

Present Truth

2 Peter 1:12

Dear Readers,

July 2013

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” (1 Corinthians 1:3). I pray that God will reveal Himself to you more and more.

Tennessee Camp Meeting: The Roan Mountain camp meeting takes place September 17-21. If you have any questions call Malcolm McCrillis at 423-772-3161.

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Be Kind to Each Other

by Lynnford Beachy

Kindness is a fundamental aspect of God’s character. God said, “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee” (Isaiah 54:10). God wants to share this goodness with us as an aspect of the fruit of His Spirit abiding in our hearts (Galatians 5:22, 23), so that we can be kind to each other.

The Bible says, “Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Romans 12:10). God purchased every one of us “with the precious blood of Christ” (1 Peter 1:19). We are members of His “family in heaven and earth” (Ephesians 3:15). God “hath made of one blood all nations of men” (Acts 17:26). We are all part of God’s family and we owe it to each other to love one another and be kind and respectful to everyone.

The Greatest Commandment

When Jesus was asked to explain the greatest commandment, He replied in part, “...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” (Mark 12:30, 31). The highest duty of man is to love God with all our hearts and to love our neighbors as ourselves. None of us has this type of love naturally in our hearts. This love can only come from God, “for love is of God” (1 John 4:7). God is the source of all love. If we want to truly love one another, we must first

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invite God into our hearts. When we do this, “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5).

In Paul’s introduction to the amazing condescension of Jesus Christ in becoming a man, he wrote, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus...” (Philippians 2:3-5). Contrary to this humble attitude, “Most men will proclaim every one his own goodness” (Proverbs 20:6). Christ is humble, and when He takes His abode in your heart, His characteristics will begin to show in your life.

God wants you to “seek that ye may excel to the edifying of the church” (1 Corinthians 14:12). It is our privilege to encourage and help others in their walk with the Lord. We should seek how we can edify (build up), strengthen, and encourage the body of Christ (the church). How often do we dedicate a day to do things that will help those around us? Jesus spent His days doing everything possible to help everyone around Him. We should do the same.

Put Away Evil Things

Paul admonished, “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:22-32).

It is sad how easily angry words can come out of us. Often when one person lets out angry words against someone that person will respond with their own angry words, which call forth more angry words, and the situation just gets worse. Under these circumstances it usually only takes one person’s kindness to calm the situation. The Bible says, “A soft answer turneth away wrath: but grievous words stir up anger” (Proverbs 15:1). Peter wrote, “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Peter 3:8, 9). We should not render evil for evil. When someone says something unkind to us or about us, we should never make things worse by returning evil. As Christians we should always be kind to those who treat us

wrongly by offering a soft answer. There is a blessing in being a peacemaker (Matthew 5:9).

The Character of God

Jesus came to reveal what God is like. The Bible says, “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life” (1 John 5:20). Jesus continually pointed to the kindness and love of God. He said, “For the Father himself loveth you” (John 16:27) and, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). Jesus presented His Father as a kind, tenderhearted Father who dearly loves His people.

Jesus elaborated on God’s character when He said, “Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be

great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:27-38).

Being kind to those who hurt you does not come naturally for sinful man. It is easy to love those who love you, but Jesus asks us to love those who hate us, and are cruel to us. This is how Jesus lived His life. When soldiers were pounding nails into his hands, He prayed for them, “Father, forgive them; for they know not what they do” (Luke 23:34).

A New Heart

We are predisposed to be selfish and unkind, but God has provided a way to change all of that. He has promised, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Ezekiel 36:26, 27). God can change our whole outlook on life by giving us a new heart.

Jesus gave us a wonderful promise when He said, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13). God wants us to have His Spirit in our

hearts, to be reflected in our lives. This blessing is free to all who ask Him for His Spirit.

