

Present Truth

2 Peter 1:12

Dear Readers,

November 2012

“Grace unto you, and peace, from God our Father and the Lord Jesus Christ” (2 Thessalonians 1:2). This year is coming to an end and the time of our Lord’s return is fast approaching. Are you ready to meet Him in peace? I pray that you make full use of all the resources God has given you to prepare yourselves and encourage others to “Prepare to meet thy God” (Amos 4:12).

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Justification and Obedience

by Joseph Harvey Waggoner

(In the last several years *Present Truth* included many articles from Alonzo T. Jones and Ellet J. Waggoner. Most of these articles focused on righteousness by faith. This month, we are publishing an article written by Ellet’s father, who is purported to have taught this message to Ellet and Alonzo. *Editor*)

The relation of justification and obedience is precisely the relation of faith and works. The Scriptures make this subject very plain, yet scarcely any doctrine seems to be more misapprehended. The difficulty arises from a widely prevailing and growing desire to put off the law of God, or to plead exemption from its obligation. As law is the foundation of every Government, the divine Government not excepted, we shall have to notice further the nature of our obligation to the law in order to elucidate its relation to justification by faith.

There is a peculiar expression in Isaiah 51:6. The Lord says: “My salvation shall be forever, and “my righteousness shall not be abolished.” That this refers to his attributes or personal character, would appear improbable, even in the absence of any testimony on the subject; for the idea of the abolition of his attributes or of his personal righteousness is too absurd to ever receive a notice. But if it refers to his law, which is the foundation of his righteous government, the expression is reasonable and also necessary as a revelation.

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And there is proof that it has this application. In Psalm 119:172, it is said, "All thy commandments are righteousness." Now as the character of the divine Lawgiver is best revealed to us through the revelation of his will, and as his attributes must of necessity show forth in his Government, the stability of his character is determined or shown by the stability of his law; for it would be of little account to declare in words that he was unchangeable, while he showed in action that he was not. Again, this application is confirmed by the connection: "Hearken unto me, ye that know righteousness, the people in whose heart is my law" (Verse 7). We have quoted the scriptures showing that God's law of ten commandments is a rule of holiness, of justification, condition of life, perfect, the whole duty of man, etc., which identify it as the same law referred to in Isaiah 51:6, 7, and Psalm 119:172, which is the embodiment of righteousness. Hence, they who say that God's law of ten commandments is abolished, directly contradict this scripture, and are vainly contending with God. This view may be strengthened by an examination of the Saviour's words in Matthew 5:17-20; but we only invite investigation of that text, and pass to the apostle's argument on justification.

What is the import of the apostle's declaration in Romans 3:28? It reads: "Therefore we conclude that a man is justified by faith without the deeds of the law." Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot. 1. That view is highly unreasonable. We cannot form any character by mere feeling or belief. It is

only by actions, by deeds, or by works, that any character can be formed. 2. It is contrary to the whole scope and tenor of the Scriptures, as we shall try to show.

The idea of the text is presented also in verse 21 of the same chapter, which we have considered in another place. It reads: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." There is no difficulty at all if it is borne in mind that the subject is that of justification to a sinner condemned. Now it is a truth so evident that no argument is needed in its favor, that a criminal cannot be justified by the law which he has broken. Surely there is nothing so strange in this that any need to be troubled to comprehend its force or bearing. It is only by losing sight of the relations brought to view in this chapter, and of the principles which must characterize the actions of a just Government in dealing with transgressors, that difficulties are found. We are indeed "justified freely by his grace," but on a basis which enables God to be just while he is a justifier of the believer. This must never be forgotten if we would honor his justice and his Government. Pardon must have respect to the broken law. And as there can be no condemnation without law, for "sin is not imputed when there is no law, or else justice will be disregarded. There can be no determination of character, either good or bad, without the law. By the law is the knowledge of sin. This is one direction in which the law imparts knowledge, but not the only one. The law is a witness of the righteousness of God. The apostle says that we are made the righteousness of God in Christ (2 Corinthians 5:21). This

means that our characters are conformed to his revealed will. And the righteousness of God manifested in us, through the faith of Jesus Christ without the works of the law, is just this, that Christ removes our sin and places us before the throne of justice as free, as sinless as though we had never broken the law. The law being the measure of holiness, of perfection, and the only rule of judgment, is of course a witness of the righteousness so effected.

This cannot be denied. The expression, "The doers of the law shall be justified," is sufficient proof that the law contains all that is necessary to justify the obedient; and the law witnesses to the righteousness of God which is effected through faith in Christ in the characters of the faithful, because it enforces and demands that righteousness. We can readily understand why a sinner, a carnally-minded man, restive under just restraint, whose heart is enmity against God, should desire the abolition of such a law. But we cannot understand why a man who professes to love God and to be loyal to his Government should desire its abolition; nor can believe that the God of justice, who will bring every work into judgment, will consent to its abolition. He has said: "My righteousness shall not be abolished," and we respect his word and bow to the rule of his righteous judgment (Ecclesiastes 12:13, 14; Romans 2:12, 16).

Many stumble over the gospel plan because they make no difference between justification and salvation. If we had regard only to original justice, there could be no difference; that is, if a man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the rule of justification is

ever the same, the means are entirely different from what

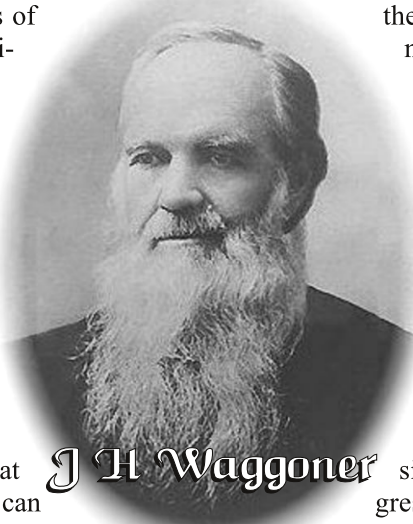
they would be if man had never sinned. Here is

where many err. They suppose, or seem to suppose, that if the law ceases to be the means of justification, it ceases also to be the rule.

