

Present Truth

2 Peter 1:12

Dear Readers,

March 2012

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Galatians 1:3, 4).

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 3

by Lynnord Beachy

Isaiah 9:6

Sometimes Isaiah 9:6 is used in an attempt to prove the trinity. Yet, Isaiah 9:6 only mentions one individual, the Son of God. It says, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6). Because the Son of God is called “the everlasting Father” some trinitarians claim that this supports the trinity doctrine. However, if we are to believe that the Son of God is also the Father in the trinity, then how does this support the trinity? If Jesus is the Father, then who is the Son, and if He is both Father and Son, then how can there be a trinity, for the trinity claims three persons?

The title, “everlasting father,” is not given to Christ because He is His own Father, but rather because He is the Father of the children which His Father has given him. Isaiah 8:18 mentions this, when Jesus said, through Isaiah, “Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion” (Isaiah 8:18). We know that this verse refers to Christ because it is applied to him in Hebrews 2:13.

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Christ is the Father of the redeemed, “the author and finisher of our their faith” (Hebrews 12:2).

I am the son of my earthly father. Yet, at the same time I am the father of my son. If someone were to come to me and call me a father, I would not assume they are thinking that I am my own father. I would know they are referring to me as a father of my son. Surely, we can expect no less of God. When He inspired Isaiah to refer to Christ as a “father,” He was not trying to indicate that Christ was the Father of Himself. Furthermore, the term Holy Spirit is not used at all in Isaiah 9:6, thus making it impossible for this verse to prove that the Father, the Son and the Holy Spirit are all one being. The Bible clearly makes a distinction between the Father and His Son, portraying them as two separate beings. (Daniel 7:9, 13; Revelation 5:1, 7; 1 Corinthians 8:6; Zechariah 6:12, 13; Proverbs 30:4, etc.).

Jesus said, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). God’s love is so deep and so broad that He sent His only begotten Son to die for our sins. He did not send Himself, He did not send a friend, He sent His only begotten Son. When we see this love it breaks our hearts and changes our lives. Any deviation from the Bible on the sonship of Christ is a deviation from our ability to love God with all our hearts. We must be very careful not to deny the Son of

God, for in doing that we deny the Father also. “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also” (1 John 2:22, 23). Jude warned of men who are “denying the only Lord God, and our Lord Jesus Christ” (Jude 1:4). Do not let an unusual use of the term “Father” allow you to deny that Jesus is the Son of God.

Another word in this text that is used by some to deny the sonship of Christ is “everlasting.” Yet none need go to the extreme of denying the sonship of Christ because of this word. *Brown-Driver-Brigg’s Hebrew Lexicon* says one of the meanings of the Hebrew word **על** (*ad*) that was translated “everlasting” is “for ever (of future time).” We find this word used in this way several times in the Bible.

Solomon wrote, “The king that faithfully judgeth the poor, his throne shall be established *for ever* [על]” (Proverbs 29:14). He also wrote, “The lip of truth shall be established *for ever* [על]: but a lying tongue is but for a moment” (Proverbs 12:19).

David wrote, “Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also stablished them *for ever*

[עז] and ever: he hath made a decree which shall not pass” (Psalms 148:3-6). It is clear that the word everlasting does not mean “without beginning,” but rather, “without end.”

The Bible says, “He stood, and measured the earth: he beheld, and drove asunder the nations; and the *everlasting* [עז] mountains were scattered, the perpetual hills did bow: his ways are everlasting” (Habakkuk 3:6). The mountains had a beginning, yet they are called “everlasting mountains.” Everlasting means “for ever (of future time).” God has promised us “everlasting life.” This does not mean that we had no beginning, but that we will have no end. Jesus Christ is called “everlasting” even though His Father “hath given to the Son to have life in himself” (John 5:26). The life He received from His Father is everlasting life. He laid this life down for us at the cross (John 10:11), but now, Jesus is “alive for evermore” (Revelation 1:18). Christ is called “everlasting,” which is appropriate, since He will last forever, and He is called “Father” because He is father to the children His Father gave to Him. Jesus said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out” (John 6:37).

Notice also that Isaiah 9:6 says that “His name shall be called... The mighty God”. Some may use this phrase to mean that Christ is the supreme God. This would be a good argument if the verse had referred to

Christ as the Almighty God; however, it uses the term mighty God. We read of mighty men, but never of almighty men. It certainly is appropriate to refer to the Son as mighty, for He is powerful. In fact, Jesus said, “All power is given unto me in heaven and in earth” (Matthew 28:18). It is also appropriate to refer to Him as God, for the Almighty God Himself refers to His Son as God in Hebrews 1:8, 9. Therefore the terms everlasting Father and the mighty God can rightly apply to the Son of God, without the slightest hint that God is a trinity.

