

Present Truth

2 Peter 1:12

Dear Readers,

April 2008

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ" (Galatians 1:3). I pray that you are all doing well. Events in this world are showing us that we have little time before the Lord returns. The economy is very unstable, and wars, pestilences, and weather catastrophes are widespread. Soon the Lord will appear in all His glory. I pray that each of us will be ready to meet Him when He comes. If you have not accepted Christ into your hearts, I pray that you will choose Him now. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

I apologize for not including a health article this month. Lord willing, we will have one for you next month.

THE ABOMINATION OF DESOLATION

by Lynnford Beachy

One day Jesus' "disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:1-3).

Jesus was asked a two-fold question, 1) when will the temple be destroyed? and 2) what shall be the sign of His coming? He responded by giving a two-fold answer, mixing signs of His coming with signs of the destruction of Jerusalem. One of His explanations was, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, *stand in the holy place*, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house" (Matthew 24:15-17).

This was a warning to flee for your life. This warning could have been limited to the fall of Jerusalem in 70 AD, or it could, very likely, apply also to Christ's second coming, which will happen very soon. Marks account of this conversation has Jesus saying, "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, *standing where it ought not,...*" (Mark 13:14). Luke records the conversation like this: "And when ye shall see *Jerusalem compassed with armies*, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto" (Luke 21:20-21).

So the abomination of desolation, standing in the holy place, or standing where it ought not, had an application when Jerusalem was compassed with armies. Prior to the destruction of Jerusalem in 70 AD, Cestius Gallius led a Roman attack against Jerusalem in 66 AD, but mysteriously retreated "without any reason in the world" (Josephus, *The Wars of the Jews*, book 2, chapter 19). The Christians in the city at that time recognized the sign, and fled the city. Titus returned to destroy Jerusalem and its temple in 70 AD, and all the Christians escaped that terrible slaughter.

It was good that the Christians were able to recognize the sign that Jesus gave called the abomination of desolation. If the warning about the abomination of desolation also applies to the time before Christ's second coming, then Christians today should have a clear understanding of what the abomination of desolation is, so they too can escape the destruction that will come upon this world in the near future.

DANIEL'S PROPHECY

Jesus said that the abomination of desolation was spoken of by Daniel the prophet. This prophecy is first mentioned in Daniel 8, and expanded upon in chapter 11. Daniel wrote,

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“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and *the transgression of desolation*, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:9-14).

A more detailed description of the events in Daniel chapter 8 is given in chapter 11, where it says, “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place *the abomination that maketh desolate*” (Daniel 11:31).

Here the abomination of desolation is called “the transgression of desolation.” It is also called, “the abomination that maketh desolate.” It is a transgression of God’s law, that is also called an abomination, and this abomination results in desolation. Desolation is emptiness, or “to be deserted.” (*Brown, Driver and Briggs’s Hebrew Lexicon*).

Continuing in chapter 11 we read, “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and

a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain” (Daniel 11:36-39).

Speaking of the same little horn power that does all these things, we read, “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Daniel 7:25).

THE LITTLE HORN

These scriptures reveal a lot about this little horn power which can help us identify it. This will give us a clearer picture of what the abomination of desolation really is.

1. It stamps upon the stars (which are the leaders of the churches - Revelation 1:20; 2:1-7).
2. It takes away the daily.
3. It casts down the place of God’s sanctuary.
4. It casts down the truth to the ground.
5. It formulates a strange god to worship (Daniel 11:36-39).
6. It sets up the abomination that maketh desolate.
7. It thinks to change times and laws.

This little horn power is called a king that arises out of the fourth kingdom. “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings” (Daniel 7:23, 24). In the book of Daniel there is a succession of kingdoms given in chronological order several times using different symbols. In chapter 2 there is a image with a head of gold (Babylon), chest of silver

(Media-Persia), midsection of brass (Greece), legs of iron (Rome), feet of iron mixed with clay (the divisions of Rome), then Christ’s kingdom is established at His second coming. In chapter 7 these kingdoms are described using four beasts and horns to describe them. The first is a Lion (Babylon), the second is a bear (Media-Persia), the third is a leopard (Greece), and the fourth is fierce beast (Rome). In chapter 8 these kingdoms are described again, with the exception of the first, which was about to be destroyed. The second kingdom is a ram (Media-Persia), the third is an he goat (Greece), and the fourth is a little horn (Rome in all its stages). Chapter 11 expands upon chapter 8. Each of these visions begins around Daniel’s time, and carries all the through until the second coming of Christ.

The fourth kingdom is not mentioned by name in the Bible, but all the rest are. The first is Babylon (Daniel 2:38), the second is Media-Persia (Daniel 8:20), the third is Greece (Daniel 8:21).

