

# Present Truth

2 Peter 1:12

Dear Readers,

February 2012

“Grace be unto you, and peace Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort” (2 Corinthians 1:2, 3).

**Address Change Reminder:** Please take note of our new address on the back of this newsletter. Please do not send any further correspondence to our Florida address. We will be moving the print shop to Oklahoma within the next few months. Until then, Brother Jim Raymond can be reached at 407-421-6025 for literature requests.

## Answering Objections – Part 2

by Lynnord Beachy

We are continuing our examination of all of the texts that are most commonly used to support the trinity and see if they really say what trinitarians would have us believe. Please read the series entitled, “The Personality of God,” in the June-December 2011 issues of *Present Truth*. You may also request these studies compiled into a booklet entitled, *Understanding the Personality of God*.

### Deuteronomy 6:4 and Echowad

Oddly, one of the most monotheistic verses in the Bible is used by some trinitarians in an attempt to prove a plurality in God. This verse is Deuteronomy 6:4, which says, “Hear, O Israel: The LORD our God is **one** [echowad] LORD.” This text is quoted by devout Jews at least twice a day and they are strictly

monotheistic. They see nothing in this verse to imply that God is more than one person. Yet, this verse is used by some trinitarians to support the idea of a plural God.

The word in question is the Hebrew word, *echowad*, that was translated “one.” The Hebrews see this as a word that denotes complete singularity, while some trinitarians see it as a word that denotes plurality in a “compound unity,” such as three in one. Some trinitarians claim that *echowad* represents “unified oneness” as opposed to the Hebrew word, *yachid* which, they say, represents “numeric oneness.” Some trinitarians claim that

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if Moses wanted to indicate that God is numerically one he would have used the Hebrew word *yachid* instead of *echad*. Plugging in the plurality idea into Deuteronomy 6:4 would make it read, "Hear, O Israel: The LORD our [Gods] are [a unified group] LORD." Let us examine how *echad* and *yachid* are used in the Bible so we can understand what God is trying to tell us in Deuteronomy 6:4.

## **Echad**

*Echad* is the Hebrew word most commonly used to describe something that is one. Almost every time you find the English word "one" in the Old Testament it was translated from the Hebrew word *echad*. *Echad* was used 952 times in the Old Testament. It was translated "one" 687 times. Every language has a word to signify "one" in the sense of counting. In Spanish it is "uno," in German it is "ein," in Latin it is "unum," in Hebrew it is "echad." When you go to [www.translate.google.com](http://www.translate.google.com) and type "one" in the English side and select Hebrew on the translated side it will translate it as *echad*. The reason for this is that *echad* simply means "one." *The New American Standard Hebrew Lexicon* defines it as, "a primary cardinal number; one." *The Brown-Driver-Brigg's Hebrew Lexicon* says, "one (number)."

There are trinitarian commentaries and lexicons that contain definitions of *echad* suited to fit their preconceived idea that God is a plural God made up of a compound unity, but that does not make these definitions true. There is a saying

among Bible students that says, "Context is king." This means that the context of how a word is used in the Bible is more valuable than any man-made definition of that word. When writers of the Hebrew Bible wanted to distinguish something as "one" as opposed to "two" or "three," they used the word *echad*. Let us look at a few examples.

When Esau was tricked out of his father's blessing he complained to his father, "Hast thou but **one** [*echad*] blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept" (Genesis 27:38). Here we find that *echad* literally means "one," not "two" or more.

When Joseph's brothers came to him for food they said, "We are all **one** [*echad*] man's sons; we are true men, thy servants are no spies" (Genesis 42:11). Surely these brothers were not saying that they were the sons of a group of men, but rather one and only one. They did not have to use the word *yachid* to clarify that this "one" man was "only one" man. This idea was naturally inherent in their use of the word *echad*.

After Joseph accused them of being spies he said, "Send **one** [*echad*] of you, and let him fetch your brother" (Genesis 42:16). Joseph was not suggesting to send a group of men back for their brother, but only one.

Joseph's brothers said to him, "We be twelve brethren, sons of our father; **one** [*echad*] is not, and the youngest is this day with our father in the land of Canaan" (Genesis 42:32). When they said, "one is not" they were

talking about Joseph, pretending that he had died. Joseph was the only one of the twelve that was missing, and they used *echad* to explain this.

