

# Present Truth

2 Peter 1:12

Dear Readers,

September 2012

“Grace be unto you, and peace, from God our Father and the Lord Jesus Christ” (Colossians 1:2). I pray that this letter finds you and your family well. Every one of us has trials and struggles. I pray that you will come through each hardship closer to God than you were before. God is good all of the time, regardless of what happens in your life. He will never leave you nor forsake you (Hebrews 13:5).

**Missing Crossword Puzzle:** We will resume our puzzles next month.

**E-mail Reminder:** Let us know if you would like *Present Truth* by e-mail.

**Facebook Page:** Search for *Present Truth* on Facebook.

## Present Truth Ministries - History and Future

by Lynnford Beachy

Jesus said, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). This is a momentous task, but one accompanied by an awesome, all powerful God. His biddings are enablings. When He asks us to go, He promises to provide us with everything needed to accomplish His wishes.

In the fall of 1991, when I was 19 years old, God called me out of the world in an amazing way. I was having a drug party at my house, when He strongly impressed me that I was a lost sinner on the way to hell. He assured me of His love and asked me to leave my hometown, learn about God, and then return and preach the gospel to my friends. I decided to start immediately, so I tried to convince my fellow partiers that we all needed to stop our wicked lifestyles and give our

lives to God. They thought I had lost it. But in reality, I had just found the most important treasure available to mankind.

I began to experience what Paul described in Hebrews: “But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing-stock both by reproaches and afflic-

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tions; and partly, whilst ye became companions of them that were so used” (Hebrews 10:33, 34). I had some very trying times, but God delivered me out of them all.

I moved to Indiana where I devoted my life to studying the Bible and learning as much as I could about God. I began attending a study group and they soon asked me to share Bible studies. My first sermon was basically just reading fifty Bible texts on the ministry of angels. Despite my poor delivery, the group continued to invite me to share Bible studies. I enjoyed the opportunity, and learned the truthfulness of Proverbs 11:25, which says, “The liberal soul shall be made fat: and he that watereth shall be watered also himself.”

In the spring of 1993 a traveling evangelist, named Doug Goslin, asked me to go on the road with him to preach the gospel. I quit my job, gathered the few possessions I owned, and began a new life of sharing the gospel on the road. After a few months, all of my savings were spent and I began working as a carpet installer in Ohio.

In December of 1993 Doug and I started publishing a monthly Bible study newsletter, called *The Advent Movement Fulfilled*, and I began writing and editing. Money was tight, so I continued installing carpet for the next four years to help pay for the cost of printing and mailing our newsletter.

In March of 1997 we merged *The Advent Movement Fulfilled* with a newsletter published by Smyrna Gospel Ministries entitled, *Old Paths*. In the fall of 1997 I moved to West Vir-

ginia and began working with Smyrna doing publishing work full time, and they began giving a monthly donation to help cover personal and later family needs. A few months later, in January, 1998, Doug and I began publishing a new monthly newsletter entitled *Present Truth*, which I printed at Smyrna. *Present Truth* was designed as an outreach publication to “go... into all the world, and preach the gospel.” It was able to go places where a minister could not go.

In September of 1998 Smyrna Gospel Ministries agreed to officially begin publishing *Present Truth*, by providing the paper, ink, postage, and the use of a printing facility. Doug and I remained the editors until January of 2000 when I became the sole editor.

In November of 1998 I found a good thing. The Bible says, “Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD” (Proverbs 18:22). Kendra and I were married in November 1998 and were delighted to have our first child, Josiah, in December 1999. “As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them...” (Psalms 127:4, 5). Our quiver became fuller in September 2002 with the arrival of our daughter, Rebekah, and again in February 2004 with the arrival of our second son, Zachariah.

In January 2006 God called my family and me to go on the road to visit and hold meetings across the United States. In the summer of 2006 God provided us with a motorhome,

and my family and I moved in to live on the road full time. This was a big change for us, and God opened many opportunities to minister. While we traveled extensively across the United States, Smyrna published and printed *Present Truth* in West Virginia. I was unable to do more than write and edit the newsletter and send it by e-mail.

In November of 2008 God called us to go to Orlando, Florida to work with Jim and Jerri Raymond to help start a new print shop, where we began printing *Present Truth*. Since we had been on the road and could no longer help physically at Smyrna, I had been concerned about the burden I had placed on their shoulders and wanted to help relieve their workload. Even though we were operating our print shop in Florida, Smyrna was still providing the funding for paper and postage to send *Present Truth*.

### ***A Present Truth Outreach Center***

In October of 2009 God impressed the Raymonds and the Beachys to move to the country and He provided a forty-acre piece of timbered land in Oklahoma (a place none of us ever expected to live). My family and I moved our motorhome to Oklahoma and began preparing the land for a new *Present Truth* outreach center. We plan to broaden our outreach to include missionary training, agricultural training, video production, camp meetings, and to broadcast weekly church services. We are also happy to be centrally located in the United States, which makes trips to anywhere more convenient.

While the Beachys were busy pre-

paring the new center, Jim and Jerri Raymond continued operating the print shop in Florida where they printed *Present Truth* with the gracious help of their local church family.

In the summer of 2012 the Raymonds moved to Oklahoma, and we set up a temporary building for a print shop in anticipation of a larger print shop. The September 2012 issue of *Present Truth* is our second issue printed in our new location. It is also our second issue completely published by Present Truth Ministries. Though we still plan to attend camp meetings at Smyrna Gospel Ministries and help them in any way possible, we are no longer supported by them in any way financially. We are very thankful for all the support and encouragement we have received from them in the past and count them as friends and brothers as we move into the future. We are planning to expand the work locally and saw the wisdom of beginning a ministry center that can accommodate the expanded outreach needs. There has been some confusion regarding where to send correspondence and support. If you are writing to Smyrna Gospel Ministries the address is: HC 64 Box 128-B, Welch, WV 24801. The address for Present Truth Ministries is: PO Box 315, Kansas, OK 74347.

