

Present Truth

2 Peter 1:12

Dear Readers,

May 2013

“Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love” (2 John 1:3). I pray that the love of the Father and His only begotten Son will fill your hearts each and every moment.

Georgia Camp Meeting: Talking Rock Sabbath Chapel will host their camp meeting in northern Georgia June 12-15. If you have any questions call 706-692-9476.

West Virginia Camp Meeting: Smyrna Gospel Ministries will be hosting their annual camp meeting June 25-29. If you have any questions call 304-732-9204.

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.

The First Angel's Message – Part 4

by Lynnford Beachy

Jesus said His Father is “the only true God.” Do we have any business or right to call anyone else, or any committee, the only true God? Jesus said it is life eternal to know the only true God and His Son. If there is a third member of a committee called, “God,” Jesus said you do not have to know him for eternal life. Eternal life is dependent on knowing two individuals. If you get this wrong, can you call yourself a “true worshiper”? The whole issue in the end is over worship. Satan is seeking to receive worship by whatever means, and if he can get you to worship a false god, he receives the worship. You better know who you worship. If not, you are not going to make it through the end.

The Bible says of the last days, “...the people that do know their God shall be strong, and do exploits”

(Daniel 11:32). Knowing God gives us strength. We must be strong to survive through the mark of the beast crisis. If you do not know your God, you will be weak. Paul wrote, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Romans 1:16, 17). The gospel is powerful because it reveals the righteousness or the good-

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ness of God. When we know God and His love for us, we are strong. But if we have accepted a distorted view of God that corrupts the gospel we will be weak.

The Bible says, "...the goodness of God leadeth thee to repentance" (Romans 2:4). It is by beholding and appreciating God's goodness that a desire to repent is born. The heart of the gospel is the good news about God giving His only begotten Son to die for us. Paul wrote, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). The love revealed by God giving His Son is beyond compare. If God was willing to give His own Son for us, then we can be sure He will give all things for us.

God gave us an illustration of this amazing love when He asked Abraham to give up his son. Why didn't God ask Abraham to give his favorite cow? God wanted to demonstrate to Abraham and the rest of the universe that Abraham was willing to surrender all. We can be sure that if God had asked Abraham to sell everything he had and give it to the poor, he would have done it. We know this because he was willing to give an even more valuable gift. This is what Paul told us about God. If God would give up His Son, the most valuable possession He had, then we can be sure He is holding nothing back. He loves us with all of His heart.

What if someone decided to corrupt Abraham's story and claim that "Isaac was an imposter. He was only pretending to be Abraham's son. He was really just a friend"? Would that change the

story? If I would say to you, "I love you so much, I am going to send my friend to die for you," would that be different than if I said, "I love you so much I am going to send my son to die for you"?

The value of the gift given is inseparably connected to the amount of love shown in giving up that gift. If the value of the gift is little, then the amount of love shown is little. But if the value of the gift is great, then the amount of love shown is great. "For 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). The measure of God's love would be drastically changed if the identity of the One given were changed. It has been Satan's special attack against God to convince people that Jesus is not who He claimed to be. Satan knows that if he can convince people that Jesus was somebody else, then their perception of God's love will be decreased. Jesus claimed, "I am the Son of God," and more specifically, "the only begotten Son of God" (John 10:36; 3:18). Satan has convinced many modern Bible translators to remove the word "begotten" from John 3:16 and other key texts. He has also convinced many church leaders that Jesus is not really God's Son. They claim instead that He is a completely co-equal companion of God or a mysterious emanation from Him.

The foundation of God's church, the foundation of Christianity is the identity of Jesus Christ as the Son of God. When Jesus asked His disciples "...whom say ye that I am?" (Matthew

16:15), Simon Peter answered, “Thou art the Christ, the Son of the living God” (Matthew 16:16). Jesus was so pleased with this answer, He exclaimed, “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:17, 18). John wrote, “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:5). Our ability to overcome the world is connected to our belief that Jesus is the Son of God.

