

Present Truth

2 Peter 1:12

Dear Readers,

January 2012

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ” (1 Corinthians 1:3). “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” (3 John 1:2).

Address Change Notice: 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 1

by Lynnord Beachy

For the last several months, in our series entitled, “The Personality of God,” we have examined what the Bible says about God, His Son, and His Holy Spirit, as well as the death of Christ. We have seen that the doctrine of the trinity (the idea that God is composed of three persons) is not compatible with the biblical evidence. Yet, there are Bible verses that are often used to support the idea of the trinity. In our studies we have examined some of these verses, but there are several more. In the next few months we would like to examine 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.

I recently watched a video presentation by a man with the unfortunate and difficult task of trying to prove the trinity from the Bible. This man stated, “If all you had was the Old Testament, I

am going to go on record as saying, You would not emerge from the study of the Old Testament as a trinitarian.” He said all you would have are “hints” and “suggestions” concerning the plurality of God (David Asscherick, video series entitled, “The Unknown God,” part 2 of 5).

If the trinity is actually a true doctrine, this is a startling statement. It would mean that all the great men of the Old Testament lived and died without any knowledge that God was composed of three persons. The list of men would include King David, whom God said was “a man after his own heart”

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(1 Samuel 13:14). It would include Daniel, who was thrown into the lion's den and was miraculously saved, as well as Moses "whom the LORD knew face to face" (Deuteronomy 34:10). This list would also include Enoch, who "was translated that he should not see death" (Hebrews 11:5). The list would also include Elijah, who was taken by "a chariot of fire" and "went up by a whirlwind into heaven" (2 Kings 2:11). There is no indication that any of these men thought that God is a trinity.

If these men could live like they lived and even be translated into heaven without seeing death, even though they did not believe in the trinity, how has it become such a "sacred cow" among Christians? This theory has become so revered that a few days ago a man told me, "Trying to understand the trinity will make you lose your mind, but denying it will make you lose your soul." Many people actually believe that if you do not believe in the trinity you will go to hell. Yet, the Bible record demonstrates that the three men whom we know to have already gone to heaven (Enoch, Elijah and Moses – Genesis 5:24; Hebrews 11:5; 2 Kings 2:11; Luke 9:28-30; Jude 1:9) were all non-trinitarian.

The admission that the Old Testament does not contain the doctrine of the trinity is not isolated to this one preacher. Here are some examples of what many authors say about the trinity in the Bible.

"Careful reading of The Old Testament shows no indication of the trinity itself..." (*An introduction to the Christian Faith*, Oxford, England: Lynx Communications, 1992).

"The Old Testament does not plainly and directly teach The Trinity, ..." (Myer Pearlman, *Knowing the Doctrines of the Bible*, Missouri, USA: Gospel Publishing House, 1981).

"The doctrine of The Holy Trinity is not taught in The Old Testament" (*New Catholic Encyclopedia*, p. 306)

"For nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from Jahweh Himself" (George Joyce, "The Blessed Trinity," *The Catholic Encyclopedia*, Vol. 15, New York: Robert Appleton Company, 1912. Online at www.newadvent.org/cathen/15047a.htm).

"Exegetes and theologians today are in agreement that the Hebrew Bible [Old Testament] does not contain a doctrine of the Trinity, even though it was customary in past dogmatic tracts on the Trinity to cite texts like Genesis 1:26, 'Let us make humanity in our image, after our likeness' (see also Gn. 3:22, 11:7; Is. 6:23) as proof of plurality in God. Although the Hebrew Bible depicts God as the father of Israel and employs personifications of God such as Word (davar), Spirit (ruah), Wisdom (hokhmah), and Presence (shekhinah), it would go beyond the intention and spirit of the Old Testament to correlate these notions with later trinitarian doctrine" (Mircea Eliade, "Trinity," *The Encyclopedia of Religion*, Vol. 15, p. 53-57).

