


# Signs

OF THE TIMES



The angel said, "I have  
good news for you:  
there is great joy coming to  
the whole people."

- Best Christmas Gift Ever
- Hope for the Future
- Golden Opportunity
- Sweeter Holidays

Good news: Jesus was God wrapped up in humanity



HARRY ANDERSON, ARTIST, © 1966 REVIEW AND HERALD / COVER PHOTO BY H. LARKIN

# Best Christmas Gift Ever

ARTHUR S. MAXWELL



This is not the first time in history that good news has been in great demand. Two thousand years ago when Rome ruled the world most of the empire was in need of good news. Palestine in particular was full of well-nigh hopeless people. Not only were most of them desperately poor but they had to endure all the indignities of foreign occupation. They lived in constant dread of punishment by their overlords, all too well aware how cruel and heartless they could be.

From time to time some had risen in revolt, only to be ruthlessly crushed. Now for the most part the populace waited and suffered in silence, for in very truth darkness covered the earth and "gross darkness covered the people."

A glimpse of their fears and muted hopes is revealed in the words of Zacharias at the naming of his son John (the Baptist): "Praise to the God of Israel! . . . Age after age he proclaimed by the lips of his holy prophets, that he would deliver us from our enemies, out of the hands of all who hate us; that he would deal mercifully with our fathers, calling to mind his solemn covenant. Such was the oath he swore to our father Abraham, to rescue us from enemy hands, and grant us, free from fear, to worship him with a holy worship, with uprightness of heart, in his presence, our whole life long. And you, my child, you shall be called Prophet of the Highest, for you will be the Lord's forerunner, to prepare his way and lead his people to salvation through knowledge of him, by the forgiveness of their sins; for in the tender compassion of our God the morning sun from heaven will rise upon us, to shine on those who live in darkness, under the cloud of death, and to

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guide our feet into the way of peace." Luke 1:68-79, NEB. (Emphasis supplied.)

Here we glimpse the deepest longings of the people of that day. They wanted to be free—free from the Romans, free from fear, free from tyranny, free from "the cloud of death." They wanted to live in peace and happiness. But there was no sign as yet that their long-cherished hopes would ever be realized.

Then, all of a sudden, everything changed.

News of a deliverer arrived, and it spread like wildfire across the country.

The story is told in the second chapter of the Gospel of Luke.

"Now in this same district [of Bethlehem] there were shepherds out in the fields, keeping watch through the night over their flock, when suddenly there stood before them an angel of the Lord, and the splendour of the Lord shone round them. They were terror-stricken, but the angel said, 'Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you—the Messiah, the Lord. And this is your sign: you will find a baby lying wrapped in his swaddling clothes, in a manger.'" Verses 8-13, NEB.

Then "all at once there was with the angel a great company of the heavenly host, singing the praises of God: 'Glory to God in highest heaven, and on earth his peace for men on whom his favour rests.'" Verses 13, 14, NEB.

Thrilled beyond words, the shepherds hurried into town and found the Babe in a manger, just as the angel had said.

It all seemed very wonderful until they began to reflect on the angel's message. How could this Baby deliver Israel? How could His birth be good news for "the whole people"?

Had the angel announced that Rome had been invaded and the emperor slain, that would have been something truly exciting. Had he disclosed a new plot to overthrow the hated overlords, had he revealed that an army of deliverance was on its way from Egypt or Mesopotamia, what great good news that would have been! But this Baby—what possible help could He be in a time like this?

Come to think of it, a baby must have seemed a most impractical solution to Israel's seemingly insoluble problems. What the subjugated nation wanted was a strong, virile, fearless leader who would issue a thrilling call to arms and drive the Romans into the Mediterranean. Now it was told that a baby had been born, a baby too weak to raise its head, a baby so poor it had to be born in a stable, a baby so low it didn't have a proper father—and this baby was going to be the long-hoped-for Deliverer!

No wonder many refused to accept the shepherds' story. It was too unreasonable, too altogether impossible of belief. Yet it was true. Everything happened just as the angel predicted.

This Baby *did* grow up to be the great Deliverer. He was no weakling, for within Him was the strength of the Omnipotent. Though He lived in poverty, He

NORMAN BRICE, ARTIST







owned the universe. And His Father was God.

He accomplished what the people hoped for, albeit in His own way and in His own time. He defeated the Romans, not by force of arms but by the power of love. By His godlike life and teachings He changed the course of history and turned the world upside down.

Exactly as Zacharias prophesied, He delivered the people from fear of their enemies by proving that God is greater than all earthly powers and that His kingdom shall ultimately prevail.

He delivered them from fear of hardship and hunger by demonstrating that God is able to provide for every human need.

He delivered them from fear of sickness and disease by showing that God, the Source of all life, is both able and willing to heal.

He delivered them from fear of death by revealing His power to raise the dead.

He banished their hopelessness by revealing the glorious future God has planned for all who love Him.

Such was the "good news" the angel brought to the shepherds. Yet it was not for them only, or even for all Israel. It was for "the whole people." For everybody everywhere.

That Baby was not only the Messiah but also the Lord. He was indeed God, the Creator, who voluntarily, of His own free will and desire, became at that moment one with the human race.

Note the word in verse 13—"wrapped." What a significant and moving concept! God Himself was "wrapped" up in that manger. All the love of God, all the wisdom of God, all the power of God.

Here was a time bomb of enormous potency, with explosive force sufficient to blast the powers of evil into oblivion and to bring the whole ugly edifice of sin down in ruin.

Here, too, was an infinitely powerful magnet, the most effective ever devised, magnetized with all the potency of divine compassion,



strong enough to draw men back to God, back to holiness and righteousness and oneness with Him—and it was all “wrapped” up in that Baby.

Here also was a light of such brilliance that the like of it was never seen before on land or sea—a light able to illuminate the past, the present, and the future, and to direct all men in every part of this sin-cursed earth out of night into eternal day—and it was all “wrapped” up in that Baby.

Here also was the most powerful X-ray device ever conceived—capable of penetrating the innermost thoughts and motives of the human heart—and it was all “wrapped” up in that Baby.

Here, too, was an inexhaustible reservoir of hope and courage, all “wrapped” up in that Baby.

Here was a fountain of strength, sufficient for every human need, able to make the weakest of men “more than conquerors” over every temptation; and this, too, was all “wrapped” up in that Baby.

Here was limitless understanding and compassion, eager to forgive the worst of sinners and to accept the basest of men and women as sons and daughters of God and share with them, without question or discrimination, all the riches of the universe. This, too, was all “wrapped” up in that Baby.

What a precious package it was that Heaven laid on earth’s doorstep on that far-off night in Bethlehem! How priceless the treasure clothed in that frail and tiny form! How rich beyond imagination was the Gift placed in that manger!

But the good news became better as the marvelous package unfolded. Out of those swaddling clothes, out of that exquisite, divine chrysalis, came God Himself to walk among men and show them how to live; to set them an example of happy, peaceful, untroubled, victorious living; to help them see how beautiful are God’s thoughts, God’s words, God’s ways—so that men, women, and children would want to love Him and serve Him and

please Him. Jesus came to assure everybody that God is not a harsh overlord but a kind, tenderhearted, forgiving, long-suffering Father, “not willing that any should perish.”

He comforted the sorrowing, healed the sick, opened the eyes of the blind, gave hearing to the deaf and new hope to the worried and despairing.

Like a chime of silver bells, words of unexampled beauty flowed from His lips. “Peace I leave with you,” He said, “my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” John 14:27.

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Luke 12:32.

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:34.

In all these and a hundred other lovely phrases God was thinking out loud, revealing Himself and His infinite concern for every member of the human race, joyfully telling of His glorious plans and purposes for them. He was drawing back the veil of the future, as only God can, to reveal the certain victory of right over wrong and the final triumph of all who love and serve Him.

Always He was the bearer of good news. To the blind He said, “See!” To the deaf, “Hear!” To the leper, “Be clean!” To the woman taken in adultery, “Neither do I condemn thee: go, and sin no more.”

Even when evil men crucified Him, He still contrived to bring good news to those who watched and sorrowed.

His outstretched arms, nailed to the wooden beam, renewed His constant plea, now hereby emphasized a thousandfold, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28.

One of His nail-pierced hands pointed east, the other west, and together they cried, “As far as the

east is from the west, so far hath he removed our transgressions from us.” Psalm 103:12.

Torn and bleeding though He was, He whispered words of pardon that have echoed down the centuries, from country to country, from continent to continent, all around the globe, “Father, forgive them; for they know not what they do.” Luke 23:34.

What a wealth of good news was in that angelic announcement to the shepherds! But look at it once more. Note its personal aspect. “I have good news for *you*.” It was for each one of them. For everybody in Jerusalem. Everybody in Palestine. Everybody in the whole wide world. Everybody who should ever live. Everybody in every period of history, among every race, people, and nation from that day to the end of time.

This is where *you* come in. This good news is for *you*.

God came to this earth for *you*. He lived here for *you*. He died on the cross for *you*. He thinks of *you* and cares for *you* today, and will do so as long as you live. The peace and joy He offers everybody He offers *you*. The eternal life He offers everybody He offers *you*. The glorious home He is preparing is not only for all the saints but for *you*.

This is one of the greatest marvels of the gospel of Jesus Christ. It is so very personal. It assures us that while God loves everybody, He has profound, intimate, personal concern for every individual—every man, every woman, every boy, every girl. It is within His capacity simultaneously to think of each one singly and alone, as if each one were the only being in the universe needing His help.

He thinks of us individually and cares for us individually and watches over us individually and plans for us individually. He has been doing this all our lives. He is doing it now. And He will do it tomorrow and always, if we will let Him.

Here is good news indeed. □



## Good news: The evidence leaves no doubt

**M**any people have wondered whether Jesus really was both man and God. All agree that He was a remarkable person.

But to say that He was God is another story entirely. Dozens of theories have been advanced during the centuries since He lived—that He was no more than a man; that He was God with no human likeness whatever; that He was only a figment in the imagination of the early church and never really existed at all.

But faced with the evidence of Scripture, what do we do with the prophecies of the Old Testament that predicted the advent of a superhuman person who would save God's people from their sins? What do we do with Jesus' own claims that He was actually both God and man?

Let us look at some of the Old Testament prophecies and see if they fit the historical life of Jesus of Nazareth. Then we will survey some of the statements He made about Himself.

Throughout the Old Testament Scriptures there are numerous predictions of the coming of a person who would be both man and God. Isaiah predicted (9:6) His birth: "Unto us a child is born, unto us a son is given: and the government

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shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, *the Mighty God*, The everlasting Father, The Prince of Peace." Isaiah certainly did not doubt the divinity of this prominent person.

Isaiah also stated that this divine child would be born of a virgin (7:14; compare Matthew 1:22, 23). Micah added that He would be born in Bethlehem of Judah (5:2). And a psalmist said He would come of the lineage of David (Psalm 132:11).

A glance at the historical record of the New Testament reveals that Jesus of Nazareth was born of a virgin (Luke 1:27-35), in the city of Bethlehem (Matthew 2:1), and of the direct line of David (Luke 3:31).

Even though this God-man was to be born in Bethlehem of Judah, Isaiah portrayed that He would work in Galilee (Isaiah 9:1, 2). He would bring sight to the blind and work other miracles (Isaiah 42:7). These predictions were fulfilled by Jesus who spent much time in Galilee (see Matthew 4:13-16) and who healed blind eyes on many occasions (see John 9:1-7). He also performed many other miracles.

Isaiah presented many paradoxes in his chapter 53. The One of whom he was writing was to be despised and rejected, a man of sorrows and acquainted with grief. Though He came to help mankind, mankind would hide their faces from Him (verse 3). Sinless Himself, He would be wounded for the transgressions of others; God would lay on Him the sins of all (verses 5, 6). He would be abused, but not defend Himself (verse 7). He would be put to death with evildoers but be buried in a rich man's tomb (verses 8, 9). And after all this He would live again and see that His sufferings were worthwhile (verses 10, 11).

