

Present Truth

2 Peter 1:12

Dear Readers,

April 2013

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord” (2 Peter 1:2). As your knowledge about God and Jesus increases, so does the amount of grace and peace you have. I pray that it will increase daily.

Thank you to all who helped to get our backhoe working again. It was down for a few weeks, and the Lord graciously blessed us with the ability to get it working again. Now we are moving forward in preparing our property for more effective ministry work. Our next goals include preparing a permanent meeting place, printshop, greenhouse and lodging quarters for training workers in the vineyard. Please keep these endeavors in your prayers.

The First Angel's Message – Part 3

by Lynnford Beachy

In the last few months we have focused on the first angel's message of Revelation 14. John described, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:6, 7).

This is one of the most important messages in the Bible because it prepares us to receive the seal of God and avoid the mark of the beast. The three angels' messages are sequential. To receive the third message we must first receive the second, and to receive the second we must first receive the first. The last two messages are just head

knowledge if the first is not received and experienced.

In the first two parts of this study we examined the meaning of “fear God,” and “give glory to Him.” To fear God is to love, honor, trust and respect Him (Genesis 22:12; Psalm 115:11). To give glory to God is to allow Christ to live in us so God's glory can shine out of our hearts (John 17:5, 22; 2 Corinthians 4:6).

Worship God

This month we will focus on “worship Him that made heaven, and earth,

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and the sea, and the fountains of waters.” This is a call for us to worship the true God, the maker of heaven and earth. Who created the world? The Bible says, “God, who created all things by Jesus Christ” (Ephesians 3:9). The Bible also says, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Hebrews 1:1, 2). Here God, the Father, is given credit for creating all things. How did He create? “By Jesus Christ.” Jesus Christ was involved in creating the world, but God, the Father, is the one consistently given the credit for creating all things.

The participation of the Father and Son in the creation of the world must have been similar to their cooperation while Jesus was on this earth. Jesus said, “...the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works” (John 14:10). When Jesus spoke, “Be thou clean,” the power of the Father attended the words of the Father spoken by Christ, and the sick were healed. Jesus said that He only spoke the words of His Father, and His Father did the works. Even though it was Jesus’ hands that touched the sick and His voice that spoke the healing words, according to Jesus it was His Father who did the work. So it was in the creation of this world.

The Bible says, “And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit** [Hebrew: *ruwach*] of God

moved upon the face of the waters” (Genesis 1:2). Some have read this and thought that it was actually a third person who created the world instead of God or Christ. But this is an unnecessary and contradictory conclusion. The Bible explains, “By the word of the LORD were the heavens made; and all the host of them by the **breath** [Hebrew: *ruwach*] of his mouth.... For he spake, and it was done; he commanded, and it stood fast” (Psalms 33:6, 9). According to the Bible, the Spirit of God that moved upon the waters was the word of God. Jesus said, “...the words that I speak unto you, they are spirit, and they are life” (John 6:63). When God speaks, that word contains the power to accomplish what is spoken. He said, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:11). “For the word of God is quick, and powerful,...” (Hebrews 4:12). When God speaks, things happen, and He doesn’t have to rely on someone else to do the work. His word alone is well able to do the work (Matthew 8:8-10).

The first angel is calling us to worship God, the Father, specifically, the creator of heaven and earth. Jesus was also involved in the creation of this world and we are commanded to worship Him as well. Jesus said, “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (John 5:23).

The wording of the first angel’s message brings us right to the heart of the

Ten Commandments. We are called to worship the one who created, and the fourth commandment says, “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” (Exodus 20:8-11).

The Sabbath commandment is the one that identifies the author of the commandments. It is a worship commandment that is a memorial of creation and the Creator. The Ten Commandments are split into two groups. The first four commandments deal with worshiping God, and the last six commandments deal with our relationship to our fellow man.