The timing of this little horn power, is said to come after the ten divisions of Rome, which took place during the first few centuries after Christ. This little horn is said to have uprooted three of the ten horns, which it did (the Heruli, the Vandals, and the Ostrogoths), with the last of them being destroyed in 538 AD. This little horn is unmistakably referring to the Papal power. The early Christian church suffered greatly under wicked pagan Roman emperors, such as Nero. Millions of Christians died in the Roman coliseum, which is still standing today. When Constantine came to power in the early fourth century he decided that he would end the Christian persecution and try to unite pagans and Christians and have peace.

During this time there arose a huge controversy over Christ’s origin. A debate arose between Arius and Alexander. Arius maintained that Christ was “created out of nothing,” while Alexander maintained that Christ was not created, and never had a beginning at all. Neither of these views was widely

accepted at that time. Most of Christianity at that time believed that Christ was neither created, nor without beginning, but that he was begotten, or born, from the Father before anything was created.

Constantine was greatly upset by this debate in Christianity. At a time when he was trying to make peace between pagans and Christians, the Christians were fighting among themselves. Constantine called a council in 325 AD, and paid the expenses for all the church leaders in the kingdom to come to Nicea to discuss the matter. 318 bishops gathered representing the various beliefs. Of these bishops, those who sided with Alexander (teaching that Christ had no beginning) were in the minority (there were less than 20 bishops who believed this). Those siding with Arius (who believed Christ was created out of nothing) were not much more (there were only about 20 bishops who believed this). The vast majority (more than 278 bishops) were led by Eusebius of Caesarea who believed that Christ was begotten (born) before anything was created, "the only begotten Son of God" (John 3:18).

At this council, the minority party of Alexander was able to influence Constantine to force everyone to sign a creed that stated Christ had no beginning. After a threat of banishment on all who would not sign the Nicene Creed, all but two of the bishops signed, most against their will. Instead of bringing peace to his kingdom, Constantine's council added fuel to the fire. All parties began to fight for the power of the state. The Arian party worked with the Eusebian party (called semi-Arians) and won the power of the state soon after the council, and maintained power for many years, holding several councils to overthrow the Nicene Creed.

The Alexandrian party finally regained control of the state, and forced all to adhere to the Nicene Creed, and added more creeds stating that God is a trinity of three persons. This power became the Roman Catholic Church, which destroyed three of the ten divisions of Rome. These three were

destroyed because they refused to adhere to the papal decrees about Christ's origin and the doctrine of the trinity.

On page 11 of the book, *Handbook for Today's Catholic*, we read, "The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church... The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons,—the Father, the Son, and the Holy Spirit..."

The history of the Catholic church is very interesting in light of what we have read in Daniel. In chapter 11 is a prophecy that the little horn would not regard "the God of his fathers," but instead would exalt "a god whom his fathers knew not," "a strange god" (Daniel 11:36-39). The god of the little horn, or the papacy, is specifically called "a strange god" in the Bible. This god is the trinity. It was borrowed from paganism to become the central doctrine of Catholic faith, and the central doctrine of almost all Protestant denominations.

WORSHIPING THE SUN

One abomination of the little horn involves sun worship. This is called an abomination in the Bible. Ezekiel was given a vision concerning the abominations done in temple in his day. "And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and *they worshipped the sun* toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the *abominations* which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose" (Ezekiel 8:16-17).

The little horn, or papal system, has followed this abominable practice,

and the Bible predicted it in Daniel 7:25, where it says that the papacy would "think to change times and laws." This was done to exalt Sunday sacredness, called "the venerable day of the sun." Let's notice some of the things the papacy has boldly proclaimed.

"The Catholic Church, for over one thousand years before the existence of a protestant by virtue of her divine mission, changed the day from Saturday to Sunday. But the Protestants say, 'How can I receive the teachings of an apostate church?' 'How,' we ask, 'have you managed to receive her teachings all your life in direct opposition to your recognized teacher, the Bible, on the Sabbath question?'" (*The Catholic Mirror* of Baltimore, 1893).

The Roman Emperor Constantine enacted the first Sunday law for its citizens in 321 AD, stating:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun: but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven" (*Encyclopedia Britannica*, article: Sunday).

The Roman Catholic Church has carried on this tradition, and boldly teaches its converts the following:

"Q. Which is the Sabbath day? A. Saturday is the Sabbath day. Q. Why do we observe Sunday instead of Saturday? A. We observe Sunday instead of Saturday because the Catholic church, in the counsel of Laodicea (336 A.D.) transferred the solemnity from Saturday to Sunday" (*The Convert's Catechism of Catholic Doctrine*, Second Edition, by Peter Geirman, p. 50).

"Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters" (Thomas, H.F., Chancellor of Cardinal Gibbons, in answer to a letter

regarding the change of the Sabbath.—emphasis supplied).

“The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church” (Monsignor Louis Segur, *Plain Talk about the Protestantism of Today*, p. 213).

“Sunday is the mark of our authority. The church is above the Bible, and this transference of Sabbath observance is proof of the fact” (*The Catholic Record*, London, Ontario, September 1, 1923—emphasis supplied).