All of these apparent contradic-

tions are solved in the life, death, and resurrection of Jesus of Nazareth. Jesus was rejected by the very people whom He came to save (John 1:11). The years of His ministry were spent wandering hither and yon in Israel—often forced to move by the jealousy of those who disagreed with Him (John 11:53, 54). When He was arraigned for

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**Everyone agrees that Jesus was an extraordinary man. Some say that He was God. Are they right? Is there any way to know?**

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trial, He didn't defend Himself (John 19:8-12). He was executed on a cross for the sins of others; He was buried in the tomb of Joseph of Arimathea, a very wealthy man (John 19:18; Matthew 27:57-61). And He did not remain in the tomb! He rose three days later and was seen alive by more than 500 people during the following six weeks (Matthew 28:6; 1 Corinthians 15:4-8). Some of these touched Him to be sure He was really the same person who had died on the cross (Luke 24:39).

So all the apparent paradoxes of Isaiah 53 become history in the life of Jesus.

But this isn't all the evidence in the Bible. The Scriptures reveal other details. Zechariah (9:9) pictured the Messiah, the God-man, riding into Jerusalem on a donkey, which Jesus did (Matthew 21:1-11). David (Psalm 41:9) re-

# Was Jesus Really God?

THURMAN PETTY







vealed that He would be betrayed by a friend. Zechariah (11:12, 13) added that His price would be 30 pieces of silver, and the money would be cast to the potter in the house of the Lord.

Every detail of these predictions was fulfilled in the life of Jesus. Judas, one of Jesus' closest friends, betrayed his Master for 30 pieces of silver. Later, changing his mind, Judas tried to return the money; and when it was refused, he threw it down in the temple. It was used by the priests to buy a potter's field in which to bury foreigners (Matthew 26:14-16, 47-50; 27:3-8).

The prophets were very specific

**Chronology helps identify the God-man. These two charts show that Jesus began and finished His work exactly on time.**

about the way in which the Messiah would be executed. He would be scourged and spat upon (Isaiah 50:6). His hands and feet would be pierced, but none of His bones would be broken. His executioners would part His garments and cast lots for His clothing (Psalms 22:16-18; 34:20).

All this actually took place at Jesus' death. Jesus was scourged and spat upon (Matthew 26:67, 68; 27:26). On Golgotha nails were driven through His hands and feet (see John 20:25). Yet, when soldiers came to break the legs of the three men on the crosses, they found that Jesus was already dead and did not break His bones (John 19:34). While Jesus was hanging on the cross, the soldiers who had crucified Him divided His garments

and cast lots for His cloak (Matthew 27:35).

Psalms 16:10 says that God's Holy One would not be left in the grave to see corruption—obviously He would rise again. This prediction was fulfilled. Jesus was not left in the tomb to decompose. He arose on the third day after His death.

Any one of these texts would not be enough to warrant a belief that Jesus of Nazareth was the God-man. All of them put together present convincing testimony. Yet this is by no means all the evidence.

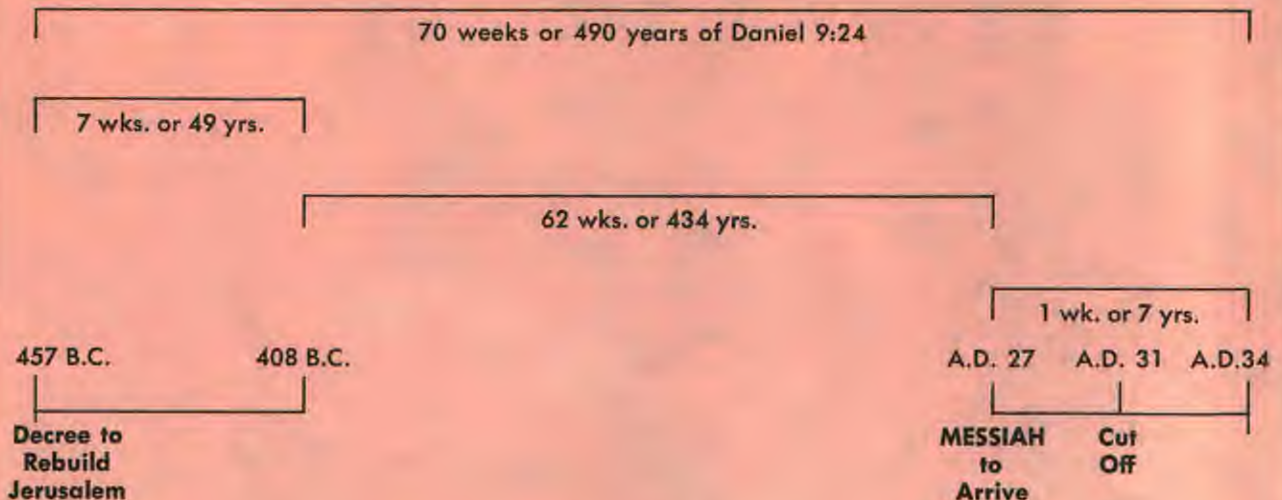
The prophet Daniel predicted the very year in which the Messiah would begin His work. Here is the prophecy (Daniel 9:24-27): "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to

### CHART A

#### DANIEL'S PROPHETIC CHRONOLOGY

Pointing Out That Messiah Was to Appear in A.D. 27

Daniel 9:24-27

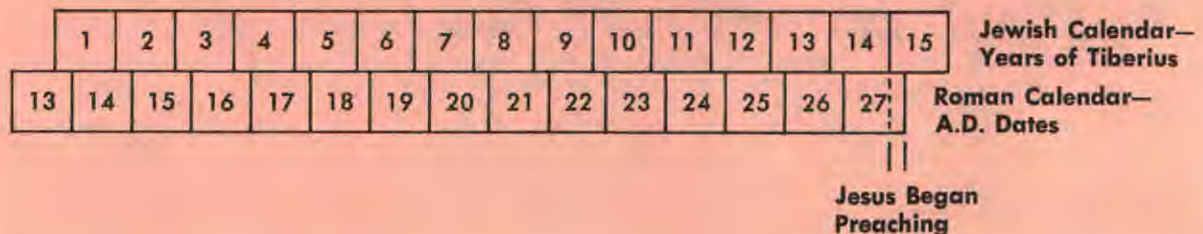


### CHART B

#### LUKE'S CHRONOLOGY

Pointing Out That Jesus of Nazareth Began Preaching in A.D. 27

Luke 3:1, 21





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."

Look at these specifications again. First of all, Daniel gave the time period in which God's people were to repent of their sins. Near the end of this period the Messiah would appear. Close study shows that Daniel predicted the exact year in which the Messiah would begin His official ministry. And he went on to say that, after His work was done, the Messiah would be cut off—He would die—but His death would not be for Himself. This is exactly what we have already found in Isaiah 53.

After the Messiah's death there would come a destroyer who would level the city of Jerusalem. Then Daniel regressed a little and pointed out that Messiah would cause the temple sacrifices to end. He supplied the exact date when they would cease.

In Scripture God often uses a day to represent a year, especially in prophecies involving time periods. There are examples of this in Numbers 14:34 and Ezekiel 4:6. If we use this yardstick in Daniel 9, we arrive at the dates that appear on chart A.

The 70 weeks are 490 days (7 days to a week). This is 490 years. Notice in verse 25 that Messiah would appear after 69 weeks; that is, at the end of 483 years.

The beginning point of this prophecy is given in Daniel 9:25. It would start when a decree went forth to restore and rebuild Jerusalem. Eighty years later Ezra quoted the very decree Daniel predicted. See Ezra 7:11-26. The Persian emperor Artaxerxes not only allowed the Israelites to return to Jerusalem, but supplied materials to help them rebuild the city. Ezra wrote that this occurred in the seventh year of Artaxerxes, the autumn of 457 B.C. (See *The Chronology of*

### **One Man fits the description of the God-man, and no one else does.**

*Ezra 7*, by S. H. Horn and L. H. Wood, available from the publishers of *Signs*.)

Now, taking Daniel's yardstick of 483 years from this point to the Messiah, and remembering that there is no zero year between B.C. and A.D., we come down to the year A.D. 27. According to Daniel's prophecy the Messiah, the God-man, was to appear in that year.

And that is precisely when Jesus began His public ministry.

How do I know Jesus began His ministry in A.D. 27? Luke points out that Jesus was baptized and began His ministry in the fifteenth year of Tiberius Caesar (Luke 3:1, 21). Tiberius began his reign in A.D. 14. The Jewish calendar in use by Luke was different from the Roman calendar, so we must make allowances for that. On Luke's calendar, the new year started in the fall. Luke also used inclusive reckoning—that is, part of a day or year was counted as though it were the entire period. These aspects of time-keeping are still in use in the Jewish community.

Notice that chart B has two sets of dates. The top row of dates gives the years of Tiberius Caesar according to the Jewish fall-to-fall calendar, and the bottom row is the A.D. dates according to the Roman calendar, whose new year is January 1.

You see on the chart that the first year of Tiberius's reign ended in A.D. 14, and his fifteenth year, the year in which Jesus began to preach, began in the fall of A.D. 27.

Thus when Jesus began His ministry, it was in exactly the year Daniel said the Messiah would come.

Further, Daniel predicted that in the middle of the seventieth week, or three and a half years after He began His ministry, the Messiah would be cut off. We find it not at all surprising then, that just three and a half years after Jesus began His ministry, He was crucified outside Jerusalem at a place called Golgotha. All of this represents irrefutable evidence that Jesus was indeed the Messiah predicted by the prophets.

But we must not overlook what He said about Himself.

He claimed to have come down from heaven, directly from God Himself (John 3:13; 6:38; 8:42; 16:28). On a number of occasions He called God His Father in a more-than-ordinary sense. Those who heard Him understood Him to mean that He was equal with God (John 5:17, 18; 10:30-33; 14:8, 9).

He asserted that He was the source of life (John 5:26; 11:25, 26).

He preached that Moses and the prophets had written about Him (John 5:39, 46; Luke 24:27).

He proclaimed that He had lived before Abraham, even before the creation of the world. He called Himself the I AM—the Eternal Self-existent One (John 8:56-58; 17:5).

Finally, He claimed to be the Messiah (John 4:25, 26).

Now, Jesus insisted that He kept His Father's commandments (John 15:10). These include a commandment against bearing false witness. So Jesus must have been who He said He was—the Messiah, the Son of God, the Christ. Or else He was a liar.

I say, either He was the Messiah, or else He wasn't even a good man.

When I compare the prophecies of the Scriptures with the life of Jesus; when I compare what He said about Himself with the life He lived; when I see the effect He has had upon the world for the past 2,000 years—I am forced to the conclusion that Jesus is the Messiah, that He was in truth God on earth. □



## PREDICTIONS OF THE OLD TESTAMENT

### HIS BIRTH

**Place:** Micah 5:2 "But you, Bethlehem . . . , out of you shall come forth a governor for Israel, one whose roots are far back in the past." (NEB)

**Mother a virgin:** Isaiah 7:14 "A virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us]." (KJV)

**Ancestry:** Psalm 132:11 "The Lord swore to David . . . : 'A prince of your own line will I set upon your throne.'" (NEB)

### HIS PUBLIC MINISTRY

**Date:** Daniel 9:25 "From the . . . commandment to restore . . . Jerusalem unto the Messiah . . . shall be seven weeks, and threescore and two weeks." (KJV) That is, 483 years after 457 B.C., which is A.D. 27.\*

**Place:** Isaiah 9:1, 2 "In Galilee . . . the people that walked in darkness have seen a great light." (KJV) (Also the area around Galilee.)