We are excited about what the Lord has already done, and what He will do in Oklahoma. We are glad to see another outreach center being established to help spread the gospel. I pray that God will raise up more all around the world. Jesus said, "The harvest truly is great, but the labour-

ers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest” (Luke 10:2).

### *Lessons from the Early Church*

When God started the early Christian church it was amazing what He did with just twelve ordinary people. The Bible says they were accused of turning “the world upside down” (Acts 17:6). God took the work out of the hands of the church leaders of their day, and put it into the hands of “unlearned and ignorant men” (Acts 4:13). God did not establish a mega church with a president or pope to rule over all of the other churches. Instead, He took the work into His own hands, and directed His people by His Spirit (Acts 8:26-31; 16:6, 7).

The apostles cooperated together in spreading the gospel, but none of them ruled over the others. Jesus said to them, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all” (Mark 10:42-44).

God started the Christian church in this way, and He will finish it in the same way. You may think you are a small group, or a small family, or just one person; what can you possibly do? A lot! God has unlimited resources and unlimited power! What He is running short on is people completely surrendered to do His will.

This is what He is seeking for (Psalm 53:2, 3). He would love to use you in a mighty way to help finish His work of preaching the gospel in all the world (Matthew 24:14). Don’t think that because you are too young, or too old, or too female, you cannot be used of the Lord. The Bible says, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17).

God has an amazing plan for your life. It may be to work for the Lord in your school, your job, your neighborhood, your family, or He may wish to send you far away as a missionary. I can’t tell you what God’s plan is for you, but He can. He speaks in a “still small voice” (Acts 2:17). He speaks through His written word. He speaks through experiences and circumstances. If you seek His will with the sincere desire to do it, He will reveal to you His plans for your life. Jesus said, “If any man will do his will, he shall know of the doctrine...” (John 7:17).

I encourage you to get involved in some way to spread the gospel. Seek the kingdom of God and His righteousness, and you will have everything you need (Matthew 6:33). My prayers are with each of you, and I request your prayers for us as well. Thank you so much for all your encouragement. We look forward to working with you to spread the gospel.

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*Present Truth*

# Answering Objections – Part 6

by Lynnford Beachy

We are continuing our examination of all of the texts that are most commonly used to support the trinity and see if they really say what trinitarians would have us believe. Please read the series entitled, “The Personality of God,” in the June-December 2011 issues of *Present Truth*. You may also request these studies compiled into a booklet entitled, *Understanding the Personality of God*.

## *John 5:17, 18*

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

Some have used these texts in an attempt to prove that Jesus claimed to be the supreme God, equal to the Father in every respect. Yet, to come to this conclusion one must ignore the immediate context. The very next verse records Jesus’ reply to this charge. “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise... For the Father judgeth no man, but hath committed all judgment unto the Son... For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man... I

can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:19, 22, 26, 27, 30).

In response to the accusation that claiming to be the Son of God made Jesus equal to His Father, Jesus said that He could do nothing of Himself, that His Father committed judgment unto Him, gave Him life, and gave Him authority. Jesus directly refuted the charge that He was exactly equal to His Father. A person completely equal to the Most High God could not receive authority and life from Him.

Please don’t misunderstand. Jesus is equal to His Father in many respects. Jesus is exactly equal to the Father by nature. I am human because my parents are human. Jesus is God because His Father is God. In addition to sharing the same nature as His Father, God highly exalted Jesus and gave Him authority over the entire universe. Jesus has been *given* an exalted position, He has been *made* equal to the Father. The Father *put* all things under Jesus, except for Himself (1 Corinthians 15:27). The Father is still “greater than” Jesus in authority (John 14:28).

A reading of the Bible reveals clear distinctions between the Father and Son. The following is a partial list showing the authority of the Father:

- **He’s the one who sent His Son.**

“And we have seen and do testify that the Father sent the Son to be



the Saviour of the world" (1 John 4:14).

• **He's the one who gave His Son a work to do.**

Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

• **He's the one who commanded His Son what to say and speak.**

Jesus said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49).

• **He's the one who gave His Son power over all flesh.**

Jesus said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2).

• **He's the one who gave authority to His Son.**

Jesus said that His Father, "hath given him authority to execute judgment also, because he is the Son of man" (John 5:27).

• **He's the one who told His Son to sit on His right hand.**

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Hebrews 1:13).

• **He's the one who anointed His Son.**

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Hebrews 1:9).

• **He's the one who gave His Spirit to His Son.**

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34).

• **He's the one who gave to His Son to have life in Himself.**

"For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26).

• **He's the one who Gave His Son all power in heaven and earth.**

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matthew 28:18).

• **He's the one who highly exalted His Son.**

"Wherefore God also hath highly exalted him..." (Philippians 2:9).

• **He's the one who gave His Son a name which is above every name.**

"Wherefore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2:9).

• **He's the one who has given all things into His Son's hand.**

"The Father loveth the Son, and hath given all things into his hand" (John 3:35).

• **He's the one who committed all judgment unto His Son.**

"For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

• **He's the one to whom Christ will be subject for all eternity.**

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him

that put all things under him, that God may be all in all" (1 Corinthians 15:28).

- **He's the one who is the head of Christ.**

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3).

- **He's the one who is the God of our Lord Jesus Christ.**

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Ephesians 1:17).