Micah 5:2

Some people think that Micah 5:2 proves that Jesus was not begotten by His Father before anything was created. This text says, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2). We know that this text is referring to Jesus because it was quoted in Matthew 2:6 to prove that He would be born in Bethlehem.

This text says of Jesus His “goings forth have been from of old, from everlasting.” Trinitarians sometimes quote this to support the idea that Jesus is without a beginning. Yet, a more literal translation of this phrase is His “origin is from of old, from ancient days” (*English Standard Version*). The Hebrew word מוצאה (*mot-sawaw*) that was translated “goings

forth” means, “origin” (*Gesenius’ Hebrew Lexicon*). Strong’s defines it as “a family descent” (*Strong’s Hebrew Dictionary*). One Bible version translated this word as “family tree” (*The Message Bible*). The Hebrew literally says that His “origin” was from the “days of eternity” (margin). The origin or family descent of Jesus is from the days of eternity.

Instead of this verse teaching that Jesus had no beginning, it actually tells us when Jesus had a beginning. His origin of family descent as the Son of God is from the days of eternity, or from before time as we know it. This verse is literally saying that Jesus Christ was born before our concept of time was created. The Bible says of Christ, “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist” (Colossians 1:15-17). Even time as we know it, including the sun and moon, were created by Jesus Christ. There were succession of events in the days of eternity, but the calculation of time as we know it did not exist in eternity when Christ was begotten.

Jesus Christ was born before all creation. He is truly the firstborn, and the image of the invisible God. God “created all things by Jesus Christ” (Ephesians 3:9). This excludes Jesus

from being any part of creation. “All things were made by him; and without him was not any thing made that was made” (John 1:3). Jesus Christ is truly the Son of God. He is “the Son of the Father, in truth and love” (2 John 1:3).

We have examined all of the most common verses in the Old Testament that are used to try to support the trinity doctrine and have found them lacking in many ways. None of them explain that God is a trinity. Nowhere in the Old Testament does it say anything similar to “one God in three persons.” Furthermore, none of the verses we examined actually say what trinitarians would wish us believe that they say. If all you had to learn about God was the Old Testament, it is extremely unlikely that after studying it you would conclude that God is a trinity. The only way you could come to that conclusion is if someone first implanted that idea in your head and then convinced you to think that the Old Testament proof texts actually support the theory of the trinity. It is irresponsible and reckless Bible study that would find the trinity doctrine in the Old Testament.

Next month we will begin examining the trinitarian proof texts in the New Testament to see if the trinity is taught in the Bible. If you have not read “The Personality of God” series in the June-December issues of *Present Truth* (also available as a booklet), please read those studies and be ready to study this topic next month.

To be Continued...

Present Truth **Letter and Spirit**

by Ellet J. Waggoner

“But now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” (Romans 7:6, margin).

Let our first question be, What is the thing in which we were held, and to which we are now dead? Let us see. The seventh chapter of Romans is but an expansion of the sixth chapter, where we read that we are “dead to sin” (verse 2), and that “he that is dead is freed from sin” (verse 7). “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (verse 11).

We are dead unto the sin which held us, because sin also is dead by Christ. “Knowing this, that our old man is crucified with him, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (verse 6). And so “we are delivered from the law.” It had been transgressed, and therefore it demanded our death; “for the wages of sin is death” (verse 23). But now that we are dead, it pursues us no further; it has executed the penalty on us, in Christ. “The law hath dominion over a man as long as he liveth” (Romans 7:1). When he is dead, there is nothing more that it can do to him.

“I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me” (Galatians 2:20). That is a good reason why the vengeance of the law no longer pursues us. The man who committed the sin is dead, and the man who now lives is a “new man,” walking “in newness of life.” The old life was a life of sin; the “new man” is after God “created in righteousness and true holiness” (Ephesians 4:22-24). Since the “new man” has not transgressed the law, he is as a matter of course free.

Who are Not Under the Law

But the law is not dead. It is as much alive as it ever was. The new man is free from it simply because he is walking in harmony with it. The new man is under as much obligation to keep the law as the old man was; the difference between them is that the new man does his duty, while the old man did not, and could not. The old man was “not subject to the law of God,” being opposed to the Holy Spirit. The new man is alive through Christ, who died “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:4).