They do not judge of the law by its nature or original object, but from a partial view of the position of its transgressor. The law, as a rule

of right, will form a perfect character, but cannot reform an

imperfect one. The rule of the mechanic [carpenter] will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And



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there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified" (Romans 2:13). This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned. But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "therefore, by the deeds of the law there shall no flesh be justified" (Romans 3:20). So we are justified now "freely by his grace;" entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past" (Romans 3:25). Over these our future acts of obedience can have no influence or control.

It has been thence inferred that the sinner justified is under no further obligation to keep that law by which he cannot be justified. But it cannot be that they who teach thus realize how destructive is that view to every principle of right and justice; how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to Scripture, and to all just reasoning. Ask the advocate of that the-

ory if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the true desert of his crimes, and he will reply, Only by the governor's pardon. Ask again, If the law condemns the transgressor, and he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if the pardoned one

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should again be committed for crime, will the jury try him, and the judge condemn him by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep at the blind folly of

mortals, it would seem that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine Government as they would be ashamed to argue in respect to the Government of the State, surely, this is enough to fill the heavens with astonishment.

This error is not altogether confined to those who are called Antinomians. All those who teach that Christ did not suffer the penalty of the law, that his death did not meet the full demands of

justice, but was substituted for its demands, really subvert the law by denying that the gospel has honored its claims. We think that in many cases they are unconscious of the demoralizing tendency of their position. This, however, will be considered more fully when we come to the subject of the vicarious death of Christ [This study was published in the June 2002 issue of *Present Truth*].

Had man never sinned, he would have been justified on the ground of obedience—by works. Without sin he could not have been condemned. This shows that justification is in works, provided that the works are perfect. To deny this is equivalent to affirming that man would have been condemned—not justified—if he had continued in perfect obedience. And this is what we have before said, that justification is in the law, but man lost it by transgression of the law. It is obedience only that forms a right character. “He that doeth righteousness is righteous” (1 John 3:7). Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not build up character. That is to say, that we are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works. In this respect, “faith without works is dead” (James 2:20). And so Paul instructs the brethren: “Work out your own salvation with fear and trembling” (Philippians 2:12).

Justification by faith is not a final procedure; it does not take the place of

the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man’s relations and condition by virtue of which, 1. He is counted just as regards his past life, though in his life he has not been just. 2. The Government and its subjects are guarded against future depredations.

And, 3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is neces-

sary not only to do a work for man, but, also, in him. While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, a change of heart, a thorough amendment of life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call conversion. Justification by faith embraces this. With anything less than this we cannot imagine that any one would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept

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the service of any one, at any time it may be offered, without stopping to consider conditions. But to this we cannot assent.

Suppose a person who was born in a foreign land comes to the United States and proposes to take part in the execution of our laws. Of course his proposal is promptly rejected. But he urges his case in the following manner:—

“In my native land I carefully examined the principles of your Government, and admired them; therefore I am come to this country. I have read your laws; I think they are just. I am anxious to bear a part in executing them. I have an education superior to that of many who hold office in this country. I claim to have as good ability as they, and to love your Government as well as they. Why, then, am I rejected from holding an office?”

The answer is readily given, thus:—

“By birth you are a citizen of another Government which is entirely different from this; and as such you are held under obligation to seek its welfare and to further its interests. We cannot know but you are even now acting under instructions from your sovereign. You must publicly renounce allegiance to him, and declare your allegiance to this Government. You must be naturalized. Then you will no longer be regarded as an alien, but as an American citizen, and be entitled to all the privileges of one born in this country.”

This all can understand; its reasonableness all can see. Without such a safeguard as this, enemies might come in and undermine our Government by abusing and perverting its laws under pretence of executing them. And it is

truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his kingdom.

In the above illustration, so striking in every feature, we have only used the ideas given to us by the apostle Paul, in his letter to the Ephesians. He had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. In harmony with this he speaks of himself and of his brethren as being “by nature the children of wrath, even as others” (Ephesians 2).

And of the brethren, Gentiles in the flesh, he says: “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” They who were the children of wrath, aliens and strangers, have their condition entirely changed through faith in Christ and by his blood. “Now, therefore,” continues the apostle, “ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” The gospel of Christ is the law of naturalization, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,—the Israel of God.

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In illustrations it is permitted us to represent spiritual things by those which are natural; we have no other means of making comparisons which our minds can appreciate. But we must always remember that there is a depth to spiritual things which the natural cannot reach. A foreigner, dwelling in his native land, may have a high regard for the principles and the rulers of our Government without disparagement to his loyalty to his own; because the two Governments maintain friendly relations with each other. Each has its own territory, and each has paramount right and jurisdiction in its own dominion. But the very nature of the Government of God forbids that there shall, in it, be any parallel to this condition.

1. His dominion, his right of jurisdiction, is universal. No contrary Government has any right to exist.

2. His law, the rule of his Government, is a moral law. It takes cognizance, not of actions alone, but of motives and intentions.

3. As no contrary rule has right to exist, there can of right be no neutrality in case of usurpation or rebellion. When war is waged against a Government, every good and loyal citizen is bound to support the Government. A refusal to do so is equivalent to giving aid to the enemy.

Now inasmuch as all have gone astray—all have departed from God—the world is in the condition of a mighty rebellion against its rightful ruler. There is a general disregard of his authority and of the rights of his subjects. And no one is on neutral ground; says the Governor: “He that is not for me is against me.” And so far has man fallen from his “first estate,” that it is

declared that “the carnal mind,” the natural, unchanged heart, “is enmity against God; for it is not subject to the law of God, neither indeed can be” (Romans 8:7). Hence, all are by nature the children of wrath, because all are aliens, or more properly, in a state of rebellion against the Supreme Ruler of the universe. Can any doubt the necessity of naturalization, or of the acceptance of the amnesty offered, that we may be brought into friendly and loyal relations to the one Lawgiver? Can any deny the reasonableness of the declaration, “Ye must be born again”?

