

MARCH 1978

the **PLAIN TRUTH**

a magazine of understanding

The Next Frontier?

"WE'RE ALL IN THIS THING TOGETHER..."
LEARNING THE LOST ART OF ENERGY CONSERVATION
ANGEL DUST: ANOTHER BAD TRIP

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Vol. XLIII, No. 3

March 1978

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ABOUT OUR COVER

In the age of *Star Wars* and *Close Encounters*, the mystery and lure of space continue to fascinate the mind of man. Will space be the next frontier? Read the article beginning on page 22.

Illustration by John Berkey

The Plain Truth is published monthly (except combined June-July and October-November issues) by Ambassador Publishing Company, Pasadena, California 91123. Copyright ©1978 Ambassador College. All rights reserved. Second-class postage paid at Pasadena, CA, and at additional mailing offices.

PRINTED IN U.S.A.
United States: P. O. Box 111, Pasadena, California 91123
Canada: P. O. Box 44, Station A, Vancouver, B.C. V6C 2M2.
Mexico: Institución Ambassador, Apartado Postal 5-595, México 5, D.F.
Colombia: Apartado Aéreo 11430, Bogotá 1, D.E.
United Kingdom, Europe: P. O. Box 111, St. Albans, Herts., AL2 3TR England
Rhodesia: P. O. Box U.A. 30, Union Ave., Salisbury
South Africa: P. O. Box 1060, Johannesburg, Republic of South Africa 2000
Ghana: P. O. Box 9617, Kotoka Int. Airport, Accra

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Mauritius and other Indian Ocean Isles: P. O. Box 888, Port Louis, Mauritius
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Personal from...

Is It Wrong to Be a Cultured Individual?

Is it wrong to be a cultured individual?

Is it wrong—is it extravagant—to purchase quality things? Some people pride themselves on lack of culture and good breeding. They actually brag: “We’re just poor folks.” They spurn good-quality merchandise, saying, “That’s too rich for my blood.” They shop for bargain prices, condemning better quality as “extravagance.” They accuse a well-dressed person of being “stuck up.”

Does God love the poor and hate the rich? People speak of “God’s poor.” Must one be poor economically, ignorant educationally, uncouth socially, in order to please God?

It’s true Jesus said, “How hardly shall they that have riches enter into the kingdom of God!” (Mark 10:23.) But He also clarified His statement by adding: “How hard is it for them that trust in riches to enter into the kingdom of God!” (Verse 24.)

In this world we have the poor, the ignorant, the uncouth and the uncultured. And at the other extreme we have the rich, the social snobs, the intellectuals.

What is right?

We say at Ambassador College that we teach not only how to earn a living, but also how to live! The college motto is: “Recapture True Values.” Out of what textbook do we teach the true values? In what textbook do we learn how to live?

Actually, the only source of this most necessary knowledge might seem a little strange to students of the average university. It is the **ONLY** textbook which imparts the most necessary of all knowledge: What is the meaning—the purpose of life? What are the true values? What is the right way to live—the way to peace, happiness, prosperity, security—the comfortable, interest-packed, enjoyable and abundant life?

Why should the one book—the Holy Bible—that holds all the right **ANSWERS**, the only rational answers, be overlooked by so many?

The Holy Bible is, actually, the foundation of knowledge. So what is the answer that comes from the textbook of the very Creator about this matter of culture,

good breeding, dress, education, financial prosperity?

Actually, surprising though it may be to some, the Bible teaching upholds prosperity, culture, education and right knowledge, acquisition of good quality merchandise, and proper attire. The Bible reveals human nature as being lazy, slovenly, yet full of vanity and greed.

When people *brag* about being poor, uneducated and uncultured, that is merely **VANITY**. It is usually to excuse shiftlessness, neglect, lack of effort.

Now is God lazy? Jesus said, “My Father worketh hitherto, and I work” (John 5:17). What was God’s work? That of Creator and Ruler over His creation.

What about quality? Was His work well done or poorly done? After the creation in the first chapter of Genesis, “God saw every thing that he had made, and, behold, it was **VERY GOOD**.” God placed the first man in the Garden of Eden. It was undoubtedly the most beautiful garden ever to exist on earth. God planted it. God gave the first man a job in that garden. That job was not to be lazy, shiftless and let the garden go to weeds and ugliness—but to “dress it and to keep it” (Genesis 2:15).

In creating, God had to think, plan and design what was to be created. For example, look at a beautiful rose or a lily. There’s nothing inferior there.

His instruction to the workman: “Whatsoever thy hand findeth to do, do it with thy might” (Ecclesiastes 9:10).

Jesus prior to His ministry was a carpenter, a builder of buildings. In Nazareth the best and finest buildings were built of stone. The little synagogue (mentioned in Luke 4:16) was very probably one of the stone buildings that Jesus helped to build.

A man once accused me of being a “perfectionist.” But Jesus Christ *commands* that we be perfectionists: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

Jesus Christ is still a builder. He rose from the dead. He is **ALIVE TODAY**. Today He is building a **SPIRITUAL** building—His church, to *become* the Kingdom of God. It must be the **FINEST** (Ephesians 2:20-22).

Just what is the difference (Continued on page 44)

*Here are scriptures to baffle
most professing Christians. How could Christ,
Himself, have been born again—and when?*

by Herbert W. Armstrong

Was Jesus Christ BORN AGAIN?

One year ago, in *The Plain Truth* of February 1977, appeared an article captioned “Just What Do You Mean—Born Again?” It warned: “Don’t be too sure you know! Many religious people talk about being ‘born again,’ who don’t really realize what Christ meant by those words.”

That article of a year ago is available in booklet form—free for the asking.

Impossible to Believe?

But how many realize that Jesus Christ, Himself, was born again—and in the same manner in which He said we “must be born again”?

Does that seem incredible?

Just what did Christ mean, when He said to Nicodemus, “Except a man be born again, he cannot see the Kingdom of God”? The universally accepted idea of fundamentalist Christians is that being “born

again” means the experience of having one’s sins forgiven. They call it a “born-again experience.” By it they mean a sinner being converted—experiencing salvation from sin.

Many fundamentalists will say: “I am a sinner born again, and saved by grace,” and similar expressions. Have these people really been born again—or have they only been deceived? Have they had the same “born-again experience” Christ had?

But wait a minute! Surely that last sentence can’t mean what it said?

Was Jesus Christ actually born again? And in the same manner that He taught that we must be born again? Incredible? Unbelievable? Was Jesus Christ a sinner—did He need salvation from sin? No! Of course not! Yet Jesus Christ was born again—just as He taught that we must be born again!

I now show you one scripture—and there will be more later in this article—but most readers who claim

to have been “born again” will not believe it, though it is the very Word of God.

Here it is:

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, *that he might be the firstborn among many brethren*” (Rom. 8:28-29).

Jesus Christ is the firstborn of *many* brethren. Jesus Christ was born again, and the *first* of many brethren to be born again!

Yet that very scripture will not be believed by many who claim to have already had a “born-again experience.”

Why Many Can’t Believe It!

I am going to give you even plainer scriptures that say Jesus Christ was the first to be born again, in the same manner that He taught that we must be born again. Yet many

who read these words will not believe these scriptures.

Do you know why? Let's take time to understand!

Just what does take place in the mind of the average person when confronted with a Scripture statement contrary to his own belief?

The average mind reacts in this manner: Whatever he has been taught, or has heard or read, and is the accepted belief of his church, he has assumed to be true. It has become rooted in his mind as if it were true fact. It has become fixed—lodged hard and fast in his mind. Millions have the firmly rooted belief that to be “born again” means the experience of a sinner being converted and put under grace.

Every scripture that has anything to do with being “born again” is viewed from this concept. It—what he already believes, not what God says—is the fixed concept by which he approaches anything on this subject. His own conviction, erroneous though it may be, is his starting point for considering any scripture on the subject—his approach—the very basis by which he seeks to understand or explain this scripture.

It never will even occur to him that his belief—his definition of what “born again” means—could be wrong. He has firmly assumed this conception to be fact. His mind, therefore, will seek to understand this scripture according to his erroneous belief—but never to question or harmonize his belief according to the scripture.

If he is unable to square the scripture with his own belief, then he does one of two things. Either he tries to interpret the scripture according to his idea of being born again, or his mind becomes confused, and he simply runs away from it—changes the subject—dismisses this scripture from his mind.

In other words, the average person who says he has already been “born again” is spiritually blinded to seeing the truth on this point. Perhaps it is impossible for him to even see the truth. He has accepted one of the fables to which God said, through Paul, the world would be turned.

The world is, spiritually, drunk on false teachings. A physically drunk man cannot see material things clearly and distinctly. They become blurred out of focus. A spiritually drunk person cannot see God's Word clearly and distinctly. The above explains the reason. He tries to see God's Word through the eyeglasses of these false teachings he has absorbed.

The average mind reacts in this manner: Whatever he has been taught, or has heard or read, and is the accepted belief of his church, he has assumed to be true. It has become rooted in his mind as if it were true fact.

It simply cannot seem to occur to his mind that what he has so carelessly accepted could be wrong.

Tell such a person that being “born again,” as Christ taught we should be, does not mean that experience that takes place when a sinner has his sins forgiven, is converted and put under grace, and he will say: “You can't tell me that! I know! I've had the experience, brother!” He may have had an “experience”—but it was a different experience than what Christ meant by being born again!

What the Bible Is

What's wrong? Not only are millions spiritually blinded by the false doctrines that came out of spiritual Babylon, but almost no one, it seems, realizes just what the Bible is.

It is God's message which He sent for mankind. It is the revealed knowledge, inspired by God—basic knowledge man needs, but cannot otherwise acquire. It is the foundation of all true knowledge.

And what is the purpose of the

Bible? You'll find it in II Timothy 3:16. Its purpose is to correct us where we are wrong. To reprove us. To reveal to us true doctrine, and correct us where we have accepted false doctrine. Its purpose is to instruct us in truth, in righteousness. To change our minds!

This, right here, is going to be a crucial test for many readers of *The Plain Truth*. Ask yourself: Are you willing to be corrected by God's Word on points where you have been deceived? Remember, the whole world has been deceived! God says so! Read it in Revelation 12:9 and 20:3. A deceived person is one who really and sincerely believes he is right.

Yes, you may be wholly sincere and honest in your conviction, and still have been deceived, and therefore wrong! And if you now reject this knowledge from God's Word, God will reject you! (God says in Hosea 4:6: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children.”)

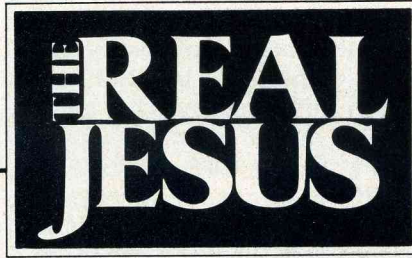
Are you able to let God's Word correct you when you have accepted and believed something contrary to the truth? Can you admit that it just might be that you and millions of others may not have been told the whole truth about being born again?

When Christ Was Born Again

Notice again, carefully, Romans 8:29. It is speaking of Christ, the Son of God. It says, plainly, that Jesus Christ was “the firstborn of many brethren.”

This shows that *many brethren* were to be born—but that Christ was the first of these brethren—the first to be so born.

Who are the “brethren”? In Romans 8:12, Paul shows his epistle which we call the book of Romans was addressed to the “brethren.” He says: “Therefore, brethren...” Now to whom is this epistle addressed? Notice Romans 1:7—to those “beloved of God, called to be saints.” Paul addresses his letter to
(Continued on page 42)



JUDAS THE BETRAYER

How did Judas Iscariot, fervent disciple, turn into Judas Iscariot, ultimate traitor? God only knows his inner motivations, but here's how it might have happened.

by Garner Ted Armstrong

It is very likely that Judas was a pleasant enough personality. For slightly more than three and a half years, from the time of his first eager acceptance of Jesus' call and his determination to remain a loyal disciple of Christ, Judas, as any other human being, would have drawn close to the other eleven.

But in any group of a dozen human beings, there will grow and develop certain personal associations, and certain personality clashes and petty resentments. Each man was a strikingly different and unique personality, and it is therefore natural that two or three of the disciples would tend to gravitate toward each other, thus forming several different groups among the twelve. There would not be an artificial, homogenized, equal relationship among all of them.

Judas no doubt formed a few fairly friendly attachments among the disciples. These are never mentioned in the Bible after the original group of twelve is identified. But surely Judas was included when Jesus sent His disciples out on a brief evangelistic tour to give them experience in teaching others what He had taught them, in learning the lessons of suffering, rejection and persecution in this or that town, and in having the courage to simply

shake the dust off their feet and go on to the next place. Judas preached just as fervently as the rest of them, and who knows, he may have been used in performing miracles. But an educated guess about how his road to infamy may have commenced follows.

Judas the Thief

The first time Judas managed to find a bargain for some foodstuffs and lie about the price, pocketing the difference, he probably felt terribly guilty. Certainly Jesus would know about anything like that from the very beginning, for He could literally read human minds and hearts by the power of God's Spirit. Jesus could see right through the agony of conscience Judas was suffering. The more deeply Judas became involved, the more the normal psychological reaction of anger toward Christ developed. Judas had utter contempt for himself, and was tremendously jealous of Jesus' purity. These resentments smoldered and became twisted into the deepest sensitivity concerning his own "honesty" and "integrity" and into the deepest hostility concerning Jesus' "hypocrisy" and "egomania."

Probably, if any of the disciples had actually called Judas a thief (and that was exactly what he was—

John 12:6), it would have resulted in an insane screaming tirade, probably even physical violence, and Judas would have quit on the spot!

As the months passed, and Judas continued to live the double life of petty pilferage whenever his lusts and appetites got the better of him, his growing irritation with Jesus' expenditures, personal tastes in clothing and foodstuffs, and most especially Christ's seeming inattention to the "poor suffering people" continued to wear on Judas' nerves.

Did Judas influence any of the other disciples in these attitudes?

Probably so.

It would be ridiculous to think that he held these opinions totally secret inside himself. There must have been times when groups of three or four of the disciples in intense personal conversations would talk about the others who were not present, as often occurs in any collection of human beings.

There were minor personality clashes and arguments from time to time, but these were usually silenced by Jesus Himself, who would rebuke the disciples for their hurtful attitudes toward one another.

Some of the more violent arguments centered around the jealousies of those who were closest to

Jesus. Proximity to the source of power in any human organization is always a subject of contention.

Scramble for Power

On occasion the disciples' own families became involved in the petty bickering. At such times, there was ample opportunity for a spate of self-pity: They complained of how much they had "suffered" and how long they had endured; the hardships they had undergone; the fact that Jesus didn't seem to be paying them enough attention. Attitudes of fierce family loyalties and mutual commiseration at these alleged slights finally became so intense that, on at least two occasions, there was open conflict about which disciple would "sit on His right hand and which on His left hand" when Jesus would set up His Kingdom.

Though the disciples were mature men possibly well along in their twenties or even older, one of their mothers approached Jesus and besought Him to bring an end to the agony of doubt and curiosity by naming then and there which disciples would be His chief lieutenants in the Kingdom. (See Matthew 20:21-28.)

Jesus exclaimed: "I'm sorry! That is not my decision. It is not my choice or my place to appoint who is going to be at my right hand or my left hand in the Kingdom, but my Father's!"

Jesus gave the striking example concerning the giving up of family ties, homes, and human roots to settle this argument about the leadership in the Kingdom. He reassured His disciples in the strongest terms that anyone who had given up homes, families, lands, positions, businesses, personal wealth or even as much as life itself would "inherit an hundredfold" in the Kingdom.

Jesus wanted to get across the lesson that when one is truly converted, even though his own family and friends might turn against him, he immediately becomes the "adopted son" of every member of the body of Christ (the Church) and, in that sense, immediately inherits hundreds of "fathers and mothers, brothers and sisters" in Christ. In the ultimate sense, of course, his literal kinship with the family of God

after the resurrection will yield an infinite increase—of joy, power, wealth, and brethren!

Gradually, though, Judas became Jesus' chief critic. Jesus knew it, even though on a day-to-day basis in their "love-hate" relationship (Jesus doing all the loving, Judas doing all the hating) there were pleasant enough exchanges and greetings.

Not only did Jesus know Judas was stealing, but Judas also began to suspect that Jesus knew it, and this further exacerbated his anxieties. It even brought open criticism from him in public meetings near the last of Christ's ministry.

Mary's Misunderstood Gift

Mary of Bethany understood even more vividly than some of Christ's own disciples that Jesus literally meant what He said about His impending persecution, crucifixion and burial.

Thus, Mary privately bought a very expensive ointment she was going to keep until the time of His death so she could ensure that He had the finest funeral possible. Mary had heard the tale of the town prostitute who had wiped Jesus' feet with her hair, splashing her own tears on His feet and totally humiliating herself in abject worship because of the weight of her sins and her deepest desire for Christ's forgiveness.

During a large public dinner in Simon the leper's house in Bethany, not long before Christ's last twenty-four hours on earth as a man, Mary was overcome with emotion and grief as a result of the heaviness she saw in Jesus' face and in His demeanor. She then knelt at His feet, and producing this box of very expensive spikenard, began to anoint His feet with it, crying, and using the hair of her own head to wipe them.

Judas probably looked around at the two or three disciples he had influenced the most, and, nudging one with his elbow, said: "Look at that! There is another example of terrible extravagance! Why in the world doesn't Jesus tell the woman to get up, and save that expensive ointment. It could be sold for a great deal of money, and we could give it to the poor [Mark 14:4-5].

That would be a far greater example of the compassion Jesus so readily preaches than allowing Mary to waste all of that expensive ointment on Him—especially at this time when we are in such financial trouble."

Judas was pleased to observe that several of the other disciples were equally as outraged as he pretended to be. Judas had fostered this attitude in them by a long process of insidious innuendo. John later recalled and wrote that Judas said, "Why wasn't this ointment sold for 300 pence and given to the poor?" But John added, "Judas said this not because he really cared for the poor, but because he happened to be a thief, and, having control of the common treasury, was constantly skimming from it" (John 12:6, paraphrased).

Jesus then made another of His unexpected statements, neither understood by many of His disciples then nor understood today by many who believe in a false Jesus: "What are you bothering this woman for? She has performed a fine thing for me. There will always be poor people in every society and, hopefully, whenever you find opportunity, you should do good to them. But you will not always have me with you! She understands what some of you don't seem to understand, and is anointing the hair of my head and my body in advance for my burial.

"Indeed, wherever the gospel is preached throughout the whole world, what this woman is doing for me here tonight will be spoken of her as a memorial."

Judas became terribly angry at this stinging public rebuke, and his guilt, rising up like bile in his mouth, became so intense he simply had to choke it down. The only method to quiet his own guilt was to pretend Jesus could not have known about it, and to nurse feelings of righteous indignation against Christ, hardening his resolve to "get Him" if the opportunity ever presented itself.

Christ in His Own Image

Judas didn't like the real Jesus very much. He would have far preferred
(Continued on page 36)

It was "unthinkable," yet it happened. Egyptian President Anwar Sadat—leader of a nation which four times in the last three decades exchanged bitter blows with Israel—was warmly welcomed to Jerusalem as an honored guest last November by the "hard-line" Israeli

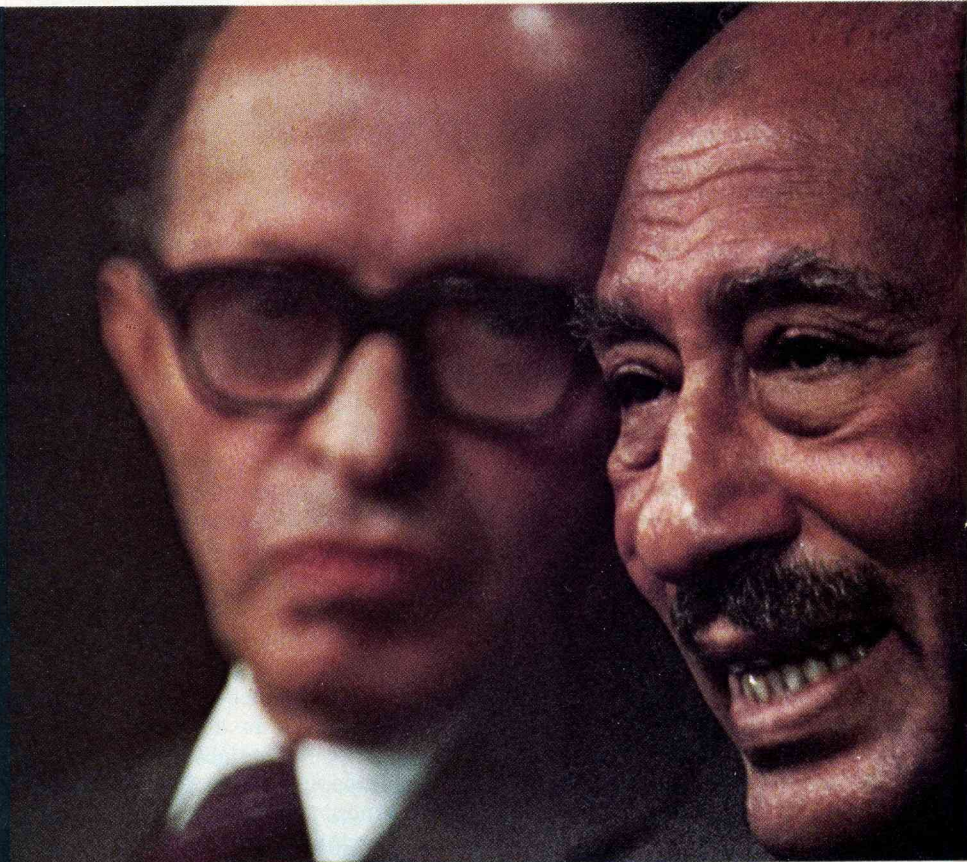
sible for conducting Israel's wartime operations against Egyptian forces.

But the past seemed to be all but forgotten amid the warm handshakes and smiling exchanges of greetings. As the world looked on via satellite television, it became readily apparent that the crisis-rid-

Anwar Sadat's epic journey to Jerusalem transformed the Mideast picture overnight. But on the road to a lasting Mideast settlement, a hard uphill struggle still lies ahead.

by Keith W. Stump

SADAT'S BOLD GAMBLE FOR PEACE



Prime Minister, Menachem Begin.

Stepping from his Boeing 707 jet at Israel's Ben-Gurion Airport, Sadat—the first Arab head of state to visit Israel since its founding three decades ago—was greeted by a tumultuous explosion of applause. An Israeli Defense Forces band played both the Egyptian national anthem and the solemn Jewish anthem *Hatikva* ("The Hope"). There was a red carpet, an honor guard, a 21-gun salute, and a receiving line which included many past and present Israeli government and military officials. Some of the notables, among them former Prime Minister Golda Meir and Foreign Minister Moshe Dayan, had been personally respon-

den Middle East had entered into a new era in its decades-long search for peace.

No Alternative

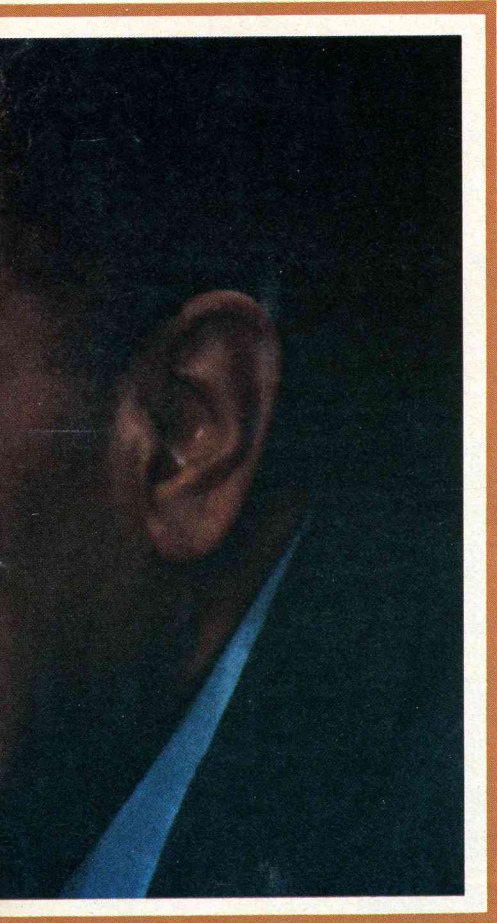
By visiting Israel, Sadat was putting his political future and possibly even his own life on the line. His initiative represented a bold break with past Arab doctrine, and was made with full realization of the possible consequences. But it was a daring risk the Egyptian president—known for his gambles in the political arena—felt he had to take.