In no case do we find that the opposite is true. The Son never sent the Father anywhere. He never gave the Father a work to do, or commanded what He should speak. The Son never gave power or authority to His Father. The Son never anointed His Father. He never gave life to His Father. The Father has never, and will never be subject to His Son. The Son is not the head of the Father, nor is He His God. It is acknowledged by most that the Father holds the highest rank. The continual attempt of trinitarians to make the Son absolutely equal to the Father is virtually proof that He is not. They never seek to prove the Father is equal to the Son. It is true that Jesus is equal to His Father in many respects, including nature, but in each of the aspects mentioned in the verses above, the Father holds the highest position. In fact, He is the only being in the Bible given the titles, "most High" or "the Highest" (Mark 5:7; Luke 1:32).

How many most Highs can you have? If there is more than one most High, then you have just eliminated the most High, because now you have a committee of most Highs. There can only be one most High.

Paul wrote, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3). In explaining heirarchy, Paul stopped when he came to God. Why? He could not go any higher! The Father is the most high God, and is the head of Christ.

Jesus never claimed to be equal in every respect to His Father. Instead, He made it very clear that His Father is greater than He. Jesus said, "My Father is greater than I" (John 14:28). He also said, "My Father,... is greater than all" (John 10:29).

### ***John 10:30***

Jesus said, "I and my Father are one."

This has caused many to be confused into thinking that Jesus is the Father, or is somehow joined to Him in a way that makes the Father and Son a compound being. Yet, this faulty conclusion need not be reached. It is helpful to read the context. Jesus said, "I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Je-

sus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:30-36).

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

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

When brought before Caiaphas, the Bible says, "Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matthew 26:63). Luke's account says, "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth" (Luke 22:70, 71). After this, Jesus was brought before Pilate and, when Pilate said he could find no fault in Him, "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:7).

The jeering crowd at Christ's crucifixion said, "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Matthew 27:43). Naturally, the strongest accusations about Christ would come from those who condemned Him to death. If they could

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\* In the Bible, the word "god" has several different meanings. In a very limited sense, men are called gods. Both the Greek word *theos* and the Hebrew word *elohim*, which are most often translated "god" are used in reference to men. (See Exodus 7:1; Psalm 82:6; John 10:34.) When the word "god" is used in that sense, then there are hundreds and thousands of gods.

In a less limited sense, angels are called gods. David wrote about man, "For thou hast made him a little lower than the **angels** [*elohim*]" (Psalms 8:5). The word "angels" in this verse comes from the Hebrew word *elohim*. The way *elohim* is used here it denotes a type of being that is higher than man, but it is still used in a limited sense, and with this definition there would still be many gods.

In reference to Christ, the word "god" is used in a much less limited sense, to denote His nature as being on the same level as His Father—something that cannot be said about any other being in the universe. The Bible says that Christ was "in the form of God" (Philippians 2:6). But even when the word "god" is used of Christ, it is used in a limited sense, because Christ has a God who is "the head of Christ," "above all," and "greater than" He (1 Corinthians 11:3; Ephesians 4:6; and John 14:28). When the word "god" is used in its absolute and unlimited sense, there is only one person to whom it can apply, God, the Father, alone. Jesus said that His Father is "the only true God" (John 17:3). Paul said, "there is none other God but one... God, the Father" (1 Corinthians 8:4, 6).



have legitimately accused Him of claiming to be “God” they would have. Yet, they all said that His claim was that He is the Son of God. This is exactly who Jesus said He is (Matthew 26:63, 64; Luke 22:70, 71). Jesus never claimed to be God. The one time He was accused of such a claim, He flatly denied this charge.

### ***1 John 5:7***

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

This is one of the favorite verses used to support the theory that God is composed of three separate persons. This verse says that “there are three that bear record in heaven.” The question must be asked, “three what?” Trinitarians and Tritheists assume that “there are three [persons, beings, or even three Gods],” but that is not what the verse says. It just says “there are three.”

When we read the next verse we find a very similar statement. It says, “And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (1 John 5:8). Again we read of three, but instead of bearing “record in heaven,” they “bear witness in earth.” The words “record” and “witness” come from the same Greek word in the very same form, and should be translated alike.

Verse 8 says, “there are three that bear witness in earth.” Again, we must ask “three what?” Are there three persons? three beings? three Gods? From the context we find that

it can be none of these. These three are said to be “the Spirit, and the water, and the blood.” Verse six explains what these are where it says, “This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth” (1 John 5:6).

From this verse we find that two of the three, the water and the blood, cannot possibly be persons, yet they bear record in the earth. John brought this up in the context of proving that Jesus is the Son of God. The previous verse says, “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:5). A few verses later John wrote, “He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son” (1 John 5:10).

John informed us that the Spirit, the water, and the blood bear record to help prove his point that Jesus is the Son of God. When John the Baptist saw the Spirit of God descending in the form of a dove at Christ’s baptism, this bore record to him that Jesus is the Son of God. He recounted it this way, “I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (John 1:32-34). Here

is one way the Spirit bore record that Jesus is the Son of God. It is also given to guide us into all truth by bearing witness to our spirit. (John 16:13; Romans 8:16).

The water bore the same record, for it was at Christ's water baptism that He was first publicly declared to be the Son of God. When Christ's blood was shed at Calvary it also testified that He is the Son of God. The Bible says about Christ's death, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matthew 27:54).

Here we find that the Spirit, the water, and the blood all testify on earth to the fact that Jesus is truly the Son of God. Yet, this is done even though they are not three persons. If the three that bear witness on the earth are not separate individual persons, then there is no guarantee that the three that bear witness in heaven are separate persons. Also, verse eight helps us to understand how the three in heaven are one. Verse eight says, "these three agree in one," or in other words, the record that they bear is in agreement. So it is not the three, the water, the blood, and the Spirit, that are one, but

the three records that are one. This is also true about the previous verse: the record of the Father, the Word and the Spirit is the same record. They all bear record that Jesus is the Son of God, and their record is in agreement.