**Work:** Isaiah 42:7 "To open the blind eyes." (KJV)

**Message:** Isaiah 61:1, 2 "To bring good tidings to the afflicted; . . . to bind up the brokenhearted, . . . to comfort all who mourn." (RSV)

### HIS TRIAL AND DEATH

**Date:** Daniel 9:27 In the middle of the 70th week; that is, the spring of A.D. 31.\*

**Betrayed:** Psalm 41:9 "My bosom friend . . . has lifted his heel against me." (RSV)

**Price:** Zechariah 11:12 "They weighed for my price thirty pieces of silver." (KJV)

**Defense:** Isaiah 53:7 "He was oppressed, and . . . afflicted, yet he opened not his mouth." (KJV)

**Execution:** Psalm 22:16-18 "They have pierced my hands and feet— . . . they stare and gloat over me; they divide my garments among them, and for my raiment they cast lots." (RSV)

### HIS RESURRECTION

**Short death:** Psalm 16:10 God will not "suffer thine Holy One to see corruption." (KJV)

PHOTO BY PAUL BOOTH

Jesus looked like a man, talked and dressed like one, became tired and hungry, and sometimes asked for human sympathy. He was so human that most who knew Him thought He was just that, a man. Thomas

Jefferson cut out of the New Testament everything that suggested He was anything else.

Still the idea persists that Jesus was something more than that, that He was God as



# Jesus Was God!

"Unto us a son is given: . . . his name shall be called . . .  
The mighty God." Isaiah 9:6.

## FULLILLMENT BY JESUS CHRIST

		WAS PREDICTION FULFILLED?
<b>Place:</b> Matthew 2:1	"Jesus was born in Bethlehem." (KJV)	▼ Yes
<b>Mother a virgin:</b> Matthew 1:18	"When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit." (RSV) See also Luke 1:27-35.	Yes
<b>Ancestry:</b> Matthew 1:1	"Jesus Christ the son of David, the son of Abraham." (KJV)	Yes
<b>Date:</b> Luke 3:1, 23	"In the fifteenth year of . . . Tiberius" Jesus began his ministry. This was in the fall of A.D. 27.*	Yes
<b>Place:</b> Matthew 4:23	"He went about all Galilee." (KJV)	Yes
<b>Work:</b> Matthew 4:23	"Teaching . . . , and preaching . . . , and healing." (KJV)	Yes
<b>Message:</b> Matthew 5:4	Jesus said, "Blessed are those who mourn, for they shall be comforted." (RSV)	Yes
<b>Date:</b>	Spring of A.D. 31*	Yes
<b>Betrayed:</b> Matthew 26:14, 15	"One of the twelve . . . went to the chief priests and said, 'What will you give me if I deliver him to you?'" (RSV)	Yes
<b>Price:</b> Matthew 26:15	"They paid him thirty pieces of silver." (RSV)	Yes
<b>Defense:</b> Matthew 27:14	"He gave him [Pilate] no answer, not even to a single charge." (RSV)	Yes
<b>Execution:</b> Luke 23:33 Luke 23:35 Matthew 27:35	"They crucified him." (KJV) This involves driving nails through hands and feet. "The people stood . . . watching." (RSV) "They divided his garments among them by casting lots." (RSV)	Yes
<b>Fulfilled:</b> Mark 16:6	"Jesus of Nazareth, who was crucified. . . . He has risen." (RSV)	Yes

\*For details see article in this issue, "Was Jesus Really God?"

well. If He was, we must pay Him much more respect than we would show to an ordinary man. We should worship Him.

We are not left without evidence. The Old Testament Scriptures state categorically that

God was to be born as a man (Isaiah 9:6), and they describe His life in much detail. In this chart, some of the Old Testament prophecies are placed alongside historical facts in Jesus' life to see how well they agree.

SIGNS OF THE TIMES / 11  
December, 1974





JERRY M. LIEN

Jerry Lien, Ph.D., formerly pastored a large college church in the Northwest. Now he is professor of communications at Southern Missionary College, Collegedale, Tennessee.

**A**t its first centennial—1876—America's song was all courage and optimism. The passing years brought achievement, accomplishment, success, and unparalleled affluence.

As we approach the bicentennial, the dream is crumbling. Depletion, pollution, corruption stain the brightness and make confident striving seem to be self-seeking chauvinism.

Today's outlook was graphically depicted in a *Saturday Review* cartoon portraying a long-haired, long-bearded, long-robed religious devotee carefully stepping through garbage, pollution, and degradation. In his hands he held a sign: "The meek don't want it!"

What can we do as we face tomorrow on what obviously is a perishing planet? Do we make believe that it really isn't so bad—that it will all get better somehow? Do we collapse in despair? Or do we find a viable solu-

tion, a blessed hope in an age of dying? The philosopher, John McMurray, argued that false religion attempts to steady individuals who feel alone in a hostile world by telling them that what they dread will never happen. True religion, he holds, rallies them by convincing them that if the worst does come there's nothing to fear. See *The Interpreter's Bible*, Vol. 8, pp. 697, 698.

I'm not going to tell you that the world will get better, that what you dread will not happen. Rather, I shall steady you by proclaiming that when the worst does come, there will be nothing to fear. My viable solution is the good news that Jesus, who came years ago to Bethlehem, is coming back again. Paul called this happy event the blessed hope. He encouraged Titus always to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Let us look first to the setting when

Jesus made the promise of His return. A small company was sequestered in an upper room apart from the bustle of Jerusalem at festival time. Yet, though secluded and apart, they felt no peace. Their hearts were breaking, not from mere sentimental sorrow, but with a deep perplexity, an agonizing uncertainty. They were bewildered by the staggering warning of their Mas-

NASA

ERIC KREVE





## Jesus' second coming will solve all earth's problems

ter. Continually He was predicting His mysterious departure, His death, His betrayal at the hand of a friend. Later, they were to discover that it was the respected Judas, their treasurer, their referee in practical subjects, who would indulge this base conspiracy. Peter, their spokesman, their rock of strength, their most prominent and boldest brother, one of the most beloved and trusted by the Master, was warned of unexpected weakness. All would scatter to the winds and leave Jesus alone.

Into this setting, redolent with the agony of despair, amid the awful pause that must have followed the outburst of confusion and grief, fell the words which Martin Luther has described as "the best and most consoling sermon the Lord Jesus delivered on earth." Into this setting of excruciating despair came the tidings of a blessed hope—a viable solution.

Jesus said—you can read His words in John 14:1-3—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How simple! Yet how glorious! Even a child can comprehend it and be stirred by it.

"If I go . . . , I will come again." Plainly, simply, clearly, Jesus is coming again!

I was saddened to read a vigorous opponent of the second coming accuse Paul of thinking up the idea. But then he confessed, "It is not to Paul alone that there belonged, in New Testament times, this belief!" True! "Unfortunately, whether or not the idea originated with Paul, it became a common belief of the leaders of the early church. And it early became a troublesome belief." (*Christian Century*, December 23, 1953, page 1502.) Why troublesome? Surely only to those who do not want Christ to return.

The doctrine of the second advent is the keynote of Scripture. Like a golden thread it is woven through the fabric of the Bible from the record of Eden lost to the prophecy of Eden restored. The hope of the Lord's sec-



P. J. RENNING

ond coming is replete in Old Testament and New. After the first coming, it is the event toward which every eye looks and every heart turns.

Sometimes a prophet painted the second coming in somber tones as "the great and dreadful day of the Lord." At other times, he chose the bright colors of "blessed hope" and "glorious appearing." But always, throughout the Word, in shadow or sunshine, the promise of His coming glows securely! I heartily agree with the words of Vincent P. McCory, a Jesuit priest, when he commented on Matthew 24: "Let all these be deeply consoled by this day's gospel. Let them remember that the Lord Jesus Christ will return. He will return as a judge—one who will not only punish but reward." (*America*, November 23, 1963, p. 690.) As one godly writer exclaimed, "Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we will be in our promised home."—Ellen G. White, *Review and Herald*, Sept. 3, 1903. As long as words carry meaning, as long as the Lord God is Jehovah, as long as Jesus is the Christ, the promise is sure!

We have sketched the setting; we have considered the promise. Let us turn to the crux of the matter—our personal response. We should all live in constant anticipation of Christ's coming. I suggest that while we all have an obligation to our fellowman, the best we can achieve for him is temporary relief. Earth's problems are unsolvable. The only ultimate solution lies in the return of Jesus Christ. He will correct every imbalance and remove the root cause—sin. No one

should be detached and insensitive to the needs of others. We should endeavor to stem the tide of injustice and bind up the wounds of cruelty and adversity. But we should recognize that all this is but emergency first aid. Permanent healing must await the coming of the Eternal Healer.

There are basically two responses to Christ's promise, and these are epitomized by two texts of Scripture. First, 2 Peter 3:3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The second response is summarized in Revelation 22:20. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." There is open scoffing by some and a deep longing by others.

Some who scoff do not do so openly. They explain away the reality of the event, saying it is a gradual realization of the presence of Christ in human affairs. Others show disbelief by their goals, values, ideals; by a lifestyle that ignores Peter's exhortation, "Think what sort of people you ought to be, what devout and dedicated lives you should live!" 2 Peter 3:11, NEB. "The argument which is made by a man's life is of more weight than that furnished by words."—Isocrates, 2500 B.C. (quoted by Thonssen, Baird, and Braden in *Speech Criticism*, page 54).

The other response in Revelation 22:20, "Even so, come, Lord Jesus," recognizes that the power which saves man from himself and his sin does not come from man but from God; that the power which will save history does not come out of history, but from God. God, who came to earth once, will come again—powerfully, gloriously, triumphantly—to take His people to Himself.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." □



Further light on the complexity of the living cell strongly suggests that not chance but a mastermind designed us.



# A BETTER SOLUTION

BERNEY R. NEUFELD, PH.D.

*INTRODUCTION. At first it may seem a bit out of place to include an article on evolution in an issue that says so much about Christmas. But we believe that the Christ of Christmas is the Creator of the world, and that Christmas is a good time to think about His creative power. To those who have thought about it, evolution as a strictly mechanical process has always seemed an unlikely mechanism for the origin of living things. Recent findings in the field of molecular*

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GARY SCHWARTZ



genetics may provide a basis in fact for that feeling.

## A Review of Molecular Biology

Let us first consider what is known today about the nature and function of stored biological information.<sup>1</sup> We have found that all the information necessary to specify the development of the adult organism and to keep it running is contained in every cell of each individual. The information is maintained in a special organelle called the nucleus. By keeping the information organized in a defined area, the nucleus permits the information to be used efficiently and prevents it from being scattered about through the cell where it could become damaged or lost.

Biological information is encoded in a special language which scientists have learned to read. The encoded messages reside in a fantastic chemical molecule called DNA which has the marvelous property of permitting the accurate and precise storage and transmission of its information. The language has only four letters (chemical subunits of the DNA called nucleotides), and all of its words are three letters long. Since all the words are the same length, it is not necessary to put spaces between them to tell one word from the next. A simple calculation ( $4^3 = 64$ ) shows us that there are only 64 possible words in the language. In English we use a space followed by a word whose initial letter is a capital to distinguish the beginning of a sentence. A period marks the end of a sentence. In the genetic language a

couple of the 64 words are used for each of these functions such as "STOP" is used in a telegram.

You might wonder whether the cell could get anything said with so few words to use. You can see from the table on page 16 that even if your sentences are just a few words long the number of different sentences you can get is almost infinite. Genetic sentences are variable in length, with 100 words being a short sentence.

It is helpful to think of the genes (a gene is a single genetic sentence) as books in a library. In order for a book to have an effect it must be retrieved from the library, read, understood, and its instruction carried out. In the cell a gene must be retrieved (much more on that later), read, understood, and translated into an active function.