For the past 30 years, Egypt has been on a continual war footing. Economic growth has been hamstrung by the need to maintain con-

Alon Reininger—Contact

stant battle readiness. Egypt desperately needs peace to rebuild its war-shattered economy; the alternative is total economic collapse.

Sadat was convinced that another Mideast war—with Egypt as usual bearing the brunt of the fighting—was inevitable unless some sort of



dramatic breakthrough in the Mideast stalemate was quickly forthcoming. Moreover, Egyptian military intelligence indicated that Israeli forces would likely win a swift and decisive victory in any new round of fighting, and probably march straight into Cairo. With the United States faltering in its efforts to provide movement toward peace in the area, Sadat felt compelled to seize the initiative and act personally to avert an otherwise inevitable conflict.

Egyptians, for the most part, were ready to go along with Sadat's gamble, seeing it as the only alternative to the foreboding prospect of total economic disaster.

Though widely applauded in capitals throughout the world, Sadat's peace initiative found little support in the most crucial area—the Middle East itself.

Arab Reaction

Arab reaction to Sadat's Israel visit came swiftly. Within hours of the announcement of Sadat's intention to go to Jerusalem, denunciations issued forth from Arab capitals throughout the Middle East, plunging the already divided Arab world into even greater disarray and creating its most serious political split in many years. What emerged was essentially a three-way schism:

Only four nations—the Sudan, Morocco, Oman, and Somalia—fully endorsed the Sadat initiative.

Another faction—a loose alliance of Algeria, Iraq, Libya, Syria, South Yemen, and the Palestinian Liberation Organization (PLO)—condemned the Sadat visit as “treasonous,” “a betrayal of the Arab cause,” and “a gamble with Arab destiny.” This group convened an anti-Egyptian summit in Tripoli, Libya, which formally condemned the Sadat move. In response, Sadat broke off diplomatic relations with all five countries.

Yet a third faction—including Saudi Arabia, the majority of the Persian Gulf oil states, and Jordan—cautiously avoided direct involvement in the inter-Arab quarrel.

What Syria and the other hard-line Arab states fear is that Sadat might abandon them and make some sort of separate peace with Israel. Syria's President Hafez Assad declared that Sadat's single-handed actions had “created a new obstacle to peace,” and would only prolong the Mideast conflict. “There can never be a separate peace, an Israeli-Egyptian peace, an Israeli-Syrian peace, an Israeli-Jordanian peace,” Assad declared. “There must be either an Israeli-Arab peace, or no peace.”

Most observers agree that any settlement which left out Syria and Jordan would be no settlement at all. And both Israel and Egypt have repeatedly stated that a com-

prehensive settlement is indeed their ultimate goal. Sadat says he is seeking peace as the representative not only of Egypt but of the entire Arab world. But not all Arabs are convinced he will maintain that stance should the negotiations for an overall settlement become hopelessly deadlocked.

If such a separate agreement between Egypt and Israel were to come about, the ability of Syria to bargain for the return of the Israeli-occupied Golan Heights would be seriously undercut. Moreover, without Egypt—the Arab world's major military power—Syria and the other “confrontation states” would be isolated militarily. They could never hope to face the vastly superior military power of Israel in a new war.

Despite the current infighting, Sadat does not see the inter-Arab split as permanent. He hopes he can negotiate an acceptable overall settlement with Israel on behalf of the other Arab states, and then sell it to them at a later time.

Even Syria's Assad, it is believed, might eventually come around. Unlike the leaders of the other hard-line Arab states, Assad is not opposed in principle to the idea of negotiations with Israel. Syria was the only participant in the Tripoli “anti-Sadat” summit that accepts the principle of peace talks under United Nations Resolution 242, which gives Israel the right to exist within secure borders. Assad has shown more caution than the other Arabs in keeping the door open to an eventual negotiated settlement. But because of Syria's historic rivalry with Egypt and fears of a possible Egyptian sellout, he has not been able to endorse Sadat's initiative.

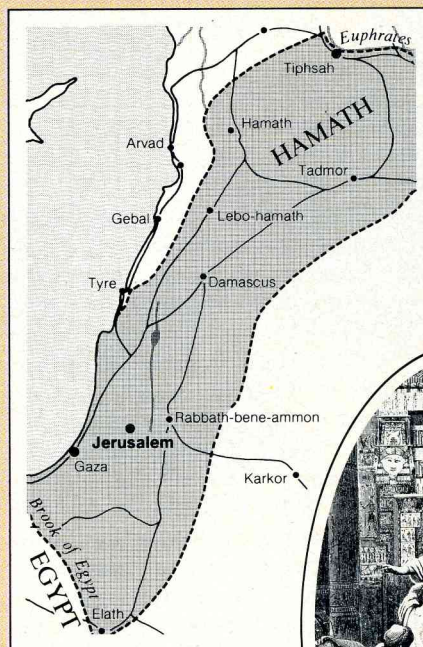
In the context of this Arab fragmentation, the role of Saudi Arabia—the financier of the Arab cause—is viewed as critical. The Saudis were incensed that, despite the heavy financial underwriting of the Egyptian government which they provide, Sadat neglected to consult with them beforehand about his intended trip to Israel. They were further shocked by his decision to visit the Old City of Jerusalem
(Continued on page 39)

EGYPT and ISRAEL in HISTORY

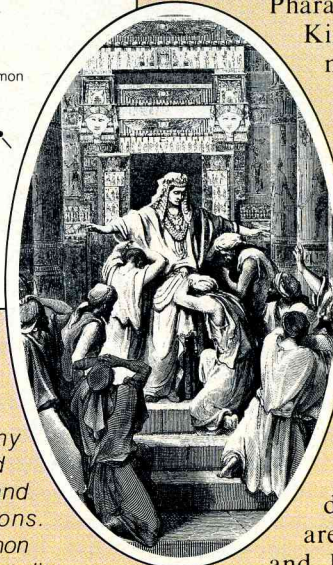
Down through the ages Egypt and Israel have had a checkered history of periods of close economic, cultural and military ties as well as occasional bitter confrontations. In light of the sudden thawing of relations between these two nations, a brief overview of the historical interaction of these two ancient lands provides an interesting backdrop to current Mideast peace efforts.

The earliest biblical record of an Egyptian-Hebrew encounter is found in Genesis 12 (verses 10-20), involving Abraham's sojourn in Egypt. The next time the two nations are mentioned together, Abraham's great grandson Joseph (who was sold into slavery by his jealous brothers) had worked his way to the top of the Egyptian governmental hierarchy with the help of God, who gave him the prophetic interpretation of Pharaoh's dream of seven years' plenty followed by seven years of famine.

Joseph's family subsequently settled in Egypt and over the centuries grew into a populous nation which was finally forced into slavery by a pharaoh who "knew not Joseph." The harsh and pitiless treatment of the Hebrew slaves at the hands of



THE EMPIRE under David and Solomon ca. 1000-925 B.C. Israel at her zenith enjoyed many cultural, economic and military ties with Egypt and other neighboring nations. However, soon after Solomon died in 931 B.C. the empire dissolved into two distinct factions—the northern nation of Israel and the southern nation of Judah. Illustration pictures Joseph and his brothers in Egypt.



their Egyptian overlords set the stage for the Exodus and the devastation of Egypt by divine plague.

The next account of Israeli-Egyptian contact occurs during the time of Solomon, an age of unprecedented world peace and international cooperation. Here we have recorded the absolute zenith of positive relations between the two nations. We read of an "affinity with

Pharaoh king of Egypt" in I Kings 3:1, and of a state

marriage between Solomon and Pharaoh's daughter at

this time. After

Solomon died and Israel split into the

northern and southern king-

doms, the Egypt-Israel/Judah rela-

tionship steadily deteriorated into a

series of military conflicts. Following

the demise of the Judean monarchy, the

area of present-day Israel and Egypt was conquered

and absorbed in turn by Babylon, Persia, the Greco-Macedonian empire of Alexander, the Greek Ptolemies, Roman forces, and the Byzantine empire.

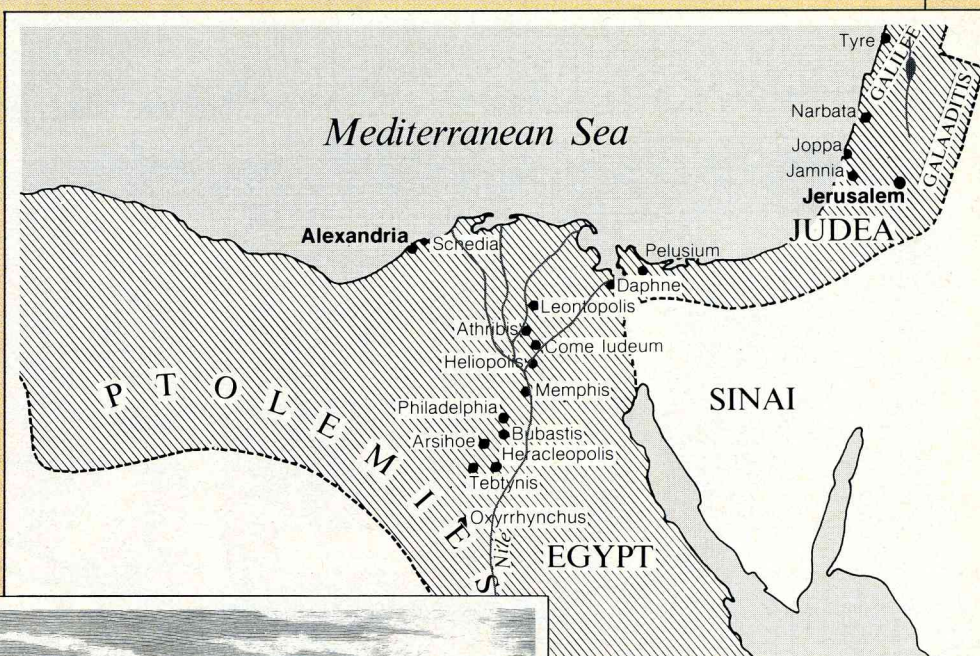
Palestine, conquered by Arab forces in A.D. 640, enjoyed a brief period of quasi-independence and freedom from foreign domination temporarily during the time of the medieval Crusades, but afterward was controlled by various Moslem powers right up until the twentieth century.

The Jewish-Egyptian relationship during this twenty-five-century period of foreign domination varied from amicable to strained. Some Jews lived in an autonomous military community at Elephantine, Egypt, in the fourth century B.C., and they were an influential and controversial segment of the city of Alexandria during the later Hellenistic periods. In the time of rule of the Fatimid caliphs of Egypt (tenth to twelfth centuries A.D.), the two peoples experienced somewhat happier relations. When the Jews in the Middle Ages were being persecuted in Europe (primarily in Spain), it was Egypt, North Africa and the Middle East to which they fled. This resulted in a measure of religious tolerance, cooperation, and coexistence.

One footnote to this history is the New Testament comment that shortly after the birth of Jesus His parents were told to flee for their lives from Herod, the Idumean king of Judea. It was Egypt that provided the place of safety (Matt. 2:13-15), fulfilling an Old Testament prophecy ("out of Egypt I called my son"—Hosea 11:1).

Throughout the Bible there were situations in which God sanctioned Israel's having contact with Egypt, such as in the days of the patriarch Joseph and in the time of Jesus (Matt. 2:13). But God also had very stern words against alliances with Egypt at other times, such as in the time of Jeremiah, as recounted in Ezekiel 17:15.

How can we reconcile this seeming paradox? How can God be fa-



THE NORTHERN *expansion of the Ptolemaic Empire 301-30 B.C. The Ptolemaic Empire was one of the successive foreign powers that dominated the area of Judea from the fall of Judah in 586 B.C. until the present. Although greatly reduced in numbers after the destruction of Jerusalem in A.D. 70, some Jewish towns survived to the present day. Illustration shows an eighth-century B.C. battle.*

vorably disposed to Egyptian-Israelite relations at one time and opposed the next?

The answer may be deduced from Jeremiah 42:14-16 and Ezekiel 17:15. In these two accounts, God specifically chastises Israel for placing their *trust* in Egypt and not in Him.

God explicitly told the Jews of Jeremiah's day not to put their trust in Egypt for deliverance from Nebuchadnezzar's armies. But they defied God and sought an alliance anyway. God further instructed Israel not to send ambassadors to Egypt to procure "horses and much people"—in other words, instruments of war—which again indicated a dependence upon Egypt,

not God, for national security.

The Bible prophesies that there will be another future glorious golden age of peace between Israel and Egypt and their neighbors (Isa. 19:24-25: "In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the Lord of hosts has blessed, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage.'"). But for such a positive state of affairs to occur at this time in human history, God would somehow have to be invited into the relationship. It remains to be seen in which direction the present remarkable new Egyptian-Israeli rapprochement is headed.

—Herb Storck

Learning the Lost Art of

ENERGY CONSERVATION

by George Ritter

Traditionally neglected in favor of developing new sources of energy, conservation has for years been considered the province of environmentalists, eco-nuts, and "earth people." But thanks to recent efforts of some leaders in government and industry, energy conservation is beginning to receive some long overdue attention. This article explains why a conservation-oriented approach is no longer a desirable option but an overriding necessity if the United States ever expects to find a lasting solution to its energy problems.

In many respects the energy crisis is like the common cold. Depending on whom you listen to, you'll get a different idea about its ultimate cure.

A petroleum engineer might say our first priority ought to be the development of more fossil fuel reserves. An official from the Energy Research and Development Agency might extol the virtues of breeder reactors. General Motors executives might tell you that if only the government would get off their backs, their corporation could manufacture more economical cars. And a zealous advocate of a simon-pure free

market would say the ultimate solution lies in the old faithful laws of supply and demand—unfettered by government regulations.

Many leaders in government and industry are also quick to point out that in the future Americans can expect their electrical power demands to double and their dependence on fossil fuels to continue to increase. To meet these increasing demands the nation will have to double or triple its production of coal, add hundreds of nuclear reactors and work hard on the development of synthetic fuels, shale oil, and solar electric-power generation. Capital

costs, we are told, may go as high as two trillion dollars.

But such business-as-usual, drill-deeper, mine-further schemes, either singly or in combination, miserably miss the fundamental point of the energy crisis. As in the proverbial "catch-22" scenario, they leave us playing a perpetual no-win game, where society expends ever greater quantities of energy just to sustain massive levels of consumption. And like the aspirin-for-cold remedy, they do nothing more than treat symptoms.

Traditionally most of the government-sponsored energy programs

Illustration by William Stout

have stressed development of new supplies to the virtual exclusion of all else. The same mentality has persisted in the higher echelons of business and industry. To date, little has been said or done about the real causal factors involved in the energy crisis: namely, inefficiency, greed and a woeful lack of reasonable conservation measures.

Every year the United States wastes more fuel than is consumed by two-thirds of the rest of humanity. Fully *one-half* of the nation's energy goes up in smoke. On a per capita

by continuing to demand gas-guzzling autos.

In recent years most American auto manufacturers, prodded by congressional mandate, have taken positive steps toward improving fuel economy and reducing weight in their fleets. The big three and American Motors all introduced extensive down-sizing into their 1978 fleets. Oldsmobile came out with the first American diesel, and both Ford and Chrysler unveiled new subcompacts patterned after popular European and Japanese import models. But whatever potential fuel savings are

- Simple caulking and weatherstripping. This could save up to 10 percent on fuel.

- Storm windows. They are expensive initially, but will pay for themselves in 3 to 15 years.

- Optimum window location and size to utilize direct heat from the sun.

- Double-glazed windows.

- Window-shading devices and wider eaves.

- Solar space- and water-heating equipment.

None of the above measures has to wait for the development of expensive technology. New homes recently built in Davis, California, incorporate many of the above energy-saving features, including solar

basis its people use approximately 50 percent more energy than do the people of Sweden, who enjoy a comparable standard of living.

One of the primary energy guzzlers is the typical residential and commercial building. Many, constructed to impress with stunning glass exteriors, are virtual heat sieves. Energy-conscious design has been so lacking that air-conditioning units often operate to counteract heat generated by excessive lighting. Permanently closed windows in buildings also boost heating and air-conditioning bills roughly 30 percent.

The other major area of potential savings in America's energy-inflated society centers around her primary means of transportation: the automobile. It's not that the automobile per se is all that inefficient. It's just that many of the cars now operating in the United States are. In other countries such as Germany, Japan, Sweden and France, car manufacturers tend to concentrate on fulfilling practical transportation needs. In Detroit that concept was often incidental to the process. Of course unnecessary weight, size and options had their "advantage"—higher profits for the manufacturer. And many Americans, apparently oblivious to the lessons of the Arab oil embargo, have added precious fuel to the fire

available from the manufacture of more efficient cars may ultimately be lost as Detroit now seems ready to transfer its traditional penchant for glamour, inefficiency and higher horsepower into a burgeoning truck and van market. The upshot is that statutory mileage standards for passenger sedans may ultimately be frustrated by the "Let's go trucking" mentality that seems to be becoming increasingly popular.

The automobile and the residential or commercial building are only two of the many examples of energy waste in American society. Numerous others could be cited. Unfortunately, far too few have been seriously addressed to date. Most plans for solving the energy crisis have invariably emphasized the need for expanding supply. Few have stressed the other side of the energy coin—conservation. In the long run much more can be accomplished by the latter alternative. Below are a number of examples.

1) Building construction and retrofitting. Fuel costs for space heating and cooling could be cut 40 to 60 percent if each house were retrofitted with the following:

- Six inches or more of insulation in the attic. This alone would cut fuel consumption some 30 percent and pay for itself in two years.

- Wall and floor insulation.

heat.

Their builder estimates that the additional construction costs of energy conservation features will be paid for in eight to ten years by lowered fuel costs.

And there's nothing marginal about the energy saving involved. The American Institute of Architects estimates that if existing structures were retrofitted and new construction were properly designed, the United States could recoup the equivalent of 12 million barrels of oil a day by 1990—1½ times the nation's present import requirements. Savings derived from energy-efficient construction of new buildings during the same period would alone exceed the total energy output expected to be recovered from the Alaskan North Slope.

2) Transform the automobile into a practical means of transportation. For starters place an absolute upper limit of 100 horsepower and 3300 pounds body weight on any passenger automobile. This shouldn't cramp anybody's style except possibly overly profit-conscious automakers and some consumers who think they have to drive down the highway in a mobile living room. This doesn't mean every car has to be in the

The U.S. Automobile: Twenty Miles Per Gallon by 1980 Isn't Good Enough!

By 1980, if all goes according to plan, U.S. automakers will be producing cars which have a combined fuel consumption rate of 20 miles per gallon.

While this upturn is certainly to be welcomed, it won't be sufficient to curb the nation's growing gasoline appetite. By 1991 an estimated 179 million cars, trucks, and buses will be traveling America's highways. Automobiles alone will be guzzling down seven million barrels of petroleum a day—a projected 32 percent increase over current consumption levels.

And while *new* cars have to average 20 miles per gallon by 1980, the combined mileage figures for all cars on the road at that time will only be in the 16 to 17 miles-per-gallon range.

Consider for a moment what could really be done if the nation were serious about solving the energy crisis. A future plan of action might go like this:

1. Phase out all big and midsize cars by 1982.

2. Produce a yearly model mix that consists of 75 percent subcompacts averaging 40 mpg and 25 percent compacts that have a 30 mile-per-gallon rating.

3. By 1985 produce the following:

- 50 percent subcompacts using stratified charge engines with average mileage rating of 45 mpg.

- 25 percent mini commuter cars (either gasoline or electric) with equivalent mileage ratings of 50 mpg.

- 25 percent diesel-powered compact cars that average 35 miles per gallon.

If such a plan were followed, by 1990 the combined mileage of *all* U.S. cars would roughly be 37 miles per gallon and the nation would be consuming *less* gasoline than it does at present. And there are no exotic technical barriers that have to be overcome. Motor vehicles already in existence could satisfy virtually all of the subcompact, mini, and compact car requirements outlined above.

subcompact class. A four-door Mercedes-Benz sedan, for instance, weighs in at a comfortable 3200 pounds and performs adequately with only 62 horsepower. Peugeot, another fairly roomy five-passenger import model, also makes this weight and horsepower break.

Now some might object on the grounds that big cars are safer. Certainly that is usually the case whenever a collision occurs. But have you ever considered the other side of the automotive coin: that big cars and vans might pose a highway threat to economy-minded drivers of small vehicles? If everyone were driving small cars to begin with, this collision risk factor would be significantly reduced. And the greater maneuverability of a small car may tend to make up for whatever it lacks in extra steel and chrome.

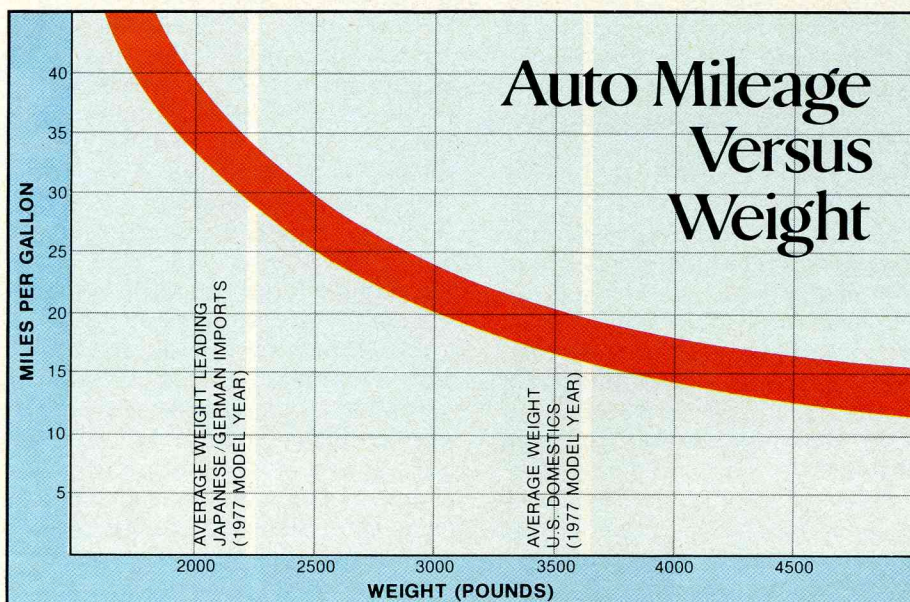
Another argument used against small cars is that the average American family, including cat, canary, dog and golf bags, can't fit into one—especially the 23 percent of families that have three or more children. But this reasoning reflects the old tail-wagging-the-dog syndrome. About 60 percent of automobile usage in the United States is for commuting or family business, where the average vehicle occupancy is 1.6 persons. So *at best* a car occupied by five or more family members would only account for a paltry 9 percent of the total miles driven. And with current population trends toward smaller families, this figure should decrease even further.

Other alternatives:

- Utilize the diesel engine to a greater extent. Diesels are 40 percent more efficient than comparable gasoline-model engines.

- Use electric commuting cars. "Homemade" versions that can travel 55 mph and go 50 to 60 miles on a single charge are already in operation. On a comparative cost-per-mile basis, the electric car turns out to be about half as expensive as a gasoline-powered subcompact.

- Develop lightweight gasoline-powered commuter cars that can get 50 to 60 miles per gallon. Again, a do-it-yourself version



Graph is based on data taken primarily from 1977 model-year cars. Sales weight averaging was used when there were several models in a standard size category. Recent changes would reflect a drop in weight figures for American autos.

known as the Urba car already exists. It can be built for under \$2000, seats two, and gets 50 miles per gallon.

• Achieve a nationwide average of 37 miles per gallon for all automobiles in operation by 1990. (See box on the automobile.)