“If ye be led of the Spirit, ye are not under the law” (Galatians 5:18). But the verse last quoted tells us that “the righteousness of the law is fulfilled” in those who walk after the Spirit. Therefore we are taught most plainly that the only ones who are “not under the law” are those in whom the righteousness of the law is fulfilled. The transgressors of the law are the only ones who are “under the law.” Those who are “delivered from the law” are the ones who are keeping it “in spirit and in truth.”

This is shown in the statement that we are delivered from the law, in order “that we should serve in newness of spirit, and not in the oldness of the letter.” We still serve, but as free men, and not as slaves. It is a spiritual service, that is, a real service; for only that which is spiritual is real.

“For we know that the law is spiritual” (Romans 7:14). It follows, therefore, that when we were serving in oldness of the letter, we were not really keeping the law; for since the law is spiritual, it necessarily requires spiritual service. So it is only when we are delivered from the law that we keep it.

Unlike Human Law

The common opinion in regard to the letter and the spirit of the law, is most erroneous. The error arises from supposing that the law of God is similar to human laws. It is quite common to speak of the spirit of a law made by man, when all that is meant is the intent of the law. Thus: No human law is perfect; its framers can not possibly foresee all the circumstances that may arise to be judged by it. Then, too, the language of the law may be obscure. So the judge often finds it necessary to decide what was the intent of the law-makers. A man might be technically or literally a violator of a law, while still acting fully in harmony with the intent of its framers. This is what is meant by the mistaken use of the term "letter and spirit," as applied to human laws.

Now the great difference between the nature of human laws and the divine law is that there is no spirit to the former, while the latter is wholly spiritual. Spirit is life; but there is no life in human laws. They can not give life. No man can get anything more out of a human law than he puts into it. If men ignore any human law, then it is said to be "a dead letter." But it has no more life in itself when it is obeyed than when it is disregarded; the life is in the people, who make their acts conform to the words of the law.

The law of God is wholly different. It is alive whether people regard it or not. It is alive because it is spiritual. The man who serves in "the oldness of the letter" does not really serve at all, because, no matter how good his purpose, or how strong his endeavors, to keep the law, he is simply reproducing himself, and not the law. In trying to do what the law tells him to do, he is merely doing what his own nature allows him to do. While in a carnal state, he is "not subject to the law of God, neither indeed can be" (Romans 8:7).

But "the law of the Spirit of life in Christ Jesus" (Romans 8:2) gives freedom from this bondage, so that "the righteousness of the law may be fulfilled in us." The real law is the life of God in Christ, and that gives life. What is termed "the letter" of the law of God is the verbal statement of the law. This is not the law itself, but only the form of it, as the apostle said the Jews had "the form of knowledge and of the truth in the law" (Romans 2:20). The verbal statement of the law bears the same relation to the law itself that the photograph of a man has to the man himself. It is but the shadow.

A shadow is the exact image of the substance. The words of the divine law, being "the form of knowledge and of the truth," might be compared to a statue, rather than to a photograph. It has the form and features, and differs from the reality only in having no life. So when we speak of the spirit of God's law, we mean the law itself, and not merely the intent of the law. The intent of the law may be learned from the words, since God is not subject to human limitations, but knows what is needed, and can say just what he means.

From the words of the law of God we may know exactly what we should do, for it is a perfect form. But it is only in Christ that we find the living substance. The law in Christ is not only living, but it gives life. It performs itself in those who submit to it, because it is God's own life. It is not less than the letter; it is not something different from the letter; but it is simply the living thing which the letter perfectly describes.