Specific Prayer

I have learned the value of being specific in asking God for His Spirit. If you are struggling with a particular character flaw that is contrary to God's character, there is a solution for you. When you recognize your flaw, find the promises in His word that relate to it and quote them in your prayers, asking God for that particular aspect of God's Spirit that you need. Then believe that you receive it and act accordingly, by faith in God's promises. You will be amazed at how well this works!

In the following verses you will find a vast wealth of promises. Paul wrote, "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth..." (1 Corinthians 13:4-8).

Here we learn how love acts; the way it behaves. If you notice anything in your life that is out of harmony with this description of love, you have the promise to fix your problem right here. Combine this description of love with the definition of the fruit of the Spirit in Galatians 5, and you have a solid link of promises. The Bible says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22, 23).

We just read how love behaves, and now we have the promise that love is

an aspect of the fruit of the Spirit. God is love, and His Spirit in you will behave the way love is described in 1 Corinthians 13. This love is not an inherent part of sinful man. We cannot act this way on our own. All love comes from God. We can have this if we ask God for it. We have already seen the promise that God will gladly give His Spirit to those who ask. Now we have a complete chain of promises to receive the particular aspect of God's character that we know we need.

The Importance of Faith

I have tested God on these promises and found Him faithful. The hardest part is to believe that you receive what you asked for. That is the most critical part of the whole process, because if you don't believe, you will not receive. Jesus explained, "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11:23).

Here is the tricky part. What would cause a person to doubt when they pray? If you pray and ask God for a mountain of money, do you think you will receive it? You will not receive it if you do not ask according to God's will. John wrote, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (1 John 5:14). If we know we are asking God something according to His will, we can be 100% certain that we will have what we ask for. But if we ask for a mountain of money so that we can buy everything our hearts desire, we probably will not receive it. The

Bible says, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:3).

When Jesus asked anything of His Father in prayer, He always received it because He asked according to God’s will. Even when He prayed for the removal of the dreadful experience of having our sins placed upon Him, He ended by saying, “thy will be done” (Matthew 26:42). Jesus truly wanted His Father’s will to be done in all things (John 5:30) even if it was contrary to His will such as in the Garden of Gethsemane. Jesus instructed us to have the same attitude and truly seek for God’s will to be done (Luke 11:2).

Elijah prayed for God to send fire down from heaven and consume his water-drenched sacrifice. How certain was Elijah that it would happen? He was 100% convinced, because he knew a secret that those around him did not know. He knew that he was asking according to God’s will. In his prayer we find Elijah’s secret. The Bible says, “And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word” (1 Kings 18:36). Elijah’s secret was that he had arranged the test with the prophets of Baal at God’s word. God told Elijah ahead of time what was going to happen, so Elijah knew that fire was going to come down when he prayed. “Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench” (1 Kings 18:38).

You can have the same confidence that Elijah had when you pray a prayer for His love to be manifested in your life. You can be sure that when you pray that prayer you are asking God to do something at His word, and you can be certain that it is according to His will, for the Bible says, “For this is the will of God, even your sanctification” (1 Thessalonians 4:3). Sanctification is “purification” or “holiness” (*Strong’s Greek Dictionary*). God wants you to be pure and holy; so when you ask God for these things, you can be certain you have them.

Do Not Doubt

People often ask for victory over some sin and they don’t receive it because the slightest evidence to the contrary is often enough to cause them to disbelieve they God gave it to them. When you ask for these things, you will not notice or feel any change immediately, but you must continue to believe you have your petition because God promised. Christ will “dwell in your hearts by faith” (Ephesians 3:17), which means He will only remain as long as you believe He is there.

Peter walking on water is a good example of how this works. One night the disciples were in a boat in the midst of the Sea of Galilee during a storm, and they saw Jesus coming to them walking on water. Peter said, “Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus” (Matthew 14:28, 29). Now this was impossible for any man to do without the aid of God’s power, but Peter got out of the boat and began walking on water. The water did not hold him up. The only thing holding Peter was the word

of God spoken by Christ (John 12:49; 14:10). As long as Peter believed in that word, he was able to walk on water, “But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?” (Matthew 14:30, 31).