Have you ever wondered, “What makes Jesus the Son of God?” What process took place to allow Him to claim that title as His own, and caused the Father to twice proclaim from heaven, “This is my beloved Son”? (Matthew 3:17; 17:5). Has Jesus always been the Son of God? Did He become the Son of God when He was born of the Virgin Mary? Or, did Jesus become the Son of God when God proclaimed, “This is my beloved Son” at His baptism? Or possibly, did He become the Son of God when God raised Him from the dead? Or did Jesus become the Son of God at some ancient time when He began role-playing, acting as if He was the Son of God? It is best to stick with what the Bible says, that Jesus was actually “begotten” in the “express image” of His Father “before the hills,” the “first-born” who “proceeded forth” and “came out from God,” the Father’s “holy child” who was “given... life” by His Father (John 3:16; Hebrews

1:3; Proverbs 8:25; Colossians 1:15; John 8:42; 16:27; Acts 4:30; John 5:26).

Regardless of what you believe about what makes Jesus the Son of God, I strongly encourage you to examine it to see if it is what the Bible says. Because if you are wrong on this point, there is a domino effect that will cause serious problems in your relationship with God, especially as we approach the mark of the beast crisis soon to come upon this world. To get through that crisis victorious you are going to have to know God and His only begotten Son (John 17:3).

Jesus Really Died

To add more confusion to the mix many “Christian” church leaders teach that it was impossible for Christ to die. A prominent early theologian wrote, “No dead man can raise himself. He [Christ] only was able to raise Himself, who though His Body was dead, was not dead. For He raised up that which was dead. He raised up Himself, who in Himself was alive, but in His Body that was to be raised was dead. For not the Father only, of whom it was said by the Apostle, ‘Wherefore God also hath exalted Him,’ raised the Son, but the Lord also raised Himself, that is, His Body.” (*Nicene & Post-Nicene Fathers*, series 1, volume 6, page 656, St. Augustine, “Sermons on Selected Lessons of the New Testament”).

However, Jesus said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:18). Does that sound like the

words of someone who could not die? Jesus said that He died. The Bible says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Hebrews 2:9). The reason Jesus was made lower than the angels was "for the suffering of death," or so that He could die.

If you believe God so loved the world that He sent His friend to pretend to be His Son, and pretend to die for you, how does that effect how you see God's love? What kind of love is that? Fake! Deceptive! If you really, honestly believe that God is this way, what does that cause you to do? The Bible says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). As we behold God's character we become changed "into the same image." If you think God loved you so much He was willing to put on an act to pretend to be something He is not, then you will love God so much that you will put on an act and pretend to be something you are not. Can you see that in this scenario the power is gone? The Bible prophesied that in the last days there will be people "Having a form of godliness, but denying the power thereof" (2 Timothy 3:5). The power is found in knowing the goodness and love of God. With that taken away, the power is gone and you are just left with a shell, a pretense. God wants something more for us. God's love is

real. He really does have an only begotten Son, whom He willingly gave to die for each of us.

It is amazing to realize that when Jesus gave His life for us, He was laying down His eternal life. When He cried out, "Father, into thy hands I commend my spirit" (Luke 23:46), He was saying, "I am turning my eternal life over to your hands. If you choose to resurrect me, or leave me in the grave for eternity, I am leaving that in your hands." The Bible says that Christ's "soul" was made "an offering for sin" (Isaiah 53:10). Jesus gave His entire being up for our salvation. He was completely dependent upon His Father. The Bible says, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Hebrews 5:7). The sufferings of Christ were immense when He weighed the consequences of yielding His life for lost humanity. Isaiah prophesied, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53:11).

There is One God

A central tenant of Christian faith is that there is one God. The true worshipers must know who this one God is. Who is God? Is He a Person? Is He a group of persons? Jesus said to the Samaritan woman at the well, "Ye worship ye know not what: we know what we worship..." (John 4:22). The first angel's message is a call to wor-

ship the true God. It is important to know who you worship.

Paul wrote, “As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:4-6). There is “none other God but one,” and He is “the Father.” It would have been hard for Paul to be more precise in his language to explain that there is only one God, the Father.

We find similar wording in the gospel of Mark where it says, “And one of the scribes came, and having heard them reasoning together, and perceiving that he [Jesus] had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul,

and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.” (Mark 12:28-34).