How does the Father bear record in heaven? If a heavenly being wished to have direct access to the Father, who is sitting upon a throne, the Father would personally bear record that Jesus is the Son of God. The Son of God also bears record in the same way, He personally sits on a throne in heaven. And the Holy Spirit bears record in heaven the same way that it bears record in the earth, it bears record with our spirit. In heaven this same Spirit can bear witness to a heavenly being even if he is not physically standing before the throne of God. And these three records are in perfect agreement.

Trinitarians seem to read 1 John 5:7 inserting three words in the text like this: "For there are three *Persons* that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three *Persons* are one *God*." But that is not what the text says. First John 5:7\* does not prove that there are three persons in one God. The only way we can find a trinity in this verse is to add three words to the Bible. If

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\* First John 5:7 is in very few translations of the Bible due to its questionable nature. "It is now generally held that this passage, called the Gomma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries" (*A Catholic Commentary on Holy Scripture*, Thomas Nelson and Sons, 1951, page 1186).

Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215." (*Clarke's Commentary* on 1 John 5, and remarks at close of chapter).

we wish to find evidence from the Bible that God is composed of three persons we must look elsewhere.

### *Philippians 2:6*

“Who, being in the form of God, thought it not robbery to be equal with God.”

This text demonstrates the divinity of Christ by stating that He was in the form of God. This proves that Jesus is equal to His Father by nature. The remainder of the text is used by some in an attempt to prove that Jesus is exactly equal to His Father in every other respect. Yet, the following verses show that He is not exactly equal in every respect. Two verses later we read, “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Philippians 2:8). Here we learn that Jesus died, but if He was exactly equal to His Father in every respect this couldn’t happen, because the Father cannot die (1 Timothy 6:16). This shows an inequality of the Son to the Father.

The next verse says, “Wherefore God also hath highly exalted him, and given him a name which is above every name” (Philippians 2:9). Here the Father highly exalted His Son and gave Him an excellent name, something that could not happen if they were equal in every respect. (For a more detailed explanation of this, please read the answer to John 5:17, 18.)

So what does it mean when it says that Jesus “thought it not robbery to be equal with God”? *The English Standard Version* reads, “...did not

count equality with God a thing to be grasped.” Jesus did not seek to become equal with His Father. He did not desire a higher position, but instead humbled Himself to become a man and die for the sins of us all. Satan has the opposite desire. He said, “I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:14).

Philippians 2:6 shows the humility of Christ and His contentment to accept the position given to Him by His Father. Jesus Christ is equal by nature to His Father, but He is not absolutely equal in authority. Jesus said, “My Father is greater than I” (John 14:28).

### *Colossians 2:9*

“For in him dwelleth all the fulness of the Godhead bodily.”

This is taken by some to prove that Jesus is the Most High God, completely equal to His Father. Yet, a few verses earlier we read, “For it pleased the Father that in him should all fulness dwell” (Colossians 1:19). Here we find that the fullness of the Godhead dwelt in Christ at the Father’s choice, showing the Father to be greater in authority than His Son.

The word “Godhead” is used here and in two other verses in the Bible as follows, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Romans 1:20). “For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch

then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:28, 29).

Some have been trained to believe that the word "Godhead" is some kind of family name that includes a group of three persons. Yet, when we read the Bible to see how the term is used we find that "his" and "him" are associated with the word Godhead. We also read, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3).

God, the Father, is the head, and consequently *He* is the Godhead. There is no case in the Bible where both the Father and Son are referred to collectively as "he," "him," or "his." The Godhead is spoken of as a single person, and there is no indication in the Bible that the Godhead is more than one person.

Yet, if that is the case, why does the Bible say that in Christ dwells all the fullness of the Godhead? We have already seen that this fullness dwells in Christ as a result of God's decision. The Bible says, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:19). Jesus said, "the Father that dwelleth in me, he doeth the works." (John 14:10). The fullness of the Godhead, or the fullness of the Father, dwells in Christ.

This should not be a surprise, for the Bible says that you can, "know the

love of Christ, which passeth knowledge, that *ye might be filled with all the fulness of God*" (Ephesians 3:19). If we can be filled with all the fullness of God, then we should not be surprised to read that Jesus is filled with all the fullness of the Godhead (the Father). John the Baptist said of Him, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). The Son of God has been given the Spirit of the Father without measure and, consequently, has the fullness of the Godhead dwelling in Him.

Colossians 2:9 in no way proves that Jesus is the Most High God, nor that the word "Godhead" is a title that includes Him.

### *Hebrews 7:1-3*

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

Some have used this verse in an attempt to prove that Jesus is without "descent" or "beginning of days." Yet, they seem to overlook some very crucial elements of this text.

Whatever this verse says about Christ it also says about Melchisedec.

Melchisedec was an ordinary human who was a priest and a king. If this verse proves Christ had no beginning, then it also proves the same of Melchisedec.

Was Paul trying to teach some strange new doctrine concerning Melchisedec? If you read the context you find that Paul was demonstrating the superiority of the priesthood of Christ to the Levitical priesthood. This was his whole purpose for bringing up the geneology of Melchisedec. Levitical priests were required to prove that their geneology traced back to Levi. Yet, Melchisedec was exempt from this requirement. There is no biblical data that shows Melchisedec's geneology. This is the point that Paul was making when he stated that Melchisedec was without father, mother, or descent.

A few verses later, Paul wrote of Melchisedec, "But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better." (Hebrews 7:6, 7). Here Paul speaks of Melchisedec's descent. Melchisedec had a literal descent but it was not recorded in Scripture and it certainly did not come from Levi. According to Paul, Levi's descent was inferior to Melchisedec's, thus showing that Christ's priesthood is superior to Levi.