When God explained to Moses how to build the Ark of the Covenant, He said, “And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make **one** [*echad*] cherub on the one end, and the **other** [*echad*] cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof” (Exodus 25:18, 19). This is a simple math problem,  $1+1=2$ . There are two total cherubims, and one of them is called *echad*.

When the Bible describes the daily sacrifices of Israel it says, “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The **one** [*echad*] lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even” (Exodus 29:38, 39). Again, one is literally one, and two is literally two. *Echad* is the Hebrew word for one.

When Moses finished building the altar and dedicated it, the Bible says, “And his [Nahshon’s] offering was **one** [*echad*] silver charger, the weight thereof was an hundred and thirty shekels, **one** [*echad*] silver bowl of seventy shekels, after the shekel of the sanctuary; **both** of them were full of fine flour mingled with oil for a meat offering” (Numbers 7:13). Again we see a simple math equation, one charger plus one bowl equals “both of them.” *Echad* is not a compound unit here either. The bowl and charger are

single items, just as the sacrifices mentioned above are single items.

Solomon wrote, “Two are better than **one** [*echad*]; because they have a good reward for their labour. For if they fall, the **one** [*echad*] will lift up his fellow: but woe to him that is **alone** [*echad*] when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can **one** [*echad*] be warm alone? And if **one** [*echad*] prevail against him, two shall withstand him; and a threefold cord is not quickly broken” (Ecclesiastes 4:9-12). It is very clear that Solomon was making a distinction between one person and two persons by using the word *echad*. Notice that the word *echad* is also used here for “alone.” *Echad* definitely carries the idea of absolute singularity. Trying to insert a “compound unity” definition in this verse would render it meaningless.

Another text that clearly shows the singularity of *echad* is Deuteronomy 17:6, which says, “At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of **one** [*echad*] witness he shall not be put to death.” *Echad* could not possibly mean more than one in this verse, since it is set in contrast to two and three.

There are well over six hundred similar examples, and for the sake of conserving space and not wearying you further, we will confine it to the few listed here. The word *echad* has a plural form that Moses could have used if he had intended for us to believe God is a unified group. We

find the plural form of *echad* in Genesis 29:20, which says, “And Jacob served seven years for Rachel; and they seemed unto him but a **few** [*echad* in its plural form] days, for the love he had to her.” Moses could easily have explained that God is a compound unit or group of Gods if he wanted us to believe this, but He simply said, “The LORD our God is one LORD.” This comes just two chapters after he said, “Unto thee it was shewed, that thou mightest know that the LORD he is God; **there is none else beside him**” (Deuteronomy 4:35), and just one chapter later God said, “Thou shalt have **none other gods before me**” (Deuteronomy 5:7).

The context requires that we take the word “one” in Deuteronomy 6:4 to mean “one” in its absolute singular sense rather than a unit or group. Despite the fact that even a brief Bible study on the Hebrew word *echad* reveals that it literally means “one,” a theology professor wrote that in Deuteronomy 6:4 Moses “employed the plural ‘echad (one among others in a joined or shared oneness)’” (Woodrow Whidden, *The Trinity*, coauthored by Woodrow Whidden, Jerry Moon, and John Reeve, Hagerstown, MD: Review and Herald, 2002). This statement is not true at all. There is a plural form of *echad* as we saw in Genesis 29:20, but Moses used the singular form in Deuteronomy 6:4. To suggest that Moses was trying to indicate that the one God of the Bible is really “one among others” would mean that there could be dozens of Gods. It is sad when people take a word and try to make it mean the

opposite of what was intended by the author. In the same paragraph as the above statement, the author says, “*yachid* “means ‘one’ in the sense of ‘only,’ or ‘alone’” (*Ibid.*) Yet, *echad* carries this meaning as well.

### **Echad is Absolutely Singular**

*Echad* was translated “alone” or “only” several times in the Bible. The Bible says, “Furthermore David the king said unto all the congregation, Solomon my son, whom **alone** [*echad*] God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God” (1 Chronicles 29:1).

“Look unto Abraham your father, and unto Sarah that bare you: for I called him **alone** [*echad*], and blessed him, and increased him” (Isaiah 51:2).

“Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the **only** [*echad*] officer which was in the land” (1 Kings 4:19).

“Thus saith the Lord GOD; An evil, an **only** [*echad*] evil, behold, is come” (Ezekiel 7:5).

