

# Present Truth

2 Peter 1:12

Dear Readers,

October 2008

“Grace, mercy, and peace, from God our Father and Jesus Christ our Lord” (1 Timothy 1:2). I pray that you are finding peace in God, despite the calamities all around us. (Please read Psalm 91 for hope and courage.) Keep looking up!

**Upcoming Meetings in Your Area:** Lynnford Beachy will be speaking at the following locations: **Roan Mountain, Tennessee, October 11**, contact Malcolm McCrillis, 423-772-3931; **Higdon, Alabama** (near Chattanooga, TN), **October 18**, contact Bob Habenicht, 256-597-3454; **Orlando, Florida, November 1**, contact Jerry Raymond, 407-291-9565.

**Florida Camp Meeting Announcement:** The brethren in Florida are planning a camp meeting for February 19-24, 2009, at a new and better location in the Ocala National Forest, about 30 miles southeast of Ocala. Contact Jerry Raymond, 407-291-9565.

## Tithes and Offerings

by Lynnford Beachy

The first record in the Bible of anyone returning tithes is found in the book of Genesis. “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all” (Genesis 14:18-20). God had blessed Abraham with many earthly possessions and He wanted to give God a tenth. The Hebrew word that was translated “tithe” literally means “a tenth.” For example, a tithe of \$100 is \$10.

Later, Abraham’s grandson followed the same example. Jacob said to God, “And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee” (Genesis 28:22).

Jacob recognized that all the possessions he had or ever would acquire, ultimately came from God, and he promised to return to God a tenth of all his increase. All that we have we have received from God, whether it was given as a gift from someone or we worked for it. David acknowledged this fact when he prayed to God, “Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee” (1 Chronicles 29:14). Even the strength to work that supplies the necessities of life for our families was given to us by God. “Thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth” (Deuteronomy 8:18).

The next time we read about tithes in the Bible is in the book of Leviticus. It reads, “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is

the LORD’s: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed” (Leviticus 27:30-33).

According to these texts the tithe is to be returned to God for all the increase, whether it be of the land or of livestock, which were the primary sources of income in those days.

The next time we read about tithes in the Bible is found in Numbers, chapter 18. Notice what it says here:

“And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.... But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. And the LORD spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the

### ALSO IN THIS ISSUE:

**The National Sunday Law (Part 1) . . . . . page 4**

by Alonzo T. Jones

**Jones on Righteousness (Part 4) . . . . . page 9**

by Alonzo T. Jones

**Something for the Young at Heart . . . . . page 11**

winepress. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation" (Numbers 18:21, 24-31).

The descendants of Jacob's son, Levi, were chosen by God to do the service of the tabernacle. God designed that the sole income for the Levites was to come from the tithes of the children of Israel. There were many duties that were required relating to the service of the tabernacle, besides the work of the priests. Most of the Levites were not priests, but they were involved in doing the work relating to the service of the sanctuary. All priests were Levites but not all Levites were priests. Yet all Levites were to live off the tithe as their sole income.

### **The Third-year Tithe**

Some people get confused on this issue when they read Deuteronomy chapters 12 and 14 where tithe is mentioned. The confusion comes in where it says,

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.... At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest" (Deuteronomy 14:22, 23, 28, 29).

Again we read, "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled" (Deuteronomy 26:12)

The Bible is saying here that all the people are to take a tithe, every third year, to a chosen place and have a big feast and invite the Levite, the stranger, the fatherless, and the widow to partake in the feast of the tithe. Some people have concluded from this that the tithe was designed to help the poor and be consumed in a feast rather than to be given solely to those who work in the service of the Lord.

However, to come to this conclusion you would have to overlook the fact that after the Israelites gave a tenth (tithe) to the Levites there were still nine tenths left over. To assume that the tenth that is to go for a feast and to feed the poor is the same tenth that was to be given to the Levites is certainly stretching things.

The third-year tithe can be eaten by anyone, including strangers, but the tithe that was to be given to the Levites was not allowed to be used this way. Notice what the Bible says about this:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD" (Leviticus 27:30). "There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof" (Leviticus 22:10-13).

It is clear that the tithe that was given to the Levites was not allowed to be eaten by common people, nor strangers, but the third-year tithe could be eaten by all. This makes it clear that these two tithes are not the same.

Let me give another example. When the Israelites stubbornly clamored for a king to rule over them Samuel warned them what would be the result. He cautioned, "He will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants" (1 Samuel 8:15-17). The same Hebrew word that was translated "tenth" in these verses was translated "tithe" in Deuteronomy 14:22. If anyone would conclude that since the king was going to take a tenth the Israelites would not have to return a tithe to the Lord, we could easily see the error of such a conclusion. Let us be just as reasonable when we read Deuteronomy chapters 12 and 14. The tithe that was to be used for feeding the poor was not the same tithe that was to be given to the Levites, and it was distinguished from it by pointing out that the tithe for the poor was to be given every third year. The third year tithe would be like an offering we would donate to help feed the poor, while the tithe for the Levites would be like the tithe we give to the church to support the ministers and their families.