This is the burden of Paul's writing in Hebrews 7. He was in no way indicating that Melchisedec, or Christ was without a literal father, mother, descent, or beginning of days. Instead Paul stated that neither Melchisedec

nor Christ could trace their lineage to Levi.

If we take Paul's writing here literally and conclude that neither Christ nor Melchisedec had a father, then we place Paul here in contradiction to himself, to Jesus Christ, and to the rest of the testimony of Scripture about Christ's Father. If Paul was trying to teach in Hebrews chapter 7 that Jesus had no Father, then His whole first chapter is rendered meaningless. In Hebrews chapter 1 Paul uses the entire chapter to prove the reality of Christ as the Son of God and God as His Father.

Sadly, when trinitarians use Hebrews chapter 7 to try to prove that Jesus is "without beginning of days," they only focus on that one phrase, when it just as thoroughly proves that Jesus is "without father." The fact is, it proves neither. Jesus literally has a Father, and He literally had a beginning when He was "brought forth" "before the hills" (Proverbs 8:24, 25). What He didn't have is a Levitical descent.

### ***1 John 5:20***

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

This verse is sometimes quoted as containing conclusive evidence of a trinity and of the supreme Deity of Christ. It is claimed that he is called "the true God and eternal life."

The term "true God" is used three times in the New Testament. It would help us to examine the other two uses



in order to get a better understanding of what John was trying to say.

Paul wrote, “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Thessalonians 1:9, 10). In this verse it is obvious that the term “true God” is applied to the Father alone. Let us read the remaining verse on this point.

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:... And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:1, 3).

This text sheds the most light on the subject because it puts a limitation on the term “true God.” According to Jesus there is only one “true God,” the One He referred to as “Father.” This means that Christ could not be referred to as “the true God,” and if He were it would contradict Christ’s own words recorded by John. Since John is the author of the other text in question, it is very unlikely he would have directly contradicted what he wrote earlier.

Furthermore, the Greek word ἀληθινον that was translated *true* “contrasts realities with their semblances.” (*Thayer’s Greek Lexicon*) The same Greek word is used in Hebrews 8:2, shedding light on this subject. The writer of Hebrews contrasted the sanctuary on earth, which

Moses was commanded to build, with the sanctuary in heaven, by using the same Greek word. Of Christ, he wrote, “A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:2). The tabernacle on earth was not a false tabernacle, nor was it the original—it was a likeness of the original in heaven spoken of in the book of Revelation and elsewhere. The original tabernacle is distinguished from its likeness by using the word “true.”

With this understanding in mind we realize that Christ is not the original or “true” God—He is “the image of God,” “the image of the invisible God,” and “the express image of his person” (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3). An image is never the original, but always a likeness or duplication of the original. Christ is the Son of God and, therefore, the express image of His Father. It would be incorrect to say that the Father is the image of His Son because the Father is the original. In like manner, it would be incorrect to refer to Christ as the true or original God, since He is the image of the true God.

As we go back to 1 John 5:20 we find that God, the Father, is the subject of the verse. John says Jesus came to give “us an understanding, that we may know him that is true,” then he says, “This is the true God, and eternal life.” This concept is the same concept brought out in John 17:3. Jesus said, “this is life eternal, that they might know... the only true God, and Jesus Christ...” (John 17:3).

The Greek grammar of 1 John 5:20 could make the term “true God” apply

to either the Father or the Son and, based upon the testimony of Scripture, it must refer to the Father alone. Notice what Robertson has to say about this verse: “Grammatically οὗτος may refer to Jesus Christ or to ‘the True One.’ It is a bit tautological to refer it to God, but that is probably correct, God in Christ, at any rate” (*Robertson’s New Testament Word Pictures* on 1 John 5:20).

One theologian wrote, “A person must be strongly wedded to a theory who can read this verse and not see the distinction therein contained between the true God and the Son of God. ‘We are in him that is true.’ How? ‘In his Son Jesus Christ.’ The distinction between Christ and the true God is most clearly shown by the Saviour’s own words in John 17:3: ‘That they might know thee, the only true God, and Jesus Christ, whom thou hast sent.’” (Joseph Harvey Waggoner, *The Atonement*, page 168).

Jesus is never called “the true God.” There are verses in the Bible that refer to Christ as “God,” but this is not one of them. (See John 1:1; Hebrews 1:8, etc.)

### ***Revelation 1:4, 5***

“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ,...”

Some have thought that this is a greeting from the trinity, reasoning that the one on the throne is the Father, the Holy Spirit is before His throne, and Jesus Christ completes the

trinity. But the Holy Spirit is not specifically mentioned here. Instead we read of “the seven spirits which are before his throne.” This is a strange statement if viewed from a trinitarian perspective. If it is referring to the Holy Spirit, why is it called “seven Spirits,” and why is it said to be before God’s throne instead of being on the throne?

These questions have baffled trinitarian Bible commentators who seem to be divided into two main categories: those who believe this has reference to the Holy Spirit, and those who believe it refers to God’s angels.

Although it could refer to the Spirit of God, the remaining Biblical data leans more heavily toward the idea that it refers to God’s angels.

John wrote, “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Revelation 5:6). The seven eyes are the seven Spirits of God that are sent forth into all the earth. Who are the seven Spirits of God?

The writer of Hebrews states: “But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Hebrews 1:13, 14). The angels of God are ministering spirits sent forth to minister.

The seven Spirits are before the throne of God. John also saw that “all the angels stood round about the

throne” (Revelation 7:11). John “heard the voice of many angels round about the throne... and the number of them was ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11). Many angels are round about God’s throne. The seven Spirits that are before God’s throne are the multitude of angels; ministering spirits sent forth into all the earth. They are also called “the seven eyes” of the Lord.