No one, we think, can now fail to see the correctness of our proposition that God cannot consistently accept or approve of the action of any one in his natural state, or in carnal mindedness. Such a state being one of enmity against God, every action springing from the carnal or natural heart is an act of rebellion, because it is done in utter disregard of the authority of our rightful Sovereign. Every act has its spring in self-will; it proceeds from a spirit, which, if it could have undisputed sway, would dethrone Jehovah and substitute its own will for his.

The acceptance of man as the servant of God involves the duty in man to serve God. Instead of justification by faith releasing man from works, or from obedience to the divine law, it brings him to work; it obligates him to work; it fits him to work. Some seem to doubt whether the acknowledged principles of right and justice, which are incorporated in human Governments, will be exacted in the divine Government; whether the gospel does not supersede them to some extent. To this the Scriptures give a sufficient answer: “Shall mortal man be more just than

God? Shall a man be more pure than his Maker?" God himself has planted this regard for justice in our hearts, and shall not he regard it? There is truly a vast difference between God and us in this respect, but it is all in favor of strict justice on his part. His justice is infinite.

We have remarked that justification by faith does not supersede the Judgment. And the Judgment is not on the basis of faith alone. In this is shown the imperative necessity of obedience. The following declarations of Scripture are conclusive on this point, and very impressive:—

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment" (Ecclesiastes 12:13, 14).

"As many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ" (Romans 2:12, 16).

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

"For the Son of man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works" (Matthew 16:27).

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

Others to the same intent might be quoted. And by these it is seen that not faith, but works, are the sole basis of

determination and of reward in the Judgment. Then the question may be asked, Of what benefit is faith, if it does not appear in the Judgment? We answer, It is an auxiliary to works; it enables us to work: it appropriates the strength of Christ by which alone we can work, for without him we can do nothing (John 15:5). But faith without works is dead, and of what benefit is dead faith?

Is this inconsistent with grace? No; it is free grace that has opened the way for our escape from eternal ruin. Grace has made our salvation possible. Grace guides and assists us every step on the way. Grace opens the way and assists us, but grace does not insure our salvation

without our availing ourselves of its provisions, any more than favor and good will would prevent a man starving if he refused to eat the food which was freely provided for him, and freely offered to him. Grace does not destroy the power of choice, nor release us from the duty and necessity of choosing. Grace will as-

sist us in the work of overcoming, but grace will not release us from the necessity of overcoming. Grace will clothe us with an invincible armor; but grace will not fight our battles for us if we sit still and do nothing. It is now as of old: "The sword of the Lord, and of Gideon." Grace threw down the walls of Jericho; but they would not have fallen if the children of Israel had neglected to compass the city as they were commanded to do. Grace saved Noah from the flood but it would not if he had not built an ark. God has done and will do all that is necessary to make full

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provision for our salvation. He will fulfill all his promises, if we will fulfill their conditions. But he will never do for us that which he has commanded us to do. Grace encourages trust; it does not tolerate presumption.

They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us in subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is all grace, and no license to sin; a gospel worthy of Heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, “it is God that worketh in us to will and to do of his good pleasure.” We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, etc.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right,

must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Romans 3:20, 21. And it is singular, but true, that they who teach that the law is abolished, and declaim against it as being insufficient to justify, etc., and who say that the commandments of the original law which are now binding are incorporated into the gospel, really teach justification by law,—by the same precepts which convict of sin. And they are the only ones who do teach justification by law. We say that justification of a sinner by law is impossible; it is contrary to reason, and to the words of the apostle in Romans 3:20. If the law were incorporated into another system, and called by another name, that would not change its nature; it would not cause it to justify the sins which it forbids, nor the sinner who had violated it. The difference between the law and the gospel is as distinct now as it was in the days when the gospel was preached to the sinners in the wilderness (Hebrews 4:1). The law is a moral rule; sin is immorality; and the gospel is the remedy. The gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law nor does it release the believer from obligation to obey the law; neither does it incorporate law into itself, for the two cannot be blended into one.

The correctness of our position may be tested by the following plain statement: The blood of Christ, the blood of the covenant, is that whereby we have remission of sin (Hebrews 9:22; Romans 3:25). The gospel is a system of remission; it is good news of salvation from sin unto eternal life. The blood of Christ is a free gift; the gift of God’s

undeserved grace. Hence, baptism may be a gospel condition of justification, because it is not any part of original obligation, or of moral duty. If it were a moral duty it could not be a part of a system of remission of sin, because as such it would be required on its own account. The commandment which says, “Thou shalt not steal,” cannot become a part of the gospel; it cannot be incorporated into a system of remission, or a remedial system, because it is of a moral nature. It is obligatory without any regard to a sinful condition. It is reasonable that a remedial plan should say, “Repent, and be baptized for the remission of sin,” for baptism is not a moral duty; it is not of obligation on its own account. But it were highly absurd to say. Thou shalt not kill for the remission of sin; or, Honor thy father and thy mother for the remission of sin. And the absurdity is not removed if you change their position, and call them gospel; you cannot change their nature. And they who teach the abolition of the decalogue, and the incorporation of these precepts into the gospel, are responsible for this absurdity. It belongs to their theory.

We have seen that in speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of sins past, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only—works not at all. But when he speaks of the future life of the justified, he speaks in a different manner. Then he teaches to “work out your own salvation with fear and trembling”

(Philippians 2:12). This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for past offenses, of which he is speaking in Romans 3; for no one could work out a justification for a past offense.

But can it be that God regards future sin with any more favor than he does past sin? We think not. And if he does not, it would be reasonable to expect that his plan of salvation contemplated prevention as well as cure; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is

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not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. Both are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God (Romans 8:7); by position, a sinner—in disposition, sinful.

It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then “the

righteousness of the law” is “fulfilled in us, who walk not after the flesh,” the carnal mind, “but after the Spirit” (Romans 8:4).

The following remarks by Andrew Fuller are pointed, and worthy of careful consideration:—

“An atonement has respect to justice, and justice to the law or rule which man has violated.