It is so easy to forget about the almighty power of God and focus on our circumstances and doubt God’s word. Yet, if we believe, we can do the impossible. Jesus said, “If thou canst believe, all things are possible to him that believeth” (Mark 9:23).

For you to live a Christian life on your own is impossible. You will never be able to do it no matter how hard or how long you try. Many have tried and failed. You cannot reproduce the life of Christ on your own regardless of how hard you study to be like Christ. The only one who can live like Christ is Christ Himself. Christ “loved righteousness, and hated iniquity” and He “did no sin” (Hebrews 1:9; 1 Peter 2:22). This is something a carnal minded person can never do (Romans 8:7). For you to have His life reproduced in yours, you must let Him come in and live by faith. Paul confessed, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

Pitiful Solutions

Because it is so rare for people to maintain faith in God’s promises who “giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:57),

many have resorted to trying to reproduce Christ’s lifestyle by trying to imitate Christ and produce their own righteousness by works. But all they succeed in producing is their own righteousnesses which are as filthy rags (Isaiah 64:6). There are also those in the other camp who give up in despair and proclaim that it is impossible to live a holy life, so they conclude it must not be expected nor required. They say, “Believe only, and you will be permanently saved regardless of what you do.” They say, “Jesus obeyed the law so we don’t have to.” Both of these camps (“works” and “believe only”) are merely man’s pitiful solutions to the stark reality that most “Christians” do not behave like Christ. Yet, these weak solutions need not exist.

The Real Solution

God has provided a complete solution to the sin problem. The Bible says, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:2-4). God has made a way for us to live a victorious life through Christ. It is true that Christ obeyed the law. Not so that you wouldn’t have to, but so that He can live in you and do it again here and now by faith.

Paul expounded on this when he said, “Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge

after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Colossians 3:9-14). We are instructed to "put on" the new man, along with these godly characteristics. Paul tells us who this "new man" is: "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). Christ is the new man. He is the one who must increase, while you must decrease (John 3:30).

Christ's Mission

When Jesus began His ministry He quoted from the prophet Isaiah, stating that His arrival was a fulfillment of that prophecy. Here is what He quoted: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified" (Isaiah 61:1-3).

Jesus came to preach good tidings, to bind up the brokenhearted, to proclaim liberty to the captives, to comfort all that mourn, etc. This was His mission 2,000 years ago, and He has not changed since that time. He still has the same mission. Now He is doing it through His people. He wants to live in you to accomplish these goals. We are the avenue through whom He reaches out to the world, to bring relief to its suffering. God is eager to pour out His blessings upon you so that you, in turn, can bless the world where you are. It begins by inviting Christ into your heart and then continues by maintaining faith in His promises that He will accomplish His will in, and through, you. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

Conclusion

The Bible urges upon us the necessity of being kind to each other. Yet, this kindness is not an inherent attribute of sinful man. It is something that we must acquire from an outside source. For you to be kind like God is kind, you must allow Him to live in your heart by faith.

I pray that you will surrender your life fully to Him and experience the reality of "the inward man" being "renewed day by day" (2 Corinthians 4:16). Those around you will rejoice when they experience God's kindness through you. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3). »

The Two Covenants

by Ellet J. Waggoner

“These are the two covenants.” (Galatians 4:24). What are the two covenants?—The two women, Hagar and Sarah; for we read that Hagar is Mount Sinai, “which gendereth to bondage.” That is, just as Hagar could not bring forth any other kind of children than slaves, so the law, even the law that God spoke from Sinai, can not beget free men. It can do nothing but hold them in bondage. “For by the law is the knowledge of sin.” The same is true of the covenant from Sinai, for it consisted merely of the promise of the people to keep that law, and had, therefore, no more power to make them free than the law itself had. Nay, rather, it gendered to bondage, since their making it was simply a promise to make themselves righteous by their own works, and man in himself is “without strength.” (Romans 5:6).

