



HOPE *for you*

SEPTEMBER 2019

*The Sanctuary
Cleansed!*

Thoughts from Hope...

THE IMMUTABLE LAW OF GOD • CHRIST OUR RIGHTEOUSNESS • THE SEVENTH-DAY SABBATH
THE THREE ANGELS' MESSAGES • THE NON-IMMORTALITY OF THE SOUL • THE SANCTUARY

Greetings, Friends!

As we begin to feel the first hints of Autumn in the occasional cool morning, we look forward to the beauty of the leaves changing color, and the crisp crunch of a tree-ripened apple's sweet goodness.

As I consider our topic for this month's issue of *HOPE for you*, "The 2300 Days," I am thankful for and overwhelmed by the goodness of God. He gives so many avenues for us, His wayward children, to see His love manifested. While He will never remove everything that may cause us to doubt His love and truth, He gives multiple types of assurance that He is true and that to follow Him is our best option.

For those who doubt the Bible and wonder how it could be accurate, He gives many time prophecies, shared centuries before their fulfillment, to show that He knows the end from the beginning. For those who seek for health, He has filled His Word with principles to help us to "prosper and be in health" (3 John 2). For those interested in nature, He has carefully woven His loving care throughout all created works, and has shared a small piece of His knowledge in His Word. For all of us, longing to know that someone cares for us, He sent His Son who made the ultimate sacrifice so that each of us may accept the gift of being a child of God, and an heir of heaven. Looking at Calvary, we may be assured that we are a person of inestimable value. Knowing that the Sovereign of the Universe would have made this sacrifice for just one of us should fill us with wonder and confirm to us our worth in the sight of Heaven.

May this issue broaden your understanding of God's love through His revealed prophecy. May you find that your confidence in His unerring wisdom deepens and broadens as you delve into this important subject.

Blessings,

The Hope International Team

About Hope for You...

HOPE for you is a monthly publication of Hope International. We are a non-profit ministry, seeking to share the love of God through active ministry in our community and beyond.

We believe that God has a plan and purpose for His people in these tumultuous times, and we seek to spread an encouraging word to uplift Christ and His truth. We have an extensive health ministry, and believe that God's will is for all His children to "Prosper and be in health," (3 John 2) even as our souls prosper in following His will and guidance.

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Managing Editor: Dan Olson • Assistant Editor: Beth Barnes • Layout & Design: Barnes Printing - www.barnesprinting.com

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The value of a soul, who can estimate?

Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood.

Look upon the Saviour uplifted on the cross. Hear that despairing cry,

“My God, My God, why hast Thou forsaken Me?” Mark 15:34.

Look upon the wounded head, the pierced side, the marred feet.

Remember that Christ risked all. For our redemption, heaven itself was imperiled.

At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.

—E. G. White

Gabriel Explains the 2,300 Days

by J. N. Andrews

The charge had been given to Gabriel to make Daniel understand the vision. Dan. 8:16. But in the last verse of the chapter we learn that “none understood” the vision. This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained.

But in the first verse of chapter 10, he informs us that a thing was revealed to him; “and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.” Hence, it is evident that between chapters 8 and 10, he must have obtained the desired understanding of the time. In other words, the explanation must be found in chapter 9.

Dan. 9 commences with the earnest, importunate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chapter 8, that he concluded that the 2300 days of treading under foot the sanctuary would terminate with the 70 years’ desolation of the city and sanctuary predicted by Jeremiah. Compare verses 1 and 2 with verses 16 and 17. The man Gabriel is now sent to undeceive him, and to complete the explanation of the vision. “While I was speaking in prayer,” says Daniel,

“even the man Gabriel, whom I had seen in the vision at the beginning [here he cites us back to chapter 8:15, 16], being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.” Verses 21-23. ...

GABRIEL’S EXPLANATION OF THE TIME

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people



of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Dan. 9:24-27.

DETERMINED, IN VERSE 24, MEANS CUT OFF

“‘Seventy weeks are determined’, literally ‘cut off’. The Hebraists all admit that the word determined, in our English version, does signify ‘cut off’. Not one has disputed it.” - Josiah Litch, *Midnight Cry*, Vol. iv, No. 25. ...

“Seventy weeks have been cut off upon thy people and upon thy holy city...” Dan. 9:24. Whiting’s Translation. ...

THE ANGEL’S DATE OF THE SEVENTY WEEKS

We have seen that the seventy weeks are cut off from the 2300 days. Hence, when the date of the seventy weeks is established, the key to unlock and understand the reckoning of the days is in our hand. The date for the commencement of the weeks is thus given by Gabriel: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.” Dan. 9:25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the original dates, which establishes them beyond dispute. It was written in the years 1850 and 1851; and, consequently, cannot be supposed to be given with a desire to prove that the days ended in 1844, as the *Herald* is not willing to admit that fact. Therefore it must be regarded as candid and honorable testimony to important facts. That it demolishes every view which has been put forth to re-adjust the 2300 days, no one, who can appreciate the force of the arguments presented, will fail to perceive. ... The *Herald* speaks as follows:

“The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B.C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more

than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B.C. 457, and end in A.D. 34. Commencing in the twentieth, they must commence in B.C. 444, and end in A.D. 47. As no event occurred in A.D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from B.C. 457 without first demonstrating the inaccuracy of Ptolemy’s Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess work. As the seventy weeks must terminate in A.D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that better than any other which has been named. And the crucifixion, in A.D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated.” - *Advent Herald*, March 2, 1850.

“The Saviour attended but four passovers, at the last of which he was crucified. This could not bring the crucifixion later than A.D. 31, as is recorded by Aurelius Cassiodorus, a respectable Roman Senator, about A.D. 514: ‘In the consulate of Tiberius Caesar Aug. V. and Aelius Sejanus [U.C. 784, A.D. 31], our Lord Jesus Christ suffered on the eighth of the Calends of April.’ In this year, and in this day, says Dr. Hales, agree also the Council of Caesarea, A.D. 196, or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kebler, Bucher, Patinus, and Petavius.” - *Advent Herald*, August 24, 1850.

“There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on wrong principles; and a new date must be assigned for their commencement based on better principles. Now that the commencement of the reign of Artaxerxes Longimanus was B.C. 464-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have all been wrongly calculated. This no one has done, or ever will venture to do. Consequently, the commencement of his reign cannot be removed from that point.