“[Sunday] is a day dedicated by the Apostles to the honor of the most holy Trinity...” (*Douay Catechism*, p. 143).

Just as predicted in the Bible, the little horn, papal power formulated a new, strange god, and attempted to change God’s law to observe Sun-day instead of the Sabbath, all to honor their trinity god. This is an abomination of the highest degree, and as we will see, it leads to desolation.

CHANGING THE LAW

Many Protestant Christians, not wishing to accept papal authority for honoring the day of the sun have vainly sought in the Bible for support for this change. One scripture used is Hebrews 7:12-14, 18, which states: “For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.... For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.”

Some have assumed that Paul’s statement above proves that the Ten Commandment Law has been abolished, or changed. Yet, this assumption need not be reached. Think of something for a moment. A hundred years ago, when horses were the primary means of transportation, there were no laws in place regarding motorized vehicles. There were no driver’s licenses, no speed limits, no traffic lights, yield signs, etc. When

cars became a primary means of transportation, there was, of necessity, a change in the law. At that time it was not necessary to change laws regarding marriage, theft, food production, the presidency, etc. There was only, of necessity, a change in laws regarding transportation.

Paul says that as a result of the priesthood being changed it was necessary to change the law. The only law he could be referring to are laws concerning the priesthood, for these are the only laws which would of necessity be changed.

If Paul had been teaching that the Ten Commandment Law had been abolished, then his following statement would make no sense. “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God” (1 Corinthians 7:19). Obviously Paul understood that God’s commandments had not been abolished.

John had the same understanding. He wrote, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Revelation 22:14). “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:17). “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12).

Some say that they are new covenant Christians and do not need the law. Yet you cannot be part of the new covenant without the law, for the new covenant is writing the law in our hearts. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10 quoting Jeremiah 31:33).

DESOLATION

The teaching that God’s law has been abolished brings desolation. Notice how Paul described the days in

which we live. He wrote, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away” (2 Timothy 3:1-5).

This is not just a description of the ungodly world, but a description of the church, for he says they have “a form of godliness” while “denying the power thereof.” The power of godliness is God’s power working in us that makes us righteous. Peter wrote, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:3). God’s power is given to us so that we can escape corruption. “Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:16). God’s power in us results in a life of victory. To have a form of godliness while denying the power is to have a pretense of Christianity but denying that God has the power to give you the victory over sin. Without Christ inside, a “Christian” is a desolate, empty shell. This was the problem with the Pharisees, which was represented by the emptiness of their temple.

Jesus wept over Jerusalem, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate” (Matthew 23:37, 38). The temple was supposed to be the dwelling place of God, but since they rejected the Lord, He could not dwell in their temple. When Christ was crucified, “The veil of

the temple was rent in twain from the top to the bottom" (Matthew 27:51). It revealed that God's glorious presence was not there. Their house was empty, desolate.

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matthew 23:25-28).

Desolation is a terrible thing, and it was not only the condition of the Jews in Christ's time, but we were told that this would be the condition of many who live during our time.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:14-20).

The worst problem with the Laodicean church is that Christ is outside knocking, instead of living in

them. Professing that you are Christian is not enough to allow you entrance into God's kingdom.

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23). "This people honoureth me with their lips, but their heart is far from me" (Mark 7:6).

To have a form of godliness without God is a most miserable condition. It is an abomination to claim the authority to change God's law, to proclaim the day of the sun a holy day, and disregard God's seventh-day Sabbath, Saturday. This has caused many Christians to think God's law is not that important and is temporary and changeable. This is an abomination, and it leads to desolation. A large obstacle in the way of anyone keeping God's commandments is the idea that it is not possible or necessary.

SIN NO MORE

John wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). When we give our lives to God, we are expected not to sin any more. "Sin is the transgression of the law" (1 John 3:4). After we are born again we are not to transgress God's law any longer.

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. *Whosoever is born of God doth not commit sin*; for his seed remaineth in him: and he *cannot sin*, because he is

born of God" (1 John 3:6-9). This is one of the most beautiful promises in the Bible. If we abide in Christ, we can have continual victory.

"Jesus said to a woman caught in adultery, "Neither do I condemn thee: go, and sin no more" (John 8:11). Surely Jesus was not presenting before her an elusive, unattainable goal, but something that Jesus expected her to do, sin no more.

Another time Jesus said the same thing to a man He had healed. "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14).

Paul speaks of the life of complete victory. He wrote,

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For *sin shall not have dominion over you*: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that *ye were the servants of sin*, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made *free from sin*, ye became the servants of righteousness" (Romans 6:11-18).

Notice how completely Paul says we are to be free from sin and servants of righteousness. In the very next chapter he says some things that seem to be contradictory to this, and it has caused some to conclude that a Christian's life is a continual life of failure to do good.