*Echad* is a word that carries strict singularity along with the idea of alone and only. It is not necessary for God to use *yachid* to indicate His singularity. The fact is, there are several other verses that add strict modifiers to indicate the absolute singularity of God, some of which are in close proximity to Deuteronomy 6:4. (See Deuteronomy 4:35, 39; 5:7; Isaiah 44:8; 45:5, 14, 18, 21, 22; 46:9; Joel 2:27; Mark 12:29-34;

1 Corinthians 8:4-6, etc.) If, when the Bible says, “the LORD is one LORD” it really means “the LORD is a united group of LORDS” then all the other verses that add modifiers to indicate “only one” would have to be reinterpreted. The fact is, Moses had words available to him to signify unity if that is what He wanted to say. He could have used the word *yachad*, which means, “to be united” (Genesis 49:6), but he did not use it because he did not want us to think God is a group of united persons.

Many Trinitarians seek to find a plural meaning for *echad* by quoting Numbers 13:23, which says, “And they came unto the brook of Eshcol, and cut down from thence a branch with **one** [*echad*] cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.” Some Trinitarians assert that because the word *echad* is used here, referring to a cluster of grapes, that the word *echad* means “one made up of parts, a unit or a group.”

If the above verse would have said, “**one** [*echad*] cluster of grapes” when in reality it meant that there were several clusters of grapes, then the argument would hold some validity. If the verse would have said, “**one** [*echad*] grape,” when in reality it was referring to a whole cluster of grapes, then we would know that the word *echad* means more than just one. Yet, the verse mentions only one “cluster of grapes.” The noun that *echad* refers to in this verse is what is a unit or group, not the word *echad*.

*Echad* is used for “ONE cluster of grapes” (Numbers 13:23), “ONE company” (1 Samuel 13:17), “ONE troop” (2 Samuel 2:25), “ONE tribe” (1 Kings 11:13), “ONE nation” (1 Chronicles 17:21). In each case the plurality exists in the noun rather than in the adjective “one.”

Another verse used to attempt to show a compound unity in the word *echad* is Genesis 1:5, which says, “And God called the light Day, and the darkness he called Night. And the evening and the morning were the **first** [*echad*] day.” It is argued that since a day is composed of two parts, the dark and light portions, that the word *echad* has the meaning of compound unity, or one composed of parts. Again, this argument is unsound. *Echad* still means one in this verse. The compound portion of the statement, “first day” is not “one,” but “day.” The following verses speak of “the second day,” “the third day,” “the fourth day,” etc. Is it going to be argued that “second” and “third” are also compound unity words just because they are followed by the word “day”? I can say, “one egg” or “one dozen eggs.” The meaning of “one” in these statements is exactly the same in both cases. I could also say, “two eggs” or “two dozen eggs.” Any compound unity in a statement that uses the word “one” is to be found in the word following “one” rather than in “one” itself.

The primary verse that Trinitarians refer to for support for their assertion that *echad* means more than one is Genesis 2:24, where it says, “Therefore shall a man leave his



father and his mother, and shall cleave unto his wife: and they shall be **one** [*echad*] flesh.” Trinitarians sometimes use this verse to try to prove that *echad* does not mean one. However, the verse did not say that a man and a woman would become one human, nor did it say that they would become one person nor one being. Though the man and the woman would become one flesh, they would still be two persons, two beings, and two humans. Neither would they be joined together to become one body of flesh. Rather, they are to become one family.

In seeking for an understanding of the term “one flesh,” we must not conjecture about the meaning of the word “one,” but rather we should seek for the meaning of the word “flesh” as it is used in this verse. Even in this verse, one still means one, and only one.

The verse is not trying to indicate that there are “two fleshes,” but one flesh. We find in the Bible an explanation of one flesh to show that it signifies a close family relationship. Joseph’s brothers said of him, “Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content” (Genesis 37:27). Paul called his Jewish brethren, “my flesh” (Romans 11:14) to indicate their close blood relationship. The Bible even translates the Hebrew word בָּשָׂר (*basar*) that was translated “flesh” in Genesis 2:24 as “kin” in Leviticus 18:6 and 25:49. *The New American Standard Bible* translates it “blood relative.” With this understanding for “flesh” it is clear

that the expression “one flesh” in Genesis 2:24 means that the two married people are to be considered as closely related as “blood relatives.” They become one family, not two families, but one. One still means one in this verse. Any compound unity resides in flesh rather than “one.”

