

Con't from page 2— Israel had testified of the glories of the resurrection morn. "My flesh also," He joyously proclaimed, "shall rest in hope. For Thou wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:9, 10.

Paul showed how closely God had linked the sacrificial service with the prophecies relating to the One who was to be "brought as a lamb to the slaughter." The Messiah was to give His life as "an offering for sin." Looking down through the centuries to the scenes of the Saviour's atonement, the prophet Isaiah had testified that the Lamb of God "poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isaiah 53:7, 10, 12.

The Saviour of prophecy was to come, not as a temporal king, to deliver the Jewish nation from earthly oppressors, but as a man among men, to live a life of poverty and humility, and at last to be despised, rejected, and slain. The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.

The service in the earthly sanctuary shows that in order for the sanctuary to be cleansed and the course of the gospel service there to be finished, it must first be finished in the people who have a part in the service. That is to say: The sanctuary itself could not be cleansed so long as, by the confessions of the people and the intercessions of the priests, there was pouring into the sanctuary a stream of iniquities, transgression, and sins. The cleansing of the sanctuary, as to the sanctuary itself, was the taking out of and away from the sanctuary all the transgression of the people which, by the service of the priests, had been taken into the sanctuary during the service of the year. And this stream must be stopped at its fountain in the hearts and lives of the worshipers, before the sanctuary itself could possibly be cleansed. A.T. Jones, *Consecrated Way to Christian Perfection*, pp. 117, 118.

DECEMBER 2016

Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sabbath
				1 Bible Study 5:00pm—the Book of Acts	2	3 SS – Joyce Kimbel Sermon – Leslie Walper
4	5	6	7	7 Bible Study 5:00pm	7	10 SS – Joyce Kimbel Sermon – David Steen
11	12	13	14	15 Bible Study 5:00pm	16	17 SS – Jerry Vogt Sermon – Leslie Walper
18	19	20	21	22 Bible Study 5:00pm	23	24 SS – Joyce Kimbel Sermon – Pastor Clark Potluck lunch
25	26	27	28	29 Bible Study 5:00pm	30	31 SS – Joyce Kimbel Sermon – Tory Kimbel

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Bread from on High

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Promises of the Messiah

by E.G. White

Terrible is the struggle that takes place between the forces of good and of evil in important centers where the messengers of truth are called upon to labor. "We wrestle not against flesh and blood," declares Paul, "but against principalities, against powers, against the rulers of the darkness of this world." Ephesians 6:12. Till the close of time there will be a conflict between the church of God and those who are under the control of evil angels.

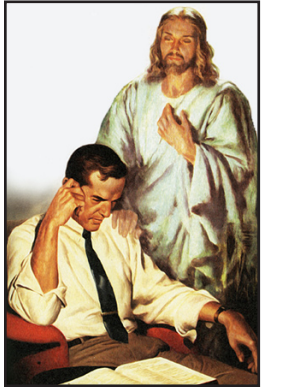
The early Christians were often called to meet the powers of darkness face to face. By sophistry and by persecution the enemy endeavored to turn them from the true faith. At the present time, when the end of all things earthly is rapidly approaching, Satan is putting forth desperate efforts to ensnare the world. He is devising many plans to occupy minds and to divert attention from the truths essential to salvation. In every city his agencies are busily organizing into parties those who are opposed to the law of God. The archdeceiver is at work to introduce elements of confusion and rebellion, and men are being fired with a zeal that is not according to knowledge.

Wickedness is reaching a height never before attained,

and yet many ministers of the gospel are crying, "Peace and safety." But God's faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time

After leaving Philippi, Paul and Silas made their way to Thessalonica. In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. Christ in His ministry had opened the minds of His disciples to these prophecies; "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. Peter in preaching Christ had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets he clearly proved the identity of Jesus of Nazareth with the Messiah and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets.

Plain and specific prophecies



had been given regarding the appearance of the Promised One. To Adam was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15), was to our first parents a promise of the redemption to be wrought out through Christ.

To Abraham was given the promise that of his line the Saviour of the world should come: "In thy seed shall all the nations of the earth be blessed." "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Genesis 22:18; Galatians 3:16.

Moses, near the close of his work as a leader and teacher of Israel, plainly prophesied of the Messiah to come. "The Lord thy God," he declared to the assembled hosts of Israel, "will raise up unto thee a Prophet from the midst of thee, of thy

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brethren, like unto me; unto Him ye shall hearken." And Moses assured the Israelites that God Himself had revealed this to him while in Mount Horeb, saying, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deuteronomy 18:15, 18.

The Messiah was to be of the royal line, for in the prophecy uttered by Jacob the Lord said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49:10.

Isaiah prophesied: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Jeremiah also bore witness of the coming Redeemer as a Prince of the house of David: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord Our Righteousness." Jeremiah 23:5, 6.

Even the birthplace of the Messiah was foretold: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth

unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

The work that the Saviour was to do on the earth had been fully outlined: "The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord." The One thus anointed was "to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 11:2, 3; 61:1-3.

