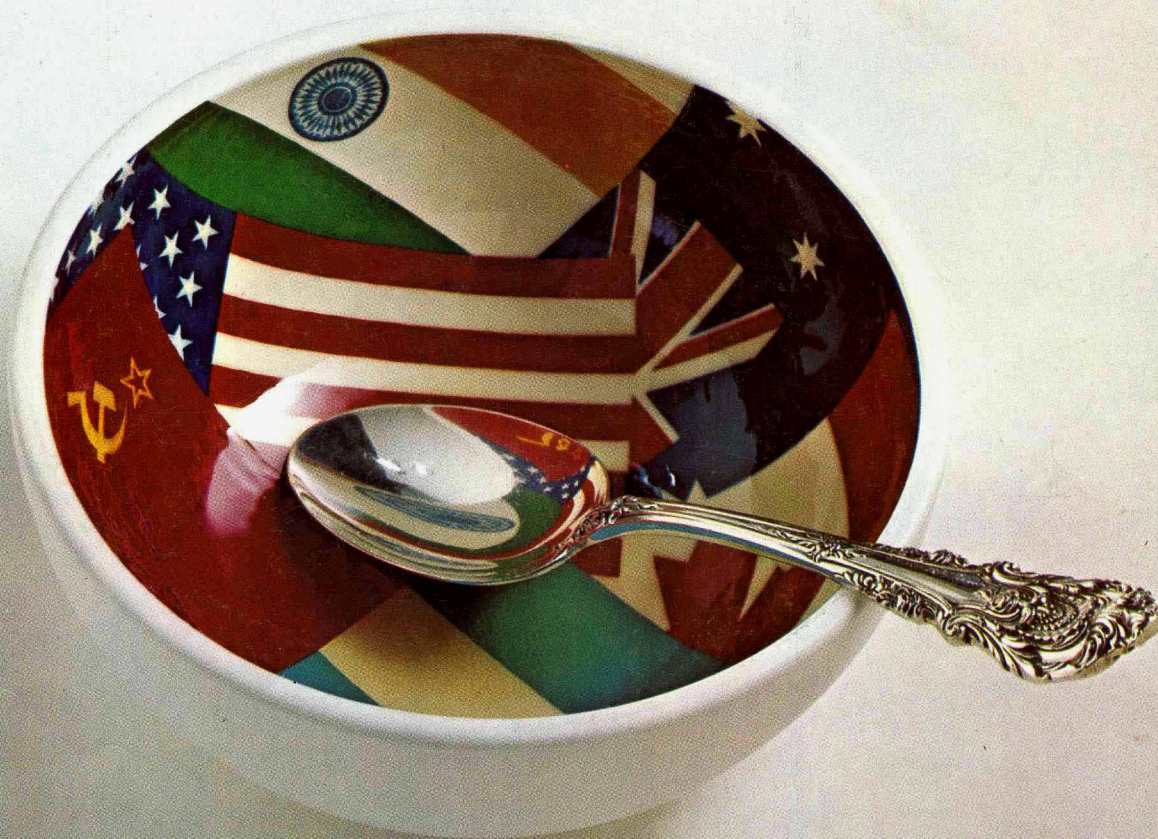


the
PLAIN TRUTH
a magazine of understanding



**FAMINES
ON OUR DOORSTEP**

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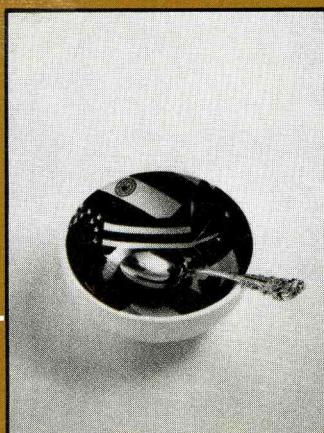
May 1974

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ABOUT OUR COVER

Empty bowls are traditional in the overpopulated developing countries. However, beginning in 1972, the great developed agricultural nations are finding grain reserves in short supply — symbolized by the flag-decorated empty bowl.

*Artwork by Allen Merager
Photo by Gary George*

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MOST NATIONS on earth are in *real trouble* right now!

Recently, revolutionary trouble struck Ethiopia and almost overthrew the government. The attackers had all roads in Addis Ababa blockaded and were at Emperor Haile Selassie's palace. It was only when they realized they would have to kill the palace guards, and Emperor Haile Selassie too, that they gave up. Their emperor is held in much affection.

The British government was recently turned over — by an election — to the former Labour government of Harold Wilson. Britain has been in deep trouble.

You'll remember how I have mentioned that, a year ago at New Delhi, I was invited by the ambassador from Afghanistan to visit his king and his country. Before I could arrange to do so, the government was overthrown, and the king fled in exile.

In August I was in Santiago, Chile, to see President Allende. Three weeks later, while I was having a meeting with President Suleiman Franjeh in Lebanon, Chile's government was overthrown and President Allende shot to death. Three weeks after that I was speaking at a dinner in my honor in Bangkok, and the Arab-Israeli war broke out.

Three weeks after that, a student riot in Bangkok caused the overthrow of the government in Thailand, and Prime Minister Kittikachorn had to leave the country. King Bhumibol appointed as prime minister the rector of the university, who was a guest at the banquet at which I was guest of honor.

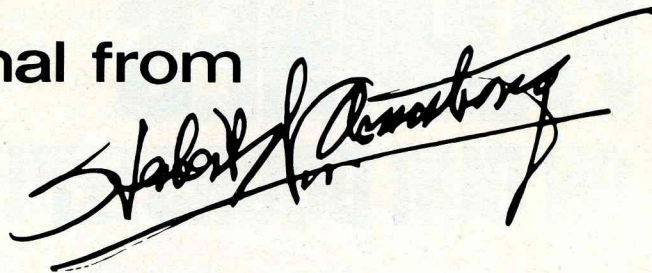
Then there was the overthrow of the premier of Greece.

The government of the United States has been literally **ROCKED** back on its heels with the Watergate syndrome.

The whole world, except perhaps the Arab world, has been suffering from the *energy crisis*.

And that's just hitting a few high spots. The troubles in this world

Personal from



THE REAL CAUSE OF ALL THE WORLD'S EVILS AND HOW PEACE IS SOON COMING!

have mounted up to high heaven! *Why?* Never in all recorded history has there been such worldwide trouble! I cannot look at this mountain of human woe, suffering and evils and just shrug it off as if it were not happening.

There is a prophecy in the Bible I do not feel like ignoring right now. If that prophecy is not now coming to pass, we are surely in the preliminary forerunner of it.

It is in the book of Matthew, chapter 24, verses 21-22: "for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved ["saved alive" — Moffatt translation]: but for the elect's sake those days shall be shortened."

"And at that time [of the end — Dan. 12:9-10] shall Michael stand up, the great prince which standeth for the children of thy people [Israel]: and there shall be a *time of trouble, such as never was* since there was a nation even to that same time: and at that time thy people shall be delivered..." (Daniel 12:1).

There is another prophecy that I cannot ignore right now, and which, also, either is happening **NOW** — or its preliminary forerunner is! That is in the book of Revelation. Few have

ever understood it. Like the book of Daniel, it is cloaked in symbol and has been almost totally misunderstood until now.

This book of Revelation is, chapter 1:1, "The Revelation [which means the revealing, not the hiding or concealing] of Jesus Christ, which God gave unto him, to **SHOW** unto his servants things which must shortly come to pass." So, although it is written largely in symbols, the Bible explains its own symbols, and we are in the **END TIME** — and it **CAN** now be understood!

In the 12th chapter, it begins by picturing the nation Israel as a woman pregnant with the Christ child, at time of delivery. Satan the devil is pictured as a great red dragon, dragging after him a third of all the angels (who became demons). Verse 4 pictures Satan standing ready to destroy the Christ child as soon as he is born. This happened twice — first, when King Herod sought to kill the infant child physically, and second, by Satan alone, when Jesus was about thirty, when Satan sought to destroy Jesus spiritually. Then, verse 5, the Christ child was born, grew up, and later ascended into heaven (after his resurrection). Then the symbol the "woman" refers, since New Testa-

(Continued on page 26)

FAMINES ON OUR DOORSTEP!

Nearly two decades of "abnormally" good weather in America's Midwest breadbasket are about over. Elsewhere in the world, ominous shifts in critical monsoon patterns could mean historically unprecedented hunger and starvation for up to half the human race!

San Francisco, California

NEVER HAS mankind been so critically dependent upon the weather — continuous good weather. It means the differ-

ence between sufficiency and starvation for the world's 3.7 billion inhabitants.

World population continues to grow at a rate which doubles every 36 years. Yet there are only enough food grains in store at any one time to cover 7 to 10 percent of the annual worldwide requirements. This amounts to less than a one-month's supply!

Scientists Deeply Concerned

Here in San Francisco, concerned scientists probed deeply into the looming crisis at a symposium entitled "To Feed the World: What to

Do With Changing Climate." The session was held during the annual meeting of the renowned American Association for the Advancement of Science. The meeting should have received far wider publicity in the news media than it did.

One after another, weather specialists warned that the world today is more sensitive to climate variation than ever before. The simple fact is that over the past 40 years, production of the critical "staff of life" grains has been concentrated in fewer and fewer areas around the world. Therefore, as symposium chairman George J.

Kukla emphasized, "the world economy is more dependent on local weather variables."

One has to be here to understand just how important this last factor is. Do we realize that the United States and Canada supply two thirds of the wheat exports of the world? These two countries, along with Australia and Argentina, now comprise "the granary" of the world.

What happens, then, in the granary is most important. And what scientists are beginning to see are some potentially disastrous signs.

"Good Times" Over in U.S. Breadbasket?

The fact is (unappreciated by most Americans, undoubtedly) that the rich agricultural heartland of the United States has enjoyed exceptionally good weather for the past 15 to 20 years. Since the breaking of the last significant U.S. drought in 1957, the United States Midwest

grainbelt has experienced a virtually unbroken weather boom.

When stacked up against U.S. Weather Service records covering the last 75 years, the experts assembled concluded that the past two decades have been, in their analyses, "abnormally good."

"We've been spared the bad years recently," meteorologist Donald Gillman told newsmen. Gillman, the long-range weather predictor for the U.S. National Weather Service, further stressed that "some kind of climatic jolt seems almost certain" to restore more normal conditions — by sheer logic if nothing else!

While it is still too early to prove that such a climate reversal is indeed taking place, Dr. Gillman voiced concern over three unfavorable climatic changes which occurred abruptly in the last two years in world temperate zones: (1) the hot, dry, once-in-a-century Russian summer of 1972 (2) the cold, wet American fall of 1972 and (3) the wet spring that followed in 1973. All three represented departures from "abnormally good" weather patterns and could portend a definite shift into a new climate regime.

Farm Practices Hinge on "Perfect Conditions"

Another weather expert, Wayne Decker, professor of atmospheric science at the University of Missouri, examined the possible impact of drought in the United States upon current food-growing technology. Decker emphasized that contemporary farming practices are geared to a continuance of the good weather years which we have come to take for granted. The many high-yield varieties of grains now in use have been specifically tailored to produce prodigious yields under *optimum weather conditions*. These varieties, explained professor Decker, remain untested in "stress times" — that is, periods of less than adequate rainfall.

Many of the older, so-called primitive varieties, though they yield considerably less per acre, can

withstand a greater variety of weather conditions. However, many of these original strains have either disappeared or are in extremely short supply. Also, these strains could not be easily and quickly multiplied for emergency use in case of wholesale crop failures.

In light of the above, Dr. Gillman suggested that contemporary planting practices, as well as the choice of grain varieties, should now be geared toward protecting the world from the coming bad years — instead of always shooting for the “maximum yield in the good years that luck might still provide.” It is not likely such precautions will be taken, however. Present governmental policies actually encourage the opposite — “planting to the hilt” on every available acre with the highest yielding varieties available.

Monsoon Collapse — Biggest Threat of All?

While some scientists voiced concern about negative weather trends in “the granary” countries, others at the symposium, such as Dr. Reid Bryson, director of the Institute for Environmental Studies at the University of Wisconsin, were troubled over climatic alterations affecting the vast over-populated, yet underdeveloped parts of the world.

These weather shifts are more of a long-term nature and have been under way for some time. Only now are they beginning to produce discernible effects. The major fear to Dr. Bryson and some of his colleagues is that a pronounced change in rain-bearing monsoon wind patterns so essential to agriculture in major parts of Africa, Asia and the Indian subcontinent is now occurring.

Essentially, the problems center on the altered behavior of the north circumpolar vortex wind system. In recent years, the lower edge of the system has remained further south during the summer months, blocking the normal paths of vital rain-bearing monsoons. A prime ex-

ample of this is in the portion of West Africa which has recently been in the grips of a prolonged drought. The area’s traditional summer monsoons have not been able to range northward as deep into the arid sub-Saharan region as in the past. Scores of thousands of the area’s nomadic tribesmen have perished from the searing dry spells over the past five or six years.

Moreover — and with far greater consequences for the world food picture — something appears to be happening to the monsoons upon which the lives of hundreds of millions of people in the India, Pakistan and Bangladesh area depend. The vast Indian subcontinent area is undergoing a marked cooling trend. Here, too, life-giving monsoons are apparently being thrown off course.

The frequency of “severe droughts per decade” in India is picking up again, after a “grace period” of over four decades — a time in which, incidentally, India’s population has doubled. Thus, India too seems to be settling back into more “normal” patterns.

If the monsoons of the world are suppressed, stressed Bryson, the results could be catastrophic, for “it is largely in the monsoon lands that the hungry half of the world lives.”

As Bryson emphasized on an earlier occasion, this potential food crisis “is not merely something of academic interest. It is something that if it continued will affect the whole human occupation of the earth — like a billion people starving.”

Relief from Where?

Mass worldwide famines could be just around the corner. Trouble immediately ahead could start with an accelerated suppression of the monsoons on the Indian subcontinent, making scores, perhaps hundreds of millions, of people dependent upon the few granary nations of the world. The problem here is that emergency relief supplies from granary nations are simply no longer avail-

able in the amounts that would be needed. The sale of U.S. wheat to Russia almost wiped out U.S. reserves with one neat stroke!

Worse yet, what if droughts occur in the granary nations — accompanied by the collapse of key life-supporting grain crops? Should that calamity strike, the populations in both the producing as well as the importing countries would then be in peril!

Such is the critical nature and balance of world agriculture today. Mass famines could indeed be right on our doorstep!

“The Big Drought of 1975”

As far back as the early-to-mid-1950’s — when the United States was in the midst of a severe drought situation — the editor of this magazine warned of the coming world food crisis. Herbert W. Armstrong quoted the late assistant chief of the U.S. Weather Bureau (now, the Weather Service), I. R. Tannehill, who warned in 1954 in the middle of the previous U.S. drought cycle: “What will we do when the great drought of 1975 settles down upon us?” Tannehill, at that time, accurately foretold the good years we have since experienced, as well as pinpointing the floods which ravaged widespread parts of America in the 1970’s. (Tannehill’s forecasts were made in the September 1954 issue of *Country Gentleman* magazine.)

But other predictions made many centuries earlier seem even more remarkable.

One of the most emphatic prophetic signs foreshadowing the end of this age of man and the establishment of the long-overlooked world-ruling kingdom of God was that there would be “famines . . . in divers [widely scattered] places” around the earth (Matthew 24:7).

We are now living on the very brink of these momentous end-time events.

Everything depends now on the weather.