### **One Means One**

The Hebrew word *echad* functions exactly the same in Hebrew as our English word “one.” I could say, “My wife, children, and I make one family.” The word “family” indicates more than one within it, but the word “one” still means one. If you offer to pay me “one hundred dollars” for a day’s labor, it would be wrong for me to expect to receive two hundred or more dollars just because the word, “hundred,” that follows “one” indicates plurality within it. If I came to you the next day and you agreed to buy my wristwatch for “one dollar,” it would be illogical for me to expect you to pay me three dollars. It would not help my case for me to claim, “You used the word ‘one’ in a plural sense yesterday, so I expected that you would give me at least two dollars for my watch because one is plural.” It is easy to see how illogical my position would be if I followed this line of reasoning. If I were to try to take you to court to sue you for the extra money I feel entitled to, the judge would dismiss my case immediately because it is based on a false premise.

The above argument is very easy to dismiss as illogical. Yet, when the same type of flimsy argument is used

to support the trinity by the use of the word *echad*, many people accept it as gospel truth. Even theologians grasp onto this reasoning and repeat it in their works, until it is so often repeated that it takes on the appearance of fact. We must not rest content with man-made theories that have no basis in reality to support our belief in a doctrine. The fact that trinitarians have to go to such lengths to seek for support of the trinity is virtually proof that it is not true. When a person needs to grasp at straws to support their position it is a good indication that their position is not worth holding up.

The Hebrew word *echad* in its singular form as in Deuteronomy 6:4 means one and only one in every case. There is not even one example of *echad* in its singular form meaning more than one, even though it is used over 900 times in the Bible. When God inspired Moses to say, "Hear, O Israel: The LORD our God is **one** [*echad*] LORD," He meant just that. There is one, and only one, "LORD our God," and not a unity of three gods.

In case the evidence examined is not enough to settle the matter, Jesus gave us a divine commentary on this verse that we can be certain is truthful. Jesus quoted this verse in Mark 12. A Jewish leader approached Him and asked, "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." (Mark 12:28-34).

Notice the exchange here. Jesus quoted Deuteronomy 6:4, and then the scribe commented on this verse, "...there is one God; and there is none other but he..." Here we find that this Jew understood Deuteronomy 6:4 to mean, "There is one God; and none other but he." In case trinitarians are uncertain whether *echad* indicates exclusive singularity this Jew used very precise and exclusive language. Three statements indicate singularity. He said, "There is one God" and "there is none other" and "he." This Jewish leader understood that God is a singular individual being and none other but He. When we compare this verse with John 8:54 we find an interesting connection. Here Jesus was dialoging with the Jewish leaders when He said, "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom

ye say, that he is your God.” When a Jew says “God” they are referring to the Father of Jesus Christ, and this verse demonstrates that Jesus knew that the Jews had this understanding. In Mark 12:32 it is certain that the scribe understood Deuteronomy 6:4 to be referring exclusively to God, the Father, as the one and only God, beside whom “there is none other.”

When Jesus heard this, the Bible says, “Jesus saw that he answered discreetly [or wisely].” Jesus recognized that this man answered well, and then Jesus said, “Thou art not far from the kingdom of God.” Jesus did not correct this man for his understanding, but instead complimented him for his good answer. Here is divine approval for the understanding that *echad* literally means one and only one in Deuteronomy 6:4.

In contrast to Jesus Christ’s commentary on Deuteronomy 6:4, notice what some commentators say about it:

“This does not mean Jehovah is one God, ...” (*Keil & Delitzsch OT Commentary* on Deuteronomy 6:4).

“The three-fold mention of the Divine names, and the plural number of the word translated God, seem plainly to intimate a Trinity of persons, even in this express declaration of the unity of the Godhead” (*Matthew Henry Commentary* on Deuteronomy 6:4).

“One in Three, and Three in One. Here are three words answering the three persons” (*John Trapp’s Commentary* on Deuteronomy 6:4).

It is amazing what some people can read into the Bible that is not there.

There is no way that Moses or any of his contemporaries would have understood Deuteronomy 6:4 to have reference to a trinity or any more than just one Person. The only way a person could find that theory in this text is if they already had the preconceived idea before reading it. This is something that could not have happened until the Catholic Church formulated the doctrine in the fourth century AD, just as prophesied in Daniel 11:36-39.

The New Testament has just as strong language to signify the singularity of God as is found in the Old Testament. Jesus said, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Jesus called His Father “the only true God,” and Paul wrote, “As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that **there is none other God but one**. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) **But to us there is but one God, the Father**, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:4-6).