“If the doctrine of the atonement leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the Sovereign, which has been violated; and the very design of the atonement is to repair the honor of the law. If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it. Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the

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offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life, in opposition to the gospel, for which it was never given to a fallen creature, that the sacred Scriptures depreciate it; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it; and if we are

Christians we shall delight in it too, and shall not object to be under it as a rule of duty, for no man objects to be governed by laws which he loves.”—*Atonement of Christ*, from the works of Andrew Fuller, pub. by Am. Tract Society, pp. 124, 160, 161.

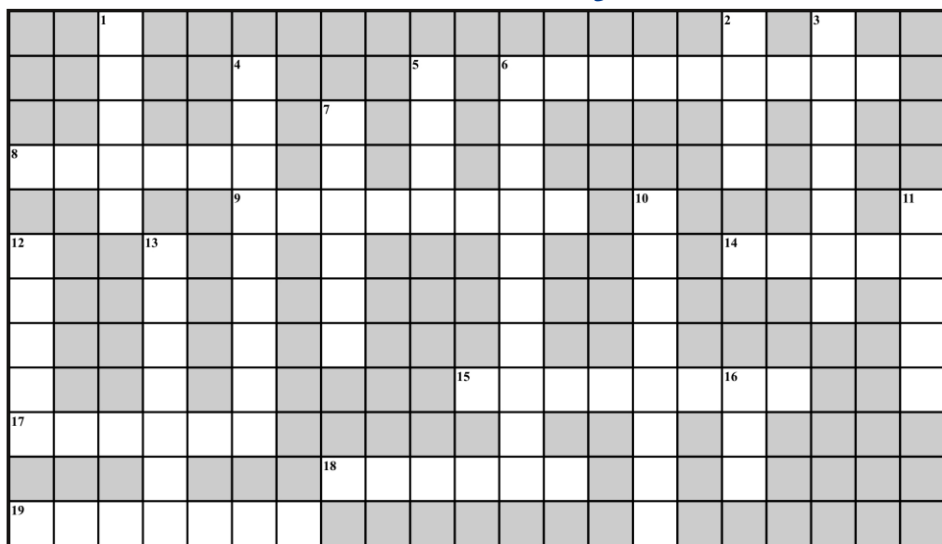
These remarks are just, and well worthy the consideration of all. We close our examination of this subject by quoting the emphatic language of inspiration as to the effect of justification by faith: “Do we then make void the law through faith? God forbid; yea, we establish the law” (Romans 3:31). >>

(This article was taken from pages 104-124 of Joseph H. Waggoner’s book entitled, *The Atonement in Light of Nature and Revelation*. Editor)

Present Truth
Something for the Young at Heart

This month we are continuing a series of crossword Bible studies based on the book, *Bible Handbook*, by Stephen Haskell. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line. (The KJV is required.)

The Seven Last Plagues



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

- Seven angels will be told, "Go your ways, and pour out the vials of the ____ of God upon the earth." Revelation 16:1—**14 Across**
- When the first angel poured out his vial, "there fell a noisome and grievous ____ upon the men which had the mark of the beast, and upon them which worshipped his image." Revelation 16:2—**5 Down**
- "And the second angel poured out his vial upon the sea; and it became as the blood of a ____; and every living soul died in the sea." Revelation 16:3 (2 words)—**3 Down**
- "And the third angel poured out his vial upon the rivers and fountains of waters; and they became ____." Revelation 16:4—**12 Down**
- An angel said, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast ____ thus." Revelation 16:5—**8 Across**
- The angel continued, "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are ____." Revelation 16:6—**7 Down**
- Another angel from heaven responds saying, "Even so, Lord God Almighty, true and righteous are thy ____." Revelation 16:7—**4 Down**
- "And the fourth angel poured out his vial upon the ____; and power was

given unto him to scorch men with fire.” Revelation 16:8—**16 Down**

- Those who are scorched with great heat “blasphemed the name of God, which hath power over these plagues; and they ____ not to give him glory.” Revelation 16:9—**10 Down**

- “And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of ____; and they gnawed their tongues for pain,...” Revelation 16:10—**15 Across**

- They “blasphemed the God of heaven because of their pains and their sores, and repented not of their ____.” Revelation 16:11—**1 Down**

- Special power and life begin to show in the image of the beast that it will “cause that as many as would not worship the image of the beast should be ____.” Revelation 13:15—**18 Across**

- “And the sixth angel poured out his vial upon the great river ____; and the water thereof was dried up, that the way of the kings of the east might be prepared.” Revelation 16:12—**6 Across**

- “And I saw three unclean ____ like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” Revelation 16:13—**13 Down**

Note: The dragon represents paganism, the beast represents papal Rome, and the false prophet represents apostate protestantism. This includes most of the worldly religions. There are three primary teachings that come out of these three religious systems: 1) the denial of Jesus as the literal Son of God, which is the spirit of antichrist (1 John 2:22), 2) the teaching of spiritu-

alism; that the dead are conscious and able to communicate with the living, 3) the veneration of Sunday as a holy day. These are three unclean spirits that come out of paganism, the papacy, and apostate protestantism.

- “For they are the spirits of ____, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Revelation 16:14—**17 Across**

Note: The three satanic teachings mentioned above are designed to unite “the whole world” to fight against God and His true followers.

- Jesus says, “Behold, I come as a ____.” Revelation 16:15—**11 Down**

- “Blessed is he that watcheth, and keepeth his ____, lest he walk naked, and they see his shame.” Revelation 16:15—**9 Across**

Note: The clothing of the righteous is the righteousness of the saints, which is Christ our righteousness (Revelation 19:8; Jeremiah 33:16). We will be greatly blessed if we cling to “Christ, who is our life” (Colossians 3:4).