The Issue is over Worship

Right after John heard the first angel's message, two more followed, and the third cried, “with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Revelation 14:9, 10). The issue in the last days will be over worship. Notice how intricately worship is involved in

the mark of the beast crisis. John wrote, “And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Revelation 13:4). “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Revelation 13:8). The second beast arises, “And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed” (Revelation 13:12). Paul explained that the man of sin is the one “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4).

Worship is at the heart of the mark of the beast crisis. It is imperative that we worship God, and not be tricked into worshipping a false god in His place. If we are alive at the end, and we worship anything or anyone but the true God of heaven and His only begotten Son, we will receive the mark of the beast. Satan has an insane desire to be worshiped. When Jesus was here, Satan showed Him all the riches of the earth and said, “All these things will I give thee, if thou wilt fall down and worship me” (Matthew 4:9). Satan will try to trick each of us into false worship.

Satan is so intent on receiving worship that he has invented a host of false gods for people to worship, and when they do *he* receives the worship.

Paul wrote, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (1 Corinthians 10:20). Moses wrote, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not" (Deuteronomy 32:17).

How to Worship

There are many examples in the Bible of worship, some good, and some bad. Often worship is accompanied by words. Certain words spoken can be a form of worship. When Moses went up to Mount Sinai to receive the Ten Commandments, God told him that his people "have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt" (Exodus 32:8). When the Israelites worshiped the calf they gave it praise for doing something that God had actually done. This was a form of false worship.

Another time the Babylonian king Nebuchadnezzar set up an idol for people to worship. He commanded the people saying, "That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" (Daniel 3:5, 6).

Notice the worship here involved music and bowing down before the idol. These are forms of worship. Three faithful Hebrews refused to bow down and were brought before the king. They were given a second chance to worship and warned that if they did not, they would be thrown into the fiery furnace. They answered, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:17, 18). This infuriated the king and he had them thrown in the fire. God performed a miracle for these young men by sending His Son to protect them in the furnace. The fire was so hot it killed the men who threw them in, but didn't even singe the hair of the three young men.

God demonstrated forever in all places and at all times that men do not have the right to pass laws that infringe upon our right to worship God. Men have the right to enact laws that deal with our relationship to our fellow man. The human laws prohibiting murder, lying, stealing, etc. are perfectly acceptable and are God-ordained. But when any human law regarding worship is passed, we are not obligated by God to obey it, and when it conflicts with God's law we are obligated to disobey it. We are required to "obey God rather than men" (Acts 5:29). Worship belongs only to God.

We have seen a couple examples of false worship. Let us see some godly examples. David wrote, "O come, let us worship and bow down: let us kneel

before the LORD our maker” (Psalms 95:6). Bowing before the Lord on our knees is a good practice in worship.

Job endured great loss, “Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job 1:20, 21). Again we see that words accompany worship. Job worshiped God by bowing before Him and giving praise.

John saw a scene in heaven and recorded, “The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Revelation 4:10, 11). Again we see that worship is done by praising God. This can be done in a song or in prayer, or just as an exclamation of gratitude to God. Praise God! He is wonderful!

True Worship

As Christians we may think that we are safe from the danger of false worship, but God spoke through Jesus saying, “Howbeit in vain do they worship me, teaching for doctrines the commandments of men” (Mark 7:7). When we observe doctrines and commandments of men, we will likely be worshiping incorrectly, and Jesus said our worship is in vain.

Historically, true worship is rare and unpopular. Paul said, “But this I confess

unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets” (Acts 24:14). The way that Paul worshiped God was called “heresy” by the church leaders of his day, yet he was worshiping correctly. The same is true today. When someone worships God correctly, many church leaders will arise and call it heresy. The majority is rarely right in religious matters.

Jesus met a Samaritan woman at Jacob’s well. She asked Jesus a question about worship saying, “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:20-24).