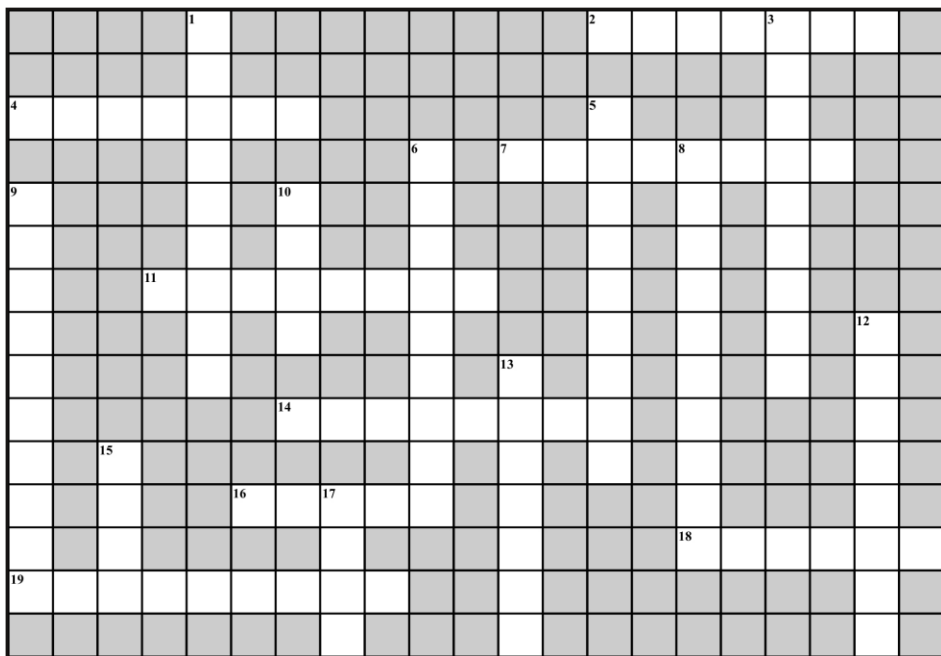
(This article was taken from a pamphlet entitled, *Letter and Spirit*, by Ellet J. Waggoner, and published in January 1897 by Pacific Press Publishing Co., Oakland, CA.)

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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.)

The New Earth - Part 1



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

- Jesus said, "For there shall arise false Christs, and false _____," Matthew 24:24—**7 Across**
- "...and shall shew great signs and _____; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24—**4 Across**

Note: Some people think that the ability to perform miracles is a sure sign of true Christians. But this is a dangerous assumption. Jesus said that false prophets would arise and perform miracles. Do not think that such miracles are absolute proof that they are from God. "Unclean spirits" can

also perform "miracles," which they use to deceive people (Revelation 16:13, 14).

- Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the _____ of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21—**2 Across**
- Jesus said, "Many will say to me in that day, Lord, Lord, have we not _____ in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matthew 7:22—**9 Down**

➤ “And then will I profess unto them, I never ____ you: depart from me, ye that work iniquity.” Matthew 7:23—**17 Down**

➤ “In the latter times some shall depart from the faith, giving heed to seducing spirits, and ____ of devils.” 1 Timothy 4:1—**3 Down**

➤ “And as it was in the ____ of Noe, so shall it be also in the ____ of the Son of man.” Luke 17:26—**15 Down**

➤ The wicked before the flood lived until “the flood came, and ____ them all.” Luke 17:27—**19 Across**

➤ “...the flood came, and took them all ____; so shall also the coming of the Son of man be.” Matthew 24:39—**10 Down**

Note: The flood took the wicked away by destroying them in death at the brightness of Christ's second coming (2 Thessalonians 2:8; Isaiah 13:9).

➤ “Then shall two be in the field; the one shall be ____, and the other left.” Matthew 24:40—**16 Across**

Note: Some false teachers have taught that before Jesus physically returns the second time, He will secretly return to take the righteous out of the world before the tribulation of the mark of the beast. They use Matthew 24:40 to prove this theory that they call “the secret rapture.” Yet, the illustration Jesus gave as a symbol of what would happen when He returns proves this theory invalid. Jesus said that His return will be similar to when the flood came and took away the wicked. They were “destroyed!” Those “taken” when Jesus returns are the wicked who are taken in death. Those “left” are the righteous who will be able to stand through the brightness of Christ's return (Revelation 6:17).

➤ “In the last days ____ times shall come.” 2 Timothy 3:1—**14 Across**

➤ “For men shall be lovers of their own ____,...” 2 Timothy 3:2—**18 Across**

➤ “Without natural ____, truce-breakers,...” 2 Timothy 3:3—**6 Down**

➤ “Traitors, heady, highminded, lovers of ____ more than lovers of God;...” 2 Timothy 3:4—**1 Down**

➤ “Having a form of ____, but denying the power thereof: from such turn away.” 2 Timothy 3:5—**5 Down**

Note: The terrible wickedness these verses describe that will exist in the last days is said to be in those who have the appearance of being godly. The Bible says this is what professed “Christians” will be like in the last days. These are not real Christians, and we are counseled to “turn away” from this type of Christianity.

➤ There are some evil servants who say, “My lord ____ his coming.” Matthew 24:48—**12 Down**

Note: Jesus will return soon. Be prepared! (Amos 4:12).