Not only do most theologians agree that the Old Testament does not contain the doctrine of the trinity, many will admit that the New Testament also

omits this doctrine. *The Encyclopedia of Religion* continues, "Further, exegeses and theologians agree that the New Testament also does not contain an explicit doctrine of the Trinity. God the Father is source of all that is (Pantokrator) and also the father of Jesus Christ; 'Father' is not a title for the first person of the Trinity but a synonym for God. Early liturgical and creedal formulas speak of God as 'Father of our Lord Jesus Christ'..." (*Ibid.*)

"Trinity, in Christian doctrine, the unity of Father, Son, and Holy Spirit as three persons in one Godhead. Neither the word Trinity nor the explicit doctrine appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Hebrew Scriptures: "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4)." (*Encyclopædia Britannica Online*, article: "Trinity," Online at, www.britannica.com/EBchecked/topic/605512/Trinity.)

"The doctrine of the Trinity is not found in the Bible" (Prof. Shirley C. Guthrie Jr., *Christian Doctrine*," p. 80).

There are a multitude of quotations from many theologians stating that both the Old and New Testaments do not contain an explicit doctrine of the trinity. Instead this doctrine came into mainstream Christianity many years after the Bible was written. The Catholic church states, "The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church. The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead

there are three Persons, the Father, the Son, and the Holy Spirit" (*Handbook for Today's Catholic*, p. 11).

"The Church began to formulate its doctrine of The Trinity in the fourth century." (Louis Berkhof, *Systematic Theology*, Eerdmans Publishing, 1996, p. 82)

"The Bible does not teach the doctrine of the Trinity. Neither the word 'trinity' itself nor such language as 'one-in-three,' 'three-in-one,' one 'essence' (or 'substance'), and three 'persons' is biblical language. The language of the doctrine is the language of the ancient church taken from classical Greek philosophy" (Prof. Shirley C. Guthrie Jr., *Christian Doctrine*, p. 76-77).

"But many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that the Bible does not clearly teach the doctrine of the Trinity. In fact, there is not even one proof text, if by proof text we mean a verse or passage that 'clearly' states that there is one God who exists in three persons" (Prof. Charles C. Ryrie, *Basic Theology*, p. 89).

Keep in mind that the authors of the quotations above all believe in the trinity but are compelled to admit that it is not taught in the Bible. We are not going to take their word for it. We would like to examine the texts used to support the trinity and see if they do just that. As we study these verses let us come to them seeking to find out what they actually say rather than to see if we can fit our opinions into the verses. Make sure you catch that distinction. Many people come to the Bible seek-

ing to prove a preconceived idea. Yet, that is a dangerous way to approach the Bible. God wants us to come to Him for wisdom and knowledge (James 1:5), and His most complete revelation of these things is found in the Bible. If we want to know what God says about Himself we cannot come to Him with our preconceived ideas and try to cram them into the Bible, but rather we must inquire “What does God want to tell me in the verses I read in the Bible? What do the verses actually say?” With this in mind, let us read the supposed “proof texts” for the trinity.

Genesis 1:1, 26 and Elohim

The Bible begins by saying, “In the beginning God created the heaven and the earth. ... And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Genesis 1:1; 26).

Some people suppose that we can find the Trinity doctrine in these texts. They make this claim because the Hebrew word *elohim*, that was translated “God,” is plural, and they believe the plural pronouns in Genesis 1:26 help to support the Trinity doctrine as well.

The Hebrew word *elohim* is plural, but it never indicates plurality when referring to the true God. Every time *elohim* is used referring to the true God it has a singular meaning. *Gesenius’ Hebrew Lexicon* calls it “the plural of majesty” and the *Brown-Driver’s Brigg’s Hebrew Lexicon* says that when

it refers to the true God it is “plural intensive” with a “singular meaning.”

Furthermore, the word *elohim* is used in the Bible in places where it could not possibly be referring to a plural being. For example, God said to Moses, “See, I have made thee a god [*elohim*] to Pharaoh: and Aaron thy brother shall be thy prophet.” (Exodus 7:1) Was God saying that He was going to turn Moses into a trinity? Obviously not! God would not have us believe that Moses is a plural being even though He used the plural word *elohim* to describe him. For other examples read Exodus 4:16; 1 Samuel 5:7; 1 Kings 11:5, 33; 18:27, etc.