We can learn a lot of valuable lessons from this scripture. First of all, location is not important, but the person you worship is very important. If you worship “ye know not what,” that is a serious problem. We must know who we worship. When you begin to pray and are confused who you are talking to, that is a good sign you may be worshiping you know not what. Jesus informed us that there are “true worshippers.” This indicates that there

are also “false worshippers.” Jesus identified the true worshippers as those who worship “the Father.” Why do you think that is important? We have seen earlier that the first angel’s message is a call to specifically worship the Father. Today, the worship of the Father has been neglected by many people. To many, either Jesus or the Holy Spirit is everything, and the Father is put on a back burner. I saw a sign in front of a church that read, “God condemns, but Jesus saves,” as if the Father is a bad guy we should avoid and Jesus is the only one we can trust.

It is true that Jesus is everything to us, but not at the *expense* of the Father, but *because* of the Father. “For in him [Jesus] dwelleth all the fulness of the Godhead bodily” (Colossians 2:9). This is only true because the Father ordained it to be so. “For it pleased the Father that in him [Jesus] should all fulness dwell” (Colossians 1:19). Christ is everything to us because He is “the way” to the Father (John 14:6).

I mentioned that some see the Holy Spirit as everything at the expense of the Father, because recently I watched a video presentation where a man was asked, “If you were required to de-emphasize or let’s say eliminate one of the members of the Godhead, which one would it be?” He answered, “Jesus... because the Holy Spirit’s only job in life is to lead me directly to the Father and he’s the one who’s present with me right now.” It is sad when a person comes to the point that they would feel comfortable getting rid of Jesus, when the Bible says, “Christ in you” is “the hope of glory” (Colossians 1:27).

The true worshipers will worship the Father in spirit and in truth. It is not enough to worship God in spirit, nor is it enough to worship God in truth. To be true worshipers we must worship the Father in spirit and in truth. False worshippers have their songs and praises filled with confusing terminology, such as “We thank you most high God for coming down to die for us,” or “the immortal God died for our sins,” or similar statements that blur the distinction between the Father and His Son. We are to worship the Son as the Son of God, not as “the most high God.” Notice how the disciples worshipped Jesus: “Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God” (Matthew 14:33). His disciples were not confused about His identity, nor did their worship include confusing and contradictory statements about His identity. They stated plainly that Jesus is the Son of God.

There are a significant number of hymns that contain untruthful statements about the Father and Son. Sometimes we mindlessly repeat these sayings without realizing that we are not speaking the truth. There have been several times that I have been engaged in singing hymns when I had to stop myself from speaking the words, for I knew they were not true. We should guard against worshipping God or Christ in an untruthful manner.

To worship God in spirit, our thoughts must be engaged in what we are saying. If we are singing praises to God and our minds are thinking of something else, we are not worshipping

in spirit. True worshipers will worship the Father in truth as well as have their thought on Him.

We are to worship the Father correctly, but must not exclude Jesus (John 5:23). If we neglect to worship Jesus we are dishonoring God, and thus cannot be true worshipers. The true worshipers in heaven worship both the Father and the Son. John saw heaven in vision and said, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Revelation 5:13).

Worship the Son

We are commanded to honour the Son as well as the Father. The Bible says, "For unto which of the angels said he [the Father] at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (Hebrews 1:5, 6). The Father commanded the angels to worship Jesus. It is right for God's people to worship Jesus.

When the disciples saw Jesus walk on water, "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matthew 14:33). There are many examples of people worshiping Jesus when He was here, but in no case did their worship include confus-

ing statements about His identity. They acknowledged Him as the Son of God. This is true worship of the Son. If we worship Jesus and call Him, "the most high God," we are dishonoring both the Father and the Son by being false worshipers.