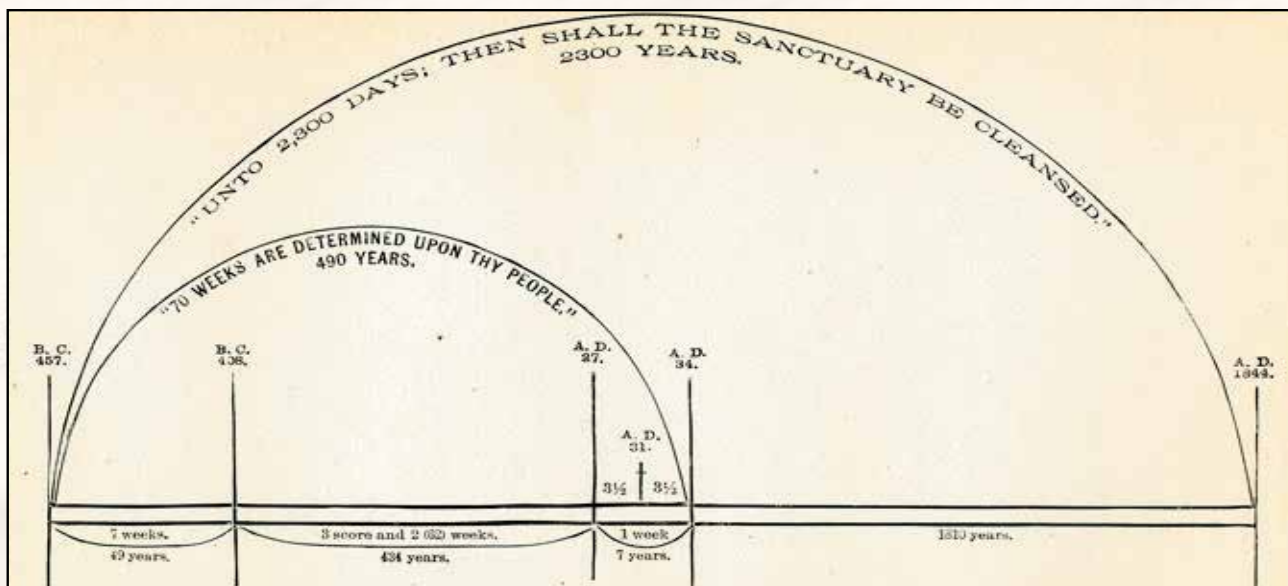


Chart from Bible Readings for the Home Circle, 1888 Edition

"The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of Artaxerxes for the commencement of those weeks. The one is the decree of the seventh year of his reign, and the other, that of the twentieth. From one of these, those four hundred and ninety years must reckon. As his reign began B.C. 464-3, his seventh year must have been B.C. 458-7; and his twentieth, B.C. 445-4. If the seventy weeks date from the former, they cannot terminate later than A.D. 34; and if from the latter, they cannot have terminated earlier than A.D. 46-7.

"... Sixty-nine weeks of years are four hundred and eighty-three years. Beginning these with the seventh of Artaxerxes, they extend to A.D. 26-7; dating from the twentieth, they terminate in A.D. 39-40. Was there anything in either of those years which would make the words, 'unto the Messiah the Prince' appropriate? When Jesus was baptized of John in Jordan, a voice was heard from heaven, acknowledging the Saviour as the Son of God, in whom the Father was well pleased. Consequently, he was 'the messiah the Prince', whose coming had been predicted. With that baptism, the Saviour commenced the work of his public ministry—the Messiah the Prince had then come, as it was predicted he should at the end of the sixty-nine weeks. When he was acknowledged as the Son of God—the Messiah—he went into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled'. The time then fulfilled, must have been some predicted period. There was no predicted period which could then terminate but the sixty-nine or seventy weeks. Did either of these then terminate? We have seen that the former, reckoned from the seventh of Artaxerxes, as it is fixed by astronomical calculations, would end in A.D. 26-7; and A.D. 27 we find is the precise point of time when the Saviour must have been about thirty years of age, when he was baptized of John, and declared the time fulfilled. At the first passover the Saviour attended, which could not have been later than the

spring of his second year, the Jews told him that the temple had been forty-six years in building: reckoning back forty-six years from A.D. 28, they began B.C. 19, which is the precise year when Herod began the work of rebuilding the temple. From the eclipse which marked the death of Herod, before which the Saviour had been born, his birth could not have been later than B.C. 4, which would make him about thirty at the very time of his baptism of John. Such a concurrence of chronological, astronomical, and historical testimony, can only be set aside by testimony still more conclusive. ...

"...The week during which the covenant was confirmed was that in the 'midst' of which the sacrifice and oblation virtually ceased. Consequently it could not extend beyond A.D. 34—the latest time to which seventy weeks from the seventh of Artaxerxes Longimanus could reach." - Advent Herald, Feb. 15, 1851. ...

These important dates are clearly and unequivocally established by historical, chronological, and astronomical testimony. Sixty-nine of the 70 weeks from the decree in B.C. 457 ended in A.D. 27, when our Lord was baptized, and began to preach, saying, "The time is fulfilled." Mark 1. Three and a half years from this brings us to the midst of the week in A.D. 31, the period of 70 weeks terminates in the autumn of A.D. 34. Or, to be more definite, the first three and a half years of the seventieth week ended in the first Jewish month (April) in the spring of A.D. 31. The remaining three and a half years would therefore end in the seventh month, autumn of A.D. 34.

...This period of 490 years being cut off from the 2300, a period 1810 years remains. This period of 1810 years being added to the seventh month, autumn of A.D. 34, brings us to the seventh month, autumn of 1844. And here, after every effort which has been made to remove the dates, all are compelled to let them stand.

—Taken from the book, *The Sanctuary and the 2300 Days*, pp. 15-27

“Wanted”

*Hearts are wanted! hearts for Jesus:
Hearts with warm affections true;
Free to love and serve Him only,
Free His glory to pursue.*

*Hands are wanted! hands for Jesus:
Willing hands to toil away;
In whatever service needed,
While as yet 'tis called to-day.*

*Feet are wanted! feet for Jesus:
Feet to carry news of Him;
Who upon the cross of Calu'ry
Died the guilty to redeem.*

*Mouths are wanted! mouths for Jesus:
Lips to magnify His name,
Tongues to chant His ceaseless praises,
And to spread abroad His fame.*

*All are wanted for the Saviour,
All are wanted—wanted now!
Who will make the best surrender?
Who themselves the Lord's avow?*

*Who will serve the best of Masters—
Loving, gentle, tender, true?
Who supply what He is wanting?
Dearest child, will you? will you?*

—Albert Micllan.

Originally published in Review and Herald, January, 1881.

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The Highway to Health

by Dr. Kaye Olson, ND

I stumbled upon this article in “*Signs of the Times*” during my personal study time. I found it to be so relevant, that I felt I would be remiss if I did not share it with you. At first reading, you may find it to be harsh. I believe, however, if you will pray for the Spirit to open your heart and mind to these words, you will find that God has a special message for each of us in these paragraphs.

Please bear in mind that these inspired thoughts are meant to heal you, to give you access to the highway to health! The Lord has heard our cries; this is the way to deliverance!

.....

Godliness does not conflict with the laws of health, but is in harmony with them. Had men ever been obedient to the law of ten commandments, had they carried out in their lives the principles of these ten precepts, the curse of disease that now floods the world would not be.

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. One whose mind is quiet and satisfied in God is on the highway to health. To have the consciousness that the eye of the Lord is upon us, and that his ear is open to our prayers, is a satisfaction indeed. To know that we have a

never-failing Friend to whom we can confide all the secrets of the soul, is a happiness, which words can never express.