The cellular library (the nucleus) contains the books (genes) which provide the information for the development and function of each cell. The nucleus is much too clever ever to lend a book out of the library—for just as in a human library, a book out on loan may be damaged or lost. The nucleus provides a copy (Xerox if you will) of the requested gene. The gene copy (an RNA molecule<sup>2</sup>) goes to a special "machine" in the cell which reads it and translates it into a protein.

What is a protein? It has been said that you are what your proteins make you. Proteins have two important functions. First of all they are the chemists of the cell. They make the chemical reactions

A DNA molecule "unzipping" in preparation for forming two new molecules. This is an early step in cell division.





**"The heavens declare the glory of God;  
and the firmament sheweth his handywork."  
Psalm 19:1.**









MAX THARPE

Sonya crumpled the letter. "I'd so hoped," she sobbed, "that Terry would come back and marry me and really be Billy's daddy."

JOHN JOHNSON

## A DADDY FOR BILLY

"Sonya, whatever is the matter!" I cried.

I had just rounded the corner of the apartment building where Sonya lived with her two-year-old boy and found her leaning against the back door, weeping as though her heart would break. I had known Sonya for some time. We were fairly close friends—not in any serious way; but close enough that on a number of occasions she had talked with me about the problem in her life. Now I had come after work to see her about her part on a church program. When she didn't answer the front door, I tried the back.

"Sonya!" I said again as I came closer. "What's wrong?"

She handed me the crumpled paper in her hand. It was obvious that she had picked up the mail from her box as she came in from work. I took the letter and glanced at it. Then I looked back at Sonya.

"Terry got married," she said through her tears. "I had so hoped he'd come back and marry me and really be Billy's daddy."

The church program was forgotten. "Come," I whispered as I took her arm and led her through the door. We talked a long time that evening about life and pain and suffering, and about God.

I sat in the office of a man I greatly admire. I had come to see him about a problem that troubled me. I felt that his advice would

help me sift through a situation I faced, and it did. To this day, I am grateful for his help.

He is a good man, kind and courteous. I love him. But I shall never forget one remark he made that day. The conversation drifted, as all conversations do. Presently he mentioned someone he had known—a stranger to me.

"You know," he concluded, disdain in his voice, "it wasn't long after that, he began going out with a young woman who had had a baby out of wedlock, and he ended up marrying her!"

Here are two sides of a complex problem. On the one hand is the bitter lot of a young woman caught up in a situation only half her fault. On the other hand is what the community thinks of her because of her mistake.

Sonya could have tried to run from her problem. She could have adopted the baby out right after birth, moved to a new community, and started life again. But Sonya chose not to do that. She loved Billy and decided to keep him. She does not regret the decision. But there is still public opinion to face. And there is still the grief of having to raise Billy without a daddy.

Every parent wants the best for his child. Sonya is no exception. To put it in her words, "I guess half the reason I cried so when I heard that Terry had married someone else is that I was hanging onto him as a last hope for a home for Billy

—because nobody else will want me."

If Sonya were a loose woman, one might more easily justify the attitude so many take toward her, though this is to be questioned in the light of Christ's treatment of the woman taken in adultery. See John 8:3-11. But Sonya is a good girl. She attends church every week. She tries hard to teach Billy the right way to live. Her mistake is a one-time thing she vows will never happen again. As a sin—and it is a sin—it carries less guilt than the sins of many who condemn her.

I encouraged Sonya to trust her problem to the Lord. I explained that God can lead her to someone who will accept her for the Christian she really is. I pointed out that if he is a Christian and really loves her, the past will not make that much difference.

There are two ways to view the matter. Either the community suffers with Sonya right now, in the bitter anguish of her heart, or it judges just casually enough to push her hurt a little deeper every day. If Sonya should find a young man who learned to love her and Billy, would your community be glad with them that God had answered the deepest longing of her heart and filled the great need of her life? Or would you say, "He took up with this young woman who had had a baby out of wedlock, and the next we heard, he'd married her"?

I believe Jesus would take the first attitude. □

John Johnson is a pseudonym.



Good news: You still have time  
to accept Christ





# Golden Opportunity

BEATRICE NEALL

Jesus went often to the temple in Jerusalem and offered Himself to the people. What a golden opportunity they had!

The couple pressed their way through the milling crowds in the temple courtyard. They wore only the coarse garments of the peasant class; and when they spoke, it was with a Galilean brogue. Yet something about them attracted me. Maybe it was the pigeons beating about in the crude cage the man was carrying. Maybe it was the smile on the woman's face as she looked at the tiny baby in her arms. Whatever it was, I couldn't resist following them into the temple.

Other parents with babies were there, and the priest performed the ritual of dedication for each one—efficiently, mechanically. His expression did not reflect the tenderness on the young mother's face as he held her baby before the altar and mumbled the blessing. This was strictly routine for him. No need to make a fuss over another little Galilean peasant. As he handed the baby back to the mother, she seemed disappointed that the ceremony—this high point in her experience—was concluded so perfunctorily.

The priest inscribed the name in the roll of the first-born. Always curious, I strained to see.

*Jesus. A common name. Like Joseph or Jacob or Judas.*

But suddenly a thrill of recognition went through me. The pigeons. The Galileans. The name. All the fragments fitted together into a wondrous picture. I looked again at the little form in the mother's arms and saw disguised in all that tininess and poverty the Creator of a thousand worlds. What majesty was wrapped up in those swaddling clothes!

I had witnessed a great moment in history.

The Lord of glory had come at last to His temple.

He had come, but He was not recognized. The guardians of the faith did not see Him for what He was: the Lord and Master of their temple.

When I thought about it, I was troubled. For I saw there a deeper meaning—a personal one.

*Lord, I know another temple where Thou hast often been unrecognized and unhonored. Come to it now. Be Thou its Lord and Master.*

I saw Him come again to His temple, a boy of twelve. His eyes opened wide as He witnessed for the first time the slaying of the Passover lamb. Finding the levity of the throng distasteful, He stayed behind in the temple. What

stirred behind that rapt face of His? Could He see the tight-closed bud of ceremonialism unfold its mysteries, petal by petal, into the flowering fulfillment of the gospel? Was He apprehending the meaning of His own life: God in human flesh, living, suffering, dying, to reveal Heaven's love to man? Something certainly was stirring His emotions as He entered the temple school and sat down at the feet of the doctors.

They drew Him out with questions. He answered from Scripture. The wise men were charmed by the originality of His thinking. But as the meaning of His doctrine seeped through their topsoil religion, it encountered bedrock beneath. His view of the Messiah annoyed them. They argued for the Lion of the tribe of Judah; He talked about a Lamb. They described a conquering King; He pictured a suffering Servant. They envisioned glory; He saw shame.

They weighed the evidence He presented and rejected it. His idea of the Messiah held no attraction for them.

The light of truth shone in the temple that day. But it cut across cherished ideas, unsanctified ambition, grandiose visions. It was unwelcome. The Boy Jesus winced at the hostility of Israel's leaders. I sensed that He felt the first throbs of that pain that would one day break His heart.

But He was not through with His temple. With a divine patience that refused to be discouraged, He would return to it again and again.

*Oh, Christ, let the light of truth shine into this temple of mine. I would not cause Thee pain.*

It was Passover time again. A farmer, breathing heavily from exertion, set his sheep down at the gate of the inner court. From the dust and sweat, I gathered that he and the animal had been on the road many days. When he saw the priest approaching, he inhaled deeply.

"Here is my lamb for the sacrifice." He took another nervous breath.

The priest was relaxed. Stooping down, he picked up the lamb's right front leg. The farmer stopped breathing.

"Ah, look at that scratch. Clear through the wool! This sheep is blemished. I can't use it."

The man waited until the priest turned to the next worshiper. Then all the compressed air in his lungs came out in a long, trembling sigh. "The stars in their courses fight against me!" he groaned. "I knew it from the time the wretched beast slipped into a thornbush."

Numbly he returned to the outer court. He knew what to do. Exchange his coins for temple currency—at a loss. Exchange his lamb for a temple lamb—at a loss. A double

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# Jesus comes now to the temple of your heart. What a golden opportunity you have to accept Him -- now!

loss. Months of hard-earned money transferred from his small leather bag to the loaded coffers of the priests.

As the numbness wore off, his face congealed in bitterness. "As soon as that scratch heals, they'll sell my sheep for a profit," he muttered. "But what can I do? Go all the way home without offering sacrifice?" The man looked up to the sky. "Yahweh, Thy service is hard!"

The words were suffocated in the din of cattle lowing, voices wrangling, money chinking. I wondered who would notice.

One Man heard.

The Master was there.

This time He came in the vigor of manhood, invested with the authority of God. Climbing the steps, He surveyed the outer court. And what did He see? A monstrous mutation of the religion He had founded! Religion turned racket! Priests grasping for profit. Worshipers frustrated and bitter.

Grief and anger ignited His soul, blazed through His eyes. Divine wrath burned into the consciousness of the wrangling throng. The haggling stopped. Money fell unnoticed from paralyzed hands. Silence enveloped the court like lava, turning men to stone. Powerless to move, they stood before their Judge. The cattle market had become a judgment hall.

"Take these things hence; make not my Father's house an house of merchandise."

With a scourge of twisted cords, the Master descended the steps and overthrew a money-changer's table. The silence broke as men and animals panicked and fled.

Then, what a change! The former outcasts—the poor, the sick, the sinful—flocked into the court and surrounded the Saviour. Parched worshipers drank their fill of love and compassion from the never-failing Fountain. Satisfied hearts sang praises to God. The Master reigned in His temple.

*Blessed Saviour, my temple needs cleansing. It is the hold of selfishness and greed, of materialism and calloused indifference to the needs of men. Drive out the evil. Give me Thy love and compassion, and my temple will ring with Thy praise.*

The temple was the backdrop to other immortal scenes in the life of Christ.

I saw Him on the last day of the Feast of Tabernacles, standing with arms outstretched to a crowd satiated with ceremonies. Thousands thrilled to His words: "If any man thirst, let him come unto me, and drink."

I saw Him bend in pity over a woman shrinking to the pavement in shame. "Neither do I condemn thee," He whispered. "Go, and sin no more." She looked up at His compassionate face and found new life in His words.

The temple was witness to many of His profound teachings.

"I am the light of the world."

"Ye shall know the truth, and the truth shall make you free."

"Before Abraham was, I am."

But the magnetic field of love surrounding the Saviour was repelled by the forces of unbelief pervading the temple. I saw men lift up stones to drive the Master out.

Then one day I heard a wail amid a chorus of Hosannas, like a dirge in a wedding march. I knew its cause. It was late afternoon on Palm Sunday. The triumphal procession on the crest of Olivet had suddenly come into view of the temple. White marble walls and gilded pinnacles radiated pink gold in the stage lights of the setting sun. The crowd stood bewitched. Hosannas and palm fronds dropped to the ground.

But the King on His royal beast burst into sobs of uncontrollable grief. Beautiful temple, He mourned, why do your people reject Me? Beautiful temple, how can I give them up? How can I look at carnage within your walls? How can I see you leveled to the ground? If they had known the things that belong to their peace! But now they are hid from their eyes.

His cries broke up my composure.

*Master, Master, weep not. That is not the only temple. Another temple waits Thee, Lord divine; The temple of my heart, O make it Thine.\**

But still He gazed with longing on His temple of stone, soon to fade in the night. Resolution marked His face, checked His sobs. He would make one more attempt to conquer its walls. Once more He would lay siege to it in love.

If Jesus had driven out one evil spirit three years before, it seemed that seven worse ones inhabited the temple now—the devils of greed.

On Monday morning He stood watching the multitude of sacrifices, the flow of blood. In just four more days a fountain for sin would be opened to the world—the fountain of His blood. Did the priests know the meaning of the blood?

Obviously, they were more interested in the flow of shekels. They profited from the sins of the people. The more sin, the more sacrifices, the more shekels. Religion was big business.

Once more the Master was kindled with wrath. He cried, "My house is the house of prayer: but ye have made it a den of thieves!"