As indisputable evidence that *elohim* has a singular meaning when referring to the true God, please consider this: whenever New Testament writers quoted from the Old Testament they used the singular Greek word *theos* to denote the true God as a translation of the word *elohim*. This is also true of the Greek translation of the Old Testament, called the Septuagint, which was translated around 200 years before Christ came to earth. This proves, beyond a shadow of a doubt, that *elohim* has a singular meaning when referring to the true God. Keep in mind that all of these translators and authors were very familiar with the Hebrew language of the Old Testament. If *elohim* really indicated a plurality in the true God, then the New Testament writers and the Septuagint translators would have used the plural form of *theos* (θεοι, θεοις or θεους) when speaking of God, instead they used the singular, every time, even though they used the plural form often in the Old Testament

and 8 times in the NT when referring to men or false gods. (You can read these for yourself in John 10:34, & 35; Acts 7:40; 14:11; & 19:26; 1 Corinthians 8:5; and Galatians 4:8.) This demonstrates that the New Testament writers and the translators of the Septuagint did not recognize a plural meaning in the word *elohim* when referring to the true God. It is careless for any theologian today to think they know more about an ancient Hebrew word than the ancient Hebrews themselves who lived at the time the Bible was written and was first translated into another language.

Regarding the plural pronouns in Genesis 1:26, the pronouns are plural in the original Hebrew, forcing it to be translated, “God said, let US make man in OUR image, after OUR likeness.” Those who claim this verse teaches a trinity point out that *elohim* is plural and the pronouns are plural, therefore there must be a plurality in God. If we are to accept this explanation we would have to translate it, “GODS said, let us make man in our image, after our likeness.” This translation would do injustice to the true meaning of *elohim*, and it would have three Gods speaking in unison, saying, “Let us make man in our image.” Is that what God is trying to tell us? Did several Gods create man, or was there just one?

Those who promote the idea that *Gods* said, “Let us make man,” run into a big problem in the next verse, because all of a sudden the pronouns switch to singular, both in Hebrew and in English, while the plural *elohim* is still used. Why was there a change? The next verse says, “So **God** [*elohim*]

made man in HIS own image, in the image of **God** [*elohim*] created HE him.” If we are expected to believe that Gods are speaking in verse 26, to be consistent we must believe that Gods are being referred to in verse 27, but instead of plural pronouns the Bible changed to singular pronouns as if only one person was referred to.

Now, there is a very simple explanation for this. The use of plural pronouns after a singular noun does not indicate that the singular noun should really be plural. For example, let’s suppose the president said to the attorney general, “Let us make a law.” This would not indicate that there are two presidents just because he used a plural pronoun. The plural applies to the two who will be involved in making the law rather than to the president. In like manner, the “us” and “our” in Genesis 1:26 applies to the Two who were involved in the creation of the world rather than to the one who was speaking.

The Bible says “God... created all things by Jesus Christ.” (Ephesians 3:9) It is obvious that the God in this verse is someone other than Jesus Christ. And according to Hebrews 1:2, God, the Father, created all things by His Son.

Now, we can know for sure who is speaking in Genesis 1:26, and to whom He is speaking. God, the Father, said to His Son, “let us make man in our image.” Remember, Christ is “the express image” of the Father, so anyone created in the Father’s image is automatically created in His Son’s image. The pronouns switched to singular in verse 27 to give proper credit to the one who created

all things. Consistently, in every place that anyone is given credit for creating the world, it is the Father who created everything, but He did this creating by or through Jesus Christ. (Read Hebrews 1:1, 2; Ephesians 3:9; Colossians 1:15, 16; John 1:1-3; Revelation 4:9-11).

The New Testament used the Greek word, *theos*, in the singular form to refer to the God of heaven over one thousand times. In each case this singular word refers to one person, and one person only. Also, every time Jesus referred to God, He used singular pronouns which were translated, He, Him, His, Thy, Thine, and Thee. Every time Jesus included Himself along with God, He used plural pronouns, we, us, and our (John 14:23; 17:11, 21; etc.).