God says, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deuteronomy 12:19). In the days of Nehemiah the Levites had been forsaken. Nehemiah wrote, "And I perceived that the portions of the Levites had not been given them: for the Levites and

the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries” (Nehemiah 13:10-12)

God is displeased when His people neglect to return a tithe for the support of the ministry. God said, “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Malachi 3:8-10). It is a serious thing to rob God, yet God says that is what we do if we neglect to return tithes and give offerings. God promises that if we do this He will open the windows of heaven and pour out a blessing beyond what we can receive.

Tithe does not belong to us. God has entrusted it into our hands, yet if we neglect to return it to God, we have robbed Him, and He will hold us accountable. Offerings, on the other hand, are to be given willingly. When Moses was about to build the temple, God told Him, “Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering” (Exodus 25:2). After David gathered the material for a permanent temple He exclaimed, “Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee” (1 Chronicles 29:14). David acknowledged that God owns, not only the tithes and offerings, but all things.

Paul wrote, “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” (2 Corinthians 9:7). This is speaking of freewill offerings. When we return tithe to God we are not giving anything, but rather returning to God what belongs to Him. When we give beyond the tithe, then we are giving offerings to the Lord.

## **Tithes in the New Testament**

There are some who believe that tithing ended at the time of Christ, and that Christians are not obligated to pay tithes. Is this what the Bible says? Jesus said, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matthew 23:23). According to Jesus we should not leave paying tithe undone.

When Jesus sent forth workers into the ministry He said, “Carry neither purse, nor scrip... And in the same house remain, eating and drinking such things as they give: for the


labourer is worthy of his hire” (Luke 10:4, 7). Jesus intended from the beginning for the ministry of the gospel to be supported by tithes and offerings. He could miraculously withhold 10% of our income, but instead, He allows us to have a part in this as a way to eradicate selfishness and keep before our minds the fact that God owns all things. Paul wrote,

“Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (1 Corinthians 9:7-14).

eter and the other apostles said, “We will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:4). The apostles could not have done this if they had to continually support themselves and their families without the support of tithes and offerings.

A good method of returning tithe is to support a local minister who is serving the local community by preaching the true gospel, with any excess going to support other ministers in need. To knowingly support falsehood with your tithe money is not pleasing to God. Some people may be in an area where there is no minister to serve them, yet they are not exempt from returning the tithe to God. They can send their tithe to a minister who is preaching the true gospel and pray that the Lord will call a minister to work in their local community.

After examining the Bible I have found that tithes are to be used to support ministers and their families, while offerings are to be used for erecting buildings, feeding the poor, producing literature, etc.

The work of the ministry has always been supported by the tithes and offerings of God’s people. If God had intended for it to be otherwise, He would have told us. Tithing is still required by God. The tithe is to be returned on our increase, whether it be in our garden, at our job, or a gift from others. Increase would be anything we gain above what we had already. For example, if I am in the business of selling shoes, and I buy a pair of shoes for \$40 and sell them for \$50, then my increase is \$10 and tithe would be \$1. 



# The National Sunday Law

Argument of Alonzo T. Jones before The United States Senate, December 13, 1888.

## Introduction

This pamphlet [article] is a report of an argument made upon the national Sunday bill introduced by Senator Blair in the fiftieth Congress. It is not, however, exactly the argument that was made before the Senate Committee, as there were so many interruptions in the course of my speech that it was impossible to make a connected argument upon a single point. By these questions, etc., my argument was not only forced to take a wider range than was intended when I began to speak, but I was prevented from making the definite argument that I designed to present. I do not speak of these interruptions and counter-arguments by way of complaint, but only to explain why this pamphlet is issued. Nevertheless it is a fact that while there were eighteen speeches before mine, occupying three hours, in all of which together there were only one hundred and eighty-nine questions and counter-arguments by all the members of the Committee who were present, I was interrupted by the Chairman alone, one hundred and sixty-nine times in ninety minutes, as may be seen by the official report of the hearing. — Fiftieth Congress, Second Session, Messages and Documents No. 43, pp. 73-102.

"In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread sovereign, Lord King James, by the grace of God, of Great Britain, France, and Ireland, king, defender of the faith, etc., having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politick, for our better ordering and preservation, and furtherance of the ends aforesaid: and by virtue hereof do enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and officers, from time to time, as shall be thought most meet and convenient for

the general good of the colony; unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod, the eleventh of November, in the reign of our sovereign, Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland, the fifty-fourth, Anno Domini

An eminent American jurist has justly observed that in a government of the people "there is no safety except in an enlightened public opinion, based on individual intelligence." Constitutional provisions against the encroachments of the religious upon the civil power are safeguards only so long as the intelligence of the people shall recognize the truth that no man can allow any legislation in behalf of the religion, or the religious observances, in which he himself believes, without forfeiting his own religious freedom.

In enlarging as I have upon the matter presented in the original hearing, the meaning or intention of any statement has not been changed in the slightest degree. The argument is submitted to the American people with the earnest hope that they will give thoughtful consideration to the principles involved. The positions taken will bear the severest test of every form of just criticism.

The bill proposed by Senator Blair, and upon which the argument was made, is as follows: —

"50th CONGRESS, (S. 2983. 1st SESSION.)

