

Present Truth

2 Peter 1:12

Dear Readers,

January 2008

“Grace to you and peace from God our Father, and the Lord Jesus Christ” (Romans 1:7). Happy New Year to each of you. I pray that you will be successful in all of your good resolutions you have made for this new year.

West Virginia Camp Meeting Reminder: The annual West Virginia camp meeting will be held this coming June 10-14. More details will be published in the coming months.

Florida Camp Meeting Reminder: The annual Florida Revival retreat will be held this coming February 20-24 at the River Forest Campground, located in the southeast corner of the Ocala National Forest on the scenic St. Johns River. For more information, please contact Jerri Raymond, (407) 291-9565. Hope to see you there!

Worship God in Spirit and in Truth

by Lynnford Beachy

God created mankind with an inherent desire to worship. You can go anywhere in the world, even to the most remote tribe in Africa, and you will find that they worship. There is something about believing that a God exists that fills a void in a person's life.

Some, in their desire to worship, have made themselves gods of wood or stone. Others invent mystical gods in their own imaginations.

Every religion is based upon some conception of God. Unfortunately many religions are based upon a conception of false gods, and some are even based upon false conceptions of the true God.

One thing is sure, for those who choose to worship, their whole life and character is molded by the type of person they perceive their God to be. (See 2 Corinthians 3:18.) People who worship a harsh and cruel god will generally become harsh and cruel themselves. So a person's perception of God dramatically affects whether that person is a good person or not, and it ultimately will determine whether that person will live forever or be destroyed in the lake of fire.

The biggest and most important difference between Christianity and paganism is the God that we worship.

In order for anyone to be a Christian he must first begin by having an understanding about the true God.

There are many people who think that all Christians have the same ideas about God. However, it is amazing that within Christianity there are many different ideas about God, and these different ideas vary *dramatically* from one another. But how are you to know which one of these ideas is right?

My friends, we can be very thankful that God has not left us to guess on such an important subject as this. He has given us His Word to study and to find out what is truth. So, today we are going to look into our Bibles and see for ourselves what God reveals about Himself.

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In John chapter 4 we read an account of Jesus talking with a Samaritan woman at Jacob's well. In their conversation Jesus made a statement that we really need to consider. He said to her, "Ye worship ye know not what!" (John 4:22). You can just imagine how shocked this woman was to hear these words. You see, the Samaritans were not pagans. They claimed to worship the same God that the Jews worshiped. But Jesus told this woman that she did not know what she worshiped.

The Apostle Paul gave a similar testimony to the men on Mars' Hill when he said, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:23). Was Paul congratulating the men on Mars' Hill for worshiping an unknown god? Was Jesus complimenting the woman at the well for worshiping something she did not know? Certainly not! That type of worship is useless, and is displeasing to God.

In Jeremiah 9:23, 24 God told Jeremiah, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."

God desires us to love Him and worship Him because we know what He is like. He wants us to understand Who He is, and what His character is like so that when we worship Him we know Whom we are worshiping. When we worship something that we do not know or understand, then we are not really worshiping the true God. The men who set up an altar "to the unknown god" were not worshiping the true God at all. Their worship was directed to someone, but it certainly was not directed to the God of heaven. The Bible tells us that when we worship false gods or idols, we are actually worshiping Satan.

In 1 Corinthians 10:20, Paul wrote, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." And in Deuteronomy 32:16, 17, we read, "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." So we see, the Bible teaches that if we worship idols or gods

that we do not know, then we are actually worshiping devils.

Friends, this is serious! We better make sure that we know Whom we are worshiping because, if we are wrong on this, then we are worshiping Satan and will be lost.

Satan is at work in this world to deceive mankind into worshiping a false god. He is seeking to hide, from our view, a true picture of the God of heaven and His love for us.

If we worship a god whom we do not know, even if there is no outward idol for our eyes to look upon, we can be just as truly worshiping Satan as were the servants of Baal.

The One God of the Bible

Let us open our Bibles and see what it actually says about God. In Isaiah 44:6 God said, "Beside me there is no God," and in verse 8 He continued, "Is there a God beside me? yea, there is no God; I know not any." This is very precise language to indicate that the speaker is alone. All of the pronouns are singular, indicating that only one person is speaking. Who is this one person?

Paul clarified this in his first letter to the Corinthians. He wrote, "we know... that there is none other God but one" (1 Corinthians 8:4). To make it abundantly clear who he was referring to as the God beside which there is none other, Paul continued. In verse 6 he wrote, "To us there is but one God, the Father." Paul understood the one God of the Bible to be God, the Father, and no one else.