➤ “The lord of that servant shall come in a day when he ____ not for him, and in an hour that he is not aware of,...” Matthew 24:50—**13 Down**

➤ “And shall cut him asunder, and appoint him his portion with the ____: there shall be weeping and gnashing of teeth.” Matthew 24:51—**8 Down**

➤ Jesus said, “This gospel of the kingdom shall be ____ in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14—**11 Across** ➤

Present Truth
Are There Any Protestants?

by Alonzo T. Jones

Information about this Article

In Chicago, Ill., December 5, 1912, an assembly of three hundred and nineteen clerical delegates from thirty professedly Protestant denominations intentionally and expressly repudiated the word “Protestant.”

That is an occurrence of such importance as to demand the serious attention of all: especially all the people of the United States. It is my purpose to make as plain as possible both the fact and the meaning of it.

The meeting by which this thing was done was the “Second Quadrennial Meeting of the Federal Council of the Churches of Christ in America” which was held in the Hotel LaSalle, Chicago, Ill., December 4-9, 1912.

This “Federal Council” is composed of thirty or more denominations, having a total membership of “more than seventeen millions.” It was originally organized by five hundred delegates from twenty denominations, who met for the purpose in Carnegie Hall, New York City, November 15-21, 1905.

In its original organization this “Federal Council of Churches” was expressly and distinctly Protestant. In the call under which the convention met in New York City the object of the proposed meeting was distinctly stated to be “to secure an effective organization of the various Protestant communions of this country”; and “to form a bond of union that will enable Protestant to present a solid front,” etc. And now without any pressure from without, and without any issue or crisis to demand it, but spontaneously and voluntarily that professedly Protestant organization

openly and expressly repudiates the word “Protestant”!

And this occurred in the very first business meeting of the Council, and in dealing with the very first “Report” that was made to the Council: that is, at the first possible opportunity.

The occasion of it was this: The “Executive Committee” presented its report. In that report the committee expressed the “earnest hope that the Second Federal Council will make yet more clear certain fundamental facts as to the churches of the country, through their federation.” And the first of these was “The fact of the substantial unity of the Christian and Protestant Churches of the nation.”

No sooner was opened the discussion of the report, than that word “Protestant” was challenged as if it were a mortal enemy. “Why emphasize a word that is not a uniting but a dividing word? a word that recalls a most unhappy and trying experience,” said one. “By using this word, you make it more difficult for many of your Christian brethren to work with you,” said another. Discussion was soon cut off by a motion to resubmit the report to the committee for revision eliminating the word “Protestant.” And this was so done as to express the “earnest hope” for the “fellowship of Catholic unity.” Then the report was promptly and un-animously adopted, and with applause.

Origin of “Protestant”

Now what is the meaning of such a transaction as that? What is the meaning of the word “Protestant”? How came it into the world? How came

these people to bear it as a religious distinction? And since it should now be repudiated, was their bearing of it a mistake from the beginning? And if not a mistake from the beginning, and in the beginning, then when did it become such a mistake that it should be so incontinently repudiated?

The word “Protestant” as expressing a religious distinction, the word “Protestant” with a capital P, the word “Protestant” as dealt with by the Chicago Council of the Federated Churches, came into the world with the word “Protest” that was used in the Protest that was made at the Diet of Spires in Germany, April 19, 1529.

That Protest was made against the arbitrary, unjust, and persecuting, procedure of the papacy in that Diet. This procedure in the Diet of Spires of 1529, swept away the religious liberty agreed upon and established in the Diet of Spires of 1526. This religious liberty guaranteed by the Diet of Spires of 1526, was the result of a deadlock in that Diet over the enforcement, by all the power of the then papacy, of the Edict of Worms that had been issued in 1521 commanding the destruction of Martin Luther, his adherents, his writings and all who printed or circulated his writings, or who on their own part should print or circulate the like.

Thus it will be seen that the Protest in which originated the word “Protestant” was against the effort of the papacy to destroy the Reformation, and was in behalf of the Reformation and its principles. And now for anybody to repudiate the word “Protestant,” is to repudiate the Protest. To repudiate the Protest, is to repudiate as unworthy the cause in behalf of which the Protest

was made. And that cause was the Reformation. Therefore, to repudiate the word “Protestant” is nothing less and nothing else than to repudiate the Reformation. And the Federal Council of Churches at Chicago, December 5, 1912, did unanimously repudiate the word “Protestant.”

Edict of Worms

And that all may see for themselves that just such is unquestionably the meaning of that action taken, let us consider directly the facts, documents, and dates, in which rests the unquestionable truth of the case.