"For we know that the law is spiritual: but *I am carnal*, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that

do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and *bringing me into captivity to the law of sin* which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:14-25).

This is a miserable condition. He says he is in "captivity to the law of sin," and cries out to God for deliverance. If this is a perfectly normal and good condition for a Christian, why would Paul be crying for deliverance from it? He stated that he is carnal. This is a description of a carnal Christian who is in captivity to sin, longing to be delivered. Paul's very next words are:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 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. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For *to be carnally minded is death*; but to be spiritually minded is life and peace. Because *the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be*. So then they that are in

the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but *if ye through the Spirit do mortify the deeds of the body, ye shall live*. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:1-15).

In chapter 7 Paul says he was in "captivity to the law of sin," and in chapter 8 he says he was "free from the law of sin." You cannot be in captivity to sin and free from it at the same time. Paul is talking about two different experiences, one the life of failure and captivity to sin, and the other the life of victory and freedom from sin. Paul wrote, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). This is a wonderful promise. If we allow God's Spirit to direct our every step, we will not fulfill the lust of the flesh, we will not sin.

Far from abolishing His law, God has taken that law and written it in our hearts, "that the righteousness of the law might be fulfilled in us" (Romans 8:4). When God's law was fulfilled in Christ, He obeyed it in every particular. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). If Christ lives in you today, the experience will be the same. Christ's continual experience was, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalms 40:8).

God 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).

I love the way God causes us to walk in His ways. He does not force us to do something we do not want to do, but gives us a new heart that delights to do God's will. With Christ abiding in our hearts, "Christ living in me" "cannot sin" (Galatians 2:20 and 1 John 3:9).

CONCLUSION

To teach that God's law is changeable, temporary, or abolished has caused many people to have no desire to live a life of completely victory, they do not think it is possible. Yet the Bible says that if Christ is dwelling in you, you cannot sin. Therefore, if a person thinks keeping the law is not possible in this life, then Christ is forever banished outside, and He will continue to "stand at the door, and knock" (Revelation 3:20). The idea that God's law is abolished leads to a Romans chapter 7 experience, longing to be delivered from sin, but not finding the way be delivered.

This is exactly what the little horn has done by claiming to be able to change God's law. He has caused a desolate, empty experience in many Christians, and this is the worst desolation there can be. When the papacy has attempted to change the Sabbath to Sunday, and exchange the worship of the true God for the worship of a strange trinity god, it has committed the worst abomination, and it "maketh desolate," it leaves people empty on the inside.

The papal change of God's law is the abomination of desolation spoken of by Daniel the prophet. Jesus did not say that when you see the abomination of desolation you should flee, but when you see it "stand in the holy place," or "standing where it ought not." Years ago, when the armies of Rome surrounded Jerusalem, and planted their flag outside its walls claiming it as their own, it was a sign to flee the city. When Rome again plants its flag, its sign or mark (Sunday

sacredness in honor of the trinity) as a forced rule for all people, then know that it is time to flee. The papacy will enforce Sunday sacredness, and cause all to receive its mark by force of law. A worldwide Sunday law will be passed, and is already making headway. The pope will be visiting the United States this month, and one thing on his agenda is to push for Sunday legislation. Pope John Paul wrote a letter, *Dies Domini* (The Lord's day) encouraging all Catholics to push for Sunday legislation in every country of the world. Sadly many Protestants have joined also been seeking for Sunday legislation.


Sunday laws are coming, and some are already here, and have been for years. Have you ever wondered why it is illegal to buy alcohol on Sunday, or at least not until after noon, in many states? Did you know that it is illegal to buy or sell a car on Sunday in Indiana? Canada has many Sunday laws. These laws can only be religious laws and they are a mark of the

papacy, which is the beast. When our own country enforces laws to cease from labor on the day of the sun or to work on the Sabbath, you can recognize it as "the abomination of desolation... standing where it ought not" (Mark 13:14).

Earthly governments have no right to legislate laws concerning our relationship to God. God has given us Ten Commandments, four which deal with our relationship to God, and six that deal with our relationship to others. Earthly governments have jurisdiction to make laws regarding our relationship to others, such as "Thou shalt not kill," "Thou shalt not steal," etc., but they have no right to pass laws regarding worship. We know that the mark of the beast crisis is going to revolve around worship, for the Bible plainly says this. (Please read Revelation chapters 13 and 14.)

When an earthly king passed a law concerning worship, God performed a miracle to show throughout all ages that governments have no jurisdiction

in this area. The king of Babylon passed a law that those present should bow down to his golden image, three young Hebrews refused, and they were thrown into a fiery furnace that was so hot it killed the seven men who threw them in. God preserved their lives so that they could walk around in the midst of the fire and not be burned. Again, the king of the Medes, passed a law that nobody could pray to anybody but himself. Daniel prayed to God and was cast into the lions' den. God shut the lions' mouths, proving that any such religious laws made by man are not binding upon God's people, and they should not obey them.