The use of plural pronouns in connection with God is very rare in the Bible. The Hebrew word *elohim* is used 2,606 times in the Old Testament, most of which refer to the true God. Out of all these cases there are only four places where plural pronouns are used in connection with the true God, they are: Genesis 1:26; 3:22; 11:7; Isaiah 6:8. An examination of each of these verses in context reveal that none of them require a plural meaning in God Himself. All can be understood in a sense that a single Person (*Elohim*) was speaking to His divine Son.

So, to the best of my knowledge, God never referred to Himself using plural pronouns, or nouns with a literal plural meaning. Many theologians have come to the same conclusion. Here are a few comments on this point.

“The fanciful idea that *Elohim* referred to the Trinity of persons in the

Godhead hardly finds now a supporter among scholars. It is either what the grammarians call the plural of majesty, or it denotes the fullness of divine strength, the sum of the powers displayed by God” (William Smith, *A Dictionary of the Bible*, ed. Peloubet, MacDonald Pub. Co., 1948, p. 220).

“*Elohim* must rather be explained as an intensive plural, denoting greatness and majesty” (*The American Journal of Semitic Language and Literature*, 1905, Vol. XXI, p. 208).

“It is exegesis of a mischievous if pious sort that would find the doctrine of the Trinity in the plural form *elohim* [God]” (“God,” *Encyclopedia of Religion and Ethics*).

“Early dogmaticians were of the opinion that so essential a doctrine as that of the Trinity could not have been unknown to the men of the Old Testament... No modern theologian... can longer maintain such a view. Only an inaccurate exegesis which overlooks the more immediate grounds of interpretation can see references to the Trinity in the plural form of the divine name *Elohim*, the use of the plural in Genesis 1:26 or such liturgical phrases as three members of the Aaronic blessing of Numbers 6:24-26 and the Trisagion of Isaiah 6:3” (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 12, p. 18).

The plural pronouns and the word *elohim* fall far short of even hinting at the idea that God is a trinity. The only way you could find a trinity in those texts is if you have the preconceived idea of a trinity before reading them, and this is a faulty method of arriving at truth.

Genesis 1:2

Trinitarians have had a hard time finding a third person in the Old Testament, so if there is the slightest possibility of a third individual in an Old Testament text, you can be sure someone is going to use it to try to prove the trinity. Genesis 1:2 is no exception. This verse says, “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Genesis 1:2).

Here we learn that the Spirit of God moved upon the face of the waters. This text does not say, “the Holy Spirit” moved upon the face of the waters. I realize that with a non-trinitarian mindset it would mean the same thing if it did, but some trinitarians think that “the Spirit of your Father” is different from “the Holy Spirit.” The former is understood to be the Father’s own personal spirit, and the latter is sometimes thought to be a separate distinct person, sometimes thought to also have his own personal spirit. Yet, Genesis 1:2 mentions “the Spirit of God” as if it is God’s own Spirit rather than a separate individual.

Yet, the nail in the coffin for the possibility of this verse proving the Holy Spirit to be a separate person is when you read Psalm 33:6, 9. Here it says, “By the word of the LORD were the heavens made; and all the host of them by the **breath** [*ruach* - Spirit] of his mouth. ... For he spake, and it was done; he commanded, and it stood fast” (Psalms 33:6, 9). The Hebrew word *ruach*, that was translated “breath” in this verse, is the same Hebrew word that was translated “Spirit” in Genesis 1:2.

Here we find that “the word of the LORD” is used synonymously with “the Spirit of his mouth.” This is clearly speaking of God’s literal word that created the heavens. Jesus said, “the words that I speak unto you, they are spirit, and they are life” (John 6:63). In Psalm 33:6 God’s word is called “the Spirit of his mouth.” In Genesis 1:2 it says “the Spirit of God” moved on the waters and the next words are: “And God said, Let there be light: and there was light” (Genesis 1:3). The context is clear that God was creating the earth and it is in this context that God’s Spirit was moving upon the waters. The Spirit of God in this text is referring to His word as demonstrated in Psalm 33:6 which tells us it was “the Spirit of his mouth.”