“Then did not God himself lead them into bondage?”—Not by any means; since he did not induce them to make that covenant at Sinai. Four hundred and thirty years before that time he had made a covenant with Abraham, which was sufficient for all purposes. That covenant was confirmed in Christ, and, therefore, was a covenant from above. (See John 8:23). It promised righteousness as a free gift of God through faith, and it included all nations. All the miracles that God had wrought in delivering the children of Israel from Egyptian bondage were but demonstrations of his power to deliver them and us from the bondage of sin. Yes, the deliverance from Egypt was itself a demonstration not only of God’s power, but also of his desire to lead them from the bondage of sin,—that bondage in which the covenant from Sinai holds men,—because Hagar, who is the covenant from Sinai, was an Egyptian.

The fact that the children of Israel, in their self-sufficiency rashly took the whole responsibility upon themselves, does not prove that God led them into making that covenant, but the contrary. He was leading them out of bondage, not into it, and the apostle plainly tells us that covenant from Sinai was nothing but bondage.

Note the statement which the apostle makes when speaking of the two women, Hagar and Sarah: “These are the two covenants.” So then the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now as well as then, “Cast out the bondwoman and her son.” (Galatians 4:30). We see then that the two covenants are not matters of time, but of condition. Let no one flatter himself that he can not be under the old covenant, because the time for that is passed. The time for that is passed only in the sense that “the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.” (1 Peter 4:3).

The difference between the two covenants is just the difference between a freewoman and a slave. Hagar’s children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So the covenant from Sinai holds all who adhere to it in bondage “under the law;” while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found away from the law, but in the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us; and the blessing is obedi-

ence to the law. "Blessed are the undefiled in the way, who walk in the law of the Lord." (Psalms 119:1). This blessedness is freedom. "I will walk at liberty; for I seek Thy precepts." (Verse 45).

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law "in the hand of a mediator." In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? (Romans 4:4), or is it to be God working in us both to will and to do of His good pleasure? (Philippians 2:13).

Sarah answers to the covenant which is from above, because she is free. But the freedom which that covenant gives is the freedom of the Spirit, for Isaac was born of the Spirit. (See Galatians 4:29). "Where the Spirit of the Lord is, there is liberty." (2 Corinthians 3:17). "If ye be led by the Spirit, ye are not under the law." (Galatians 5:18). But this does not mean that the Spirit gives one license to break the law; for "the law is spiritual." (Romans 7:14). There is no liberty in sin, and "sin is the transgression of the law." (1 John 3:4). So the liberty of the covenant from above is that perfect liberty that belongs alone to those who are law-abiding. We become law-abiding only by having the law written in our hearts by the Spirit.

"Stand fast therefore." Stand where?—"In the liberty wherewith Christ hath made us free." (Galatians 5:1). And what freedom is that?—It is the freedom of Christ himself, whose delight was in the law of the Lord, because it was in His heart. (Psalms 40:8). "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2). We stand only by faith.