Those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, will usually be found at one of two extremes: they will be elated by a continual round of exciting amusements, indulging in frivolous conversation, laughing, and joking, or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand... Appropriate labor, the healthy exercise of all their powers, would withdraw their thoughts from themselves.



If they would train their minds to dwell upon themes which have nothing to do with self, they might yet be useful; but the Lord will not commit to their trust any greater work until the duty nearest them has been seen and performed with a ready, cheerful will. Unless the heart is put into the work, it will drag heavily. The Lord tests our ability and faithfulness by giving us small duties first. If we turn from these with dissatisfaction and murmuring, no more will be given us; but when we cheerfully take up the small duties that lie in our pathway, and do them well, higher and greater responsibilities will be entrusted to us.

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and those who are thus employed will benefit themselves also. Idleness gives time to brood over imaginary sorrows; and frequently those who do not have real hardships and trials, will borrow them from the future.

The mind should be drawn away from self; its powers should be exercised in devising means to make others happier and better. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its

possessor a partaker of the purity and the holiness of Heaven. It brings angels near, and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life, and gives us the "spirit of a sound mind," and the result is happiness and peace.

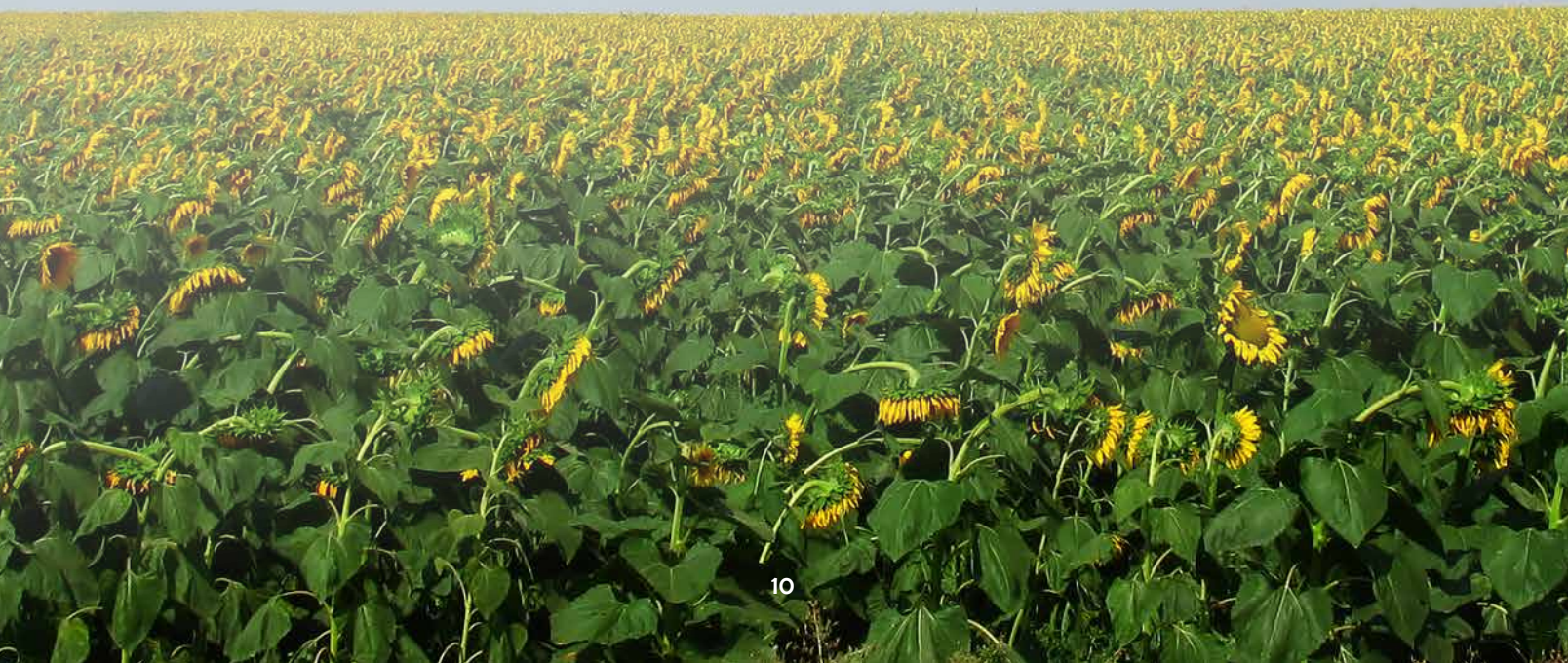
Said the apostle Paul to his Philippian brethren, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Adopt this as the rule of life. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

(E.G. White, *Signs of the Times*, Oct 23, 1884.)

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Jerusalem's Seventy Weeks

by F. A. Barnes

While in earnest prayer for himself, and for his people and nation, the prophet Daniel was visited by the angel Gabriel. This mighty angel had appeared earlier to Daniel to give him understanding regarding his vision recorded in the eighth chapter of the book of Daniel. At that time Gabriel explained everything in the vision except that portion of the vision relating to time (Daniel 8:14).

In Daniel 9:21-22 we read, *"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision in the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."* This skill and understanding is thus made available to us, as Daniel recorded the information for God's people. How thankful we should be that Daniel was so dedicated, so unselfish, so earnest in prayer. He leaves us an example worthy of following. Let us listen now as Gabriel explains the future of Jerusalem.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24.

In prophetic time a day is equal to one year. An example of this may be found in Ezekiel 4. Here the prophet is told to lie on his left side 390 days for Israel, then again on his right side 40 days for Judah. These days were to represent the years of their iniquity. *"I have appointed thee **each day for a year**"* (verse 6). In Numbers 14:34 we read: *"After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years..."* The day for a year principle will become quite clear when we apply it to this prophecy of Daniel.

Seventy weeks equals 490 years (70 weeks of 7 days, thus $70 \times 7 = 490$). So then, 490 years were determined upon the Jews and Jerusalem. The word *determined* actually means "cut off." Since the preceding prophecy



(chapter 8) spoke of 2300 days, we can only assume that the 70 weeks are cut off from the 2300 days.

Also brought to view in this prophecy is the coming of the Messiah, Jesus Christ. It was Christ who made reconciliation for iniquity; it was He who would make an end of sins (Acts 3:26, 1 Peter 4:1), and He who would be anointed with the Holy Spirit descending upon Him at His baptism. *Messiah* literally means “anointed one.” In Acts 10:37-38 we read: “... and began from Galilee, after the baptism which John preached; **How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.**”

This anointing is different than the work of anointing “the most Holy,” which we read in the last part of Dan. 9:24. The Hebrew words for “most Holy” are *qodesh qodeshim*, literally meaning *Holy of holies*. This anointing would be done by Christ after His ascension to the heavenly sanctuary. Just as the earthly sanctuary was anointed by the high priest before the services began in it (Exodus 30:26-28), so the “true tabernacle, which the Lord pitched, and not man,” would also be anointed by the great High Priest. All that the earthly priest did in the earthly tabernacle foreshadowed the work of Jesus in the heavenly tabernacle (see Hebrews 8:1-5).