— Gene H. Hogberg



G. Bartlett



RUSSIA'S REAL PURPOSE IN THE MIDDLE EAST

Soviet foreign policy is opportunistic and therefore is subject to seeming reversals. In reality, the overall goal remains the same: the ultimate triumph of Russian Communist ideology worldwide.

by Michael P. Allard

ANDREI GROMYKO, then Soviet representative to the United Nations, delivered a speech before the General Assembly on May 14, 1947, *supporting* the establishment and independence of the state of Israel. In that memorable speech, he said both Arabs and Jews “have historical roots in Palestine,” and that we should not “deny the right of the Jewish people to realize aspirations to establish their own state.”

It was a view totally opposite to traditional Soviet anti-Zionist policy.

Why This Soviet Turnabout?

Explanations were freely offered by the news media. A moral obligation was owed the Jews who survived World War II; the Soviets were disenchanted with pro-German Arab nationalism during the war; Communist parties outside Russia, trying to establish a popular front in their respective countries, needed to consider public sympathies and the moods of potential allies in each country; Arab sympathies had turned pro-British as far as Moscow was concerned, while Jews in Palestine were engaged in a struggle to oust the British from Palestine.

Later that year, Britain abstained from voting on the U.N. resolution partitioning Palestine. The Arabs voted against it. The plan, which the Jews accepted, would have created independent Arab and Jewish states. Jerusa-

lem was to have an international status under the direction of the U.N. Trusteeship Council.

But war broke out by the end of 1947. The Arabs were armed by the British. Moscow sided with the Jews.

It doesn't take very much to see that the Soviet Union saw the opportunity to oust a major Western power from the Middle East, and perhaps replace Britain in the area herself.

Soviet policy overestimated its influence and penetrability in the Middle East at that time. Misinterpretations of Communist party successes and strength in the West (France, Italy and Greece) up to May 1947, coupled with Communist successes in East Europe, gave a distorted picture to Soviet decision makers. The temptation to grasp an opportunity to establish a toehold in the Middle East, at a time when clear lines were drawn between pro-British Arabs and the anti-British Jews, seemed too great to pass up, even if it meant "accepting" Zionism.

Full Soviet support of Jews in Palestine to establish and maintain the state of Israel continued during 1948. Gromyko even opposed the United States and Britain concerning certain paragraphs not in Israel's interest in the truce resolution brought before the U.N. Security Council. One Soviet objection is particularly significant when viewed in the context of the historical Soviet policy barring Russian Jewry from emigrating to Israel. Gromyko said, "A resolution [to prevent further Jewish immigration to Israel from other countries] by the Security Council would not only fail to meet the lawful and incontestable interests of the Jews, but would, on the contrary, be prejudicial to their interests and aggravate their position."

A Soviet Miscalculation

Later in 1948, an article appeared in *Pravda*, the semi-official Soviet newspaper. It informed the world

that there would be no immigration to Israel from Communist countries. Russian Jewry demonstrated against this policy during Rosh Hashanah of that year. And therein lay a critical miscalculation in Soviet thinking. The Soviets thought that friendly relationships with Israel were compatible with the keeping of three million Russian Jews in Russia. Obviously, the Russian bear was not wearing the Star of David.

Progressively, in Soviet eyes, Israeli neutrality began to waver. As Russia watched, events came along which drew the state of Israel westward.

One of those events was the Tripartite Declaration issued by the United States, Britain and France, without prior consultation with Israel or the Arab states.

A critical section of the Declaration stated a need to "recognize that the Arab states and Israel all need to maintain a certain level of armed forces for the purpose of assuring their international security and their legitimate self-defense and to permit them to play a part in the defense of the area as a whole." "Defense of the area as a whole," but against whom? From the Soviet way of looking at it, it clearly meant them. Who else would it refer to, coming from the Big Three in the West?

In reality, the Declaration was little more than an embargo on arms sales clothed in fancy rhetoric. It disappointed Arabs and Israelis because of the amount of arms the West was willing to supply — "peanuts." Egypt's Nasser went to Russia to secure a source of arms after U.S. Secretary of State Dulles refused his request.

Another event came along that was to have repercussions in Moscow's Middle Eastern affairs — the Korean War. Israel was unable to give military aid to the U.N. forces or supply manpower against the North Koreans, but did provide medical supplies. She justified her position by declaring that Israel herself had been a victim of aggression

and thereby supported U.N. intervention.

Thus the stand taken by Israel put Israel, according to some Soviet publications, on the same side as the "American aggressors."

Why the Soviets Became Pro-Arab

By 1950, the Russian bear had had its nose tweaked by the Israelis and was a bit disgruntled. The Soviets were no longer considered pro-Israeli, nor yet pro-Arab. But as the Arabs grew more anti-West, the Soviet Union came closer. By 1952, following the revolution ousting King Farouk, Egypt's refusal to join the proposed Middle East Command, initiated by the three Western powers and Turkey — was warmly welcomed by Moscow.

The difference between East and West over the Middle East became the focal point of Soviet concern throughout 1952. Toward the end of the year, thistles were being borne of the seeds sown in 1948.

Another fissure developed in Soviet-Israeli relations in January 1953, when the so-called Doctor's Plot was reported in the Soviet press. Allegedly, Jewish doctors had conspired to liquidate Russian military and governmental leaders by medical means.

These events coincided with anti-Israeli articles appearing in *Pravda* and *Izvestia*. They triggered demonstrations against the Soviet Union in Israel. On February 9, 1953, the Soviet Embassy in Tel Aviv was bombed. Shortly thereafter, Moscow severed diplomatic relations with Israel. It was a breach that was never completely mended, though diplomatic relations were re-established after the death of Stalin on March 5.

As favorable Soviet-Israeli relations were crumbling, a growing degree of anti-Western sentiment among Arab states (primarily Egypt) began to emerge. Nasser, for example, went to Czechoslovakia to conclude an arms deal. This pleased Moscow, as did the United States

rejection of an offer to build the Aswan Dam, which Moscow later accepted. The overthrow of Middle East monarchies pleased Moscow because Communism and monarchies do not mix.

But the prime mover of Soviet alignment with the Arabs came, perhaps not so surprisingly, when the Egyptians nationalized the Suez Canal Company on July 26, 1956. Now it was the Arabs' turn to oust the British. Moscow was consistent. She supported the Arabs in their struggle to oust Britain. Then, with Israel's launching of Operation Kadesh on October 29, against Suez, a complete turnabout had been achieved in a nine-year period: the Soviet Union was now supporting the Arabs against Britain and Israel.

The fact that the Soviet Union changed sides, but not objectives, clearly shows that Soviet intentions in the Middle East are not pro-Arab but geopolitical in nature.

Opening Suez

If the Soviets were to gain a preponderant influence in the area, they could conceivably bring pressure to bear on Israel's allies, particularly the United States, to revamp Mideast policy. This could allow the reopening of the canal. In this case, most of the world's vital sea lanes, for trade and military purposes, would pass through the very areas dominated and perhaps controlled by the Soviet navy. This would, in essence, complete a Russian ring around Asia, flanking China.

It is interesting how the very existence of Israel has helped the Soviets attain their present position in the Middle East. "Such a state (Israel) in the midst of the Arab World would be a continuous source of conflict between the West and the Arabs, offering Russia some interesting opportunities in an area from which she has been virtually excluded." (Adam B. Ulan, *Expansion and Coexistence: The History of Soviet Foreign Policy, 1917-1967*, p. 584.)

Russian Frontier on the Nile?

Soviet exclusion has not been by choice. The Middle East is the one honey tree the Russian bear has sought for quite some time.

In 1848, ex-diplomat Fedor Tiutchev wrote a poem titled "Russian Geography." In this poem, he designated seven rivers as God-chosen Russian frontiers. The seven rivers were the Neva, Volga, Euphrates, Ganges, Elbe, Danube and the Nile.

His ideas of a Russian empire reaching into Egypt were certainly not new.

Under Catherine the Great (1762-96), Russia's activities in Egypt were dictated by its desire to speed the fall of the Turkish empire (which extended from Eastern Europe to the Middle East and included much of North Africa).

The empress rendered military assistance to the Mameluke Ali-Bey, a local governor who succeeded in making Egypt independent of Turkish rule for a few years. In 1784, it was rumored that Russia had agreed to support the independence of Egypt in the next war with the Turks. The price was permission to quarter Russian troops in Alexandria, Rosetta and Damietta — various Egyptian cities.

In the following years, several Russian officers visited Egypt. They were received with great honor as military advisors by the Egyptian Beys, who were rebelling against Turkish rule. The Russian government even encouraged the enlistment of Russian peasant youth in the military formations of the Mamelukes, members of the Egyptian military body. As a result, this militia was already one-quarter Russian by 1786.

During the same period, a Russian consul appeared for the first time on Egyptian soil and hastened to assume the political leadership of the rebellion. When the Beys were defeated by the Turkish sultan in 1786, they appealed to the Russian consul for intercession. The latter

sought to defend them on the grounds that they were under the protection of the empress of Russia.

Russia gave direct military advice to Egypt in the nineteenth century. Rostislav Fadeev, a retired general, served as military advisor to the Khedive (the viceroy of Egypt) in the years 1875-76. He was even slated to become the commander in chief of the Egyptian army. His refusal to wear the tunic of an Egyptian officer blocked the plan.

The Kremlin has always recognized both the strategic position and vulnerability of Egypt. Russia's position in the nineteenth century was reflected in the words of czarist Foreign Affairs Minister Giers: "The proclaimed principle of Egypt for the Egyptians is a Utopia. Egypt because of its geographical position is of such political importance that its independence is impossible. It would become a battle field for European rivalries."

This view is still valid today. Russian nationalism is just as potent a force today as in czarist times.

Russia Comes First

An important fact to remember in viewing Soviet diplomacy in the Middle East: Moscow is first pro-Soviet Union and then anti-West — not pro-Arab or anti-Israel. And it isn't Middle East oil per se that interests the Kremlin. Rather, it is the West's need for Middle East oil that intrigues the Soviet Union. Moscow wants to somehow control the dispersement of Middle East oil to the West.

What will the future bring in the Middle East? Will East and West realize in time the futility of hate and greed and learn to live together peacefully? The first four lines from Rudyard Kipling's famous "Ballad of East and West" may answer the question:

"Oh, East is East, and West is West,
and never the twain shall meet,
Till Earth and Sky stand presently
at God's great Judgment Seat."

The nations may find themselves standing before that judgment seat sooner than we think. □

Divorce has become an accepted solution to unhappy marriages. But is divorce the right solution?

by Patrick A. Parnell

ALL A KANURI man of Bornu province in northeastern Nigeria must do to divorce his wife is say, "I divorce you," in front of witnesses.

A couple without children in communist Russia need only visit the local registry office to undo the connubial knot and sign away their marriage. After payment of fifty rubles, an immediate divorce decree is granted.

years ahead. Divorce can never really be final.

How can fathers or mothers really divorce themselves from their own flesh and blood children? How can husbands or wives divorce themselves from the days or weeks or months or years of memories and shared experiences which have become part of their very personalities?

Even when divorce is a mutual choice, it rarely occurs without immense emotional, psychological, social and financial upheaval. Alienation, bitterness, disruption, and frustration between a divorcing couple and among their children,

It is an unquestionable fact that children are more likely to grow up healthy and happy if they live their entire childhood in a happy home with both parents than if their family is split by divorce.

Studies show that children of divorce are all too often the victims of divorcing parents. They have a higher rate of delinquency than children from a normal two-parent family. Children of divorce have less self-confidence and less ability



...TILL DIVORCE

It's not that easy to get a divorce in the Western world. Not yet, anyway. But the ever increasing rise in divorce in the affluent West is ample evidence of how acceptable divorce has become. Couples are divorcing more than ever before. And in what seems to be an almost concerted effort to make divorce the accepted solution to an unhappy marriage, Western legislatures are bent on bringing about quick, easy divorces.

Easier, quicker, "no fault" divorce is becoming a modern Western trend. "No fault" provisions eliminate fault finding and the necessity of proving specific charges against a mate in court. The need to rehash stories of adultery, physical and mental abuse, cruelties of every description, and to resurrect buried hurts becomes a thing of the past. Expensive, drawn-out court proceedings become fewer and less necessary. No fuss, no mess, no pain, we are assured.

But no matter how acceptable divorce becomes, how quick and easy it is to get, fault or no fault, divorce hurts!

Why Divorce Hurts

Divorce is painful and tragic, not only at the outset, but also in the

friends and relatives often result.

The readjustment trauma following divorce is such a shock that some divorcées are never able to come to grips with life. Suicide and insanity, two to three times as high for divorcées as for married persons, may become their out.

In addition, divorced persons tend to suffer from stresses brought on by divorce. The illness rate, in the first year following divorce, is twelve times higher for divorced persons than for married persons.

Instead of solving problems, divorce compounds them. If there were financial difficulties prior to divorce, they are usually increased afterwards. The divorcing wife may either have to find employment or go on welfare to make ends meet. An ex-husband may end up paying one third, one half, or even three fourths of his yearly gross income in alimony and child support payments. If he remarries, the burden of trying to support two families may become overwhelming.

Perhaps most tragic of all is the fact that sixty percent of all divorces involve children under eighteen years of age.

to establish normal relationships with members of the opposite sex. And when relationships with members of the opposite sex are developed, children of divorce tend to be more promiscuous. They also have more doubts about being able to have a happy marriage. Sadly, they themselves are more likely to have a marriage end in divorce.

Why Divorce?

Why do couples, so very much in love in the beginning, vowing to love one another "for richer or poorer, in sickness and in health, till death do us part," wind up their marriage in misery and heartache by divorce? This is a vital question, both for the unmarried as well as for the already married.

A couple that understands potential causes of divorce enters into marriage with open eyes. Hopefully, they will avoid the mistakes of others. Married couples can recognize mistakes they may have made

or mistakes they may be making. And they can teach their children not to make the same mistakes. Half the battle is understanding what the problems are. Most of the other half is a willingness to work at changing and overcoming them.

What, then, causes divorce? Counselors on marriage and the family find it difficult to pin down the exact causes of divorce.

There is a high correlation between divorce and the business cycle. More divorces are granted during times of prosperity than during times of depression. City families have a higher rate of divorce

than do rural farm families. The working class suffers more divorce than the professional class.

The feminist movement, increased modern mobility, mixed marriages (ethnic as well as racial), longer lifetimes, end of parenthood, and easier divorce are also cited as factors related to divorce.

More specifically, it is known that there is a high correlation between a husband's job income and marital happiness and stability. It takes money to buy food, clothing, shelter, and to enjoy occasional entertainment. At the same time, there is a direct relationship between how much education a couple has and their chances for a stable, happy marriage.

Acquaintanceship

Two extremely important factors, almost essential for the successful marriage, are the length of acquaintance and the length of the engagement period prior to marriage. This is something every couple should consider when thinking about marriage.

There's a higher probability of divorce among couples who have short acquaintanceships and short or no engagement periods than for couples who have longer acquaintanceships and longer engagement periods prior to marriage. The reason? It takes time to get to know a future mate and have important questions answered.

If you're thinking about marriage, ask yourself: Do we have similar educational backgrounds? Are we relatively equal mentally? Do we share similar values, religion, aspirations, and goals? Do we want children? Do we agree on how money should be spent? Can we be open

and frank with each other? Are we in good health? Are we emotionally stable? Will our social backgrounds be compatible?

A serious cause of divorce that young couples should be especially objective in weighing is marrying at too early an age.