## **Yachid**

Trinitarians would have us believe that if Moses had wanted us to believe God is only one numerically single individual that he would have used the word *yachid* instead of *echad*. Yet, this is definitely not the case. We have



already seen that *echad* is equivalent to our English word “one.” *Yachid* means, “only, only one, solitary, one, unique, only begotten son” (*Brown-Driver-Brigg’s Hebrew Lexicon*). *Yachid* is only used 12 times in the Bible, 8 of which refer to only begotten children. The remaining 4 instances are used to mean “solitary” or “lonely” in a negative sense. It is much more likely that if Moses had wanted to indicate that God is one singular individual he would have used *echad* rather than *yachid*, and that is precisely what he did.

In any language the word for the numeral “one” is widely used. We find the English word “one” in the Old Testament over 1,000 times. The majority of those times it was translated from the Hebrew word *echad*. *Yachid*, on the other hand, is only used 12 times and most often refers to only begotten children. The fact that this word is not used in reference to God, the Father, is not surprising at all. To argue that since this word is never used for God then He must be a plural being does not make sense. To argue from the lack of evidence is not a wise premise. The fact is, there are many verses that employ very exclusive singular terms for the Father, such as “one God,” “none other,” “none else,” “beside me there is no God,” etc. It is not necessary to conclude that since God did not use a particular word to indicate His singularity that He must not be a single Person. There are lots of single items or persons in the Bible that are not described by the use of *yachid*. Are we to conclude that they

are not singular because the obscure word we want God to use is missing? If God, the Father, wanted to indicate that He is “only begotten” or “lonely,” then we could expect Him to use *yachid*. Certainly we would not expect God, the Father, to want to convey these ideas about Himself, so we should expect that He would not use *yachid* to define Himself.

There is absolutely no biblical basis to claim that since *echad* is used instead of *yachid* to define God’s singularity that He must be more than one Person. The biblical evidence is of more value to discover the truth than any man-made commentary or dictionary definition. The facts are clear, “There is but one God, the Father” (1 Corinthians 8:6).

### **Genesis 18:1-3**

Sometimes Genesis 18:1-3 is used in an attempt to prove the trinity. These texts say, “And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.” Some people claim that the “three men” who appeared unto Abraham were the supposed three members of the trinity.

However, there are some serious problems with this claim. First of all, it is impossible for any of these three individuals to be God, the Father, for

the Bible says, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18). The Bible says that the Father dwells “in the light which no man can approach unto; whom no man hath seen, nor can see” (1 Timothy 6:16). God told Moses, “Thou canst not see my face: for there shall no man see me, and live” (Exodus 33:20). Several prophets in the Bible saw at least faint representations of the Father in vision, but no sinful man has ever been able to actually look at the Father and live to tell the story. Because of this we can be absolutely certain that God, the Father, was not one of the “three men” who appeared to Abraham.

So, who appeared to Abraham? The Bible says that “the LORD appeared unto him.” Whenever the King James Version of the Bible uses the word LORD with all capital letters it signifies that the Hebrew name of God, Yahweh, was written in the original text. Yahweh appeared unto Moses. As we have already seen, the person referred to here is not God, the Father, demonstrating that there is someone else who uses this name.

God told Moses, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him” (Exodus 23:20, 21). Here, God told Moses that an Angel would go before the children of Israel. This was no literal angel. God said, “my name is in him.” Paul informed us that the

“spiritual Rock that followed them... was Christ” (1 Corinthians 10:4).

We are also told that Jesus is “so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Hebrews 1:4). Jesus Christ received a name from His Father by inheritance. This must be a name that His Father also has, and this name is Yahweh. Jesus Christ used this name in Genesis 18, and it was He who appeared to Abraham, not as a trinity, but as one single individual, and there were two literal angels with Him. The Bible says, “And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD” (Genesis 18:22). Two of the three went toward Sodom, and only one stayed behind to talk with Abraham. There is only one Person referred to as “the LORD” in this verse, and He is the Son of God. We know that only two of the men went toward Sodom and that they were angels, for when they arrived, the Bible says, “And there came two angels to Sodom” (Genesis 19:1).

Genesis 18 definitely does not prove or even hint at the idea that God is a trinity of three persons in one God. The Son of God and two angels is not a trinity.