He still called it "My house." That was on Monday. Would it still be His house on Tuesday? He wanted it His forever! In this last attempt He would cleanse it with such an outpouring of His love as it had never known before.

The seven spirits of greed could not remain in His presence. Priests and traders fled, driving their cattle before them. The temple was quiet and empty. But the vacuum was soon filled with a pathetic host carrying their sick and dying to the Saviour. Love flowed from Him in irrepressible currents, healing all their diseases.

Then the blind feasted their eyes on His face. The deaf thrilled to the music of His voice. Over and over a dumb man practiced the word *Jesus*. Children hugged and kissed Him. Someone took up the strain of the day before, "Hosanna to the Son of David!" Others joined until the temple reverberated with the anthem.

There sat the King in His beauty, surrounded by devoted subjects—and a child lay sleeping on His breast. As I saw Him there, love for Him surged through me.

At that moment some priests straggled back in. I looked for their reaction.

They scowled.

And in that scowl, they threw away their golden opportunity. Their *last* opportunity.

Monday, precious Monday, passed forever.

And Tuesday came.

As the Master sat teaching in His temple, I heard in His words the rumblings of an approaching storm; warnings muffled in parables.

"He will come and destroy the husbandmen, and will give the vineyard unto others."

\*Shapcott Wensley (author) and J. H. Maunder (composer), *Olivet to Calvary*, a sacred cantata (London: Novello and Company, Ltd., 1940, No. 3, "In the Temple"), page 10.



"On whomsoever it [this rock] shall fall, it will grind him to powder."

By midmorning the air was heavy, the atmosphere tense. The thunder rumbled louder.

"He sent forth his armies, and destroyed those murderers, and burned up their city."

"Bind him hand and foot . . . and cast him into outer darkness; there shall be weeping and gnashing of teeth."

In the afternoon black clouds rolled over the temple. They broke and burst in a deluge of denunciation.

"Woe unto you, scribes and Pharisees, hypocrites! . . .

"Woe unto you—"

"Woe unto you—"

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Lightning streaked through the downpour and struck the temple.

"Behold, your house is left unto you desolate."

Men stood stunned while the storm spent itself. I looked at the Master. He, too, was spent. Only a few drops were falling now. I looked for their source and saw His eyes.

Agony was written there—the agony of the separation struggle. So intense was it that I turned away.

In that glance I had seen the end of the long-suffering of God, the limit to the divine patience. It was the mysterious farewell of Deity.

Slowly the Master turned to leave the temple. Never would He enter it again.

The temple was no longer His.

I heard the death sentence: "There shall not be left here one stone upon another, that shall not be thrown down."

From that day on the temple was doomed.

*Spirit of God, forbid that I should grieve Thee away from the temple of my heart. Forbid that I should ever know the horror of eternal separation from Thee.*

For 40 more years the temple stood in stately grandeur. Men still gazed with admiration at its magnificence. Yet the hirelings in the temple were filled with strange forebodings. The torn veil before the most holy place revealed the emptiness within. No ark. No Shekinah. No Son of God. Only emptiness. The services, a hollow mockery.

Then—doomsday.

Roman armies surrounded Jerusalem.

The temple gazed loftily over the city gates to the assembled hosts below. Were not her thick marble walls indestructible? But sentence had been pronounced that not one stone would be left upon another. Not even the command of a Roman general could stay that decree.

There was a long, horrible siege. Then came the night of the final battle. Thousands fled to the temple for refuge. Another entered with them, unchallenged. No divine hand held him back. His name was Death.

Titus ordered the temple to be spared. But blind rage usurped control of the army and issued another command. Infuriated soldiers slaughtered people en masse. Blood ran down the temple steps like water. Other soldiers hurled firebrands, setting ablaze the cedar-lined buildings around the temple.

I heard the screams of the dying, the roar of the flames, the crash of falling buildings. Above the din someone was wailing, "Ichabod! Ichabod! The glory is departed!"

Fire spread to the holy place. Golden interiors shone red in the wild light of the flames. Floors were red with



D. TANK

gore. Blazing red spires stabbed the night. The mountains round about Jerusalem shimmered with a red glow. An ethereal structure of heat and light—a temple of fire—she stood in red glory. Then she writhed and twisted and, exhausted, fell.

The temple that had refused to surrender to the siege of Christ's love fell in bloody surrender to the siege of Roman armies.

And then, before my very eyes, the flames spread, leaping wildly to the mountains, over valleys, over oceans. They seethed from every cavern and hissed over every sea. The fire in old Jerusalem had become a conflagration that enveloped the whole world.

It was the lake of fire.

I looked in astonishment and saw it filled with wrecks of temples—thousands, millions of them.

Temples built by God to be His dwelling place.

Temples that would not recognize Christ as Lord and Master.

Temples that closed their doors to the light of truth.

Temples that were full of the traffic of sin and the love of gain.

Temples that resisted the yearning love of the Master.

Temples that defied the mercy and justice of God.

Temples, temples, everywhere—destroyed in the lake of fire.

And I fell down before the Master.

*No, Lord, I cried. This temple was not made for flames. Thou didst make it for Thy dwelling place. I open its doors to Thee now. Empty it of sin, of self. Fill it with all the fullness of God. Let the beauty of Thy righteousness shine forth from it. Let it stand forever, a monument to Thy power to transform a human life.* □





FREDRIK W. EDWARDY

# Sweeter Holidays

Put the ax to foodless foods and excess sugar and

■ Inflation has pulled the rug from under us—especially with the rising cost of food. And we haven't a smidgen of "shelf defense." Whether it's food, clothing, housing, or you name it—we're stuck with rising costs and descending dollar value.

Have you heard about the man who had framed the first dollar he earned and discovered that the frame is now a collector's item worth \$5.00 while his tattered old bill is worth only a quarter of a dollar?

*Fredrik W. Edwardy is a professional writer on nutrition and is a member of the editorial staff of "Life and Health."*



Vanilla soy ice cream decorated with umbrellas for a party.



A tempting slice of pink surprise pie. You can find the recipe on page 24.

In this time of topsy-turvy conditions, more and more homemakers are finding that the meat counter, like the library, is just a place to browse—not buy. But before we jump to conclusions like a lemming, there are a few ways left to cut costs. One is right under our nose.

If these overworked mouth muscles of ours could be given more rest, we would save a surprising amount on the grocery bill and cut our doctor out of many fees—and lengthen our life-span as well. The old truism, "Whosoever wishes to eat much must eat little," was never truer than it is today. Like the book title of several years ago, we're "Overfed and Undernourished."

Testimony during recent hearings by the United States Senate Consumer Subcommittee indicates that Americans waste as much as \$30 out of every \$100 we spend for food. An estimated \$10 billion is wasted annually in supermarkets buying foodless foods and convenience treats that are more convenient than nourishing.<sup>1</sup>

Want a few examples of these empty-calorie foods you can put the ax to? Start with candy, soda pop, and those chockful-of-sugar bakery products. Cutting them out is a fast way to save on your grocery budget and have more to spend on real food. You will save on medical and dental bills too.

Trimming the fat off a steak saves something. But doing away with the steak altogether and replacing it with nuts, legumes (lentils, soybeans, peas, et cetera) and meat analogs will save far more. And the latter has no fat, gristle, or bone to discard—as well as no cholesterol to clog your arteries!

Such economy measures won't reduce your standard of living or take the joy out of life. Actually, they will raise it and cut down on your days off from work due to illness. If you add gardening to your program and grow even a part of your fresh-food supply, you can actually save several hundred tax-free dollars a year.<sup>2</sup> Think of the immeasurable pleasure and satisfaction that will give you!

But getting back to our tip to cut sweets off the grocery list, here is one inhibition that is worth tying up in "nots." Although sugar really isn't a *poison* as some food faddists would have you believe, there are numerous reasons for shunning that beguiling little gingerbread man or other sugar-loaded treat.

When sugar occurs in nature in dilute form, accompanied by the minerals and vitamins necessary for the body, it is a wholesome energy food. Even a mod-



# With Less Sugar

have a happier, healthier Christmas—and sweeter too.

erate amount of concentrated sugar when used for flavoring (as part of an otherwise well-balanced diet) is not harmful to the average person. However, it is the rich cakes, pies, pastries, and even most of those highly sugared breakfast cereals that are not wholesome food for anyone. Here's why:

Experimental study has shown a relationship between sugar intake and the ability of the body to resist disease. The human system is protected by microorganisms (white blood cells) which increase in numbers in the bloodstream when there is a bacterial infection. These white cells are the body's soldiers of defense. Under normal conditions they are active in engulfing the invading bacteria and destroying them. However, when the level of blood sugar goes up, the cells become sluggish and inactive, and the body's defense against disease is decreased. It is then easy to catch a cold, get the flu, or fall victim to some other common malady that's going around.<sup>3</sup>

So! When you start dreaming up some holiday treat for the family, don't have a one-track mind. Derail your train of thought about serving that usual rich dessert or other sugar-loaded goodie. Take the word of wise nutritionists. Have desserts that are attractive and tasty with little or no sugar in them.

This can be accomplished by using fruits—fresh, dried, or frozen. Use them to make simple cookies, fruit soup, or other treats. The simplest and most time-saving dessert you can serve is fresh fruit. It cannot be improved upon by any amount of mixing, baking, whizzing, or blending. This suggestion alone—if followed—will permit Mother to spend less time in the kitchen and more time with her family or guests as a relaxed, unhurried hostess.

Don't be afraid to invest occasionally in exotic fruit like papayas, mangoes, or fresh pineapples. The price may seem high—but you will still save on what you would pay for pie, candy, or the makings of an expensive fruitcake.

Simple desserts may be served daily, but sugar-rich pies, cakes, and ice cream are not recommended daily fare. Fruits, grains, and nuts may be combined to fit into any well-balanced menu to supply their portion of calories, minerals, and vitamins. Remember, most bakery goods supply only empty calories and should rarely be relied upon to complete your menu—even for the sake of variety.

Most of the desserts suggested here use unsweetened fruit or fruit juice. A moderate amount of sugar may be added occasionally. A few extra vitamins and



Braised fresh pear halves topped with decorative dolls make an exciting dessert anytime.



"Empty Calories" could be written on almost any cake, but well-planned desserts can provide good nutrition.

minerals may be counted if brown sugar is used. As a general guide, two teaspoons of sugar per serving may be included in the menu of a single meal. Desserts sweetened only by fruits may be used sparingly even by folk on a sugar-restricted diet.

Ice cream has become an almost daily dessert for many instead of a special treat. Weight watchers know that commercial ice cream has a high calorie count and provides ladles of fat to round out unwanted bulges.

Even ice cream substitutes called ice milk are still



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3. "American Journal of Clinical Nutrition," Vol. 26, November, 1973, pp. 1180-1184, "Role of Sugars in Human Nutrition," Albert Sanchez, Ph.D., et al.
4. "What You Need to Know About Food and Cooking for Health," Lawrence E. Lamb, M.D., p. 236.

high-calorie foods; but when portions are small, they are not too rich for low-fat diets. Sherbets made without milk or cream present no problem for fat- or cholesterol-restricted menus. However, go easy on the diet ice cream substitutes with their artificial sweeteners and decreased calorie content. Better check with your doctor before using them regularly.<sup>4</sup> Some aren't as good for you as the advertisements claim.

Why not make your own ice cream? It is one way to ensure a source of polyunsaturated fat to help balance the high fat in other foods that may be on your menu.

Milk in the recipe may be either low-fat, skim milk

powder, or powdered soybean milk. The latter has a slightly different taste which you may mask by flavoring it with bananas, strawberries, or other fresh fruit. The recipe for ice cream is both low in fat and has no cholesterol, if made from soybean milk.

Using a home freezer to make your own ice cream is best; but even if you make it in your refrigerator trays, it is still delicious and superior to all commercial brands, healthwise.