"IN the Senate of the United States, May 21, 1888, Mr. Blair introduced the following bill, which was read twice, and referred to the Committee on Education and Labor: —

"A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employee of any person or corporation, shall perform or

authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others, on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

"SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: Provided, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter.

"SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent or employee of any person or corporation, who shall willfully violate this section, shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

"SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly

observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

"SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

"SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory, into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

Rev. A. H. Lewis, D. D., representative of the Seventh-day Baptists, had spoken, and asked that a section be added to the bill granting exemption to observers of the Seventh day; but in answering the questions that were asked by the Chairman, Mr. Lewis compromised his position, and was followed soon after by Dr. Herrick Johnson, of Chicago, who remarked that Dr. Lewis had "given his whole case away." This is what is referred to in my introductory remarks to the effect that we did not intend to "give our case away." A. T. J.

## **The Argument Begins**

**Senator Blair:** There are gentlemen present who wish to be heard in opposition to the bill. Prof. Alonzo T. Jones, of Battle Creek College, Mich.,

is one of those who have spoken to me in regard to it. Will you not state, Prof. Jones, what your desire is? I have no doubt that we can obtain leave of the Senate to sit during its session to-day. It is exceedingly desirable to go on with this hearing, and complete it now. How would such an arrangement comport with your convenience? First, state, please, whom you represent, and your reasons for desiring to be heard.

**Mr. Jones:** Mr. Chairman, I represent the people known as Seventh-day Adventists. It is true, we have been entirely ignored by the other side. The very small "sect," as they stated it, of Seventh-day Baptists has been recognized, but we are more than three times their number, and many times their power in the real force of our work. We have organizations in every State and Territory in the Union. We have the largest printing-house in Michigan; the largest printing-house on the Pacific Coast; the largest Sanitarium in the world; a college in California and one in Michigan; an academy in Massachusetts; a printing establishment in Basel, Switzerland; one in Christiana, Norway; and one in Melbourne, Australia. Our mission work has enlarged until, besides embracing the greater part of Europe, it has also extended nearly around the world; and we desire a hearing, with the consent of the Committee.

**Senator Blair:** Where do you reside?

**Mr. Jones:** At present in Michigan. My home for the past four years has been in California. I am now teaching history in Battle Creek College, Mich.

I must say in justice to myself, and also in behalf of the body which I represent, that we dissent almost wholly, I might say, wholly, from the position taken by the representative of the Seventh-day Baptists. I knew, the instant that Dr. Lewis stated what he did here, that he had "given his case away." We have not given our case away, Senators, nor do we expect to give it away. We expect to go deeper than any have gone at this hearing, both upon the principles and upon the facts, as well as upon the logic of the facts.

**Senator Blair:** This matter is all familiar to you. You are a professor of history. Can you not go on this afternoon?

**Mr. Jones:** Yes, if I can have a little space between now and this afternoon to get my papers together. I have some references to read that I did not bring with me this morning.

**Senator Blair:** Very well. You have a full hour, Professor. It is now half past one.

**Mr. Jones:** There are three particular lines in which I wish to conduct the argument: First, the principles upon which we stand; second, the historical view; and, third, the practical aspect of the question.

The principle upon which we stand is that civil government is civil, and has nothing to do in the matter of legislation, with religious observances in any way. The basis of this is found in the words of Jesus Christ in Matt. 22:21. When the Pharisees asked whether it was lawful to give tribute to Caesar or not, he replied: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

In this the Saviour certainly separated that which pertains to Caesar from that which pertains to God. We are not to render to Caesar that which pertains to God; we are not to render to God by Caesar that which is God's.

**Senator Blair:** May not the thing due to Caesar be due to God also?

**Mr. Jones:** No, sir. If that be so, then the Saviour did entangle himself in his talk, the very thing which they wanted him to do. The record says that they sought "how they might entangle him in his talk." Having drawn the distinction which he has, between that which belongs to Caesar and that which belongs to God, if it be true that the same things belong to both, then he did entangle himself in his talk; and where is the force in his words which command us to render to Caesar that which belongs to Caesar, and to God the things that are God's?

**Senator Blair:** Is it not a requirement of God's that we render to Caesar that which is due to Caesar?

**Mr. Jones:** Yes.

**Senator Blair:** If Caesar is society, and the Sabbath is required for the good of society, does not God require us to establish the Sabbath for the good of society? and if society makes a law accordingly, is it not binding?

**Mr. Jones:** It is for the good of society that men shall be Christians; but it is not in the province of the State to make Christians. For the State to undertake to do so would not be for the benefit of society; it never has been, and it never can be.

**Senator Blair:** Do you not confuse this matter? A thing may be required for the good of society, and for that very reason be in accordance with the will and the command of God. God issues his commands for the good of society, does he not? God does not give us commands that have no relation to the good of society.

**Mr. Jones:** His commands are for the good of man.

**Senator Blair:** Man is society. It is made up of individual men.

**Mr. Jones:** But in that which God has issued to man for the good of men he has given those things which pertain solely to man's relationship to his God; and he has also given things which pertain to man's relationship to his fellow-men. With those things in which our duty pertains to our fellow-men, civil government can have something to do.