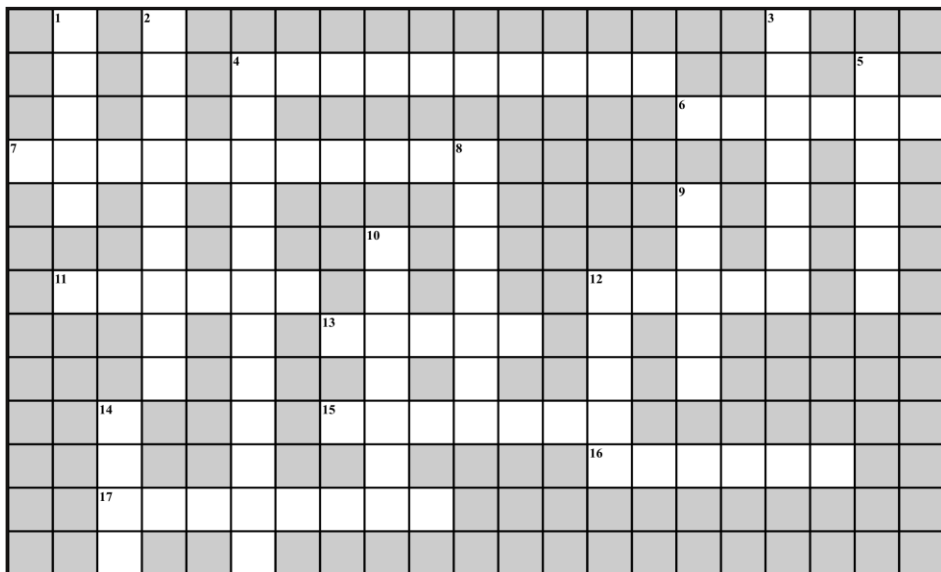
Let it not be imagined that there is any trace of bondage in this freedom. It is liberty of soul, liberty of thought, as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment; that would be galling bondage. It is from such bondage that God's covenant releases us. No; the promise of God, when accepted, puts the mind of the Spirit into us, so that we find the highest pleasure in obedience to all the precepts of God's word. The soul is as free as a bird soaring above the mountain-tops. It is the glorious liberty of the children of God, who have the full range of "the breadth, and length, and depth, and height" of God's universe. It is the liberty of those who do not have to be watched, but who can be trusted anywhere, since their every step is but the movement of God's own holy law. Why be content with bondage, when such limitless freedom is yours? The prison doors are open; walk out into God's freedom. >>

(This article was taken from an article written by Ellet J. Waggoner and published in the October 11, 1898 issue of *The Advent Review and Sabbath Herald*.)

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

This month we are beginning a series of studies written by my children. 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.)

Strength - by Zachariah Beachy



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

- Joseph's "bow abode in strength, and the arms of his hands were made strong by the hands of the _____ God of Jacob." Genesis 49:24—**5 Down**
- "From Aror, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God _____ all unto us." Deuteronomy 2:36—**2 Down**
- "Therefore shall ye keep all the _____ which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it." Deuteronomy 11:8—**4 Down**
- "Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor _____ thee." Deuteronomy 31:6—**3 Down**
- "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good _____: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it." Deuteronomy 31:7—**15 Across**
- "Only be thou strong and very _____, that thou mayest observe to do according to all the law, which

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Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.”
Joshua 1:7—**4 Across**

have a place of ____.” Proverbs
14:26—**16 Across**

- "Have not I commanded thee? Be strong and of a good courage; be not ____, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." Joshua 1:9—**6 Across**

➤ Caleb said, "As yet I am as ____ this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in." Joshua 14:11—**11 Across**

➤ "The LORD is my rock, and my ____, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Psalms 18:2—**17 Across**

➤ "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my ____; of whom shall I be afraid?" Psalms 27:1—**14 Down**

➤ "The LORD will give strength unto his people; the LORD will bless his people with ____." Psalms 29:11—**12 Across**

➤ "For thou hast been a ____ for me, and a strong tower from the enemy." Psalms 61:3—**8 Down**

➤ "In the fear of the LORD is strong confidence: and his children shall

glory to God." Romans 4:20—**13 Across**

➤ "We then that are strong ought to bear the ____ of the weak, and not to please ourselves." Romans 15:1—**7 Across**

➤ "Watch ye, ____ fast in the faith, quit you like men, be strong." 1 Corinthians 16:13—**1 Down**

➤ "For the ____ of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Corinthians 10:4—**10 Down**

➤ "Finally, my brethren, be strong in the Lord, and in the ____ of his might." Ephesians 6:10—**12 Down**

➤ "Thou therefore, my son, be strong in the ____ that is in Christ Jesus." 2 Timothy 2:1—**9 Down** ➤➤

[illegible]

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, e-mail: newsletter@presenttruth.info.

Present Truth Ministries

PO Box 315

Kansas, Oklahoma 74347

U. S. A.