What we need now is a starting point for this 490 year period, which Gabriel provides in verse 25: “**Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**” Here is our key to unlock this time prophecy—the key that should have opened Israel’s understanding as to the appointed time of the promised Messiah’s appearing.

When Did This Commandment Go Forth?

The answer may be found in Ezra 7:12-28. It was the decree of Artaxerxes, King of Persia, at the end of the Babylonian captivity of the inhabitants of Judah. Although Cyrus and Darius had issued earlier

decrees, theirs pertained only to the rebuilding of the temple. It was not until Artaxerxes decree that the government of the city was established along with the building of the temple. “*Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of Heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.*”

After commanding that silver and gold and building materials be given for the restoration of the temple, he adds this: “*And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.*” This was essential to fulfill the decree to “restore and to build Jerusalem” for without governance there would be no true restoration. In fact, in Ezra 6:14 we find that the decrees of the three kings constituted “the commandment,” as it took all three to accomplish all that was necessary.

Artaxerxes’ decree is dated 457 B.C. The time allotted from that year to the Messiah’s anointing (at His baptism) was “seven weeks, and threescore and two weeks.” The first seven weeks, or 49 years, bring us to the year 408 B.C. when the restoration of the city was completed. The next 62 weeks, or 434 years, bring us to the year 27 A.D., the very year many historians tell us that Jesus was baptized by John in the Jordan. Jesus acknowledged this time prophecy when He declared, “The time is fulfilled” (Mark 1:15; note marginal reference to Dan. 9:25). The prophecy was right on schedule. It is an accepted fact that Jesus was actually born between 3 and 4 B.C. This would place Jesus’ baptism in 27 A.D. at age 30.

Now there remains only one week to complete the seventy. Verse 26 launches us into that last and most important week of the prophecy. “*And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*”

Jesus was “cut off” when He was crucified, but not for Himself; His death was for the sins of all who would believe on Him. Then the verse carries us forward to the destruction of the city by the Romans. The actual destruction of the city did not take place until 70 A.D., some 36 years after the probationary period (70 weeks) was fulfilled. Verse 27 gives more details of the last week, or literal 7 years.

JESUS IN THE SEVENTIETH WEEK

“And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.” It is precisely at this point in the prophecy that much confusion has entered

in and brought about the many “futurist” theories. It has been falsely assumed here that the one confirming the covenant is the antichrist. Let us look at five good reasons why this individual is Jesus, not the antichrist:

1) The word “covenant” appears seven times in the book of Daniel. In the other six occurrences it is clear beyond doubt that God’s covenant is the subject. In fact, in verse four of this same chapter, Daniel acknowledges God *“keeping the covenant.”* We should not assume that this is a different covenant involving another party, for the text reads: *“and he shall confirm **the covenant.**”* The covenant was between God and Israel.

2) Jesus clearly did *“confirm the covenant”* with Israel. He commissioned His disciples thus: *“Go not into the way of the Gentiles, and to any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.”* Matthew 10:5-6. And He Himself said, *“I am not sent but unto the lost sheep of the house of Israel.”* Matthew 15:24. Obviously, Jesus was not prejudiced against the Gentiles and Samaritans, but was honoring the covenant. He knew that the Gospel would soon reach those outside of Israel, but not until the seventy weeks determined upon the Jewish nation were expired. Once the time promised to the Jews was ended, then the Gentiles would be fellow recipients of the truth.

*“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to **confirm the promises made unto the fathers:** And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people.”* Romans 15:8-10.

3) The subject of the prophecy is centered around the Messiah. It does not seem likely that Gabriel would suddenly shift direction and begin applying these words to the antichrist. The mentioning of the “people of the prince that shall come” is merely a parenthetical phrase to point out the power that would destroy the city, namely the Romans. That prince is not the subject of verse 27, as we shall see.

4) Verse 27 goes on to say, *“And in the midst of the week He shall cause the sacrifice and the oblation to cease.”* Precisely in the middle of the week, 31



A.D., just 3-1/2 years after His baptism, Jesus was crucified. His death brought an end to the necessity of sacrifices. As a sign that the earthly sacrificial ceremonies would cease, the veil in the temple was rent from top to bottom (Mark 15:38).

5) The last verse of Daniel 9 states: *“and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* How did Jesus make Jerusalem desolate? It was the abominations of the city’s inhabitants and their rejection of the Messiah that brought the divine decree upon them. With tears in His eyes, Jesus looked out across the city and declared: *“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”* Matthew 23:37-38.

The amazing accuracy of the prophecy is worthy of notice. The decree to rebuild Jerusalem went forth in the **fall** of 457 B.C. Exactly 483 years

later, in the **fall** of the year, Jesus was baptized. In the midst of the 70th week, or 3-1/2 years from the baptism, Jesus was crucified. That would place it in the **spring** of 31 A.D. As we know, our Lord died for us at the Passover, the spring of the year. God’s Word does not fail.

We now have only 3-1/2 years remaining to complete the prophecy. Counting forward 3-1/2 years brings us to 34 A.D. Here we should look for a final act by Jerusalem to close out her probationary period. That event was the rejection of Stephen’s powerful Gospel presentation to the Jewish leaders and their subsequent stoning of that man of faith. At that time there was a great dispersion of the disciples. The Gospel then began to be preached to the Gentiles. Paul was raised up to be the *“apostle to the Gentiles,”* and Peter had his vision concerning the Gentiles no longer being considered “unclean.” The 70 X 7 years had come to a close. It is interesting that Jesus told His disciples to forgive 70 X 7 (Matthew 18:22), the same that was extended to Israel.



The Great Prophetic Period

At what time, according to the prophecy of Daniel, was the sanctuary to be cleansed?

“And he said unto me, *Unto two thousand and three hundred days*; then shall the sanctuary be cleansed.” Daniel 8:14.

Where was Daniel when the vision of this chapter was given?

“And I saw in a vision; and it came to pass, when I saw, that *I was at Shushan in the palace, which is in the province of Elam*; and I saw in a vision, and *I was by the river of Ulai*.” Daniel 8:2.

What first appeared to the prophet?

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river *a ram which had two horns*: and the two horns were high; but one was higher than the other, and the higher came up last.” Daniel 8:3.

What next appeared upon the scene?

“And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. *And he came to the ram that had two horns*, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, *and smote the ram, and brake his two horns*: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.” Daniel 8:5-7.

What happened after the prophet heard the time announced for the cleansing of the sanctuary?

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, *there stood before me as the appearance of a man*.” Daniel 8:15.

What command did Daniel hear given to this angel?

“And I heard a man’s voice between the banks of Ulai, which called, and said, *Gabriel, make this man to understand the vision*.” Daniel 8:16.

What were the first words that the angel then uttered before the prophet?

“So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto

me, *Understand, O son of man: for at the time of the end shall be the vision*.” Daniel 8:17.

How did the angel then proceed to fulfill his mission to Daniel?

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.” Daniel 8:20, 21.