- “And the seventh angel poured out his vial into the air;... and there was a great ____, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Revelation 16:17, 18—**6 Down**

- “And there fell upon men a great ____ out of heaven, every stone about the weight of a talent;...” Revelation 16:21—**2 Down**

- The image of the beast will “cause that as many as would not ____ the image of the beast should be killed.” Revelation 13:15—**19 Across**

Note: The issue in the last days will be over worship. Who do you wor-

ship? The three evil powers that unite the world against God's people are united in worshiping false gods, and denying that Jesus is literally the Son of God, begotten by the Father before anything was created (Colossians 1:15; Hebrews 1:1-9; Proverbs 8:24-

30; 30:4). To be safe through the coming conflict we must worship the true God of heaven who gave His "only begotten Son" to die for our sins. During this time, "the people that do know their God shall be strong" (Daniel 11:32). »

Do You Believe in Dreams and Visions?

by Steve Day

I met Lynnford and his family a little more than a decade ago. Being impressed by the similarities between our families and backgrounds, we have been friends ever since. We both come from a background that included substance abuse, and both labored as carpet installers to be able to minister and still support our families. Our families are both blessed to have three children in the same order, boy-girl-boy, and about the same age. So when our families come together, each of the children has a playmate. I love to hear testimonies of how the Lord delivers from bondage, hardship and slavery. Praise be to the Most High, Lynn was delivered in a miraculous way and has been a blessing to me and those he has been able to minister to. I hope that my testimony will also be a blessing to you.

I was a rebellious youth, and I made several bad decisions. I started drinking and smoking pot at a young age. I did well in school and got excellent grades, so I was able to keep it secret from my family, at least until I was arrested for using drugs with some friends during school. I moved out of the house at 18 and ended up in more trouble as my roommates were using and dealing drugs.

Even though I was also using drugs, I really enjoyed weight lifting and bodybuilding. I thought the abuse that I did to my body on the weekends could be counteracted during the week by exercise and what I thought was a good diet. Working out one day, I met a couple of gentlemen at the gym, Stephen and Eldon, and I remember how amazed I was that they were so strong and healthy being vegan. That went against everything that I knew. I was eating some form of meat at least five times a day. They told me that they were healthy because of the insight of a woman named Ellen White, who had written many books on health.

In time, a friendship developed, and I would fellowship with their family on Sabbath afternoons. I learned of the prophecies found in the Scriptures and came to the conclusion that there must be a God. I struggled with the idea of turning my life over to Him, until one day I was under deep conviction driving down the road. I prayed to God, and told him if He would deliver me from the bondage of drugs and alcohol, and prove it for the next 30 days, that I would be baptized and follow Him forever. As soon as I was done, my

eyes were opened and the sun got brighter. Looking up, I saw a translucent hand descending from the sky. It went into my chest and pulled out what looked like chains and took them back up into the sky. I felt a freedom from bondage similar to John Bunyan's Pilgrim when Pilgrim comes to the cross. I knew I was victorious, but I also knew I had a part to play. I had to move out of the house where I was staying with my drug dealing friends. I went to the house, loaded up a few of my things, and left.

Thirty days later I was baptized, but only spent one Sabbath with my new church family. I felt that if I was to be successful in my Christian walk I would need to get away for a while. I bought a plane ticket to California so I could stay with some of my family. I got a job at a sports bar waiting tables. They gave me Friday nights off and, because it was winter, I would come to work after sunset on Sabbath. This job had its own issues though: serving liquor, rock'n'roll music, sports fanatics, and foul mouths. These were not good influences on a new Christian, but I was zealous and on fire. However, when spring came I had a dilemma. With the days getting longer, I couldn't work Friday night or Saturday and still keep the Sabbath. The owner told me that I could not take both of the busiest nights off, and that I would have to choose to work one night or the other. I knew I could not break God's law, so I went home and knelt in prayer. In all earnestness, I asked God to give me a job where I could honor Him and keep His commandments.

I went to bed that night knowing that God would answer my prayer, but I had no idea that He would do it so quickly. I was awakened at seven in

the morning (that's like 2 a.m. to a nineteen year old) by a phone call from Eldon, one of the two gentlemen who had witnessed to me at the gym. Eldon informed me that he had a hard time contacting me, and that something very strange had happened that night. A friend of his, Pierre in California, had opened a restaurant and health food store and was looking for help running the place. The same night I prayed for a job, Pierre prayed for a worker. That night he had a dream. In his dream Pierre saw Eldon, and standing next to him was a young man with curly hair holding a jar of herbs. He was informed that he should talk to the young man. So Pierre called Eldon, told him of the dream, and they both called me.

Pierre had a job for me that allowed me to keep the Sabbath. The business closed at 2 p.m. every Friday and was not open on Saturday. We prayed the night before and God answered both of our prayers by connecting us through a mutual friend. It reminded me of the words of the prophet Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

So, amazed, I moved south to Redlands and started a new job. I have to admit my knowledge of herbs was more limited to the kind that are rolled and smoked, but I did know a bit about supplements from bodybuilding. That changed when I caught wind of Doctor Richard Schulze and heard some of his lectures. My mind was completely blown away by some of the people who had cancer and other diseases, considered incurable by their doctors, yet

they were standing there disease free! I began learning as much as I could about God's methods of healing and working with people that came to the health food store. Many people came in with complaints like colitis, high blood pressure, and arthritis that were completely well in a few weeks. I learned a great deal by being faithful to God and desiring to put Him first in my life. As my desire for knowledge increased, I eventually ended up back in Washington, where I met my future wife, Suzanne. We attended some health lectures in the Seattle area and heard about a college for medical missionary training. We both went and were tremendously blessed.

There are few things in life as rewarding as helping someone on the verge of death to be restored to health. I love to see the joy that it brings to a family. Suzanne and I were hooked! We knew this was what we wanted to do with the rest of our lives. God's providence eventually led us to Kentucky to operate the Home for Health Lifestyle Center. We feel so blessed to be able to be in ministry. Sue and I have worked with many people over the years and we are grateful for all the friends we have made along the way. It is still hard to imagine that it all started with one man's dream.

Yes, God is still in the business of dreams and visions. »

You May Freely Eat?

by Jim Raymond

Amaranth Grains & Greens

Description—Versatile amaranth has been cultivated for thousands of years: for its seeds, which are used as a grain; its leaves, which are used as potherbs (vegetable greens); its new shoots and stalks, sometimes peeled and featured in stir fries. In fact the whole plant is edible from its roots to its flowers. The flowers also yield textile dyes making this a plant you not only eat, but wear!