In 1521 the Diet of Worms condemned Luther and the Reformation. There immediately followed, the “Edict of Worms” that is the key to the Protest in which originated the word “Protestant.” This Edict was issued by the Emperor Charles V. “the ablest and most powerful monarch of the sixteenth century.” After denouncing Luther personally in sweeping terms, the imperial edict says:

“We have therefore sent this Luther from before our face, that all pious and sensible men may regard him as a fool, or a man possessed of the devil; and we expect that after the expiry of his safe-conduct, effectual means will be taken to arrest his furious rage.

“Wherefore, under pain of incurring the punishment due to the crime of treason, we forbid you to lodge the said Luther as soon as the fatal term shall be expired, to conceal him, give him meat or drink, and lend him, by word or deed, publicly or secretly, any kind of assistance. We enjoin you, moreover, to seize him, or cause him to be seized, wherever you find him, and bring him to us without any delay, or to keep him in all safety until you hear from us how

you are to act with regard to him, and till you receive the recompense due to your exertions in so holy a work.

“As to his adherents, you will seize them, suppress them, and confiscate their goods.

“As to his writings, if the best food becomes the terror of all mankind as soon as a drop of poison is mixed with it, how much more ought these books, which contain a deadly poison to the soul, to be not only rejected, but also annihilated! You will therefore burn them, or in some other way destroy them entirely.

“As to authors, poets, printers, painters, sellers or buyers of placards, writings or paintings, against the pope or the church, you will lay hold of their persons and their goods, and treat them according to your good pleasure.

“And if any one, whatever be his dignity, shall dare to act in contradiction to the decree of our imperial majesty, we ordain that he shall be placed under the ban of the empire.

“Let every one conform hereto.”

And that the emperor meant every word of that edict, and that it should be enforced in full of all that it said, is made plain in the following sentences which he wrote with his own hand:

“Sprung from the Christian emperors of Germany, from the Catholic kings of Spain, the archduke of Austria, and the dukes of Burgundy, who are all illustrious as defenders of the Roman faith, it is my firm purpose to follow the example of my ancestors. A single monk, led astray by his own folly, sets himself up in opposition to the faith of Christendom! I will sacrifice my dominions, my power, my friends, my treasure, my blood, my mind, and my life, to stay this impiety.”

There was practically a universal league of all the Catholic States under the direction of the emperor and the Pope to enforce everywhere the Edict of Worms. This of necessity caused that the Princes who had received the Gospel should form an alliance mutually to support each other against the enforcement of the Edict of Worms in their dominions; and to give free course to the Gospel there. The document which these evangelical Princes signed reads as follows:

“God Almighty having, in His ineffable mercy caused His holy and eternal Word, the food of our souls and our greatest treasure here below, to appear again amongst men; and powerful manoeuvres having been employed on the part of the clergy and their adherents to annihilate and extirpate it; we being firmly assured that He who has sent it to glorify His name upon the earth is able to maintain it, engage to preserve this holy Word to our people: and for this end to employ our goods, our lives, our States, our subjects, all that we possess—confiding not in our armies, but solely in the omnipotence of the Lord, whose instruments we desire to be.”

The Diet of Spires

There were eleven powerful princes who signed this document. This step effectually suspended the enforcement of the Edict of Worms; and thus matters stood at the assembling of the Diet of Spires, June 25, 1526. The emperor's instruction to the Diet ordered that “the church-customs should be maintained entire”; and called upon the Diet to “punish those who refused to carry out the Edict of Worms.” Against the emperor's instructions the evangelical Princes stood firmly for the Reforma-

tion; and their calm firmness encouraged the Princes who were willing to be neutral, to oppose the enforcement of the Edict of Worms in their States.

August 1, a general committee of the Diet reported the necessity of a reform of church abuses. No such thing as this was wanted by the papacy, and to counteract the report the church party brought forth a decree of the emperor commanding the enforcement of the Edict of Worms. The evangelical Princes broke the force of this move by citing the facts that this decree had been issued away back in the month of March, four months before this present Diet had met; that since that time the emperor and the pope had fallen out and were now at war; and that in this time the emperor had written to his brother saying, "Let us suspend the Edict of Worms." This brought the Diet of Worms." This brought the Diet to a deadlock; and the way out was an agreement that there should be religious liberty: "Let every man do as he thins fit, until a national free council shall be convoked: within a year"—from August 17, the date of the agreement.

The expected council was not called within the year suggested, nor at all. This allowed the religious liberty established by the Diet to prevail with no check or limitation.