This Jewish scribe came to Jesus asking Him about the greatest commandment of all. Jesus felt the need to begin by quoting the well-known Scripture that defines God as one (Deuteronomy 6:4). The Jews were very familiar with this text, and because of it they fiercely maintain that God is one single individual. The scribe’s response reflects this thought. He said, “there is one God; and there is none other but he.” How many people do you think this scribe was including in the term, “one God”? One! He even used the singular “he” to emphasize this. So who was He referring to as the one, and only God? In another place Jesus was talking with the Jewish leaders, and said, “If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God” (John 8:54). When a Jewish man said, “God,” Jesus knew that he was talking about His Father. If Jesus had understood God to be a compound unity of three persons, this would have been the perfect time to correct this scribe, but He didn’t. He corrected the woman at the well by saying, “Ye worship ye know not what,” but He offered no correction to this scribe. Instead Jesus complemented him for his good answer. James, writing to the Jews said almost the same thing. He wrote, “Thou believest

that there is one God; thou doest well: the devils also believe, and tremble” (James 2:19). The Jewish understanding that there is only one God, the Father, is commended by God in the Bible.

Consistently, Jesus only referred to one Person as God, throughout His life. In fact, there was a time when Jesus was accused of claiming to be God, and He denied the charge. He said, “I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blas-

phemest; because I said, I am the Son of God?” (John 10:30-36).

Jesus’ response to this charge of blasphemy was twofold. First, He addressed their use of the word “God.” He explained that the word “god” can have a broad meaning, even to include humans.* He basically said, “Don’t be so touchy about the word ‘God,’ even humans are called ‘god.’”

After disarming them regarding the use of the word “God,” Jesus denied the charge of claiming to be God, pointing out that His claim was merely to be “the Son of God.” The Jews evidently understood His words, because when He was finally charged for blasphemy and condemned to death, the accusation was that He claimed to be the Son of God.

When brought before Caiaphas, the Bible says, “Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God” (Matthew 26:63). Luke’s account says, “Then

* In the Bible, the word “god” has several different meanings. In a very limited sense, men are called gods. Both the Greek word *theos* and the Hebrew word *elohim*, which are most often translated “god,” are used in reference to men. (See Exodus 7:1; Psalm 82:6; John 10:34.) When the word “god” is used in that sense, then there are hundreds and thousands of gods. In a less limited sense, angels are called gods. David wrote about man, “For thou hast made him a little lower than the angels [*elohim*]” (Psalms 8:5). The word “angels” in this verse comes from the Hebrew word *elohim*. The way *elohim* is used here it denotes a type of being that is higher than man, but it is still used in a limited sense, and with this definition there would still be many gods. In reference to Christ, the word “god” is used in a much less limited sense, to denote His nature as being on the same level as His Father—something that cannot be said about any other being in the universe. The Bible says that Christ was “in the form of God” (Philippians 2:6). But even when the word “god” is used of Christ, it is used in a limited sense, because Christ has a God who is “the head of Christ,” “above all,” and “greater than” He (1 Corinthians 11:3; Ephesians 4:6; and John 14:28). When the word “God” is used in its absolute and unlimited sense, there is only one person to whom it can apply, God, the Father, alone. Jesus said that His Father is “the only true God” (John 17:3). Paul said, “there is none other God but one... God, the Father” (1 Corinthians 8:4, 6).

said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth” (Luke 22:70, 71). After this, Jesus was brought before Pilate and, when Pilate said he could find no fault in Him, “The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God” (John 19:7).

The jeering crowd at Christ’s crucifixion said, “He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God” (Matthew 27:43). Naturally, the strongest accusations about Christ would come from those who condemned Him to death. If they could have legitimately accused Him of claiming to be “God” they would have. Yet, they all said that His claim was that He is the Son of God. This is exactly who Jesus said He is (Matthew 26:63, 64; Luke 22:70, 71). Jesus never claimed to be God. The one time He was accused of it, He flatly denied this charge.