Jesus had the same understanding. In Christ's last prayer with His disciples, He called His Father, "The only true God." The Bible says, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:1-3).

This is so important that Jesus said it is life eternal to know the only true God, and His only begotten Son. To know God is to love Him, and trust Him.

The Father is called "the only true God" (John 17:3), "the Most High God" (Mark 5:7), "the only Potentate [the only supreme ruler]" (1 Timothy 6:15), the "one God and Father of all who is above all" (Ephesians 4:6), and it is said several times that "there is

none other God but He.” (Mark 12:32; See also Isaiah 44:6; 1 Corinthians 8:4; etc.) The Bible is very clear that the “one God” of the Bible is “God, the Father.” (1 Corinthians 8:6)

In the Bible, the Father declares that He is the only God, and there is none other god beside Him. Jesus taught the same truth, yet, in the New Testament, we find that Christ is also called God. (Hebrews 1:8) How can that be?

God, the Father, said to His Son, “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). Notice that even in this passage, there is a clear distinction between God and His Son. The Father called His Son “God,” but then states that His Son’s God anointed Him above others. Paul wrote, “That *the God of our Lord Jesus Christ*, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him” (Ephesians 1:17). The Son is called God, yet He has a God above Him, who is “the head of Christ” (1 Corinthians 11:3), “greater than all” (John 10:29), and “above all” (Ephesians 4:6).

In the Bible, the word “god” has several different meanings. In a very limited sense, men are called gods. Both the Greek word *theos* and the Hebrew word *elohim*, which are most often translated “god” are used in reference to men. (See Exodus 7:1; Psalm 82:6; John 10:34) When the word “god” is used in that sense, then there are hundreds and thousands of gods, none of whom are truly God.

In a less limited sense, angels are called gods. David wrote about man, “For thou hast made him a little lower than the angels [*elohim*]” (Psalms 8:5). The word “angels” in this verse comes from the Hebrew word *elohim*. The way *elohim* is used here denotes a type of being that is higher than man, but it is still used in a limited sense, and with this definition there would still be many gods, who are not truly God.

In reference to Christ, the word “god” is used in a much less limited sense, to denote His *nature* as being on the same level as His Father—something that cannot be said about any other being in the universe. The Bible says that Christ was “in the form of God.” (Philippians 2:6)


But even when the word “god” is used of Christ, it is used in a limited sense, because Christ has a God who

is “the head of Christ,” “above all,” and “greater than” He. (1 Corinthians 11:3; Ephesians 4:6; and John 14:28) When the word “god” is used in its absolute and unlimited sense, there is only one person to whom it can apply, and that is God, the Father, alone. Jesus said that His Father is “the only true God.” (John 17:3) Paul said, “there is none other God but one... God, the Father.” (1 Corinthians 8:4, 6) Of the 1,354 times the word “god” is used in the New Testament, more than 99% of the time it refers exclusively to God, the Father, while it only applies to His Son four times, as far as I know. (John 1:1; John 20:28; Hebrews 1:8; 1 Timothy 3:16)

So, to clarify, there are many gods when the word “god” is used in a limited sense, to include men and angels, none of whom are truly God. When the word “god” is used as an adjective to describe the nature of God, as in the last part of John 1:1, then there are only two divine beings, God, the Father, and Jesus Christ, His only begotten Son. The Son of God is completely divine by nature because His Father is divine, just as I am completely human, because my parents are human.

When the word “god” is used in its absolute sense, to denote “the most high God,” “the Sovereign of the universe,” or “the only true God,” then there is only one God; God, the Father, beside which there is no God.

This is a consistent teaching throughout the Bible. In fact, there are seven times in the King James Version of the Bible where the phrase: “one God” is found, and every single time it is referring exclusively to God, the Father. Read them for yourself, along with their context. They are: Malachi 2:10; Mark 12:32; Romans 3:30; 1 Corinthians 8:6; Ephesians 4:6; 1 Timothy 2:5; James 2:19.

Not only must we know the identity of God in order to worship Him “in spirit and in truth” (John 4:24), but we must also know His character of love demonstrated in the gift of His Son. We will look at this in more detail in the next article, “Whose Son is He?” 

*“Seek ye first the kingdom of
God, and his righteousness.”
(Matthew 6:33)*

Whose Son is He?

by Lynnford Beachy

One day Jesus asked the Pharisees a very important question about the expected Messiah.