With convincing power Paul reasoned from the Old Testament Scriptures that "Christ must needs have suffered, and risen again from the dead." Had not Micah prophesied, "They shall smite the Judge of Israel with a rod upon the cheek"? Micah 5:1. And had not the Promised One, through Isaiah, prophesied of

Himself, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting"? Isaiah 50:6. Through the psalmist Christ had foretold the treatment that He should receive from men: "I am . . . a reproach of men, and despised of the people. All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." Psalm 22:6-8, 17, 18.

How unmistakably plain were Isaiah's prophecies of Christ's sufferings and death! "Who hath believed our report? "the prophet inquires, "and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and he was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken." Isaiah 53:1-8.

Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16, see also John 12:32, 33.

"One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." Zechariah 13:6

"He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief." Isaiah 53:9, 10.

But He who was to suffer death at the hands of evil men was to rise again as a conqueror over sin and the grave. Under the inspiration of the Almighty the Sweet Singer of [**con't on page 4**]

BEAN AND BARLEY SOUP



Per serving: 323 calories; 7 g fat; 14 g fiber; 57 g carbohydrates; 14 g protein; 4 mg cholesterol; 10 g sugars; 780 mg sodium

- 1 tablespoons extra-virgin olive oil
- 1 large onion, chopped
- 1 medium fennel bulb, cored and chopped
- 5 cloves garlic, minced
- 1 (14 oz.) can diced tomatoes
- 1 (15oz) can cannellini beans
- 6 cups fresh baby spinach, pre-washed
- 1 teaspoon dried basil
- 1/2 teaspoon salt, or to taste
- 3/4 cups quick cooking barley
- 6 cups vegetable broth

1. Heat oil in a Dutch oven over medium-high heat. Add onion, fennel, garlic, and basil; cook, stirring frequently, until tender and just beginning to brown, 6 to 8 minutes.

2. Mash 1/2 cup of the beans. Stir the mashed and whole beans, tomatoes, broth and barley into the pot. Bring to a boil over high heat. Reduce heat to medium and simmer, stirring occasionally, until the barley is tender, about 15 minutes. Stir in spinach and cook until wilted, about 1 minute. Serve with crusty whole wheat or rye bread, and a sprinkling of Parmesan cheese, if desired. Serving size = 2 1/2 cups

Trouble with Protein?

In the past, some people believed one could never get too much protein. In the early 1900s, doctors recommended that Americans should eat well over 100 grams of protein a day. And in the 1950s, people were encouraged to boost their protein intake to even higher levels.

The average American diet contains mostly meat and dairy products. As a result, the diet is often *too high* in protein. This can lead to a number of serious health problems, such as kidney disease, cancer, and osteoporosis. When people eat too much protein, they take in more nitrogen than they need. This places a strain on the kidneys, which must expel the extra nitrogen through urine.

Populations who eat meat regularly are at increased risk for colon cancer, and research connects the protein, type of fat and natural carcinogens found in animal-based food products, and absence of fiber in meat, with human cancer.

Research conducted at Harvard School of Public Health found that eating even small amounts of red meat, especially processed red meat, on a regular basis is linked to an increased risk of heart disease and stroke, and the risk of dying from cardiovascular disease.

Conversely, replacing red and processed red meat with healthy protein sources such as beans, grains, and leafy greens (kale, etc.) reduces the risks of kidney disease, cancer, and heart disease.

Diets that are rich in animal protein cause people to excrete more calcium than normal through their kidneys and increases the risk of osteoporosis. Increased calcium excretion increases the risk for kidney stones. Researchers in England found that when people added about 5 ounces of fish (about 34 grams of protein) to a normal diet, the risk of forming urinary tract stones increased by as much as 250 percent.

The Institute of Medicine recommends that adults get a minimum of 0.8 grams of protein for every kilogram of body weight per day (or 8 grams of protein for every 20 pounds of body weight). There's relatively little solid information on the ideal amount of protein in the diet or the healthiest target for calories contributed by protein. In the United States, the recommended daily allowance of protein is 46 grams per day for women over 19 years of age, and 56 grams per day for men over 19 years of age.

Vegetarians need to be aware of this. People who don't eat meat, fish, poultry, eggs, or dairy products need to eat a variety of protein-containing foods each day in order to get all the amino acids needed to make new protein.

To consume a diet that contains enough, but not too much, protein, simply replace animal products with grains, vegetables, legumes (peas, beans, and lentils), and fruits. As long as one is eating a variety of plant foods in sufficient quantity to maintain one's weight, the body gets plenty of protein. 🌱

Did You Know?

Protein is found throughout the body in muscle, bone, skin, hair, and virtually every other body part or tissue. It makes up the enzymes that power many chemical reactions and forms the hemoglobin that carries oxygen in your blood. At least 10,000 different proteins are formed from simple amino acids to make you what you are and keep you that way.