Love is the Issue

When Jesus explained the greatest commandment He said it is to love God with all your heart, soul, strength, and mind. How does a person come to the point that He loves God this much? The Bible says, “We love him, because he first loved us” (1 John 4:19). Love awakens love. Great love awakens great love. The reason anyone ever loves God is by first recognizing that God loves him. It is the goodness of God that leads us to repentance (Ro-

mans 2:4). The only way a person can love God with all their heart is if they first realize that God loves them with all His heart. For a person to love God enough that he will withhold nothing from Him, he must first realize that God loves him so much that He will withhold nothing from him. God demonstrated this type of love beyond a shadow of a doubt when He gave His most precious possession, His only begotten Son. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32).

Don’t get me wrong, loving God with all your heart cannot be accomplished by practicing a mental exercise of thinking about God’s love. “...love is of God; and every one that loveth is born of God, and knoweth God” (1 John 4:7). To love like God loves, you must have His Son abiding in you. When the Spirit of Christ comes into your heart, He will lead you to see the love of God everywhere. The Bible says, “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5). As we behold that love we “are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18). The whole process begins and ends “by the Spirit of the Lord.”

I pray “That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” (Ephesians 3:16-21).

When we have the experience mentioned here, we cannot help but to worship God in spirit and in truth. God is eager to give you this experience. Do not let any man-made theory about God cloud your understanding and prevent you from knowing the depth of God’s love, which will make you strong and give you the power to surrender your life to God. Do not settle for a form of godliness without the power.

God has graciously sent the three angels’ messages to prepare us for the last days. The everlasting gospel that reveals the goodness of God is powerful enough to transform the most wretched sinner into a saint. The first angel admonishes us to fear God, not to run and hide from Him, but to honor, respect, trust, and love Him with all of our hearts. We are then told to give glory to God. We can only do this by allowing Him to live in us to shine His glory out of our hearts. Finally we are called to worship the true God and His only begotten Son.

Please seriously consider these important words, “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:12). “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 1:9). May the Father and His Son dwell in you richly. »

You May Freely Eat?

by Jim Raymond

Welcome to America—

The Polish Women Story

Women in Poland have significantly lower breast cancer rates than American women. This blessing is quickly reversed when Polish women who relocate to America adopt American dietary practices. The results are breast cancer rates that quickly jump 300% to equal that of American women.

This disconcerting jump in breast cancer led to an investigation to find out what could cause such a huge

change in so little time. After asking many Polish women now living in the USA to enumerate the differences between their environments and/or lifestyle practices in Poland, and those in their new home in the USA, all differences and changes, whether less, more or new, were tabulated and compared.

The strongest link was to one dietary change. It was not anything new, or out-rightly toxic. Rather it was something of which they had stopped

eating enough. Remarkably, the change carries an associated threshold. A threshold is a point in a statistical relationship where even a small additional change shows a sharp difference (whether increase or decrease). This threshold is reached when cabbage products on the menu drop below three servings per week.

Women in Poland eat about thirty pounds of cabbage a year. This is three times more than American women, who eat only ten pounds a year. Note the interesting association: Women living in the USA (American or Polish born), eating one third of the cabbage eaten in Poland, have three times more breast cancer than the women living (and eating thirty pounds of cabbage a year) in Poland.

Why cabbage? It is thought that the large amount of cabbage consumed provides high levels of a class of sulfur-containing phytochemicals (isothiocyanates including sulforaphane), which have shown marked promise in cancer prevention. The frequency of cabbage being eaten throughout the week keeps the blood levels of these phytochemicals within the effectively preventative range. So it is likely that both dose amount (half cup serving), and the dose timing (spaced throughout the week) are playing the protective role in lowering the risk of breast cancer in Polish women. If you want to know more about these phytochemicals, and some other cruciferous and brassica vegetables that contain them, go here: <http://lpi.oregonstate.edu/infocenter/phytochemicals/isothio>.

Another important aspect of the cancer risk lowering activity of these

sulfur-containing phytochemicals is that the best life-cycle timing for eating the highest amounts of cabbage seems to be during both the early teen years (12-13) and as adults. This could be due to these cabbage compounds being protective at both the beginning phase of cancer development by protecting the cell from mutation, and during the growth phase by regulating normal cellular growth and death.

Examples of cruciferous and brassica (C&B) vegetables that contain the sulfur-containing phytochemicals include broccoli, Brussels sprouts, kale, bok choy, wasabi, horseradish, mustard (seed and leaves) and many others. The above website shares a nice list of some other sources of these protective phytochemicals and details on cooking techniques that work best to keep the activity and quantity of the compounds high.