Moses saw a strange thing in the desert. The Bible says, "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.... And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:2, 5). The Bible says, "the angel of the LORD" appeared to Moses. Who is that? Is He the LORD Himself? No! He couldn't be the LORD and the angel of the LORD at the same time. Whenever you see the word LORD in all capital letters it means that in the original Hebrew the proper name of God, Yahweh, was used, which most often refers to the Father only. Whoever the angel of the LORD is would not let Moses approach with his shoes on. The Bible say He is, "*the* angel of the LORD" not "*an* angel of the LORD." This is a particular angel.

Keep in mind that the term, "the angel of the LORD" does not indicate a literal angelic being. The Hebrew word translated, "angel," means messenger, and was translated that way nearly as often as it was translated, "angel." One example is found in Malachi 3:1 where God said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” Here Jesus is called “the messenger of the covenant.” This could just as correctly have been translated “angel of the covenant” because in the original Hebrew there was no difference. Jesus is called “the Word of God” (Revelation 19:13) because He is the best expression of what God is like.

The angel of the LORD who appeared to Moses in the burning bush was Jesus Christ. There is only one other place in the Bible when a man was commanded to remove His shoes in worship, and that is found in Joshua chapter 5. The Bible says, “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD’S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so” (Joshua 5:13-15).

Joshua saw someone who identified Himself as “captain of the host of the LORD,” and Joshua fell down to worship Him. Who was this captain? We know it was not the Father, for “No man hath seen God at any time” (John 1:18). Also, if this was the LORD Himself, He would not have identified Himself as “captain of the host of the LORD.” Who

was He? He could not have been one of God’s angels because angels will not allow men to worship them (Revelation 22:8, 9). When Joshua fell down to worship Him, the Captain said, “Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” He was basically saying, “You are not worshipping good enough, you must remove your shoes.” God’s angels would never do something like this. This was Jesus Christ, the only begotten Son of God, who is worthy of worship.

When Joshua bowed down to worship Christ, did he think he was worshipping the Father? No, Jesus identified Himself as the captain of the LORD’S host. It is proper to worship the Son, but not as if He is the Father. This would dishonor the Father.

Knowing Who We Worship

Is there anyone else in the Bible who we are told to worship? Jesus told us to worship the Father, and the Father commanded that His Son be worshiped. Is there anyone else in the Bible who we are told to worship? Is there anyone else in the Bible who was worshiped by God’s true worshipers? There is no case in the Bible where anyone other than the Father and Son were worshiped by true worshipers.

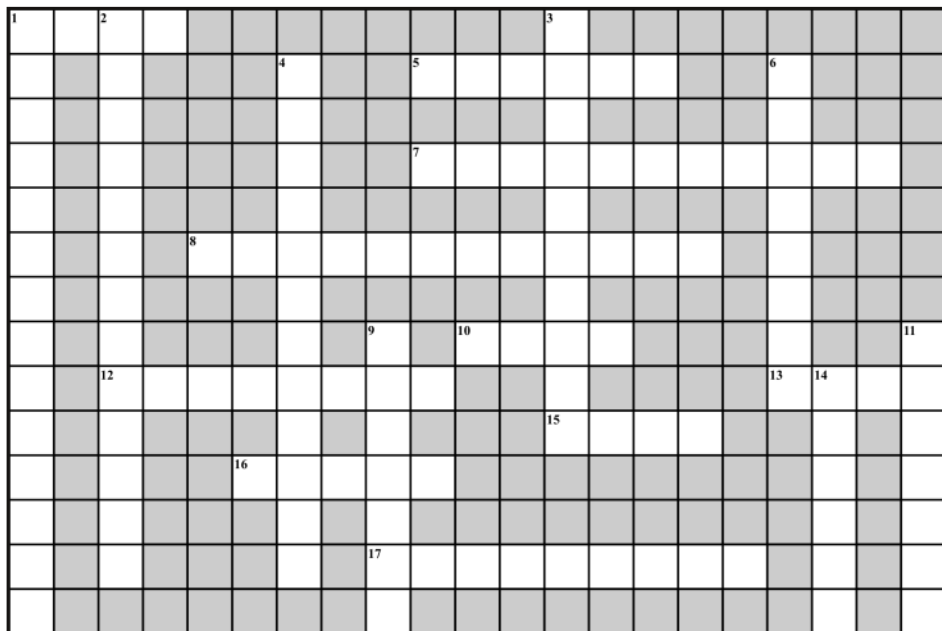
The Bible says, “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:... And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:1, 3). Jesus said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

To be Continued...