What part of the vision did the angel say was to be shut up, and why?

“*And the vision of the evening and the morning* which was told is true: wherefore shut thou up the vision; for it shall be for many days.” Daniel 8:26.

What did Daniel say about the vision?

“And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.” Daniel 8:27.

Although Daniel said nothing of his astonishment at what he had seen, so that the king’s courtiers did not perceive it, what did he do?

“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” Daniel 9:1, 2.

In view of this, what did the prophet do?

“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” Daniel 9:3.

What, in Daniel’s prayer, showed that he was still anxious about the sanctuary question?

“Now therefore, O our God, hear the prayer of thy servant, and his supplications, and *cause Thy face to shine upon Thy sanctuary* that is desolate, for the Lord’s sake.” Daniel 9:17.

How did the Lord regard his petition?

“Yea, whiles I was speaking in prayer, even the man *Gabriel*,

whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.” Daniel 9:21.

What did Gabriel tell Daniel?

“At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.” Daniel 9:23.

What application did Gabriel proceed to make of the vision?

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:24.

NOTE. - Seventy weeks are equal to 490 days. These were to be “cut off” from the vision Daniel was considering, that is, from the 2300 days. The days in this prophecy, uniformly with those of other prophecies, represent years. If, then, the 490 years are “cut off” from the 2300 years, it follows that the 490 years begin at the same time as the 2300.

When did the angel say that the seventy weeks (490 years) were to commence?

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” Daniel 9:25.

NOTE. - Sixty-nine of the seventy weeks were to reach “unto the Messiah the Prince.” Messiah is Christ, “the Anointed.” Messiah is the Hebrew word, and Christ is the Greek word, meaning anointed.

How was Jesus anointed?

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38.

At what time did Jesus receive the special anointing of the Holy Spirit?

“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased.” Luke 3:21, 22.

What did Jesus say shortly after this?

“The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” Luke 4:18 (See also Mark 1:15).

NOTE. - It is evident that the sixty-nine weeks (483 years) were to reach to the baptism of Christ, as that was the time of His anointing by the Holy Spirit. John the Baptist began his work in the fifteenth year of the

reign of Tiberius (Luke 3:1-3). Tiberius began to reign conjointly with his father in the year 12 A.D., two years before his father's death (“*Prideaux's Connection*,” vol. 1, page 246). The fifteenth year of his reign would therefore be 27 A.D., the time when Jesus was anointed, at His baptism.

When was a decree made to restore and build Jerusalem?

“This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.” Ezra 7:6-8.

NOTE. - Beginning in B.C. 457, when the decree was given to restore and build Jerusalem (Ezra 7:11-26; Dan. 9:25), seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A.D., at His baptism. Matt. 3:13-17; Acts 10:38. In the midst of the seventieth week (31 A.D.), Christ was crucified, or “cut off,” which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9:26, 27. The remaining three and one-half years of this week reach to 34 A.D., or to the stoning of Stephen, and the great persecution of the church at Jerusalem which followed. Acts 7:59; 8:1. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

At the close of 483 years, in 27 A.D., one week, or seven years of the 490 yet remained. What was to be done in the midst of that week?

“And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:27.

NOTE. - As the sixty-nine weeks ended in the fall of 27 A.D., the middle of the seventieth week, or the three and a half years, would end in the spring of 31 A.D., when Christ was crucified, and by His death caused to cease, or brought to an end, the sacrifices and oblations of the earthly sanctuary. Three and a half years more (the last part of the seventieth week) would end in the autumn of 34 A.D. This brings us to the end of the 490 years which were “cut off” from the 2300. There still remain 1810 years, which, if added to 34 A.D., which takes us to 1844 A.D.

And what did the angel say would then take place?

“And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*” Daniel 8:14.

NOTE. - In other words, the great closing work of Christ for the world, the atonement, or the investigative judgment, will at that time commence. The typical day of atonement for Israel occupied but one day in a year. This may occupy but a correspondingly short time. Already that work has been going on for many years, and must soon close. Who is ready to meet its decisions?

The Little Ant

by Earnest Ivan Haney

“Because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it.” —Matthew 7:14

It was a beautiful day to be at the park. My girls were playing with other children. They had gone farther away, and I thought I should move closer to keep an eye on them. There was a merry-go-round that nobody else was using, so I went over and sat down.

As I was watching the girls play, I looked down at the ground and saw a shoe’s heel print in the sand. It was a couple inches wide and maybe a little over a half inch high. I studied it, and wondered which young

person had made this print in the sand. Maybe they were the one pushing the merry-go-round for others. Maybe they were just sitting on it like me.

Soon, a little ant came trotting up with a bright, shiny object in his grasp. What he was carrying was huge compared to him. How he managed to carry it, I don’t know. He came to the heel print, which probably looked like a mountain to him. Without hesitating, he started up the hill. As his little legs went back and forth, sand pebbles were flying out from behind his feet like a car tire spinning in the sand. Soon, he lost his footing and rolled back down the hill. Amidst all this, he never let go of the bright, shiny object. He jumped



to his feet and started right back up the hill. I looked on in amazement.

“If he would just go a little to the right or left, he could go around the hill,” I thought. But his course was set, and he would not alter it in any way. His shiny object seemed to be really important, for he refused to let go of it. If he would have, he probably could have climbed over the top and went on. I wondered, “*What could be so precious?*”

This small ant’s trial spoke volumes to me. It reminded me of the trials that have come my way. Like the ant, I’ve had mountains that seemed so big that I could never make it to the top. I have felt as if I’ve been abandoned and left to wander on my own. Yet the words of Jeremiah 29:11 would often ring through my ears: “For I know the thoughts that I think toward you, saith the Lord. Thoughts of peace, and not of evil, to give you an expected end.” Like the ant, I gain strength to keep going. These words, and other promises God has given me encourage me to continue.

Through the years, I have watched people I know have one mountain after another. I have wondered how they keep going. I have watched them get up, greet the world with a smile, and go forth. There are mountains that come their way that they may never fully climb. They may never make it to the top. But they keep getting up, keep going, still holding on to Jesus.

I will not forget one man who kept going despite the battle he was facing, the mountain that loomed up before him. As he lay in his bed battling cancer, I went to see him, and upon his lips was the name of Jesus. Soon, cancer won the battle in this world, but he had made a major impact on me. Like the ant, he had stayed on course, refusing to let go of what he treasured most: Jesus Christ. Like Paul, he could say, “I have fought a good fight. I have finished my course; I have kept the faith” (2 Timothy 4:7).

Once again, the ant jumped to his feet and started up his mountain. I couldn’t help but cheer for him. On he went, sand pebbles flying out behind him. Without letting go of his precious shiny object, he turned his head to the side and then quickly threw it. His little bottom turned sideways. He twisted and turned. His feet went up in the air as he finally rolled over the top of the mountain. He had made it at last! He jumped to his feet, and straight as an arrow, he took off still carrying his object. He had never let go. This small ant reminds me of the promise that, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). May his perseverance inspire you in your walk with Jesus Christ!