“While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.” (Matthew 22:41-46)

Notice that Jesus was careful not to mention His own name, “Jesus,” in this question, but asked them what they thought of their expected Messiah (Christ), “Whose Son is He?” Their answer showed their limited view of Christ, and Jesus sought to elevate their understanding of Him. He quoted Psalm 110:1, “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” claiming that this refers to the Messiah. Two Persons are mentioned in this verse, “the LORD [Yahweh],” and “my Lord [Adonai].” Jesus “is on the right hand of God” (1 Peter 3:22), and is the One whom David called, “my Lord [Adonai].” Jesus emphasized the elevated position the Messiah holds, a position much greater than David held. This exalted position, explained Jesus, was His because of whose Son He is. The implied answer to Jesus’s question about the Messiah is: “He is *God’s* Son.”

It is interesting to note the context of this question. In Mark’s account this question was asked right after a discussion on the singularity of God. Let’s notice how this transpired.

“One of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said

unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?...” (Mark 12:28-35).

This Jewish leader had an understanding that “there is one God; and there is none other but he.” It is certain that he understood this one God to be the Father only. Earlier, Jesus had said to the Jewish leaders, “If I honour myself, my honour is nothing: it is *my Father* that honoureth me; of whom *ye say, that he is your God*” (John 8:54). This man was referring to God, the Father, and said that He is the one God, and “there is none other but he,” and Jesus knew that he was talking about His Father. Jesus offered no correction on this point, but left him with his understanding, and even complemented him for his good answer. Yet, Jesus was not content to leave him without a knowledge of Christ, so He quickly points out that this one God has a Son, whom you must know also. Jesus knew that life eternal required a knowledge of not only the one true God, but also His only begotten Son. He said in His final pre-death prayer with His disciples, “This is life eternal, that they might know thee [the Father] the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). This scribe had a good start in knowing the Father is the only true God, but he must also know Jesus Christ, and this knowledge must include knowing whose Son He is.

The Rock upon which the Church is built

One day, when Jesus and His disciples came into the coasts of Caesarea Philippi, Jesus asked His disciples, “Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.* And Jesus answered

and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and *upon this rock I will build my church*; and the gates of hell shall not prevail against it.” (Matthew 16:13-18)

Notice that the subject of this conversation was who Jesus is. When Jesus said, “upon this rock I will build my church,” He didn’t change the subject and refer to Peter as the rock, but He was referring to the truth that Jesus is the Son of God. Upon this truth, Jesus said, “I will build my church,” a truth which came directly from God, the Father. This is obviously a very important truth, the truth upon which God’s church is built.

In the most well-known verse of the Bible, Jesus said, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16) When Jesus said God “*so loved* the world” He was saying, “This is how much God loves you, He loves you so much that He did something for you—He demonstrated His love for you by giving up His most precious possession, His only begotten Son.

If God had loved the world so much that He gave a goat, you and I would seriously question God’s love for us, because a goat would be an almost meaningless gift for God to give up, since it is something He created. If God had loved the world so much that He gave a human, what would we think then? Well, that is a little better than a goat, but it is still a small gift, because humans were also created. What if God had loved the world so much that He gave an angel? That is a better gift than a human, but it still falls far short of demonstrating how much God loves us. You see, our understanding of God’s love depends upon the value of the gift He gave up for us. The more valuable the gift He gave, the more we can see His love for us.

God gave His only *begotten* Son for us. There are others whom He calls sons, but He only has one *begotten* Son. We can be “sons of God” by *adoption* (Romans 8:14), angels are “sons of God” by *creation* (Job 1:6; 2:1), but Jesus Christ is the only *begotten* Son of God. What sets Jesus Christ apart from everyone else in the universe, and by which we know God’s love for us, is the fact that He was *begotten*. This puts Him in the closest possible relationship with God.

God knows, from firsthand experience, the most valuable possession a person can have. He knows that nothing is more valuable to a person than a child whom

they love. This is precisely where God tested Abraham’s love and loyalty when He asked him to offer his beloved son, Isaac, for a sacrifice. Abraham’s willingness to obey God’s command proved that he loved God with all his heart. It proved that he would be willing to give up every possession he had for God.