3) Move toward deregulated price controls on fossil fuels. Americans may be living in the ultimate fool's paradise if they think they can continue to use petroleum and natural gas at today's regulated prices. Regulated gas and oil prices perpetuate the myth of cheap and abundant energy in an age of increasing scarcity. As supplies become harder to come by, somebody is going to have to pay more for additional production.

If consumers expect private ownership to produce their gas, then, as for any other commodity, they should expect to pay the going free-market price. Unfortunately, in a market dominated by large corporate conglomerates the petroleum and natural gas market has been anything but a free one in the classical sense. Obviously this problem would have to be dealt with before deregulation is attempted. But a modest move in this direction could be an added incentive to get the nation off the petroleum standard and on to more stable and secure energy supplies such as solar power and coal.

4) Limit the expansion of the nuclear-power program. Currently the United States has about 55 reactors in operation with a total capacity of 31,000 megawatts. Reactors with the production capacity of another 59,000 megawatts are already under construction. Any nuclear plant construction beyond this should be greatly discouraged.

Nuclear power development is a classic example of money being wasted expanding a "hard-capital" intensive technology whose long-term social and environmental impact has yet to be fully evaluated. Nuclear-generated electricity is no longer the cheap power panacea it was once thought to be. Rising construction and fuel costs threaten to make the atom a more expensive source of electricity than coal in a few years. Nuclear fuel will not

Energy Conservation: Some Estimated Fuel Savings by 1990

Fuel equivalent savings: millions of barrels per day		Fuel equivalent savings: millions of barrels per day	
1. Achieving 37 mpg average for all autos in operation.	3.00	7. Increased industrial efficiency—better use of waste heat, leak plugging, etc.	1.50
2. Retrofitting existing buildings and proper design of new construction.	12.50	8. Improved coal-burning technology (magnetohydrodynamics, fluidized-bed furnaces).	1.00
3. Increasing aircraft load factors from 55 to 80 percent.	0.45	9. Shift 20% of truck freight to rail transport.	0.50
4. Generating power from municipal garbage.	0.79	10. Shift 30% of commuter travel to buses or rail transit.	0.50
5. Cogeneration of power by industry.	3.00		
6. Solar power.	1.00	Total energy saved	24.24

Saving 24 million barrels of petroleum per day in 1990 would eliminate the need for imported oil (plus about 65 percent of the planned expansion in nuclear power). The above list of soft technology and conservation measures is by no means exhaustive. Other possibilities include: methane from garbage, methanol added to gasoline, recycling, wood and wind power.

Some of the above are figures based on rough mathematical approximations. However, the overall energy savings of 38.6 percent (out of a total projected consumption of 62.8 million barrels-per-day equivalent) represented here is fairly close to a 35.5 percent estimate for the year 2000 arrived at in a recent study by the Ford Foundation.

Sources: Motor Vehicle Manufacturers Association, *Motor Vehicle Facts and Figures*, 1976. Shell Oil Papers, *The National Energy Outlook*, 1973. American Institute of Architects, *Energy and the Built Environment: A Gap in Current Strategies*. The Ford Foundation, *Exploring Energy Choices*, 1974. Lee Schipper, "Raising the Productivity of Energy Utilization," *Annual Review of Energy*, vol. 1, 1976. Amory Lovins, "Energy Strategy: The Road Not Taken," *Foreign Affairs*, October 1976.

Some Estimated Dollar Savings by 1990

1. Retrofitting existing buildings and proper design of new construction.	\$415 billion in capital required for expanded energy production. Would pay for itself in 10 to 18 years.
2. Solar heating.	\$50 billion investment would save \$28 billion in fuel over next 13 years at today's prices.
3. Freezing nuclear power at present levels.	Would produce an estimated \$430 billion in capital savings.
4. Cogeneration of energy by industry.	Would save industry \$20 to \$50 billion in additional investments.
5. Improved coal technology.	Techniques such as MHD and fluidized-bed furnaces would improve efficiency and cleanliness of coal power and cost far less to develop than synthetic fuels.

only become more expensive in the future, but increasingly scarce. Already serious doubts exist about the availability of sufficient uranium reserves after the turn of this century.

Disposal of atomic wastes is another major problem that continues to nag the industry. Over 400,000 gallons of highly toxic material have already leaked from containers that were expected to last for hundreds of years at the Hanford, Washington, site. But perhaps the greatest drawback to nuclear energy is the ominous threat of wholesale weapons proliferation. Currently 21 nations have nuclear power facilities and many of these have already produced enough plutonium to arm a minimum of three to six weapons. Other countries such as Austria, Brazil, South Korea, Yugoslavia, Egypt, and Mexico—to name a few—are clamoring for admission to the world's "peaceful" nuclear club.

Even if the monumental problems of proliferation, theft, sabotage, waste disposal and increasing scarcity of uranium could somehow be overcome, nuclear power would still be a poor energy choice. It perpetuates the use of centralized systems where major losses occur in conversion and transmission of power.

The money the government is currently pouring into this area of research and development would be much better spent by improving conservation standards for existing and future buildings, by improving the state of the art in coal technology, and solar heating systems.

5) Upgrade America's most abundant energy resource. Unlike petroleum, the United States has enough coal to burn for 400 to 600 years at present usage rates. For years it was the primary energy fuel that powered America's industries. As late as 1940 it supplied over 40 percent of the total supply. But artificially low natural gas prices, industry mismanagement, lack of proper health and safety standards, and labor problems have plagued the coal industry over the last few decades.

Currently the main interest in coal centers around production of

synthetic gas and oil. Although coal gasification and liquefaction are technically feasible (as the Germans demonstrated during World War II), they have a number of drawbacks. Thirty to forty percent of the thermal energy of coal is lost in conversion. Necessary capital inputs would be high but fuel output would be low. It would take twenty conversion plants, each costing 1½ billion dollars and using one-quarter of current coal production, just to produce six percent of the nation's total energy demand.

More progress could probably be made if the technology of direct burning of coal were upgraded instead. Efforts in this direction have already been made in Sweden and Russia. Stal-Laval, a Swedish firm, currently offers a system that consists of eight coal-fired gas turbines that produce both hot water for space heating and electricity. The gas turbines would cost half as much money, use roughly 40 percent of the coal, and produce the same amount of energy as a billion-dollar gasification plant.

Magnetohydrodynamics (MHD for short) is another relatively clean-burning coal technology that is currently being pioneered in the Soviet Union. Recently a Russian-built MHD generator was able to supply power to 100,000 Moscow homes during a 30-minute trial run. The MHD is relatively clean burning, requires little water and has a 60 percent thermal efficiency, as compared to 40 percent for a normal coal power plant.

Coal could also be used to gradually replace petroleum and natural gas as a boiler fuel in many of America's power plants. If half of the oil and gas now used in power plant operations were replaced by coal, more than 200 million barrels of oil and 1.9 trillion cubic feet of gas would be saved.

6) Produce power organically. Unlike money, energy can be grown on trees, or more accurately, in the form of trees. The state of New Hampshire, for instance, anxious to alleviate its 85 percent dependence on imported oil, has recently initiated a pilot program aimed at producing wood as a power fuel. The key to this unique

process is a mechanical monster known as the Chipharvester, which can devour whole trees, including wood, bark, roots, and branches, and spit out wood chips in uniform size. According to one estimate, the state of Vermont produces enough culls (trees not suitable for lumber) every year to provide for all of its electrical power needs.

Another overlooked source of energy is the nation's garbage piles. On a pound-for-pound basis the material found in ordinary garbage contains more energy than coal. If all metropolitan areas in the United States recycled and burned their garbage for power, the total fuel savings would come to almost 10 percent of present domestic oil production. And for an added bonus, some one billion dollars' worth of recyclable materials could be recovered. St. Louis, Baltimore and Nashville are just a few of the cities that have already begun to cash in on this renewable form of energy.

Ordinary sewage is yet another source of organic fuel currently "going to waste." The Chinese have already mastered the technique of producing methane fuel from their own sewage on a localized basis. And one enterprising Englishman even went so far as to run a car off methane produced from chicken manure. According to the Stanford Research Institute, enough methane could have been produced from California wastes in 1975 to have supplied all of its gas-powered electrical generators, with a sufficient quantity left over for all industrial gas users in the Los Angeles area.

Recently conducted tests have also revealed that climbing fuel consumption can be noticeably reduced through the use of methanol in the gas tanks of automobiles. A 15 percent mixture of methanol can result in a 5 to 13 percent increase in gasoline mileage with no mechanical problems and no engine modifications necessary. Methanol can be produced from solid refuse, coal, garbage, wood or farm wastes. If America's annual supply of solid refuse were converted to methanol, enough fuel could be produced to

(Continued on page 41)



Garner Ted Armstrong

**SPEAKS
OUT!**

Silent Epidemic Rages On

It's still the "silent epidemic." No one likes to talk about gonorrhea and syphilis and the more than 20 other sexually transmitted diseases (STDs) which are literally out of control in nations throughout the world today. Yet the startling fact is that these diseases, as a group, are by far the number one communicable disease problem in the world!

Many people are "playing around" with sex without knowing the dangers involved, and are getting badly hurt. The statistics are staggering. Last year over one million cases of gonorrhea alone were reported in the United States, and it is estimated that when the unreported cases are considered, the actual number is closer to *four* million. Gonorrhea and syphilis account for more infections every year than measles, mumps, scarlet fever, strep throat, hepatitis, and tuberculosis combined! In the United States, a new infection of gonorrhea or syphilis occurs every ten seconds!

Venereal disease is clearly our number one communicable disease problem. It's ironic, therefore, that a society that likes to pride itself on its frankness and openness about sexual matters still takes such an embarrassed and hush-hush attitude about venereal diseases.

For years, many newspapers wouldn't even print the words syphilis or gonorrhea, and in many households they're still good for a round of blushes if spoken aloud. Some people find that they don't turn quite so crimson if the terms are given the more "polite" label of "social diseases." Others still won't

discuss the problem with a ten-foot euphemism.

Many parents feel that if you teach children about VD, you encourage them to be sexually promiscuous. Actually, it's just the opposite. If young people were properly informed of the potential for brain damage, heart trouble, paralysis, sterility, and grotesque, crippling deformities which often accompany venereal diseases, they'd certainly think twice before risking infection.

I know it doesn't do much good to say, "Parents, sit down and talk with your kids about venereal disease," because what is really needed is for parents to establish over the years an ongoing dialogue with their children about all aspects of sex and sexuality in a climate of openness and wholesomeness in the home.

But it seems that too many parents are just too "embarrassed." They sit back and hope that the schools will do their job for them. And then, when their kids come home with VD, they shake their heads and wonder why, and disclaim any personal responsibility.

There are many public myths and misconceptions about VD. Many will find it startling to learn that even faithful marriage partners and virgin men and women can become infected with some of the two dozen or so sexually transmittable diseases known today. Therefore, it is wrong to automatically place some sort of stigma on the victims of such a disease.

Another misconception is that if an infection does happen, there is no need to worry because a shot of this or

that drug can quickly take care of the problem. Many do not realize that damage may be irreversible even though the infection is treatable with antibiotics.

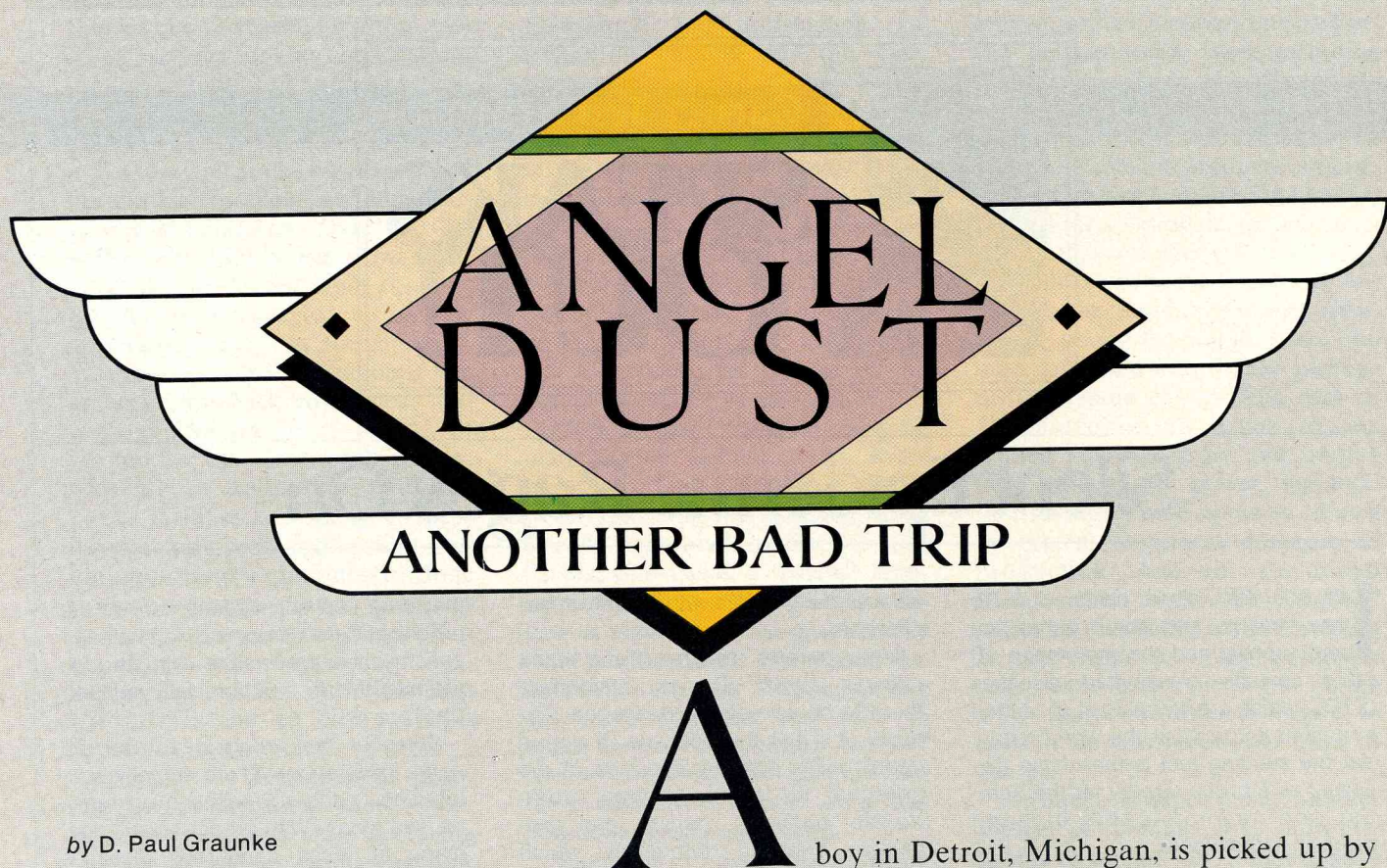
Some of the wrong ideas and old wives' tales about VD are actually contributing to the skyrocketing epidemic we see today. With proper knowledge, many of these dangerous diseases could be prevented.

Moreover, millions of people today are unknowingly infected with venereal disease. Women in particular often lack early or easily recognizable symptoms. Many of these unknowing victims are, unfortunately, innocent bystanders, such as faithful mates and even children, who may face serious and possibly irreversible health damage despite eventual medical treatment.

Venereal diseases are great health destroyers. One cannot afford to take the attitude, "It can't happen to me." Only by becoming personally informed of the facts about VD can one effectively deal with the problem.

As a free educational service in the public interest, we have just published a new, completely updated and comprehensive booklet on VD entitled *The Silent Epidemic*. This booklet contains the vital facts you need to know about every aspect of the venereal disease crisis.

In this age of growing sexual permissiveness and plummeting moral standards, it's a booklet which millions desperately need to read. And it's a booklet every parent needs to study to be able to better present the subject to his or her children. □



by D. Paul Graunke

A boy in Detroit, Michigan, is picked up by police, screaming that one of the policemen has turned into a giant bat. A man in Washington, D.C., is arrested while singing naked in a supermarket. A San Francisco Bay Area man kills his mother, father and grandfather. The common denominator in these bizarre behaviors is that each person was under the influence of angel dust or PCP—the latest fad drug to capture the fancy and consciousness of young people. Called by various names on the street—hog, superweed, lovely, goon, and superkools—the technical name for angel dust is phencyclidine hydrochloride. (PCP for short.) It was first developed as a tranquilizer in the 1950s, but the drug was abandoned because it led to unpredictable and violent side effects. During the youth revolution of the '60s it made a brief appearance on the drug scene. It is believed to have first been used for fun and freaking out at the 1967 Monterey Pop Festival. But its undesirable side effects were too frightening; it quickly faded from popular use within a year.

More Prevalent Than Pot. About three years ago it started to make a comeback, leading to a gradual rise in the number of PCP-induced “bad trips” treated in emergency wards of hospitals. By the beginning of 1977 its use was widespread enough to constitute a major drug problem. During January and February of that year, an average of 80 PCP-related emergencies were reported each month in Los Angeles County. That compares with 51 monthly in 1976 and 10 a month in 1975. In New York City, reported incidents of emergency treatment for PCP usage rose from 13 percent of all drug emergencies in 1973 to 32 in July-August of 1975, and to nearly 43 percent in the last three months of 1976. Similar sharp rises in its use were soon being reported elsewhere. Today, drug officials say that PCP is becoming in white neighborhoods what heroin has been in the black ghettos. “It’s clearly the drug of choice among white suburban teenagers,” says Theodore Vernier, director of the Federal Drug Enforcement Agency in Detroit. “Our undercover information is that PCP is more prevalent than marijuana in some high schools,” reports Los Angeles drug officer Michael Guy. In the San Francisco Bay Area, authorities attribute over a dozen deaths last year to overdoses of PCP. Nearly a third of San Diego’s 126 overdose deaths in the past year are linked to the drug. In Montgomery County, Maryland, police connect several killings and suicides to PCP use.

(Authorities believe many PCP-related deaths are overlooked in coroners' reports because they appear to be accidents—drownings, deaths by fire, falls, etc.—involving people whose judgment and coordination have been adversely affected by the drug. Thus, for example, although only one death in Los Angeles County, California, was officially attributed to PCP, Dr. Leon Marder, director of the Drug Treatment Center at Rancho Los Amigos Hospital, estimates that the true figure was more like 30.)

Cheap, Simple to Make. Why the popularity of PCP? For one thing, it is cheap, especially when compared with other illicit drugs such as cocaine and heroin, whose prices have risen sharply in the past year. Typically, a dose of PCP can be bought on the street for \$1, a half gram for about \$10 to \$12.

Another factor in its favor is the ease with which it can be produced. PCP can be made locally and quickly with simple equipment and readily available ingredients. Lt. D.D. Williams of the Houston, Texas, drug squad says, "Unlike heroin, which comes from out of the country, it is a domestic phenomenon. It's obviously simple enough that a first- or second-year chemistry student can make it." Fly-by-night chemical plants—known as "pig outfits"—have sprung up across the country. Their profits are enormous, according to John Van Diver, Western regional director of the Federal Drug Enforcement Administration. He says that some laboratories that formerly produced illicit LSD and amphetamines have switched to PCP because the ingredients are easier to process with a smaller investment.

Then there is the factor of novelty—young people looking for a new drug experience, a different high. PCP has that, all right, but the price that may be paid in terms of baneful effects on the human mind may not be worth the "trip."

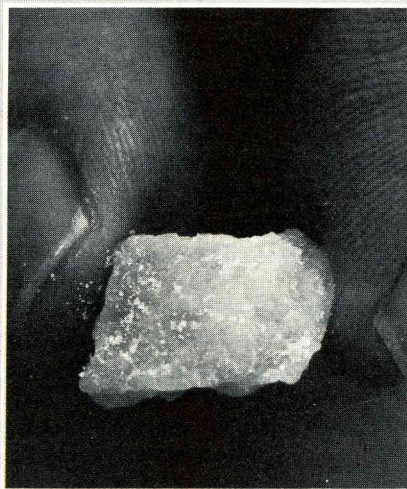
Unpredictable Side Effects. Usually produced as a white powder, PCP can be sniffed, like cocaine, smoked as an additive to marijuana,

oregano or parsley, chewed on mint leaves or injected. Those who have taken PCP describe its more benign effects as like that of very strong marijuana. One user said it is like "a combination of taking LSD and sniffing glue." At best, it provides a mellow sensual or dreamy experience. Users feel the effects within two to five minutes after smoking a small amount, and the feelings peak in about 15 to 30 minutes. The high continues for four to six hours, but the user does not feel normal for 24 to 48 hours.

Unfortunately, there is no way that one can guarantee a good trip with PCP. "The tragedy is that most people experience angel dust as some unusual form of marijuana and associate it with the benign patterns of marijuana, but it's anything but that—it's a real terror of a drug," says Dr. Robert L. Dupont, director of the National Institute on Drug Abuse.

In truth, PCP can have bizarre and totally unpredictable effects on the mind of the user. "The extreme unpredictability of behavior is one of the most frightening things about angel dust," says Steve Lerner, a psychologist at R. Stanley Burns and Associates, a San Francisco-based group that has been studying the drug for almost four years. In controlled experiments using moderate doses, PCP has produced periods of stupor or even coma lasting for hours or days. In acute cases, according to the Drug Enforcement Administration, the drug has caused some users to be in a confused state of mind for up to two weeks, followed by a psychosis that lasts for several weeks. The psychosis closely resembles paranoid schizophrenia. These results were obtained from PCP manufactured legally under rigid controls and purity standards and administered under supervision. How it affects the user in the

(Continued on page 41)



Curt Gunther—Camera 5, Inc.

PHENCYCLIDINE HYDROCHLORIDE
(angel dust or PCP) cigarettes and rock crystal. The drug can be snorted as a powder, injected as a fluid, swallowed as a pill or dusted over mint leaves and smoked.

WAS JESUS REALLY BURIED AT GOLGOTHA?

by Lawson C. Briggs

In these days of doubt and challenge to traditional beliefs, it's hard to know what to accept. Was Jesus Christ a myth as some say? Or did He truly exist? Can He be found in history? Is there any way to know?

Many evidences based on recorded historical fact show that Jesus of Nazareth did live, that He died, was buried and resurrected. Now even archaeology may be called as a witness in connection with the place of His burial.

The Golgotha Controversy

According to the New Testament, Jesus was scourged and condemned to die by Pontius Pilate, the Roman governor, at a place called "the Pavement" (John 19:13). He was then taken through the streets of Jerusalem to a place called Golgotha, or "place of a skull" (Matt. 27:33; Mark 15:22; John 19:17). That location was outside the city walls, yet still near the city (Heb. 13:11-13; John 19:20).

In the recent past, many visitors to the Holy Land have viewed the strange formation of eroded strata on the southern face of a small, rounded, rocky summit just north of the present city wall of Old Jerusalem, and felt sure they were looking at the "place of a skull." Two eye sockets, a hint of nasal bones and a vacant mouth can easily be imagined among the recesses, semicaves, and overhangs of the rocky cliff—just below which a bus station and a busy street carry the business of modern Jerusalem.

Supporting the speculation that this rock formation is the biblical "place of a skull" was the discovery of a tomb in the cliff's lowest level by nineteenth-century explorers. (At that time the Holy Land was still part of the Turkish empire.) The tomb is hewn into the rock with a

recessed track at the opening for a huge rolling stone which would serve for a door, fitting the biblical description (Matt. 27:60; 28:2; Mark 15:46; 16:3-4; Luke 23:53; 24:2).

Even after many centuries, the description in John 19:41 seems to hold true: "In the place where he was crucified there was a garden; and in the garden a new sepulchre." The place has therefore become known as the "Garden Tomb."

Since its discovery, this location has achieved an increasing degree of acceptance as the actual site, especially among Protestants. Others, however, have pointed out difficulties: the lack of historical continuity; the fact that the New Testament requires a low entrance which one had to stoop to look through (Luke 24:12; John 20:5), which is by no means fulfilled in the much larger entrance to the so-called Garden Tomb; the separation of the modern garden location from the supposed cliff-top crucifixion site (unlike the statement of John 19:41); and perhaps most damaging of all, the judgment of experts that the excavation and door-framing masonry are of a much later date.

This and much more has recently come to us as new evidence. And in particular, archaeology has shed an ever brighter light on the claims for a different site, the traditional site now covered by the massive Church of the Holy Sepulcher.