### **Isaiah 48:16**

Another text that is sometimes used to support the trinity is Isaiah 48:16, which says, “Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent

me.” Here, it is claimed, that “the Lord GOD” is the Father, “his Spirit” is the Holy Spirit, and “me” is Jesus. It is interesting that in this supposed proof text for the trinity “the Lord GOD” is the Father only, disproving the trinity. Again we find that “His Spirit” somehow must be distinguished from the Father’s own Spirit” in order to find support for the trinity, but there is no basis to support this claim. “His Spirit” is the Father’s Spirit in this text. Yet, as it is written in the KJV it could be taken to mean that the Father and His Spirit both sent Jesus. However, in *Young’s Literal Translation* it says, “And now the Lord Jehovah hath sent me, and His Spirit.” This agrees with most other translations of this passage. *The Bible in Basic English* says, “the Lord God has sent me, and given me his spirit.”

There is nothing in this text that requires three persons to be involved. God sent His Son into the world and gave Him His Spirit without measure (John 3:34). In so doing He sent both His Son and His Spirit into the world. Jesus said, “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works” (John 14:10). God’s Spirit is His “own self” (John 17:5), not a separate person. This is why Jesus could say that His Father dwells in Him.

If God expected people for the first 4,000 years of this world’s history to believe that He is a trinity, He did a very poor job of explaining it in the Old Testament. Worse than doing a

poor job, He just avoided it altogether. Even the supposed “hints” of the trinity in the Old Testament really gave no hints to the world that God is a trinity. If God’s people were expected to rely on such flimsy hints to the trinity, then they would be left to believe almost anything, for there is more evidence in the Bible for just about any theory a man may wish to believe.

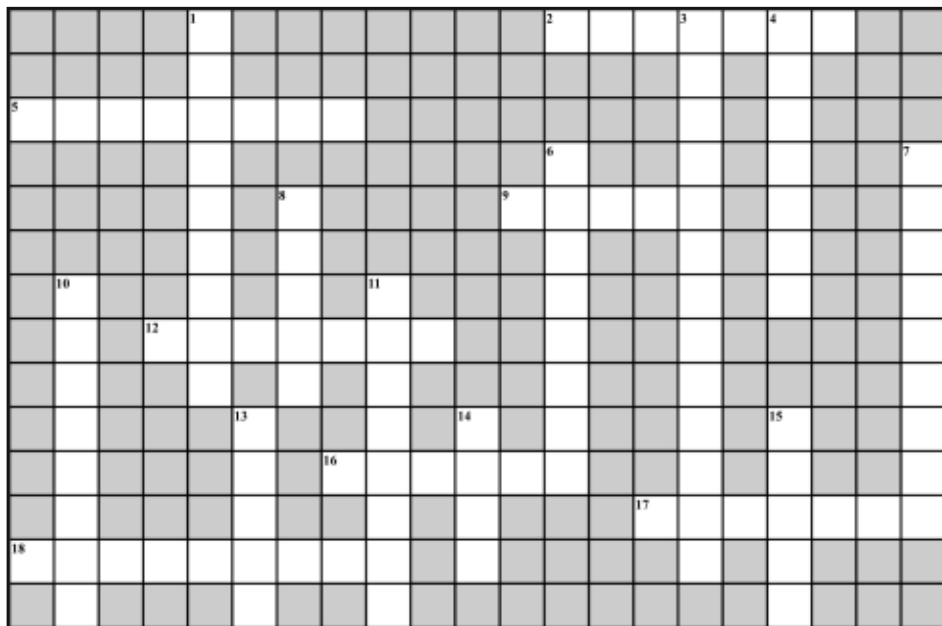
God said, “Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” (Jeremiah 9:23, 24). God wanted people in Old Testament times to understand and know Him, and He gave sufficient information in the Old Testament for people of that time to accomplish this. The information God provided did not include the trinity doctrine. God’s people at that time were able to know God enough to form strong relationships with Him and live holy lives without the trinity. The trinity is not a vital part of the Christian religion. In fact it is detrimental! To deny that Jesus is truly the Son of God and that He actually died is not helpful in establishing a close personal relationship with God.

I pray that you will seek to know the only true God and His Son, Jesus Christ, so that you can have eternal life (John 17:3). **To be Continued...**

# *Present Truth* **Something for the Young at Heart**

This month we are continuing a series of crossword Bible studies based on the book, *Bible Handbook*, by Stephen Haskell. 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 KJV is required.)