The same thing is true with God. When He gave up His only begotten Son it proved that He is willing to give up every possession, suffer any amount of pain, and endure any hardship in order to save those whom He loves. This is what Paul meant when he said, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32)

God truly loves us, yet this love can only be comprehended by understanding that God gave His only *begotten* Son. Understanding God’s love as demonstrated in the gift of His Son is vitally important for us, for it is the key that enables us to overcome the world. John wrote, “Who is he that overcometh the world, but he that believeth that Jesus is *the Son of God*?” (1 John 5:5) Believing that Jesus is the *begotten* Son of God enables us to overcome the world by elevating our perception of God’s love and enabling us to love Him with all our hearts in return. John expressed it this way: “We love him, because he first loved us.” (1 John 4:19)

The only begotten Son of God

What did Jesus mean when He said He was *begotten*? Jesus, speaking of Himself, said, “When there were no depths, I was **brought forth** [born]; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **brought forth** [born]... Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.” (Proverbs 8:24, 25, 30)

According to the Bible, Jesus Christ was begotten, which literally means born, before anything was created—long before God sent Him into the world. (See Hebrews 1:1-9; Colossians 1:15; John 3:16, 17; 18:37; and 1 John 4:9.) *How* He was begotten is not for us to know, but God wants us to realize that He and His Son have a close, genuine, father-son relationship that is not just a role or an act.

My friends, God really means what He says. He says that “He gave His only begotten Son.” If Jesus Christ was not the begotten Son of God before God sent Him into the world, then what did the Father give

up? Many sincere Christians believe that Jesus Christ is an exactly equal, same-aged companion of the Father. If this were true, then all the Father gave up was a friend; a companion! If this were true, then the One who loves us the most is Christ, because He is the One who willingly died for us.

It is true that Jesus Christ loves us very much, and we praise and thank Him for that love. However, the Bible teaches that God, the Father, suffered tremendously when His Son was suffering under the weight of our sins. (Compare Psalm 18:4-11 with Matthew 27:45-51) In Abraham and Isaac's story it was obviously the father, Abraham, who suffered more than Isaac when he gave up his beloved son. Jesus said, "the Father himself loveth you." (John 16:27) John wrote, "Behold, what manner of love the Father hath bestowed upon us." (1 John 3:1) We cannot behold the love of the Father if we do not know what He gave up for us. "In this was manifested the love of God toward us, because that *God sent his only begotten Son into the world*, that we might live through him." (1 John 4:9) God has an only begotten Son whom He willingly gave up so that you could be forgiven of your sins and live for eternity. Praise God for such wonderful love!

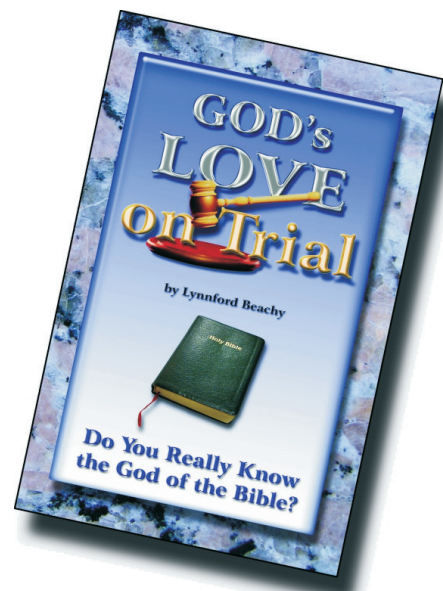
Some people think that God is beyond the possibility of having a Son, but Jesus said, "with God all things are possible." (Mark 10:27) The Bible refers to Christ as God's Son at least 120 times. The Bible does this by using the phrase "Son of God" forty-seven times. Regarding the genuineness of Christ's Sonship, He is called "the only begotten" five times, "the firstborn" three times, "the firstbegotten" once, and God's "holy child" twice. Four verses say He was "begotten" prior to His incarnation. Four verses say that He "proceeded forth from," "came out from" or "camest forth from" the Father. The evidence on this subject is overwhelming. Christ truly is the literal begotten Son of God, brought forth from the Father before all creation. If God expected us to believe anything different, He did a poor job of presenting it in the Bible. In fact, if God had wanted us to believe differently, He purposely confused us by making so many clear statements indicating that Christ is literally the begotten Son of God, without the slightest clarification to indicate that we should not take His words in their common meaning. Yet, "God is not the author of confusion, but of peace." (1 Corinthians 14:33)

Any writer or public speaker knows that when they use a word or a phrase that could be easily misunderstood, clarifications need to be made to prevent people from coming to the wrong conclusions. Yet, throughout the New Testament, where Christ is said to be the begotten Son of God, there is never any type of correction or clarification so that these words would not be taken in their natural sense. Jesus said that He is "the only begotten Son of God." (John 3:18) Concerning another subject, but the principle can be applied with equal force here, He said, "If it were not so, I would have told you." (John 14:2)

You might be thinking, "I have always believed Jesus is the Son of God." Great! I pray that everyone could know whose Son He is. I also pray that you would allow the knowledge of God's goodness in giving His Son to fill you with love and adoration for God. The more you think of God's great love, the more you will be drawn to Him in love, and it will enhance your whole life. Please take the time to fill each day with meditating on God's great love for you. It will drive you to share this love with others. It is a wonderful experience! Try it and see for yourself. ✍