Archaeology to the Rescue

To be sure, the Church of the Holy Sepulcher is today within the walls of "Old Jerusalem." But these walls were built in A.D. 1538-41 at the command of Suleiman the Magnificent, a Moslem and emperor of the Ottoman Turks. Was the place inside or outside the Jerusalem of the early first century?

Multiple painstaking archaeological digs have demonstrated that there were indeed, as the first-century Jewish historian Josephus wrote, three different walls on the north and west of Jerusalem (*Wars*, v. 4. 1-2). Each wall marked a phase of the city's growth and expansion between the days of Ezra and its destruction by the Romans in A.D. 70. The third and outer wall was commenced, says Josephus—and archaeology has confirmed it—by Herod Agrippa in about A.D. 41. He did not finish it for fear of offending his Roman-emperor overlord, Claudius Caesar (see also *Antiquities*, xix. 7. 2 and *Wars*, ii. 11. 6). Apparently only when the great war with the Romans of A.D. 66-70 was imminent was the full height of the wall "hurriedly erected by the Jews." Suleiman ultimately built his wall on the ruins of those foundations.

But no wall existed there until A.D. 41. Therefore none existed when Jesus was crucified. So the place of His death "outside the city" may well have been where the Church of the Holy Sepulcher now stands.

Before A.D. 40

It would be tedious here to consider the details of how archaeology has found remains of the "second wall" of Jerusalem just to the east of the Church of the Holy Sepulcher. Readers who are interested may find a carefully researched discussion in *The Archaeology of the New Testament* by Jack Finegan (see especially pages 135-168). Dr. Finegan tentatively identifies the very gate by which Jesus left the walled city, after traversing it from east to west by the "Via Dolorosa" or "Street of Sorrow."

"If, then, Jesus came from condemnation by Pilate at the Antonia

[the Roman headquarters just north of the Temple enclosure, archaeologically identified as the site of "the Pavement"—John 19:13] to Golgotha, and if the latter were where the Church of the Holy Sepulcher now is, he might indeed have gone 'outside the gate' (Heb. 13:12) at this very place still marked by ancient stonework in the Russian-Alexander Hospice [a lodging for travelers run by a religious order]" (*Archaeology of the New Testament*, p. 137).

But what proof is there that Golgotha was there? "That the region outside, i.e., to the west of a north-south wall in this location, was in fact at an earlier time a region outside of the inhabited city is shown by the discovery in 1885 of ancient rock-hewn tombs under the Coptic Convent to the northwest of the Russian Hospice" (*ibid.*).

Here was, and is, the traditional site of both Golgotha and the tomb. On this site through the centuries has stood a succession of church buildings in commemoration.

"The remembrance of the place of Golgotha and the tomb of Jesus on the part of the early Christians in Jerusalem is highly probable," says Finegan. "Even when the Jewish Christians fled to Pella on the eve of the Jewish War (Eusebius, *Ch. Hist.* III. 5. 3) they were only fifty miles away, and when Jews were forbidden entry into Jerusalem by Hadrian there were Gentile Christians in Jerusalem under a series of bishops, of whom Marcus was the first (Eusebius, IV.6) to continue the tradition" (*ibid.*, p. 164).

Archaeology also, testing the tradition, provides much evidence that this is indeed the actual location.

Ancient Quarry and Cemetery

"A deep pit was dug here [due south of the Church of the Holy Sepulcher] which reached bedrock at a depth of fifteen meters. At the bottom of the pit there was a rock quarry, with pottery of the seventh century B.C. Above this was a large fill containing pottery most of which was of the first century of the Christian era, with a little which was

probably . . . of the beginning of the second century . . . [Since] such a quarry would naturally not be inside a city, this site must have been outside the seventh century B.C. town. Since there are no buildings or occupation layers between the pottery and the large fill, the area must have remained vacant until the construction of Aelia Capitolina [the name given to the rebuilt Jerusalem by the Emperor Hadrian, early second century]" (*ibid.*, p. 138).

So the area is an ancient rock quarry from which no doubt came much of the stone for the buildings of the earliest Jerusalem—an area which remained vacant until Hadrian's time, approximately a century after the crucifixion of Jesus, and an obvious place for a garden (John 19:41). But was it also in the first century a cemetery?

"That the Anastasis [the original church building built by Constantine the Great, which stood where the Church of the Holy Sepulcher now stands] stood in an area associated with burials is shown by the existence of a rock-hewn tomb with three kokim [burial niches] on each of three sides of the tomb chamber, found under the foundations of the Rotunda of the Church of the Holy Sepulcher on the west side, as well as by the rock tombs found under the Coptic Convent just to the northeast of the Church of the Holy Sepulcher" (*Archaeology of the New Testament*, p. 168).

Matthew 27:51-52 perhaps refers to this presence of other graves surrounding the place of Jesus' death: "... The earth did quake, and the rocks rent; and the graves [tombs] were opened."

For a place of burials it is easy to account for a name like Golgotha, "place of a skull." What is a cemetery but a place of skulls? It is possible that there was a natural rock outcropping shaped like the top of a human skull, much of which has since been cut away. Indeed, visitors today are shown what is claimed to be the remains of such a rock, through an opening in later masonry.

Eusebius, fourth-century church

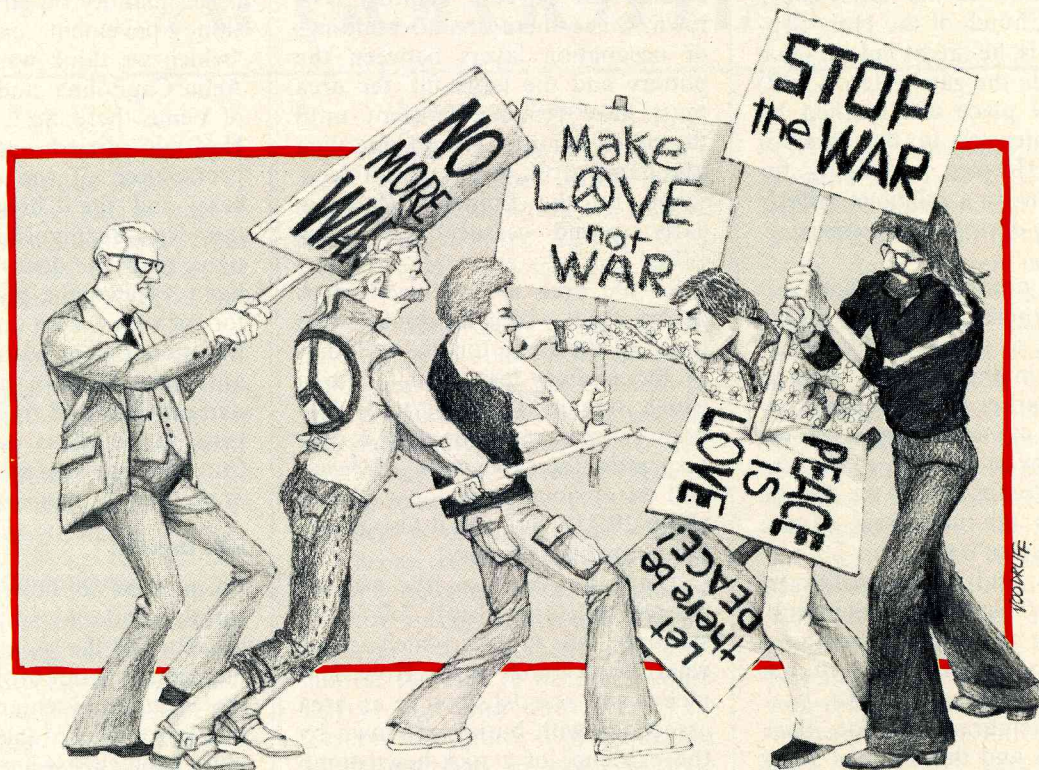
historian, tells us (*Life of Constantine*, III. 26) that Hadrian buried the traditional sepulcher of Christ and covered the whole area with a large quantity of earth, then laid a stone pavement over everything "which we think was the forum of Aelia Capitolina, and built a shrine of Venus there. So it is evident that Hadrian carried out a systematic profanation of the shrines of the Jews and the Christians (perhaps not even distinguishing the Christians from the Jews), and he must have selected the place of Calvary for such treatment on the basis of a traditional identification which long antedated his own time [early second century] and thus reached back into the earliest periods of the Christian movement" (*Archaeology of the New Testament*, pp. 137-138).

Site Unseen

From then to now, though Constantine and others built and rebuilt churches on the spot, the tomb itself has remained out of sight. The modern visitor may enter a small crypt in a lower level of the Church of the Holy Sepulcher, where candles burn and an attendant stands with an ever ready plate for offerings. But the actual tomb must have been somewhat lower than this level.

Apart from helping to demonstrate the fact that Jesus of Nazareth did die and was buried—and now lives—knowing the site of Christ's burial is perhaps of little real importance. But a valid, attested tomb is legitimate evidence that He truly existed. That He was a real figure in history. That He was not a myth. Likewise, the New Testament picture of early first-century landscape and locations, a description proven most accurate by twentieth-century archaeology, further shows the reliability of the biblical account.

So while the exact spot where Jesus, a dead man, spent a mere three days and three nights a long time ago is in itself immaterial, what really matters is that you know you can and must take its witness seriously in today's world: Jesus rose again; He lives today; He stands chosen to rule the world and live forever. □



WHY NOT ANOTHER WAR?

Some of us have lived through the “war to end all wars,” some through the war that was fought to “make the world safe for democracy” (or was it communism?). Most have lived through the “police action” in Korea and the national disgrace in Vietnam. The United States in particular and the Western world in general are sick and tired of war—they don’t even like to hear about it occurring anywhere in the world, and try to intervene diplomatically to prevent it. “Blessed are the peacemakers: for they shall be called the children of God,” Jesus proclaimed in Matthew 5:9.

But somehow wars seem to form an outline of human history. There are very few years—six or so—in all recorded history when some nation was not at war with another (and some unrecorded war probably occurred during those six!). Wars are

always justified in elegant language and are fought for “noble purposes.” Some are even dignified by the term “holy war”—whatever that is. Wars are fought to obtain “freedom,” to maintain “freedom,” to prevent greater wars, to right wrongs, to punish aggressors, to defend the homeland, to expand the homeland, etc., etc., etc.

More wars have been fought, more people have died, been enslaved, made homeless, orphaned or poverty stricken since “peace” was negotiated at the end of the war (World War II—that’s when we took to numbering them) than at any other comparable time in mankind’s history. Yet the most succinct description of war is commonly agreed upon: “War is hell!”

Despite all the slogans, what is the cause of war? “From whence come wars and fightings among

you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:1-3).

Let’s face it: Wars are not fought for *any* of the reasons proclaimed by the war slogans we have heard. Even though we hear about “just wars,” there has never been one yet! No, wars are fought for one and only one reason: lust, greed, get, take, gain, accumulate (power and property).

What about wars of defense? Defending against the lust of other warmongers? I’ll grant that one, but how often have you seen “defense” used to justify offense?

Wars are wonderful tools in the

hands of politicians. They can be used to focus peoples' minds on problems other than real ones. They can be manipulated, started and stopped. They are "good" for the economy, excellent cures for depression. They create business, expand the control of businesses already extant—and that at the expense of the common citizenry and with the blessings of government.

"Peace" is a good word. It is used more than "war." Yet history proves that so far we have as a human race been at war 99.44 percent of the time, and even most of the peace that existed was illusory. Peace, in practice, seems to be that time-out that nations negotiate in order to adequately prepare for the next war! The Bible warns repeatedly about the overuse of the word "peace": People "saying, Peace, peace; when there is no peace" (Jer. 6:14; 8:11; Ezek. 13:10-16). And those references focus on Jerusalem, the focal point of wars for millennia.

The good news of the Prince of Peace returning to this earth to establish His Kingdom and finally and literally bringing to pass the motto of the United Nations ("They shall beat their swords into plowshares... nation shall not lift up sword against nation, neither shall they learn war any more" [Isa. 2:4]) has not yet been fulfilled.

Unfortunately, we are still living in that era prophesied of by Jesus when He said, "ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but *the end is not yet*" (Matt. 24:6). The most devastating wars mankind has ever waged are yet to be fought. Outlined in the book of Revelation and other prophecies, these future wars will reduce mankind to about one-eighth of its population before our Creator sets His hand to finally save mankind (Matt. 24:22).

Even the Prince of Peace Himself said: "Think NOT that I am come to send *peace on earth* [He warned us of the centuries of turmoil we have suffered and are yet to suffer before He comes to set the world at peace]: I came *not* to send peace, but a *sword*" (Matt. 10:34). The only

peace that you and I can experience *before* Jesus comes as King of kings to establish His Kingdom of peace on this earth is that peace He left us: "Peace I leave with you, *my peace* I give unto you: *not* as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). So, knowing that it is not yet time for the Prince of Peace to establish that peace, and that there are many wars yet to be fought among men, culminating in the final cataclysm which Jesus will come to stop short, we can say, "Why not another war?"

Our economy is on the brink of a severe depression. War is "good" for depression. Therefore we may (must) be close to another war.

But surely we cannot afford that ultimate holocaust of nuclear oblivion we all (used to) fear, so how will the medicine of war be applied to cure us of our depression? In today's war-fertile world the choice of the politician/businessman is broad. As the largest exporter of arms in the Western world, the United States can afford to stimulate business and extend financial control on the multinational level with economic backing—if not with the blood of our youth—in many areas—with "perfectly justifiable" reason. Violence has become a way of life; TV has made us all immune to human suffering. We are being readied by every subtle use of all media for another war.

Have you noticed how many old war movies you've seen lately? Is the military no longer looked upon with the rancor we felt during the Vietnam era? Even science fiction with its *Star Wars* helps us to see that there will always be wars, justified and necessary. We are still engaged in "cold war," "psychological war," "trade war," etc. From the point of view of my generation it is amazing to see how easily we can be manipulated to believe in ever changing and contradictory causes. When I was a child I was taught to hate the Germans and the Japanese (World War II), but to trust our allies, the Russians and Chinese. Later I was reeducated to hate the Russians and Chinese, and urged to love and trust our new

allies, the Germans and Japanese!

There are many "righteous causes" that can be exploited in today's world. The Third World is full of them. "Freedom" is sought on every side. Racial discrimination is another potent tool.

So where shall we look for the next "good war"? How about the Middle East?—always a good caldron in which to boil war. How about Africa, where "freedom" for the majority race is so viciously sought? Never mind that several nations there which have achieved their independence have perpetrated more crimes against their own people and have destroyed more lives and property than in the entire history of their "colonial eras." How about South America, where tempers are easy to inflame, one against the other? Forget that those in the Western (and Eastern) world have already made vast fortunes supplying arms in various "arms races" engaged in that continent. And don't exclude Europe. The Soviets are adequately prepared for "conventional" warfare to a far greater extent than the NATO powers. They can easily have a "good" knock-down-drag-out war without invoking holocaust. Surely the United States would be drawn into such a war—have we not "saved" Europe twice in most of your lifetimes? And how about Southeast Asia? After all, how far can we be pushed? If we won't defend Vietnam, Cambodia or Laos, will we be interested in coming to the aid of Korea? Of the Philippines (to whom we gave "freedom")? Of Japan (our present ally)? Of Australia and New Zealand? Of India? Will we need a "good" war to inspire us to produce even more billions in arms for the Shah of Iran? Will Rhodesia and South Africa make an unthinkable accord with the Soviet Union (as Germany did) to bring "peace" to Africa?

The options are nearly endless.

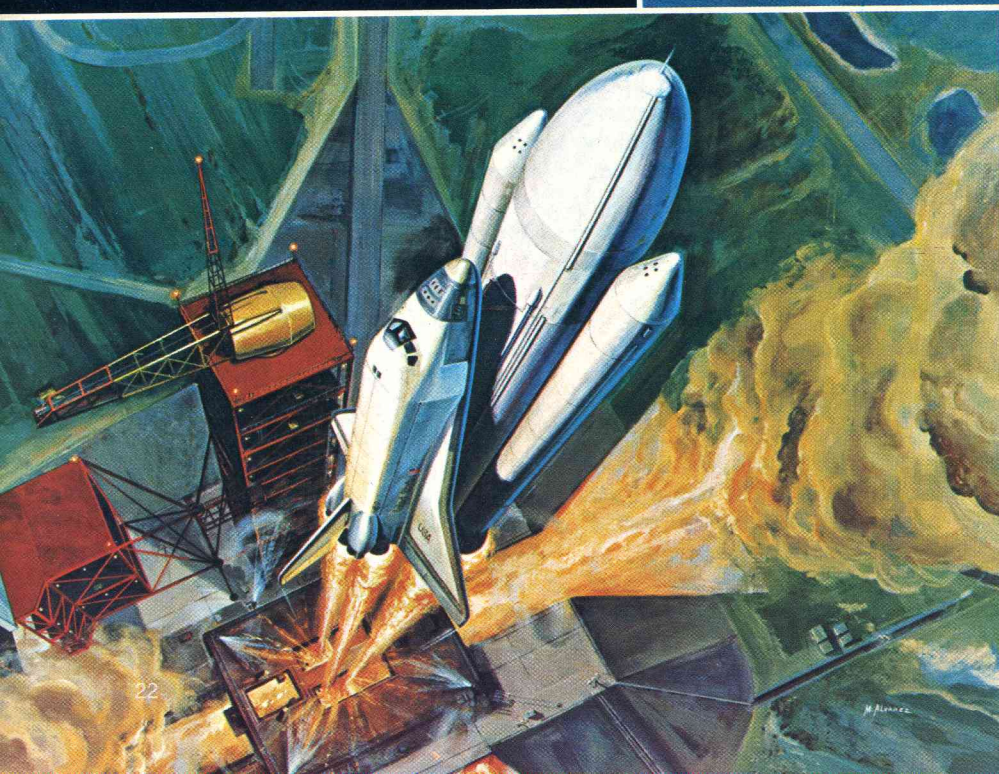
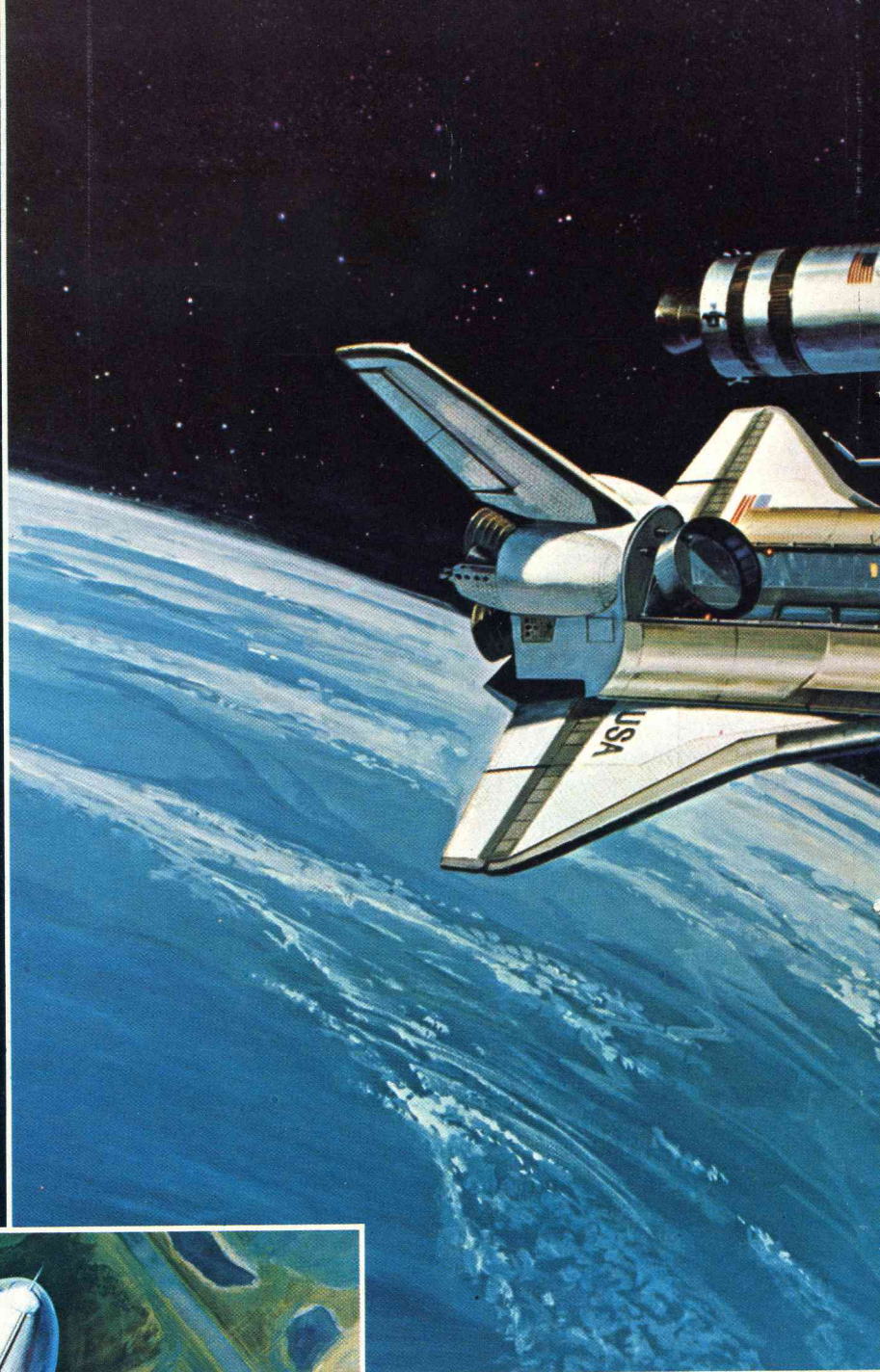
How about another war? It's *not* unthinkable, but inevitable! (Request our free booklet entitled *The Red Horse: War.*)

Watch! Why not another war? □

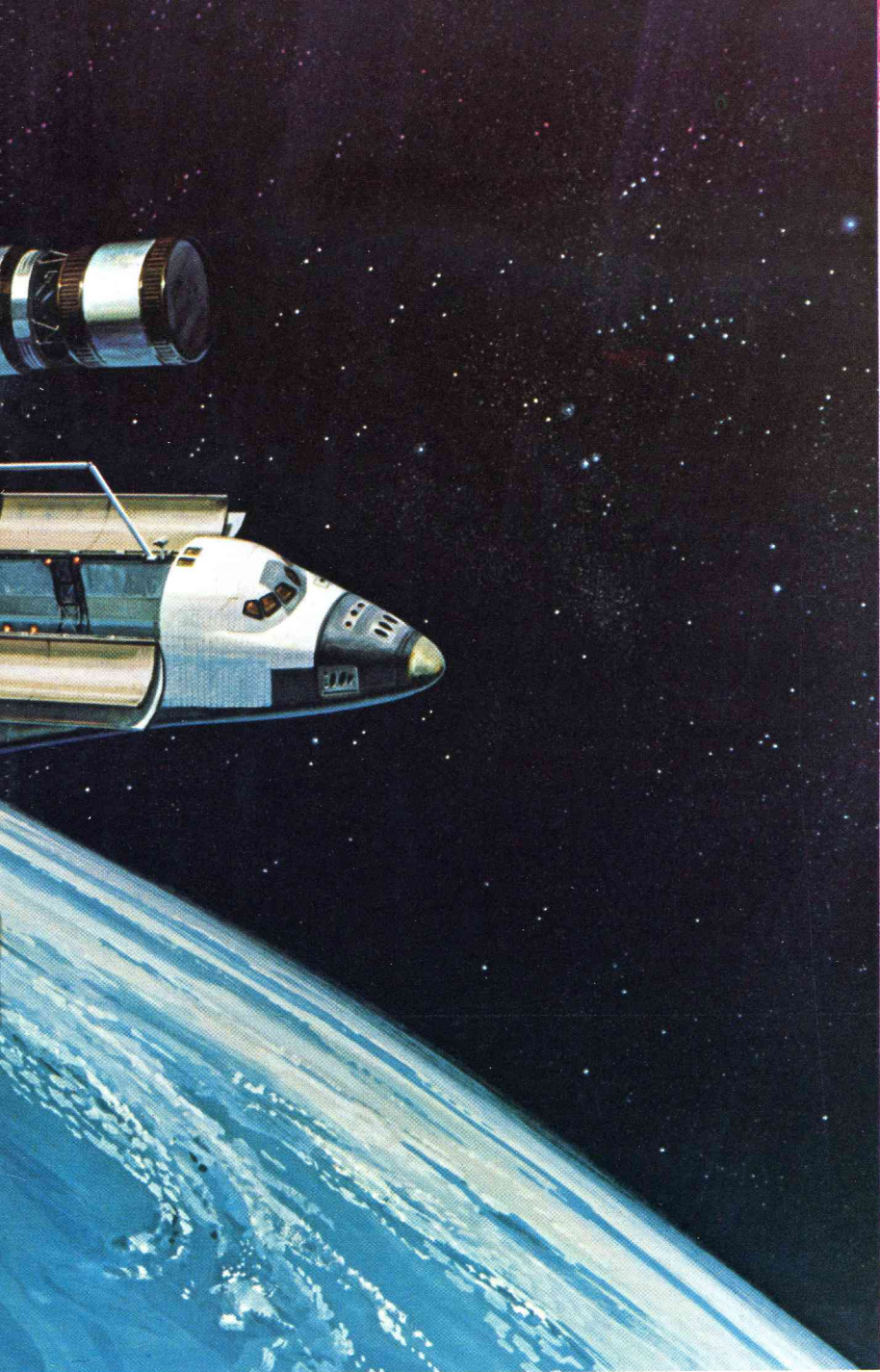
THE SPACE SHUTTLE AND BEYOND: THE NEXT FRONTIER?

by Robert A. Ginskey

Next year, in a dramatic leap toward the conquest of space, America's space shuttle will be blasting off on its maiden voyage into orbit. Space enthusiasts believe the project will facilitate expanded explorations of the cosmos, perhaps help solve our energy crisis here on earth, and possibly pave the way for man's colonization of space. Will the vast reaches and riches of space be the next frontier?