Please don’t get me wrong, God’s Spirit is much more than just the literal word of God. In “The Personality of God” series we saw that God’s Spirit is His “own self” (John 17:5), not just His words. (Please read “The Personality of God” series in the June-December 2011 issues of *Present Truth* or request the booklet containing these studies entitled, *Understanding the Personality of God*.) Yet, in Genesis 1:2 the term “the Spirit of God” refers to God’s word which was active in creating the world. “Through faith we understand that the worlds were framed by the word of God” (Hebrews 11:3).

Holy, Holy, Holy in Isaiah 6:3

There is a verse in Isaiah that is sometimes used to support the trinity doctrine. Isaiah saw the LORD sitting upon a throne and there were Seraphim

[angelic beings] with six wings, “And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (Isaiah 6:3). It is claimed by some trinitarians that the three times “holy” was repeated praise was ascribed to each of the three persons of the trinity. Yet, this is not a necessary conclusion. It must be admitted that they may have just been zealous in their worship of “the only true God” and were overwhelmed with His holiness sufficiently to draw from their lips three expressions of holiness for emphasis. In fact, this is not an isolated case where a word was repeated three times.

Jeremiah reprimanded the Jews when he wrote, “Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these” (Jeremiah 7:4). Surely, none would suppose that the Jewish temple was composed of three temples in one just because the term was used three times in a row.

In another place Jeremiah wrote, “O earth, earth, earth, hear the word of the LORD” (Jeremiah 22:29). Jeremiah was certainly only talking about one earth, but he repeated the word “earth” three times for emphasis.

Ezekiel wrote concerning the Jewish government, “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (Ezekiel 21:27). Ezekiel was not referring to the kingdom being overturned three times, but he repeated it three times to emphasize the certainty of this prophecy.

When King David’s son died, the Bible says, “And the king was much

moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” (2 Samuel 18:33). David was overwhelmed with emotion and repeated the term, “my son” several times, not to indicate that he was referring to several sons, but to express the magnitude of his emotions.

If we are to conclude that when the angelic beings exclaimed, “holy, holy, holy,” that they were referring to three separate persons, then to be consistent we would have to apply this logic to all the texts mentioned above. Yet, that would be absurd. If it is unsound logic in one place, it is unsound logic in another. There is nothing in the context that would require us to conclude that the angelic beings were praising three persons.

Actually, we can be certain to whom these praises were ascribed. The thrice repeated “holy” is found one other place in scripture, and the context shows us who was being worshiped by this phrase.

John wrote, “And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. ... and in the midst of the throne, and round about the throne, were four *beasts* [‘living creatures’ YLT] full of eyes before and behind. ... And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and

thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. ... And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, ... And he came and took the book out of the right hand of him that sat upon the throne” (Revelation 4:8-5:7).

Here we find that the one who was addressed by the term “Holy, holy, holy” is “the Lord God Almighty,” and is “him that sat on the throne.” We can also see from this that the one sitting on the throne is distinct and separate from the Lamb who approaches the throne and takes a book from His hand. The Lamb is Jesus Christ, and the one on the throne is God, His Father. We see this theme repeated consistently through the book of Revelation. John wrote, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Revelation 5:13). “Him that sitteth upon the throne” is God, the Father.

John wrote, “After this I beheld, and, lo, a great multitude, which no man

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Revelation 7:9, 10). John saw the New Jerusalem and wrote, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Revelation 21:22). “The Lord God Almighty” is “him that sat on the throne,” and is the one addressed by the term “holy, holy, holy.”

There is no biblical basis to suppose that the angelic beings in Isaiah’s vision were praising a trinity by repeating the word “holy” three times. It is an example of the lengths trinitarians are compelled to go in grasping at straws to support their unbiblical position and finding support where there is none.

The fact that Jesus is God’s literal Son is the cornerstone of Christ’s church (Matthew 16:13-18). Those who seek biblical support for falsehoods will someday discover the error of thier ways. God said, “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place” (Isaiah 28:16, 17). I pray that you will cling to the Son of God who is the precious cornerstone and not make lies about God and His Son a refuge.

To be Continued...

Kendra's Sidenotes



by Kendra Beachy

Wishing you and your
family multiplied blessings
and much happiness in
2012.