God's Love on Trial - Book Notice

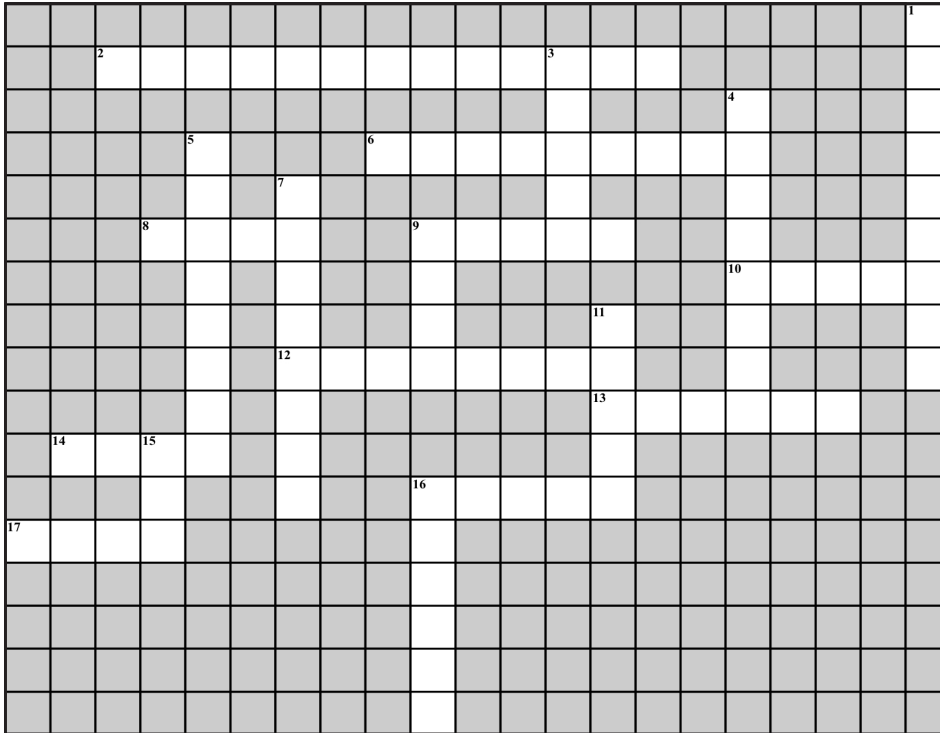
For a more thorough study on the only true God of the Bible, and Christ as the Son of God, please contact us and request the book entitled, *God's Love on Trial*. This book also contains an analysis of historical and current beliefs on this subject, along with their implications.



Something for the Young at Heart

This month we are continuing a series of crossword Bible studies that are based on a Bible Lesson printed by Richard Stratton of Philadelphia Press Ministries, PO Box 218, Florence, Colorado 81226. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line.

The gods of Modern Idolatry



Answers are on page 12

➤ Satan said, “Ye shall not surely ____.” Genesis 3:4, 5—**15 Down**

➤ Satan lied when he said, “Ye shall be as ____.” Genesis 3:4, 5—**14 Across**

Note: Idolatry is Satan’s effort to substantiate his first lie to Adam and Eve. He is still saying that the dead are not surely dead, but are as gods. The majority of mankind believe this lie. The belief in the immortality of the soul is almost universal. This is the very essence of paganism and the foundation of demon worship.

➤ “Little children, keep yourselves from _____. Amen.” 1 John 5:21—**3 Down**

Note: “Every idol, every false god, is of itself simply nothing. The only way in which It can possibly seem to be anything, is from the imagination of its devotees. What the worshiper imagines the god to be, that is all that it is; that is all

that it can be. And whatever his fears or his desires dictate, that is what he will imagine the god to be. Therefore it is perfectly plain that every idol, every false god, is but the reflection of its devotee. It is also perfectly plain that in this reflective way each idolater is himself his own god. Each idolater being his own god, it is also plain that all idolatry, all false worship, is but self-worship. No false god has, neither can it have, of itself, any character... The idol having no character of its own, the only possible character that can ever attach to it, is such as its worshiper gives to it.... His god is in every sense only the reflection of himself, and in this reflex way is only himself. Therefore it is certain that all idolatry, all false worship, is only the worship of men’s selves, of their own powers and traits. All these powers and traits, separated

from God, being bent only to evil courses, such worship only confirms the false worshiper more and more in the evil of his own nature, and tends ever downward to greater and yet greater degradation” (A. T. Jones, *The Empires of the Bible*, p. 40).