Fortunately, research keeps adding more vegetables to the anti-cancer list. This is especially true within the C&B families, but there are several other vegetable types that lowered cancer risk, especially yellow ones led by carrots. You'll see this, and find which other specific foods and food groups were protective in the research presented in the April 2011 issue of *Present Truth*, under the "You May Freely Eat" article subtitled, "Food: Friend Or Foe?" This information will certainly help enhance menu options by using those humble superfoods in our daily lives.

How much should we eat? Women who consume at least three servings a week of raw to quickly or partially cooked cabbage products, or non-pas-

teurized sauerkraut, had a significantly reduced breast cancer risk compared with those who only ate one serving per week.

Proper preparation is also important to optimize the healthy benefits. It is best to eat most of the C&B vegetables raw as crudités, salads and slaws. Second best would be quickly or partially cooked as stir-fry, or lightly steam-blanch just to wilt (3-4 minutes usually). Chopping, grating and shredding opens cells and releases the enzyme myrosinase. After this rough prep let it rest a few minutes to allow time for myrosinase to form the beneficial chemicals. These are the same compounds which give the C&B vegetables, and spicy mustard or horseradish, their characteristic bite.

The protective phytochemicals are destroyed when cooked long, or at high temperatures, or pressures, microwaved on high, boiled, braised, stewed, canned or even stored for long periods. Such treatments can totally eliminate the protective benefits on breast cancer risk.

Raw is best, but for those times when cooking best fits the menu, then make it quick and keep it light.

Waiting in airports, I often see a woman dive into the deep recesses of her handbag and emerge with something as foolishly impotent as a granola bar. Why am I always surprised that it's not cabbage? Don't ask how many times I've gone up to them and said emphatically, "Madam, You should've had a head of cabbage!" After all, it's not like there wasn't room for one. So, please get these three takeaway concepts: first, breast cancer is not related

to the lack of granola bars. Second, cabbage tastes better with two healthy breasts than a granola bar without. Third, and most important, eat at least three good portions of raw cabbage each week. Got it?

Following is a cabbage recipe I fell in love with last week.

Esther's Garden Fresh Cabbage and Tomato Salad

1/2 Cabbage, large head
2 Tomatoes, medium to large
1/3 cup Mayo, your choice (adjust to taste—you can always add)
Garlic powder or salted celery, dill weed to taste.

Instructions

Dice or chop the cabbage and tomato so it is easy to eat with a spoon (1/2 inch cubes)

Toss or stir all together.

Season to taste (easy on the salt), try powdered or salted garlic, celery, &/or dill weed.

Serve chilled if you like.

This is really quite good even for the cabbage timid. So try it within the above bounds the first time around.

If you are a true cabbage aficionado, the next time you fix the dish you may want to "kick it up a notch" by adding an ounce or two of crumbled sheep or goat milk feta and a small amount of true wasabi to taste. The feta will meld the flavors and the wasabi will extend the cabbage flavor and bite.

Mind you this could get loose in a handbag.