BLASTING OFF with the assistance of two huge recoverable solid-fuel rockets and a disposable 154-foot external hydrogen-oxygen fuel tank, the space shuttle will command a total of some 4,000,000 pounds of thrust. After reaching orbit in less than nine minutes, the 75-ton airliner-sized shuttle will remain in space for days or weeks on end, performing numerous tests and experiments, launching satellites and telescopes, and monitoring earth resources. Then, at the close of each mission—which may last as long as 30 days—the shuttle will fire its motors just long enough to



Squat and stubby, the space shuttle Enterprise presents a somewhat ungainly appearance. It has been called an overweight glider, a hulking space freighter. But regardless of its appearance, the world's first reusable spaceship promises to open up a new era in space exploration and exploitation.

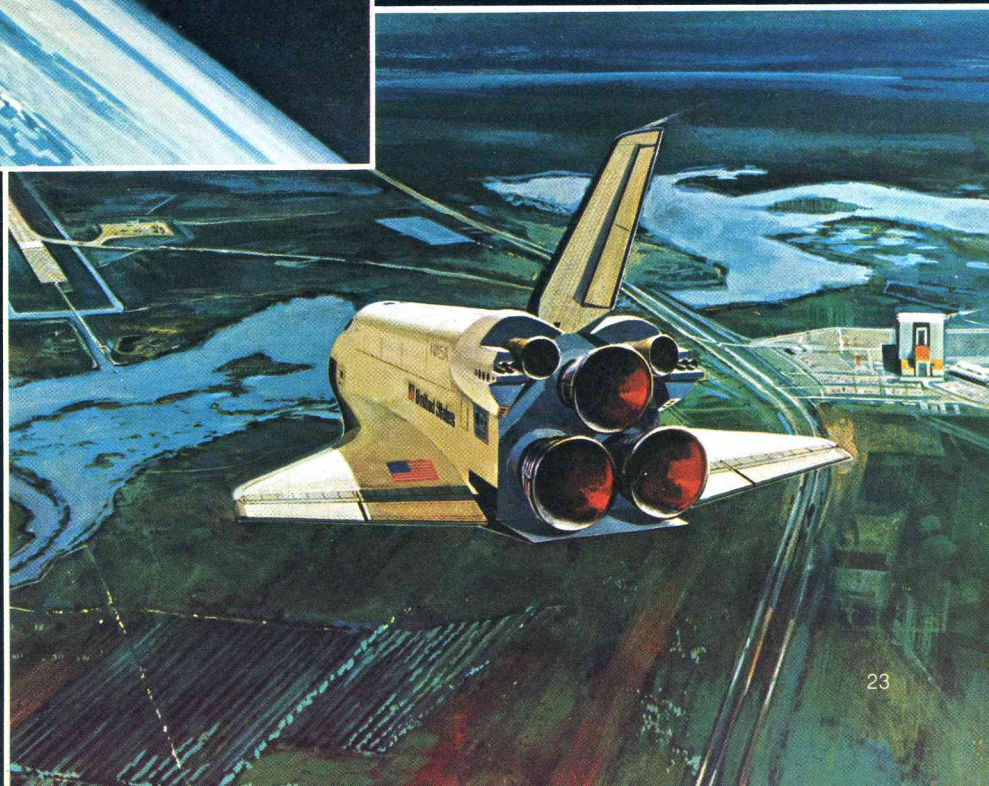
Initial tests in 1977 have already proved the shuttle's airworthiness. In a series of flights designed to simulate its return from orbit, the Enterprise was carried aloft on the back of a Boeing 747, then released to begin its landing run. For millions of Americans it was a thrilling and beautiful sight—and a source of national pride—to witness the remarkably smooth and graceful landing of the huge spaceship.

If all goes according to schedule, regular flights into earth orbit will begin in the spring of 1979. Indeed, space shuttle travel is likely to be a near weekly occurrence beginning in 1980, with the cavernous cargo bay of the shuttle loaded with up to seven passengers and 65,000 pounds of equipment and supplies.

Actually, there will be five identical craft that will comprise the space shuttle fleet, each fully capable of making round-trip flights to the fringes of space. After a given shuttle returns from orbit, it can be readied for another flight within two weeks, and since the shuttlecraft will be reusable, the cost of orbiting men and equipment will be much lower than previous space missions. In fact, NASA officials are already talking about "getaway

Illustrations by Rockwell International's Space Division

leave the vacuum of space and glide back through the earth's atmosphere, touching down on a concrete runway at a predetermined site in either Florida or California. Tests have already demonstrated the shuttle's airworthiness, and the first shuttle flight into space is currently scheduled for early 1979. The shuttle fleet will actually be comprised of five identical space craft, each capable of making flights to and from the fringes of space. For many people, the space shuttle program is only the beginning of a new era of space, a symbol of the next frontier.



specials" where \$3,000 will buy five cubic feet of cargo space for any payload up to 200 pounds so long as it does not require special handling by the crew.

The High Frontier

What will the space shuttle program actually accomplish? Proponents emphasize that the shuttles will be able to conduct many scientific experiments in space, as well as launch, retrieve, and repair a wide variety of satellites designed to carry worldwide communications, survey natural resources, and monitor military activities.

Exo-industrialization, the establishment of minifactories in space, is also touted as a major objective. In the zero-gravity vacuum of space, it is possible to manufacture ceramic, optical, electronic, and metallurgical products of much higher quality and purity than can be obtained on earth. Vaccines, proteins, enzymes, hormones and other biological products could also be substantially improved using zero-gravity processing.

Perhaps even more intriguing is the potential for building orbital power stations. The shuttle flights could provide the materials for constructing giant antennae that would collect solar energy, transform it into microwaves, and beam them to earth. The microwaves would then be converted to electricity to help alleviate the critical energy shortages the world now faces.

The shuttlecraft could also provide a welcome boost to national security. It's no secret that the Soviet Union is making a strong bid to jump ahead of the U.S. in the domination of space. The Soviets are known to be developing and testing "killer" satellites designed to de-

stroy American reconnaissance and communication satellites in space. If the Russians achieve a breakthrough in this area—and a number of "killer" tests have already been successful—the U.S. could be at a grave disadvantage in future international crises. Since the U.S. increasingly relies on space vehicles for communication and for intelligence on Soviet military activities, it is imperative that the U.S. develop a means of protecting its satellites. The space shuttle may be useful not only in deploying vitally important satellites, but also in monitoring Soviet space activity and, if necessary, initiating countermeasures to any Soviet threat to American satellites.

The Ultimate Suburb

Yet the ultimate hope for many a space buff is that America's shuttle program will be the foundation for man's eventual colonization of space. According to Dr. Gerald K. O'Neill, professor of physics at Princeton University, space colonization is a very real and feasible possibility. O'Neill envisions giant doughnut-shaped space colonies "docked" at those points in space where the gravitational and centrifugal forces of the earth and moon balance each other. The colonies, slowly rotating to provide an artificial "gravity," would be almost totally self-sustaining, with their own industries, agriculture, and recycling systems. They would also have their own streams, parks, and recreational facilities. Such a colony "is well within the limits of present-day conventional materials, and of present technology," stresses O'Neill. "If we were to start now with determination and drive, in my opinion the first space community could be in place, with its productive capacity benefiting the earth, before 1990."

The cost of such a space community? About 100 billion dollars, or approximately four times the cost of the Apollo moon program.

Growing and prospering colonies would, of course, need a source of raw materials for their factories, but such resources would presumably be available from the moon or perhaps from asteroids. Planetary scientist

T.A. Heppenheimer foresees lunar mining and manufacturing, including the large-scale production of power satellites to sell power to the energy-poor inhabitants left on earth. Heppenheimer believes that with fossil fuels rapidly being depleted and nuclear power too dangerous, the market for "power from space" will be enormous and will eventually pay for the initial investment in the colonies.

A Frivolous Fantasy?

Not everyone, however, is enamored with the shuttle program and other U.S. space activities. Senator William Proxmire, a longtime critic of the nation's space program, contends projects like space colonies are a gigantic waste of money and talent. "Not a penny for this nutty fantasy," quips Proxmire. "[Space colonies] are the best argument yet for chopping NASA's budget to the bone."

Indeed, even NASA's new administrator, Robert A. Frosch, believes there must be a shift away from what he calls "space spectaculars." President Carter and his staff, according to Frosch, are also questioning "whether we really need the shuttle, whether it's really worth it."

There are, in fact, a number of worrisome unknowns that may plague future space pioneers. While the shuttle itself will be in space only a few weeks before returning and should face no serious technological hurdles, space colonies are quite a different matter. Cosmic radiation, and especially energetic iron nuclei, will inexorably destroy body tissues and irreplaceable neurons unless massive shielding is provided. How much shielding? Millions of tons will be needed to protect the colony! The colonies will also have no protective atmosphere and could be catastrophically damaged by meteoroids traveling in space.

In addition, there may be unforeseen and subtle effects that could wreak havoc on self-contained colonies in space. The rather restricted diets of space inhabitants might lead to unexpected deficiency diseases. According to Michael Modell of the Massachusetts Institute of Technology, "We must account for

SPACE SHUTTLE ENTERPRISE separates from a 747 in initial test.



Rockwell International's Space Division

the possibility of some new type of scurvy to arise over time in the space colony." Modell also points out that metabolic wastes from one living species can be toxic to other species, and even to itself if the concentration exceeds certain limits. Since the space colony will be essentially a closed system, a biological catastrophe could eventually develop. Also, within such a closed system, corrosion could eventually lead to a build-up of potentially harmful trace elements in the food chain. Significantly, the Russians, in a recent 180-day recycling-chamber test, found that an unidentified toxin built up in the atmosphere which stopped the growth of several kinds of plants.

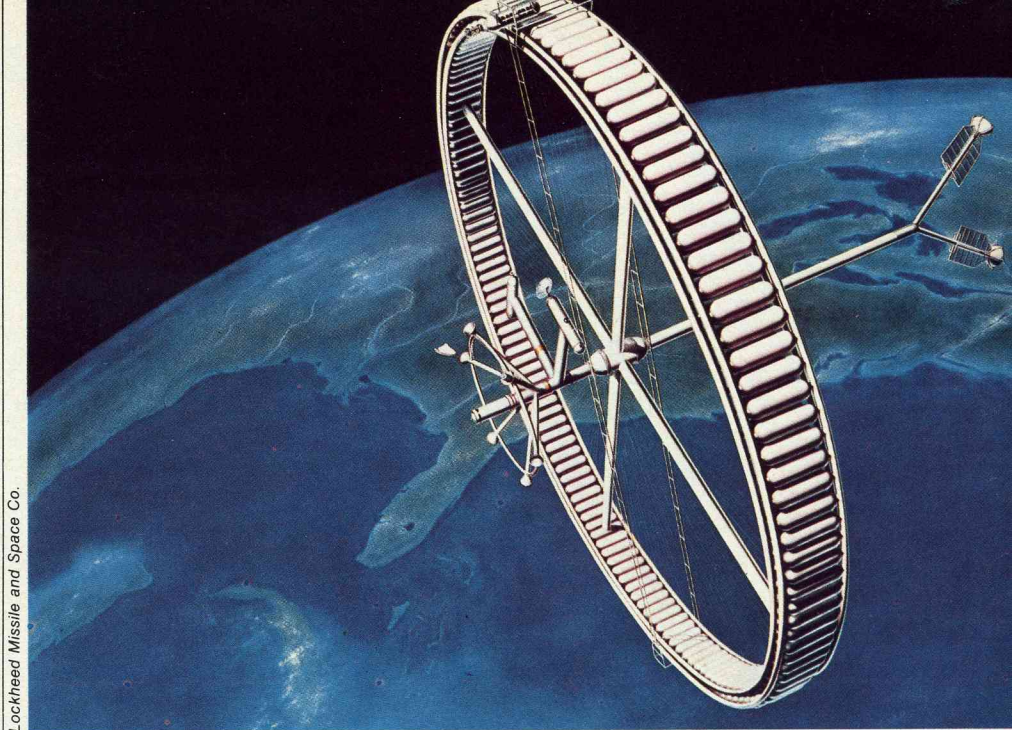
There are also unexplored psychological problems which could be induced by long-term confinement in the relatively cramped quarters of future space colonies.

Cosmic Loneliness

Yet outer space continues to lure the mind of man. In part, the interest in space is a natural expression of our curiosity and our longing to explore, a manifestation of the universal restless component of the human spirit.

But, cosmic loneliness is also an important factor. For many people, the rise of evolutionary materialism and the decline of a belief in a personal benevolent God has left an aching void that cannot be fulfilled by modern human institutions. The continuing search for extra-terrestrial life (e.g., the Viking mission to Mars), the patient scanning of the heavens for some signal from a distant cosmic civilization, and the intense, almost religious will to believe in UFOs (witness the success of the movie *Close Encounters of the Third Kind*) all attest to this sense of cosmic loneliness.

The recent Voyager probes, now on their way to the planets Jupiter and Saturn, are yet another example of man's desire to make contact with other intelligent beings. Since the Voyager vehicles will eventually fly completely out of the solar system and make their way out into the endless expanses of our galaxy, special recorded messages have been placed on each spacecraft in



SCIENTIFIC FANTASY? Torus-shaped space colony, more than a mile in diameter, would slowly rotate to provide artificial gravity for some 10,000 inhabitants.

the hope that intelligent inhabitants of outer space may eventually receive greetings from planet Earth. The Voyager spacecraft are "bottles cast into the cosmic ocean," muses Cornell University astronomer Carl Sagan.

Hope for the Future

Still another important factor in the current interest in space shuttles, space colonies, and space exploitation is the fundamental rejection of what is commonly called "the limits of growth." The earth, of course, is finite and there are definite limits on available energy, usable land, food production, and natural resources. This fact was perhaps best dramatized by the alarming computerized projections published in the 1972 book *The Limits to Growth*. The conclusion of the book was clear: Unless world trends in population growth and industrialization are checked and pollution severely curbed, civilization faces catastrophic collapse within 100 years, and perhaps no more than 50!

And superimposed on these foreboding possibilities is the ever present potential of a nuclear war or some other man-made holocaust.

But space enthusiasts believe there is hope for the future and that

all these dire predictions can be circumvented by reaching out beyond the earth and tapping the unlimited treasure trove of materials and energy that exists in outer space. "The high frontier," says O'Neill, "means growth without guilt. There really are no limits."

"Instead of manufacturing to destroy mankind, man's ingenuity can be expanded beyond imagination in the direction of space," asserts California Governor Edmund G. Brown, Jr. Calling it "one of the great frontiers left to humanity," Brown believes the quest of space will help man better understand his place in the universe.

Dr. Gerald Feinberg, professor of physics at Columbia University, goes even further. According to Feinberg, space colonization is essential for the survival of mankind. "Once self-sustaining communities in space are established," says Feinberg, "the human race will go on, even if there is a disaster on earth, an environmental catastrophe or a nuclear holocaust, for instance." In Feinberg's opinion, emigration would make mankind much less vulnerable to natural or man-induced catastrophes. "Colonization does not depend on technological breakthroughs," adds Feinberg.

(Continued on page 43)



**“We’re All in This
Thing
Together...”**



Carl Fischer

Maggie Kuhn, 72-year-old convener of the Gray Panthers, gave her candid and outspoken views on old age at a recent conference on "The Changing Images of Aging" in Los Angeles, and Plain Truth writer Carole Ritter was on hand to report. Some find Kuhn's exhortations and opinions

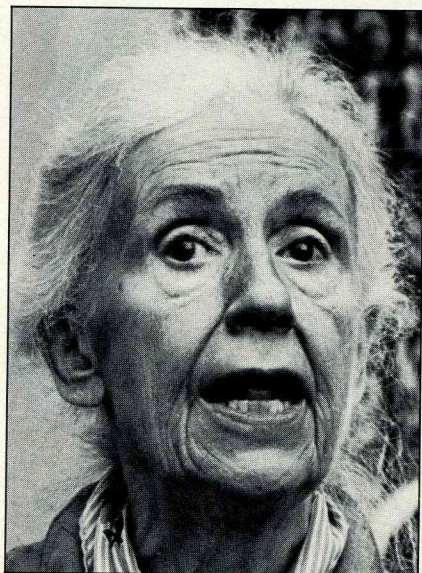
unsettling, radical, and even outrageous, but she epitomizes the new spirit of the old—feisty, honest, and very much involved in the business of living.

* * *

Maggie Kuhn looks like anybody's grandmother—all wispy gray hair and thin knotted hands; tiny,

frail and vulnerable. But the minute she speaks the illusion is shattered: Her strong, sometimes salty language charges the air with a special electricity as she rattles off one quotable statement after another. With well-chosen words she builds an unanswerable case against the injustices perpetrated upon the elderly

I believe profoundly that our whole society is sick. If we are to heal this sick society and build a new one which puts people first, you and I have to be prepared for some extraordinary changes.



Los Angeles Times

in our society, and calls for nothing less than radical change in response to their needs.

Below, a random sampling of Maggie Kuhn on various topics relating to growing old in America.

Our Sick Society

I believe profoundly that our whole society is sick, and that our sickness is epitomized by the high priority we've given to profits and productivity and efficiency, to the utter waste of people. If we are to heal this sick society and build a new one which puts people first, you and I have to be prepared for some extraordinary changes in our own value systems, in our life-styles, and in the way in which we conduct our common life together.

Our society is racist, it's sexist, and it's ageist. Racism, sexism and

ageism are built-in responses to a society that puts people in groups that it considers inferior. All deprive certain groups of status—the right to control their own destinies and to have access to power, with the end result of powerlessness. All result in social and economic discrimination and deprivation. All deprive American society of the contributions of many competent and creative persons who are needed to deal with our vast and complex problems. All result in individual alienation, despair, hostility, anomie. To be eliminated, all will require the mobilization and commitment of many of us to changing our present national priorities and political processes, public and private institutions, and social policies and theories.

Ageism infects and pervades our whole Western society. It infects us, the aging, when we reject ourselves and our gray hairs, when we lie about our age, when we take elaborate precautions to keep from even recognizing that we are getting old.

On Being Called "Senior Citizens"

We old people take all kinds of what I consider very derogatory language. The euphemisms are really insults. We don't say [various racial epithets] anymore. If we do, all kinds of people correct us. And you're bleeped off the air if you do it on television or radio. But we are not "seniors"; we are *old*. I think we need some new language, and I think we need to guard ourselves against the kind of language used in our society and the media. I think we can redeem those words "old age." They ought to have new meaning and affirmation.

The Graying of the Universe

At the present time there are about 24 million people over 65 years of age and more than 31 million people over 60, and it's conservatively estimated that by the year 2020 the old will outnumber the young and that we will have perhaps between 40 and 50 million people in America who will be old. This is also a worldwide phenomenon. You might say it's the graying of the universe. In 1970 there were 291 million people over 65 in the

world population, and it's estimated that by the year 2000 that number will be more than doubled; that there will be 585 million, according to present projection. Just 25 years from now!

The Myths of Aging

There are certain myths that have been reinforced by this society.

1) "Old age is a disease"—a pathological, loathsome state even more repugnant than venereal disease.

2) "Old age is mindless." Education is for the young, we say. "You can't teach an old dog new tricks." "Education is for the kids," and "Who do those old folks think they are, going back to school?" There are all kinds of educational opportunities that very few people in proportion to our numbers are taking advantage of. And I think we need to examine very closely why they are not.

3) "Old age is sexless." Adult children have been brain-damaged by that myth. "Mother, at your age—why, the idea—it's preposterous!" "Grandfather—not really!" We get these reactions, instead of a rejoicing that there can be that surge of humanness, a reaching out to another for support and love and esteem. And we too have been brain-damaged to think that sex is not for us. But I'm here to say that it is.

4) "Old age is useless." We build obsolescence into all the things we make. We don't make things to last; we make things to wear out, even before they're paid for. And the same kind of obsolescence rubs off on people.

The myth of the uselessness of old age brings us to sharply evaluate the whole meaning of work and play in our society. Abolishing mandatory retirement is just the beginning—it's not the answer and it's not the ultimate solution. I like to think that there can be a whole new view of work, flexible work; that teams of people could do a job; that a couple could share a job and share the maintenance of a home and share some public responsibility. But not all of our waking moments and our energy must be devoted exclusively to earning a living and keeping ourselves alive. There ought to be some leisure, there ought to be sabbatical

leaves, there ought to be extended vacations—all kinds of flexible arrangements. This says something very radical to labor unions and corporations and academic institutions that scrap-pile their scholars.

5) "Old age is powerless." We've been conditioned by society to accept the images society has of us; to take ourselves out of any kind of useful place. Women like me often say, "Well, I can't do that anymore; you see, I'm just an old woman. I've done my turn. Let somebody else do it for a change." How many times have you heard that? "I deserve to rest and play and that's what I'm going to do." The prevalence of bingo, shuffleboard and the construction of deplorably tasteless crafts all show how widespread is this myth of powerlessness.

Some people are organizing, and new programs are being developed. But we have been conditioned so deeply and so pervasively that it will take an enormous amount of attitudinal changing and redirecting to accept the fact that indeed we do have something to contribute. Indeed that our very losses and weaknesses and complaints and ailments can be the most powerful leverage for change that any human group ever possessed.

Age Segregation

Life is a continuum but we divide it into little segments. We need to look at the whole sweep of human existence in order to address the question of age segregation. There's a lot of research saying that old people prefer to live with other old people. But no research has been done to show another frame of mind, or to open the door for an option or even to think in terms of age integration in the way of housing.

The "Leisure Worlds" [age-segregated housing communities in Southern California] are turning up all over and people are buying into them because they are afraid to live in their homes. They can't get mortgages to keep their houses up, and there are no alternatives to age-segregated living. It's hard to escape. But it also is a terribly alienating thing. One of these communities I visited has a moat around it. The security offices check you in and out

and there's a barbed wire fence around it. It's a sick mentality.

I wish instead of age-segregated housing we would put some public money into age-integrated housing run on a cooperative basis. There are empty dormitory rooms as college enrollment declines because of changes in the demographic structure. I'd like to think that those empty dormitory rooms could be peopled with a new mix of people, old and young, living and learning together. It could begin right here in California.

One group in Boston got a small foundation grant and was able by pressure to get the banks to lend them money to buy a group of beat-up and damaged old houses. They rehabilitated them and are running them on a cooperative basis, peopled by a mixture of old and young tenants.