Amaranth means “does not wither,” and its character is true to its name. When the cool spring weather greens have withered away in the dry summer heat, amaranth is going strong, producing highly nutritious fresh greens.

Amaranth represents a family of herbaceous annuals scattered throughout the world. Consisting of over 400 different varieties, they range in shape from recumbent beach creep-

ers to 8-foot regal colored bushes. They certainly know how to mix the 3 basic colors to create a respectable pallet presenting diverse shades of green, red, purple and golden yellow. Yes, there is also a weedy side to this family. My favorite rogue amaranth is called “pigweed.” because of its propensity to sprout, and dominate fields where hogs were recently pastured. Some of these maverick sprouts have developed “immunity” to major herbicides.

Cultural History—Amaranth was very significant to the ancient cultures in the Americas, serving as a food staple of the Mayan, Aztec, and Hopi civilizations. Especially important to the Aztec culture, the amaranth plant is believed to have sustained their culture by providing up to 80% of their caloric energy. It was deeply rooted into their lives, including their religious rites, for

which it was popped like corn and mixed with honey and human blood, then formed into the shapes of their gods and eaten at the end of the ceremonies which, reportedly, ended with human sacrifices. Some historians claim that this blood-cookie was too close to the Eucharist for the Roman Catholic Conquistador conqueror so amaranth possession and cultivation was outlawed, along with the rituals. The penalty for possession of only a couple amaranth seeds was the chopping off of both hands. Such severity seems only a variant form of human sacrifice; just as abominable. The inevitable result was a rapid demise of amaranth cultivation and loss of its culinary uses. Because amaranth continued to grow in the wild, its regional genetic base was maintained. However, the brutal decimation of the Aztec culture was complete.

Flowers—Flowers, rich in red antioxidant pigments (anthocyanins), yield a natural red dye and food colorant (which has been replaced by the synthetic Red #2, EU E123 under the common name “Amaranth” to describe the color). The flowers are used to relieve toothaches and fevers, and to make a medicinal tea used as a blood-purifier.

Leaves/Stems—The leaves of several types can be eaten raw or cooked and resemble the taste of spinach or chard with barely a hint of mint. Some varieties are a bit fuzzy and not popular eaten raw; others are spiny and not suitable as a raw ingredient.

The most popular (dependably available) of the amaranth leaves I’ve found are usually in Asian produce markets. They are called by a dozen names, of which Rau Den Choy and/or Shen Choy are the most frequent—when writ-

ten in English. This variety is a cooking green not a salad green. The leaf boasts a purple center with a green perimeter. Very fine short needle-like spines cover the top of the leaf. The spines cause no problems to the hands but feel sharp and irritating, if not painful, to the tender tissues inside the mouth. These leaves will not make a happy palate in any raw form. The spines are totally “disabled” by cooking. These leaves do not cook down (overcooked) as rapidly as spinach. The texture is surprisingly unique for a leafy green and difficult to describe. The cooked texture is substantial, although not quite as rugged as collards. One friend described it as having a 3D texture even though that batch was overcooked; rich in the red phytochemicals, cooking releases the red juices.

The vegetable amaranth in Caribbean markets is known as bhaji (Trinidad) or callaloo (Jamaica). I’ve only eaten these cooked at the hands of West Indies folk so I am not sure if it is suitable for raw salads. As I recall, the cooked texture is closer to chard or lambs quarter, which is often listed as an amaranth substitute, though not of the same plant family.

We are looking forward to growing amaranth and lambs quarter (along with other edible “weeds”) in our sustainable garden project on the Present



Shen Choy

Truth Ministries Campus. We welcome hearing any experience you've had with variety identification and cooking attributes, cultivation, as well as traditional or private recipes.

Roots—Cooked roots are reported to have a milky quality and alkaline properties.

Sprouting—As of this writing, I cannot vouch for the safety of sprouted amaranth seeds, but many survivalist foods purveyors will. Buyer beware! We cannot always believe everything we hear or read on the Internet or anywhere else, especially when a potential sale is involved! I have found small-scale manufacturers and packers with either sprouted seeds or products that contain dried versions. I have not been able to find out if the drying process for the sprouted seeds reaches the effective detoxification temperature. I'll keep making contacts for an answer. If you have information on the safety of the amaranth's sprouted seeds, please share. Several raw foodists are eating them as a minor part of their diverse menu options. If you are eating them, doing so in small amounts may be the key to avoiding the problems seen when feeding seed that has not been heat treated, in relatively large amount, to several different kinds of farm animals.

Sprouts are another story. Several commercial niche growers are supplying the young micro-greens (which actually range from green to deep beet red) to their market of elite chefs. Everyone loves the colors and the "stellar" nutritional attributes, although not as many care for the strong flavors. Here it seems reasonable to expect a little to go a long way toward the health benefits of the mature plant.

Seeds—The seeds, also antioxidant rich, must be cooked or baked to be edible due to the presence of anti-nutritional substances. This is not unusual. Many popular raw foods contain anti-nutritional or even toxic substances which are neutralized by heating to cooking temperatures. For example, raw eggs have an anti-nutritional substance; non-GMO soybeans have 10 different toxins; and raw kidney beans make a fair rat poison.

Amaranth seed can be added to soups and stews, or boiled as hot cereal for breakfast and served as grain-like polenta or a pilaf side dish for lunch and dinner entrées. The texture of boiled amaranth seed is usually semi crunchy; somewhere between that of quinoa and grits.

Amaranth seeds are also dry-popped like popcorn and used as a puffed cereal. Honey, molasses, or chocolate can be mixed with the puffed seed then baked and cut into various cookie shapes. Likewise, the syrup can be heated to a soft boil for about 7 minutes (or to be very accurate use a candy thermometer and boil to the temperature for fudge soft ball stage=240-245°F. Then stir in the puffed seeds, and shape as desired as if making popcorn balls with tiny popcorn.