The Second Diet of Spire met February 21, 1529. By this time the emperor and the pope were at one again, and unitedly were determined to destroy the Reformation; by sanction of the vote of the Diet if possible; and failing this, then by all the power of the empire. Accordingly in the Diet, March 15, the imperial commissioners announced that the emperor "by virtue

of his supreme power" had annulled the resolution of religious liberty adopted by the Diet of Spire, August 17, 1526. This action of the emperor was wholly arbitrary. But as it was a part of the settled program, the papal party proceeded as if it were fully and formally legal; and the resolution of religious liberty being thus out of the way, they now demanded that the Diet order the full enforcement of the Edict of Worms. The evangelical Princes insisted on the maintenance of the resolution of religious liberty, of the Diet of 1526. In this they were wholly in the right, as well as wholly within their rights. For this was a decision of the Diet, regularly made; while the emperor's annulment of it was wholly irregular and arbitrary.

The Protest

April 7, 1529, the papal party secured a majority vote in the Diet for a resolution providing that: In all places where the Edict of Worms could not be enforced, there should be no new reform; the reformers should not touch any controverted point; they should not oppose any celebration of the mass; they should not permit any Catholic to embrace the doctrines of Luther; they should acknowledge the episcopal jurisdiction of the Catholic church; and should not tolerate any Anabaptists nor any Sacramentarians.

This on its face was a proposal for the positive smothering of the Reformation; for it stopped every activity of the reformers, and gave full scope to every activity of the Catholics. The evangelical Princes contended that "This Diet is incompetent to do more than to preserve the religious liberty agreed upon in the former Diet, until

the council shall meet according to the original agreement. Therefore we reject this decree. We reject it also because, in matters of faith the majority have no power.”

The evangelicals were then ordered to submit to the majority. They retired, according to custom, to deliberate. In their absence the imperial commissioners adjourned the meeting, declaring, “All is over. It is a settled affair. Submission is all that remains.” When the evangelicals returned from their deliberation, to present their answer, and found the meeting adjourned, and the whole matter decided against them, and all in their absence, then, from this arbitrary and unjust course, those true Princes decided to “appeal to the Word of God, and from the Emperor Charles V to Jesus Christ the King of kings and Lord of lords.” And the statement of this appeal formed the Protest that put the word “Protestant” in the world, and gave to the Reformation the name and title of Protestant.

They said that they could not consent to the action and course of the majority in the Diet, “because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords; each of us rendering Him account for himself, without caring the least in the world about majority or minority.”

Also they said, “What! we ratify this edict! We assert that when Almighty God calls a man cannot, however, receive the knowledge of God! ... For this reason we reject the yoke that is imposed upon us.”

“Moreover, the new edict declaring the ministers shall preach the Gospel,

explaining it according to the writings accepted by the holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the word of God; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His holy word, such as it is contained in the biblical books of the old and new testament, without adding anything thereto that may be contrary to it.

“This Word is the only truth; it is the sure rule of all doctrine, and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the human vanities that are set up against it and shall fall before the face of God.

“For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Savior, and who will one day be our Judge, as well as before all men and all creatures that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His holy word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.”

Thus, in the presence of the Diet, “spoke out those courageous men whom Christendom will henceforth denominate ‘the Protestants.’ And that is the origin of the word “Protestant.”

That is the true story of the word “Protestant,” as dealt with and repudiated by the federal councils of churches, thirty denominations, “a membership of more than seventeen millions!”

What it Means

And now in fact and in truth what does this word “Protestant” mean? By the open evidence of the plain story—

It means protest against the burning or otherwise destroying of either the men or the writings of the men who are found to disagree in religion or faith with other men either in a church or a state.

It means protest against arbitrary and unjust procedure of ecclesiastical combines.

It means protest against any denunciation or condemnation of men in their absence, and without their being heard.

It means protest against any alliance or connection whatever between the ecclesiastical and the civil power.

It means protest against any assertion or claim of any power or right of any majority in matters of religion or faith.

It means protest against any intrusion whatever of the civil power, under whatever plea, in any matter that in any way partakes of religion or faith.

It means protest against all arbitrary authority of the church under whatever form, name or claim.

It means protest against any exercise of ecclesiastical authority or power in any other wise than only by the ministry of the word of God.

It means protest against any restriction whatever, or any kind, on the full preaching of the word of God, even on “controverted points,” to every creature everywhere and always.

It means protest against any restriction whatever, of any kind, on the full

and free exercise and enjoyment of the right of any individual at any time to embrace any doctrine that he may choose to believe.

It proclaims and defends the full and complete liberty of every individual, himself alone.

In this it proclaims and defends the perfect individuality of every soul.

And in this it proclaims and defends the sole and complete responsibility of the individual soul to God only, in all things pertaining to religion or faith.