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

This month we are beginning a series of studies written by my children. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line. (The KJV is required.)

God's Love - by Josiah Beachy



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

- "How excellent is thy ____, O God! therefore the children of men put their trust under the shadow of thy wings." Psalms 36:7— **1 Down**
- "Let all those that seek thee ____ and be glad in thee: and let such as love thy salvation say continually, Let God be magnified." Psalms 70:4— **11 Down**
- "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ____ life." John 3:16— **7 Across**
- "Know therefore that the LORD thy God, he is God, the ____ God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deuteronomy 7:9— **6 Down**
- "Thou shewest lovingkindness unto thousands and ____ the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name." Jeremiah 32:18— **4 Down**

- “And thou shalt love the LORD thy God with all thine _____, and with all thy soul, and with all thy might.” Deuteronomy 6:5—**16 Across**
- “And now, _____, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul.” Deuteronomy 10:12—**14 Down**
- “Therefore thou shalt _____ the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.” Deuteronomy 11:1—**10 Across**
- “If thou shalt keep all these _____ to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three.” Deuteronomy 19:9—**8 Across**
- “Take good heed therefore unto _____, that ye love the LORD your God.” Joshua 23:11—**3 Down**
- “But the _____ that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.” Leviticus 19:34—**12 Across**
- “Hate the evil, and love the good, and _____ judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.” Amos 5:15—**17 Across**
- “Remembering without ceasing your work of faith, and _____ of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.” 1 Thessalonians 1:3—**5 Across**
- “That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy _____, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” Deuteronomy 30:20—**13 Across**
- “And it shall come to pass, if ye shall _____ diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.” Deuteronomy 11:13, 14—**9 Down**
- “Thou lovest _____, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” Psalms 45:7—**2 Down**
- “And the _____ thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.” Deuteronomy 30:6—**1 Across**
- “And hope maketh not ashamed; because the love of God is _____ abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:5—**15 Across**

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Present Truth
You May Freely Eat?

by Jim Raymond

Turmeric—Put it on the Menu-pt. 2

When preparing the rhizome, purists (bless them) claim to peel the rhizome, but this can be wasteful of a product that seasonally can fluctuate in cost from \$6 to \$50 a pound. Peeling (at least partial) may be advisable if the skin is extraordinarily thickened, bruised, gnarled or tough. As with ginger, scrubbing with a medium-soft bristled vegetable brush will remove the dirt and dark ring material. Holding the rhizome slightly forward of perpendicular, and rotating the rhizome so all of the skin is led into the grater or grinding stone, prevents the formation of a tail of connected skin on the lagging side of the rhizome. Skin flakes of any size are easily removed from the pulp. The finely grated skin on a healthy rhizome will simply join the fibrous pulp and, depending on the amount of other vegetable matter in the finished recipe, could just get lost along with the rest of the fiber, or it can easily be strained out or placed in an infusion device.

Juicing the rhizomes using an industry standard masticating-type juicer works great, with one caveat: the rhizomes must be plump, firm, crisp, and fresh—the bigger and less knobby the better. If not too fibrous, the extruded pulp product may disintegrate into a fine, almost dry powder similar to the dry turmeric products. When this happens, this pulp-powder is useful as a flavor and fiber additive wherever dry turmeric is called for. Try it in carrot and parsnip latkes, add to lentil stew or lentil loaf, add zing to burgers, season it

“to taste” and toss to coat roasted potatoes while still hot, and the list goes on.