**Senator Blair:** Man would obey God in obeying civil society.

**Mr. Jones:** I will come to that point. In the things which pertain to our duty to God, with the individual's right of serving God as one's conscience dictates, society has nothing to do; but in the formation of civil society, there are certain rights surrendered to the society by the individual, without which society could not be organized.

**Senator Blair:** That is not conceded. When was this doctrine of a compact in society made? It is the philosophy of an infidel.

**Mr. Jones:** It is made wherever you find men together.

**Senator Blair:** Did you and I ever agree to it? Did it bind us before we were *compos mentis*?

**Mr. Jones:** Certainly. Civil government is an ordinance of God.

**Senator Blair:** Then it is not necessarily an agreement of man?

**Mr. Jones:** Yes, sir, it springs from the people.

**Senator Blair:** As to the compact in society that is talked about, it is not conceded that it is a matter of personal and individual agreement. Society exists

altogether independent of the volition of those who enter into it. However, I shall not interrupt you further. I only did this because of our private conversation, in which I thought you labored under a fallacy in your fundamental proposition, that would lead all the way through your argument. I suggested that ground, and that is all.

**Mr. Jones:** I think the statement of the Declaration of Independence is true, that "Governments derive their just powers from the consent of the governed."

**Senator Blair:** I do not controvert that.

**Mr. Jones:** Of all men in the world, Americans ought to be the last to deny the social compact theory of civil government. On board the "Mayflower," before the Pilgrim Fathers ever set foot on these shores, the following was written:

"In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread sovereign, Lord King James, by the grace of God, of Great Britain, France, and Ireland, king, defender of the faith, etc., having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politick, for our better ordering and preservation, and furtherance of the ends aforesaid: and by virtue hereof do enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and officers, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod, the eleventh of November, in the reign of our sovereign, Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland, the fifty-fourth, Anno Domini 1620."

The next American record is that of the fundamental orders of Connecticut, 1638-39, and reads as follows:

"Forasmuch as it hath pleased the Almighty God by the wise disposition of

his diuine prudence so to order and dispose of things that we, the inhabitants and residents of Windsor, and Hartford, and Wethersfield, are now cohabiting and dwelling in and vpon the river of Conectecotte and the lands thereunto adioyneing; and well knowing where a people are gathered together the word of God requires that to mayntayne the peace and vnion of such a people there should be an orderly and decent gournment established according to God, to order and dispose of the affayres of the people at all seasons, as occation shall require; doe therefore assotiate and conioyne ourselues to be as one publike State or commonwealth; and doe for ourselues and our successors and such as shall adioyned to vs att any tyme hereafter, enter into combination and confederation together," etc.

And, sir, the first Constitution of your own State — 1784 — in its bill of rights, declares:

"I. All men are born equally free and independent; therefore, all government of right originates from the people, is founded in consent, and instituted for the general good."

"III. When men enter into a state of society, they surrender some of their natural rights to that society, in order to insure the protection of others; and without such an equivalent, the surrender is void.

"IV. Among the natural rights, some are in their very nature unalienable, because no equivalent can be received for them. Of this kind are the rights of conscience."

And in Part 2, of that some Constitution, under the division of the "form of government," are these words:

"The people inhabiting the territory formerly called the province of New Hampshire, do hereby solemnly and mutually agree with each other to form themselves into a free, sovereign, and independent body politic, or State, by the name of the State of New Hampshire."

In the Constitution of New Hampshire of 1792, these articles are repeated word for word. They remain there without alteration in a single letter under the ratification of 1852, and also under the ratification of 1877. Consequently, sir, the very State which sends



you to this capitol is founded upon the very theory which you here deny. This is the doctrine of the Declaration of Independence; it is the doctrine of the Scripture; and therefore we hold it to be eternally true.

These sound and genuine American principles — civil governments deriving their just powers from the consent of the governed, and the inalienability of the rights of conscience, — these are the principles asserted and maintained by Seventh-day Adventists.

**Senator Blair:** But society is behind the government which society creates.

**Mr. Jones:** Certainly. All civil government springs from the people, I care not in what form it is.

**Senator Blair:** That is all agreed to.

**Mr. Jones:** But the people, I care not how many there are, have no right to invade your relationship to God, nor mine. That rests between the individual and God, through faith in Jesus Christ; and as the Saviour has made this distinction between that which pertains to Caesar and that which is God's, when Caesar exacts of men that which pertains to God, then Caesar is out of his place, and in so far as Caesar is obeyed there, God is denied. When Caesar — civil government — exacts of men that which is God's, he demands what does not belong to him; in so doing Caesar usurps the place and the prerogative of God, and every man who regards God or his own rights before God, will disregard all such interference on the part of Caesar.