Marrying Too Young

People who marry too young are playing against a stacked deck. Of course, not all couples who marry young end their marriages by divorce. Many teen-age marriages stay happy and stable for life. You may know of some. Yours may even be one. However, the chances of having a lifelong, happy marriage are less for those marrying in teen-age than for those who marry at an older age.

Studies have shown that men who marry in their late twenties have consistently low probabilities of divorce in comparison to men who marry earlier. The same research reveals that women who marry before the age of 20 are twice as likely to become divorced as those who marry later.

Couples marrying too young generally lack sufficient financial resources to properly maintain a marriage and family. The husband may not yet have proved himself to be a capable provider.

More often than not, a young couple has not really gotten to know each other well enough. Their dating pattern has been limited to movies and necking in the back seat of a car or van. They haven't really gotten into the nitty gritty questions mentioned earlier.

Finally, those who marry too young usually have unrealistic expectations of what marriage is. Unrealistic expectations of marriage

DO US PART

are, in fact, a common reason why many marriages fail, regardless of how old each mate is when he or she marries.

A Look at Unrealistic Expectations

L. M. Terman conducted a study of 792 married couples to discover which personality traits are the major causes of marital unhappiness. He asked each mate to list the complaints they had against the other, complaints they felt were making their marriage unhappy. Terman came up with a list of the 28 most common complaints wives have against their husbands and the 28 most common complaints husbands have against their wives.

These are the major complaints wives had against their husbands: selfish and inconsiderate, untruthful, complains too much, does not show affection, does not talk things over, harsh with children, touchy, has no interest in children, not interested in home, rude, lacks ambition, impatient, criticizes, poor manager of income, narrow-minded, not faithful, lazy, bored with small talk, tight with money, insufficient in-

come, has no backbone, dislikes going out with the wife, pays attention to other women.

These are the complaints husbands had against their wives: nags, not affectionate, selfish and inconsiderate, complains too much, slovenly in appearance, quick-tempered, interferes with husband's discipline, feelings too easily hurt, criticizes, narrow-minded, neglects the children, a poor housekeeper, argumentative, has annoying habits, interferes in husband's business, spoils the children, poor manager of income, emotional, jealous, lazy, gossips indiscreetly.

Other studies indicate that lack of communication is a complaint that may supersede most others. Open communication between husband and wife is a must. A willingness to talk things over could iron out many of the complaints wives and husbands have against each other. How else can problems be solved if they're not brought into the open and aired in an intelligent, tactful manner? Critical, too, is the willingness of each mate to open-mindedly listen to the other.

What do all of these complaints have to do with unrealistic expectations of marriage? Simply that they give a realistic picture of what to expect in marriage. Every human being has faults and problems. Not one of us is perfect. All those thinking about marriage, and those who are already married, should realize that a future or present mate is just not perfect.

One of the main reasons why some second marriages may be far happier than a first marriage — though generally the divorce rate climbs with successive marriages — is that those marrying for the second time are older and wiser, maritally speaking. They know marriage takes work and tolerance. Living day in and day out with a marital partner is not the same as the romanticism portrayed in many stories. They understand that the mate is not perfect. Most important of all, they know they have short-comings too.

Marriage takes sacrifice and giving. It takes a 100 percent effort in giving on the part of both the husband and the wife. This is true love. A well-known American psychiatrist explained: "When the satisfaction or the security of another person becomes as significant to one as if one's own satisfaction and security, then the state of love exists" (*Conceptions of Modern Psychiatry*, Harry Stack Sullivan, pp. 42-43).

Why Infidelity Harms Marriage

Another major cause of marital breakup and unhappiness is infidelity.

We live in an age often referred to as the "new morality." Group marriages, swinging, threesomes, foursomes, and sex any way, is in. Whatever sexual imaginations the mind can conjure up have become chic and accepted. Some social scientists favor this new attitude. Some go so far as to say that extramarital sex can put life back into an otherwise dull marriage and make that marriage happier and more fulfilling.

Said one author who favors extramarital sex: "Evidence cited in the book suggests that, for the most part, they [those who indulge in extramarital sex] are healthy, well-adjusted, responsible, and productive people and, more often than not, they have reasonably good or very good marriages as we define a good marriage."

Superficially, this sounds intriguing. Facts, however, do not bear this out. Extramarital sex is disastrous to a marriage whether or not a couple mutually agrees to it.

In Japan, one of the major reasons listed for divorce is infidelity. In Sweden, a country often thought of as symbolic of a sexually free society, infidelity is a leading cause of divorce. In all major countries of the world, infidelity is a major cause of divorce!

Swinging may seem sensually scintillating and thrilling for awhile, but according to couples involved, it

doesn't stay that way. It soon becomes old hat. The thrill subsides. Normal sex relations between a marital couple are never the same afterwards.

William J. Linehan, assistant director of the Family Counseling Service, Conciliation Court, Superior Court of the County of Los Angeles, is a recognized marriage counseling authority. He has counseled hundreds of troubled marriages. In an exclusive PLAIN TRUTH interview, marriage counselor Linehan was asked if swinging and extramarital sex relations can help make a marriage happy and keep a marriage stable. His answer: "We get the aftermaths of the swinger clubs in here. I don't think I could disagree more. It's pretty deadly to a marriage. As far as keeping a marriage stable, I don't think anything could be deadlier, either. A critical part of marriage is the relationship between two people. When you start making it three and four, that's a pretty complicated relationship."

The Major Cause of Modern Divorce

One author touched on another cause of modern divorce when he said, "To take the marriage step with the feeling that we shall stay married as long as we are happy together is the first move toward disaster." The very idea that we can always get a divorce "if it doesn't work out" cripples a marriage from the beginning. Couples with this attitude are less willing to work at overcoming a marital difficulty. The least problem might be all it takes to split them up.

But the major cause of modern divorce is not just the idea that "if it doesn't work out" we can always divorce. The underlying cause has to do with not understanding where marriages came from and why we have marriage in the first place.

The basic cause of divorce is not knowing, not understanding, and not believing that marriage is God-ordained for life. If this knowledge were taught and believed, there

would not be divorce and its attendant unhappiness.

Marital partners can learn how to have a workable, happy marriage relationship based on sound marriage principles from the Bible. A couple would then enter into marriage, knowing from the start that their marriage was bound for life. Divorce would not even be a considered alternative when marital difficulties arise.

Don't Divorce!

If you are thinking about divorce, consider this: Perhaps you did marry too young. Also, perhaps a baby soon came along, tying you down before you wanted to be. Maybe you've made other regretful mistakes. Whatever the reason, divorce is not worth the frustration and heartache you'll have to go through.

Maybe divorced friends say divorce is not all that bad, and you're willing to try it. Even so, there is a more serious reason why divorce is not the solution. To casually divorce or sunder a marriage God has joined and then remarry is to commit sin (Matthew 5:31-32). So says the Holy Bible. For those marriages that are really in such sad shape as to be untenable, separation, as provided by instructions given by Paul in I Corinthians 7:10-15, is the only alternative, not divorce.

God Never Intended Divorce

When God made the first man and woman and brought them together, he gave an unequivocal command: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and *they shall be one flesh*" (Genesis 2:24), not an easily divided, easily divorced two!

Jesus confirmed this. In his day, people were divorcing just like they do today, for any cause or reason. Just as today, authorities felt marital couples had a right to divorce. So we read: "The Pharisees also came unto him [Jesus], tempting him."

They hoped he would compromise God's standard for the more popular idea that it's all right to divorce. So they asked him, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? . . . What therefore God hath joined together, let not man put asunder" (Matthew 19:3-6).

But the religious leaders of that

The basic cause of divorce is not knowing, not understanding, and not believing that marriage is God-ordained for life.

day were not going to let it go just like that. "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness [stubbornness] of your hearts suffered [permitted] you to put away your wives: but *from the beginning it was not so.*"

"And," further states Jesus to show the seriousness of this, "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery" (Matthew 19:7-9).

Divorce is not the right solution to an unhappy marriage. Those who say it is believe contrary to the Bible and principles of God.

God Hates Divorcing

God absolutely hates the world's permissive, loose attitude toward marriage. Human beings are not animals. God never intended us to be like animals, mating here and there, with any and everybody.

There is a heavy indictment on

the world, particularly those nations claiming to be Christian, yet practicing what the experts call serial monogamy — marrying, divorcing, remarrying. God thunders: "How shall I pardon thee for this? Thy children have forsaken me . . . when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

"They were as fed horses in the morning: every one neighed after his neighbour's wife.

"Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" (Jeremiah 5:7-9.)

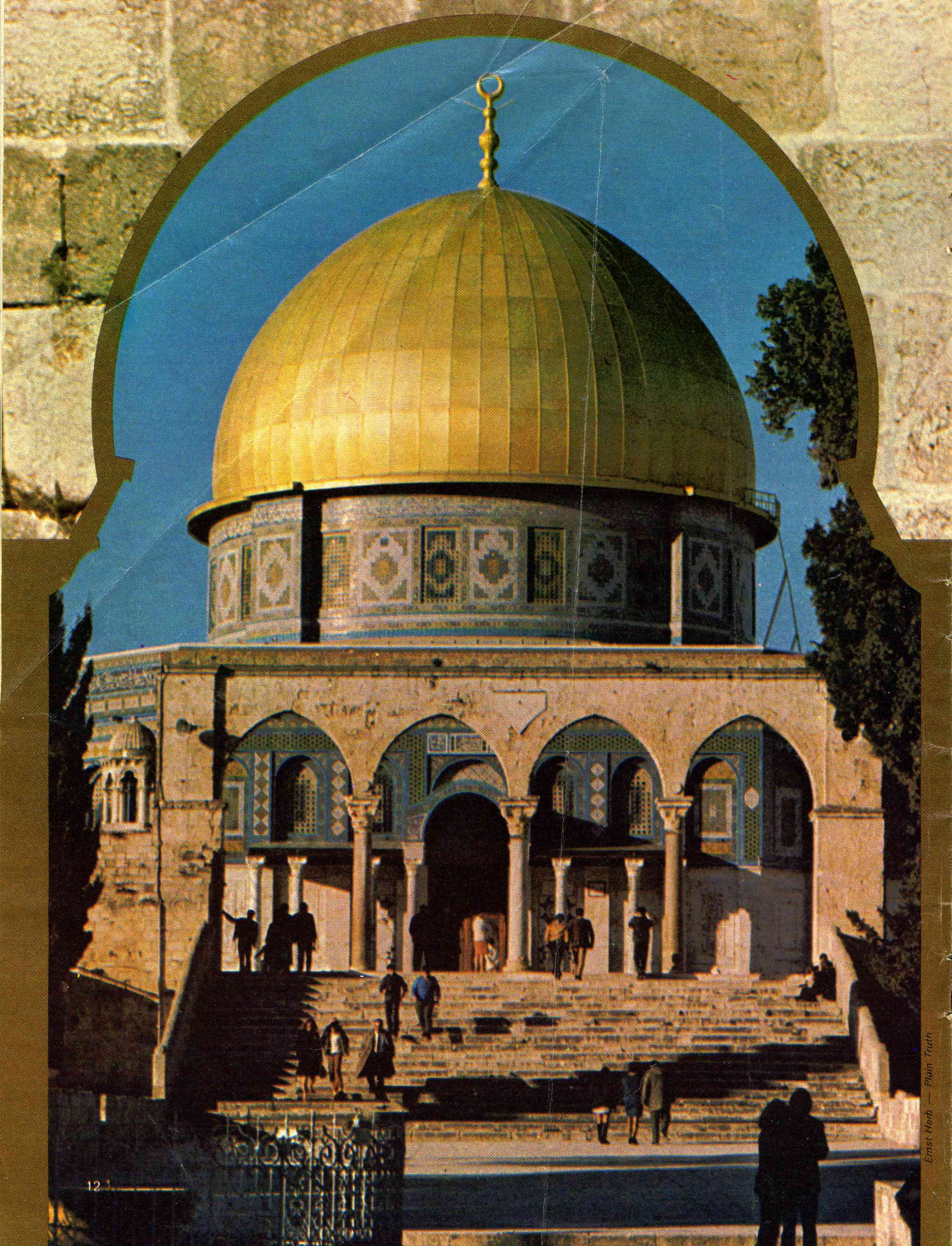
Any nation that deliberately and continually flaunts God's laws, particularly a nation that calls itself Christian, is flirting with disaster.

How long can a people continue to disregard the laws and values of God in something as important as marriage and get by with it?

Marriage is a covenant. Marriage is God-ordained. Two of the ten commandments, the backbone of the law of God, deal directly with preserving the sanctity of marriage: "Thou shalt not commit adultery . . . Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife [or husband] . . ." (Exodus 20:14, 17).

Jesus even magnified the law against adultery: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

Marriage was meant to be a loving, binding relationship between a husband and a wife for life, symbolic of the loving, binding relationship between Christ and his church. The very purpose of human life is to qualify for a marriage relationship as God, with God, in the Kingdom of God. Please ask for our free booklet, *Why Were You Born?* It will explain this purpose of life in detail. Marriage is significant and extremely meaningful. God doesn't take it lightly. Neither should we. □



Ernst Hebb — Plain Truth

PART II

This article on the Temple Mount excavations in Jerusalem brings us a look at the city's little known, but impressive Late Roman, Christian and Early Arabic remains.

by Christopher J. Patton

IN THE days of Jesus and the apostles, Jerusalem was a city of remarkable beauty. Its Herodian builders imprinted their architectural genius on remains that can be seen to this day. But Rome's devastating response to the Jewish revolt brought a cruel and final end to this glorious era.

In A.D. 70, Rome's soldiers leveled Jerusalem. Only the three massive towers guarding the western entrance to the city were spared — as a monument to her former greatness and to the magnitude of the Roman victory (Josephus, *Wars*, 6:9:1). The base of those towers is the foundation of what is today called David's Citadel, by the Jaffa Gate.

Roman Military Occupation

After Jerusalem's fall, the city served as a Roman garrison for the Tenth Legion Fretensis for just over 60 years (A.D. 70-131).

At the end of that period, Emperor Hadrian changed the city's status to that of a Roman colony. At the same time, Jerusalem's name was changed to Aelia Capitolina. As a final calamity, Hadrian dedicated the site of the Temple to Jupiter Capitolinus. Little wonder the Jews revolted under the leadership of Simon Bar Kosiba

(Bar Kochba) and Rabbi Akiva. It took three whole years for the Romans to suppress that revolt. In A.D. 135, the Romans expelled the Jews from Palestine, and a new era began. Aelia Capitolina was built and guarded by Roman legions until about A.D. 300.

Jerusalem's written history from that time on is, at best, sketchy. Happily, current archaeological research is beginning to fill in the gaps. In particular, the excavations at the Southern Wall of the Temple Mount, directed by Prof. Binyamin Mazar of Hebrew University, are contributing significantly toward a lively understanding of Jerusalem's later history.