Zechariah wrote concerning the eyes of the Lord: “For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven [referring to Zechariah 3:9]; they are the eyes of the Lord, which run to and fro through the whole earth” (Zechariah 4:10). The seven eyes (or the host of angels) run to and fro through the whole earth. This undoubtedly refers to the angels.

We see the same language used in the second book of Chronicles: “For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him” (2 Chronicles 16:9). The eyes of the Lord, spoken of here, are His angels that run to and fro throughout the whole earth to help those whose heart is perfect toward Him.

A guardian angel protects each one of us. God said, “For he shall give his angels charge over thee, to keep thee in all thy ways” (Psalms 91:11).

Some trinitarians have objected to viewing the “seven Spirits” as angels because grace and peace are said to

come from them. They also figure it would be unusual for John to mention the Father, the Son and angels without mentioning the Holy Spirit. A big part of this concern is their preconceived idea that God is a trinity. John evidently was not hampered by this idea, so he was not inhibited from including the angels. Paul did the same thing when he wrote, “I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Timothy 5:21). Paul had no problem including the angels to the exclusion of a supposed third person of the trinity. Paul could not have imagined any slight toward the third person, since the trinity had not yet been invented.

The trinity doctrine was formulated nearly four centuries later by the Catholic church (*Handbook for Today’s Catholic*, page 16). For a thorough history of this doctrine, please contact us and request the books entitled, *God’s Love on Trial*, and *The Formulation of the Doctrine of the Trinity*. »

This concludes our series “Answering Objections.” We will soon have this series compiled into a book as a reference to help explain these supposed trinitarian proof texts. To get your copy, contact us and request the book entitled, *Answering Objections*. If you are aware of Bible verses used to support the trinity that have not been addressed in this series, and would like the answers included in this book, please send them to us.

*Editor*

## Kendra's Sidenotes



by Kendra Beachy

Dear *Present Truth* Reader,

As you read this we will be on the road to the Tennessee campmeeting. Yay!! I am looking forward to time with friends, meeting new friends, inspirational speakers and wonderful music. I love music! If you've never heard my husband speak you are missing out (in my opinion). At the risk of embarrassing him I'll tell you that I am always amazed by how the Lord uses him to teach His word. I've sat through many presentations in the fourteen years that we've been married, and I've never heard him preach the exact same thing twice. I am super looking forward to hearing him again and I hope to see you there too.

We will be gone from home for three weeks. First we'll be meeting with some fellow believers along the way. Then we will be at campmeeting. After that there will be more meetings with friends, and a wedding in my family that I am very excited to attend. We will be traveling from Oklahoma to Tennessee and then up to Minnesota before heading back home. Unfortunately, it is not possible for us

to meet with everyone we would like to, but if you would like to chat with us, please do give us a call. The phone number listed on the back is Lynnford's cell phone and it is always with him. Please note though that we will have limited cell service at the campmeeting, September 11-15.

As you saw in our last issue, things have been hopping and changing around here. Fortunately, we are human. Unfortunately, we are flawed and things get misplaced, delayed, or just plain forgotten. I wanted to take this opportunity to encourage you to get in touch with us if there is anything you need from us, or have requested and are missing. Now that the newsletters are back in swing we are trying to catch up and get re-organized in other areas—such as orders and correspondence. We have a designated mail person now and are working on an area to just keep mail organized. If you need materials, a letter, receipts or information, please let us know. It may be on the way to you, but we also may not realize you still need it. I know of some letters I wrote that I hope made it into the mailbox. I know they made it into stamped envelopes and even into the car, but my recollection of actually putting them in the box is completely non-existent. Fortunately, I do know to whom they were addressed so I will be following up with that soon. I also know of at least two whole boxes of mail that are out there somewhere in the postal system, after being forwarded to us from a previous address, that never made it to us. Such are the pitfalls of travel and moving.

So please do not be hesitant to ask, or even re-ask us. We are doing our best to catch up with what we know about, but I am certain there are some things that just sneaked on by us and we have no clue where they're lurking. We will always be glad to hear from you. I have had people tell me they didn't want to bother

us. You are why we are here, we want to encourage you in the love of God, we want to pray with you, we want to send you materials so that you can encourage, share and pray with others. Please, bother us. »

*Smiles and Prayers, Kendra*

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## ***You May Freely Eat?***

by Jim Raymond

### **Ancient Grains**

Ancient grains—this informal working term, refers to grains that were cultivated long before modern times and that are little known in our mainstream markets.

Amaranth—the Aztecs named it ‘wonder grain’—rich in lysine, 12+ vitamins and minerals, 3x the fiber, and 5x the iron as wheat; smaller than the head of a pin—it's aptly named.

Millet—domesticated from a wild grass in Africa over 4,000 years ago.

Quinoa—praised by the Incas as the “mother of all grains”.

Sorghum—seems as old as Africa itself.

Teff—the tiniest of all grains is indigenous to Ethiopia.

Khorasan wheat—Stories from Turkey and Armenia have Noah storing this on his ark.

Einkhorn wheat—may have been in King Tut's tomb.

Originating in such deep and distant cultures, several ancient grains are sprouting up in the American food market bringing unique features and excellent nutritional benefits.

If you are following a wheat free or

a celiac (gliadin free) diet, then you're probably already familiar with several of these ancient grains. Gluten is made up of two proteins, gliadin and glutenin. Gliadin is the fraction which is involved in celiac reactions. Quinoa and some other ancient grains, including amaranth, buckwheat, millet and teff, do not contain gliadin and offer significant dietary fiber and nutrient advantages for wheat free or celiac (gliadin free) diet types over products that are tapioca, rice, or corn based. However, it is critical to qualify gluten (gliadin) free claims due to potential contamination with gliadin through the supply chain and during processing. Check the label for: “Processed in a facility that also processes...” declarations, and if it's not clearly stated so you can assess the risk to your wellbeing, call the manufacturer.