This argument is confirmed by the apostle's commentary upon Christ's words. In Rom. 13:1-9, is written:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon

him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

It is easy to see that this scripture is but an exposition of Christ's words, "Render therefore unto Caesar the things which are Caesar's." In the Saviour's command to render unto Caesar the things that are Caesar's, there is plainly a recognition of the rightfulness of civil government, and that civil government has claims upon us which we are in duty bound to recognize, and that there are things which duty requires us to render to the civil government. This scripture in Romans 13 simply states the same thing in other words: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

Again: the Saviour's words were in answer to a question concerning tribute. They said to him, "Is it lawful to give tribute unto Caesar, or not?" Rom. 13: 6 refers to the same thing, saying, "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." In answer to the question of the Pharisees about the tribute, Christ said, "Render therefore unto Caesar the things which are Caesar's." Rom. 13:7, taking up the same thought, says, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." These references make positive that which we have stated, — that this portion of Scripture (Rom. 13: 1-9) is a divine commentary upon the words of Christ in Matt. 22: 17-21.

The passage refers first to civil government, the higher powers, — the

powers that be. Next it speaks of rulers, as bearing the sword and attending upon matters of tribute. Then it commands to render tribute to whom tribute is due, and says, "Owe no man any thing; but to love one another: for he that loveth another hath fulfilled the law." Then he refers to the sixth, seventh, eighth, ninth, and tenth commandments, and says, "It there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

There are other commandments of this same law to which Paul refers. There are the four commandments of the first table of the law, — the commandments which say, "Thou shalt have no other gods before me;" "Thou shalt not make unto thee any graven image or any likeness of any thing;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day to keep it holy." Then there is the other commandment in which are briefly comprehended all these, "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."

Paul knew full well these commandments. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself"? — Because he was writing concerning the principles set forth by the Saviour, which relate to our duties to civil government.

Our duties under civil government pertain solely to the government and to our fellow-men, because the powers of civil government pertain solely to men in their relations one to another, and to the government. But the Saviour's words in the same connection entirely separated that which pertains to God from that which pertains to civil government. The things which pertain to God are not to be rendered to civil government — to the powers that be; therefore Paul, although knowing full well that there were other commandments, said, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" that is, if there be any other commandment which comes into the relation between man and civil

government, it is comprehended in this saying, that he shall love his neighbor as himself; thus showing conclusively that the powers that be, though ordained of God, are so ordained simply in things pertaining to the relation of man with his fellow-men, and in those things alone.

Further: as in this divine record of the duties that men owe to the powers that be, there is no reference whatever to the first table of the law, it therefore follows that the powers that be, although ordained of God, have nothing whatever to do with the relations which men bear toward God.

As the ten commandments contain the whole duty of man, and as in the enumeration here given of the duties that men owe to the powers that be, there is no mention of any of the things contained in the first table of the law, it follows that none of the duties enjoined in the first table of the law of God, do men owe to the powers that be; that is to say, again, that the powers that be, although ordained of God, are not ordained of God in anything pertaining to a single duty enjoined in any one of the first four of the ten commandments. These are duties that men owe to God, and with those the powers that be can of right have nothing to do, because Christ has commanded to render unto God — not to Caesar, nor by Caesar — that which is God's. Therefore, as in his comment upon the principle which Christ established, Paul has left out of the account the first four commandments, so we deny, forever, the right of any civil government to legislate in anything that pertains to men's duty to God under the first four commandments. This Sunday bill does propose to legislate in regard to the Lord's day. If it is the Lord's day, we are to render it to the Lord, not to Caesar. When Caesar exacts it of us, he is exacting what does not belong to him, and is demanding of us that with which he should have nothing to do.

**Senator Blair:** Would it answer your objection in that regard, if, instead of saying "the Lord's day", we should say, "Sunday"?

**Mr. Jones:** No, sir, Because the underlying principle, the sole basis, of Sunday, is ecclesiastical, and legislation in regard to it is ecclesiastical

legislation. I shall come more fully to the question you ask, presently.

Now do not misunderstand us on this point. We are Seventh-day Adventists; but if this bill were in favor of enforcing the observance of the seventh day as the Lord's day, we would oppose it just as much as we oppose it as it is now, for the reason that civil government has nothing to do with what we owe to God, or whether we owe anything or not, or whether we pay it or not.

Allow me again to refer to the words of Christ to emphasize this point. At that time the question was upon the subject of tribute, whether it was lawful to give tribute to Caesar or not. In answering the question, Christ established this principle: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." That tribute money was Caesar's; it bore his image and superscription; it was to be rendered to him. Now, it is a question of rendering Sabbath observance, and it is a perfectly legitimate and indeed a necessary question to ask right here: Is it lawful to render Lord's day observance to Caesar? The reply may be in His own words: Show me the Lord's day; whose image and superscription does it bear? — The Lord's, to be sure. This very bill which is under discussion here to-day declares it to be the Lord's day. Then the words of Christ apply to this. Bearing the image and superscription of the Lord, Render therefore to the Lord the things that are the Lord's, and to Caesar the things that are Caesar's. It does not bear the image and superscription of Caesar; it does not belong to him; it is not to be rendered to him.