Trying to juice rhizomes of fading quality can be an utter disaster. For some reason they can become resinous, even before the flavor changes significantly. The rhizomes were the last in the market. They were small and slightly less than firm and crisp. It was a disaster. The damage to the juicer machine parts and the heavy duty cleanup it took to restore the parts to an adequate level of workability was not worth a half teaspoon of juice. The first rhizome in plugged the strainer screen and filled in the cutting edges with a resinous substance that stuck like glue and set up like automobile body putty—this is not a joke nor hyperbole. Neither alcohol nor the mild acid that removes the mineral buildup would loosen its resinous grip. A wire brush with fine brass bristles removed enough buildup from the stainless steel cutting ridges and the strainer screen so they could function. A scraper, slightly softer than the hardened plastic parts, did the same for the auger and the guide ridges.

Frozen and thawed rhizomes retain acceptable flavor and aroma but suffer severe textural changes and high purge (water loss upon thawing). They go in firm and crisp but thaw out limp and spongy. This texture makes it difficult to grate or stone grind the rhizome, and the purge makes it a messy job. High purge also means nutrient loss. Don't use a cutting board that won't accommodate a permanent

yellow-orange stain. Freezing whole fresh rhizomes was a desperate option, and it would have been better to purée the rhizomes first, and then freeze the purée in measured amounts sized for the usual recipes, in small ice cube trays. The trays will stain, but having the frozen chunks reduces the risks of thawing and handling, and saves the product from spoilage and discard. In this experiment, the frozen end-of-season rhizomes puréed well. Sensitized by the juicing fiasco, a possible resinous buildup on the blender blade was expected, so an older (and expendable) blade was used. The wire brush was too wide to get all the resin out of the blade connections so it is reserved to repeat this job as needed. If an expendable blade is available, it sure beats grating while still partially frozen, or finely mincing by hand. Hopefully, the market will have a fresh supply of turmeric rhizomes on the next visit.

Fresh turmeric is theoretically assumed superior both in terms of eating quality and medicinal potency, because of assumed losses in the boiled, dried and powdered version. This theory has some merit considering minor vitamin loss due to the boiling and drying process, but the popularity of turmeric seems based more on taste and medicinal properties than nutritional content. Likewise existent, is the possibility that some of the other, more volatile, compounds in the fresh product work synergistically with curcumin. If the fresh product has synergistic potential it is hidden because the research has been done using the dried product. All can be thankful that curcumin, the yellow pigment, is

also a potent anti-inflammatory compound in turmeric.

Converting recipes to fresh turmeric is not as simple as converting dry to fresh herbs where the main issue is to compensate for the water difference. Cooks differ quite a lot when suggesting turmeric conversion ratios from dry to fresh. Some on the conservative side suggest starting with two parts fresh pulp for every part of dry (2 to 1 ratio), while the most aggressive side recommend a 36 to 1 ratio (3 tablespoons of fresh pulp for every ¼ teaspoon of dry). That pretty much leaves plenty of room for experimentation. The conversion process is complicated by the fact that there is little similarity between the taste of dry and fresh turmeric. This is not original to turmeric. Several foods differ in taste between dry and fresh, for example: fig, apricot, ginger (turmeric's cousin), cilantro (the dried is useless), grapes to raisins, etc.

The flavor of dried turmeric is stronger and sharper in some of the profile attributes and a bit dimmer in others, so it takes less dry to move a recipe from subtle to harsh. Fresh turmeric has a full-bodied taste and aroma profile, so most of the time closer to the lower 1 to 2 ratio works well. Experimenting with turmeric tea makes it easy to find a personalized dry to fresh ratio to start with in more complex recipes; it also helps determine upper limit of enjoyment. Making the tea with the usual amount of dry, and adding the same amount of fresh pulp, is interesting.