Friends, please don't join the little horn in his fight against God's law. If you think God's Ten Commandment Law has been abolished, or changed, beware, because this abomination will bring desolation, emptiness of the worst kind. Accept Christ into your heart to do the work that only He can do, to give you victory over sin so you will stop transgressing God's law. 

WAGGONER ON ROMANS — THE GOSPEL IN PAUL'S GREAT LETTER

(PART 24)

by Ellet J. Waggoner

(We are continuing a series of articles commenting on Paul's epistle to the Romans. We pray that they will be a blessing to you. *Editor*)

GOD IS THE ONLY JUDGE

Chapter 14

Since the fourteenth chapter consists wholly of practical instruction in Christian living, and has no direct dependence upon the exhortations that have preceded it, we need not now take time to review the previous chapters, but will proceed at once with the text. Let it not be forgotten that this chapter, as well as those which precede, is addressed to the church, and not to those who do not profess to serve the Lord. In the sixth verse it is plainly shown that all who are spoken of in this chapter are those who acknowledge God as their Lord. The chapter therefore tells how we should regard one another as...

Servants of One Common Master—Romans 14:1-13

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art

thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. (Romans 14:1-13).

The School of Christ—The church of Christ is not composed of perfect men, but of those who are seeking

perfection. He is the perfect One, and he sends out the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." (Matthew 11:28, 29). Having called all to come to him, he says, "Him that cometh to me I will in no wise cast out." (John 6:37). As one has said, "God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that man may attain to perfection of character."

The faith may be very weak, but God does not reject him on that account. Paul thanked God that the faith of the Thessalonian brethren grew exceedingly (2 Thessalonians 1:3), which shows that they did not have perfect faith at the first. It is true that God is so good that every person ought to trust him fully; but just because he is so good, he is very patient and forbearing with those who are not well acquainted with him, and he does not turn away from them because they are doubtful. It is this very goodness and forbearance of God that develops perfect faith.

The Pupils Not Masters—It is not for the pupils to say who shall attend school. It is true that in this world there are schools that are exclusive, in which only a certain set of pupils are allowed. If one inferior in wealth and standing in society should seek to enter, there would be at once an uproar. The students themselves would make so strong a protest against the entrance of the newcomer, that the masters would feel obliged not to receive him. But such schools are not the schools of Christ. "There is no respect of persons with God." He invites the poor and needy, and the weak. It is he, and not the pupils, that decides who shall be admitted.

He says, "Whosoever will, let him take the water of life freely" (Revelation 22:17), and he asks all who hear to extend the invitation. The only qualification necessary for entering the school of Christ is willingness to learn of him. If any man is willing to do his will, God will receive him and teach him (John 7:17). Whoever sets up any other standard, sets himself above God. No man has any right to reject one whom God receives.

Master and Servant—Christ said to his disciples: "Be not ye called Rabbi; for one is your Master; and all ye are brethren." "Neither be ye called masters; for one is your Master, even Christ." (Matthew 23:8, 10). It is the master who sets the task for each pupil or servant. It is to the master that the servant looks for his reward. Therefore it is the master alone who has the right to give orders, and to pronounce judgment if there is failure. "Who art thou that judgest another man's servant?" If you have not the power to reward his success, you have not the right to judge his failures.

"God Is the Judge"—"He putteth down one, and setteth up another." (Psalm 75:7). "For the Lord is our

judge, the Lord is our lawgiver, the Lord is our king; he will save us." (Isaiah 33:22). "There is one Lawgiver, who is able to save and to destroy; who art thou that judgest another?" (James 4:12). The power to save and to destroy determines the right to judge. To condemn when one has not the power to carry the judgment into effect, is but a farce. Such an one makes himself ridiculous, to say the least.

The Spirit of the Papacy—The apostle Paul describes the apostasy as the revelation of "that man of sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," or, "setting himself forth as God." (2 Thessalonians 2:3, 4). In Daniel 7:25 the same power is described as speaking great words against the Most High, and thinking to change times and laws.

To set one's self up against or above the law of God, is the strongest possible opposition to God, and the most presumptuous usurpation of his power. The end of the power that thus exalts itself is this: to be consumed by the Spirit of Christ, and destroyed by the brightness of his coming. (2 Thessalonians 2:8).

Now read in James 4:11: "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." That tells us that whoever speaks evil of his brother, or judges or sets at naught his brother, is speaking against the law of God, and sitting in judgment upon it. In other words, he is putting himself in the place and doing the work of "that man of sin." What else can result, but that he receive the reward of the man of sin? Surely there is enough in this thought to give us all pause.

We have learned that the members of the church of Christ are not judges one of another, but fellow-servants of one common Lord. We are not taught that it is a matter of indifference whether or not we keep the commandments of God quite the contrary, since we are all to appear before the judgment seat of Christ, and be judged by them but we are taught that in those things concerning which the law of God does not speak particularly, one man's ways are as good as another's. We learned even further that even one who may be faulty with respect to an express commandment, is not to be dealt with harshly, and condemned. Such a course can not help one, and, besides, we have no right to do so, since we are but servants.