Don't try popping the seeds in an air popper. The seeds are too small and might get into the heater and catch fire. The seeds can also blow out of the popper immediately after turning it on. I'm sure you'd rather have the latter mess than the former, but here is how to avoid both. The seeds aren't as powerful as popcorn so no cover is needed if the pan is deep enough. Heat a deep saucepan on high; add about 1/4 cup of seeds and stir-scrape constantly

with a flat ended metal or wooden spatula or the seeds will burn and stick. They will start popping almost immediately. Not all of the seeds will pop. Get them out of the pan when the unpopped seeds begin to brown 3-5 minutes. Now that we know how to do this safely, you can use your test batch to make the above cookies or serve for breakfast with your choice of warmed milk, cinnamon, raisins or chopped dates or chopped pecans.

Amaranth seed can be ground for use as a good quality flour and used alone or in combination with other “flours” to make excellent gluten (gliadin) free cereals, cookies, breads, pancakes, pastries, and other baked goods. However, to make a loaf of bread, typical of a yeast leavened product, it must be combined with a good quality wheat bread flour. These functional properties can be approximated when amaranth makes up 75% (1 part wheat to 3 parts amaranth) of the flour mix. Trained taste testers can detect the difference compared to wheat bread when amaranth makes up 25% of the mix. This is not necessarily bad, as amaranth flour contributes to the sweetness and moistness of the baked goods. Ratios up to half wheat and half amaranth (50:50) have been shown to produce good results.

Dietetic Cautions—There is some concern that three amaranth species (*A. Retroflexus*, *A. Viridis* and *A. Spinosa*) should not be used for food (human or animal). Under certain growing conditions a plant’s ability to convert nitrates into the usual cellular products can slow down. In most plants, nitrate absorption would automatically slow to match the conversion rate—so input equals output. In some

amaranth types this rate matching trick doesn’t work as usual and nitrates accumulate in the plant tissues. Nitrates are harmless so this is not usually a big deal. To be a problem to the eater something has to be wrong that makes the nitrates change into nitrites which can soon reach toxic levels. This is possible in cases where alimentary acidity is low. Infants under 6 months could be susceptible but almost all reported cases of nitrite poisoning have been related to high nitrate levels in the drinking water. These fears have not been realized in the field by global malnutrition intervention observers who instead report that when amaranth is introduced to alleviate malnutrition, there is marked decreases in child blindness at 50 to 100 gram portions of amaranth leaves daily, and one researcher shows that up to 200 grams (about 7 ounces) daily is harmless. Field observers also reported that goats fed amaranth forage frequently bore twins! This is interestingly reminiscent of Jacob’s skills in managing Laban’s flocks.

Conclusions—A very recent report, published by the Institute of Food Technology, gives a comprehensive review of what is known about amaranth relative to its value to the food industry (from agricultural, nutritional, and clinical perspectives). My electronic copy arrived devoid of critical punctuation (namely commas, periods and decimal points!) making it impossible to accurately understand the numerical data, but here is my very brief summary of the “good for you” findings: Amaranth is a reasonably well-balanced food. Compared to true cereal grains, its nutritional seeds sport a superior amount of protein with an amino

acid profile much like a natural combination of beans and rice. Numerous functional properties have been shown to provide medicinal benefits. These health benefits include improving plasma cholesterol level, blood glucose level, hypertension, anemia, antitumor activity, immune system stimulation, antioxidant, and anti-allergic activities.

I certainly appreciate the suggestion of the researchers that the level of functional health benefits of amaranth appears related to the presence of so many bioactive substances working together rather than any one compound. I believe this understanding to be the essence of what inspired Hippocrates to equate “Whole-foods Medicine” and “Whole-foods Nutrition.”

Cooking/Recipes—A note about the recipes: I was asked why I recommend recipes that contain seasoning ingredients that are objectionable to some. Honestly, I’m not trying to be curt, but I don’t write *Ye May Freely Eat?* for any “one” but for many. I write for specific individuals, only when answering a specific question. When doing so, I tailor my suggestion to their needs and preferences—including spices. I rather enjoy doing this, albeit, it takes a lot of time and it really showcases my disorganization. There have been at least 2 people for whom I have misplaced contact information, and to whom I may owe a response. If any reader fits this description, please let me know and I’ll get the answer out to you. We now have an organized volunteer who helps me remember requests, names and deadlines.

I select recipes (which are of secondary import) based on how well I feel it will encourage people to try the product under discussion (topic), because I be-

lieve the product to be a worthy fit for a broad range of folk wanting to boost their nutrient intake as well as add more functional health benefits to their diets. I’ll return to this from a different angle a few lines later. Besides my guess at “fit”, I check salt, sugar, and fat type and level. I may omit them or adjust the amount (always down) or change the type. I mark them as optional if I feel the cook should give the ingredient another thought. I also scan for anti-nutrient ingredients, usually strong alkalis used to maintain the green colors of vegetables, or to reduce the sourness (sweeten) of some ingredient at the expense of certain B-vitamins.

For example: in the Hopi recipe, I reduced cooking salt from 1/2 teaspoon to a “pinch” less than 1/4 teaspoon (even with big fingertips); reduced pine nuts to less than 1 tablespoon per serving to cut fat calories while still giving this obvious regionally authentic ingredient a significant presence; lastly, I changed the oil type to increase the flavor and enhance the fatty acid profile. The reason I chose this recipe in the first place was: that it showed amaranth co-starring in two separate roles in the same dish—versatility. Also, I wanted to honor the victims of supposed Christianity. True Bible Christianity converts the heart and mind by revealing the love of God, not by brutish molestation and murder. The Hopi, Mayan, and Aztecs shared many cultural and agricultural similarities. Somehow the Hopi escaped annihilation.

I select topics that can enhance functioning Hippocrates based meal planning, and that can help people dig out of the 6 x 3 x 6 foot hole the SAD

(Standard American Diet) is opening against them. I select recipes to show how the products under discussion can be fitted into personal and family meal plans; widening the options for the good planners; for those stuck in the SAD pit, by circumstances beyond their current knowledge, I hope it is helpful to have some “extra healthy” recipes that can be kicked into the SAD mix. Learning to put together intentionally healthful meal plans can come over time. Until then, “plug-in” foods like Quinoa, Amaranth, Teff, etc., can be readily advantaged to expand or shore up healthful meal planning.