Jerusalem Under the Christians

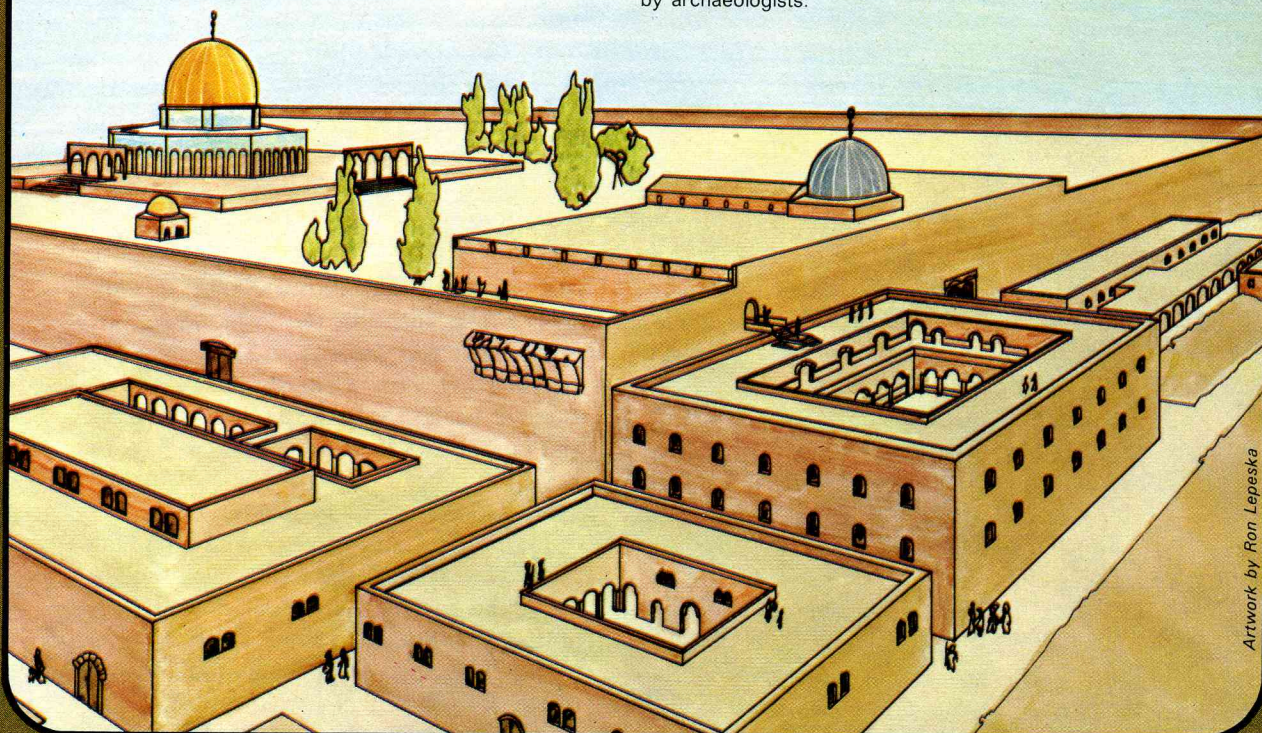
We now pick up the history of Jerusalem in what archaeologists call the Byzantine period.

Emperor Constantine the Great (306-337) moved his capital from Rome to Byzantium in A.D. 330. He renamed the city "Constantinople," after himself. The divided Roman Empire acquired a new name for its eastern sphere — Byzantium, after which the Byzantine period of over three centuries is named.

RECONSTRUCTING 2000 YEARS OF HISTORY

Temple Mount During Omayyad Period

Atop Temple Mount is the Dome of the Rock (far left) and Al Aqsa Mosque (silver dome, right). Along western edge of Temple Mount wall is fragment of arch from Herodian period. Caliph's palace, pictured in reconstruction along southern wall of Temple Mount, was linked to the mount by a small private bridge. Other buildings in artist's reconstruction were probably for servants. Only fragmentary architectural remains of the Omayyad Period have been uncovered by archaeologists.



Artwork by Ron Lepeska

There are two archaeological phases in Jerusalem's Byzantine period: Early Byzantine (A.D. 324-451) and Late Byzantine (A.D. 451-640).

Historically, Early Byzantine roughly corresponds to the time when the Roman Empire, now officially Christian, existed as a divided entity with eastern and western spheres.

The western realm of the Roman Empire was overrun by barbarian hordes from 410-476. But Constantinople maintained its strength and continued to govern the eastern Mediterranean until the early 600's. Archaeological remains from this second period are referred to as Late Byzantine.

Early Byzantine buildings in Jerusalem were established upon structures left from the days when the city was known as Aelia Capitolina. For instance, the Roman bakery lo-

cated near Robinson's Arch was remodeled and used as a private dwelling. This and other houses found nearby give the general impression of a lightly inhabited residential neighborhood on the fringes of the city. Coins found in the debris of the houses indicate that they were inhabited from the reign of Constantine the Great to the reign of Julian the Apostate (361-363). Julian was the only Roman Emperor after Constantine who attempted to restore the ancient pagan worship in opposition to the official Christian religion.

The buildings were destroyed by fire, most likely by Jews who returned to attempt the rebuilding of the Temple at the invitation of Emperor Julian. Evidence of this brief period of Jewish revival in Jerusalem has been discovered in the form of an inscription carved into the Western Wall of the Temple Mount

under Robinson's Arch. It is a quote from Isaiah 66:14: "...and when you see this your heart shall rejoice and your bones...as an herb." However, the joy and excitement of this ancient graffiti was short-lived. Julian died while returning from battle against the Persians in 363, and with him died yet another Jewish hope.

The Late Byzantine period is represented at the excavations by two complexes of private houses erected upon the debris of the former phase. One housing complex was centered in the vicinity of Robinson's Arch. The second was built just south of the Hulda Gates, which were still in use. This conclusion is derived from a thick layer of rich earth found associated with an elaborate network of irrigation channels and pipes which indicates that the area between these two groups of houses was a garden.

One exceptionally well-preserved three-story house was uncovered just south of the "Triple Gate" at the Southern Wall of the Temple Mount. It was well built and full of interesting artifacts, such as the straps and lock of a chest, an oil lamp and a tool. All were made of bronze. From the available evidence, it appears to have been built as a private home when Empress Eudoxia (444-460) resided in Jerusalem.

Later, the three-story house was repaired and modified for some sort of public use. This conversion to public use can probably be dated to the 530's, when Emperor Justinian continued the construction of the then New Church of St. Mary, which was located on the site now occupied by the Al Aqsa Mosque. From written records, we learn that Justinian added a hospice to the church for the poor and the pilgrims (*Breviarium de Hierosolyma*, A.D. 530). Therefore, the excavated building's location — just outside the main entrance to the church — would suggest a similar function (a guesthouse for wealthier pilgrims, perhaps, or a monastery).

Jerusalem was conquered and destroyed by the armies of the Neo-Persian Empire in 614. The Jews, as their allies, left some evidences of a short rule over the city. For instance, at the entrance to one of the Late Byzantine houses near Robinson's Arch, excavators found several painted *menorot* (representations of the seven-branched candelabra once part of the Temple furniture). The Jewish painter either ignored or plastered over a large embossed cross which had previously greeted the incoming visitor. The house was seemingly used for some public function connected with Jewish worship at the nearby Western or "Wailing" Wall.

The Omayyad Caliphate

Jerusalem capitulated to the Arabs in 638. But for several years, the Temple Mount itself was left in the hands of the Byzantine Chris-

tians who continued to worship in the church of St. Mary.

Jerusalem, from then on, became a holy city for Islam as well, due to the tradition that Mohammed ascended to heaven from the rock located in the middle of the Haram esh Sharif (the Temple Mount to Jews and Christians). Thus the city became an important stopover for Moslem pilgrims making the *Haj*.¹

When Caliph Marwan I (684-685) of the Omayyad family came to power, the two Moslem holy cities of Mecca and Medina supported a rival caliph. To counteract their prestigious support for his rival, Marwan and his successors exalted Jerusalem by lifting her out of the rubble left over from the Neo-Persian conquest in 614.

Abdalmalik, Marwan's son and successor to the Caliphate, devoted his attention to erecting Jerusalem's most beautiful monument, the Dome of the Rock (687-691). This shrine was built in the most striking fashion possible. The result is a marble and glazed tile octagon graced with a dome overlaid with gold leaf. Thus the Caliph protected and enhanced the rock to which Moslems attach such importance.

Caliph al Walid I (705-715) continued the family tradition by building the Al Aqsa Mosque at the south end of the Haram esh Sharif.

Arabic writings are practically silent about what Jerusalem looked like under the Omayyad caliphs. References are made only in passing — the name of the Haram servants' quarters, Dar el Akkmas, for example. The Dome of the Rock, Al Aqsa Mosque and some smaller structures on the Haram esh Sharif were the only structures known. As a consequence of the present exca-

¹The pilgrimage to Islam's holiest shrine, the Ka'aba, in Mecca. According to Islamic teaching, this structure was built by Abraham for the worship of the One God. Medina, the location of Mohammed's tomb, is also included in the itinerary.

The *Haj* is the fifth of the five basic requirements of the Islamic faith. Others are belief in Allah as the one and only God and Mohammed as his Prophet, prayer toward Mecca five times a day, alms giving, and fasting during the daylight portions of the month of Ramadan.

vation, a new, more complete reconstruction of Jerusalem can be made for this often neglected period of her history.

Many parallels may be drawn between the Herodian and Early Arabic periods. Both were times of extended public building; in both, the quality of workmanship was outstanding. Although the main projects were the construction of magnificent holy places on top of the Haram, the area around the Southern and Western walls of the enclosure was not ignored. Its character was radically changed in both periods to one of monumental nature and proportions.

Jerusalem in the Arabic Period

Built later chronologically, the structures of the Arabic period were the first to be found. Three large and three smaller buildings have been discovered. Most of them are of a single story, but the largest structure, located along the west end of the Southern Wall, had two stories. Because of its tremendous size, covering an area of 84 by 96 meters (almost 88,000 square feet), this one is called "the palace."

Further proof for calling it a palace is found in the remains of a bridge which originally spanned the road along the Southern Wall of the Haram esh Sharif. This bridge joined the roof of "the palace" with the Al Aqsa Mosque. Such a convenience would normally be provided only for the most important dignitaries — like the caliph himself.

The buildings are constructed in the style typical of the period. The palace is similar to the remains of other palaces of the Omayyad dynasty in Syria, Jordan and elsewhere in Palestine. The Jerusalem palace lacks the bastions and towers found on the corners and in the middle of the walls of the other palaces. This was no doubt because of its protected location within the city walls.

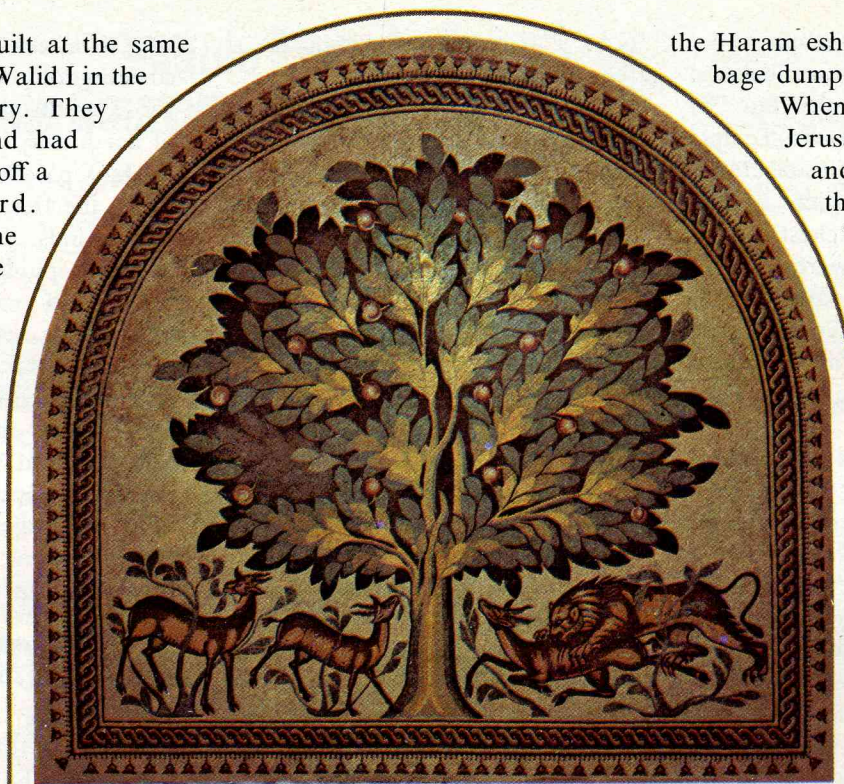
The close similarity of all the buildings of the Haram complex in-

dicates they were built at the same time — probably by Walid I in the early eighth century. They were rectangular and had long rooms opening off a central courtyard. Foundations for the exterior walls were sunk to depths of 9 m. (nearly 30 ft.), and a great amount of fill was dumped into the cell-like holes. On top of the leveled fill, a floor was laid with flat, white paving stones of equal size. Large stones, finely dressed, were used in wall construction — among them many Herodian stones in secondary usage.

The palace walls are preserved up to a height of 2 meters in some places. The positions of many windows and doors are consequently known. The main gate on the eastern side was 5 m. (over 16 ft.) wide, while the one on the north side was about 2.5 m. wide. An elaborate plumbing system, kitchen facilities and staircases were also uncovered.

The pottery, ornamental architectural fragments, glass, coins and pieces of frescoes are also of typical Arabic design. So far, no figures of men or animals have been found, this in accordance with the Islamic injunction against idol worship. Instead, geometric and floral designs were executed — with great skill and beauty — another similarity with the Herodian period.

Not all Omayyad palaces were free from depictions of the animal world. For example, Hisham's palace in Jericho (built from 724-743) has a beautiful fresco of a lion attacking three gazelles. The Rockefeller Museum in Jerusalem has an exhibit of elaborate stone carvings,



MOSAIC from a guest room in the palace of Omayyad Caliph Hisham Ibn Abdul Malik (A.D. 724-743) depicts a well-cared-for guest symbolized by the lion.

Garro

consisting of geometric, floral, animal and human figures that date to the same period. This is one more reason for supposing the excavated buildings in Jerusalem were places officially serving the needs of pilgrims and worshippers who came to the Dome of the Rock and Al Aqsa Mosque.

These structures were leveled by a major earthquake in 747 and were never rebuilt. Their destruction coincided with the end of the Omayyad Caliphate. The succeeding Abbasid dynasty took the earthquake as a sign of God's rejection of the Omayyad extravagance on Jerusalem. Also, Jerusalem's importance declined when the capital of the new Caliphate moved from Damascus east to Baghdad.

The ruins of Jerusalem's Omayyad buildings were pillaged by succeeding builders for their excellent stones. Some meager shelters were erected on the sites of these once magnificent edifices. As time passed, the area south and west of

the Haram esh Sharif became a garbage dump and a burial ground. When the Crusaders ruled Jerusalem in the twelfth and thirteenth centuries, this part of the city was "without the gate."

In the sixteenth century, Suleiman the Magnificent (1520-1566), considered the greatest sultan of the Turkish Ottoman Empire, built the walls of the present Old City of Jerusalem. He included within the walls much of this area south and west of the Temple Mount for no apparent reason. Neither written records nor excavations have produced any indication of structures

in the Haram area in the Turkish period.

Much Left to Be Understood

Throughout her long and tragic history, Jerusalem has been a focal point in the lives and beliefs of many different peoples. The roots of her varied past are only beginning to be exposed by excavation. In each period, there are many questions that remain unanswered. But with more digging, research and patience, many of the answers will be found.