Living for Others—Romans 14:14-23

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is

not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. (Romans 14:14-23).

Many errors arise from careless reading of the Bible, and from hasty conclusions from detached statements, as from wilful perversion of the word. Possibly many more are the result of lack of proper thought than of deliberate willfulness. Let us therefore always take heed how we read.

Clean and Unclean—If we consider well the subject under consideration, we shall not wrest this scripture from its connection. The thing presented from the beginning of the chapter is the case of a man with so little real knowledge of Christ that he thinks righteousness is to be obtained by the eating of certain kinds of food, or by not eating certain things. The idea clearly conveyed by the entire chapter is that it is by faith, and not by eating and drinking, that we are saved.

A little consideration of the question of clean and unclean food will help us much. There is a strange idea prevalent, to the effect that things that were at one time unfit for food are perfectly wholesome now. Many people seem to think that even unclean beasts are made clean by the gospel. They forget that Christ purifies men, not beasts and reptiles.

There were plants that were poisonous in the days of Moses, and those same plants are poisonous now. The very people who seem to think that the gospel makes everything fit to eat, would be as much disgusted at the thought of eating cats, dogs, caterpillars, spiders, flies, etc., as any Jew would have been in the days of Moses. Instead of finding that a knowledge of Christ reconciles one to such a diet, we find, on the contrary, that it is only the most degraded savages who make use of them for food, and such a diet is both a sign and cause of degradation. Enlightenment brings carefulness in the selection of food.

Now there is no one who can imagine the apostle Paul or any other person of good sense and refinement eating everything that he could possibly find on earth. Although most people think themselves wiser than God in the matter of eating and drinking, there are, as there always have been, certain things universally held to be unfit for food. Therefore when the apostle says that nothing is unclean of itself, he evidently confines his remark to those things which God has provided for man's eating. There are people whose

conscience is so poorly instructed that they fear to eat even of things which God has given to be eaten; just as there are some who forbid the eating of "food which God hath created to be received with thanksgiving." (1 Timothy 4:3).

So when the apostle says, "One believeth that he may eat all things," it is evident that the "all things" does not include filth. The idea evidently is that one believes that he may eat everything that is fit to be eaten. But another, having for instance the thought that some of those things may have been devoted to an idol, fears to eat of them lest he should thereby become an idolater. The eighth chapter of 1 Corinthians makes this whole subject plain, as it runs parallel with the fourteenth of Romans.

This throws light also upon the subject of days. Since the apostle evidently confines his remarks concerning food to that which it is allowable to eat, it is more clear that those days which may be considered as all alike are those days only which God has not sanctified to himself.

The Nature of the Kingdom—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Over that kingdom Christ has been set as King, for God has said, "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6). Now read further the words of the Father to the Son, whom he has appointed heir of all things: "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:8, 9).

A scepter is the symbol of power. Christ's scepter is a scepter of righteousness; therefore the power of his kingdom is righteousness. He rules by righteousness. His life on earth was a perfect manifestation of righteousness, so that he rules his kingdom by the power of his life. All those who own his life are subjects of his kingdom. No other thing but the life of Christ is the badge of citizenship in the kingdom of Christ.

But with what was Christ anointed King? The text last read says that it was with "the oil of gladness." Then gladness, or joy, is a necessary part of the kingdom of Christ. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. "A gloomy Christian" is as much a contradiction of terms as "a cold sun." The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy.

"He that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one

may edify another.” He who in what things serves Christ? Why, he who serves Christ in righteousness, and peace, and joy. Or, as some translations have it, “He that thus serves Christ.”

God accepts such service, and men approve. Not only do Christians approve such service, but unbelievers are constrained to approve. The enemies of Daniel were forced to bear witness to the uprightness of his life, when they said that they could find nothing against him except in the law of his God. But that very statement was an approval of the law of his God, obedience to which made him the faithful man that he was.

Unselfishness—Peace is a characteristic of the kingdom. Therefore those who are in the kingdom must follow the things which make for peace. But selfishness never causes peace. On the contrary, selfishness is always the cause of war, and inevitably produces war if it is persisted in. Therefore the subject of the kingdom must always be ready to sacrifice his own desires and ideas in behalf of others. The unselfish person will give up his own ways whenever they interfere with the peace of another.

But do not forget that the kingdom of God is righteousness as well as peace. Righteousness is obedience to the law of God; for “all unrighteousness is sin” (1 John 5:17), and “sin is the transgression of the law” (1 John 3:4). Therefore, although by the laws of the kingdom one must necessarily give up his own wishes in order not to interfere with the feelings of others, by those same laws he is precluded from giving up any of the commandments of God.