Here's a little memory gem worth storing in a spare brain cell:

"Many a treat in the mouth is sweet; but an hour in the stomach—its sour." □

**VANILLA SOY ICE CREAM**

- |                       |                                |
|-----------------------|--------------------------------|
| <b>¼ cup corn oil</b> | <b>Dash of salt</b>            |
| <b>½ cup honey</b>    | <b>1 cup powdered soy milk</b> |
| <b>1 Tbs. vanilla</b> | <b>2½ cups water</b>           |

Place in blender and whizz. Freeze in home ice cream freezer or whip for freezer tray in refrigerator. Recipe may be varied by adding fruits, nuts, or other flavors. Makes one quart.

**GOODY GRANOLA COOKIES**

- |                                  |                                |
|----------------------------------|--------------------------------|
| <b>½ cup margarine</b>           | <b>1½ cups whole wheat</b>     |
| <b>½ cup brown sugar</b>         | <b>pastry flour</b>            |
| <b>2 tsp. grated orange rind</b> | <b>¼ tsp. salt</b>             |
| <b>2½ to 3 cups granola</b>      | <b>½ cup dairy or soy milk</b> |

Blend margarine and sugar and add orange rind. Add remaining ingredients and mix well. (Amount of granola depends upon kind of margarine used—more granola is needed for soft margarine). Shape dough into rolls and wrap in waxed paper. Chill until firm. Slice and bake on ungreased cookie sheet at 350° F for 10-12 minutes. Makes 4 dozen cookies.

**PINK SURPRISE APPLE PIE**

(Pie crust)

- |                           |                             |
|---------------------------|-----------------------------|
| <b>1½ cups granola</b>    | <b>½ cup margarine (Use</b> |
| <b>½ cup pastry flour</b> | <b>½ cup soft type)</b>     |

Blend granola and flour. Cut margarine until well blended. Press dough into 9-inch pie plate. Bake 10 to 12 minutes at 350° F. Cool and fill with the following unbaked apple mixture.

(Pie filling)

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|--|--|
| <b>1 lb. can crushed pineapple (drain well)</b>            | <b>½ carton dessert whip</b>           |
| <b>3 or 4 medium-size red apples (grate with skins on)</b> | <b>topping</b>                         |
|  | <b>½ 8-oz. carton raspberry yogurt</b> |

Combine grated apple and pineapple and pour into pie shell. Gently stir together topping and yogurt and spread over pie filling. Decorate with plastic daisies if desired.



# No More Disappointments



Imagine being disappointed thirty-eight times. Horrible! But then Jesus came and changed everything.

He was a handsome boy, well-muscled and active, but he had some very bad habits. Older people told him he should overcome them, or he would get sick. But he kept on doing them.

And he became ill. Very ill. Friends took him to the doctors, but the doctors couldn't help.

Finally, only one hope remained. In Jerusalem there was a pool where, it was said, an angel came down from time to time and troubled the water. According to the story, the first person to get into the pool after it rippled would be healed.

As a last resort his friends took the young man there. For a while they stayed with him, ready to help. But the water was not troubled, and presently the friends had to leave.

One day there was a great shout. The water was rippling! At once the young man struggled to reach the edge, but he had no one to help him. Before he got there, others who were stronger or had friends near plunged into the water.

It was a terrible disappointment. But there would be another time, he reasoned. He might be successful then.

Alas, when the water was troubled again, it was the same

story. Others got into the water before him.

How bitterly he repented now of those bad habits. How he prayed God to forgive and heal him.

But the years came and went. His friends never visited him anymore. He lived on what he could beg from the curious sight-seers who came to look at the place.

Thirty-eight years went by. If the water was troubled just once a year, he must have been disappointed 38 times, for never was he the first in the pool.

And then, new hope. Rumors buzzed among those sad cripples that a Man named Jesus had come to Jerusalem who just spoke a word and the lame were healed. What good news it was for a sick old man!

"Perhaps," the old man thought—for he was old now—"perhaps Jesus will come to me."

But weeks passed, and Jesus didn't come. The old man reasoned that there were so many other sick people that the Healer didn't have time for him. Disappointed again!

Then one Sabbath a Stranger stopped by him and asked, "Do you want to be healed?"

"Sir," the sick man answered,

"I have no man to put me into the pool when the water is troubled." Fancy that! The Stranger, of course, was Jesus, and the sick old man thought Jesus had come to help him into the water. But Jesus always has a thousand ways to answer prayers of which we know nothing.

And so it was now. Jesus said, "Rise, take up your pallet, and walk."

Quickly the man jumped up. He felt the old strength surging in his muscles. He lifted his pallet to his shoulder and turned to thank the Healer. But He was gone.

How kind Jesus was to come down from heaven to heal the sick and suffering! How kind He was to make a special trip that day to the pool of Bethesda to heal that discouraged, repentant man! But I've got good news for you. He's going to come down from heaven again one of these days very soon, and He will heal all the sick who have repented of their sins. He loves to do special things for everyone who loves and obeys Him. There won't be any more disappointments after Jesus comes back.

Your friend,

Uncle Spencer



**At the least creation is a reasonable  
alternative to evolution as  
an explanation of life's origin.**

*(Continued from page 16)*

the place it is supposed to be. There must be a book at the referenced spot on the shelf.

We have now begun to realize that the mere existence of a perfect genetic sentence (element 5) is no good if the cell doesn't know it is there or doesn't know where to find it! Current theory in this highly specialized field within molecular biology suggests that in order for the cell to know that a particular gene is present (element 2) requires that another gene, of specific sequence, also be present. This gene in our example would be the information in the librarian's head that such-and-such a book would meet the need of the patron. The theory also suggests that still another gene must also be present in the genetic library to permit a particular gene to be found (element 4). This gene would correspond in our illustration, to the catalog number on the back of the book. Last but not least we must note that not only must at least two additional genes be present for a single gene to be usefully expressed, but these reference genes must be in very specific locations. The gene corresponding to the filing number on the back of the book must be next to the functional gene we are trying to look up. A book's filing number does no good written on a scrap of paper somewhere or on the wall in the subbasement.

#### **Evolution of a Functional Gene**

We mentioned earlier that the chance production of a new and functional genetic sentence is an extremely unlikely event. We now can see that a new and perfectly good gene will make no contribution at all to the cell unless it can be expressed—unless it can be copied and translated into a protein at just the right time to meet a need of the cell. For this to happen by

evolution there must also evolve at least two additional genes.<sup>6</sup> These two genes are no more easily evolved than the original functional gene itself. In addition these reference genes must be precisely located within the genetic library. It is known that genes can shift position. Such translocation, however, is rare and chancy. Since there are at least a billion places a gene can be, it is very unlikely that any one shift will move a gene to where it ought to be from where it was and shouldn't have been. Moving genes to where they ought to be is probably at least as hard as getting them to have the correct sequence in the first place.

The new evidence and theories of the organization of the genetic material have only just begun to be known by biologists in general. Very few have yet appreciated its implications for evolutionary theory. Some who have appreciated the implications have stated that new fundamental biological principles will have to be discovered in order to account for living systems. I wish to suggest an old but fundamentally different biological principle that I find most helpful in understanding modern biology.

#### **The Reasonable Alternative**

King David said, "The heavens declare the glory of God; and the firmament sheweth his handywork,"<sup>7</sup> and I believe he was right! There is no evidence in science anywhere to say that the universe and the living creatures in it could not have been designed and created by a supernatural intelligence. In fact, there is much weight of evidence in the biological sciences, such as we have noted above, which points clearly to a masterful designer as the source of life. A master designer could make biological systems as complex as necessary for them to function efficiently.

We find that they are efficient and exceedingly complex.

A master designer who has solved a design problem once would be expected to use that solution again to meet the same need in different organisms. This is exactly what we observe. For example, many organisms from simple to complex use the protein hemoglobin to transport oxygen into the body and carbon dioxide out of the body. While this kind of evidence is commonly interpreted to mean that these organisms had a common ancestor, it seems equally compatible with the view that they had a common designer.

A master designer would be free to design elements for esthetic reasons alone. For example, many species of birds sing to attract a mate and defend their territory. But the time and energy spent singing often seems quite excessive. Perhaps some birds were "designed" to sing for its own sake—mankind certainly enjoys it!

The more we find out about nature the more reasonable the Bible story of the origin of life seems to me. I have found that our experimental science is more productive when conducted with the recognition of the Creator. I have also found that my life is more abundantly full when lived with a personal knowledge of that Creator.

#### **Notes and References**

1. Our discussion will be confined primarily to the higher plants and animals.
2. RNA is chemically similar to DNA but has two fundamental differences. It is easily destroyed, and it has no provision for duplication. These are precisely the characteristics you would expect in a "disposable" molecule.
3. Things are actually more complicated than described here. There are only 20 amino acids coded for by some 60 code words. All of the words are functional, which means that some of the amino acids must be specified by more than one code word. In fact, this is true for most of the amino acids.
4. A duplication can involve any amount of genetic information from a single letter to the whole library. A single gene duplication makes a unit that is convenient to think about.
5. Most often many genes must be expressed together for any of them to serve a useful purpose. This means the filing system must be sufficiently cross-referenced to provide the coordinate expression of all the genes necessary to serve at any one time.
6. They may have the same or similar sequences.
7. Psalm 19:1.



# Concern for Creation in Cupertino

NANCY L. STAKE

One woman's determination to have her child taught something besides evolution is stirring waves in the public school system of Cupertino, California.

Several months ago I read a newspaper story about a mother who complained to her local school board about a book on evolution that was being used in her son's fourth-grade classroom.

I contacted her, and through her was invited to attend a meeting of the Christian Women's Club of Sunnyvale, California. There I met Mrs. Jean Sumrall, who is associated with the Creation-Science Research Center of San Diego, a group which publishes materials on creation for the public schools.

Next I researched my daughter's school library and found numerous books on evolution but only one that mentioned creation. That didn't seem right. I approached my local school board requesting that materials on creation be purchased.

To my surprise, negative reactions were stirred. The board was unwilling to acknowledge that a problem existed and referred me to the district superintendent. It would have been so easy at that point to give up!

I discovered many fine Christians in the community who shared my concern. A group of us went to our district superintendent and suggested that when evolution is being taught, creation should also be presented, though only from a scientific viewpoint. He agreed to purchase scientific creation materials for review by a committee of teachers and indicated his personal approval that children should be given more than one concept of the origin of life.

This experience led to an interview with a reporter from the San Jose Mercury newspaper.

We spoke to administrators and board members of other school districts, and to a member of the California State Board of Education.

By now our group, which we called Citizens for Scientific Creation, had grown to include professional people who had the skill to develop a community poll that would stand up under scrutiny. Our polling staff consisted of over 200 workers, gathered in just two weeks. Without charge a professional interviewer for the U.S. Census Bureau gave these workers a training session in polling. The questionnaire was prepared, the workers trained, and in one week we made 2,000 contacts in the Cupertino Union School District. Tabulations indicated that 84.3 percent of the people polled favored teaching scientific evidence for creation along with evolution; even of those polled who believe in evolution, 75 percent felt that creation should also be taught. A report of this poll was presented to the school board.

We invited Dr. Duane T. Gish from the Institute for Creation Research in San Diego to give a presentation

on scientific creation at the board meeting when the poll report was presented. Dr. Gish was interviewed by Terry Drinkwater of CBS Television News. Next day our report to the school board of Cupertino was featured on nationwide CBS Morning News.

The board decided to consider for a 30-day period the poll results and our recommendation that a committee of teachers, administrators, and citizens be formed to work on the inclusion of scientific creation in the curriculum. During this time opposition surfaced from some evolutionists and the American Civil Liberties Union. Even some local ministers expressed resistance. The press and TV coverage emphasized the religious controversy, insisting that we were trying to bring the Genesis Bible story into science classes, which we were not.