To understand any city that has been continuously inhabited over the centuries is a difficult, yet rewarding task. This is especially true in Jerusalem's case — because she is Jerusalem. Poetically, she represents the world. Her long history of strife and wars is typical of every nation's experience. In the same way, when peace finally comes to Jerusalem's streets, it will spread from there to the streets of the whole world. □

what you can do...

timely tips and helpful suggestions for you and your family

● A Father's Greatest Gift

Fathers sometimes wonder, "What would be the best gift a father could give a son or daughter? Lots of toys when little? A savings fund for a college education? A modern home? Financial security for life?"

The greatest gift a father can give his children doesn't come with a price tag. The greatest gift a father can give his son or daughter is *himself*.

Extensive research reveals what should have been known all along — that a father's presence is important in the lives of his children. This is particularly true during crucial preschool years when sex-role identification, personality, motor skills, creativity and ability to achieve, among other things, are being molded.

In general, tests show that boys deprived of a father's presence have less chances of growing up to become well-adjusted, happy, productive adults. Father-deprived boys have less self-control and tend to lack social responsibility. They tend to be less independent and to have more feminine patterns of interests and play. Such boys suffer more emotional disturbances and have difficulties in interpersonal relations. And it is a proven fact that father-deprived boys are more likely to become juvenile delinquents.

Less research has been compiled on the effects of father-absence on girls. But conducted studies already show that girls from father-absent homes especially suffer in their ability to appropriately relate to males as they grow into adulthood.

In addition, fathers must realize that they need to spend more than just time with their children. Simply being at home is not enough. The dad who comes home and immediately takes a snooze on the couch, flops

down and flicks on the TV set or goes about doing his own thing, to the exclusion of his children, might as well not be home as far as the children are concerned. The quality of fatherly time spent with children is as important as the quantity.

A study of 172 undergraduate males by psychologists Mark Reuter and Henry Biller discovered that the most well adjusted were those whose fathers were very loving and spent a good deal of time with them. Those whose fathers were unloving, though present, grew up undependable and immature. Those whose fathers were loving, but seldom home, were not well adjusted either.

Another study by Dr. Biller, to determine the importance of father-presence, involved four groups of third-grade boys. The four groupings were these: early father absence before age five, late father absence beginning after age five, low father presence (less than six hours per week), and high father presence (more than two hours of father-child interaction per day). The boys in the high father presence group tested and graded meaningfully higher in academic performance on achievement tests than did the boys in each of the other groups.

The implications of these studies are several. Fathers need to spend time with their children — quality time — teaching, instructing, guiding, loving, and playing with them. Children need their fathers. Money can't buy what a father can give. And if a father will sacrifice some of that career and other pursuits for the sake of his children, the reward he'll reap from it in producing a happy, well-adjusted, productive member of society will be well worth it.

— Patrick A. Parnell



THE MAN WHO DIED TO MAKE MEN FREE

*What kind of man was Jesus Christ?
How did he spend the thirty-six hours
before his crucifixion?*

by Paul S. Royer

TUESDAY, APRIL 24, was a day of preparation for the spring festival in Jerusalem. On that day in A.D. 31, Jesus Christ arose and prayed. It was still dark, perhaps three a.m. when he arose, that is, if he slept at all that night.

As the first rays of sunlight cast their beams across the hillsides, Jesus and his disciples walked the short distance from Bethany to Jerusalem.

Shortly before, Jesus had reminded the disciples that he would be betrayed and crucified during this passover. Already the chief priests and the elders of the people were meeting in the palace of the high priest to discuss how they might take Jesus quickly and have him brought to trial (Matthew 26:2-4).

That evening, as the sun set, the disciples made preparation for the passover. It was the eve of the fourteenth day of the first month of the Hebrew year. The Roman soldiers in Jerusalem took note of the round of activities that suddenly began with the approach of dusk. The lambs were slaughtered — tens of thousands of them. In an upper room in one of Jerusalem's houses a single lamb was put on a table after it was roasted. Here Jesus and the disciples sat down for the last supper. It was about eight p.m.

They finished the passover meal and the institution of foot washing, the wine and the bread. Judas had, before the close of the meal, hurriedly left. Jesus Christ talked to the other disciples until about ten p.m.

and then went to the Mount of Olives to pray.

The day had been long. Perhaps nineteen hours had gone by since arising. The disciples couldn't hold out any longer. They fell asleep.

Three times Jesus Christ prayed fervently to his Father. Beads of perspiration stood out on his forehead. The perspiration mingled with blood as he thought and prayed, *knowing* what the next hours would bring.

Near midnight, Judas came with some soldiers. Then began the most demanding, horrifying fifteen hours in history. Never has a man been called upon voluntarily to suffer as Jesus Christ did. No man could have. No man was as perfect in mind and body as was Jesus Christ!

The Trial

A small mob, armed with swords and clubs, took Jesus and marched him off to Annas and then to the house of Caiaphas, the high priest. [In this article, several translations are paraphrased in order to give a clearer picture of what took place on that last day. In a few cases, life and personality are given to certain character witnesses who would otherwise remain anonymous.]

The small group laughed, poking fun at Jesus as they walked down the ravine and up the hill to the house of Caiaphas. The disciples had fled as prophesied! Christ was alone now. His trial was held, contrary to normal practice, in the secrecy of the night.

The priest and elders first talked aloud and then whispered as they sought a means of testimony that would result in his death sentence. They found two witnesses who claimed. "This man said, 'I am able to destroy the temple of God and rebuild it in three days!'"

Caiaphas jumped to his feet glaring at Christ and said, "Well, what about it? Did you say that or didn't you?" Christ kept silent. "Answer the question. Are you the Christ?" Silence. "I adjure you by the living God that you tell us whether you

are the Christ, the son of God.”

“Yes,” replied Christ, “I am, and in the future you will see me, the son of mankind, sitting at the right hand of God and returning in the clouds of heaven.”

Caiaphas ripped his own clothing, shouting at the top of his voice, “Blasphemy, blasphemy!” In this early morning kangaroo court, Jesus Christ was charged with blasphemy — of bringing from heaven the good news of the Kingdom of God (see Matthew 26, Mark 14, Luke 22, John 18).

The Mob Scene

A few of the priests, with Caiaphas, began to curse Jesus Christ. Then a fat, ruddy-looking individual spit in Jesus’ face. Others began heaping verbal abuse on him. Another struck him. The leaders of the court soon tired of this sport and retired to an inner room.

Others came to see the man who had turned Jerusalem upside down. They wanted to see this man in the flesh.

Cautiously, they approached Christ. Would he shoot fire out at them or perform a miracle? “Are you the Messiah? Are you really the king over all those beggars you preach to?” they cried. Nothing happened. They grew bolder as Christ remained silent.

The soldiers were growing more and more indignant at this young upstart who boldly yet quietly stood his ground.

One of them swaggered up to Christ, looked him in the eye and arrogantly slapped him. “You rotten, filthy, contemptible hypocrite. You who will not bow to the high priest, take that.” With an open hand he slapped him again, first on the right cheek, then on the left.

Other soldiers, encouraged by that, tried a few jabs, kicks and verbal tirades of their own. A young soldier doubled up his fist, swung wide and smashed Christ in the stomach. He doubled over in pain. Another soldier jerked him erect. Soon they were all beating Christ.

The merciless beating continued. Then someone shouted, “Hey, why not blindfold him? He’s a prophet. Let’s test him!” So blindfold him they did. They laughed at him, crying out derisively, “Who hit you that time, prophet — come on prophet, you can tell!”

Obscene names were a din in his ears. Bleeding and bruised, he fell on the floor time and again, only to be pulled back to his feet for the next onslaught. Would it never end? Hour after hour it went on, with a little rest now and then as they tired of their new-found sport. The son of God uttered not a word — only an occasional groan escaped his lips.

A Visit to Pilate

Early in the morning, Christ was taken to Pilate for the official Roman verdict. Perhaps twenty-seven hours had gone by since he began his day on the previous morning!

Pilate asked Christ, “Are you the king of the Jews?” Jesus answered, “Yes.” After many questions, Pilate turned to the chief priests and the multitude and said, “I find no fault with this man.”

Someone indignantly asked, “What does he mean he can find no fault with this man?” Another said, “This man is from Galilee.”

“What did you say? Is this man from Galilee?” exclaimed Pilate. “Take him to Herod.”

Herod granted an immediate audience, being very anxious to see Christ. Entering the room, he said, “Would you care to do a miracle for me?” Christ didn’t answer. After much questioning, Herod’s patience wore thin, and he ordered, “You over there, strip him.” Soon they had Jesus Christ standing in the nude. Then a soldier rushed in with a beautiful king’s robe. “Dress him,” said Herod. Then they began to beat him again (Luke 23:1-11).

Back to Pilate — the Death Penalty

Herod rendered no decision, but sent Jesus back to Pilate. A large mob gathered. They chanted: “Cru-

cify him! Crucify! Crucify! We demand the death penalty!”

A messenger arrived with a note from Pilate’s wife. The note read, “Do not become involved with the death of this man. I have had terrible nightmares concerning him last night.”

Pilate offered to release either Barabbas or Christ (Matthew 27:15-18). The mob grew more restless, screaming all the more, “Let him be crucified, let him be crucified!”

Fearful of a riot, Pilate asked for a basin of water. Standing before the crowd, he washed his hands saying, “I am innocent of the blood of this person. The responsibility is yours!” (Matthew 27:23-24.)

The mob yelled back, “His blood be on us and on our children!”

Pilate then gave the order to proceed with the scourging. Two men pushed Christ to the center of the courtyard. Pulling him over to a bent position, they tied his hands to a ring imbedded in a post.

Two Kinds of Scourging

Two methods of scourging existed at the time of Christ — the Jewish and the Roman! The Jewish scourging amounted to forty stripes minus one, administered with three leather thongs. Only the very strong survived.

The Roman scourging was of a far greater magnitude. They called it the “half-way death.” It supposedly stopped just short of death. Only the lowest criminal, the slave or foreigner received the Roman scourging. It was administered by a trained man called a *lictor*. (Hasting’s *Dictionary of the Bible*, vol. iv, p. 419; *The Day Christ Died*, p. 302.)

The scourging ordered for Christ was the Roman scourging.

The mob waited with anticipation for the Roman *lictor*. Five minutes passed, then ten. Footsteps echoed across the courtyard. A hushed silence fell over the crowd, and every eye turned to the man carrying the scourge.

It was a vicious looking thing, having long strips of leather-like

ords with chunks of bone and pieces of chain affixed to the tips.

The tough-looking, heavy-set Roman strode boldly across the courtyard, passing directly in front of Christ. He hesitated a moment. Bending over, he looked into his pain-wracked face. It was swollen and bruised.

Again he hesitated — but only for a moment — and then carefully paced off a number of steps and turned.

Back over his shoulder whistled the scourge. Then with a sudden, powerful movement of his arm and a snap of his wrist, the lictor began the punishment.

Steel, leather and bone ripped into Christ's body. Lacerated flesh bled profusely. Lash after lash continued to fall, ripping and tearing, until "his appearance was so marred, beyond human semblance" (Isaiah 52:14, RSV).

Never had a man voluntarily taken so much — given so much! Those who looked into the eyes of Jesus Christ saw a burning desire and a determined look that said, "I give this life totally and completely for all of mankind."

The scourging finished, they cut him loose. A limp body fell to the ground. Then his arm moved, and he pushed up on an elbow. Then his knee bent. Lifting himself, he staggered, then stood upright.

They helped him with his clothing. A soldier adjusted his crown of thorns. They laughed as a short, squat soldier kneeled, raised his arms and said, "Hail, king of the Jews, your royal majesty."

What a pathetic sight. He didn't look like a king. He didn't even look like a man anymore! They jeered all the more as he wobbled. "Look at him. You call that a king, a prophet! Why he is nothing but a dog!"

A swarthy Roman soldier lifted a heavy wooden beam and roughly placed it on Christ's right shoulder. The weight was unexpected, and he fell. He lay for a moment on the dirty street.

The soldier kicked him and

shouted, "Get up, king. Are you tired?" Christ struggled, but it was no use. His strength was nearly gone. The soldier looked and beckoned to Simon of Cyrene, "Come here you peasant, Get this on your shoulder and follow me." Slowly, they trudged the last weary steps to Golgotha, the "place of a skull" (Matthew 27:32-33).

The Crucifixion

The crucifixion by which Christ was to die was devised and perfected by the Phoenicians, who passed on their knowledge to the Romans.

It took centuries to develop this "special crucifixion." They had tried death by boiling, spearing, impalement, drowning, burning, strangulation, and yes, even stoning. They were all too quick!

What they wanted was a punishment that was excruciatingly painful and slow, preferably one that would last for several days. Death by crucifixion was the answer.

Simon dropped the stake to the ground beside the hole dug for its support. Four soldiers took hold of Christ and placed him on the stake. They turned and walked back to the band of people and soldiers who were standing in a circle to view the crucifixion. An old man offered them a cloth to wipe the blood from their hands.

Then a specially trained soldier came on the scene. He held a large hammer and square-cut nails. He kneeled beside Christ and reached for his hands. He felt the bones and the flesh, took a nail from his mouth and placed it in the palm. He raised the hammer and with a single blow drove the nail halfway through the bleeding flesh. Blood spurted in his face. Pausing, he wiped his face until he could see again. He continued. Metal rang against metal until the nailhead was driven in, barely visible above the flesh.

Now the feet. Trial and error had shown that the legs must not be too far extended. Otherwise the subject died too soon. By nailing the legs in

a slightly bent position, the crucified person was able to lean on the nails and prolong his agony.

In perfecting the crucifixion, the Romans encountered a problem. When they erected the cross, the weight of the body often caused the flesh to tear, allowing the body to fall to the ground. When this happened, they had to lift the subject into position for re-nailing, a rather messy affair. Experience proved it difficult to get the nails to hold in the torn flesh. Then someone hit on a bright idea: Why not add a peg for the crucified to catch his weight on as a partial relief from the nailing? The weight on the peg would keep the nails from tearing out of the flesh, and it would help keep the criminal alive a little longer.

The soldier with the hammer positioned Christ's right foot, insuring the right bend in the leg. Nails had to be just the right length and size. Spikes opened too large a hole. Selecting a nail, he pushed it into the flesh, and hammered until both feet were securely nailed.

Up stepped a squad of soldiers. They raised the cross into an upright position. The weight of Christ's body caught on the peg and held firm. They moved the cross over the hole and eased it down. As it touched bottom, the nails tore at Christ's flesh, widening his wounds.

His breath came hard. It was nearly impossible to breathe in this new position. It was difficult to expel the air. Experimenting, Christ found that when he pushed up on his feet against the nails, he could expel the air from his lungs.

Agonized suffering followed. The slightest movement caused excruciating pains to stab through his body. Inflammation from the scourging, the beating and the nails increased. Death was desirable. Would it never come?

The open wounds and the smell of blood began to attract insects. They swarmed around his face and body. His thirst increased.

The spectators talked, laughed and stared as he hung naked in the

heat of the morning sun — humiliated, scourged and crucified.

They offered him vinegar mixed with gall. Christ refused it (Matthew 27:34).

The Final Cursings and Mockings

They continued to revile him, wagging their heads and shouting epithets. The people jeered, "Look at you now! If you are so wonderful, save yourself and come down from the cross!" The chief priests and the religious leaders also mocked. "He's quite clever about saving others," they remarked to each other, "but he can't save himself" (Mark 15:29-32).

"Hey there, Messiah! Hey there, King! Come down from the cross, and we'll believe you!"

One of the criminals crucified beside him scoffed, "So you're the Messiah, are you? Prove it by saving yourself — and us, too, while you're at it!"