Obedience to the law of God is that which makes for peace, for we read: “Great peace have they which love thy law.” (Psalm 119:165). “O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” (Isaiah 48:18). Therefore he who is so “charitable” as to give up any portion of the law of God because some people are displeased with it, is not following the things which make for peace. On the contrary, he is rebelling against the kingdom of Christ.

This again shows us that the Sabbath of the Lord is not under consideration, as one of the things which are to be held as matters of mere personal opinion. The Christian has no option with regard to that. He must keep it. It is not one of the days which the subject of the kingdom may disregard if he wishes. It is one of the things that are obligatory.

But there are things which one has the right to do if he wishes, but which he is not obliged to do. For instance, a man has the right to eat his food with the fingers, if he wishes to; but if that annoys his companion, the law of Christ requires him not to do so. And thus it appears that the law of Christ alone, will, if carefully heeded, make a man perfectly courteous. The true Christian is a gentleman in the best sense of that word.

There are many things that are allowable, which some people with faith that is weak, because it is uninstructed, think to be wrong. Christian courtesy, as laid down in the fourteenth chapter of Romans, requires that the better-instructed person should regard the scruples of his weaker brother. To roughly ignore those scruples, although they may be destitute of reason, is not the way to help that brother into a wider liberty. On the contrary, it is the way to discourage him. “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”

Thus it becomes evident that the fourteenth chapter of Romans is simply a lesson in Christian courtesy and helpfulness instead of teaching that the sabbath, or anything else that pertains to the commandments of God, may be disregarded at pleasure. Consideration is to be shown for “him that is weak in the faith;” but the one who is offended by the keeping of the commandments of God, has no faith at all.

The Limitations of Conscience—“Hast thou faith? Have it to thyself before God.” Faith and conscience pertain to single individuals. No man can have faith for another. No man can have faith enough to serve for two. The teaching of the Roman Church is that certain ones have had more faith than they needed, and have been more righteous than was necessary, so that they can divide with other people; but the Bible teaches that it is impossible for any man to have more faith than will serve to save himself. Therefore, no matter how well one man’s faith may be instructed, no other man can be judged by it.

We hear a great deal in these days about the public conscience. We are often told that the conscience of one man is outraged by the course of another. But it is with conscience as with faith, no man can have enough for two. The man who thinks that his conscience will serve for himself and for somebody else, has mistaken selfish obstinacy for conscience. It is this mistaken idea of conscience that has led to all the horrible persecutions that have ever been perpetrated in the name of religion.

Let Christians all understand that conscience is between themselves and God alone. They are not at liberty to impose even their freedom of conscience upon another; but by the laws of the kingdom of Christ, they are obliged even to refrain at times from exercising their own freedom, out of consideration for others. That is to say, the man who can walk fast, is to help along his weak brother, who is going the same way, but more slowly. But he is not to turn around to please somebody who is walking the other way.

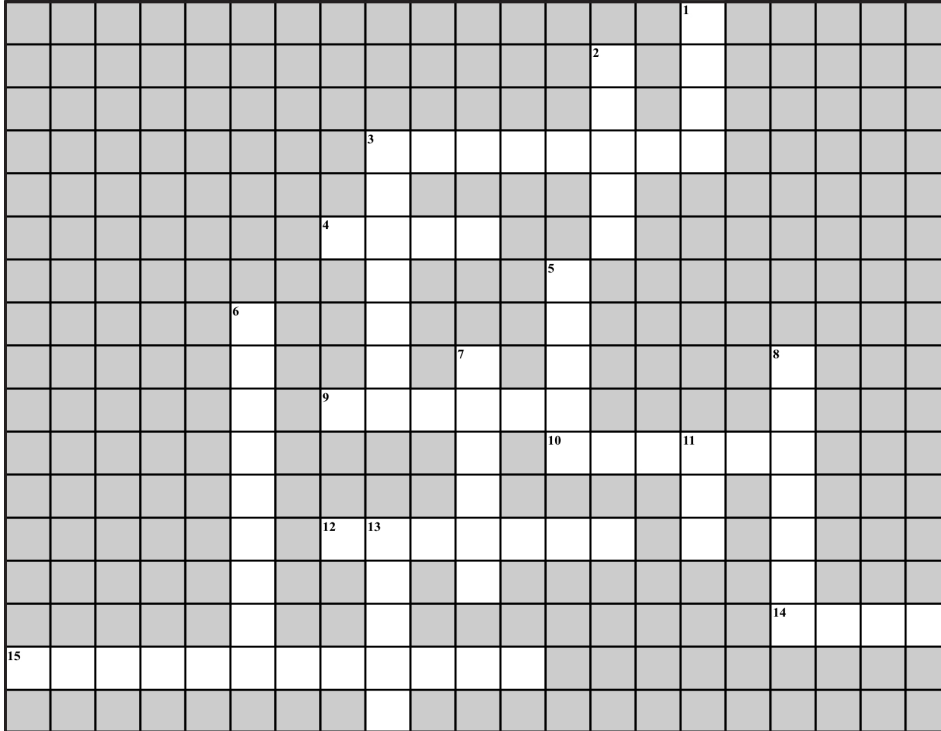
(To be continued)