## *Signs of the Last Days*



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

➤ At "the time of the end: many shall run to and fro, and \_\_\_\_ shall be increased." Daniel 12:4—**18 Across**

**Note:** This will be increased not only in scientific, industrial, and other worldly areas, but in respect to the Bible as well. The increase of knowledge has increased the desire for riches.

➤ Paul warned, "For the love of \_\_\_\_ is the root of all evil..." 1 Timothy 6:10—**13 Down**

➤ "...while some coveted after, they have erred from the faith, and pierced themselves through with many \_\_\_\_." 1 Timothy 6:10—**2 Across**

➤ The Bible says of the foolish, "Their inward thought is, that their houses shall continue for ever, and their \_\_\_\_ places to all generations; they call their lands after their own names." Psalms 49:11—**10 Down**

➤ "Go to now, ye \_\_\_\_ men, weep and howl for your miseries that shall come upon you." James 5:1—**14 Down**

➤ "Your riches are \_\_\_\_, and your garments are moth-eaten." James 5:2—**7 Down**

➤ "Your gold and silver is \_\_\_\_; and the rust of them shall be a witness

against you, and shall eat your flesh as it were fire.” James 5:3—

**11 Down**

- “Ye have heaped \_\_\_\_\_ together for the last days.” James 5:3—  
**5 Across**

**Note:** There are many people urging others to buy gold and silver. There may be some benefit to this over money, but there will be a time when it will all be worthless. The Bible foretells that the rich will eventually “go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Isaiah 2:19-22).

- “Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by \_\_\_\_\_, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.” James 5:4—**15 Down**

*Spiritualism in the Last Days*

- “And when they shall say unto you, Seek unto them that have familiar spirits, and unto \_\_\_\_\_ that peep, and that mutter: should not a people seek unto their God? for the living to the dead?” Isaiah 8:19—**4 Across**
- “And I saw three \_\_\_\_\_ spirits like frogs come out of the mouth of the

dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” Revelation 16:13—

**12 Across**

- These spirits “are the spirits of \_\_\_\_\_,” Revelation 16:14—

**16 Across**

- These spirits will be “working \_\_\_\_\_, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Revelation 16:14—**6 Down**
- “Satan himself is transformed into an angel of \_\_\_\_\_.” 2 Corinthians 11:14—**9 Across**
- “Therefore it is no great thing if his ministers also be transformed as the ministers of \_\_\_\_\_; whose end shall be according to their works.” 2 Corinthians 11:15—**3 Down**

**Note:** With the great danger of being deceived, it is imperative that we study the Bible for ourselves to see if what men try to teach us is the truth. It is dangerous to blindly follow others just because we think they are trustworthy.

- “Study to shew thyself approved unto God, a workman that needeth not to be \_\_\_\_\_, rightly dividing the word of truth.” 2 Timothy 2:15—**17 Across**
- Paul spoke of the Bereans, “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures \_\_\_\_\_, whether those things were so.” Acts 17:11—**8 Down**
- “To the law and to the \_\_\_\_\_: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20—**1 Down** ➤



# Kendra's Sidenotes



by Kendra Beachy

“I will instruct thee and  
teach thee in the way which  
thou shalt go: I will guide  
thee with mine eye.”  
(Psalm 32:8)

Hello everybody,

I am so excited to be able to share with you the goodness of the Lord.

“From the rising of the sun unto the going down of the same the Lord’s name is to be praised” (Psalms 113:3).



**Sunshine in Oklahoma**

Nearly every morning the sun comes up over the hill and shines directly into our window. What a great way to wake up! It reminds me of the light flowing from the throne of God, into our hearts. I love it that God has placed us in a state with a lot of sunshine.

Within months we expect to be printing *Present Truth* from Oklahoma. I know there have been

several delays lately in getting *Present Truth* to you. Some have questioned if we are still publishing. Yes, we are and plan to continue for as long as the Lord blesses us to do so. Please note our new address and phone number on the back of the newsletter. We will no longer be receiving mail or phone calls in Florida.

So many things have been happening in our life and ministry that it is extremely difficult to know where to start, how to end, and how on earth to organize everything in between into coherent sentences! I guess I’d better start at the beginning and that place is prayer.

Prayers for healing, prayers for blessings, prayers for direction, and prayers that we will always be in the center of God’s will and not let our desires and supposed needs crowd out His voice. Those are just a fraction of the prayers that have ascended from our little dwelling. I honestly admit to being on a roller coaster ride of emotion. I can sure relate to the experiences of David, knowing with

certainly that the Lord is with us one day, and the next day begging for reassurance.