ANTS CAN LIFT 10-50 TIMES THEIR BODY WEIGHT!

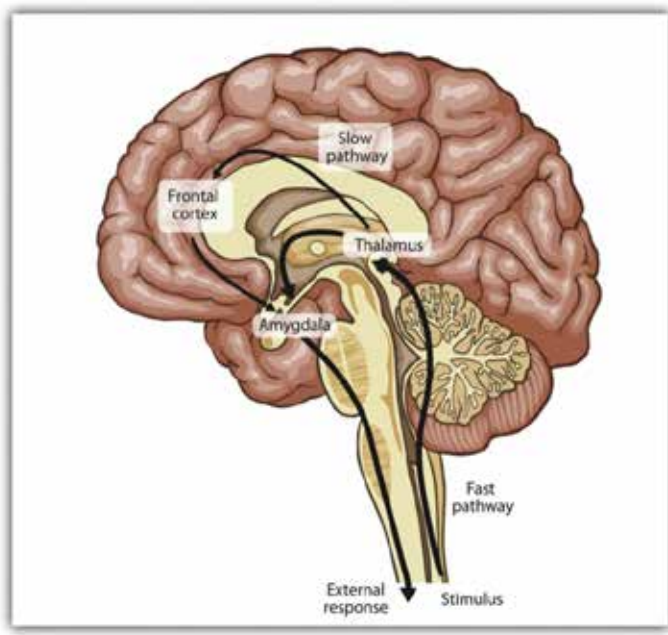
Because ants are so small, their muscles are thicker relative to their body mass than in larger animals. This allows ants to carry objects much heavier and bigger than themselves. To put it into perspective, if humans could lift 10 times their weight, a 200-pound man could lift a small car above his head.

(Fact found at: www.pestworld.org)

Your Frontal Lobe: Why It's So Important...

by Krystin Henley

The **frontal lobe** is the part of your brain right behind your forehead. It is critical for character development. This region of our brain is responsible for some very important things such as moral reasoning, critical and creative thinking, planning for the future, decision making, impulse control, and the will. Essentially, the frontal lobe houses our very character. The frontal lobe develops slowly in children, amps up its growth during the teenage years, and does not fully mature until around a person's late 20s to 30s. The frontal lobe also plays a key role in cognitive behavioral therapy because it helps us to slow down our emotional and behavioral responses, and to evaluate our thoughts so that we can practice and learn to **respond** rather than REACT! The picture below points out a few other important parts of the brain and how they interact with the frontal lobe.



If you look at the bottom of the picture you can see the spinal cord. Where it says "stimulus", that means an experience has just happened to you that then enters the brain to be processed into information. There is a fast path that sends information up to your **thalamus**, which processes sensory information and relays it to the appropriate parts of the brain. Another area on the fast path is the **amygdala**, which is part of the limbic system and is the emotion center of our brain. Very often, the amygdala can hijack our **frontal lobe** (*the rational brain*) because it is trying to help us "fight, fly or freeze". A stimulus in our environment, whether it is a person, a situation, or an event, can trigger us, and very quickly we find ourselves on that fast path. Current brain research shows that our **amygdala** "fires," or ignites, first due to cortisol (*the stress hormone*) and other chemical and hormonal releases. If we practice staying on this fast path, we may be reinforcing deep neural pathways of emotional turmoil and upsetting behavioral responses. The good news is that we can train our brain to reinforce an alternative neural pathway up to the **frontal lobe**. It is the slower path, meaning it may take some time and lots of practice to engage this part of your brain, but it is possible. Cognitive behavior therapy techniques and tools can help you to practice engaging this more rational part of your brain which will then have an impact on your amygdala, calming and reducing the intensity of your emotions. Once the intensity of your emotions are reduced, you can then behave in a more rational and appropriate manner.

Teaching this concept to young children, even as young as 2 or 3 years of age, can be extremely beneficial. In next month's article, I will discuss practical ways of sharing these important truths with our children.

Besides learning and practicing cognitive behavior therapy, there are some specific lifestyle components that can impact the frontal lobe, either by enhancing or impairing it.

THINGS THAT IMPACT THE FRONTAL LOBE

Addictions: Many addictions impair frontal lobe function. **Alcohol** use interferes with your dopamine production and can decrease activity levels in the frontal lobe. **Nicotine** constricts blood flow to the brain. **Drug** use impairs cognitive and frontal lobe functioning. **Pornography** use, **Entertainment TV**, and **media or screen addiction** can also suppress frontal lobe functioning, stunt its growth, and can reduce gray matter in that part of the brain.¹

Diet: Refined foods, high sugar, high-fat diets, and high meat-based diets all impair optimal functioning in the frontal lobe.²

Music: Most music enters the brain through the emotional regions, but some music can stimulate the frontal lobe. Aristotle, the famous Greek philosopher, noted the impact of music in shaping our characters when he wrote:

“...When one listens to music that imitates a certain passion, he becomes imbued with the same passion. If, over a long time, he habitually listens to the kind of music that rouses ignoble (*degraded or vulgar*) passions, his whole character will be shaped to an ignoble form. In short, if one listens to the wrong kind of music, he will become the wrong kind of person; conversely, if he listens to the right kind of music, he will tend to become the right kind of person.”³

Exercise: Aerobic exercise, such as jogging, increases blood flow to your brain and improves frontal lobe functioning.⁴

Sleep: Getting good, adequate sleep increases our melatonin production which in turn improves frontal lobe functioning.

Hypnosis/Meditation: These types of activities involve the conscious suppression of frontal lobe activity.⁵

Moral Objections: Even the act of regularly going against one's conscience or known value or belief system can impede functioning in the frontal lobe.

In the *American Journal of Lifestyle Medicine*; Nov-Dec 2016, Dr. Neil Nedley, MD, and Dr. Francisco E. Ramirez, MD published an article called the Nedley Depression Hit Hypothesis: Identifying Depression and Its Causes in which they break down the frontal lobe hit categories as a contributor to depression and anxiety.

“Frontal lobe hit categories: On low carbohydrate diet, on high meat or high cheese diet or eating lots of rich food, entertainment TV or movie addiction, entertainment Internet or chat Internet addiction, frequent sexual stimulation that activates right frontal lobe, regular exposure to syncopated rhythm music and/or videos, conscious suppression of frontal lobe activity, lack of regular abstract thinking, acting against one's conscience or known value system.”⁵

BIBLICAL APPLICATION OF THE FRONTAL LOBE

Did you know there is even a practical, spiritual application of the frontal lobe and its direct affect on character development? The Bible makes multiple references to the importance of the “forehead” or “frontlets”. These references are actually referring to the frontal lobe. In the verse below, it talks about remembering the importance of the 10 commandments, the moral law, as you practice them in your behaviors by “*binding them as a sign on your hand*,” but more importantly, by making conscious moral judgments and decisions to follow the law, as “*they shall be as frontlets between your eyes*.”

“Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes” ~Deuteronomy 11:18.

In short, the frontal lobe is crucial for character development, and if we work at improving its function to an optimal level, it can actually increase our emotional intelligence. Who wouldn't want to strengthen this part of our brain?

