soon.”

Oklahoma

“Brother _____ would like to be added to your *Present Truth* mailing list...”

“Your publication will be very useful in his search for truth.”

Kentucky

“I Just received your package and I am very grateful for it. Soon I will send my impression about the material. God the Father bless you and you family abundantly.”

Brazil

“I always thank God. I do enjoy reading these newsletters. They are very good, especially for the people who don’t believe in God.”

Philippines

The Work in Africa

(Many of these letters from Africa include requests. Thanks to the kindness of our Lord, and the generosity of His people some of these needs have been met. However, there are many that we are unable to meet due to lack of funds. If the Lord impresses you to help meet any of these needs, please contact us and we will give you the necessary information. Thank you! *Editor*)

“I have received the *Present Truth* newsletter you sent me. Thank you very much and may God richly bless you. Please, can you send me 1998, 1999, 2000, 2001 issues of *Present Truth* newsletter and also, if you could send me one of the New King James Bibles I would be most grateful.

Ghana

(We have a small supply of Bibles that we send out from time to time, yet we have made arrangements with a Bible Society in Ghana to distribute the Bibles. However, we do not supply anything other than the King James Version of the Bible. *Editor*)

“I am hereby writing to you in your official respectful capacity requesting for the June *Present Truth* material. And please let me know what I need to do for me

to be receiving the *Present Truth* Christian material every month. Any other free Christian literature is most welcome. Do you offer Bible lessons (courses) by correspondence?”

Zambia

(We usually send Bible lessons overseas a whole set at a time to save postage costs. However, we are happy to answer any questions that may arise from these lessons. *Editor*)

“I have a brother here... who would like to attend the July camp meeting. He is able to make it financially. His friend has accepted to support him. Please send him an invitation letter as soon as possible so that he may process the visa and passport...”

“I hope that the studies I sent are soon reaching Lynnford...”

“Please send me the following pamphlets: ‘Formulation of the doctrine of the Trinity,’ ‘The Millennium,’ ‘Which Bible?’ and the book on the last days and many more that can be available. Here in _____ I conduct Bible discussions with families from house to house and the result is great. I think those pamphlets are necessary...”

“God bless you abundantly. My wife greets you. Greet George McDaniel and tell him that my wife and I enjoyed ‘Fearfully and Wonderfully Made.’ Tell him to continue with some more health talks. Greet Lynnford, too. Inform him to give me his thoughts towards the articles I sent concerning the Trinity, the Condition of the Dead and Eternal Torment.”

Kenya

“Thank God for your ministry and the Lord is helping you to spread the gospel. I would like you to send the following tracts to me:

“‘The Holy Spirit,’ ‘The Truth About God,’ and ‘The Love of God’... I will be grateful to receive from you.”

Nigeria

Letters from Prisoners

“Enclosed is my first Bible study course completed (as I await my next course). Thank you so much for including me. I would like to also request that you include my wife on your mailing list, (and Bible study course as well). We study together and I wouldn’t want her to miss out on the knowledge the Lord has already allowed me to receive through your ministry. I thank God for Truth Seekers Ministries.”

Florida

Galatians 5:16-18

by Alonzo T. Jones

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." (Galatians 5:16-18)

"If ye be led of the Spirit, ye are not under the law," because *"as many as are led of the Spirit of God, they are the sons of God."* (Romans 8:14) As sons of God, these have the mind of the Spirit, the mind of Christ, and so with the mind they *"serve the law of God."* (Romans 7:25) Accordingly, whosoever is led of the Spirit of God and thus has the mind of Christ fulfills the law, because by that Spirit there is shed abroad in the heart the love of God, which in itself is the fulfilling of the law, in whomsoever has it.

On the other hand, whosoever is led of the flesh and so has the mind of the flesh does the works of the flesh and so serves the law of sin.