If we persist in the age-segregated housing that we've got and continue to pile up old people in high-rises, and in the private sector continue to build posher and posher condominiums and retirement communities, what of the future of our society?

Credit

The banking institutions of America are still hung up on the old market research that motivates the media: the belief that the dollars are available to people from the ages of 18 to 49, who are the consumers. And I say that market research is about 20 years behind the times. There is more recent indication that old people have a larger percentage of discretionary income than young people. That may seem strange, but we have scrimped and saved and we do know how to get along. Young people are tied to the mortgage of a house. They're tied to the next car payment. Everything they own is in hock. And banks and lending institutions fall all over themselves to lend money in that narrow age group. But once you are retired, forget it. These policies have contributed to the death of old neighborhoods, because if you can't get a loan to put a roof on your house, you move out and it becomes uninhabitable and is boarded up and vandalized. These wasteful banking

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Los Angeles Times

policies and practices just have to be challenged and changed.

Health Care

I think it's very exciting that sensitive scholars and thinkers and policy analysts are challenging the health system, which is really sickness care. It's not holistic; it's fragmented, it's specialized, and it's just totally inadequate. But together we can devise holistic health centers. We can work in small ways to challenge and change and point the way to large institutional change.

Gerontology

A lot of the research in the gerontology field has been highly paternalistic. The caregivers have become the caretakers, and the providers of services have disassociated themselves from their own humanity. It's

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"they" and "we." And much of the research that has been done by very sophisticated and well-trained scholars has been *about* us and *for* us, not *with* us. There are increasing numbers of us, we the old folks, who would like to be collaborated with in that kind of analysis. I see that whole mentality as denying the societal effects of aging: the economic and political aspects that are the basis for any kind of change that will come our way.

Senility

Much of what we call senility and confusion is not organic brain damage but induced by frustration, despair, sense of loss, and invisibility, which follow inevitably from loss of role and status and place.

And much of what we call senility is the result of gross neglect on the

part of the medical profession. I've got arthritis in both hands. Once upon a time I hid my hands. Now I flaunt them and I use them as an exaggerated social comment on a medical profession that doesn't know what to do about arthritis—and furthermore doesn't care too much, because of the "What-can-you-expect-at-your-age?" mindset.

Something as basic and fundamental as nutrition—undetected malnutrition—will result in irreversible brain damage if it's undiagnosed and untreated. Undetected heart attacks (often painless), kidney infections, other kinds of diseases are physiological causes of brain damage. Now there's a short lead time between the possible detection of those diseases and the onset of confusion and brain damage.

If there really could be some wholesale effort to get people in for proper screening and testing before it's too late, we could save ourselves billions of dollars that are now spent on nursing homes and extended care facilities.

Services for the Old

We need to see services for the aged for what they really are: novocaine. They're not really changing anything. They are simply dulling the pain of loss and deprivation and alienation and frustration and despair. They're making it a little easier to deal with, and they're letting society off the hook. Instead of going about the business of healing this sick society, we're lulling it to sleep with services. And unfortunately the misdirected efforts of many of my peers have been to just get more services.

On Youth

There is a new awareness on the part of the young that they need models. That we and they are together in this. That growing up is just as hard and just as complicated as growing old. And that the same kind of ageism that makes old age a lonely terror makes growing up even in a youth-centered society a pretty tragic business.

I like to think that we old folks and the young who are working with us can be the advocates of the

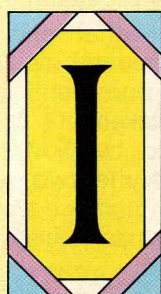
people who are trapped in their middle-years careers. You can seldom initiate change without jeopardizing your job and your family. But we who are young and we who are old have nothing to lose. We who are old have everything to gain by taking risks. And I think of us in this dangerous new world as the risk-takers and the initiators of change, daring to think preposterous thoughts about a new society—daring to devise new models for our human interactions. And I think we can develop small working models that challenge the system.

Gray Power doesn't mean using our large numbers and our growing political awareness exclusively for our own self-interest or just to build another self-serving group. It seems to be most inappropriate when one is shaping oneself to meet one's Maker. If you're going to be accountable for the stewardship of your life before you die, it seems to me you have to transcend your own needs.

To close the ranks between the old and the young is to me one of the first orders of business. To close the ranks between the rich and the poor is another order of business. (The old who are rich are seldom deemed old. There's a very subtle class distinction that is economic and that separates the elderly rich from the elderly poor and even from the elderly middle class—because the middle class become the near-poor in their old age.)

We need to change our mindsets and to rid ourselves of the kind of cruelty that makes life so complicated for all of us; to develop a new awareness of our own selves and our contributions, but also a public awareness. The remembrance of the past—its pain, its agony, its despair, its triumphs and beauty—can be for society and for each of us a new source of inner strength, and a political tool as well. I've said to many elderly audiences: "Remember the past: the oppression, the hard work, the toil, and let that remind you again of the social justice that our society tosses aside. Never lose sight of what justice is. And justice linked with mercy can turn this society around." □

EASTER 1978



It's early. Very, very early. In fact, it's even darker outside your home now than it was last night when you went to bed.

Somehow you sleepily stumble into your finest new clothes, wake the kids, get them dressed, walk out into the chill morning air. It's just a short trip to a special local hillside, and you arrive at 5:30 a.m.

It's an Easter sunrise service. All your friends and neighbors are there. You squint to make sure you recognize them and hope they will recognize you, but you can't make out all the faces in the dark.

The services are about to begin.

The minister softly intones about the Son of God risen. The audience is led to a quietly emotional climax and then the long-awaited moment arrives: the first sharp ray of the yellow orb peeks over the eastern horizon. Every head bows in worship.

Later on in the morning, there is a romping family egg hunt at home with some of the neighbor children. Colored eggs, chocolate bunnies, hot cross buns, real live dyed (and soon dead) baby chicks, candy eggs—all exciting and fun. Look at the glow in your daughter's eyes as she searches for, finds, counts and eats the goodies!

Next comes a more formal 11 a.m. church service, which the entire family, in their finest new spring clothing and Easter haberdashery, attends—one of the two times a year most people darken the church door. After a pleasantly brief sermon filled with hope, there is the traditional Easter dinner at Grandma's, followed by relaxation and a little nap after so long a day.

Then it's all over for another year.

This is Easter, Yourtown—your home—A.D. 1978—right?

Wrong!

This is Ishtar, Babylonia, 1978 B.C.!

Every one of the customs described above dates back over 4,000 years to Babylonian Ishtar worship. When Babylon fell, the migrating tribes continued the same observances. The Teutonic tribes continued the rites for

their goddess of spring: Eostra. These pagan, German observances were then incorporated into nominal "Christianity" during the Dark Ages in an effort to win the European pagans to the fold. Thinly veiled paganism has survived virtually intact for 4,000 years! As languages have evolved, developed and formalized, the word Easter has been pronounced basically the same way, and the customs remain basically unchanged as well—only "Christian" names and reasons for observances are added.

But, so what? Isn't Easter fun? Don't the kids love it?

No!

Children don't love Easter, the holiday. They love the things that attend it: candy, play, food, attention, new clothes, pink dresses, chocolate eggs, a week's vacation from school (with church and state absolutely separated, of course), and eating Grandma's goodies.

And how about you adults? Do you love Easter, the day, or do you only like buying new clothes, meeting old friends, eating a big meal, relaxing—and do you really enjoy that once-a-year sunrise?

Doing these things is not wrong of itself. But, be honest with yourself. Couldn't you do those things on February 27, or June 4, or even the first Tuesday of every month? Why do them on that day? Why do you do them on a day *you* never could calculate, but have to look on a calendar for: "the first Sunday after the first new moon following the vernal equinox"?

What is it about Easter that *you* cling to? Can't you enjoy the good life *any* day? If you observe it for religious reasons, surely you can find that observance in the Bible, commanded and observed by the apostles, or at least predicted by the prophets, right?

Wrong! The only biblical mention of observances like these is in a very condemning context, in the Old Testament! Maybe you better check into this. Why don't you write for our booklet titled *The Plain Truth About Easter*? This publication traces the history of Easter observance and shows how it was injected into the church *after* the early apostles had died. In it you will find out whether or not the Bible really teaches the observance of Lent, Good Friday or Easter sunrise services. —Jon Hill

Q&A

Questions

and

Answers

Q "Your article on sex education in the August/September 1977 *Plain Truth* left me disturbed and somewhat confused. On page 17 there is a large block of space dealing with the 'reason given by American girls age 15-19 for not using contraception (1971).' Now maybe in reading the article I missed something, but the questions did arise in my mind: Is the writer (and your church) suggesting that unmarried girls from 15-19 *should* use contraceptives? Could not this amount of space have been put to better use by stressing that abstinence and self-discipline are the best forms of birth control? The Bible speaks out strongly against fornication—why not your writers?"

T. D.,
Kelowna, British Columbia,
Canada

A *The Plain Truth* and the author were in no way advocating immorality. Most assuredly no one teaches more emphatically than do the editors of *The Plain Truth* that Christians must keep God's commandments—including the ones involving avoidance of all forms of illicit sexual behavior.

Certainly abstinence is the best form of birth control for the unmarried. But we are living in a society that is not really Christian and that does not generally adhere to divine standards of morality as represented and taught in the Bible. For those who have already decided to place themselves outside of such standards, some secular authorities have reasoned that it would be better to use some method of birth control than to add millions of unwanted children to an already overcrowded world.

We are *not* advocating a permissive society in which fornication

is encouraged simply because technology seems to have found ways to avoid some of its physical penalties.

Q "Did Jesus Christ die twice—once spiritually for our sins, then physically because His work was finished? I have been told that Isaiah 53:9 prophesies Christ's deaths in the plural."

J. A.,
Houston, Texas

A Isaiah 53:9, generally accepted to be a prophecy of Christ, reads: "And they made his grave with the wicked and with a rich man in his death [margin, 'deaths'], although he had done no violence, and there was no deceit in his mouth." The plural in Hebrew is often used to intensify the meaning of a word or to emphasize the importance of the person or thing named. The form gives the Hebrew word the same sense that the English suffixes *-hood*, *-ness*, or *-ship* give to a noun.

Isaiah 53:9 does not prophesy two deaths for Christ. Had this been the author's intent, it would have been more appropriate to have used the Hebrew dual form rather than the plural form which implies three or more.

Q "Being female, I hope you are right when you say both male and female were created in the image of God. But the Bible says, 'In the image of God created he *him*' (Genesis 1:27). How do you explain this?"

Margaret F.,
Putney, England

A Genesis 2:22-24 reads: "And the rib which the Lord God

had taken from the man he made into a woman and brought her to the man. Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." So if the woman was taken out of the man, and created by God from Adam's rib, and the two were united together in marriage as one flesh, then the woman is also created in God's image.

Notice further in Genesis 5:3: "When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth." So Adam himself begat and thereby "created" a son in his own image and likeness—one who looked like him. Adam didn't do this by himself—but only through his wife, Eve.

Physically and genetically there is very little difference between man and woman. Both are of the same species, and the human ovum or reproductive cell is capable of becoming either male or female depending on a single tiny chromosome in the sperm cell which impregnates it. And mature human beings are differentiated physically only by their reproductive functions and various secondary sexual characteristics. Both sexes are endowed with the same basic overall human form, and God accords both the same spiritual potential.

As the New Testament affirms, the man's and the woman's functions are interdependent and complementary: "Nevertheless, in the Lord woman is not independent of

man nor man of woman; for as woman was made from man, so man is now born of woman . . ." (I Cor. 11:11-12).

Peter wrote of husbands and wives being "heirs *together* of the grace of life" (eternal life in the Kingdom of God). God is no respecter of persons, or of a person's sex, although men and women have been assigned different reproductive roles. "For in Christ Jesus you [the entire Church, whether male or female members] are *all* sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, *there is neither male nor female*; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs [of salvation] according to promise" (Gal. 3:26-29).

And Acts 8:12 shows us that "when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, *both men and women*."

Paul wrote that converted people are "the temple of the living God; as God said, 'I will live in them and move among them, and I will be their God, and they shall be my people . . . and I will be a father to you, and you shall be my sons and daughters,' says the Lord Almighty" (II Cor. 6:16, 18).

So both men and women were created in the image of God and both were intended to conform to the spiritual image of Christ. There is no difference as far as ultimate salvation is concerned.

Q "If all mankind are guilty of Christ's death (as the Second Vatican Council declared), does this include the apostles along with Jesus' mother?"

Russell E.,
Grand Rapids, Michigan

A According to the Bible, "*all* have sinned," and Christ died in order to save sinners (Romans 3:9-18, 23; Psalm 14:1-3;

53:1-4). We read that "sin came into the world through one man [Adam] and death through sin, and so death spread to all men *because all men sinned*" (Rom. 5:12).

So since all have sinned, we must conclude that the apostles and Mary the mother of Jesus were sinners, too. (There is not one shred of biblical evidence that Mary was "immaculately conceived" so as to avoid partaking of the nature of Adam and Eve, or that she was perfectly free from sin during her lifetime.) When we understand that it is our human nature (as it is influenced by unseen spiritual powers) which causes all of us to sin, and that sin, far from being merely disobedience to a specific command of God, is a matter of the very thoughts of the mind, we can begin to understand why it is that no one with human intelligence and volition has ever remained sinless. (For more information on human nature, request our free article entitled "Human Nature—Did God Create It?")

Q "Isaiah 58:13-14 says that the Sabbath is supposed to be a delight, but then turns around and says not to seek your own pleasure. This seems like a contradiction to me."

J. C.,
Billings, Montana

A Isaiah 58:13-14 reads: "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord. . . ." In short, the Sabbath is God's day. It is a day to be honored. It is a time to "delight in the Lord" as opposed to one's own mundane business affairs.

It should be carefully noted that the term "seeking your own pleasure" does not necessarily, in the Hebrew, have reference to personal enjoyment. The word "plea-

sure" (*khephets* in Hebrew) means various things according to context. In the Jewish Publication Society translation it is rendered "thine own business." *The New English Bible* makes the meaning clearer than either the King James or Revised Standard Version: "If you cease to tread the sabbath underfoot, and keep my holy day free from your own affairs, if you call the sabbath *a day of joy* . . . if you honour it by *not plying your trade*, not seeking *your own interest* or attending to your own affairs . . ."

This translation shows the true intent of the words "thine own pleasure"! The Hebrew term rendered "pleasure" is often translated "desire" or "purpose" in other passages (see Ecclesiastes 3:1, 17; I Kings 5:8-10). The Jewish translation speaks of "pursuing thy business" and "thy wanted ways." The Hebrew *khephets* is *not* addressing the question of *pleasurable* activities that are illegal on the seventh day! If pleasure were not present, how could the day possibly be a delight?

This passage of Scripture has been erroneously applied to such activities as television viewing, swimming, listening to music, marital relations, and even reading the comics in the newspaper! Of course, any of these activities *could* violate the spirit of the Sabbath day if they are *abused* or *overdone*. They are not, of and by themselves, wrong. Any activity which interferes with or detracts from the joy, rest, and spiritual intention of the day could be wrong. If an activity works against the spirit of the Sabbath, it is wrong, no matter what it is.

The main concern of most scriptures pertaining to the Sabbath is that one should not pursue his or her usual business or work activities on that day. One should have more of God and less of himself in his thoughts on the Sabbath. It is a day to honor God, to remember His creation, and to rest. (For more on this subject, please write for our free article entitled "The Sabbath Was Made for Man.") □

THE GARNER TED ARMSTRONG TELECAST

U.S. STATIONS

Eastern Time

ALBANY — Channel 10, WTEN-TV, 8:00 a.m. Sun.
ATLANTA — Channel 17, WTCG-TV, 7:30 a.m. Sun.
BALTIMORE — Channel 45, WBFF-TV, 12:00 noon Sun.
CHARLESTON — Channel 2, WCBD-TV, 12:30 p.m. Sun.
CHARLOTTE — Channel 36 WRET-TV, 10:00 a.m. Sun.
CHEBOYGAN — Channel 4, WTOM-TV, 9:30 a.m. Sun.
CINCINNATI — Channel 5, WLWT-TV, 11:30 a.m. Sun.
CLEVELAND/LORRAINE — Channel 43, WUAB-TV, 10:30 a.m. Sun.
COLUMBIA — Channel 19, WNOK-TV, 8:30 a.m. Sun.
COLUMBUS — Channel 38, WYEA-TV, 10:30 a.m. Sun.
DAYTON — Channel 7, WHIO-TV, 10:30 a.m. Sun.
ELMIRA — Channel 36, WENY-TV, 10:30 a.m. Sun.
ERIE — Channel 35, WSEE-TV, 9:30 a.m. Sun.
FLINT — Channel 12, WJRT-TV, 8:00 a.m. Sun.
GREENVILLE, N.C. — Channel 9, WNCT-TV, 11:30 a.m. Sun.
GREENVILLE, S.C. — Channel 4, WFBC-TV, 9:30 a.m. Sun.
HARRISBURG — Channel 21, WHP-TV, 11:00 a.m. Sun.
HUNTINGTON, W.V. — Channel 13, WOWK-TV, 10:30 a.m. Sun.
INDIANAPOLIS — Channel 4, WTTV-TV, 10:30 a.m. Sat.
JOHNSON CITY — Channel 11, WJHL-TV, 10:30 a.m. Sun.
LOUISVILLE — Channel 11, WHAS-TV, 8:30 a.m. Sun.
NEW YORK — Channel 9, WOR-TV, check local listing
PHILADELPHIA — Channel 17, WPHL-TV, 11:00 p.m. Sun.
PORTLAND — Channel 8, WMTW-TV, 11:30 a.m. Sun.
PORTSMOUTH — Channel 10, WAVY-TV, 11:00 a.m. Sun.

PRESQUE ISLE — Channel 8, WAGM-TV, 12:00 noon Sun.
PROVIDENCE — Channel 12, WPRI-TV, 12:00 noon Sat.
SALISBURY — Channel 16, WBOC-TV, 11:00 a.m. Sun.
***SOMERSET** — Channel 8, COMEX-TV, 9:30 a.m. Sun.
SOUTH BEND — Channel 22, WSBT-TV, 11:00 a.m. Sun.
TAMPA — Channel 10, WLCY-TV, 10:30 a.m. Sun.
TRAVERSE CITY — Channel 7, WPBN-TV, 9:30 a.m. Sun.
***WILMINGTON** — Channel 6, WECT-TV, 12:00 a.m. Sun.

Central Time

ABILENE — Channel 12, KTXS-TV, 5:30 p.m. Sun.
***AMARILLO** — Channel 10, KFDA-TV, 10:00 a.m. Sun.
BATON ROUGE — Channel 33, WRBT-TV, 10:00 a.m. Sun.
BEAUMONT — Channel 12, KBMT-TV, 12:00 noon Sun.
BIRMINGHAM — Channel 6, WBRC-TV, 9:30 a.m. Sun.
BISMARCK — Channel 5, KFYZ-TV, 12:00 noon Sat.
CHICAGO — Channel 44, WSNS-TV, 9:30 p.m. Sun.
COLUMBIA — Channel 17, KCBJ-TV, 9:30 a.m. Sun.
COLUMBUS — Channel 4, WCBI-TV, 12:00 noon Sun.
CORPUS CHRISTI — Channel 3, KIII-TV, 10:00 a.m. Sun.
EL DORADO — Channel 10, KTVE-TV, 9:30 a.m. Sun.
FT. WORTH — Channel 11, KTVT-TV, 1:30 p.m. Sun.
GREEN BAY — Channel 2, WBAY-TV, 9:00 a.m. Sun.
GREENWOOD — Channel 6, WABG-TV, 12:30 p.m. Sun.
HOUSTON — Channel 39, KHTV-TV, 9:30 a.m. Sat.
HUNTSVILLE — Channel 48, WYUR-TV, 5:30 p.m. Sun.
KANSAS CITY — Channel 4, WDAF-TV, 12:30 p.m. Sun.
LUBBOCK — Channel 11, KCBD-TV, 1:00 p.m. Sat.
MERIDIAN — Channel 11, WTOK-TV, 10:00 a.m. Sun.
MINNEAPOLIS — Channel 4, WCCO-TV, 9:30 a.m. Sun.
MINOT — Channel 10, KMOT-TV, 12:00 noon Sat.
NEW ORLEANS — Channel 4, WWL-TV, 11:00 a.m. Sun.
OMAHA — Channel 6, WOWT-TV, 1:30 p.m. Sat.
PEORIA — Channel 19, WRAU-TV, 10:30 a.m. Sun.
RAPID CITY — Channel 7, KEVN-TV, 10 a.m. Sun.
SELMA — Channel 8, WSLA-TV, 10:00 a.m. Sun.
SHREVEPORT — Channel 6, KTLA-TV, 10:00 a.m. Sun.
SIoux CITY — Channel 14, KMEG-TV, 10:00 a.m. Sun.

SPRINGFIELD, IL. — Channel 20, WICS-TV, 12:30 p.m. Sun.
TOPEKA — Channel 27, KTSB-TV, 12:00 noon Sat.
WICHITA — Channel 3, KARD-TV, 4:30 p.m. Sun.
***WICHITA FALLS** — Channel 6, KAUZ-TV, 11:00 a.m. Sun.
WILLISTON — Channel 8, KUMV-TV, 12 noon Sat.

Mountain Time

BOISE — Channel 6, KIVI-TV, 11:00 a.m. Sun.
CLOVIS — Channel 12, KFDW-TV, 9:00 a.m. Sun.
FARMINGTON — Channel 12, KIVA-TV, 10:30 a.m. Sun.
POCATELLO — Channel 6, KPVI-TV, 11:00 a.m. Sun.
ROSWELL — Channel 10, KBIM-TV, 10:00 a.m. Sun.
SALT LAKE CITY — Channel 5, KSL-TV, 12:30 p.m. Sat.
TUCSON — Channel 9, KGUN-TV, 1:00 p.m. Sun.

Pacific Time

ANCHORAGE — Channel 13, KIMO-TV, 11:30 a.m. Sun.
FAIRBANKS — Channel 11, KTVF-TV, 11:00 a.m. Sun.
***HAYWARD** — Channel 16, ASAD-TV, 5:30 p.m. Sat. & Sun.
LOS ANGELES — Channel 9, KHJ-TV, 9:30 p.m. Sun.
***OAKLAND** — Channel M, ASAD-TV, 5:30 p.m., Sat. & Sun.
PORTLAND — Channel 12, KPTV-TV, 11:00 a.m. Sat.
SAN FRANCISCO (Oakland) — Channel 2, KTVU-TV, 10:30 a.m. Sat.
***SAN FRANCISCO** — Channel 21, ASAD-TV, 10:00 a.m. Sat. & Sun.
***SAN LEANDRO** — Channel 16, ASAD-TV, 5:30 p.m., Sat. & Sun.
***SAN LORENZO** — Channel 16, ASAD-TV, 5:30 p.m., Sat. & Sun.
STOCKTON — Channel 13, KOVR-TV, 11:00 a.m. Sun.
***TACOMA** — Channel 10, CTEN-TV, 11:00 a.m. Sun., 3:30 p.m. Mon. & 7:00 p.m. Sat.