Again: take the institution under the word Sabbath: Is it lawful to render Sabbath observance to Caesar or not? Show us the Sabbath; whose image and superscription does it bear? The commandment of God says, it "is the Sabbath of the Lord thy God." It bears his image and superscription, and his only; it belongs wholly to him; Caesar can have nothing to do with it. It does not belong to Caesar; its observance cannot be rendered to Caesar, but only to God; for the commandment is, "Remember the Sabbath day, to keep it holy." If it is not kept holy, it is not kept at all. Therefore, belonging to God,

bearing his superscription, and not that of Caesar, according to Christ's commandment, it is to be rendered only to God; because we are to render to God that which is God's, and the Sabbath is the Sabbath of the Lord thy God. Sabbath observance, therefore, or Lord's day observance, whichever you may choose to call it, never can be rendered to Caesar. And Caesar never can demand it without demanding that which belongs to God, or without putting himself in the place of God, and usurping the prerogative of God.

Therefore, we say that if this bill were framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe; if this bill proposed to promote its observance, or to compel men to do no work upon that day we would oppose it just as strongly as we oppose it now, and I would stand here at this table and argue precisely as I am arguing against this, and upon the same principle, — the principle established by Jesus Christ, — that with that which is God's the civil government never can of right have anything to do. That duty rests solely between man and God; and if any man does not render it to God, he is responsible only to God, and not to any man, nor to any assembly or organization of men, for his failure or refusal to render it to God; and any power that undertakes to punish that man for his failure or refusal to render to God what is God's, puts itself in the place of God. Any government which attempts it, sets itself against the word of Christ, and is therefore antichristian. This Sunday bill proposes to have this Government do just that thing, and therefore I say, without any reflection upon the author of the bill, this national Sunday bill which is under discussion here to-day is antichristian. But in saying this I am not singling out this contemplated law as worse than all other Sunday laws in the world. There never was a Sunday law that was not antichristian. and there never can be one that will not be antichristian.

**To be Continued...**

(This article was taken from pages 3-23 of the book entitled, *The National Sunday Law*, by Alonzo T. Jones. Some editing was done for this publication. *Editor*)



## **Jones on Righteousness (Part 4)**

by Alonzo T. Jones

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17). We have seen how we are brought into Christ and how this says if any man is brought into Christ he is a new creature. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature” (Galatians 6:15). “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Galatians 5:6). Nothing avails but this: faith that works by the love of God, being made a new creature by faith.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.... And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:1, 2, 5). “For this is the love of God, that we keep his commandments: and his commandments are not grievous” (1 John 5:3). Then keeping the commandments comes in after we are new creatures, so then we must be made good, be made righteous, before we can do good or do righteousness.

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God” (1 Corinthians 7:19). That is the aim set before us in Christ Jesus. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:8-10). We are created unto good works; made new creatures in him, his righteousness counting for our unrighteousness. The good works God’s creatures are created in Christ to do are the good works we could not do before. So a new creature will aim constantly to keep the commandments.

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.... But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors” (James 2:1, 9). We do not have the faith of Christ with the transgression of the law. Christ did not come to set us free for that, because if we turn from a single point of the law our faith will not avail. But our intent is accepted and ignorant sins are

forgiven, yet willful refusal to accept points of truth presented will cause us to lose all the righteousness we ever had. This explains the fast growing evil in the popular churches of today. Years ago the churches were religious—even when the third angel’s message started they were accepted of God but when they refused to comply with the requirements of the message, then they lost all the righteousness they had and have had to invent all manner of means by which to keep the congregations together, by entertainments. This is the philosophy of the degeneration of the churches.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” (James 2:14). No more does faith profit unless it is kept alive by these works. Let us show our faith by our works. Faith is the anchor that holds the boat in the right place to work and the storms beat us nearer home. “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?... And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God” (James 2:21, 23). Abraham was counted righteous when he believed and without works, the other righteousness came in twenty-five years after, so he was not counted righteous by works, that scripture was spoken when he believed and more than twenty-five years after James says the scripture was fulfilled. If he had refused to offer Isaac, his former righteousness would have disappeared, so the obedience of his faith completed his righteousness that he had by faith. Then our keeping of the commandments is not to become righteous, but because we are righteous.

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Romans 8:26). This verse shows that we can not even pray aright, but the spirit does it for us, so our prayers are acceptable only through the intercession of Christ and the merits of his blood. “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Revelation 8:3, 4). Here is the

intercession in the sanctuary making intercession for us and God looks upon Christ, his wounds and his sacrifice and accepts them. Christ was perfect before he came to earth, and his absence makes our prayers acceptable, God imputing his prayer for us to us.

How is his righteousness imputed to us? Are our acts righteous as far as they go and is his righteousness applied to finish out the work? No. Christ's righteousness starts at the beginning and makes the action what it ought to be. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). Is not our faith greater than when we came here? Do we not see more of his righteousness than we did? How is it we have more faith and see more of his righteousness? Why our faith has grown. So it is day by day. We came daily for greater supply of faith. And we finally have so much of Christ's divine nature in us that we can draw the bow strongly enough to hit the mark, and then we will be keeping the commandments of God.