Actually there is enough taste difference between both forms to allow

them to be used in the same recipe. One professional Asian cooking source illustrates this in an interesting way with a recipe for Yellow Pumpkin in Coconut Milk (featuring: 10½ ounces of yellow pumpkin and 15 ounces of fresh coconut milk) the whole recipe measures enough to serve four, so the expected dry turmeric content would be close to one teaspoon. Instead, the recipe calls for ½ teaspoon of fresh turmeric pulp and the surprise is that it also calls for 1 tablespoon of turmeric powder. This illustrates two things: First, the taste difference between dry and fresh differs sufficiently to allow both to be included in the same dish (notably the dish also includes two shredded turmeric leaves—perhaps this dish should be named: Yellow Pumpkin with a Trio of Turmeric). The second surprise is that it contains six times more dry turmeric than fresh (reminder 1 Tbsp = 3 tsp). Conclusion: No matter how convoluted the science of this issue is, it seems that relying on artsy instincts, you can't fail. Being perhaps still timid when working with a new recipe, start near the low side, or with the turmeric tea ratio, and be prepared to include several taste-adjustment steps as required during the length of the cooking phase, to attain a balanced flavor profile. If still lackluster, add the dry stuff. Bon appétit!

Measuring fresh turmeric by the inch is confusing because the rhizomes are so irregular in shape and size. Yet many recipes call for an inch or two, and others ask for a gram weight. It seems generally accepted that when a recipe calls for a one inch piece of fresh turmeric rhizome it is usually looking to replace one teaspoon dried, which

would also be between two and three teaspoons of fresh pulp. Other recipes may call for thirty grams (1 oz) of fresh rhizome, which yields about two tablespoons of fresh pulp, to replace one tablespoon of turmeric powder. So again, the conservative ratio prevails with two parts fresh for one part dry.

Recipe process changes: Fresh turmeric will not require heating to activate the fragrance of the volatile oils, so add it to the pot or pan after all of the spice tempering (toasting) steps usually recommended for the dry aromatic seed ingredients. Depending on the recipe, either add the turmeric (dry or fresh pulp) with the liquid ingredients or during the sweating of any aromatics (garlic, onions, carrots, celery, peppers, etc.). Sweating involves cooking aromatics over gentle heat to release juices and concentrate flavor without browning; if needed use the least amount of oil (or butter) possible, use lid and/or parchment to control moisture retention.

Turmeric offers a good example of both edges of the Hippocrates principle (food as medicine and medicine as food). As a food, small consumption of turmeric (starting at only one curry meal per month) shows significant disease prevention potential over the lifespan (including a boost in cognitive performance for people in their nineties). As a medicine, many people are benefiting from its potent therapeutic effects—yet too few. When taken as a whole, there are too few sources of turmeric in the American diet. Hats off to that one US restaurant chain (20 years older than McDonald's) that still puts its turmeric-containing

seasoned salt mix on the tables. Because of this one could wonder, tongue in cheek of course, how many regular customers will not forget to celebrate their ninetieth birthday in this famous diner. Another, more recent chain, about three years old, also uses a proprietary turmeric-spiked seasoning salt in the kitchen and on the dining tables.

Currently one product, since its early start, has been the primary source of turmeric in the American diet: The lowly ball-park mustard. This condiment, and its knock-offs, is consumed by millions of people every day. It was popularized by the market leader: FRENCH'S® Classic Yellow® Mustard. No, this is not an advertisement. Nor is it an endorsement; too vinegary. Fortunately, there are many other delicious ways, as good as they are good for you, to advantage the benefits of turmeric, and many more awaiting discovery. So here is a call for talented cooks and culinary professionals to "put it on the menu"—and the table, too. Adapting, or creating and sharing, recipes that will enhance the routine consumption of turmeric within your sphere of influence will make a significant contribution to the wellbeing of American culture, one family, one friend, one customer at a time.