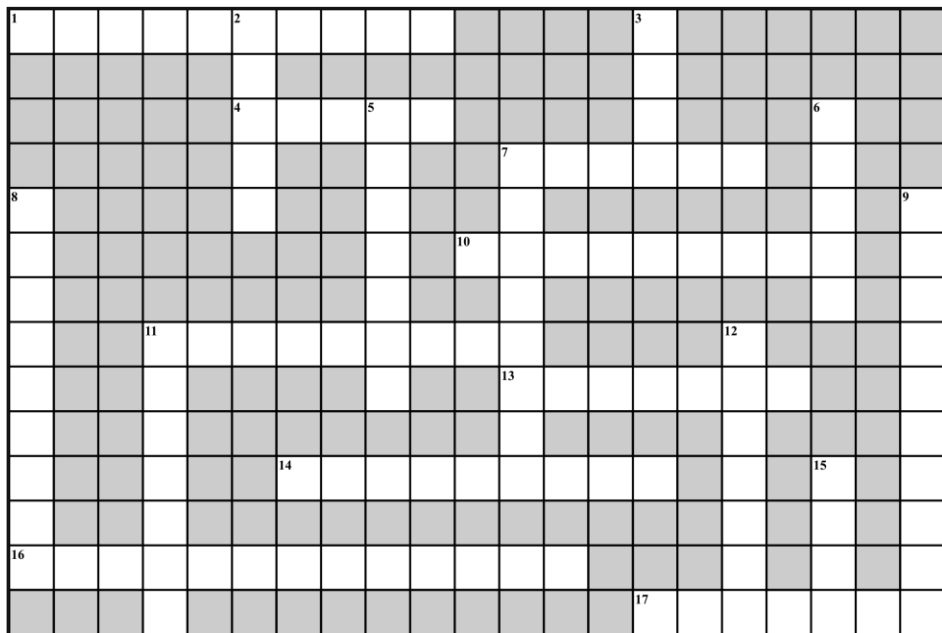
Blessings! JR

May 2013

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.)

Love Unfeigned - by Josiah Beachy



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

- "But in all things approving ourselves as the ____ of God, in much patience, in afflictions, in necessities, in distresses,..." 2 Corinthians 6:4—**10 Across**
- "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love ____." 2 Corinthians 6:6—**8 Down**
- "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the ____ he had to her." Genesis 29:20—**15 Down**
- "Let all those that seek thee ____ and be glad in thee: let such as love thy salvation say continually, The LORD be magnified." Psalms 40:16—**5 Down**
- "And now, Israel, what doth the LORD thy God ____ of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all

thy soul." Deuteronomy 10:12—
13 Across

- "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart ____." 1 Peter 1:22—**14 Across**

- "For out of much affliction and ____ of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." 2 Corinthians 2:4—**11 Down**

- "That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy ____, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deuteronomy 30:20—**3 Down**

- "My little ____, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18—**7 Down**

- "Let love be without _____. Abhor that which is evil; cleave to that which is good." Romans 12:9—
16 Across

Note: The key word in this text comes from the same Greek word that was translated, "unfeigned" in 2 Corinthians 6:6.

- "I hate and ____ lying: but thy law do I love." Psalms 119:163—
2 Down

- Paul wrote, "And I will very gladly spend and be spent for you; though the more ____ I love you, the less I be loved." 2 Corinthians 12:15—
1 Across

- "In all their affliction he was ____, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isaiah 63:9—
11 Across

- "Behold, for peace I had great ____: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Isaiah 38:17—
9 Down

- "Bear ye one another's ____, and so fulfil the law of Christ." Galatians 6:2—
17 Across

Fake Love

- "And they come unto thee as the people ____, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness." Ezekiel 33:31—
7 Across

- "But ____ hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17—
6 Down

- Jesus quoted Isaiah, "This people honoureth me with their lips, but their ____ is far from me." Mark 7:6—
4 Across

- "If a ____ or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15, 16—
12 Down ➤

Can We Keep the Sabbath?

Part 1

by Ellet J. Waggoner

There are thousands throughout the United States and in Europe who are ready at once to answer this question in the affirmative, for they know by experience that it is possible. Indeed, the question really admits of only one answer, and that is, "Yes; we can if we want to." But there are many persons who imagine that they cannot keep the Sabbath, and for their benefit I propose to consider some of the so-called reasons which they give. This tract is not intended for those who, in order to avoid the acknowledgment that the seventh day is the Sabbath, plead that the world is round, that time has been lost, and other flimsy objections against the Sabbath. It is only for those who acknowledge the truth of the Bible, are fully convinced that the seventh day is the Sabbath of the Lord, and know that it is the duty of all men to keep it, but fancy that they are so situated that it would be impossible for them to do so. I say they fancy, for it is not so in fact. No individual was ever yet placed in such a position that he could not do what was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible.

"I would like to keep the Sabbath," says one, but my business will not let me." Well, if this is really the case, then get some other business that will not hinder. If you saw that your

present business was greatly injuring your health, and would cause your death in a few months, unless abandoned, you would lose no time in changing your occupation. But by disobeying God you lose his favor, and this will bring eternal death.