But the other criminal protested, "Don't you even fear God when you are dying? We deserve to die for our deeds, but this man hasn't done one thing wrong."

It was now about thirty-three hours since early Tuesday morning.

Three hours went by and his life slowly ebbed away. Noon came. The sky darkened. The wind rose, and the mob shrank back, looking into the ominous sky overhead. Priests and elders quickly disappeared, followed by most of the mob.

Jesus Christ knew what was coming next. He knew Isaiah 53 had to be fulfilled — that without the shedding of blood, there is no remission of sins. Forsaken, Christ cried out with a loud voice, "My God, my God, why have you forsaken me?"

Those who heard him remarked, "He's calling for Elijah." Moved, an older soldier took a sponge and filled it with sour wine. Then placing the sponge on the end of a cane, he lifted it up to give him a drink.

But others objected. They had not yet seen enough. Curiously, they

said, "Let him alone. Let's see whether Elijah will come and save him."

Then, a young, impetuous Roman soldier seized a spear. Raising it to shoulder height, he plunged it into Jesus' side. (See Moffatt's rendering of Matthew 27:49.) The spear penetrated the bladder and out came blood and water.

Jesus Christ cried out in pain, and then he died.

The Father Looked Away

As Christ gasped out his final breath, God the Father looked away from his beloved Son. Only God the Father would have the total control and love it took to keep from converting this earth into a cinder, along with all the wretched men who cursed their Savior.

When the soldier took up the spear and pierced his side, the life went out of the one who actively created this world (Hebrews 1:2). He yielded up his physical life with

a loud cry after thirty-six horrifying hours — the most excruciating thirty-six hours in all history!

Yes — this is the vivid truth about the man who was the all-powerful, living Word of God, who suffered and died to make all men free of sin.

And this same man — now alive because of the resurrection — will soon return in power with a shout and with the sound of the trumpet of God. When he comes, he will be heard around the world in a tremendous, ear-splitting roar. Every eye will see him. Every tongue will confess and know the true God, the Savior of this world. The Mount of Olives east of Jerusalem will split apart in his presence in an earth-shattering quake of unbelievable magnitude (Zechariah 14:4). Then "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zechariah 14:9).

That God, the living Word of God, is alive forever more! □

Was Jesus three days and three nights in the grave, as he said in Matthew 12:40? Can you figure three days and three nights between sunset "Good Friday" and sunrise Easter Sunday?

Easter Sunday, shocking as it may seem, does NOT commemorate the resurrection of Jesus Christ. Christ was not resurrected on a Sunday morn-

ing nor did he die on "Good Friday."

Few professing Christians have ever thought to question or to prove this "Good Friday-Easter Sunday" tradition. Yet the Bible tells us to prove all things, and you will be literally astounded by this proof. Read the irrefutable biblical proof in this carefully documented booklet.

**The Resurrection
was not on Sunday**

...and YOU can prove it, too!



Part 5:

The Great Error of the Middle Ages

by Paul W. Kroll

During the Middle Ages, Europeans expected the appearance of Antichrist. And this expectation filled them with terror. Antichrist was thought to be a great antagonist of Christ and was expected to spread universal evil across the earth. Only one power, Europeans thought, was holding back Antichrist: the Holy Roman Empire.

IT WAS God, not men, who called Germany to the imperial office of the revived Roman Empire — at least this was the claim of Jordan of Osnabrueck.

During the reign of Rudolph of Habsburg (1273-1291), Jordan of Osnabrueck wrote a book about the “translation” of the old Roman Empire to the care of Germany. The new empire was the Holy Roman Empire of the German nation. Jordan was not the only one to advance this idea; it was common in the Middle Ages.

This West European empire, orig-

inally begun by the Franks under Charlemagne, was considered an offshoot of the old Roman Empire. Otto of Freising, a mystic writing in his twelfth century *Chronica*, summed up the thinking of his day: “Temporal power passed from Babylon to the Medes, then to the Persians, afterwards to the Greeks, lastly to the Romans and in the name of the Romans transmitted to the Franks. Finally the Franks . . . were divided among themselves . . . and had a presentiment that the kingdom . . . would be destroyed according to the Gospel.”



The Holy Roman Empire was God's empire, it was thought. And were the empire to be crushed, the end of the world would be ushered in. Antichrist — a great antagonist of Christ — would appear and enslave the nations.

The Germans, then, had the stupendous task of ruling the empire and keeping it from disintegrating.

The Fear of the End Time

The coronation of Charlemagne in A.D. 800 became the symbol of *renovatio* — the renewal of the Roman Empire. This new Roman Empire, a Christian empire, was viewed as the offshoot of the last of four powerful empires described by Daniel in the Old Testament.

Whenever the Holy Roman Empire seemed to be teetering on the precipice of annihilation — as after the days of Charlemagne, during the Investiture Controversy in the twelfth century and in the “terrible time without an emperor” after Frederick II died in 1250 — fears about the end of the world became widespread. Since the empire continually oscillated between renewal and decay, fears about the end time being near were recurrent throughout the Middle Ages.

Rainer of Florence, writing toward the end of the eleventh century, announced that Antichrist had already been born. Bernard of Clairvaux saw him stalking in the shadows. So did Otto of Freising. Hildegard of Bingen saw Antichrist in frightening visions. Others were certain that a particular personality on the European scene, such as Frederick II, was Antichrist himself.

Only one reality kept the Christian world from total panic. This was the deeply held belief that the empire would last until the appearance of Antichrist. The downfall of the Holy Roman Empire *would have to be seen* before this terrible Antichrist appeared.

The Fourth Kingdom of Daniel

The idea that the Roman Empire would be the last human empire to

exist before the end time did not originate in the Middle Ages. Many centuries before, when the old Roman Empire still existed in the West, it was generally believed by Jews and Christians to be the fourth and last world-ruling kingdom as described in the book of Daniel.

Something was preventing the world's collapse. According to John Chrysostom, Patriarch of Constantinople in the fourth century, that something was the Roman Empire. Chrysostom was one of the first to expound this idea. He was followed by such theological notables as Tertullian, Ambrose and Augustine.

A tenth-century abbot by the name of Adso took up this theory and stated it in a new form for the Middle Ages. According to him, Antichrist would come, then the *revived* Holy Roman Empire would fall, and the kingdom of Antichrist would begin. Thus, the collapse of the empire into separate and squabbling kingdoms could be a signal that Antichrist was coming or was already present.

It is no wonder that the men of the Middle Ages periodically looked out on their world and confidently asserted that the end was near.

The one power, however, that was thought capable of warding off the final collapse of the world, the Holy Roman Empire, was again and again in shambles in the twelfth and thirteenth centuries. The “holy” body which had supposedly protected Christendom against the wily advances of the devil was senile and decaying.

The Visions of Chaos

In visions, Hildegard, a German abbess and mystic, saw the whole Church crumble. A German poet saw every land, duchy and bishopric splintered and smashed. The greatest intellectuals of the Middle Ages, including Bernard of Clairvaux, Hugo of St. Victor, Otto of Freising and Gerhoh of Reichersberg, were often deeply committed to the concept of the end of the world. The

mood of collapse and the terrors of Antichrist were especially nurtured by the wars and chaos under the reigns of Henry V (1106-1125), Lothair II (1125-1137), Conrad III (1138-1152) and later, Frederick II (1211-1250).

For men like Otto of Freising (1114-1158), the emperor Frederick I (1152-1190) seemed like the savior of the world. Frederick would heal the breach in the empire caused by the investiture struggle of the eleventh and twelfth centuries. He would be the world-redeeming emperor, saving the world from Antichrist. But it did not quite work out as Otto thought.

Succeeding emperors took upon themselves the duty of preserving and strengthening the empire against the impending evil of Antichrist. This idea was, at least in part, a driving motivation for maintaining a strong Holy Roman Empire. Frederick II based his program partly upon this fundamental role of the empire.

During the final struggle between empire and papacy under Frederick II, many contemporaries felt that both Christ and Antichrist were physically alive. Both pope and emperor were viewed as Christ and Antichrist, depending on the beholder's point of view.

In German religious poetry, the pessimistic tone of a world about to end is found over and over. The common people always insisted that the apocalypse would occur in their own time. Natural disasters, bad rulers and social disorders all signified the end of the world and the appearance of Antichrist.

Once Frederick II died, the end of the empire was awaited by multitudes of panic-stricken people. The “terrible time without an emperor” struck the empire. But Antichrist did not show his face.

There is a terrible tragedy to all this mystical pathos. It was all based on a gross misunderstanding of what the Bible really said. For Daniel did *not* say that Antichrist was to be ushered in when the fourth king-

dom was destroyed. Daniel had something quite different to state.

The story in the book of Daniel is both intriguing and little understood. It begins with Nebuchadnezzar's plan to have Daniel and all the sages of the Babylonian Empire executed. The reason was that none of the Babylonians had been able to reveal the content and interpret the details of a certain dream Nebuchadnezzar had had. Daniel approaches his God in prayer and asks that the content and meaning of the dream be revealed. God answers Daniel. Daniel, in turn, comes before Nebuchadnezzar and tells him what his dream represented: "You saw, O king, and behold, a great image . . . The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay."

Daniel goes on to tell the king, "As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces" (Daniel 2:31-34, RSV).

Daniel points out to Nebuchadnezzar the part in this visionary drama that the king played: "You are the head of gold," he tells the king, and "after you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron . . ." (Daniel 2:38-40, RSV).

In the days of the last kingdom, Daniel tells Nebuchadnezzar, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44).

The Four Great Kingdoms

We must, therefore, look for four important empires in order to piece together which ones Daniel is referring to. In this case, it is rather simple to understand, since Daniel

tells us which ones they are. He has already made it clear that Nebuchadnezzar and the Babylonian Empire represented the first kingdom — the head of gold.

What is the second kingdom, the one of silver?

A number of years later, a descendant of Nebuchadnezzar is on the throne. His name is Belshazzar. Daniel has a message from his God to Belshazzar; it is the famous "Mene, Mene, Tekel, Upharsin" prophecy. Daniel tells Belshazzar, "Your kingdom is divided and given to the Medes and Persians" (Daniel 5:28, RSV). That very night, Belshazzar is killed and Darius the Mede takes the kingdom. The strong and clear implication, then, points to the Medo-Persian Empire as the second empire of Daniel's visions — the kingdoms of the silver breast and arms.

What, then, is the third kingdom of bronze, sometimes translated "brass"?

Daniel tells us this also. In the eighth chapter of Daniel, another of his visions is recorded. He sees a ram which has two horns. This ram is pushing westward, northward and southward. Then suddenly, a "he-goat came from the west across the

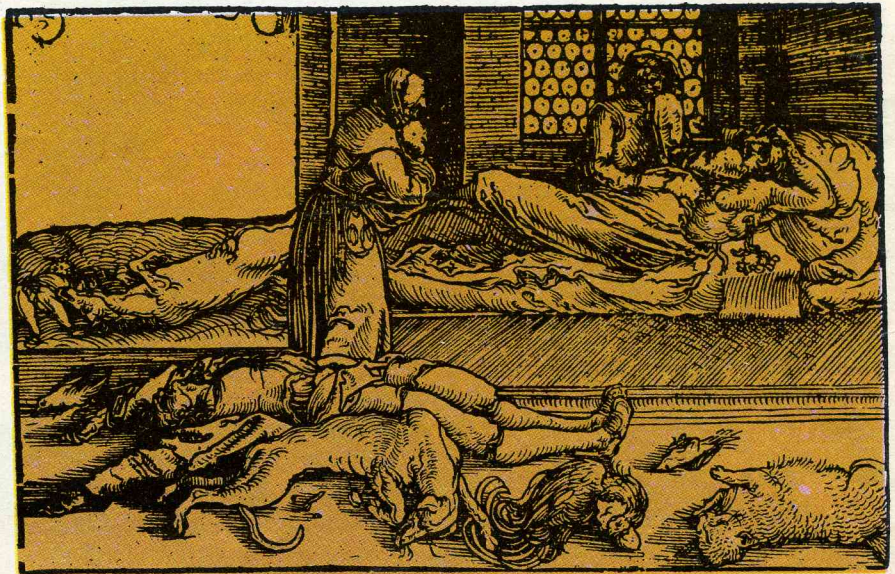
face of the whole earth . . . the goat had a conspicuous horn between his eyes" (Daniel 8:5, RSV). This he-goat smashes the ram and shatters his two horns (verses 6-7).

In the same chapter, Daniel gives us the meaning of all this: "As for the ram which you saw with the two horns, these are the kings of Media and Persia. And the he-goat is the king of Greece; and the great horn between his eyes is the first king" (verses 20-21). The empire of Greece, then, according to Daniel, succeeds the Medo-Persian Empire. The explanation is unmistakable. Greece is the third kingdom, the empire of the bronze belly and thighs. The great horn represents Alexander the Great. When Alexander was at the pinnacle of power, he died and his empire was divided among his generals. Daniel says, ". . . when he was strong, the great horn was broken, and instead of it came up four conspicuous horns toward the four winds of heaven" (Daniel 8:8).

And Now . . . the Roman Empire

Years after the fragmentation of the Greek Empire, the Roman Empire begins to emerge, the kingdom

THE GREAT PLAGUE devastated medieval Europe; tens of thousands died. The people saw it as the approach of Antichrist. Many believed the next thousand years would be a reign of terror, with the world consumed by fire.



Culver Photos

of iron. It is the last kingdom of Daniel. Though the original Roman Empire died, it was said to be successively resurrected. On this point, Daniel gives us more details with another visionary image.

He sees four creatures rise out of the sea: the first is like a lion, the second like a bear, the third like a leopard and the fourth is "dreadful and terrible, and strong exceedingly; and it had *great iron teeth*" (see Daniel 7:1-7).

Interestingly enough, here are four creatures, corresponding to the number of parts in Daniel's image in the second chapter. The last creature is the kingdom of iron in chapter two. The fourth creature has iron teeth in chapter seven. The implication that both visions represent the same four powerful empires is too strong to be disregarded.

This is especially so since Daniel makes it clear that he is talking about four powerful empires in his seventh chapter. "These four great beasts are four kings who shall arise out of the earth . . . the fourth beast . . . shall be a *fourth kingdom* on earth . . ." (verses 17, 23, RSV). This fourth kingdom is so powerful that it appears to devour the whole earth and break it into pieces.

The Visions of John

Remarkably enough, another man of God — living hundreds of years later — also discusses this sequence of empires. He is John; the book is the Revelation.

John sees a monstrous animal arise from the sea. It has seven heads. "And the beast," says John, "which I saw was like unto a *leopard*, and his feet were as the feet of a bear, and his mouth as the mouth of a *lion* . . ." (Revelation 13:2).

John's beast, with characteristics of the bear, leopard and lion, is identical with Daniel's beasts which resembled a lion, a bear, and a leopard. But the wild beast John saw is the fourth kingdom which had all the characteristics of the previous empires, but was stronger than any of them. Both prophets are speak-

ing of the same sequence of empires.

One of the heads of this remarkable beast which John saw is "wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Revelation 13:3). Could this "death-wound" be on the fourth kingdom, the Roman Empire which officially died in the West in 476, only to be resurrected or "healed" by Justinian in 554 and by Charlemagne in 800?

The theologians and scholars of the Middle Ages, such as Otto of Freising, understood it in some such fashion as this. So did the emperors and men of government. The Roman Empire which had "died" was thought to have been revived by such outstanding luminaries as Charlemagne, Otto the Great and Frederick I.