And the two ways, the way of the Spirit and the way of the flesh are always open before every man. As certainly as the flesh is there, it *"lusteth against the Spirit"* and as certainly as the Spirit is there it *"lusteth against the flesh."* Whosoever is led of the flesh cannot do the good that he would. He serves the law of sin and so is under the law. But whosoever is *"led of the Spirit is not under the law."*

And every man is always free to choose which shall be his way—the way of the Spirit or the way of the flesh. *"If ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live."* (Romans 8:13)

Note that, in the text of Galatians now under consideration and its kindred texts in Romans and also in Colossians, it is stated in words and constantly held in view that the flesh, in its true fleshly sinful nature, is still present with him who has the Spirit of God and that this flesh is warring against the Spirit.

That is, when a man is converted and is thus brought under the power of the Spirit of God, he is not so

delivered from the flesh that he is actually separated from it with its tendencies and desires so that by the flesh he is no more tempted and that with it he has no more contest. No, that same degenerate, sinful flesh is there with its same tendencies and desires. But the individual is no longer subject to these. He is delivered from subjection to the flesh with its tendencies and desires and is now subject to the Spirit. He is now subject to a power that conquers, brings under, crucifies, and keeps under, the flesh, sinful as it is, with all its affections and lusts. Therefore, it is written that *"ye through the Spirit do mortify the deeds of the body."* (Romans 8:13) *"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."* (Colossians 3:5) Note that all these things are there in the flesh and would live and reign if the flesh were to rule. But since the flesh itself is brought into subjection to the power of God, through the Spirit, all these evil things are killed at the root and thus prevented from appearing in the life.

This contrast between the rule of the flesh and the rule of the Spirit is clearly shown in Romans 7:14-24 and in 1 Corinthians 9:26, 27. In the seventh of Romans is pictured the man who is under the power of the flesh, *"carnal, sold under sin,"* (Romans 7:14) who longs to do good and wills to do good but is subject to a power in the flesh that will not let him do the good that he would. *"For the good that I would I do not, but the evil which I would not, that I do."* (Romans 7:19) *"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"* (Romans 7:21-24) That describes the man who is subject to the flesh, *"to the law of sin"* that is in the members. And when he would break away from the power of the flesh and would do



Alonzo T. Jones 1850-1923

good, that power still brings him into captivity and holds him under the dominion of the flesh, the law of sin, which is in his members.

But there is deliverance from that power. Therefore, when he cries out, "*O wretched man that I am! who shall deliver me from the body of this death?*" there is given instantly the answer: "*I thank God through Jesus Christ our Lord.*" (Romans 7:25) There is the way of deliverance, for Christ alone is the Deliverer.

And now this man, though he is thus delivered, is not delivered from a contest; he is not put into a condition where he has no fighting to do with the flesh. There is a fight still to be carried on and it is not a make-believe fight. It is not the fighting of a phantom. Here is the man of 1 Corinthians 9:26, 27: "*So fight I, not as one that beateth the air.*" What does he fight? What does he beat? Read: "*But I keep under my body and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.*"

Thus, in the battle that the Christian fights is his body, is the flesh with its affections and lusts. The body is to be, by the Christian, kept under and brought into subjection by the new power of the Spirit of God to which he is now subject and to which he became subject when delivered from the power of the flesh and the law of sin.

This is made yet more expressive by the fuller rendering of the Greek word translated "keep under," in 1 Corinthians 9:27: "*I keep under my body.*" It means, literally, "to strike under the eyes, hit and beat the face black and blue." Accordingly, Conybeare and Howson translate this passage thus: "*I fight not as the pugilist who strikes out against the air, but I bruise my body and force it into bondage.*"

Thus the seventh of Romans shows the man subject to the power of the flesh and the law of sin that is in the members, but longing for deliverance. The ninth of first Corinthians shows the flesh subject to the man through the new power of the Spirit of God. In the seventh of Romans, the flesh is ruling and the man is under. In the ninth chapter of first Corinthians, the man is ruling and the flesh is under.