Lately, I have been shifting my focus from need to thankfulness. The thing is, God has promised to supply every need. That includes health, blessings, and direction. While I do believe it is important to pray for those things, I find in myself the tendency to focus on lack rather than abundance. Jesus said “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.” (John 10:10) The truth is that God has given me an abundant life. My life is so stuffed full of blessings that when I concentrate on those things I can scarcely breathe for the joy of it. Too often, I allow the thief to come in and steal my joy, kill me with stress, and destroy the peace that God wants me to carry.

Recently, I found myself in the clutches of the thief. I was stressed

out, my virus was rearing its ugly head and I admit, I didn’t feel thankful, or cared for by God. Then I stopped, and said, “Father, thank You. Thank You for taking care of me. Thank You that I have the ability to feel pain. Thank You that I have eyes. Thank you for giving me life.” That was it, but it changed my perspective. “The robbed that smiles, steals something from the thief.” (William Shakespeare) There may be rocks in our path, but as long as we’re grounded to the Solid Rock we can roll right over them with smiles intact.

As for praying for direction, we still are, and ask that you join us in those prayers. Not long ago Lynnford heard an idea about a Bible Café, similar to the Internet Cafés overseas. We are considering implementing this in some sort of mobile manner that can travel to different areas offering Bible Studies, health information or help with various needs. We have distributed a lot of literature in the surrounding areas and are working with contacts from those efforts. Other avenues for sharing have opened up as well. We have so many, ever growing, plans, ideas and dreams all of which take time (which is in short supply) and energy. The temptation to spread ourselves too thin is ever present. Then we would be stressed, and no one would be happy with their piece of the sandwich. Wisdom is greatly needed.

We also look forward to the day when we can see some of you at an Oklahoma campmeeting. There is a local campground with a rentable

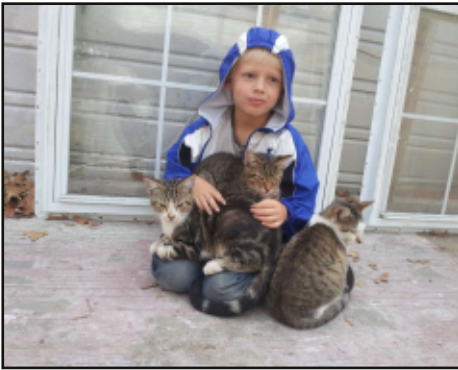


**Rebekah Petting Baby Tigers at a Zoo**

## *Present Truth*

meeting room, and that is in the plans for the future.

Settling down gives us local ministry opportunities, but also grounds us in other ways. The children are doing well in school, and are enjoying the ability to have pets. Not long after we moved here an expectant stray kitty left us an exciting present. We were able to find a good home for her, but decided to keep three of her kittens.



**Zachariah Cuddling Kittens**

While Lynnford has been catching up on *Present Truth* articles I have been pouring over seed catalogs. I am majorly looking forward to having a garden. We also want to put in some sort of greenhouse to enable our enjoyment of fresh produce year round.

There is so much to be done. God is our strength. He has brought us this far and I know He will continue to

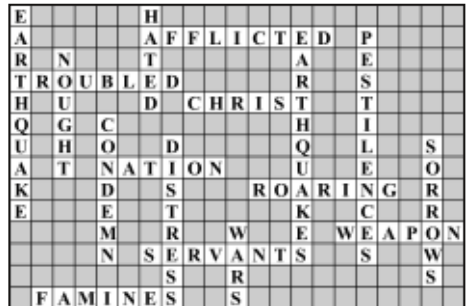
guide us in the way we should go. "For this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:14).



**Kendra and Josiah**

I believe it is fitting to end the way I began, with prayer. As always we covet your prayers, thank you so much for them. Know that you are also in our thoughts and prayers. May our Heavenly Father guide you and be your strength and encouragement.

*Smiles and Prayers, Kendra*



**Answers to Last Month's Crossword Puzzle**

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**Editor:** Lynnford Beachy, PO Box 315, Kansas, OK 74347, **phone: (304) 633-5411.** Jim Raymond, phone: (407) 421-6025, Smyrna Office: (304) 732-9204, fax: (304) 732-7322, e-mail: [newsletter@presenttruth.info](mailto:newsletter@presenttruth.info).