Dear *Present Truth* Reader,

For a long time Lynnford and I have felt something was missing in this ministry—personal connection. *Present Truth* has largely been a Bible study paper, meat for the mind and heart but too often lacking in personal communication. It seems that in the past you have heard from me once every two to three years. We don't believe that is often enough! However, I didn't want to be locked into a monthly column, since I'm not sure that every month we will have something news or noteworthy. Lynnford has told me he'll reserve a corner for me in the paper. If I have nothing to share, he'll fill it with other things, but it is always available should something happen. I can handle that and hopefully this means you will hear from me more often.

So much has happened since the last time my words trailed across this paper. In "Foxes have Holes..." (December 2009) I told you about property we acquired in Oklahoma. At that time we were staying in an RV park while working to get electricity

and septic on the property. We have been living on our new location since September 2010. God is so good!

In November 2010 I was diagnosed with a chronic "incurable" viral infection in my eye. I have tried many different ways to deal with this issue over the last year. I have finally found relief by adhering to a diet rich in raw foods and other natural supplements. While there are still times the virus lets me know it is still kicking, I am, overall, ninety-nine percent better. I also received word this year that I no longer have any symptoms of a heart condition, and my thyroid is completely normal. We have much to be thankful for.



Beachy RV Surrounded by Snow

We enjoyed our first winter on the property even though it was a bear, with days of cold and snow. Our wellhouse was not insulated so we conserved water in our tank in the RV as much as possible and only turned the well on to fill the tank when the temperatures rose above freezing. Other than the water issues we thrived. Snow angels became a regular sight outside my front door, interlaced with dog footprints and cats getting in too deep and yowling to be rescued.

Summer overcompensated for winter's cold by being a scorcher. By July I was making plans to visit my parents in Michigan. I was trying a total raw food diet and crops here were not producing. Signs in the food co-op I belong to begged patience with the produce departments' slim pickings. It was not the greatest time to go on a raw food adventure in Oklahoma. I also wanted to do hydrotherapy treatments. With no bathtub in the motorhome and limited fresh food options I was not the happiest camper.

While I was visiting Michigan our dear friend and brother in Christ, Joseph Lahud, arrived in Oklahoma to help Lynnford build and minister. Several months earlier Lynnford and I tore down a 14'x32' office building. Because of all my health drama and other delays it remained under tarps waiting to be reconstructed. That building is now the start of what will eventually be a home for our family and office space for the ministry. For now it is a kitchen, small living room, one bedroom, a bathroom, and a loft above where the boys can have their own space. Rebekah will have the



Construction of Home and Office

bedroom and Lynnford and I will sleep in the living room for the time being. As much as I love my home on wheels, it is apparent that 40'x8' can only handle growing children for so long without splitting at the seams! God is truly providing for all of our needs. We were so blessed to find a kitchen at an auction, complete with working appliances and solid oak cabinets, for \$30. Thankfully it fits perfectly in our kitchen space.

A few months ago Lynnford flipped our backhoe while tugging a tree into the woods. Thankfully it rolled slowly and he was able to stay on the topside and walk away unhurt. The same cannot be said of the backhoe. When Joseph returned to Minnesota he took