➤ Idolatry is one of the works of the _____. Galatians 5:19-20—**9 Across**

Note: Idolatry: “The worship of false gods” (*Thayer’s Greek Lexicon*). “The worship of images, statues, picture, etc. made by hands; and the worship of the heavenly bodies, the sun, moon and stars, or of demons, angels, men and animals” (*Webster’s Dictionary*).

➤ “_____ from idolatry.” 1 Corinthians 10:14.—**9 Down**

Note: In Colossians 3:5 the Greek word translated, “idolatry,” can also mean “worship of mammon” (*Thayer’s Greek Lexicon*).

➤ “Ye cannot serve God and _____.” Matthew 6:24—**16 Down**

Note: Mammon: “Riches, wealth, or the god of riches” (*Webster’s Dictionary*).

➤ Jesus said to a rich man, “_____ to the poor.” Matthew 19:21—**8 Across**

Note: In this reference Jesus pointed out the rich young ruler’s idol, which was his love of riches. This made it impossible for him to love GOD with all his heart. His love for his riches shut his eyes to the needs of others.

➤ “He went away _____: for he had great possessions.” Matthew 19:22—**6 Across**

Note: He wanted heaven, but he desired his wealth more. He gave up eternal life for the love of money. What a foolish exchange!

➤ “He that _____ father or mother more than me is not worthy of me.” Matthew 10:37—**13 Across**

➤ Many are “lovers of _____ more than lovers of God.” 2 Timothy 3:4, 5—**4 Down**

Note: Selfish pleasure is an idol at whose shrine many professed Christians spend more time and money than in the house of God and at the altar of prayer.

"All the powers of Satan are set in operation to hold the attention to frivolous amusements, and he is gaining his object. He is interposing his devisings between God and the soul. He will manufacture diversions to keep men from thinking about God. The world, filled with sport and pleasure loving, is always thirsting for some new interest; but

how little time and thought are given to the Creator of the heavens and the earth!" (Ellen White, *Counsels to Parents, Teachers, and Students*, p. 456).

- "Put a knife to thy throat, if thou be a man given to ____." Proverbs 23:2—**12 Across**
- "Whose end is destruction, whose god is their ____." Philippians 3:19—**11 Down**
- "To whom ye yield yourselves ____ to obey, his servants ye are." Romans 6:16—**7 Down**

- "The LORD is ____." Numbers 14:18—**2 Across**
 - God shows ____ unto thousands. Exodus 20:6—**16 Across**
 - "Who is a God like unto thee, that ____ iniquity." Micah 7:18—**1 Down**
- Note:** God's love and mercy far outweighs His justice!
- "His commandments are not ____." 1 John 5:3—**5 Down**
 - "____ is the fulfilling of the law." Romans 13:10—**17 Across**
 - "Choose you this day whom you will ____." Joshua 24:15—**10 Across**

Fundamental Principles of Health

by Curtis Kline

Calcium


Hello, friends, I hope all is well. I hope everyone is keeping warm this winter. It's pretty nice and sunny here in California. This is a much needed change after spending last winter in northern Pennsylvania. Anyway, this month I would like to talk a little about calcium.

Calcium is a much-needed nutrient. Most of us know our bones and teeth are made up of mostly calcium. What many don't know is that calcium has to be in proper proportions with other key minerals like magnesium and phosphorus, otherwise it will not be readily assimilated by the body. Just to give you an example, Americans dri

nk more milk than any other country in the world, and we have some of the highest levels of osteoporosis, kidney stones, gallstones, and bone spurs. This is, in part, because cow's milk is poorly used by the body. Cow's milk is for a baby calf which grows at a much faster rate than a baby human. If you can get your calcium from your food you will be much better off. Some of your best sources of calcium are green leafy vegetables, bran flakes, oatmeal, lentils, chick peas and almonds, just to name a few. I highly encourage you to acquire your calcium from a whole food source. As with all vitamins and minerals, it's not usually so much the quantity that you're looking for, it is quality and synergy. Where better to find the right quality and synergy than in the fruits, vegetables, nuts and seeds straight from our Creator? Whenever possible grow

your own food and work your soil properly for best results. Remember, most of the soil in the U.S. has been stripped and robbed of most of its vital nutrients.

There is one more thing I would like to mention for those with a bad diet or stress. Stress, meat, dairy, sugar, alcohol, and smoking are among the greatest factors for causing the body and the blood to go into a state of acidity. Acidity is bad in the body. If the blood doesn't maintain a proper pH level you will die. When the body and the blood start becoming acidic, one of the things the body does to compensate is to pull calcium from your teeth and bones as an alkalizing buffering agent. This is because calcium is alkalizing to the system. Therefore if you wish to keep your calcium in your bones and teeth, then avoid these foods and avoid stress as much as possible (For insight on how to avoid stress send me your address and I will send you a free copy of *Peace Above the Storm*). I hope this has been informative. Until next month, God Bless.