Then is it not Christ's work from the beginning and all his divine power? Where, then, do our works come in? Nowhere. Why then do we strive so hard to keep the commandments, if it avails not? It is only by faith in Christ that we can say we are Christians. It is only through being one with him that we can be Christians, and only through Christ within us that we keep the commandments—it being all by faith in Christ that we do and say these things. When the day comes that we actually keep the commandments of God, we will never die, because keeping the commandments is righteousness, and righteousness and life are inseparable—so, "Here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12), and what is the result? These people are translated. Life, then, and keeping the commandments go together. If we die now, Christ's righteousness will be imputed to us and we will be raised, but those who live to the end are made sinless before he comes, having so much of Christ's being in them that they "hit the mark" every time, and stand blameless without an intercessor, because Christ leaves the sanctuary sometime before he comes to earth.

Now some say, "I will live better; I will try to build myself up into that place where God can accept me." If a child tries to do something to build up himself that you may think more of him, and falls, you say it was selfishness and pride, and serves him right; but if a child tries to do something simply to please you, even though bunglingly done, you commend him and praise him. So with us, if we strive to please our God, no matter how

bunglingly we do it, he is so glad to put Christ's righteousness upon us and all heaven rejoices over it. How often a child tries to help mother and she lets it go on, although mother has to do it all over again—yet she delights in the effort of the child to please her. Now like as a father pitieth his children so the Lord pitieth them that fear him.

So then we can say with David: "I delight to do thy will, O my God" (Psalms 40:8). Why? Because the love of God was shed abroad in his heart. Now let me read a few texts about pleasing God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). The aim of faith is to please God, because he is so good. "So then they that are in the flesh cannot please God" (Romans 8:8). Again, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14). The love of Christ draws us and we get that love through faith. But can we love God if we cannot keep the commandments of God? No. We can do neither until we become new creatures. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:21, 22).

Now let us read Colossians 1:9, 10, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." We should be able to walk pleasingly before him. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1 Thessalonians 4:1). This then is the root and motive in keeping the commandments—to please God, and not to make ourselves righteous. God makes and keeps us righteous and then we keep the commandment to please God who has done so much for us.

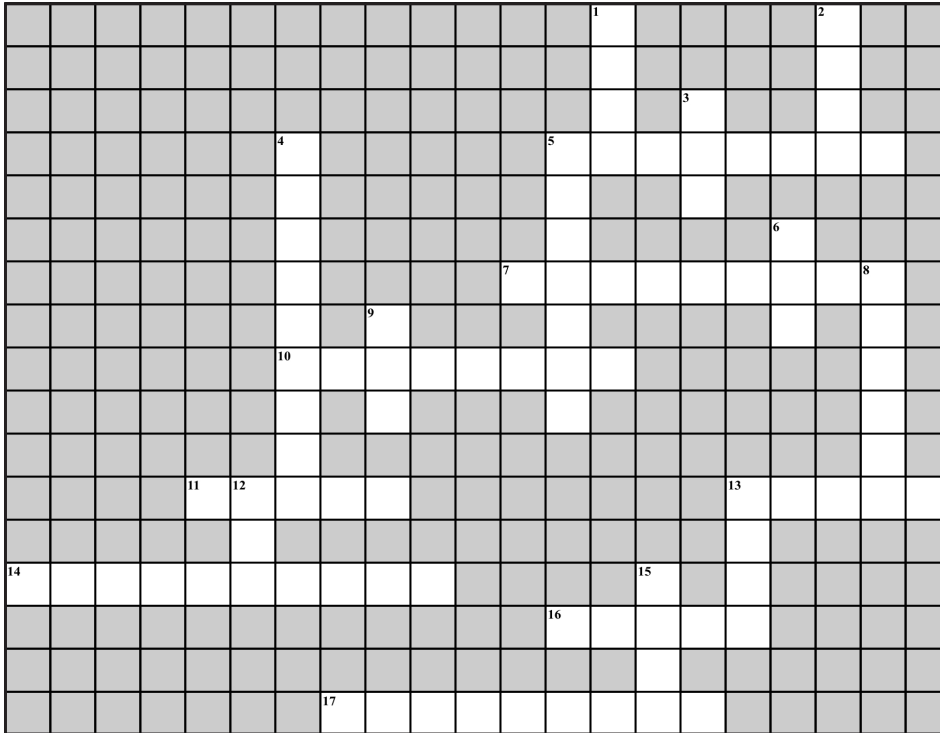
As then it is the power of Christ through which we keep the commandments now, and it will be his power through which we shall live forever in the new earth. His name to us is what? Jeremiah says it is "the Lord our Righteousness" (Jeremiah 23:6).

(This article was taken from a sermon preached by Alonzo T. Jones May 13-15?, 1889—the exact date is uncertain. Some editing was done for this publication. *Editor*)

# 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 New Commandment



Answers will be printed on the back page of next month's issue

- When asked which is the greatest commandment, Jesus replied, "Thou shalt \_\_\_\_ the Lord thy God..." Matthew 22:37—**15 Down**
- Jesus continued, "This is the \_\_\_\_ and great commandment." Matthew 22:38—**11 Across**
- "The second is like unto it, Thou shalt love thy \_\_\_\_ as thyself." Matthew 22:39 —**4 Down**

**Note:** Our neighbors are not only our physical neighbors and special friends, they are not simply those who belong to our church or who think as we do. Our neighbors are everyone in the entire world, regardless of religion, age, race or gender.