And this blessed reversal of things is wrought in conversion. By conversion the man is put in possession of the power of God and under the dominion of the Spirit of God so that by that power he is made ruler over the flesh with all its affections and lusts and through the Spirit he crucifies the flesh with the

affections and lusts in his fighting "*the good fight of faith.*" (1 Timothy 6:12)

Men are not saved by being delivered utterly from the flesh but by receiving power to conquer and rule over all the evil tendencies and the desires of the flesh. Men do not develop character (in fact, they never could) by being delivered into a realm of no temptation, but by receiving power in the field of temptation exactly where they are to conquer all the temptation.

If men were to be saved by being delivered utterly from the flesh just as it is, then Jesus need never have come to the world. If men were to be saved by being delivered from all temptation and set in a realm of no temptation, then Jesus need not have come into the world. But never, by any such deliverance as that, could man have developed character. Therefore, instead of trying to save men by delivering them utterly from the flesh just where they were, Jesus came to the world and put himself IN THE FLESH just where men are and met that flesh JUST AS IT IS, with all its tendencies and desires, and by the divine power which he brought by faith, He "*condemned sin in the flesh*" (Romans 8:3) and thus brought to all mankind that divine faith which brings the divine power to man to deliver him from the power of the flesh and the law of sin, just where he is, and to give him assured dominion over the flesh, just as it is.

Instead of Jesus' trying to save men in a way in which they would be limp and characterless by setting them in a realm of no temptation, He came to man just where man is in the midst of all his temptations. Jesus came in the very flesh such as man has and in that flesh He met all the temptations known to that flesh and conquered every one of them, and by that conquest brought victory to every soul in the world. Bless His name.

And every soul can have in its fullness that victory, who will receive and keep "*the faith of Jesus.*" (Revelation 14:12) For "*this is the victory that overcometh the world, even our faith.*" (1 John 5:4) 

(This article was first printed in the September 18, 1900 issue of *The Review and Herald*. It is also found on pages 132-136 of the book *Lessons on Faith* by A. T. Jones and E. J. Waggoner. I italicized Bible verses, capitalized some pronouns and added some verse references that were left out in the original.

Editor)

**"The just shall live by faith."
(Galatians 3:11)**

Fearfully and Wonderfully Made (Part 6)

by George McDaniel

(This is the sixth in a series of health articles that are designed to help you gain a deeper appreciation for God's amazing handiwork of the human body and a better understanding of how it works and how it can be better maintained by simple methods. George McDaniel is my father-in-law, and has been a registered nurse for many years, which, along with much research, has taught him many useful health principles. I pray that you are being blessed by these articles. *Editor*)

Nutrition - 2

Last month we studied the importance of eating a nutritious diet. This is the first aspect of nutrition.

The second aspect of nutrition has to do with how well the body processes the food and delivers it to where it is needed and how efficiently it utilizes it and removes waste products.

The digestive system consists of the mouth; esophagus; stomach; small intestine (with three sections: duodenum, jejunum and ileum); large intestine (also called colon); and rectum. Two other major organs involved with digestion are the pancreas and liver, both of which open into the duodenum.

The digestion of food starts in the mouth where it needs to be well chewed. The teeth are very important to digestion and should be in good shape. Teeth that are in poor condition can interfere with this important first step. Haste and carelessness can also contribute to poorly chewed food. The food needs to be thoroughly mixed with saliva. Saliva contains a digestive enzyme, called ptyalin, which begins the digestion of starch into simple sugars. Starch is composed of glucose molecules which are joined together chemically into long chains. The saliva enzyme begins the process of breaking down the starch into smaller units so the body can absorb and utilize it. This is one reason why food

should be well chewed and not washed down with water or some other drink. The saliva also lubricates the food so it will more easily pass through the esophagus into the stomach.