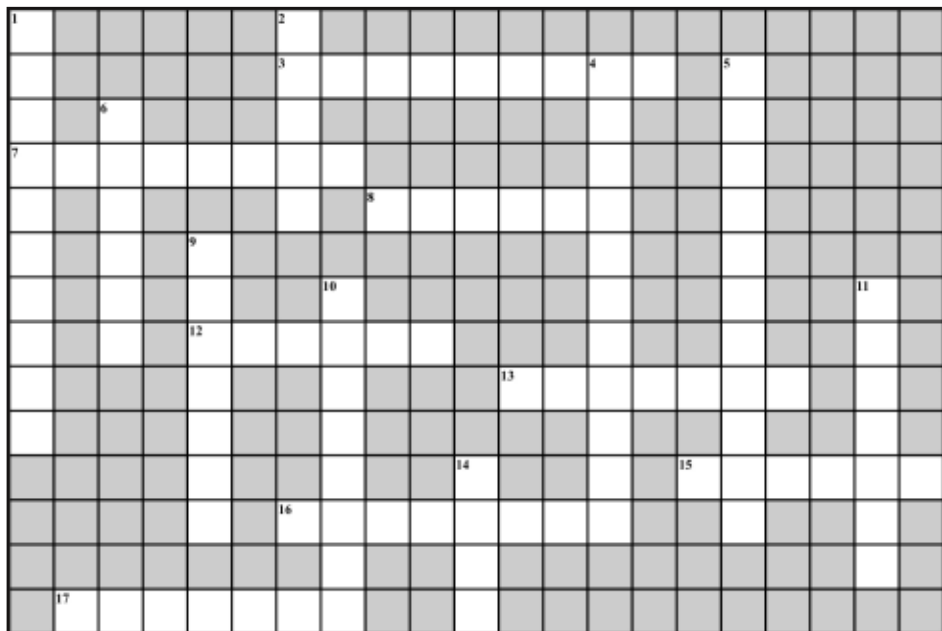
Backhoe Accident

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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 in the Earth



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

- Jesus said, "For many shall come in my name, saying, I am ____; and shall deceive many." Matthew 24:5—**8 Across**

Note: There have been many people arise on the pages of history claiming to be Jesus who have deceived small groups of people. Yet, they did not deceive a large number of people. Later in this chapter Jesus explains that He will return as lightning that shines from the east to the west (v. 27), and Revelation says "every eye shall see him" (Revelation 1:7). In light of the strong warnings against being deceived about the second

coming it is clear that Satan will attempt to impersonate the second coming of Jesus in a miraculous way that will deceive many (Revelation 13:13, 14). Jesus warned, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matthew 24:26).

- "And ye shall hear of ____ and rumours of ____." Matthew 24:6—**14 Down**
- "See that ye be not ____: for all these things must come to pass, but the end is not yet." Matthew 24:6—**7 Across**

- “For ____ shall rise against ____, and kingdom against kingdom.” Matthew 24:7—**12 Across**
- “And there shall be ____.” Matthew 24:7—**17 Across**
- “...and ____.” Matthew 24:7—**5 Down**
- “...and ____, in divers places.” Matthew 24:7—**4 Down**
- “And I beheld when he had opened the sixth seal, and, lo, there was a great ____; and the sun became black as sackcloth of hair, and the moon became as blood.” Revelation 6:12—**1 Down**
- “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth ____ of nations, with perplexity...” Luke 21:25—**10 Down**
- “...the sea and the waves ____.” Luke 21:25—**13 Across**
- “All these are the beginning of ____.” Matthew 24:8—**11 Down**
- “Then shall they deliver you up to be ____, and shall kill you...” Matthew 24:9—**3 Down**
- “...and ye shall be ____ of all nations for my name’s sake.” Matthew 24:9—**2 Down**
- “No ____ that is formed against thee shall prosper...” Isaiah 54:17—**15 Across**
- “...and every tongue that shall rise against thee in judgment thou shalt ____.”—**9 Down**
- “This is the heritage of the ____ of the LORD, and their righteousness is of me, saith the LORD.” Isaiah 54:17—**16 Across**
- To the wicked nations, God’s people will say, “Take counsel together, and it shall come to ____; speak the word, and it shall not stand: for God is with us” Isaiah 8:10—**6 Down**



Continued from page 11

the engine with him to a brother who offered to do the repairs. Digging waterlines to the building has stalled while we wait for its return. In the meantime, we are snug bugs in our RV.

Soon after I returned from Michigan Brother Morgan Polsky joined us to help with ministry work. He spent some time putting siding on the building and distributing literature in nearby towns before heading on down the road. May God guide and bless him in his work.

The weather has turned cooler, but we are safe, warm, and grateful for all of our blessings. Thank you all for your



Kendra, Josiah, Rebekah and Zachariah

love and prayers for us, and the ministry of *Present Truth*. We really appreciate each and every one of you. May you be blessed. I am looking forward to spending more time with you.

Smiles and Prayers, Kendra

Father's Love Letter

An Intimate Message From God To You

My Child,
You may not know me,
but I know everything about you.

Psalms 139:1

I know when you sit down and
when you rise up.