Join us next month for some practical ways to develop the frontal lobe, and to teach our children how to tap into this important part of character development.

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Krystin lives with her husband and their three sweet girls in central Washington. She is a licensed marriage and family therapist. While she enjoys her work as a therapist, she esteems her role as full-time mom as of utmost importance.

A little over a year ago, she began an Online ministry, Nurturing Characters. The goal of this ministry is to provide education and resources to equip parents to guide and train their children to have noble characters fit for the heavenly kingdom.

You can access more information and resources (videos, game ideas, practical tips) online: www.nurturingcharacters.com

Words for the Young at Heart

Trusting

George Duncan had certainly no easy task before him. It was in the early days of the foreign mission effort, and alone in the great heathen city of Nanking he faced his life-work, and perhaps greater difficulties never confronted any soldier of the cross.

“You may preach and work in the city,” said the authorities, but secretly they sent messages to every house that they should not receive the foreigner.

One day, as George Duncan tramped about the city in search of lodging, he noticed the Drum Tower, from which fire alarms were given.

“May I sleep in one of your rooms?” he inquired of the watchman, and a grudging consent having been given, he contented himself with his humble shelter, rolling up his bedding early each morning and getting his meals in any little wayside shop he could find.

Gradually the people grew less afraid of him, and treated him more kindly: but another difficulty faced

him. How was he to receive money to carry on his work? No means could be found by which it could be sent to him from friends at the coast.

“I am not at all happy about George Duncan,” said a colleague, Mr. Hudson Taylor, one day to a fellow missionary at Hangchow; “the last money I sent to him has been returned, and he must be in want. Do you see your way to making a journey to find him?”

Mr. Rudland considered the matter, and after asking in prayer that God would guide, he set out.

Down the winding Grand Canal he sailed, and even the boatmen were astonished at the rapid progress they made. “Your God,” they said “must be a God of the wind, for whichever way the canal turns the wind is in our favor.”

All went well until one day they found to their dismay that the banks of the canal just ahead of them had given way.





But God was watching over his servant, and guided him to discover that he could reach Nanking by a bridle path over the field; so, hiring a donkey, Mr. Rudland started off, and reached the city four days earlier than if he had gone all the way by water.

Meanwhile, how was Mr. Duncan faring at Nanking?

After breakfast one morning his faithful Christian servant stood downcast before him.

"The last coin is spent," he said, "and there is nothing for dinner; what is to be done?"

"Done?" exclaimed Mr. Duncan at once, "we must trust the Lord and do good; so shall we 'dwell in the land,' and verily we 'shall be fed,'" and leaving the servant still standing at the door, he took up his books and prepared to start out.

"Master," said the good fellow, "will you take five dollars from a servant, take them as a gift, for you will not borrow money?"

Mr. Duncan hesitated. Was the man in earnest? Did he really never expect to see his money again?

"I can never return it," he said to the servant, who was fingering the cash and watching his master's face; "your reward shall be in the kingdom of heaven, not on this earth."

"I give it to God," was the man's reply; so the master accepted it, and together they lived on the little sum for many days.

Once again, a downcast servant faced the missionary after breakfast.

"The money is all gone," he said, "and there is nothing in the house for dinner; what is to be done?"

"Trust in God, and go on with our work," replied Mr. Duncan, and he went out to his morning visiting.

Now, on this very day, Mr. Rudland, with money and supplies, was every moment drawing nearer to Nanking, and ere long drew rein at the missionary's door. The servant hastened out, almost beside himself with joy, and having helped the traveler into the house—for by this time they were living in a small home of their own—he ran down the street in search of his master.

Soon he saw him, weary and hungry, turning homeward, and rushing excitedly up to him, he exclaimed, "It's all right, sir; it's all right! The dinner is ready. Mr. Rudland has come and brought the money!"

Solemnly, George Duncan laid his hand on the man's shoulder. "Didn't I tell you this morning," he said, "that it was all right? It is always right to 'trust in the Lord and do good; so shall you dwell in the land, and verily you shall be fed.'"

Betty's Bit of Help

Margaret E. Sangster

Betty Armitage had not been a Christian very long. From early childhood she had gone to church, and had read her Bible, and said her prayers; had been a dear little daughter, and had been growing up a sweet and graceful elder sister and lovable young girl, all without consciously giving herself up to Christ, and fully resolving to take Him for her Master and Friend.



But one day a new life dawned upon Betty. Light flooded her heart. She learned what it means to belong to Christ, "to follow Him whithersoever He goeth."

Then straightway she longed for opportunities to show her love. She felt an urgent impulse to become a missionary. She felt that there could not be a field so hard that she would shrink from it, a people so lonely

and degraded that she would not rejoice to go to them and tell them of her Saviour and His love.

Meanwhile the way to the mission field beyond her own home was hedged up. Her father said she could not be spared; her mother looked perplexed and pained, and even bewildered, as Betty unfolded her plans and dwelt upon her wishes. Betty, more and more anxious and in earnest, felt limited and caged. It seemed to her as if she were doing nothing for the Master, when she wished supremely to be doing some great thing. She felt discontented and unhappy.

"But, Betty," said her friend, Jane Page, "when our Lord wants us in any place, He goes before us and opens the way. It may be there is some sphere of service right here which only you can fill, and until that is filled, Christ will not send you elsewhere."

Betty went home carrying this simple thought. Jane Page had intuitions; perhaps, because she daily asked to be filled with the Spirit, and kept herself always ready to do the Lord's will, whatever it might be, not caring whether the errand on which He sent her was a lofty or a lowly one.

Betty turned her latchkey and ran upstairs to her own beautiful room on the third floor. As she passed grandmother's door, at the top of the first landing, it stood ajar, and she glanced in.

Grandmother was sitting as usual, her dim eyes patiently closed, her thin hands folded in her lap. Her room was sunny and pleasant, with flowers in the windows, which grandmother, having a cataract, could not see, but which diffused a delicate fragrance.

It suddenly struck Betty that grandmother must have many tedious hours. Necessarily, she had supposed, grandmother was often alone. How could it be helped? Mother had her housekeeping and her clubs. The younger children went to school, father was at his office, and Betty herself had a dozen engagements for every day. They had all been kind, deferential, and amiable in their behavior to grandmother; but she had been, as it were, left on a sidetrack, while their busy lives went whirling on.

All this passed through Betty's mind in a flash of clear insight, as she tapped on grandmother's door.

"Come in, dearie," said the sweet old voice. The face, so quiet a moment ago, stirred and lit up with a pleasant welcome.

"Is it you, Elizabeth? "

"Yes, dear grandmother," answered Betty. "May I come in and talk to you awhile?"

"Surely, dear; I am glad to have company."

Betty sat down and talked to grandmother, charmingly, entertainingly. She described a procession she had seen downtown, gave grandmother the news of the cousins and aunties, and finally read to her for a while. Before either of them was aware, the morning had slipped by, and the maid came to say that luncheon was ready.