It's no surprise that all grains contain respectful amounts of all of the major nutrient groups—carbohydrates, proteins, fats, vitamins and minerals, yet, several ancient grain varieties pack surprisingly higher levels than our common staple grains



such as wheat, oats, barley and rye. Quinoa, amaranth and buckwheat are known for high-quality (complete) protein content with amino acid balances, better than most other plant sources, while teff is an impressive source of calcium and magnesium. Several have phenomenal specific mineral content, not to mention antioxidants.

Some food processors are touting the inclusion of a single or a mixed blend of several ancient grains in their products, but the amounts added are too low to show any significant changes in their nutritional panels. Obviously, a teaspoon of Teff added to a one pound loaf of bread is not going to show a jump in the calcium or magnesium content per-serving level. If you are moved to buy a product because of the addition of the specific grain, check the integrity of the producer by checking the ingredient listing order (closer to the first ingredient the better) and check the nutrition panel to see if the protein, mineral, and or fiber levels look better than similar products without ancient grain boasts on their labels. While analyzing the label check for sugar content changes. Because some ancient grains have strong flavors (due to the beneficial phenolic phytochemicals) the manufacturer may add more sweetener to make it more palatable. If the benefits do show up, the sugars don't look out of line (and there is no agave, or high fructose corn syrups) then pay the extra 20-cents and enjoy the product.

Better yet! Buy a package of the whole-food form product and try one of the recipes on the package. As you

experiment with these grains, it's key to remember that they are gluten-free, so they don't offer any of the traditional functionality for applications like yeast-raised bread. Developing products similar to traditional ones may require additional techniques and ingredients. Some of the known additional techniques and ingredients (xanthan gum and the like) may be reflected in a recipe shared in the customer information on the label.

Each grain will present its own characteristic challenges, so make the learning curve an adventure by working in harmony with the grain. We don't expect rice to jump into a loaf of bread. Honestly there is no need to try to put a round grain into a square loaf, when you can immediately substitute quinoa for couscous on your menu plan and provide a new higher nutrition item for your celiac child that will benefit the whole family. Or make a rustic whole grain teff pudding with a tablespoon drizzle of tart cherry concentrate for a double antioxidant jolt in a high fiber, mineral rich breakfast treat. It's good chilled too. So make a double batch for breakfast and portion it into see-thru serving cups for a hyper-nutritious lunch desert treat that will "make 'em jealous" at the office or school the following day.

Additional to common health properties, each ancient grain offers individual nutritional characteristics. Understanding the individual nutritional and health properties of these grains helps to create better meal plans to target specific health goals. At this, Hippocrates would smile.

## Getting to Know Quinoa

Quinoa (pronounced keen-wa) is actually a grain-like seed of an herbaceous plant, but it works well as a hyper-nutritious cereal grain surrogate. Quinoa has been cultivated from antiquity in the South American Andes, where the Incas termed it the “mother grain”. Quinoa is one of only of a handful of plant foods, boasting a complete protein in appreciable amounts—as much as twice that of common grains and higher levels of calcium, phosphorus, iron, magnesium, manganese and B vitamins.

## Cooking and Serving Quinoa

Cooking works similarly to rice (reportedly it works well in rice cookers), requiring about two parts of liquid to one part quinoa, and taking from 10 to 20 minutes. As it cooks, it softens and swells to four times its original size. When finished it appears semi-translucent, and the little semi-circular seed germ disassociating itself from the grain becomes the most visible feature. This act can be off putting especially if “the stage” is a broth soup and it is the first introduction to quinoa. It is often mistaken for little worms, and the appearance is not helped by the name—germ! Never-



**Quinoa germ rings floating in soup**

theless this little germ ring is a nutritional powerhouse in the seed. So be advised that a different recipe or even conducting a show-n-tell discussion may be in order before a first time serving to children or the squeamish.

Many ascribe a “nutty” taste to quinoa, but it seems mildly beany to me, and I appreciate the way it adapts to different flavors depending on how it is cooked and what’s in the mix.

Quinoa is available in further processed forms: flour, pasta and flakes. Quinoa has mainly three color varieties white, red, and black. Especially if you are moving from a low fiber diet, I suggest starting with the white as the bran layer seems a bit softer and easier to clear from the palate. I have tested the pastas and feel that they are some of the best wheat free pastas on the market—bland taste and good firm “bite”. I have no experience with the flour or the flakes, and do not intend to use these forms. The whole grains protect the nutrients longer than “broken” do. So it’s the whole grains I keep on hand calling my blender into service when textural changes are needed.

## Hippocrates Smiles on Quinoa

It is common knowledge that an increasing number of studies are showing that getting more whole grains and dietary fiber is generally associated with lower rates of coronary artery disease. Quinoa is an excellent transitional alternative for anyone wanting to make these dietary improvements from refined foods to more healthy whole grains with its fiber, reaping the added benefit of a respectable load of vitam-

ins, minerals and antioxidants that come as a bonus. All of these blessings should interest those following a Gluten-gliadin or wheat free diet where whole grain options have been limited.

Quinoa earns a big Hippocrates smile because it not only helps prevent or manage fiber related cardiovascular disease and high cholesterol, but also, constipation and other bowel related issues. Next, magnesium helps prevent or mitigate high blood pressure, migraine headaches, type 2 diabetes, mood disorders, and osteoporosis, while manganese can lessen PMS.