Basic Paska Asian Cooking Sauce

*(Featuring Fresh Turmeric
& Friendly Roots)*

- 1-2 tsp coconut oil (least possible)
- 1 small onion, diced
- 2 cloves garlic, minced
- 2 stalks lemongrass, trimmed and bruised
- 1 piece (2") turmeric, peeled and coarsely slivered (2 Tbsp pulped)

- 1 piece (2") galangal, peeled and cut into chunks (sub 3" ginger)
- 2 kaffir lime leaves, sliced into strips (optional)
- 1 can coconut milk (13-16 oz)
- ½ cup vegetable stock

Preparation

Lightly sauté garlic and onion in a bit of coconut oil (butter or ghee), then add lemongrass, turmeric, galangal and kaffir lime leaves (if using). Sauté for another couple of minutes until fragrant, then add coconut milk. Bring to a gentle simmer and cook for about 10-15 minutes. Do not allow to boil.

Add stock and return to gentle simmer for another 5 minutes.

Strain out large pieces if desired.

Add * and heat or simmer until desired doneness. Works best on quick cooking or precooked items. Can be served in a low profile bowl over the * choice if cooked and tempered. Serve a whole grain as a plate cover or on the side.

* Fill the blank with nearly any quick-cooking or precooked protein and/or any not-too-watery vegetable (from "A" to "Z": akee through baby zucchini). Try roasted parsnip and/or carrot sticks, squashes with small red onions (quartered and seared), a firm grill-marked eggplant, an extra firm dry style tofu with sea weed, or the wonderful Peruvian yellow potatoes. [Look for dry style tofu in the freezer section of Asian markets; it has been pressed and frozen so has a very firm texture; seasoned and stained very dark with star anise, it has a subtle flavor.]

Blessings! JR

Upcoming Camp Meetings

(where Lynnford Beachy will be one of the speakers)

Georgia Camp Meeting

Talking Rock Sabbath Chapel will host its 2013 camp meeting at the beautiful Amicalola State Park Lodge in the mountains of north Georgia. It will begin Wednesday, June 12, at 7 p.m., and continue to Sabbath, June 15, at 7 p.m.

This year they have reserved two conference rooms combined, for seating up to 150. Speakers include Lynnford Beachy, Nader Mansour, Imad Awde, Lorelle Ebens, Michael Delaney, Jeffrey Barrett and Lenny Frankson.

Lodging: You may stay at the lodge or in one of the camp sites. If you wish to stay in the Park Lodge (where the meetings will be held) call 1-800-864-7275 to make a reservation. Lodge rooms begin at \$80 a night. Please register if you wish to stay in a camp site. Camp sites are \$28 a night.

Motels in nearby Dawsonville are also available in the \$60 range: *Comfort Inn* 706-216-1900; *Super 8* 706-216-6801; *Best Western* 706-216-4410.

Please plan on providing your own food. They will have a group potluck on Sabbath in a pavilion they have se-

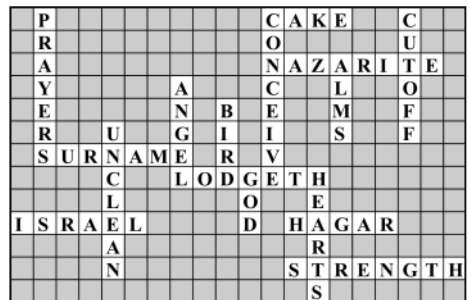
cured near the falls. If you have any questions call 706-692-9476.

West Virginia Camp Meeting

Smyrna Gospel Ministries will be hosting their annual camp meeting from Tuesday, June 25 to Saturday night, June 29. If you have any questions call 304-732-9204.

Tennessee Camp Meeting

The Roan Mountain camp meeting takes place September 17-21. Those who wish to reserve a cabin, campsite, or RV site at Roan Mountain State Park should do so now. The telephone number is 800-250-8620 or 423-772-0191. If you have any questions call Malcolm McCrillis at 423-772-3161 or 423-612-2944.



Answers to Last Month's Crossword Puzzle

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