But what of the stark fear that the age of Antichrist would be ushered in upon the final collapse of this resurrected Roman Empire? That fear was one of the most tragic misunderstandings in the thought of the Middle Ages.

God or Antichrist?

Both Daniel and John (in Revelation) reveal that God's kingdom, not a government of Antichrist, will be ushered in when the last revival of the fourth kingdom or empire falls. In his seventh chapter, Daniel pictures the Ancient of Days having a garment as white as snow, hair like pure wool, and sitting on his throne. Daniel sees in the night visions one *like the Son of man* coming to the Ancient of Days, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:14).

The kingdom that was to begin after the last revival of the fourth empire was the kingdom of the Messiah, not the kingdom of Antichrist. It is in fact the revived Roman Empire that is opposed to the

Messiah and is, therefore, Antichrist.

Later, Daniel says, "The kingdom and dominion . . . shall be given to the people of the saints of the *most High*" (Daniel 7:27). Here again, the Messiah, not Antichrist, reigns once the four empires under question have been destroyed.

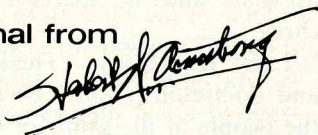
In Daniel 2, we find him stressing the same thing; it is God who rules after the successive revivals of the Roman Empire end: "And *in* the days of these kings" — not after — "shall the *God of heaven* set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44).

But why did the thinkers of the Middle Ages make such a gross error in their understanding of what Daniel had written? Why, besides misinterpreting *when* the resurrected empire was to be obliterated, did they also grossly misunderstand who would take over rule of the earth?

It was fundamentally because they assumed that the Holy Roman Empire was really holy in the sense of already being God's kingdom on earth.

Had they accepted their European empire for what it was — a creation of human and sometimes *unholy* men — they would not have assumed that its destruction could only come about by an unholy, fearsome Antichrist.

Had they then carefully studied Daniel 2 and 7 and Revelation 13 and 17, the thinkers of the Middle Ages could have seen that the attitude of the emperors was already antichrist — opposed to Christ's rule — because they had put themselves and their laws in place of Christ and his law. They could have seen that the biblical writers foretold that the kingdom of God would replace human government and that the Messiah would replace the very emperors who thought of themselves as ruling in Christ's place. □



(Continued from page 1)

ment times, to the Church, being persecuted and having "fled into the wilderness," where she was protected from persecution and martyrdom for 1,260 years. That carries the time sequence past the Middle Ages and into modern times.

Then, either referring to *now* or the very near future, "there was war in heaven" — speaking of *future* prophesied events in the *past* tense, as is often done in prophecy — "Michael [see Daniel 12:1] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels [now demons] were cast out with him. And I heard a loud voice saying in heaven, Now is come . . . the kingdom of our God . . . for the accuser of our brethren is cast down . . . Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (verses 7-12).

There is no question but that we are *now very close to* (if not actually *in the beginning of*) this time of trouble.

Today it may sound a little ridiculous to speak of an actual, living Devil. But also today, no one seems to UNDERSTAND this time of trouble, worldwide.

But, when we blow the dust off the Bible, open it, take it *as it is*, with open minds, we find it makes sense — and no other explanation of the world's troubles does!

Jesus Christ spoke of the Devil, named Satan. The Bible speaks of Satan in 19 different places in the Old Testament and 34 in the New.

It uses the term Devil in 34 places in the New Testament (in 16 places it speaks of "devils" in the King James version, where it should be translated "demons").

Perhaps if we understood what this book does say, we might come to understand why we on earth cannot solve our problems.

In the book of Ephesians, it is written, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness [evils] of this world, against spiritual wickedness in high places" (Ephesians 6:12). A better translation is, "against wicked SPIRITS in high places."

All our troubles on earth today are linked up with the mind of man. In 1972 *The PLAIN TRUTH* carried a series of articles for several months on the DIFFERENCE between animal brain and human mind.

Robert Kuhn, who earned his Ph.D. in the field of brain research, contributed a series of articles from the science viewpoint, and I contributed a series on the biblical revelations on the subject.

Dr. Kuhn's inevitable conclusion was simply that, of necessity, there has to be a nonphysical component in connection with the human brain that does not exist in the animal brain.

The physical brain of a dolphin, whale, or elephant is larger than the human brain, that of the chimp slightly smaller. Qualitatively the difference between them and the human brain is very little — not enough to even remotely account for the vastly superior intelligence and output of the human brain.

The Bible reveals the presence of this nonphysical component. In Job we find revealed that there is "a spirit" *in* man. It is not a spirit being! It is not an "immortal soul." It is something *IN* the man, that is not, itself, the man.

In I Corinthians 2 we find the explanation, grossly misunderstood by most. The chapter is explaining how, without having received into the mind the Holy Spirit from God,

one simply cannot UNDERSTAND the spiritual things of God.

How does knowledge enter the human mind? Mostly through the eye, or the ear, and beyond that *only* by the sense of taste, feel, or smell. You cannot SEE spirit or spiritual knowledge. Neither can you hear spirit, nor taste it, nor smell it, nor feel it.

And right there is the explanation of why man has the intellectual power to learn to fly to the moon and back, or to produce the computer, yet he cannot solve his problems on earth. His real problems are SPIRITUAL, and he simply does not UNDERSTAND spiritual problems. In producing the computer or in flying to the moon, he is dealing with PHYSICAL matters, which he CAN understand.

In the second chapter of I Corinthians, this is explained. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart [mind] of man, the things which God hath prepared for them that love him" (verse 9). God has purposed a transcendent destiny that is possible for man that cannot enter the human mind through the eye, the ear, or any natural sense.

"But" it continues, "God hath *revealed* them unto us [referring to those who have received the Spirit of God] by his Spirit" (verse 10).

The true answer comes in the next verse: "For what man knoweth the things of a man, save the spirit of man which is in him?" That is, what man knows — has knowledge of the things of a man — natural human knowledge — knowledge above the animal brain — save by the spirit of *man*, not the Spirit of *God*, but the spirit of man, which is *IN* him.

Notice the second part of the verse: "even so" — that is, in like manner — "the things of God knoweth no man, but the Spirit of God."

Just as the Spirit of God, having been given to and having entered the human mind, imparts to the mind the power of *spiritual* comprehension by revelation, so, in like manner, no human brain could

comprehend human-level knowledge, such as animals cannot comprehend, except by the presence of the spirit of man, which is IN him. This spirit that is in every human imparts to the human brain the power of physical intellect.

The spirit cannot see. The human brain sees, through the eye. The brain hears through the ear. The brain even does the thinking, the reasoning, by power imparted by the spirit that is in man.

When the Bible speaks of a man receiving the gift of God's Holy Spirit, it says, "The Spirit itself beareth witness *with our spirit*, that we are the children of God" (Romans 8:16). That is, the Spirit from God impregnates, imparts divine Spirit-life, in the same manner that a human sperm cell imparts human life to a female human egg cell (ovum).

Now I want you to understand the connection. The Bible reveals that Satan is an immortal spirit being. Originally he was the archangel cherub whose name meant light-bringer (Lucifer in Latin) (Isaiah 14:12), who was perfect from the time he was CREATED (Ezekiel 28:15) until he was found to be lawless, in iniquity. He sealed up the sum of wisdom, perfection and beauty from creation, until he rebelled against authority and decided to become a hating aggressor and rebel.

There is much, much more to this, but space does not allow the whole story here. Satan is revealed in the Bible as the god of this world (II Corinthians 4:4), who has deceived the whole world — all nations (Revelation 12:9).

He is revealed as "the *prince of the power of the air*, the spirit [being] that now worketh *in* the children of disobedience" (Ephesians 2:2).

It is highly important to understand that. Satan is the *god of this world*. Satan turned *from* God's way of LOVE — love to God in worship, trust, obedience, steadfast faith. And LOVE to fellow man in outgoing concern for the good and welfare of

others equal to self-concern — the way of helping, sharing, giving, cooperation.

Satan turned *to* the way of vanity, self-centeredness, greed, lust, competition, strife, jealousy, envy, hatred.

This world is Satan's world. It is geared to self-concern, competition, strife, taking, getting, criticizing, accusing, injuring.

And Satan, a super-powerful spirit being, is god of this world!

But HOW does Satan work *in* — inside of — the people of this world? How does he deceive them? This is important! Notice carefully!

Satan is the prince of the power of the air. He works in people by broadcasting! Satan goes ON THE AIR.

Let me explain. When God wanted to move King Cyrus of Persia to send Jews back to Jerusalem to build the second Temple, notice how he did it! He "stirred up the *spirit* of Cyrus king of Persia, that he made a proclamation throughout all his kingdom" (II Chronicles 36:22, 23; Ezra 1:1-2).

God did not talk directly to this Gentile king. He did not give him a vision. Cyrus did not hear any voice. God merely BROADCAST the impulse on a wavelength with which Cyrus' spirit was in tune. Cyrus did not hear a voice. But the impulse came into his mind. He did not know or even question how it got there. All of a sudden, he simply had an impulse — an urge — to do it, and he did.

The *spirit* that is in every human is in tune with Satan's wavelength. Satan does not broadcast in words or in any language. He does not broadcast in sounds. He broadcasts in attitudes, impulses, moods. He broadcasts in the attitude of rebellion, resentment against any authority, selfishness, criticism, envy, jealousy, competition, strife, unhappiness.

These, in the human mind, we have falsely called HUMAN NATURE. Babies are NOT born with such attitudes. They are born with a normal

self-love, which, of itself, is not necessarily evil. They are NOT born, on the other hand, with any real outgoing concern for the good of others. *That* must come from teaching and from the Spirit of God. But neither are they born with envy, jealousy or hate. Those attitudes are injected into them by Satan as they grow up.

Yes, Satan works IN the people of this world. By the time a young man becomes about age 16, with a body that has been growing more rapidly than his mind, he *can*, without proper teaching and self-control, become a very destructive individual. But babies? They are just as innocent and sweet as their parents have thought they were.

What, now, is the CAUSE of all the escalating troubles in this world?

Our first parents disbelieved the teaching of their Creator. They took to themselves the decision — the production of the knowledge — of what is right and what is wrong. Their offspring have been doing it ever since. Revelation — truth revealed from God — has been REJECTED. And Satan has been BROADCASTING his attitude. This has caused every wail of human woe that has beset unhappy mankind.

How is it all going to culminate? The Creator God has marked out a 6,000-year period to allow man to make his own decisions — go his own way, under influence of Satan's broadcasting — to PROVE once for all time that Satan's way is HARMFUL and NOT GOOD. Then God is going to intervene. He is going to send Jesus Christ, this time in all the supreme power and glory of the great God, to remove Satan and to RULE all nations with God's law of love, as defined above. He will restore to this earth the kingdom of God — which is the government of God. We shall have 1,000 years of world peace, happiness, universal prosperity, and universal well-being.

There is a CAUSE for every EFFECT. God's government will produce this bounteous harvest of joy and everything good. □



Diplomatic forces now at work give the Vatican an opportunity to play an important new role in an Arab-Israeli settlement and, simultaneously, increase Roman Catholic influence in the Holy Land.

by Jeff Calkins

NEW VATICAN ROLE IN THE MIDEAST?

ONE OF the long-festering issues of the Middle East is the problem of who governs Jerusalem and its religious sites.

Jerusalem is a city of paramount religious and emotional significance to the world's three great monotheistic religions. Within an area of no more than 1½ square miles are the special holy places of Islam, Christianity and Judaism. The Dome of the Rock, the Al Aqsa Mosque, the Church of the Holy Sepulchre and the Wailing Wall are the chief places of religious import.

Israelis consider the site of the ancient temple of Solomon to have spiritual importance. Many believe Jerusalem is their most holy city.

An International City?

As long ago as August 1947, the United Nations Special Committee

FOUR VIEWS of Jerusalem's holy places: Interior of Al Aqsa Mosque, exterior of Dome of the Rock (top left and right), interior of Church of the Holy Sepulchre, the Wailing Wall (bottom, left and right).

on Palestine proposed an internationalized Jerusalem. The same idea was echoed again in 1967, after Israel captured the Old City.

Just prior to the outbreak of the October war, U.S. Secretary of State Kissinger reportedly presented Arab leaders with a six-point plan for a Mideast settlement. Certain planks of the platform, such as joint Egyptian-Israeli rule in the Sinai or Sharm el-Sheikh, immediately aroused concern for one or the other Mideast antagonists.

But there was one part of the plan which produced a different reaction. Jerusalem, the plan proposed, would remain part of Israel, but Christian and Moslem holy places would be administered and protected by the Vatican and the kingdom of Jordan respectively.

Golda Meir has said Israel, under any circumstance, will not consider dividing Jerusalem with the Arabs, largely because it fears for the safety of Jewish synagogues and shrines. "Arab sovereignty in Jerusalem just cannot be," she concludes. Conversely, King Hussein of Jordan still

maintains his claim to the city as political ruler.

An indication of outside interest in Jerusalem was the decision of several world leaders to visit the Vatican in late 1973. Emperor Haile Selassie of Ethiopia and President Jaafar Numeiry of Sudan had chosen to protest "the continued armed occupation of Jerusalem by a single religious sect." A statement issued in Khartoum said that these two leaders, along with King Faisal of Saudi Arabia, believe that Jerusalem is a Moslem and Christian shrine "as well as a Jewish one."

While the question of political control over Jerusalem seems insolvable for the time being, the problem of supervision of the city's holy places may be the only aspect of the whole Middle East problem on which most parties can agree.

Israelis have long championed international control over Jerusalem's holy places but not the city itself. Before the 1967 war, the Israelis committed themselves to surrendering holy places on their territory to international control. Israeli Foreign

Minister Abba Eban has stated that "on the question of Jerusalem and the holy places . . . the principle of international control must be maintained."

The Arabs probably can go along with joint administration of Jerusalem's holy places by Jordan and the Vatican and still not have to recognize Israeli control over the city. Such joint administration would benefit both the Moslems and Christian Arabs.

Also, it could reasonably be construed as weakening the Israeli hold on Jerusalem. The presence of the Catholic Church in Jerusalem would tend to underscore the Arab position that Jerusalem is not an exclusively Jewish city. Furthermore, a broad segment of "world opinion" — influential leaders — and much of the news media in the Western

larily the Roman Catholic Church, gets more jittery about the safety of Christian holy places in Jerusalem.

Early in the life of modern Israel, the Vatican issued papal encyclicals saying that the status of Jerusalem must ensure the safety and protection of the holy places.

Direct Vatican administration of religious sites in Jerusalem can be a highly visible step toward a Mideast settlement — a step which does not necessarily trample on the interests of either Arab or Israeli. It would provide the symbolic presence of a religious power, as well as a representation of the outside world's interest.

Rome, significantly, was the first stop of U.S. Assistant Secretary of State Joseph Sisco, after a recent Middle Eastern tour. Having worked with Henry Kissinger in ar-

mean any change in Rome's position concerning the Holy Land.

Clearly, Rome has kept itself free to have a strong hand in its relations with the Arabs.

And that may also be what Israel needs. Israel finds herself increasingly isolated in world geopolitics. It often seems that she has only the United States and a few other reluctant nations behind her. By inviting a Vatican administration of Christian holy places, Israel could be putting her best diplomatic foot forward in a bid to neutralize the European "tilt" toward the Arabs. Also, the gesture could very well influence the whole Christian world to take a beneficent view of the Israeli position. Most Israelis feel Israel needs all the friends she can get.