### **Putting Quinoa to Work**

I have selected recipes to serve three purposes:

1.) Illustrate how easy it is to up-charge current recipes with quinoa's benefits by switching ingredients,

2.) Emphasize the menu-part (entrée, salad, beverage, dessert...) versatility of quinoa.

3.) Stretch meal-planner imagination into other day-part (breakfast, lunch, supper) meal options.

Watch for another quinoa recipe in an upcoming issue of *Present Truth* on the topic of turmeric and its primary anti-inflammatory curcuminoid.

### **Quinoa Salad With Chickpeas, Stone Fruit And Sugar Snap Peas**

Serves 4

This recipe was designed for staple grains which paired with chickpeas make a complete protein. This step is not needed with quinoa (nor at all

within the context of an overall balanced diet, but that's a different story). I like the inclusion of stone fruits in this dish, and the light dressing for a lunch main dish or a supper side.

### **Ingredients**

- 2 cups quinoa pre-cooked and chilled
- 2 cups or 1, 15 oz can garbanzo beans (chickpeas) drained, chilled
- 1/2 pound sugar snap peas, trimmed and cut into thirds
- 1/2 cup dried or 1 cup fresh firm fleshed stone fruit diced (apricot, peach, cherry, plum...)
- 3 tablespoons vinegar (or lemon, lime, or sour orange juice)
- 1/2 teaspoon Dijon mustard
- 1 pinch salt
- 1 pinch pepper (black or red)
- 1 1/2 tablespoons extra virgin olive oil (this adds only 47 calories per serving)

### **Preparation**

Toss first 4 ingredients together

Vigorously whisk remaining ingredients until semi-emulsified

Drizzle the dressing over the salad ingredients and stir-toss evenly coat.

Serve chilled or room temperature.

### **Nutritional Info per Serving**

<b>Oil:</b>	<b>No oil:</b>
290	243 calories
8g	4.5g total fat
190mg sodium	
45g carbohydrate	
10g dietary fiber,	
12g protein	

## **Quinoa Tabboule**

Serves 4

Quinoa replaces bulgur in this salad. Because of quinoa's protein content this recipe can fill the meal-part role of a main dish, as well as a side dish or a sandwich filling. Gliadin-Free

### ***Ingredients***

1 cup quinoa, pre-cooked, chilled  
1 cup parsley, finely chopped  
5 green onions, finely chopped  
2 cups small grape tomatoes, halved  
1 cucumber, peeled if waxed, and seeded if needed, thinly sliced  
(pickling cucumbers are not waxed, usually thin skinned with immature seeds)  
1 lemon, juice only, or to taste  
1/3 cup extra virgin olive oil (for low fat, cut this to 3 Tablespoons, or substitute roasted sweet pepper juice)  
Sea salt, pepper and crushed red pepper to taste

### ***Preparation***

Toss all ingredients together, Adjust seasonings.

Serve chilled or room temperature.

### ***Nutritional Info per Serving***

<b>Oil:</b>	<b>No oil:</b>
340	170 calories
180	15 fat calories
20g	4.5g total fat
100mg	sodium
38g	carbohydrate
5g	dietary fiber,
7g	protein

## **Hot Quinoa Smoothie**

Serves 4

This cold-morning smoothie is said to be popular in native quinoa producing regions.

It reminds me of the overcooked gruels (thin porridges) way back in my history. I prefer the nog-like smoothness.

For a variation, it should be easy to coax this into a low fat pudding with the inclusion of small pearl tapioca and adjusting the liquid and sweetness to suit familial tastes. This product is also Gliadin Free

### ***Ingredients***

1/2 cup uncooked white quinoa  
2 cups choice of milk (I prefer coconut)  
2 apples, cored and blender ready (any other fresh or any dry fruit, diced and presoaked, will work)  
Sweetener equivalent to 2 tablespoons sugar  
1/2 teaspoon ground cinnamon (or preferred spice)  
1 teaspoon vanilla extract

### ***Preparation***

Bring quinoa to boil in 2 cups water. Set heat to low, cover and simmer until quinoa is tender (15 - 20 minutes). Drain. Combine quinoa, milk, apples, sugar and cinnamon and briskly return to a simmer. Set heat to medium and simmer to cook fruit (5 minutes). Remove from heat add the vanilla. Following the "Blending hot liquids" instructions for your blender, blend to smooth texture. Serve hot garnished with a light sprinkle of cinnamon.

### *Nutritional Info per Serving*

There are too many options to be spot-on but you can expect:

Under 250 calories

Under 35 fat calories

At or over 3.5g total fat

Under 100mg sodium

At or over 40g carbohydrate

8-12g protein

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*Blessings! JR*

*Answers to Last Month's Crossword Puzzle*

## Simply Vegetarian

by Jerri Raymond

### *Jerri's Favorite Black Beans*

**2 cans black beans (26 oz.)**

**1 small onion (diced)**

**1/2 red or green bell pepper (diced)**

**1 large tomato (chopped)**

**-or- 1 can diced tomatoes (14 oz.)**

**1 teaspoon chopped garlic**

**2 heaping tablespoons capers**

**1/4 cup chopped salad olives**

**1/4 cup fresh cilantro (chopped)**

**-or- 1/4 cup Recaito (Goya, Bohio, etc.)**

**-or- 1 tablespoon coriander chutney**

**1/2 teaspoon salt (or to taste)**

### *Preparation*

Saute onion and pepper slightly in a large saucepan.

Add the rest of ingredients and simmer over low heat for 1-2 hours (or cook in a crockpot 4-6 hours).

Serve over brown rice.

**Note:** If you prefer soupier beans, just add a little water, vegetable broth, or tomato juice to your desired consistency.

**Yield:** about 5 cups.

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