- "On these two commandments hang all the \_\_\_\_ and the prophets." Matthew 22:40—**6 Down**

**Note:** These two great commandments are the whole duty of man. The first commandment embodies the first four of the Ten Commandments, outlining

our duty to God. The second great commandment embodies the last six, showing our duty to our fellowman.

- "Love worketh no \_\_\_\_ to his neighbour..." Romans 13:10 —**12 Down**
- "Therefore love is the \_\_\_\_ of the law." Romans 13:10—**14 Across**
- "For God so loved the world, that he gave his only \_\_\_\_ Son..." John 3:16—**5 Across**
- "If \_\_\_\_ so loved us, we ought also to love one another." 1 John 4:11—**3 Down**
- Jesus said, "A \_\_\_\_ commandment I give unto you,..." John 13:34—**9 Down**
- This commandment is: "That ye love one another; as I have \_\_\_\_ you." John 13:34—**13 Across**
- "Hereby perceive we the love of God, because he laid down his \_\_\_\_ for us." 1 John 3:16—**13 Down**

**Note:** We know that it was Christ who laid down His life for us, yet this verse, as it reads in the KJV,

seems to indicate that it was God, the Father. However, the word "God" is not actually in the original Greek text, but was added by the translators as indicated by the use of italics in most of the Bible translations that include this word. Most Bible translations leave the word "God" out of this verse entirely, while some use the word "Christ" instead.

- "We ought to lay down our lives for the \_\_\_\_." 1 John 3:16—**10 Across**

**Note:** If we are willing to lay down our lives for others, then we will be willing to sacrifice anything we have for the benefit of others. There should be no limit to the amount we are willing to do or to give for others; first to our family, then to our brothers and sisters in the church, and then to everyone in the world. This love cannot be manufactured, but is the natural result of having the Love of God shed abroad in our hearts by the Holy Spirit of God (Romans 5:5).

- Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our \_\_\_\_ with him." John 14:23—**16 Across**
- "And this commandment have we from him, That he who loveth God love his \_\_\_\_ also." 1 John 4:21—**5 Down**
- "Obeying the truth through the Spirit" results in "\_\_\_\_ love of the brethren." 1 Peter 1:22—**17 Across**

**Note:** It is impossible to love our brethren, nor obey the truth, apart from the Spirit of God. God's Spirit in our hearts gives us the desire to obey, and directs our hearts into the love of God (2 Thessalonians 3:5).

- "See that ye love one another with a \_\_\_\_ heart fervently." 1 Peter 1:22—**1 Down**
- "It is easier for heaven and earth to pass, than one \_\_\_\_ of the law to fail." Luke 16:17—**8 Down**



**Note:** If the law of God could have been changed or abolished, then Christ would not have needed to suffer for our sins.

➤ All of God's commandments are \_\_\_\_\_. Psalms 111:7—  
**2 Down**

➤ “They \_\_\_\_ \_\_\_\_ for ever and ever, and are done in truth and uprightness.” Psalms 111:8 (2 words)—**7 Across**

**Note:** Just as with all of God's commandments, the new commandment to love one another as Christ has loved us, is impossible to keep with our natural hearts. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). By nature we are enemies of God, and our hearts must be changed. "Because the carnal mind [or natural heart] is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). "To be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). To be spiritually minded we must be "born of the Spirit" (John 3:6). This is receiving the new covenant which is having the law of God written in our hearts so that we love righteousness and hate iniquity (Hebrews 1:9). For this to happen, "Ye must be born again" (John 3:7); only then can we truly love God and our fellow man.

## Answers to Last Month's Crossword Puzzle

						D	I	S	T	R	I	B	U	T	E		
														R			
						A	B	U	N	D	A	N	C	E			
															A	S	E
E	A	S	E					M				C		U	N		
			T						A	B	H	O	R	R	E	T	H
P	E	R	I	L	O	U	S		S		V	E					
			A			T		G	T		E						
			Y			D	E	S	I	R	E	D	T				
						W	V	R		C	O	V	E	T	E	D	
						A	E	S		U							
		M				C	A			S	I	L	V	E	R		
		A															
		M			G	O	O	D	S			N					
		M			V	S				C	O	V	E	T	O	U	S
		O			E							S					
	U	N	C	E	R	T	A	I	N				S	O	U	L	

**Present Truth** is published monthly by *Smyrna Gospel Ministries*. It is sent free upon request. **Duplication of these papers is not only permitted but strongly encouraged, as long as our contact information is retained.** *Present Truth* is available online at [www.presenttruth.info](http://www.presenttruth.info).

**Note: If you move, please send us your new address.** If you inadvertently get deleted from our mailing list, without your request, please write us and verify your valid address.

**Editor:** Lynnford Beachy, PO Box 1236, Riverton, Wyoming 82501, phone: (304) 633-5411, Smyrna office: (304) 732-9204, fax: (304) 732-7322, e-mail: [newsletter@presenttruth.info](mailto:newsletter@presenttruth.info).

*Smyrna Gospel Ministries*

## Present Truth Department

HC 64 Box 128-B

Welch, West Virginia 24801

U.S.A.