"I have had a beautiful time, Elizabeth," said grandmother, "and I was just then thinking that the

Lord had forgotten I was old, and blind, and weak, when He sent you in to cheer me and make me strong."

Betty discovered that she did not need to look for distant service just yet. Here, in her own home, was an aged servant of Christ who was in special want of special ministry. Jesus meant His young disciple to be the eyes and hands and feet for a while to this dear older one.

"And I was ashamed, Jane," she said, afterward, "to have it revealed to me that I had never given grandmother a thought. She wasn't a pauper, she was just grandmother — so unobtrusive and sweet, and so little given to asking for attention, that I had forgotten how heavily the time must hang on her hands. She who used to be so active, and who must now be so often laid aside."

"Do not feel ashamed, my dear," said Jane Page. "You show your willingness to do what Christ desires by just taking hold of this little bit of helpfulness."

To every one of us, younger, and beginning to walk in the blessed way, or older, and far on the road, the lesson comes in endless repetition to do the next thing.

That next thing may carry you to a hospital to nurse the sick; it may send you to a zenana in distant India; it may lead you into city slums; it may guide you into a room in your own house, where one of Christ's little ones needs you. But serve Him with a loving heart and a willing mind, and a blessing will be yours as you sit at His feet.



The 2,300 Days & the Heavenly Sanctuary

—E. G. White

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, “went everywhere preaching the word.” “Philip went down to the city of Samaria, and preached Christ unto them.” Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings “far hence unto the Gentiles.” Acts 8:4, 5; 22:21.

Thus far every specification of the prophecy is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, “the sanctuary shall be cleansed.” Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the second advent—was definitely pointed out. ...

But the appointed time had passed, and the Lord had not appeared. The believers knew that God’s word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this except that Christ had

not come at the time they expected Him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since He had not come, the days could not have ended.

To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ’s baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. “Then,” said the angel, “shall the sanctuary be cleansed.” All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.

With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy.

But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. The apostle Paul, in the Epistle to the Hebrews, says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Hebrews 9:1-5.

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God as the earthly dwelling place of the Most High. "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold and set in sockets of silver, while the roof

was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. Besides the outer court, which contained the altar of burnt offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel's time—until its destruction by the Romans, in A.D. 70.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.

Further, the tabernacle built by Moses was made after a pattern. The Lord directed him: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:9, 40. And Paul says that the first tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices;" that its holy places were "patterns of things in the heavens;" that the priests who offered gifts according to the law served "unto the example and shadow of heavenly things," and that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:9, 23; 8:5; 9:24.

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the

earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services.

The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and "the golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven.

—Taken from *The Great Controversy*, pages 328-415

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

—Hebrews 4:15

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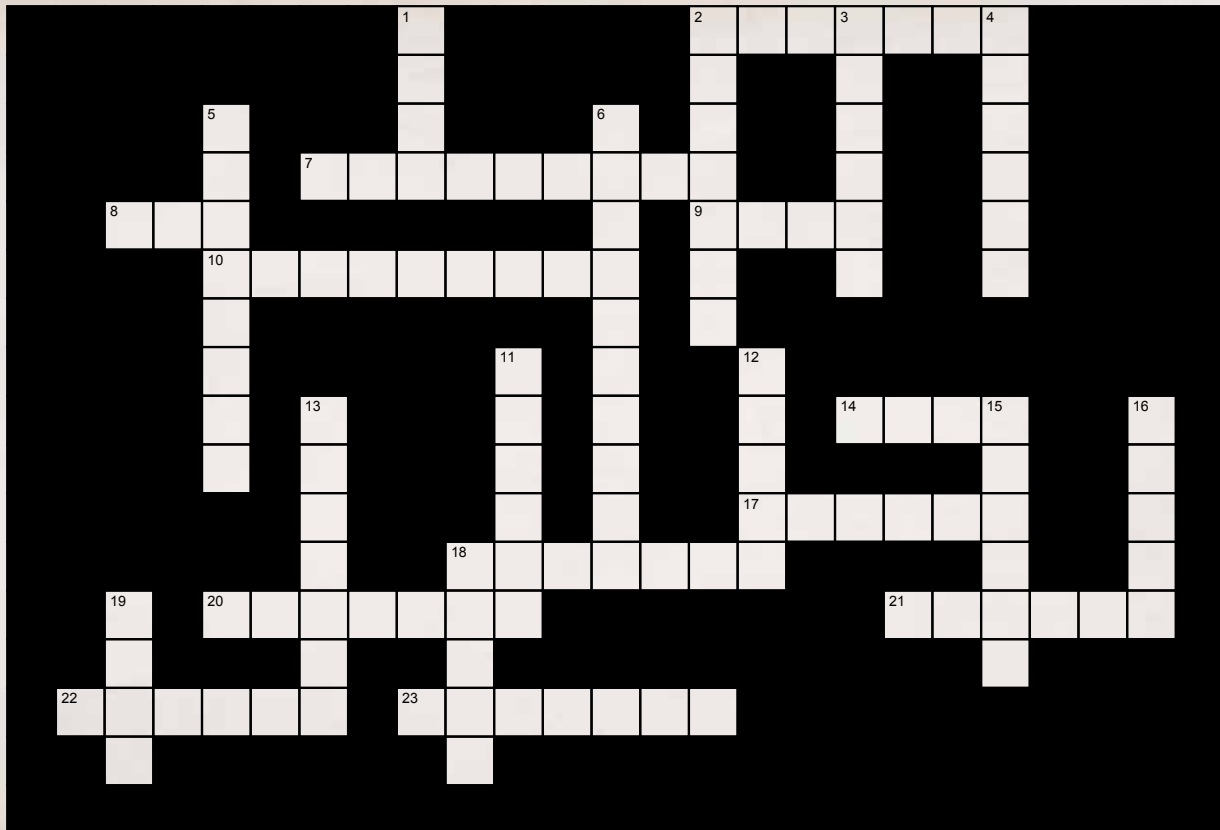
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Across

2. The King made an image that all were to
7. "Shall shine as the brightness of the
8. How many days were given to Daniel to prove his diet?
9. What were the image's legs made of?
10. The street shall be built again, and the wall, even in _____ times."
14. What was the image's head made of?
17. What was the breast and arms made of?
18. "There is a God in heaven that revealeth
20. "Thy people shall be delivered, every one that is found _____ in the book."
21. "My God hath sent an angel, and hath shut the lion's _____."
22. Who purposed in his heart that he would not defile himself?

Down

1. How many beasts came up from the sea, diverse one from another?
2. "Thou art weighed in the balances, and art found _____."
3. During what year of his reign did Nebuchadnezzar dream dreams?
4. Daniel prayed that he and his fellows should not _____.
5. "Some to everlasting life and some to everlasting _____."
6. Who is the son of Nebuchadnezzar?
11. The tree in the dream, it's height reached to _____.
12. The thighs and belly of the image were made of _____.
13. Who came forth to give Daniel skill and understanding?
15. Who was the King of the Medes?
16. Who was the 4th man standing in the furnace?

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