CANADIAN STATIONS

Newfoundland Time

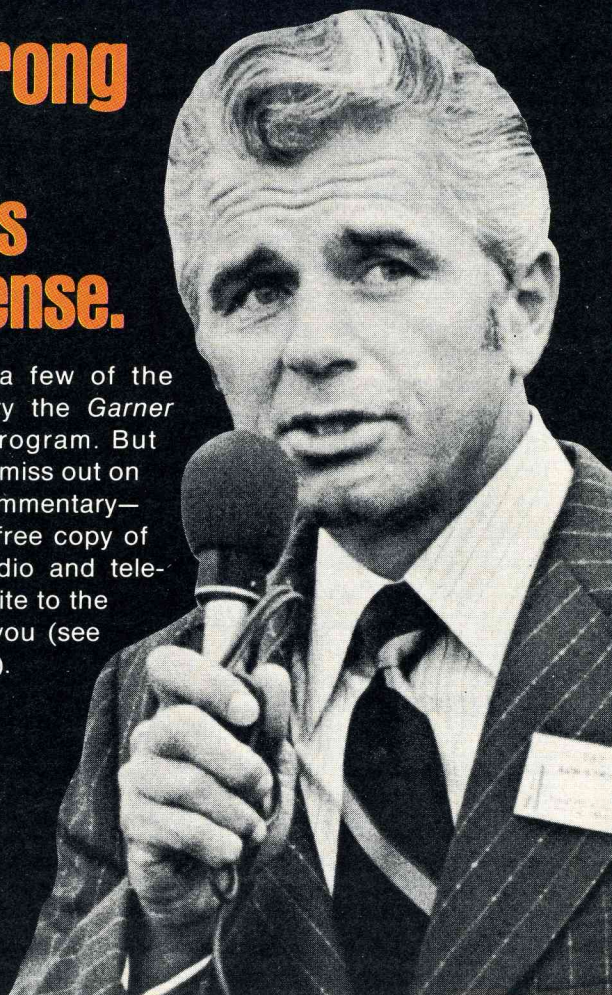
SAINT JOHN'S — Channel 6, CJON-TV, 1:00 p.m. Sun.

Atlantic Time

HALIFAX — Channel 5, CJCH-TV, 2:00 p.m. Sun.
MONCTON, N.B. — Channel 2, CKCW-TV, 2:00 p.m. Sun.
SYDNEY — Channel 4, CJCB-TV, 2:00 p.m. Sun.

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Eastern Time

BARRIE — Channel 3, CKVR-TV, 12:00 noon Sun.
KINGSTON — Channel 11, CKWS-TV, 12:30 p.m. Sat.
MONTREAL — Channel 12, CFCF-TV, 5:30 p.m. Sun.
NORTH BAY — Channel 4, CHNB-TV, 1 p.m. Sun.
OTTAWA — Channel 6, CHRO-TV, 1:00 p.m. Sun.
PETERBOROUGH — Channel 12, CHEX-TV, 12:30 p.m. Sat.
QUEBEC CITY — Channel 5, CKMI-TV, 12:00 noon Sun.
SAULT STE. MARIE — Channel 2, CJIC-TV, 9:30 a.m. Sat.
SUDBURY — Channel 9, CKNC-TV, 1:00 p.m. Sun.
THUNDER BAY — Channel 4, CHFD-TV, 1:30 p.m. Sun.
TIMMINS — Channel 6, CFCL-TV, 1:00 p.m. Sun.

Central Time

BRANDON — Channel 5, CKX-TV, 12:30 p.m. Sun.
REGINA — Channel 2, CKCK-TV, 12 noon Sun.
SASKATOON — Channel 8, CFQC-TV, 12 noon Sun.
***SWIFT CURRENT** — Channel 5, CJFB-TV, 9:00 a.m. Sun.
WINNIPEG — Channel 7, CKY-TV, 12 noon Sun.
YORKTON — Channel 3, CKOS-TV, 12 noon Sun.
YORKTON — Channel 8, CKSS-TV, 12 noon Sun.
YORKTON — Channel 7, CFSS-TV, 12 noon Sun.
YORKTON — Channel 6, CHSS-TV, 12 noon Sun.

Mountain Time

CALGARY — Channel 4, CFCN-TV, 1:00 p.m. Sun.

EDMONTON — Channel 3, CFRN-TV, 11:00 a.m. Sun.
LLOYDMINSTER — Channel 2, CKSA-TV, 9:30 a.m. Sun.

Pacific Time

DAWSON CREEK — Channel 5, CJDC-TV, 5:30 p.m. Sun.
VANCOUVER — Channel 8, CHAN-TV, 11:30 a.m. Sun.
VICTORIA — Channel 6, CHEK-TV, 11:30 a.m. Sun.
WHITEHORSE — Channels 2, 4, 5, 7, 9, 11, WHTV-TV, 7:00 p.m. Sun.

Please check your local listing for possible time or day changes.
 * denotes new stations or changes.

THE REAL JESUS

(Continued from page 5)

to have a Jesus much closer to the type imagined in the minds of many professing Christians today! When Jesus neglected to heal someone, not even bothering to acknowledge them at first, but only healed on those occasions when outstanding examples of perseverance or faith were shown, it annoyed Judas!

He would do it differently!

Judas knew he could be a better Messiah than Jesus was. Judas reasoned in his mind that if only he had studied the Scriptures as hard; if only he had that unique combination of personal magnetism, quick wit and incisive insight that could deftly turn a social disaster into a great spiritual and moral lesson; if only he had that amazing power to produce signs, wonders, and miraculous healing—then he could have been the real Christ instead of Jesus!

Probably Judas came to the point where he honestly felt that he had influenced enough of the disciples so that a majority would follow him if he could overthrow Jesus. Actually Judas' attempts to overthrow Jesus seem to have begun well over a year prior to the crucifixion. He seized every opportunity to influence as many disciples as possible so that they would warm up to him, listen to what he said, agree with his contentions, and join with him in his continual abrasive attitudes toward Jesus' life-style, the decisions He made and the conduct of their day-to-day business.

Finally, when Judas knew that Jesus had enraged the top leadership in Jerusalem, the time suddenly seemed right. He had toyed with the idea of betraying Jesus on many occasions, but the pieces never fit together. Then, almost instantaneously, the proper chemistry generated the sudden reaction—the time was ripe.

His constant murmuring about Jesus' personal tastes and habits had scored on a significant number of the disciples. He reasoned he could easily neutralize Peter's bombast. However, James and John were qui-

eter—especially John, whom several of the other disciples were jealous of anyway because of his continual closeness to Jesus.

Judas' long campaign to disaffect as many of the disciples as he could had come increasingly into the open in recent months. Now a sufficient number of the disciples seemed to agree with Judas, and to disagree with Jesus' statement about the poor.

Tool of the Devil

Judas' hatred became so intense—exactly proportionate to the amount of his own deepest sense of guilt—that his mind was opened up to Satan the devil.

As soon as he found opportunity, perhaps early the next morning, Judas, now literally possessed of Satan the devil, sought out the leading Sadducees of the Temple and struck a deal with them. Judas acceded to their demands that he deliver Jesus at a time when no large crowds were present, because the Sadducees knew that most of the people looked upon Jesus as a prophet. They told Judas of the many times they themselves had tried to have Him arrested, only to be thwarted because He always seemed to be surrounded by large groups of believing people.

Judas craftily asked, "How much are you willing to pay me?" Perhaps one of the priests vaguely remembered Zechariah's prophetic words: "If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zech. 11:12). Either as a lark, or perhaps believing some twisted application of this scripture might in fact apply in the "cutting asunder" of a "foolish shepherd," the priest suggested precisely that amount: thirty pieces of silver. This was a substantial sum, easily comparable to several thousand dollars in today's economy. Judas agreed without haggling.

Rejoining the group in Bethany, Judas was tingling with excitement, constantly scheming and thinking ahead, trying to determine the time when Jesus would be most vulnerable, away from crowds, and hopefully even isolated from some of His closest disciples, so he could inform

on Him with as little risk to himself as possible.

Also, Judas fervently hoped that his campaign of feigned love toward Jesus had succeeded, so that even in the events of the arrest itself he could posture to be shocked and unaware of Jesus' alleged "illegal ways." He could preside over the whole sordid scene with supercilious self-righteousness, shaking his head sadly, grimacing as if in pain, yet glancing significantly at those few disciples over whom he had almost complete control. Then, Judas planned, immediately upon Jesus' disappearance, incarceration, punishment, and perhaps even death, he could pick up the pieces of the organization and carry on.

In Judas' twisted mind, he may have even imagined that he was doing this "for Jesus' own good."

He would show Him.

Wouldn't it have been far easier on their entire ministry if Jesus had gone further out of His way to give to the poor? Couldn't they have won far more friends, influenced far more people, and avoided the persecution that continually came upon them and the constant rumors of gluttony and drunkenness that followed Jesus throughout His ministry, if He would have avoided the appearance of profligacy?

Judas wanted Him constrained. He wanted Him contained, rebuked, punished. Perhaps, though maybe he couldn't even admit it to himself, he entertained the thought that all their efforts to advance the Kingdom of God would be futile as long as Jesus remained in charge.

In his own mind, Judas felt Jesus' arrest by the civil authorities would be the greatest event of his last three and one-half years, releasing his own full potential for leadership. He would then set about doing what Jesus seemed always to be so reluctant to accomplish: setting up the Kingdom right then and there by the secret recruitment of an army and the quick overthrow of the Roman forces occupying the country, in complete cooperation with the puppet king, and most especially, with all the religious and business leaders.

Judas felt totally vindicated!

In his own mind, he had so

twisted the facts that he saw Jesus as the one who was the extravagant thief, the one who was abusive and abrasive, the one with whom almost no one could get along, the one whom no one could please.

Judas so misinterpreted Jesus' motives that he came to believe he would be doing the world a favor if he could have Jesus imprisoned. All Israel would surely pay him homage for ridding the country of this ego-maniac who was about to cause great slaughter by inciting the Roman occupation army to counter the threats of insurrection.

Blind Ambition

Of course, Judas had developed a whole scenario: He desperately wanted to take over the leadership of the twelve disciples for himself, and with Jesus out of the way there was nothing to stop him. He had the money, the personality and soon would have the public recognition and the support of the religious leadership as well. Perverted and ferociously misguided ambition had blinded Judas to reality.

How many countless hours had Judas daydreamed during the course of the last year and a half about how marvelous it would be to see the crowd surrounding him! How many clever things he would say! Judas would immediately set up two or three of his closest confidants as the leading apostles, and most certainly, they would not be Peter, James or John! They were too attached to Jesus personally to be of any use in the future.

Judas would demote Peter, James and John to lesser positions in the group—probably, on second thought, he would have to get rid of them altogether and appoint some new disciples from a few friends he had bribed here and there along the way. Thus Judas probably planned to set up a new organization which would solve all of their present difficulties, be they religious, social, political or financial. Judas could virtually see himself, in his mind's eye, plunging along the road toward great success and greater glory! Perhaps he would be able to set up the Kingdom right here and now! Surely the people were ready. But he would have to do it through wily

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cooperation with the present powers, and wait until he had gathered a small army of many hundreds of the key people in the main villages and towns before he could begin an underground recruiting program.

Judas thought he could amass thousands. He was certain he could do it! Jesus had fed the four thousand and then the five thousand, and, on the strength of that, Judas' shrewd mind began calculating the possible forces he could gather. He may have reasoned he could have at least fifty or sixty thousand troops ready in not much more than one year. There was only one "if"—if he could get rid of Jesus, and be given full leadership without any constraints.

The popular impression that Judas simply wanted the thirty pieces of silver may well be rather simpleminded. Judas was playing for much higher stakes. It is quite conceivable, however, that Judas did *not* want Jesus to be crucified or executed, for it was the actual condemnation of Jesus (Matt. 27:3-4) that rudely awoke Judas out of his dream, shook him back to reality and triggered his suicide. Judas perhaps wanted only to get Jesus out of the way so that he could take over the leadership of the disciples and to humiliate Him a little, "to give Him a taste of His own medicine," and "to teach Him a lesson."

Judas' Repentance

But Judas' game had gotten far out of hand. Once Judas had betrayed

Jesus and turned Him over to the religious leaders, his role was finished—he could no longer control the situation.

His combination of vanity, ego, guilt and deep personal shame over his deceiving ways, his vituperative resentment of any who would dare question his "moral integrity," and his megalomaniacal vision of his own importance led Judas straight down the road into total satanic possession and quick, self-imposed destruction.

When Judas finally came to his senses, when the devil had accomplished his task and left him, he became filled with a sickeningly intense self-revulsion. And in a mindless state of ever increasing self-hate, Judas first tried to give the money back. Failing this, he simply cast it down in the Temple where he thought he could partially return the money to its rightful owners. He then went out and hung himself.

The ignominy of Judas' death was compounded when his swinging body, bloated and decaying, "burst asunder and all his bowels gushed out" in the very field bought by the religious leaders with Judas' thirty pieces of silver.

What does the future hold for Judas? Did he commit the unpardonable sin? Is he headed for the lake of fire? Is he lost for all eternity?

Matthew reports that Judas "*repented himself*" (Matt. 27:3) right after Jesus was condemned and right before Judas committed suicide. What does "repented himself" mean? Was it only the carnal remorsefulness of self-pity following public failure and humiliation?

It is impossible for any one man to read and know any other man's heart and mind. It is fruitless for any human being to try to fully appreciate the internal attitude and approach behind the external actions and deeds of any other human being. (It's hard enough to know one's own heart and mind!)

Only the God that created the heavens and the earth and all mankind will judge Judas Iscariot—and that's Jesus Christ Himself—the same fair and faithful and forgiving God that will ultimately judge us all. □

IN BRIEF

A BEGINNING IN THE MIDDLE EAST

by Stanley R. Rader

In the January/February issue of QUEST/78, Editor Robert Shnayerson states in his letter to new readers: "Every article in QUEST is chosen on the premise that in some way it reflects the courage to take risks and try one's best even if the net result is failure."

Nowhere is such courage better reflected than in the bold Mideast peace initiative of Egyptian President Anwar Sadat. The entire world has been excited about the possibility of peace for that troubled region ever since President Sadat's historic visit several months ago to Jerusalem—an event that was brought into the homes of hundreds of millions of people around the globe through the miracle of satellite communications and television.

Since President Sadat's visit to Israel, Prime Minister Begin has reciprocated with a visit to Egypt. Thus for the first time in almost 30 years of war, hostility, hatred and terror, the leaders of the Egyptian and Israeli states have been meeting face to face, discussing their mutual problems and seeking a settlement of issues that have kept Israel and the Arab nations in a state of unbearable tension for three decades and have sparked bloody armed conflict in 1948, 1956, 1967 and 1973.

The negotiations, however, have not been easy, and recent setbacks have served to bring initially high public expectations down to a more realistic level. It may be months before we see what ultimately comes of the important beginning made by Sadat.

Should Sadat fail in his attempt

to negotiate an overall Arab-Israeli peace, some have suggested that a bilateral agreement between Egypt and Israel, backed by the United States and possibly Saudi Arabia, Iran and Jordan, may eventually materialize—despite the opposition of the Soviets and some of the more radical states, such as Iraq, Algeria and Libya. It is almost certain that the United States, under such circumstances, would emerge as a great winner if such a result is produced—a winner in the sense that it will remain the dominant major power in the area and thus exercise influence, indirectly at least, over the vast oil resources which remain so vital to the United States and the rest of the Western world.

Among the knotty problems for the Egyptian and Israeli negotiators to wrestle with is the sensitive Palestine issue, which probably is the single most difficult obstacle to overcome. President Carter has again reminded the Israelis of the "legitimate rights" of the Palestinian people to participate in their destiny, but at this time it is impossible to predict what solution will be forthcoming.

On one hand, President Sadat publicly continues to call for an independent Palestinian state encompassing the Gaza Strip and the West Bank of Jordan. Insiders say he would be willing to consider a West Bank entity again linked to Jordan, its former landlord, thereby excluding the PLO and its head, Yasir Arafat.

On the other hand, Prime Minister Begin has proposed a qualified self-rule in the West Bank and Gaza rather than self-determina-

tion (the military security of the region remaining in Israeli hands). Perhaps the self-rule proposal would be a mere transitional measure which would leave open the possibility in the foreseeable future of self-determination for the Palestinian people in that area.

President Sadat surely deserves the "Man-of-the-Year" distinction conferred upon him by *Time* magazine several months ago. Perhaps it would have been even more fitting that Prime Minister Begin share that honor with him. In any event, QUEST/78, in its January/February issue, reminds us of the potential of every human being for new beginnings. In its section on "Beginnings," Editors Morris and Jones state: "In 1977, the year of QUEST's beginning, we were struck by the number of other beginnings around us. Maybe it was a case of seeing the world through the lens of our own condition. But the phenomenon seemed bigger than that. All year, unusual numbers of friends and relatives struck out in new directions, starting new jobs and new relationships, exploring fresh fields in one or more areas of their lives. And a similar spirit prevails in the public realm. Of course public events always unreel in a kind of perpetual becoming. But the year seemed special in the kind and quality of the sprouts that appeared from its soil, harbingers of greater things to come."

Although those words were written many weeks before President Sadat's historic visit to Jerusalem and the Israeli people—many weeks before that visit brought Israel's dream of trade, open borders and recognition as a state a little closer to reality—certainly no beginning could surpass this combined effort of President Sadat and Prime Minister Begin to make their own personal dreams and their own vision a reality and a blessing for the people of their respective countries and for the world as a whole. □

BOLD GAMBLE

(Continued from page 7)

while its Islamic holy places remained under Israeli occupation. Nevertheless, the Saudis kept out of the active dispute between Egypt and the five hard-line Arab states, possibly hoping to act as a behind-the-scenes mediator to repair the inter-Arab rifts engendered by the Sadat visit. In the opinion of many observers, the Saudis are in a position to make or break the peace dialogue.

King Hussein of Jordan—the Arab world's perennial “man in the middle”—has likewise declined to take sides in the dispute, praising Sadat's “courage” but at the same time upbraiding him for failing to consult the other Arabs. It is generally felt that Hussein is eager for a peace settlement and would like to join the Egypt-Israel rapprochement, but is reluctant to break with the other Arab states. It is possible, however, that he might be persuaded to join the negotiations at a later time. Unconfirmed reports even allege that Hussein has himself visited Israel—incognito—in the past.

Follow-up Talks

To maintain the momentum launched by his Jerusalem visit, Sadat called for follow-up talks in Cairo, which began in mid-December between middle-ranking envoys of both Israel and Egypt.

Shortly thereafter, a second face-to-face meeting between Sadat and Begin took place in Ismailia, Egypt, a semiresort area on the Suez Canal. That meeting resulted in the upgrading of the Cairo peace talks to the foreign ministers' level and the creation of two new bilateral committees: a political committee meeting in Jerusalem and a military committee meeting in Cairo. Headed, respectively, by the foreign and defense ministers of both nations, these committees began negotiating in mid-January. Their work, however, was suspended after one week, each side blaming the other's “intransigence.” At this writing,

most observers expect the difficulties to be resolved momentarily, permitting the talks to resume. When—and if—any decisions are reached, the committees will report to the full Cairo conference. At that time, Sadat has indicated he will again invite the other Arab states and the PLO to join the talks.

The Ismailia summit failed to produce the major peace breakthrough many had hoped for. It had been suggested that the summit might produce a joint declaration that would lay the groundwork for a full-dress Geneva conference where the peace negotiations would hopefully be brought to their conclusion. Instead, the fast-paced peace momentum slowed to a crawl, with the two sides reportedly miles apart on key issues. The outcome was limited to an agreement to continue talking.

The reason?

The Arab world, Egypt included, continues to call for the complete withdrawal of Israel from all Arab territories occupied by Israeli troops in the June 1967 Six-Day War. These territories are the Sinai Peninsula and Gaza Strip (formerly Egyptian), the Golan Heights (formerly Syrian), and the butterfly-shaped West Bank of the Jordan River (formerly Jordanian). The return of East Jerusalem (the walled Old City) to Arab control is also demanded—“one of the main objectives of the entire Arab world,” in the words of Saudi Arabia's Prince Fahd.

In his hour-long speech before Israel's Knesset (parliament), and during his private talks with Begin both in Jerusalem and Ismailia, Sadat firmly reasserted these demands, adding that once all these territories were returned, Israel would then be fully acceptable to the Arabs and secure within her borders. Sadat had clearly not gone to Jerusalem to make peace on Israel's terms.

Israeli proposals, however, have fallen short of these demands. Begin has indicated a willingness to withdraw in stages, over three to five years, from virtually all of the Sinai as a part of an overall settlement. For reasons of national security, however, Israel is reportedly willing to return to Syria only a portion of

the Golan Heights which dominate targets in northern Israel.

Israeli control of the Old City of Jerusalem, which Israel views as “liberated” rather than “occupied,” is not negotiable, say the Israelis. At most, they would permit the establishment of a special interfaith authority as “Guardian of the Holy Shrines.” Likewise, Israel has refused to accept complete Arab control of the West Bank of the Jordan River (called Judea and Samaria by Israelis), which serves as a military buffer zone. Though largely Arab in population, there are some 10,000 Israelis living in over 40 settlements on the West Bank.

Deadlock Point

Closely related to the West Bank question is the future of the Palestinian Arabs.

In addition to Israel's return to its pre-1967 borders, a second long-standing Arab demand is that Israel allow the creation of a fully autonomous and independent homeland for the Palestinian Arabs in the West Bank and Gaza Strip—areas heavily and almost exclusively populated by Arabs. “The position of Egypt is that on the West Bank and the Gaza Strip a Palestinian state should be established,” Sadat told a press conference in Ismailia after his meetings there with Begin.

Arabs assert that if the Israelis would only withdraw and give the Palestinians their own state, there will at last be real peace in the region. Otherwise, the Palestinians will continue their guerrilla war against Israel.

The sensitive and thorny issue of Palestinian political and territorial rights is at the heart and core of the Arab-Israeli conflict, and solution to it is widely viewed as the key to a stable, long-term Middle East peace.

The Palestinian Arabs—large numbers of whom were displaced from their traditional homes by the Arab-Israeli wars of 1948 and 1967—are native to the West Bank and to much of the territory which is now the State of Israel. There are some three million Palestinians throughout the Middle East, roughly half of them in Israel

and the occupied territories (470,000 in Israel; 700,000 in the West Bank; 400,000 in the Gaza Strip). The rest consider themselves in exile, scattered among the Arab nations nearby. About 600,000 Palestinians continue to live in U.N. refugee camps both in Israeli-occupied territories and in neighboring Arab countries.

Undeniably, the Palestinians have legitimate historical rights and interests which must be considered in any workable Mideast settlement. Any settlement leaving out the Palestinians would simply not be durable.

As a possible solution, the Israeli government has proposed a plan for "limited self-rule" with local civil autonomy for the Palestinians in the West Bank. Israel, however, insists upon maintaining a military presence there. A complete return of the West Bank—that means a sovereign, fully independent Palestinian state—would, Israelis believe, present a major security threat to the Jewish state. They fear that radical Arab countries—possibly with Soviet backing—might use it as a staging ground from which to launch a war on Israel.

Arabs reject the "limited autonomy" plan, as they have similar plans offered in the past, demanding *complete and total* restoration of all occupied territories. However, some sort of "interim" arrangement leading to eventual Israeli troop withdrawal might be acceptable.

"As long as Israeli occupation of Arab territory and Jerusalem continues," summarized Saudi Arabia's state radio recently, "there is no room for optimism. This occupation is a dagger stuck in the heart of the Arab nation." President Sadat himself has repeatedly stated that he could never accept an Israeli military presence in the West Bank. "We understand Israel's reasons for security but, at the same time, the Palestinians have a definite right to self-determination," he was quoted recently by the official Middle East News Agency. Egypt's state-controlled Voice of the Arabs radio asserts that Egypt "will accept only an overall settlement based on *total* withdrawal and the recovery of the

The thorny issue of Palestinian political and territorial rights is at the heart and core of the Arab-Israeli conflict, and its solution is widely viewed as the key to a stable, long-term Middle East peace.

rights of the Palestinians, including their right to set up their own state."

In the same vein, the Palestinian Liberation Organization has termed the Israeli proposal for limited self-rule "a ridiculous joke." Under the overall chairmanship of Yasir Arafat, the PLO—an umbrella organization encompassing many diverse Palestinian groups—is officially recognized throughout the Arab world as "the sole legitimate representative of the Palestinian people." Israel, however, has refused to deal with the PLO, which it feels is intent upon the total destruction of Israel. "We're not warmongers," Arafat declared recently in defense of his organization. "We are simply demanding our legitimate rights, an independent Palestinian state without which no peace can be reached in the Middle East."

Sadat is hoping that Israel's attitude toward the Palestinian question will eventually soften, and that this will draw more Arab states into the ongoing negotiations. If, however, the desired overall settlement between Israel and all of her Arab neighbors is not forthcoming, many feel that Israel and Egypt might opt for a separate peace agreement—either formal or *de facto*—regardless of the bitter Arab animosity which would be incurred.