P.S.- I am looking to establish a retreat where I can live off the land and grow my own food, and bring sick people out of the cities so they can receive healing and, most importantly, introduce them to the great physician. If you have any interest, talents or resources that you would like to put into the Lord's closing work please let me know. Maranatha. 

(The above article was provided by Curtis Kline, Director of Bible Health Solutions. For more in-depth information he can be contacted at (661) 392-8153 or curkli@yahoo.com. The above information is for informational purposes only and are

WAGGONER ON ROMANS—THE GOSPEL IN PAUL'S GREAT LETTER (PART 22)

by Ellet J. Waggoner

(We are continuing a series of articles commenting on Paul's epistle to the Romans. We pray that they will be a blessing to you. *Editor*)

HOW RIGHTEOUSNESS BY FAITH BECOMES PRACTICAL—Chapter 12

We have now finished that which might be called the argumentative portion of the Epistle to the Romans. The five chapters which follow are devoted to exhortations to the church. Those in the chapter before us are very simple, but will be much better understood if read in connection with that which immediately precedes. Accordingly, we preface our reading of the twelfth chapter with the last four verses of the eleventh:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (Romans 11:33-36).

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation;

continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (Romans 12:1-21).

A Logical Conclusion—The closing verses of the eleventh chapter set forth the infinite, unsearchable power and wisdom of God. Nobody can add anything to him. No one can put God under obligations to him. No one can give him something for which he should receive something in return. "For of him, and through him, and to him are all things." "He giveth to all life, and breath, and all things." "In him we live, and move, and have our being." (Acts 17:25, 28).

This being so, it is but reasonable that all should yield their bodies to him, for him to control. He alone has the wisdom and the power to do it properly. The word "reasonable" is, literally, "logical." The logical result of acknowledging God's power and wisdom and love, is to submit to him. He who does not yield to God, virtually denies his existence.

Exhorting and Comforting—It is interesting to know that the Greek word rendered "beseech" is from the same root as "the Comforter," applied to the Holy Spirit. It is the word used in Matthew 5:4, "Blessed are they that mourn; for they shall be comforted." It occurs also in 1 Thessalonians 4:18, "Comfort one another with these words."

The following passage contains the word several times, as indicated: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation

also aboundeth by Christ." (2 Corinthians 1:3-5). The fact that the Greek word for "exhort," or "beseech," is identical with that for "comfort," may give a new force to the exhortations of the Spirit of God.

There is comfort in the thought that God is all-powerful. Therefore there is comfort in all his exhortations and commandments, since he does not expect us to act in our own strength, but in his. When he utters a command, it is but the statement of what he will do in and for us, if we yield to his power. When he reproves, he is simply showing to us our need, which he can abundantly supply. The Spirit convicts of sin, but is always the Comforter.

Power and Mercy—"God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy." (Psalm 62:11, 12). "God is love." Therefore his power is love, so that when the apostle cites the power and wisdom of God as the reason why we should yield to him, he exhorts us by the mercies of God. Never forget that all the manifestation of God's power is but the manifestation of his love, and that love is the power by which he works. Jesus Christ, in whom God's love is revealed (1 John 4:10), is "the power of God, and the wisdom of God" (1 Corinthians 1:24).

True Nonconformity—In England, religious people have often been divided into two classes Churchmen and Nonconformists. Now every true Christian is a non-conformist, but not in the sense that the word is ordinarily used. "Be not conformed to this world, but be ye transformed by the renewing of your minds." When those who call themselves Nonconformists adopt worldly methods, and engage in worldly schemes, then they dishonor the name. "The friendship of the world is enmity with God." (James 4:4).

How to Think of Self—The exhortation to every man is not to think of himself more highly than he ought to think. How highly ought one to think of himself? "Put them in fear, O Lord; that the nations may know themselves to be but men." (Psalm 9:20). "Put not your trust in princes, nor in the son of man, in whom there is no help." (Psalm 146:3). "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isaiah 2:22). "Verily every man at his best state is altogether vanity." (Psalm 39:5). "The wisdom of this world is foolishness with God." "The Lord knoweth the thoughts of the wise, that they are vain." (1 Corinthians 3:19, 20). "What is your life? It is even a vapor, that

appeareth for a little time, and then vanisheth away." (James 4:14). "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isaiah 64:6). "In lowliness of mind let each esteem other better than themselves." (Philippians 2:3).