Psalms 139:2

I am familiar with all your ways.

Psalms 139:3

Even the very hairs on your head
are numbered.

Matthew 10:29-31

For you were made in my image.

Genesis 1:27

In me you live and move
and have your being.

Acts 17:28

For you are my offspring.

Acts 17:28

I knew you even before you were
conceived.

Jeremiah 1:4-5

I chose you when I planned
creation.

Ephesians 1:11-12

You were not a mistake,
for all your days are written
in my book.

Psalms 139:15-16

I determined the exact time
of your birth
and where you would live.

Acts 17:26

You are fearfully
and wonderfully made.

Psalms 139:14

I knit you together in your
mother's womb.

Psalms 139:13

And brought you forth on the day
you were born.

Psalms 71:6

I have been misrepresented
by those who don't know me.

John 8:41-44

I am not distant and angry, but am
the complete expression of love.

1 John 4:16

And it is my desire to lavish my
love on you.

1 John 3:1

Simply because you are my child
and I am your Father.

1 John 3:1

I offer you more than your earthly
father ever could.

Matthew 7:11

For I am the perfect father.

Matthew 5:48

Present Truth

Every good gift that you receive
comes from my hand.

James 1:17

For I am your provider and I meet
all your needs.

Matthew 6:31-33

My plan for your future has always
been filled with hope.

Jeremiah 29:11

Because I love you with an
everlasting love.

Jeremiah 31:3

My thoughts toward you are
countless
as the sand on the seashore.

Psalms 139:17-18

And I rejoice over you with singing.

Zephaniah 3:17

I will never stop doing good to you.

Jeremiah 32:40

For you are my treasured
possession.

Exodus 19:5

I desire to establish you
with all my heart and all my soul.

Jeremiah 32:41

And I want to show you great and
marvelous things.

Jeremiah 33:3

If you seek me with all your heart,
you will find me.

Deuteronomy 4:29

Delight in me and I will give you
the desires of your heart.

Psalms 37:4

For it is I who gave you those
desires.

Philippians 2:13

I am able to do more for you
than you could possibly imagine.

Ephesians 3:20

For I am your greatest encourager.

2 Thessalonians 2:16-17

I am also the Father who comforts
you in all your troubles.

2 Corinthians 1:3-4

When you are brokenhearted,
I am close to you.

Psalms 34:18

As a shepherd carries a lamb,
I have carried you close to my
heart.

Isaiah 40:11

One day I will wipe away
every tear from your eyes.

Revelation 21:3-4

And I'll take away all the pain
you have suffered on this earth.

Revelation 21:3-4

I am your Father, and I love you
even as I love my son, Jesus.

John 17:23

For in Jesus, my love for you is
revealed.

John 17:26

Present Truth

He is the exact representation of
my being.

Hebrews 1:3

He came to demonstrate that I am
for you, not against you.

Romans 8:31

And to tell you that I am not
counting your sins.

2 Corinthians 5:18-19

Jesus died so that you and I could
be reconciled.

2 Corinthians 5:18-19

His death was the ultimate
expression of my love for you.

1 John 4:10

I gave up everything I loved
that I might gain your love.

Romans 8:31-32

If you receive the gift of my son
Jesus, you receive me.

1 John 2:23

And nothing will ever separate you
from my love again.

Romans 8:38-39

Come home and I'll throw the
biggest party heaven has ever seen.

Luke 15:7

I have always been Father,
and will always be Father.

Ephesians 3:14-15

My question is...
Will you be my child?

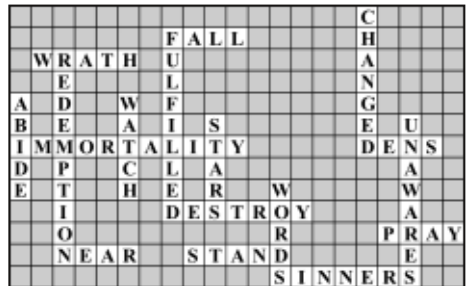
John 1:12-13

I am waiting for you.

Luke 15:11-32

Love, Your Dad
Almighty God

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Answers to Last Month's Crossword Puzzle

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