Others feel Egypt—despite recent inter-Arab rifts—still regards herself as the leader of the Arab world, and would never permanently risk that position by making an agreement

with Israel which would be regarded by other Arabs as a "sellout." Moreover, by making such an agreement, Egypt could risk losing the direly needed economic subsidies she now receives from oil-rich Arab countries such as Saudi Arabia. Finally, such a go-it-alone agreement would greatly increase the prospect of Sadat's assassination by radicals or of a full-fledged revolution in Egypt.

Much rides, therefore, on the successful continuation of the negotiations. The alternative could be renewed prospects for war.

A Beginning

Many have been swept up in the heady atmosphere and euphoria generated by Sadat's trip and subsequent events. But it is prudent to keep optimism within bounds.

Sadat's visit to Israel was merely a beginning. With one stroke, the Egyptian leader breached the psychological wall of animosity and mistrust which had for so long prevented a meaningful exchange of views between antagonists in the intractable Middle Eastern dispute. For the first time Arabs and Israelis are negotiating face to face.

More has been accomplished in a matter of weeks than had been achieved in three long decades. But many complex problems are yet to be solved. To Israel, the Arab world continues to make impossible demands which are incompatible with Israel's security. As far as the Arabs are concerned, Israel has as yet offered no substantive concessions nor displayed any readiness to compromise on the crucial issues important to a just peace.

Is compromise possible? In the shifting sands of Mideast politics, the outcome of the Egyptian-Israeli dialogue is impossible to predict with any certainty.

But one thing is certain. Bible prophecy indicates the Mideast will continue to be a prime focal point of world attention in the months and years ahead. Ramifications of events there will be felt far beyond the region's borders. As *The Plain Truth* has admonished for over four decades, keep your eyes on the Middle East! □

ANGEL DUST

(Continued from page 17)

uncontrolled, unsupervised conditions of the street was summarized in a recent article in the *Journal of the American Medical Association*: "unpredictable destructiveness," with users "running aimlessly, performing bizarre actions, striking bystanders," or attempting to commit suicide.

"People can use terrible, terrible judgment when they have been using PCP," says Dr. Gerald Crary of the Los Angeles County-USC Medical Center. "They think they can stop a train with their finger, or they can fly. Many of them are really terrified, frightened, confused," he states. "Some people will flip out on a low or normal dose."

Physicians say that there is no direct antidote for PCP, and its toxicity, unlike that of other psychoactive drugs, can last for weeks.

Because of its unpredictable effects, many hard-core drug users scorn it as a "freak drug," and some street dealers misrepresent the drug to be cocaine, LSD, heroin or THC, the active ingredient in marijuana, in selling it to unsuspecting users.

Recently, PCP has also been used to "boost" cocaine and heroin that has been diluted or "cut" to two to three percent purity to produce higher profits.

A youth emerging from a five-day PCP coma in San Diego said he thought he had been buying bargain-priced cocaine. He remained in a psychotic state for a month and is still confined to a mental hospital with frontal-lobe brain damage.

Although many youngsters may be unsuspecting users of the drug, which can be detected only by chemical analysis, others have acquired a bravado craze for it.

"Even though they're gambling with death, many high school kids consider PCP to be very macho," says Howard D. Young of the San Diego Department of Substance Abuse. "If you can handle it, then you're supposed to be a man."

PCP is another in a long list of psychoactive drugs used for fun

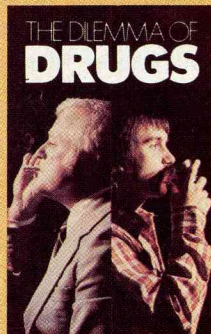
and pleasure by a large number of young people and adults since the drug revolution of the 1960s. A lot of drug use is—and always has been—experimental. It's something people do maybe once or twice out of curiosity or peer pressure.

Drug Abuse Syndrome

But a significant minority of young people and adults continue to use drugs over and over. Once upon a time, drug cultists were tripping on LSD, then floating high on cocaine, then spaced out on marijuana. Now they are freaking out on angel dust. The drug fads come and go, but the underlying problems remain the same. Drug abuse is a symptom of a society that is failing to meet individual human needs. Drugs stand in for whatever is missing in life. They are a buffer from problems people don't know how to cope with in real life. They provide stimulation when there is nothing else stimulating to do. They are a dramatic way of killing time—and maybe killing oneself. □

DRUGS: the good, the bad, and the deadly

From booze to hash, from caffeine to heroin, mind-altering drugs have become a way of life. Nearly everyone needs a "fix"—for pleasure, for escape, or just to keep going. If you'd like to know more about drug use, its benefits and dangers, write for *The Dilemma of Drugs*. It's free—just return the coupon on the back cover.



CONSERVATION

(Continued from page 14)

supply 8 percent of her transportation needs.

7) Industrial conservation. A vigorous conservation program in the industrial sector could cut energy use there by 10 to 20 percent. Significant savings can often be made with little or no capital expenditure by utilizing relatively simple techniques such as leak plugging, replacement of broken windows, and reduced lighting levels. Other more sophisticated measures would generate even larger savings. If new techniques such as continuous casting and cooling with inert gas were adopted in the steel industry, for example, energy consumption in that sector of industry could be cut by an estimated 50 percent by the mid-1990s.

Cogeneration—or producing electricity as a secondary by-product from industrial steam—would also result in monumental savings. A recent study by Dow Chemical Company estimated that cogeneration could save industry \$20 to \$50 billion in investment and the energy equivalent of two to three million barrels of oil per day.

8) Bring back the rails. Railroad travel is one of the most efficient modes of transportation currently available—especially for intracity mass transit. Compared to the automobile it uses 40 percent less fuel on a per-passenger-mile basis. Understandably it would take a sizable expenditure to revitalize mass rail transit in most American cities. However, financing could be accomplished if the United States government were willing to make an unwavering commitment to it. The means are already available—through the \$6.5 billion highway trust fund.

Obviously this last proposal, along with a number of the others mentioned above, runs counter to the pattern of energy development now being pursued by government and industry. But in the long run a program with conservation as its first priority is the only viable alternative for solving the energy crisis in the United States. □

BORN AGAIN?

(Continued from page 3)

the Corinthians thus: "Unto the church of God... *to them that are sanctified* in Christ Jesus, called to be *saints*" (I Cor. 1:2). And in verse 10, "Now I beseech you, brethren..." The brethren are those who have been converted—under grace—who are saints.

Romans 8:29 says Jesus was born first, before any of these brethren.

Now when was He so born? Is this speaking of His human birth, His first birth of the virgin Mary? Well mark this fact, and mark it well! Jesus was born 33½ years before the Holy Spirit came on that day of Pentecost—before the Church began—before these brethren came under grace. Were any people 34 years old converted, baptized, and put under grace that day—any 35, or 40, or 50? If there was a single one older than 33½, then he was born (as a human) before Jesus. In that case Jesus could not have been the first of these brethren to be born.

This is not speaking of Jesus' first and human birth at Bethlehem. It is speaking of His being born AGAIN—after He was born of the virgin Mary—because many brethren were born (of human birth) before Jesus.

Next consider—since this scripture—Romans 8:29—cannot refer to Jesus' first and human birth at Bethlehem, it must, of necessity, refer to a second birth—to being born again.

Now when was Jesus born again—after His human birth of the virgin Mary? Did Jesus Christ have the same "born-again experience" millions of people profess to have had? Was Jesus Christ a sinner? Did He need, or ever receive, forgiveness of sin? Did He need salvation from sin? I'm sure every person who professes this "born-again experience" will agree the answer is no! A thousand times no!

When the scripture says that Jesus was "the firstborn of many brethren," we have to agree that this birth was not the conversion of a sinner, being put under grace. It was not the same kind of being born again that has been erroneously

taught and so widely accepted!

Yet, since He was the firstborn of many brethren, these many brethren are to be born *as* He was—the *same kind* of new birth!

By process of elimination we have now proved:

1) This birth of Christ in Romans 8:29 was not His first or human birth of the virgin Mary. Therefore it had to be a later birth—a being born AGAIN.

2) It was not the kind of "born-again experience" so commonly professed—not receiving salvation from sin. Yet He was born again!

The Bible's purpose
is to correct us
where we are wrong.
To reprove us. To
reveal to us true
doctrine, and correct
us where we have
accepted false
doctrine. Its purpose
is to instruct us in
truth, in righteousness.

3) Therefore, it leaves only one possibility. It was His *spiritual* birth, when He was *born of God*, by His RESURRECTION FROM THE DEAD!

When He was born at Bethlehem, as a human, He was born as the Son of man. Continually, through His ministry, He called Himself the "Son of man." But He was born again—born of God by His resurrection, as you read in Romans 1:3-4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh [His human birth of Mary—making Him the Son of man]; and declared to be the *Son of God* with power, according to the spirit of holiness, *by the resurrection from the dead*."

This scripture speaks of the two births of Jesus Christ. The one of the virgin Mary, a descendant of David, by which He became the Son of man. Then later, He was born

again, this time as the Son of God, by His resurrection from the dead!

In Context

Before leaving this scripture in Romans 8:29, let's notice the theme of the whole chapter—let's be sure we understand it in context.

What is the theme of this chapter? It is generally called "the Holy Spirit chapter." But it is showing how God, by the Holy Spirit, changes us from carnal and sinning humans into, ultimately, sons of God, by the resurrection from the dead. Serving the flesh, we cannot please God (verse 8), but (verse 9) we are in the Spirit, if the Spirit of God dwells in us.

But (verse 11) if the Holy Spirit dwells in us, even as God raised Jesus Christ from the dead, we also shall be resurrected by His Spirit that dwells in us. Read it in your Bible. Even as Christ was born again, born of God, by His resurrection, even so we—the brethren—shall be born again as sons of God, through the resurrection of the dead, by His Spirit that dwells in us!

We, if God's Spirit is in us, are children of God, and heirs. Not yet inheritors—but heirs to inherit, when we are born of God by the resurrection, even the glory which Christ now has. We shall be glorified together (verse 17). The whole creation groans, waiting for the actual manifestation of the sons of God, when we shall be resurrected to glory (verses 18-19). We are waiting for the redemption of our body—by the resurrection (verse 23).

Yes, by the resurrection we are to be conformed to the image (spiritual image) of God's Son Christ, who was the first so born, by the resurrection, of many brethren (verse 29). "It is Christ that died, yea rather, that is risen again..." (verse 34).

Yes, this chapter is talking of the resurrection, by God's Holy Spirit which dwells in us! That is its theme. Christ was the firstborn of many brethren, through the resurrection. It is plain!

Born Again by a Resurrection

Now notice other scriptures.

Speaking of Christ, "who is the

image of the invisible God, the *first-born of every creature*" (Col. 1:15).

Now notice a plain statement that it is speaking of Christ being the firstborn from the dead, by the resurrection:

"And he [Christ] is the head of the body, the church: who is the beginning, the *firstborn from the dead*; that in all things he might have the preeminence" (Col. 1:18).

There it is! Read it with your own eyes in your own Bible. Christ is HEAD of the Church—the first of the brethren in the Church to be born from the dead.

When we are converted, our sins forgiven and we receive the Holy Spirit, we are then *begotten* of God—not yet *born* of God. If this has taken place—if we have been converted, begotten—we are, truly, already sons of God (I John 3:2), but what we shall be, when born of God, does not yet appear—for then *we shall be like Him*—like Christ in His resurrected glorified body!

Now turn to the "resurrection chapter"—I Corinthians 15:

"If in this life only we have hope in Christ, we are of all men most miserable" (verse 19). That is, if merely being converted in this life—being forgiven—placed under grace—is all the hope we have—if that is all there is to it—if there is not to be the resurrection to the life to come, then we are of all men most miserable. If "being born again" takes place in this life, then we have no hope for the eternal life to come!

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (verse 20). That is, Christ has been born again—born to a second life—eternal life, becoming the first of many brethren to be so born. He is the first of those who have died to be resurrected—that is, born—to a new and future life.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (verses 22-23). Christ was the first to be born again—born from the dead. Afterward—at His coming—they that are Christ's—the many brethren—

shall be born again from the dead, just as Christ was.

These scriptures are plain. They make plain the fact and the truth that being "born again" is being literally born of God, immortal, by the resurrection.

That does *not* in any way nullify the experience of conversion in this life. It simply means that millions have been deceived into calling that experience by the wrong name. It is a begetting, not a birth. Each of us was begotten in our mother's womb before he was, later, born.

Now notice Acts 26:23: "That

Read it in your Bible.
Even as Christ was
born again, born of
God, by His
resurrection, even so
we—the brethren—
shall be born again as
sons of God, through
the resurrection of the
dead, by His Spirit
that dwells in us!

Christ should suffer, and that he should be the first that should rise from the dead." There it is again. Christ the *firstfruits*—Christ the *first-born* of many brethren—the first to be born by the resurrection from the dead! These are plain statements of Scripture—plain statements from God. They do not say—and I do not say—that Christ was a sinner who needed salvation.

What these plain statements from God's Holy Word do say, is that being born again is not that experience of conversion from sin in this life—it is not anything any human has experienced in this life—it is a new birth to a new life by a resurrection. However, it is also true that no one will be born again—born of God to the new immortal life—unless he repents of sin, believes on Christ and accepts Him as personal Savior, receives the gift of the Holy

Spirit, and then is led by the Spirit of God. But this experience is not a "born-again" experience—it is a begetting!

Are you now willing to believe God's truth? It is so infinitely more precious and glorious than Satan's counterfeits with which he has deceived the world. □

SPACE SHUTTLE

(Continued from page 25)

"Everything about the project is completely conventional. The only breakthrough required is a decision on our part to go ahead."

Space shuttle service? Manufacturing plants operating in outer space? Extraterrestrial power stations beaming energy back to earth? Cosmic colonies? Mankind establishing his dominion in new and unexplored regions of the universe? The era of the high frontier?

For many people, it's a matter of faith in an age-old vision that somewhere beyond the earth's atmosphere there is a better place, a better life, a chance to experience awe, wonder, and an exhilarating freedom from the limitations and frustrations of our present mundane existence. Surely it is a goal worthy of one's lifelong dedication.

Yet the irony—indeed the tragedy—is that modern man seeks to find salvation not through the revelation of his Creator but through his own ingenuity and technological innovation. □

RECOMMENDED READING

The book of Genesis states that God created man in His image and gave man dominion over the earth (Gen. 1:26). But the Bible also proclaims that a time will come when man will have a direct part in exploring and even creating new worlds, not just in our solar system, but throughout the vast reaches of God's fantastic universe. If you would like to know more about man's awesome and inspiring destiny, then write for the free booklet *Why Were You Born?* This booklet will give you an amazing and encouraging glimpse into man's incredible human potential.

Personal from...

(Continued from page 1)

between best quality and cheap merchandise? All merchandise comes out of the ground. Quality products are simply those resulting from more careful and conscientious selection of materials, which are made into an object with more thoughtful and more painstaking craftsmanship. Inferior merchandise comes from indifferent selection of materials and less conscientious and careful workmanship. God's way is the quality way!

Is good quality "extravagance"? Many people do not realize the true meaning of the word "extravagance." Webster's definition: "A spending of more than is reasonable or necessary; excessive expenditure; wastefulness." God's quality, then, is NOT extravagance unless it is excessive.

But what if you can't afford the best quality? Then purchase only what you are able—always live within your means—and be satisfied with such as you have. But, be industrious, doing what you do the best you can and, if you really live God's way, in due time He will prosper you so that you can afford better.

Yet never set your heart on physical things. In the quotation from Jesus mentioned above (Mark 10:23-24), it was not the possession of wealth that Jesus said would keep a man out of the Kingdom of God—but the TRUSTING in those riches. Jesus said that we should "beware of covetousness: for a man's life consisteth not in the things which he possesseth" (Luke 12:15). David warned us that, when God prospers us, we should be careful not to set our hearts on the prosperity.

Through John, Jesus says: "Beloved, I wish above all things that thou mayest prosper and be in health" (III John 2). Look at the prosperity of the patriarch Joseph: "And the Lord was with Joseph, and he was a PROSPEROUS man . . . the Lord made all that he did to prosper . . ." (Genesis 39:2-3). Job was the wealthiest man in the East. After he learned his lesson, God gave him double his original wealth. The

greatest national prosperity was promised by God to the descendants of Abraham if they would diligently follow His way.

Prosperity is not a sin. It is a BLESSING. God is the giver of abundance and prosperity. But carnal man usually sets his heart on the wealth, instead of on serving God. He makes it an idol in which he trusts. That is the sin.

It is God's will that we prosper, be obedient to Him, with our hearts set on Him, relying solely on Him. Then when we prosper—when God gives abundance of good things, of

**Carnal man usually
sets his heart on wealth,
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good quality—He wants us to be appreciative, grateful, give Him thanks, and enjoy what He has blessed us with, all the while trusting and worshiping Him and realizing we shall have the material things but a short time.

One businessman whom God had blessed with a very nice home well furnished with good-quality things put it this way: "My attitude toward my home is like it was when I was assigned to a very fine hotel room for the night. I said: 'I will enjoy it these few fleeting moments, give God thanks, be appreciative, try to use it as facilities for serving God, obtain a good night's rest, and then leave it and go on my way in the morning, never looking back with any regrets at leaving it.' That's my attitude toward my very nice home. If I had to leave it forever tomorrow morning, there would be no regrets—just thanksgiving that God let me enjoy it for the little time I had it. This life doesn't last long—and we soon leave everything in it. I'm merely a transient sojourner here, looking forward to something more real and permanent in God's Kingdom."

But what about one who never had this understanding of how to view material things—and now, at

middle age or older, realizes what has been lost? It may be no fault of the person at all. But everyone should do all he can, from the time he awakens to this truth. Forget the past. Begin where you are, and start living God's way!

What about good manners and proper attire?

There is much sophisticated "culture" in this world that is pure snobbery and vanity. But TRUE culture is based on God's great law: "Thou shalt love thy neighbor as thyself." That part of culture and good manners which expresses concern for one's neighbor in politeness, graciousness, pleasantness, smiles and service is true culture.

What about dress? Yes, one should dress according to the occasion, and also within reason—according to his pocketbook. On our Ambassador College campus, during work hours, students dress in the proper work clothes for the job. During classes, they do not "dress up," but men often come in shirt sleeves and open collars—yet clean, neat and orderly. For an evening function, they dress up in whatever is their best—and if they cannot afford better than they have, that's quite all right.

But for a wedding or graduation exercises, they should dress properly—in the best they have. Is that being "stuck up"? Never! Jesus gave a parable picturing the wedding between Himself and His Church. The king in this parable is God, and his son is Jesus Christ. Notice:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness" (Matthew 22:11-13).

The Bible teaches the principle of proper attire according to the occasion. Bodily apparel is also used in the Bible to symbolize character. There is a kind of pride that is NOT vanity, but rather concern for others and respect toward God. That kind of pride we should have. □

orchids & onions

L E T T E R S

Editor's Note: The January 1975 Plain Truth carried a report by Jean-Pierre Hallet on the endangered condition of the Ituri pygmies. The comment below is an update on their development.

A Message of Thanks

I am sure that you will be extremely pleased to know that thanks to your support and the support of many others the population of our Pygmy friends of the Eastern Ituri Forest in Zaire is now definitely stabilized. After an in-depth visit to most of the major extended families of the Efè Pygmies during August 1977, I am convinced that the self-help program of our foundation is really succeeding in its major objective: to preserve the cultural identity and, above all, the dignity and life of the Pygmies. Because of the success of our work, the Efè Pygmies will now be the only truly "primitive" culture living from hunting-gathering which is not any more on a path to extinction.

The most realistic way to prevent the loss of the Pygmies' cultural identity, and to enable them to survive the negative impact of encroaching civilization—especially the systematic destruction of their forest home—is to provide them with a more agrarian way of life. This past summer I was able to implement this program by giving every family the necessary seeds, and two or three of the major tools (axes, bill-hooks, machetes, and hoes) to help them with the practice of simple agriculture. The needed lands were acquired by complex negotiations—the success of which depended on my good relationship with the traditional authorities and government officials in the area. This is not a simple matter, due to the fact that in most of black Africa it is not possible to buy or even rent a piece of land. It is mainly through the ancient tradition of mutual respect for land that when an African cultivates a plot, it becomes his by virtue of its food-producing status.

This summer I was so successful with the program—even contacting many

groups I had not previously been able to help—that I exceeded the 1977 budget considerably. I'm sure you will agree that it would have been a true human tragedy to let people starve for just a question of lack of money. Numbers of you have already proved that you care by supporting the work of the Pygmy Fund in the past, and your contributions have made our present, and most encouraging, achievements possible. Be assured that you are not making a long-term commitment—the program will be phased out as the Pygmies become more successful in compensating for the loss of most of their forest. I expect to visit and help the Pygmies again next summer, and I will be happy to report to you any new meaningful developments.

Jean-Pierre Hallet, Founder
The Pygmy Fund
P.O. Box 1067
Malibu, California 90265

Panama Canal Question

I was frankly upset over your treatment of the Panama Canal question. As long ago as the autumn of 1926 (my senior year as a student), the late Major General David P. Barrows discussed in detail the Canal question, the background on Panama, the ultimate need for another route, and nearly everything which is now in the headlines. He was well acquainted with Central America and the Central American republics, and I still recall his treatment of the subject. I am pleased to see that Mr. Carter has taken the initiative, which Presidents Johnson, Nixon, and Ford were unable to do, and hope indeed that after all these years it will produce results!

Eric C. Bellquist,
Professor Emeritus,
University of California,
Berkeley, California

Down On Gay Christians?

I am a sincere Christian and a firm believer in the great work you are doing. However, after much anguish and soul-

searching, I must comment on your column on homosexuality in the August/September 1977 *Plain Truth*.

There are some homosexuals who do worship God. Many prayers have been answered for them, which is surely substantial proof that God has not forsaken them at all. These specific homosexuals cannot and will not espouse the "Gay Lib" movement nor be a part of it for obvious reasons; neither are they male prostitutes nor do they belong to any such "cult." Indeed, rather than being promiscuous, they fight to control and ward off their temptations, and lead a rather exemplary life with high standing in their communities. You who are definitely heterosexual cannot know the sufferings these individuals to whom I refer have endured since childhood. You as a heterosexual cannot stop your longing for the opposite sex, even if convinced that it is a grave sin under certain circumstances.

The homosexual's strong, compelling urge toward the same sex was in most cases developed before he had a choice in the matter. And most authorities concur that there is really no hope of successfully and completely changing from homosexuality to heterosexuality in later years. Homosexuality is positively not a "gift of God"; rather, it is a curse. However, are we not all God's creatures? Is it an affront to God for the homosexual to acknowledge, to believe in, to worship and pray to Him? Speaking of prostitution, how about the fallen woman who was about to be stoned to death, and of whom Christ said, "Let him who is without sin cast the first stone"? Homosexuality should not and must not be flaunted in such a sickening movement as "Gay Liberation." A homosexual should be ashamed to admit his or her condition. On the other hand, please let us not send all homosexuals to hell because of such a movement and because of your own strong feelings about them.

Anonymous,
Rochester, New York

Why go to College?

Ask *"College offers me many learning opportunities and social experiences I couldn't get anywhere else. And I appreciate the chance I have to get to know people whose customs and points of view are different from my own."*

Dawn Jackson



Dawn Jackson, of Trenton, New Jersey, is a sophomore at Ambassador College. With her major in speech communication, she is considering a career in television broadcasting. "I came to Ambassador College because it provides a beautiful atmosphere for learning. Here I'm not only gaining academic knowledge, but I'm also

giving myself a background for lifelong spiritual growth."

Dawn believes her college years should provide her with a foundation for lasting success in every area of her life. Can this be done in four years of college? Dawn Jackson says it can—that's why she chose Ambassador College.

For information about admissions, call toll-free

(800) 423-4444 [except in California, Alaska and Hawaii, call (213) 577-5000], or write: Ambassador College Admissions Office 300 W. Green St. Pasadena, Ca. 91123

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College**

Ambassador College admits students of any race, color, national, and ethnic origin. In accordance with Title IX of the Higher Educational Amendments of 1972, as applicable and not therefrom exempted, Ambassador College does not discriminate on the basis of sex in educational programs, activities, or employment.

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