I have always admired people who can nosh their way through the garden without salt or seasoning. I know that it will take most people a while to join these purists, even if determined to do so. Whether you are on this journey or happily stuck somewhere else, please accept the recipes as a gift. I trust that you will adjust (by tweak, or by over-haul) any recipe that piques your interest to suit your taste and/or convictions.

Basic Boiled Amaranth

Cooked Yield: 2 cups,
Servings: 4

Ingredients - Preparation

Bring 3 cups water to a boil.
Add 1 cup amaranth
Pinch of salt if desired (try it the first time without)

Cover & reduce heat to medium-low
Simmer until water is absorbed,
about 20 minutes

Keeps up to a week refrigerated

Note: If some is stuck to the bottom of the pan, set it aside covered for a few minutes before emptying. It will soften, making it easier to empty and to clean up.

Hopi Amaranth Greens & Grains

Adapted from: Native American Recipes

Yield: 6 servings

For the Grains

1-1/2 cups amaranth grains
4-1/4 cups water
pinch of salt

Preparation

In a medium-sized saucepan, bring water and salt to a boil. Add the amaranth, reduce heat, cover, and simmer for 25 minutes or until the water is absorbed. Keep warm, so that the amaranth doesn't start to congeal. Meanwhile...

For the Greens

6 cups fresh amaranth greens (if needed substitute the greens of your choice)
1/2 cup unsweetened apple juice
1/2 cup fresh epazote, cut into fine ribbons (or 1-1/3 Tablespoon dried)*

*Epazote is an herb with a flavor all its own. Fresh, epazote has a medicinal pungency, similar to anise, fennel, or tarragon. It has a strong fragrance, compared to citrus, petroleum, savory, mint and camphor. It adds flavor to bean dishes and a variety of traditional mexican dishes like quesadillas, sopas, moles, tamales, chilaquiles, and enchiladas. Epazote is also reputed to serve as an anti-flatulent. Use it for its flavor! It can be found fresh or dried in Mexican and Southwestern markets, or as dried in specialty spice stores.

1/2 cup fresh cilantro, cut into fine ribbons
1/4 cup pine nuts, lightly toasted
2 teaspoons extra virgin olive oil (optional)
1 Tablespoon apple cider vinegar

1 teaspoon coconut oil
1/4 cup tapioca flour
3 Tablespoon arrowroot starch
1/4 cup organic amaranth flour
1/4 teaspoon cinnamon
1 teaspoon baking powder
1/8 teaspoon sea salt

Preparation

Heat the apple juice in a large skillet. Add the amaranth and cook until just wilted.

Remove from heat and stir in the epazote leaves, cilantro, pine nuts, oil (if using), and apple cider vinegar. Adjust seasoning to taste. Serve the greens mix over the grains.

Amaranth Pancakes

I am not a fan of pancakes, but a gliadin sensitive friend raved about how good her results were with the recipe off the package of Bob's Red Mill amaranth flour. I've seen some deplorable looking gluten free pancakes, and because of her success, the only thing I changed was oil to coconut oil which could be significant. If the oil is solid, and the liquids are cold, they will not blend well. Not to worry, just fork-cut or hand rub the solid oil into the first starch to help form the emulsion as you proceed thru the mixing procedure. If you decide to work around the egg, please share your success story (or a good dairy & gluten free pancake recipe) with me. This recipe is gluten free, and relatively low in, fat (2.5g), sugars (1g), and thus calories (90).

Yield: 10 - 3 inch cakes

Serving Size: 2

Ingredients

1 egg
1/4 cup apple juice (or milk of choice)

Preparation

In a medium bowl, beat egg. Then beat in juice and oil.

Add remaining ingredients to egg mixture one by one, beating after each addition.

Heat griddle to medium high and cook until bubbly; turn and cook until done.

Amaranth Tortillas

Another of Bob's recipes

Yield: 6 Tortillas.

Ingredients

1-1/4 cups organic amaranth flour
1 teaspoon seasoning choice
1/2 cup water

Preparation

In a small bowl, mix the Amaranth Flour and Seasoning. Stir in water and evaluate the consistency. The dough should be soft, but not wet, and mold easily into shapes. The dough will easily form a ball as you stir it. If necessary, add a bit more flour or water to achieve the proper consistency.

Pinch off balls of dough the size of golf balls. Roll them in additional flour as needed to coat well. Knead each ball a bit as you pat or roll it into a flat circle about 1/8" thick and 5" - 6" across.

Heat a heavy nonstick frying pan or griddle. Use no oil. Cook a few

minutes on each side until beginning to take on a golden tan color and start to appear dry. Cool on wire racks.

Keep refrigerated up to 2 weeks; freeze well, and reheat in a toaster or warm oven.

Blessings! JR

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Answers to Last Month's Crossword Puzzle

Simply Vegetarian

by Jerri Raymond

Fruity Baked Oatmeal

1/2 cup fine grated coconut
2 cups rolled oats
1/2 cup chopped nuts (I prefer pecans)
1/3 cup brown sugar or maple syrup
1 teaspoon baking powder
1 1/2 teaspoons ground cinnamon

1/2 teaspoon salt
1 13 oz. can coconut milk
1 20 oz. can crushed pineapple (in juice)
1 large egg (or egg substitute)
2 teaspoons vanilla

Preparation

Preheat oven to 375° F. Coat a 9 or 10 inch glass baking dish with coconut oil. In a bowl, mix together oats, nuts, sugar, baking powder, cinnamon, salt and coconut. In another bowl, whisk together egg, coconut milk, maple syrup, vanilla and juice drawn from pineapple.

Spread pineapple in bottom of baking dish. Sprinkle oat mixture over top. Slowly drizzle milk mixture over oats. Gently thump dish on countertop to be sure liquid moves through oats.

Bake 35 to 45 minutes until top is golden and oats have set. Remove from oven and drizzle extra maple syrup over top, if desired.

Yield: about 5 cups.

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