It rests in and proclaims the word of God alone, as in the Bible of the Old and New Testaments as all-sufficient in all things pertaining to religion and faith.

That, all of that, and nothing less than that, in truth and in fact, is what the word “Protestant” means. And that is what the Federal Council of churches repudiated when it repudiated the word “Protestant.”

In the United States

And just here is where comes in most forcibly the special importance of this repudiation, to every person in the United States. In the light of the truth of what the word “Protestant” means, it is clearly seen that the principle of religious liberty in the separation of religion and the state in the United States by the National Constitution is the fullest and truest expression of the Protestant principle that there is in any organic connection in the world. This is explained in the fact that it was expressly declared in so many words by Washington, Jefferson, and Madison, and their noble compatriots in the making of this nation, that it was “upon the principles on which the Gospel was first propagated and the Reformation from popery carried on” that they es-

tablished this religious liberty as a supreme right guaranteed by the National Constitution.

And the repudiation of the word “Protestant” by that Federal Council of churches in the United States means equally the repudiation of this religious liberty in the United States, which is the direct and plainly declared result of the Protest from which comes the word “Protestant.” It is forever true, as stated by the great historian of the reformation that “It was this noble resolution [of the Protest] that gained for modern times liberty of thought and independence of faith.” And people who are capable of repudiating the Protest, are already qualified to abandon all the results of it.

Parallels

Indeed, this is already apparent. It is the truth that all that was really new about their repudiation of the word “Protestant”, was only in the open and express doing of it. As far back as December 1908, in the first meeting of the council as such, the “right of private judgment,” that was emphasized, and the “individuality” that was developed, by “the Protestant Reformation,” was specifically thrown over as that which should “no longer blind the minds of believers” to “the need of combination” and of “mutuality in service.” And in the public announcement of the date and place of holding this council in Chicago, it was plainly stated that this “United Protestantism is not to be construed as a demonstration against the Roman Catholic church.”

This latter statement was confirmed in another act of the Chicago council. The council unanimously adopted a report in which it is distinctly declared that the church is justified “in turning to

the State for co-operation which will enable her to do her sacred task.” This is exactly paralleled to the instruction given by Leo XIII in his encyclical of January 6, 1895, to the hierarchy in America, saying that here the Catholic church “would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority.”

Conclusion

Such parallels could be extended indefinitely, and all would go only the more to show that the repudiation of the word “Protestant” by the Federal Council of churches in the United States, was but the mouth speaking out of the already over-welling abundance of the heart.

It now remains to be seen whether the “more than seventeen millions” of the membership of these churches that are claimed to be represented in the vote of the 319 delegates, were really represented in that vote repudiating the word “Protestant.”

If all these were really represented in that action, then it will be a wonderful satisfaction and encouragement to Rome in her purpose concerning this nation to know that here are “more than seventeen millions” of people who are already pledged to silence, whatever she may do.

And if any of these were not truly represented in that action of the 319 delegates, then it is urgent upon them just now to wake up and speak out and let it be known that there is at least one Protestant yet alive.

And whether a person be a member of any of these churches of the federation, or a member of any other church, or of no church at all, by this action of the Federal Council there is now forced

upon every one the personal, pertinent and very important, question,—

Are You a Protestant?

NOTE—It is but fair to all, that they should be informed as to what denominations they are whose “membership of more than 17,000,000” were professedly represented in that notable action of the 319 delegates at Chicago. They are the following:—

- Baptists—Northern Convention
- Baptists—National (African) Convention
- Christian Church
- Congregational Churches
- Disciples of Christ
- Evangelical (German) Synod of N. America
- Evangelical Association
- Free Baptists
- Lutheran: (except Swedish Lutheran)
- Mennonite Church
- Methodist Episcopal Church
- Methodist Episcopal Church South
- African M. E. Church
- African M. E. Zion Church
- Methodist Protestant Church
- Colored M. E. Church in America
- Primitive Methodist Church

- Moravian Church
- Presbyterian Church in the U. S. A.
- Presbyterian Church in the U. S.
- The Protestant Episcopal Church, U. S. A.
- Reformed Church in America
- Reformed Church in the U. S.
- Reformed Presbyterian Church
- Cumberland Presbyterian Church
- Seventh Day Baptist Church*
- Society of Friends
- United Brethren in Christ
- United Evangelical Church
- United Presbyterian Church of N. America
- Welsh Presbyterian Church

(This article was taken from a pamphlet entitled, *Are There Any Protestants*, by Alonzo T. Jones and published in January 1913 by *Daily Enquirer*, Battle Creek, MI.) »

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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.