(This article was taken from a series of articles printed in *The Signs of the Times* from October, 1895 through September, 1896. Some editing has been done for this publication. *Editor*)

Something for the Young at Heart

This month we are continuing a series of crossword Bible studies that are based on a Bible Lesson printed by Richard Stratton of Philadelphia Press Ministries, PO Box 218, Florence, Colorado 81226. 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 Family Government



Answers will be printed next month on page 12

➤ There is a commandment that contains a _____. Ephesians 6:2—**3 Down**

➤ We are to _____ our parents to receive this promise. Exodus 20:12—**10 Across**

➤ The promise assures that obedience to this command allows for your days to be _____. Exodus 20:12—**1 Down**

Note: Honor involves more than mere obedience. It includes affection, respect and reverence. This command does not end when childhood ends, but is to continue throughout life.

➤ “Children, obey your _____ in all things.” Colossians 3:20—**12 Across**

➤ “For this is well _____ unto the Lord.” Colossians 3:20—**3 Across**

➤ “Train up a _____ in the way he should go.” Proverbs 22:6—**2 Down**

➤ “And when he is old, he will not _____ from it.” Proverbs 22:6—**9 Across**

➤ “Fathers, provoke not your children to _____.” Ephesians 6:4—**5 Down**

➤ “Bring them up in the _____ and admonition of the Lord.” Ephesians 6:4—**8 Down**

➤ “Chasten thy son while there is _____.” Proverbs 19:18—**4 Across**

Note: This text indicates that when the child reaches a certain age it is too late to chastise him, because the character has already been formed and fixed. The period when discipline is needed, begins and passes much sooner than most parents realize. In the majority of cases the discipline is delayed too long, if administered at all.

➤ “Fathers, provoke not your children to _____, lest they be discouraged.” Colossians 3:21—**13 Down**

➤ “And the patriarchs, moved with _____, sold Joseph into Egypt.” Acts 7:9—**14 Across**

Note: The commandment to honour your parents must have been in force when the son’s of Jacob sold their brother Joseph to the Midianites. They knew that God was displeased with their actions which brought dishonor to their father.

➤ Jesus quoted, “Honour thy _____ and thy mother.” Matthew 19:19—**7 Down**

Note: This demonstrates that this commandment was still in effect at Christ’s time. “Some parents seem to forget that their first responsibility is the children they have brought into the world. Better, by far, to forgo some of the things we all desire; better to do without luxuries and even necessities, than permit the children to become a curse to themselves, their parents, and society” (M. L. Andreasen, What Can a Man Believe, p. 108).

➤ “Hearken unto thy father that begat thee, and despise not thy mother when she is _____.” Proverbs 23:22—**11 Down**

➤ Jesus exclaimed, “Full well ye reject the commandment of God, that ye may keep your own _____.” Mark 7:9—**6 Down**

Note: Jesus chose to correct them on their tradition that enabled them to dishonor their parents (Mark 7:10-13).


“The Jews had a reprehensible custom which served them as an excuse for not supporting their aged parents. It was the duty of children to provide for them, but many would let the parents shift for themselves or be supported by public charity.

“There was a way, by which they could escape doing that

which should have been to them not merely a duty but a privilege. A man could dedicate his property to the temple. He would not need to give the dedicated property to the temple immediately; he could retain it for his own use as long as he lived, and at his death it would revert to the temple. This custom was called 'corban.'

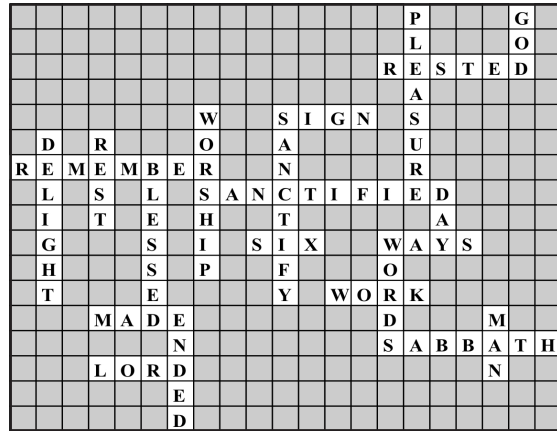
“Corban excused a man from supporting his parents; it gave him a reputation for liberality in giving to the Lord, since all his substance was dedicated to God; and it did this without depriving him of anything. He had really given nothing, and yet he received credit for having given all” (M. L. Andreasen, *The Sabbath*, pp. 138, 139).

➤ “Blessed are they that do his _____, that they may have right to the tree of life.” Revelation 22:14—15 **Across**

Note: Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? 

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Answers to Last Month's Crossword Puzzle



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