On June 11, the board voted to teach the major theories of the origin of life and directed the superintendent to implement this decision. That's what we had wanted!

But there is still a great deal to be done. So long as evolution is presented in the textbooks as the only explanation for the origin of life, beginning in the very first grade, a subtle indoctrination takes place in the children's minds. They are led to believe that the facts of science support evolution, and that there is no other plausible explanation for the origin of life. This, of course, should not be.

The change in Cupertino can happen anywhere. I urge you to join with us in making scientific creation part of your child's education. There are materials you can obtain to show to your local school boards. Here are the addresses:

Creation-Science Research Center, 4250 Pacific Highway, Suite 117, San Diego, CA 92110. (Series of eight supplementary books with corresponding teachers' books.)

Pacific Press Publishing Association, 1350 Villa Street, Mountain View, CA 94042. (Excellent book, "Creation: Nature's Designs and Designer," by 10 scientists with a preface by Dr. Werner von Braun.)

Bible-Science Association, Inc., Box 1016, Caldwell, Idaho 83605. (Weekly science magazines on three age levels, grades 1-3, 4-6, and 7-9.)

Citizens for Scientific Creation, P.O. Box 164, Saratoga, CA 95070. (Written report of the Cupertino Poll and other information.)

Other materials are being published as more scientists present reasons why they accept creation as a better explanation than evolution for the origin of life. These materials will be purchased by local school districts if citizens take the time and the initiative to express their concerns.

**Go to it! And may God bless you as He is blessing us.** □



# I HAVE A QUESTION **YOUTH QUESTIONS**



## **A HAUNTED HEART**

Is it possible for the devil to possess a human body and make it do evil things? Has there been an experience of exorcism during the past two centuries or so? Can you tell me about such an experience?

The answers to these questions depend so much on what you already believe and know. If you believe—as the Bible teaches—that the devil is a real being, intent on causing evil (Matthew 4:1-11); if you believe that he can take control of persons to do his bidding (Mark 9:17, 18); and if you believe that this possession can be reversed by One stronger than the devil (Mark 9:19-27)—then believing in devil possession and “exorcism” should be no problem.

But these Bible verses underscore a crucial fact: Conjuring up the devil by the devil’s methods is still the devil’s game—and he wins every time. The devil doesn’t need to be played with. He needs to be defeated! And there’s only one Person who can do that. See Matthew 12:24-29. One who is devil possessed is a fool to go to the devil’s practitioners to remedy the problem. He needs salvation, not exorcism.

Finding modern cases of exorcism is a slippery issue to deal with, for it must be viewed with a certain amount of spiritual eyesight, or it will pass as something else altogether. Modern society has found a score of other labels for these problems that are as old as sin. “Mental illness” is now a fairly neutral label for much of what used to be called devil possession. While I have never witnessed such on a firsthand basis, I have talked with persons

who have ministered to people with all the signs of devil possession, and, through prayer and invoking the power of Christ, have seen a miraculous cure. But I am extremely reluctant to call this “exorcism,” lest it be viewed in the same category as the black arts and spiritualism being practiced (and viewed on the screen!) by so many today. Jesus is in the business of setting people free from the powers of darkness by bringing them into His loving kingdom of light. Anything short of this just isn’t the answer.



## **WE CAN'T HOLD THAT LINE**

My boyfriend and I cannot expect to get married for another two or three years, since we must finish college first. And we know that it is God’s plan for us that we not enter into sexual relations before marriage. Yet we have been unable to hold that line and have been having sexual relations for some time. We pray that God will forgive us and help us to start a new relationship not based on sex. But we’re still weak and go right back to it again. What can we do?

You need to plan a much wider approach to the problem than just to pray that God will keep you strong in the face of temptation. With God’s help, plan a new lifestyle together. The problems develop when there are just the two of you, in a private setting, with time on your hands. Start planning *in advance* to spend your time busily engaged with other mature people in a more public setting.

It’s an insecure person who feels that the physical expression of love is the only genuine expression. Start

finding alternative methods of expressing your love. Hand him a flower, a poem, a big smile, a symbol of your regard for him. Then stop there. You’ll find real power in this kind of communication.

You are correct in appealing to an outside Power to help you solve this dilemma. But you need to be more specific with God. Ask Him earlier in the progression; don’t wait until you’re already embracing. Ask Him to help you plan a new pattern of being together. Ask for the strength to believe in each other, even while your expression is non-physical. Ask for opportunities to get involved in caring about someone else who needs your help. And if either of you think that perhaps you have been using the relationship to indulge sensual desire (apart from any context of love), admit that candidly to God and ask Him to help you deal with it.



## **SCHOOL SEX EDUCATION**

Do Seventh-day Adventists have sex education in their schools? Do you think little children in elementary school should have sex education? I believe it is wrong for little children to get too much information too soon. Do you agree with me?

“Sex education” is a loaded title that can mean almost anything. It can mean an X-rated movie that would even shock people on Sunset Strip; or it can mean an inoffensive chat that would make the Ladies’ Aid Society smile.

If by sex education you mean clinical descriptions of the sex act between humans—no, this is not taught in our schools. If you mean instilling a set of values and atti-



# ANSWERED



Dick Winn

tudes toward people and the will of God, upon which a mature, wholesome philosophy of sexuality can be built—yes, this begins at very early levels in Adventist schools.

We are persuaded that sexuality, apart from a deep respect for God's concepts of love and marriage, can only lead to depravity and exploitation. At the same time, we believe that sex — when expressed within its God-given boundaries — is a beautiful and wholesome part of marriage. So Adventist schools seek to impart, first of all, an attitude and a set of moral values which will preserve the intended goals of sex. Later on, mostly in the high school years, more candid presentations are made which deal with the moral and attitudinal conflicts which a youth is likely to face regarding sex and how to deal with these in a Christian orientation.

It is in the home, we believe, that the basic biological presentations about sex should be dealt with, as the youth is ready to receive it. It is true, however, that not every home is equipped to provide this counsel, and we seek to assist students from such homes on an individual basis, as the need may indicate.

## WHAT IS GOD?

**Q** I've been trying to correlate what I've been reading in "Signs of the Times" with my other reading. I read that God is a force, a power, a spirit, natural laws. Everyone seems to have a different view of what God is or is not. Needless to say, they can't all be right. What is your church's position on what God is?

The Seventh-day Adventist Church holds that God is a Person,

with all the qualities of personhood and capable of being known personally. While in conversation with His disciples, Jesus said, "I am the way, and the truth, and the life; no one comes to the Father but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." John 14:6, 7, RSV. Jesus came in person to reveal a personal God.

God Himself said, "Let us make man in our image, after our likeness." Genesis 1:26. While this doesn't mean that man is an identical revelation of what God looks like, it does suggest that the essential qualities of being are the same—free, intelligent, purposeful persons.

Some of the things you have been reading about God may have been just emphasizing some of His characteristics. He is indeed a forceful, powerful Being. He deals with His created world in a spiritual manner. And He authors and controls natural laws. The danger comes when we take any of these "windows" through which we may view the nature of God and call them the full picture.

Being finite creatures, we'll never grasp the full conception of what God really is. He has told us much that He is not. And He has told us all that it is essential for us to know about Him now. Then He has invited us to spend eternity in His presence, learning from Him directly all that our growing minds will be able to absorb. What more could we ask?

## I FEEL SO EMPTY

**Q** I'm in the city jail, booked for car theft and several other charges. I'm afraid for what is going to happen, especially when my parents

find out. I have a feeling that God is good, but I doubt very much that I will ever be saved. I want the peace and freedom the Lord has to offer, but something holds me back. Sometimes I feel so empty inside that nothing is worth living for. How do I get healed by Jesus? How do I get out of this confusion?

You are close to the kingdom now! You are weary of the mess your life is in. You see the goodness of God, and you long for His peace and freedom.

Yet you doubt. Will the good Jesus really accept a person with a bad record? The good news of the gospel is that God accepts you just where you are. "While we were yet helpless, at the right time Christ died for the ungodly. . . . But God shows his love for us in that while we were yet sinners Christ died for us." Romans 5:6, 8, RSV.

Don't wait to *feel* that God has accepted you. Feelings will lead you down a dark path. You are accepted with God because He has promised it (Ephesians 1:6), when you place your life into His hands. Say Yes to His drawing power and begin now to trust what He wants to do for you. He has promised you peace (Romans 5:1), so claim it. He has promised you guidance (Proverbs 3:5, 6), so be ready to follow. He has offered you liberty (Psalm 119:45); accept it on His generous terms.

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Do you have a question? Let Dick Winn help you. Write:

Dick Winn  
Signs of the Times  
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Mountain View, Calif. 94042

Please include your name, age, and address.

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# Your Bible Questions Answered / Ivan Crawford

## IMMORTAL SOULS?

I share your viewpoint in regard to eternal punishment—I do not believe in “endless punishing.” But I do have a question concerning the immortality of the soul.

Acts 23:8 says that “the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.” It cannot be argued that the word “spirit” here refers to the Holy Spirit, for the Sadducees never took exception to a mention of the Holy Spirit. It therefore refers to the existence of spiritual beings, unembodied spirits, or souls of men. The doctrine of the resurrection of the body and the existence of the soul after death have commonly stood or fallen together, for both have reference to a future state.

In this matter of difference between the Pharisees and Sadducees, Paul openly declared himself to be on the Pharisees’ side, against the Sadducees. Acts 23:6. This testimony implies that he flatly refuted the doctrine that men’s souls vanish away in death until the resurrection, else why would Luke bear witness to the Sadducean rejection and the Pharisean acceptance of the existence of spiritual beings? And why should it be thought that human souls sleep when separate from their bodies? A. G.

Acts 23:8 must be read in the light of what Paul had been telling of his experience on the Damascus road. See Acts 22:9, 10. Luke therefore mentions the question of the resurrection of Christ (the center of Paul’s message) in connection with the angel or spirit that spoke to Paul and smote him with blindness.

The *Amplified New Testament* reads, “The Pharisees hold that there is no resurrection, nor angel nor spirit; but the Pharisees declare openly and speak out freely, acknowledging [their faith in] them both.” This translation, which accords fully with the Greek, allows for a resurrection of Christ and also

for the existence of angels, or spirits, such as spoke to Paul and changed his life. The Greek word *pneuma* is rightly translated “spirit,” but it does not have reference to a conscious entity that exists after a person’s body is laid in the grave. It refers in this passage to an angel or “ministering spirit” (see Hebrews 1:14) that was sent of God to speak to Paul.

The word *psuchē* (soul, or life) is not in the text, and even if it were it would have no reference to disembodied spirits. The Bible says Jesus gave “His life (*psuchē*, soul) a ransom for many.” Matthew 20:28. In 1 Timothy 2:6 Paul wrote, He “gave himself a ransom for all.” Why should anyone think that souls sleep unless “soul” should be taken to refer to the entire person? Indeed, in the text just quoted “soul” means just that.

When a man dies, his body goes to the grave to rest until the resurrection. See 1 Thessalonians 4:16, 17. The breath (*pneuma*, also translated “spirit”) “returns to God who gave it.” Ecclesiastes 12:7. This breath is not a conscious entity, and nowhere is the term “immortal soul” used in the Bible.

## NEW TONGUES, NEW DAYS

My name is Sandra Kay, and I am 14 years old. Please tell me what is meant by “new tongues” in Mark 16:17. Also what does Paul refer to in Romans 14:5, 6 when he says, “One man esteemeth one day above another”?

Mark 6:7-13 tells that Jesus sent out His disciples into the surrounding countryside—into places where they would not need to speak any other language but their own. But Mark 16:15-18 tells about a much wider ministry of the disciples—into lands where they would have to speak new languages.

On the Day of Pentecost the promise of new tongues was fulfilled. See Acts 2:4-12. The disciples spoke so that people of other

tongues heard the message in their own languages. See also Acts 10:46; 19:6. When the need for a new language (or tongue) arose, the Lord gave the gift.