"But I could not live if I were to keep the Sabbath." This is of the same stamp as the reason given above, and is offered alike by those who are in prosperous business, and those who labor for their daily bread. How do you know that you could not live? Are there not thousands who are keeping the Sabbath, and do not they live? Ask those who have tried it, and see what testimony they bear. It is true, you may not be able to amass quite so much property, but "what is a man profited if he gain the whole world, and lose his own soul?"

But let us consider this matter further. You say you cannot live if you keep the Sabbath. Are you sure that you can if you do not keep it? Have you any guarantee that your life will be continued indefinitely? Do those who violate God's law live any longer on an average than those who keep it? You certainly know of no one who is not subject to death. The psalmist says: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm 89:48). "It is appointed unto men once to die"

(Hebrews 9:27), and this without any distinction in regard to age or belief. Then why do you assume that you will be exempt if you do not keep the Sabbath.

“But,” our friend will doubtless reply, “I expect, of course, to die sometime in the natural course of events, whether I keep the Sabbath or not; what I mean is, that I shall not be able to earn a living for myself and family.” Well, you profess to believe the Bible; let us see what it says in regard to this matter. “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:31-33). Could any promise be plainer than this? If it does not mean just what it says, it does not mean anything. And God is fully able to fulfill this promise. Just consider what a vast estate he has. Here is a description of it: “For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof” (Psalm 50:10-12). Surely you need have no fear of starving, if you serve such a master as that.

Listen to another promise: “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Psalm 37:3). There you have

the promise; now listen to the testimony of one who had an opportunity to know, as to how this promise is fulfilled: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Verse 25). You can verify this in your own experience if you choose. Who are they that form the great army of tramps, that wander through the country begging bread? Are they Christians, as a class? Are they those who have sunk their property in the service of God? I think no one ever saw a tramp that was noted for his piety. An active worker in the Young Men’s Christian Association says that of the hundreds who have applied for charity to the institution with which he is connected, all are irreligious persons, and that he has never known a regular attendant of church to apply for alms. Truly, “the blessing of the Lord, it maketh rich, and he addeth no sorrow with it” (Proverbs 10:22).

Again the Lord says: “But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth” (Deuteronomy 8:18). No one can doubt the truth of this statement. “He giveth to all life, and breath, and all things” (Acts 17:25). We could not keep ourselves alive for a single moment. All men, good and bad alike, are equally dependent on God for life and its attendant blessings. Now, if God has prospered you in the past, when you were trampling on his law, unwittingly it may be, will he not be more likely to continue his blessing if you obey him? Will He not have an especial care for His servants who

cheerfully obey Him? Certainly no person who professes faith in God's Word should ever fear to keep His commandments.

Do not, however, get the idea that abundant riches are promised to those who obey God. The psalmist saw that the wicked were "not in trouble as other men;" he saw that they had more than heart could wish; and he became envious when he saw the prosperity of the wicked. But when he went into the sanctuary of God, and understood their end (Psalm 73:17), then his envy ceased. He saw that God does not propose to reward either the good or the bad in this life. The wicked may well have riches in this life, for that is all the enjoyment they will ever have; and the righteous can well afford to have but little of this world's goods, and even to suffer affliction and persecution, since for them God has reserved "an inheritance incorruptible, undefiled, and that fadeth not away"—"an exceeding and eternal weight of glory" (1 Peter 1:4; 2 Corinthians 4:17).

But there is this difference between the wealthy sinner and the poor servant of God: There is no promise made to the transgressor of God's law. God allows the sun to shine, and the rain to fall, alike on the just and unjust. But the transgressor has no assur-

ance that all his riches may not "take to themselves wings and fly away" (Proverbs 23:5), and he be left a beggar; while the righteous man who may have but a bare living, has the promise that that little will be continued to him. God often permits his servants to be brought into strait places, and, in order to try their faith, to be sometimes brought where they can see no opening whatever; still his promises are sure, and cannot fail. Food and clothing are promised, and though these may be scant, yet "a little that a righteous man hath is better than the riches of many wicked" (Psalm 36:16).

To be Continued...

(This article was taken from a pamphlet entitled "Can We Keep the Sabbath?" published November 1, 1890 by the Pacific Press Publishing Company. Editor.)

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Answers to Last Month's Crossword Puzzle

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