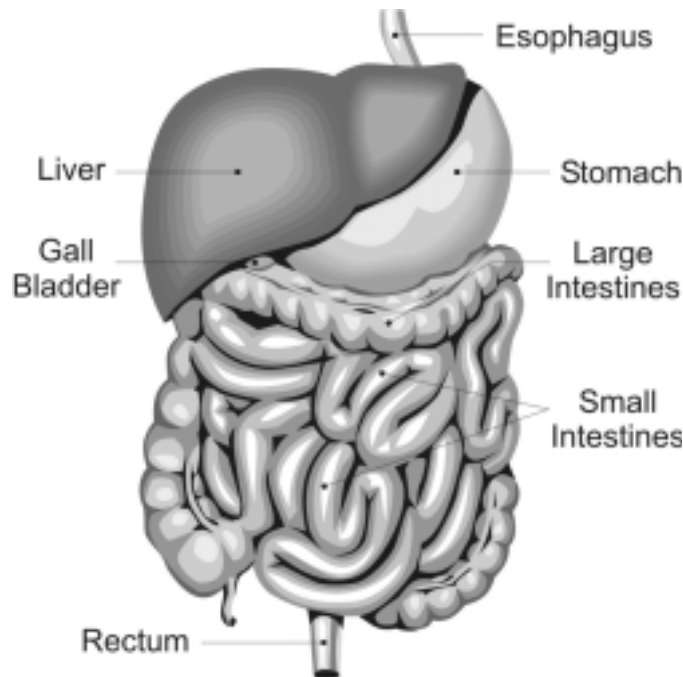
The stomach produces hydrochloric acid and the digestive enzyme pepsin. Pepsin acts on proteins, breaking them down into amino acids. Pepsin works better in acidic conditions. The stomach also secretes mucous

which protects the stomach lining from being digested by its own secretions and which lubricates the food mixture. The contraction of muscles in the stomach wall thoroughly mixes the food particles with the stomach secretions.

Food normally stays in the stomach from two to five hours; however, a high fat meal stays longer in the stomach. The presence of a large amount of fat causes a signal to be sent to the duodenum to slow down the release of food from the stomach. Only protein digestion occurs in the stomach. Fats and carbohydrates are unchanged. The sali-

vary enzyme that digests starch is inactivated by the stomach acid. Once digestion starts, no more food should be eaten until the stomach is empty. If a snack is eaten while partly-digested food is in the stomach, the partly-digested food will be held until the more-recently-eaten food is processed. Fermentation of the undigested carbohydrate can occur, which results in toxic substances being produced.

The food mixture that is ready to leave the stomach is a thick liquid called chyme. The chyme is released in small amounts at a time into the upper end of the small intestine, called the duodenum. Duodenum simply means twelve, as it is approximately twelve inches long. Here the chyme is acted upon by secretions from the pancreas and liver. The main contribution of the



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liver at this point is bile, which acts to emulsify fats, or break them down into small particles so they can be acted upon more thoroughly by fat-digesting enzymes. This is the reason why a high-fat diet is retained longer in the stomach, so that it can be mixed more completely with bile.

The pancreas produces three kinds of enzymes—trypsin, amylase and lipase. Trypsin completes the digestion of protein into amino acids; amylase completes the digestion of starches into simple sugars; lipase digests fats into fatty acids and glycerol. The pancreas actually produces many kinds of digestive enzymes with specialized functions, but they fall into three main categories: protease (trypsin), amylase and lipase. For example, there are protein-digesting enzymes that specialize in cleaving simple amino acids off from the ends of peptide chains and there are some that break down bonds on the interior of peptide chains.

When digestion is complete, starch has become simple sugars, protein has become amino acids and fat has become fatty acids, ready to be absorbed and used by the body. Vitamins and minerals don't need

digestion, but the process of digestion releases them from the food so they also can be taken up by the body.

The lining of the small intestine contains millions of tiny finger-like projections, called villi, which greatly increase the surface area and enable the body to absorb large amounts of digested nutrients. What is not absorbed by the small intestine passes on to the large intestine, or colon. Most of the water and minerals are absorbed here. The waste matter that remains passes into the rectum at the end of the colon and from there leaves the body.

The next article will deal with what happens to the nutrients after they are absorbed from the intestine. ✍

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