A Victory for Rome

The Catholic Church has important stakes in the Mideast. It has over 210 churches and chapels, 54 schools, six hospitals and several orphanages and pilgrim hospices in Israel alone. Her Franciscan monks have been traditional custodians of many of Israel's Christian holy places. Those sites are some of the most sacred places of worship in all of Christendom. Wars have been fought over them. The Vatican is the protector and strongly feels responsible.

The conservative Catholic magazine, *Triumph*, stated in its November 1973 issue, "... a Christian sensibility dictates preference for a papal protectorate over that ancient land. . . . It is sometimes forgotten that what God *wills* — in Pope Urban II's splendid phrase at the time of the First Crusade — is that Christian men intervene to make peace in the Holy Land, to make it safe for Christian pilgrims."

Other forces also impel the Vatican toward a Middle East presence. The Catholic Church is badly besieged by internal forces of dissension. It also needs the prestige and respect that a Middle Eastern presence would facilitate.

Since the Church feels respon-

A Roman Catholic administration of Jerusalem's Christian holy places would be much more than a mere caretaker operation. It would represent the symbolic introduction of a third party into the Middle East and would promise some of the same results as a superpower-imposed solution but with none of the trappings of Soviet involvement.

world supports an *international* Holy City. They point out that only East Jerusalem and the "Old City," where the holy places are located, would be internationalized. West Jerusalem, or the "New City," would remain under Israeli control.

Enter the Vatican

The Roman Catholic Church is the world's single largest religious organization. Because of its influence and its extensive diplomatic contacts, it is a natural candidate to administer and protect Jerusalem's Christian holy places.

During last October's war, the *II Popolo* of Rome quoted "Christian quarters" in Jerusalem as having stressed the importance of "the proposal to internationalize the holy places." With each succeeding conflict, the Christian world, particu-

ranging the cease-fire of last November, Mr. Sisco left the Middle East to consult with the nations of Western Europe. Pope Paul's foreign minister, Agostino Casaroli, was one of the first Europeans with whom he met.

Furthermore, the Vatican maintains good diplomatic relations with eight Arab states. Vatican-Arab relations have been relatively good "since the crusades." Its diplomatic hand with the Arabs has been fortified by pointedly avoiding formal relations with Israel. Furthermore, Rome does not acknowledge a Jewish "special relationship" with the land of Palestine.

Last year, after Israeli Prime Minister Golda Meir visited Pope Paul VI, the Vatican issued a statement that the papal audience was not a "preferential gesture" and did not

sible for the holy places, it must do what it can to keep at bay any power (such as the Soviet Union) that would conceivably cut off holy places from Christians.

Hence the Vatican is currently engaged in a vigorous "Ostpolitik." Large Roman Catholic populations exist in the Communist world. A détente between Communism and Catholicism could strengthen its eastern ties at the same time.

Of course the Vatican cannot, of itself, guarantee the safety of those holy places. However, a "papal protectorate" would be a powerful moral deterrent against any power threatening to disrupt the flow of pilgrim traffic to the holy land. The Christian world simply could not tolerate such an event.

The Vatican also seeks a long-term rapprochement with the Orthodox churches. The Greek Orthodox Church is one of the strongest Christian churches (numerically) in the entire Middle East. Greek Orthodox agreement to let the Catholic Church safeguard Christian places of worship in Jerusalem would greatly aid the ecumenical movement.

And there can be no denying that Jerusalem itself, a city so inextricably woven into New Testament theology and church history, offers a tantalizing lure. Taking care of the holy places could lead to a much greater influence of the Catholic Church on Protestant Christianity if Rome were to become more and more identified with Jerusalem.

Once Before

In 1071, the Turkish Seljuks captured Syria and Palestine from the Fatimid Caliphs of Cairo and began to persecute Christians. The Turks cut off pilgrim traffic to the Church of the Holy Sepulchre. That act unleashed a series of bloody crusades which lasted some 300 years.

In 1095, Urban II called for a papal army to take the Church of the Holy Sepulchre in Jerusalem.

There is some indication that he intended to recognize and restore

the Greek Orthodox clergy as the crusade progressed. He planned to use the war to facilitate an 11th century brand of ecumenism.

In calling for a Christian holy war, Urban saw a chance to subordinate the unruly secular powers of Western Europe to a larger papal purpose. Urban hoped he could regain ground lost to worldly influences and to control their energies for the good of the Church.

At the time of the crusades, the Church suffered bitter disputes within itself. Political control of the papacy loomed as a major dispute of the day. The popes had to contend with Roman city potentates,

to protest the exclusion of Jews from their holy places from 1947 to 1967, when Old Jerusalem was in Jordanian hands. The Catholic Church will have to overcome this obstacle if it is to gain good relations with Israel. But there are those in Israel who hope that Rome can play a role. Considering the Vatican's contacts with the Arabs, any friendship Tel Aviv can cultivate with Rome appears desirable. The Vatican's foreign contacts are extensive; its presence ostensibly benign. It would seem to be the ideal mediator for settling the problem of the holy places. The Vatican is perhaps the only power involved that can afford



Garo

Many Roman Catholics around the world feel a strong emotional attachment to Palestine's Christian holy places.

foreign invasions and powerful German emperors. Successive pontiffs, hard pressed to maintain their political authority, saw in a crusade the opportunity to consolidate their positions vis-à-vis the rest of Europe.

Similar forces that coalesced into the medieval crusades are extant today. The Vatican is beset with turmoil as it was nine centuries ago. Only this time, the turmoil is internal. The Church needs the boost of a diplomatic victory of international political importance.

Old Wounds Healed?

Many in Israel are understandably upset that Rome did little

to be flexible enough to satisfy everybody.

A Roman Catholic administration of Jerusalem's Christian holy places would be much more than a mere caretaker operation. It would represent the symbolic introduction of a third party into the Middle East and would promise some of the same results as a superpower imposed solution but with none of the trappings of Soviet involvement. It would dramatically enhance the Vatican's prestige as a "peace keeping" institution while at the same time acting as traditional Christendom's voice in a turbulent region. □

what our readers say

Famine

I enjoy the magazine very much, and the articles are so timely and worthwhile. It might interest you to know that at the time you were printing articles on African countries, our Federated Study Club was studying Africa and the various countries so your magazine was a wealth of information about the countries and its leaders and peoples.

I like *The Plain Truth* as it is all interesting and not taken up with a lot of advertising.

O. V. L.,
Worthington, Indiana

Deep in the Heart of Africa

Fellow missionaries appreciate receiving your magazine and we would like you to add our names to the list. We are stationed about 400 miles over the mountains from Bukavu in the interior and would greatly appreciate having *The Plain Truth* to read.

I have been in educational work for years, heading up our Kama Secondary School. Now that Zairois have taken over the running of the school, I am concentrating on Bible subjects (as well as English) as we are desirous of reaching the youth for Christ.

William B.,
Kivu, Zaire

Rock Music

I am writing this letter in reference to the September "Personal from the Editor." I am compelled to take issue with your reference seemingly condemning rock music as "a destructive noise with an evil beat." In all candor may I ask is this not a grotesque generalization??? Please restore my faith and print the *Plain Truth*.

Sgt. David A. M.,
New York

The Life You Live . . .

Most of my adult life — spiritually — could be likened to being at the center of an expressway network without a roadmap, knowing where I want to go, but not what it is like, traffic whirling in all directions, and I have no place to turn.

Consequently, you have my innermost, ardent thanks for *The Plain Truth*. I feel it has put me on the nearest access to "the road," and placed a marvelous, explicit highway map into my most receptive, grateful hand, which is now outstretched to give, as well as to receive.

V. H. B.,
Port Huron, Michigan

No Advertising

It must be a great satisfaction for you, as editor, to feel free from the tyranny of advertisers who dictate what you should say on any given subject.

Several years ago I wrote an article for a New York newspaper, in which I said we were in need of another Tom Paine who

could lead us in the ways of truth, as he did when he wrote his "Common Sense" during the American revolution. The need for such truth is epitomized by the nine million people who have already subscribed to your publication. Long may you carry on with your crusade.

D. J. T.,
Stamford, Connecticut

Earliest Reader?

I am 84 years young and am thankful I have my hearing, eyesight and even, for an elderly body, fairly good health.

I have followed the Ambassador College career from its conception. You see, during the depression years we were living in Arcadia, California as we had lost our Pasadena home and in Arcadia we received that first little — shall I call it a "flyer"? The first edition, a mimeographed paper, of *The Plain Truth*. I think it was in 1934. Have been getting *The Plain Truth* ever since, and would feel lost without it now.

Mrs. Dean C.,
West Branch, Iowa

• 1934 is right. The first issue began with the February number that year.

Crisis in Religion

As a Catholic religion educator and recipient of your magazine for a few years now, I am very excited by your publication. The same day that I received the November issue with an analysis of the continuing crisis in the Catholic Church, an article appeared in our diocesan newspaper . . . I find the two articles very pertinent! As I am enrolling in your Bible Correspondence Course, I would appreciate any of your other publications on the Bible.

Critically, I must note that the last paragraph of the article, "How You Live Your Life Is the Only Religion," states, "If modern science has laid man-made religion and superstition to rest, it has been a boon to mankind." May I suggest that the philosophical basis for modern science is the thought of René Descartes who found the ground of truth in the mind of man, thus dispensing with the relevance of a God. The method of modern science is that of Francis Bacon, who posited that one must account it factual that God does not work in the world, otherwise the results of a scientific experiment could not be attributed to "cause and effect." Hence, the modern mind has not only been absolved of religion and superstition, but of the relevance of God! How apropos the remark of Fyodor Dostoyevsky: "If I had to choose between Christ and the truth, it's Christ I would choose."

Thomas J. Wirtz,
CCD Coordinator,
St. John the Evangelist School,
Green Bay, Wisconsin

I am grateful for the thought-provoking articles I have read through the years of my receiving the magazine.

Especially am I appreciative of the recent

article on the Roman Catholic Church of which I am a life-time member. The article is scholarly, unbiased and surely factual. We of the Faith too are apprehensive of the turn of events, realizing that the Mother Church has always been a bulwark of human decency and that this wave of so-called freedom of thought and action can be the debilitating agent that will bring upon us all another age of darkness.

Earl S.,
Lake Oswego, Oregon

To Be or Not to Be a Minister

I have one more problem and I hope that you can help me out. I've been repeatedly asked to join the ministry, or to go in for the Bachelor of Divinity degree by my parents and the Bishop of our diocese. I tell you clearly — I'm entirely reluctant to go in for this degree. The reason is very plain. When one has been revealed true Christianity by having contact with Ambassador College — then how can one feed a congregation with the false teachings of professing Christianity? So in order to avoid the ministry, I am at present teaching zoology at a post graduate college. But there too, I'm facing the same type of situation. I'm supposed to teach the false theory of evolution. I am completely helpless, but at the same time I'm very actively hunting some more technical job. I look forward to your constructive suggestions and spiritual help in this regard.

Ivan J. D.,
Ummedpur, India

Second Thoughts

Several months ago I cancelled a subscription to *The Plain Truth* magazine because of a disagreement with certain conclusions and opinions drawn in some articles. Yet I find myself in agreement with most of the opinions and regret missing a very useful and controversial magazine. I wish to have the subscription renewed.

Matthew S.,
Sunnyside, New York

From French-Speaking Readers . . .

Even though I don't always agree with your views, it seems to me that your magazine is constantly searching for an answer to the problems of our society. This sincere and courageous effort is more than reassuring, because you don't hesitate to denounce that which is decadent in our modern world.

C. V.,
Bruges, Belgium

I am 20 years old and have many questions that often remain unanswered. It is difficult for me to differentiate the good from the evil in today's society. I don't know which way to turn.

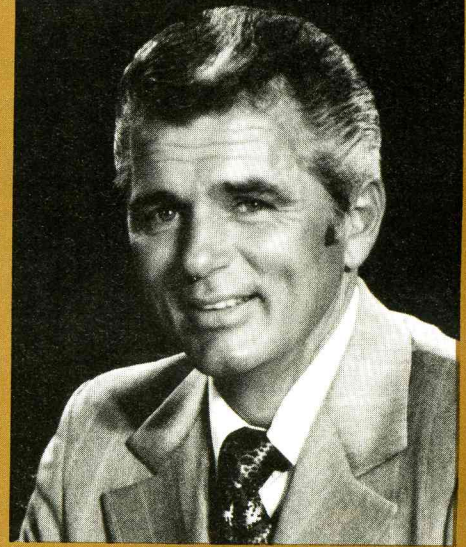
T. D.,
Strasbourg, France

I was addicted to opium but since I have been receiving your magazine, I have decided to take better care of myself. Your magazine is truly sensational; it brings me joy, happiness, perseverance and everything that I felt I couldn't have without drugs. That is really a miracle!

Young woman,
Saint-Andrée, France

Garner Ted Armstrong

Heard daily worldwide. A thought-provoking broadcast bringing you the real meaning of today's world news—with advance news of the WORLD TOMORROW!



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Mountain States

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WHAM — Rochester, N. Y. — 1180 kc., 11:30 p.m. Mon.-Fri., 10:30 a.m. Sun.
WRCP — Philadelphia, Pa. — 1540 kc., Mon.-Sat. 12 noon, Sun. 10:30 a.m.
WWVA — Wheeling, W. Va. — 1170 kc., 98.7 FM, 5 a.m. and 8:30 a.m. Mon.-Fri., 10:30 a.m., 8:30 a.m. & 11:30 p.m. Sun.

WRVA — Richmond, Va. — 1140 kc., 10 p.m. daily.

Central

WCKY — Cincinnati — 1530 kc., 5:05 a.m. daily, 1:05 a.m. Tues.-Sun., 1:05 a.m. Mon.
KXEL — Waterloo — 1540 kc., 8:30 p.m. Mon.-Sat., 8 p.m. Sun., 105.7 FM, 11:30 a.m. Sun.
WWWE — Cleveland — 1100 kc., 11:15 p.m. Mon.-Sat., 11:30 p.m. Sat., 11:00 p.m. Sun.

South

WLAC — Nashville — 1510 kc., 5 a.m. Mon.-Sat., 6:30 a.m. & 7:00 p.m. Sun.
KRLD — Dallas — 1080 kc., 5 a.m. & 11 p.m. daily, (92.5 FM 5 a.m. daily).
KTRH — Houston — 740 kc., 7:30 p.m. Sun.-Fri.
WOAI — San Antonio — 1200 kc., 5 a.m. Mon.-Sat., 10:05 p.m. Sun.
WWL — New Orleans — 870 kc., 8:30 p.m. Mon.-Sat.
KAAY — Little Rock — 1090 kc., 5:15 a.m., 7:30 a.m. Mon.-Sat., 9:30 a.m.
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Mountain States

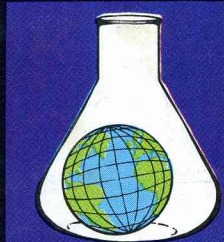
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West Coast

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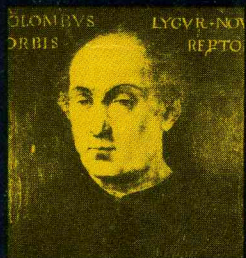
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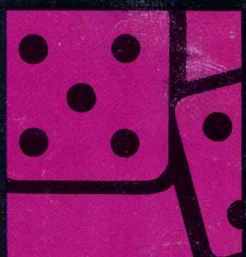
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