Now for your second question concerning “days.” It is well known that the Jews observed the Passover, Pentecost, days of unleavened bread, the Day of Atonement, the feast of Purim, and other special days. But by the time Paul wrote Romans, many Jews were becoming Christians, and some could see that old rituals foreshadowing Christ’s death were no longer valid, Jesus having fulfilled their meaning in His death, burial, and resurrection.

Paul’s special appeal in Romans 14:5, 6 is that those who had left off the observance of these days should not criticize those who still observed them. Paul said, “Let every man be fully persuaded in his own mind.” He says that we should relate our Christianity to the Lord and not to men. Verses 6-8. He does not in this chapter tell which day one should keep and which he should leave off.

Jesus kept the seventh-day Sabbath. See Luke 4:16; Matthew 12:12; Luke 23:56. And Jesus authorized the keeping of the Sabbath. See Matthew 24:20.

Paul regularly met with people, Jews and Gentiles, on the Sabbath day. See Acts 13:14, 42, 44; 16:13; 18:4, 11. Neither Jesus nor the apostles ever authorized a change of sacredness from the seventh day of the week to the first.

The Sabbath commemorates Creation (Genesis 2:1-3; Exodus 20:8-

## BIBLE ANSWERS

If you have a Bible question you’d like help with, send your question to  
Ivan Crawford  
Signs of the Times  
1350 Villa Street  
Mountain View, California 94042  
Please be sure to include your name and address as not all questions can be answered in the limited space of these columns.



11). It never was "a shadow of things to come." Colossians 2:17. We therefore follow Jesus and the apostles in observing the Bible Sabbath.

#### WAS ADAM FORGIVEN?

My great aunt gave my mother a book called "The Great Controversy," which I have recently been reading. I find on page 647 a statement concerning Adam which reads, "Faithfully did he repent of his sin, and trust the merits of a promised Saviour." Please tell me where in the Bible such an idea is set forth. It is not in Hebrews 11. I have greatly enjoyed reading "The Great Controversy." P. H.

How grateful you can be that your aunt gave your mother the book, *The Great Controversy*. It is a book that has shed remarkable light on the great struggle between Christ and Satan.

It is true that Adam is not mentioned in the list of "heroes of faith" of Hebrews 11. That list begins with Abel. Hebrews 11:4. We should not assume, however, that Adam was not among those referred to in verses 32-40.

The Bible record concerning Adam is brief. God could have forsaken our first parents, but He did not. He gave them the promise of a Saviour who would bruise the head of Satan, the serpent. See Genesis 3:15. And "God made coats of skins" to clothe Adam and Eve. Verse 21. So far as we know, this is the first bloodshed in history, and "without the shedding of blood is no remission" of sins. Hebrews 9:22.

The fact that God Himself covered Adam and Eve with the skins of animals whose blood had been shed means to us that Adam was forgiven because of his faith in the sacrifice of Christ. God told Abraham "God will provide Himself a lamb." Genesis 22:8. Abraham was greatly tested for his faith. We have no record of Adam's reaction to the shedding of blood, but we do have the record of God's care and concern over His children who had sinned against Him. We may well conclude from the record in Genesis 3 that Adam was forgiven and that he will be among the redeemed.



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# YOUR HEALTH QUESTIONS ANSWERED

Harold Shryock, M.D.

## COLD SORES

I am troubled much of the time with cold sores on my lips. What can I do about them?

The usual cold sore is caused by a virus. The virus enters a person's body through the membranes of his mouth or throat. Once it gets in, it presumably remains throughout life. It is dormant much of the time, but when the tissues of the lips are bruised or exposed to excessive sun or wind, the tiny blisters and yellowish crusts of the typical "cold sore" develop.

There is presently no way to eradicate the cold sore virus from a person's body. The treatment of cold sores, then, is one of avoiding

the conditions that cause the tissues of the lips to break down, plus using local remedies to lessen the discomfort when cold sores are present. Camphophenique (available at the drug store) applied every two or three hours to the affected areas of the lips often gives some comfort. An anesthetic ointment, such as your doctor may recommend, may relieve the pain. Large doses of vitamin B complex seem to hasten the healing in some cases.

## HEADACHE AND BRAIN TUMOR

I have been having many headaches lately. Could these possibly be caused by a brain tumor?

Yes, it is possible but not very

probable. Headache is only one of the symptoms of brain tumor. Headache is a very common complaint and may be caused by many things.

The signs of brain tumor vary from case to case but typically include some (usually not all) of the following: (1) sudden onset of symptoms which may resemble those of a "stroke"; (2) impairment of intellectual functions, such as forgetfulness, sluggishness of thought, slowness of perception, lethargy; (3) recent development of convulsive seizures; (4) transient attacks of blurred vision; and (5) dull, intermittent headache, often most severe on waking, and aggravated by stooping, straining, or coughing.

## HIATAL HERNIA

My husband has a lot of stomach distress. It is something like the distress that comes with stomach ulcer, but the doctor examined him and says he has hiatal hernia. Also he sometimes finds it hard to swallow his food. Is there something he can do to get relief?

In hiatal hernia a part of the stomach pouches up into the chest cavity. It is not the kind of difficulty that threatens a person's life, but it does cause discomfort.

The secret of being comfortable in spite of hiatal hernia is to avoid anything that increases the pressure within the abdomen. Such pressure prevents the stomach from filling normally or else pushes some of the stomach contents up into the stomach pouch, in the chest cavity.

Avoid wearing clothes that are tight around the waist. Avoid stooping, especially right after a meal. Avoid lifting and straining. Eat five or six small meals a day rather than two or three large ones. For a fat person, reduce the weight to normal. For discomfort at night, prop up the head of the bed (with large blocks under the legs) so that it is eight to ten inches higher than the foot. For the sensation of burning, caused by stomach acid entering the esophagus, take whatever antacid pills your doctor recommends.

If these recommendations do not bring comfort, a surgical procedure to repair the defect is recommended.

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A publication of the Seventh-day Adventists, the SIGNS OF THE TIMES is printed and published monthly (twelve issues a year) by the Pacific Press Publishing Association at 1350 Villa Street, Mountain View, California 94042, U.S.A. Second-class postage paid at Mountain View, California. Form 3579 requested. Allow thirty days in requesting change of address; give both old and new addresses; and zip numbers. Member of Associated Church Press and Religious News Service. Copyright, 1974, by the Pacific Press Publishing Association.

# What's Going On?

Lorna Tobler

## EDGING UP

*Churches and Church Membership in the United States: 1971*, billed the "most comprehensive study of United States church membership in the past 20 years," has been released by the National Council of Churches, the Lutheran Church-Missouri Synod, and the Glenmary Research Center (a Catholic agency). The 20-year membership comparison in the report shows that church membership has grown from 45.8 percent of the American population in 1950, to 49.6 percent in 1971. Highly evangelical bodies gained most. Examples are the Church of God of Cleveland, Tennessee with 120.9 percent gain (the largest), the Church of Jesus Christ of the Latter Day Saints (Mormons) with a 98 percent gain, the Pentecostal Holiness and Seventh-day Adventists each with approximately 75 percent gains.

## METHODIST REVIVAL

At one time the church was the center of American small-town and rural life. But times have changed. Many such churches have faded away. The Harveysburg, Ohio, United Methodist church was facing that possibility when it became the scene of an experiment which, if successful, may bring new hope to hundreds of other small-town and rural churches. The plan is a revival of Methodist lay preachers. Wilmington, Ohio, businessman Wil-

liam Haines is the newly appointed lay preacher at Harveysburg. He is able to devote much more time to pastoral responsibilities than the ordained man the church once shared on a "circuit" basis. "Everybody is elated," says Mrs. Lucy McCarren, church treasurer. "It's just such a different attitude since we talked to the district superintendent and he suggested Mr. Haines and we found that we could have services every Sunday and visitation. It's like everybody's come alive."

## DEMOCRATIC INQUISITION

Catholic theologian Hans Kueng, who has come under fire from the Vatican for challenging the doctrine of papal infallibility, has been quoted on a Swiss radio broadcast as saying he wanted an out-in-the-open discussion for the purpose of presenting "objective information to the public." The issue revolves around the Swiss theologian's questioning of the dogma of papal infallibility as defined by the First Vatican Council in 1870 and reaffirmed by the Second Vatican Council in 1964. Essentially it means that the pope, as head of the college of bishops, cannot teach error when he speaks on matters of faith or morals to the whole church "ex cathedra," with the fullness of his authority.

## FROM WALL STREET TO GUN RUNNING.

Recently the FBI conducted a series of seminars designed to improve investigations of burgeoning white-collar crime. Automatic weapons shown here



were allegedly purchased for fugitive financier Robert Vesco by his associate Thomas Richardson. In the heat of the Watergate scandal Vesco fled to Costa Rica, where he has since been living, rather than face charges of conspiracy for the obstruction of justice. When asked recently by Senate investigators what use Vesco might have for the weapons, Richardson did not reply.

UPI



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## FREE GIFTS FOR ALL

As usual at this time of year, we have been deluged with mail-order catalogs and sales announcements offering all kinds of Christmas gifts at "huge discounts" and "greatly reduced prices."

No matter how great the "reduction," there is always a price. And some of the so-called regular prices look inflated as if to make the reduced prices more impressive.

One catalog has not come to us in the mail. It's quite an old one; and, to tell the truth, we have several copies of it in the house already. It offers Christmas gifts too, much better than any in ordinary mail-order catalogs. You probably have a copy at your house too.

It is, of course, the Bible, and what marvelous gifts it offers, free to all who want them, courtesy of our heavenly Father and paid for by His Son!

What would you like most this Christmas? How about peace of mind in a perplexed and troubled world?

You'll find peace of mind listed in chapter 14 of the gospel of John, verse 27. Jesus is quoted saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The world always charges a price, even for its gifts. Jesus gives freely, for nothing. This means that this Christmas you can have the same peace that kept Jesus calm and unperturbed even in the face of unruly mobs and false accusations.

Would you like wisdom? Are you confronted with problems you don't know how to solve and wish some genius or mastermind would advise you what course to take?

Wisdom is listed in God's catalog in the book of James, first chapter, verse 5. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Wisdom free for the asking, and enough of it. No one will call you stupid or sneer, "Couldn't you figure that out yourself?" What a wonderful offer indeed!

Are you disillusioned by scandals in high places? You are a good loyal citizen, of course, and intend always to be; but do you wish there

were some better government where your trust in the leadership would never be betrayed?

There is such a government, and you can be a citizen of it! Look in God's catalog under Luke 12:32: "It is your Father's good pleasure to give you the kingdom." Citizenship is confirmed in Ephesians 2:19: "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Are you lonely? Has your home broken up, perhaps, or your marriage gone sour? How about becoming a member of the family of God? If that sounds good to you, don't miss John 1:12: "As many as received him, to them gave he power to become the sons of God." You can be a child of God, as a Christmas present from Jesus!

Are your wishes more spiritual? Do you long for a closer walk with your Lord? God's "Christmas Catalog" offers that too, for free.

See John 14:16, 17. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." You may have Christ's special Representative, the Holy Spirit, as a permanent guest in your home. What closer relationship with God could there be? And it can be yours this Christmas, for always.

If none of these gifts meet your need, there are many more we don't have space to list here—eternal life, victory over temptation, and others. Study God's catalog. And if after studying it you still can't find what you need, look at the stupendous gift offered in John 16:23. There Jesus promises, "Whatsoever ye shall ask the Father in my name, he will give it you."

Was ever such an offer like that made anywhere else? If it seems too good to be true, look up John 3:16: "God so loved the world that he gave his only begotten Son," on which Paul commented, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans 8:32.

All things! God's offer is for you; take advantage of it, for He wants you to. But tell me, isn't such a generous, helpful God worthy of your full love and confidence?

L. M.

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