Faith and Humility—Pride is the enemy of faith. The two can not live together. A man can think soberly and humbly only as the result of the faith that God gives. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." (Habakkuk 2:4). The man who has confidence in his own strength and wisdom, will not depend upon another. Trust in the wisdom and power of God comes only when we recognize and acknowledge our own weakness and ignorance.

Faith a Gift of God—That faith which God deals to man is indicated in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." God does not give faith to the saints only, any more than he gives the commandments to them alone; but the saints keep the faith, and others do not. The faith which they keep is the faith of Jesus; therefore it is the faith of Jesus that is given to men.

Faith Given to Every Man—Every man is exhorted to think soberly, because God hath dealt to every man the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men build up a barrier of pride about themselves (Psalm 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods.

In What Measure?—We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all.

The question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the

faith of Jesus. The faith of Jesus is given in the gift of Jesus himself, and Christ is given in his fulness to every man. He tasted death for every man. Hebrews 2:9. "Unto every one of us is given grace according to the measure of the gift of Christ." (Ephesians 4:7. Christ is not divided; therefore to every man is given all of Christ and all of his faith. There is but one measure.

The Body and Its Members—"There is one body" (Ephesians 4:4), and that is the church, of which Christ is the head (Ephesians 1:22, 23; Colossians 1:18). "We are members of his body, of his flesh, and of his bones." (Ephesians 5:30). There are many members in the body, "so we, being many, are one body in Christ, and every one members one of another."

As in the human body, so in the body of Christ, "all members have not the same office;" yet they are so joined together, and so mutually dependent, that none can boast over the others. "The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." (1 Corinthians 12:21). So it is in the true church of Christ; there are no divisions and no boastings, and no member seeks to occupy the place or perform the work of another. No member thinks himself independent of the others, and all have an equal care for one another.

Various Gifts—All members have not the same office, and all have not the same gifts. "There are diversities of gifts, but the same Spirit.... And there are diversities of operations, but it is the same God which worketh all in all.... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kind of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Corinthians 12:4-11).

"The Proportion of Faith"—"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." As we have seen, there is but "one faith" (Ephesians 4:5), and that is "the faith of Jesus." Although there are various gifts, there is but one power behind them all. "All these worketh that one and the selfsame Spirit." Therefore, to prophesy or to exercise any other of the gifts "according to

the proportion" or measure of faith, is to do it "as of the ability which God giveth." (1 Peter 4:11). "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

"In Honor Preferring One Another"—This can be done only when one is able "in lowliness of mind" to esteem others better than himself. (Philippians 2:3). And this can be done only when one knows his own worthlessness. The man who "knows the plague of his own heart" can not think that others are as bad as himself. "Let this mind be in you, which was also in Christ Jesus; who... made himself of no reputation, and took upon him the form of a servant."

How to Treat Persecutors—"Bless them which persecute you; bless, and curse not." To curse does not necessarily always mean to use profane language to swear. To curse means to speak ill. It is the opposite of bless, which means to speak well of. Sometimes men persecute according to law, and sometimes they persecute without any legal warrant; but whether it is "due process of law" or mob violence, no hard words are to be used against those who do it. On the contrary, they are to be spoken well of.

One can not do this without the Spirit of Christ, who prayed for his betrayers and murderers, and who did not venture to bring railing accusation even against the devil. (Jude 9). To hold persecutors up to contempt is not according to God's instruction.

Rejoicing and Weeping—To rejoice with them that rejoice and to weep with them that weep, is not an easy thing for the natural man. Only the grace of God can work such sympathy in men. It is not so difficult to weep with those who are afflicted, but it is often very difficult to rejoice with those who rejoice. For instance, suppose another has received something which we very much desired, and is rejoicing over his gain; it requires much grace to rejoice with him.

Keeping the Peace—We are to live peaceably with all men if it be possible. But what is the limit of possibility? Some will say that they tried to keep peace until "forbearance ceased to be a virtue," and then they paid the troublesome one in his own coin. Many think that this verse exhorts them to hold out as long as they can, and not to take part in any disturbance until they have had great provocation. But this verse says, "as much as lieth in you, live peaceably with all men."

That is, there is to be no trouble so far as we are concerned. We can not always keep other people from warring, but we can be at peace ourselves. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3). "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1). "Let the peace of God rule in your hearts." (Colossians 3:15). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians 4:7). He who has this abiding peace of God will never have any trouble with people. (To be continued)

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Answers to Crossword Puzzle on page 7

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