

THESE TIMES

AN INTERVIEW
WITH ALEX HALEY
SMILES IN THE
MAILBOX
THE FACE
OF THE
SHEPHERDER

Is
Divorce
the Right
Cure
for a
Sick
Marriage?



Is Divorce the Right Cure for a Sick Marriage?

BY RENE NOORBERGEN



Divorce has been described as the most belittling experience an adult can undergo. It is the place in marriage where the illusion of beauty fades and the harshness of reality takes over—and to hundreds of thousands this definition is a true reflection of a marriage gone sour.

In our Western culture the divorce rate is skyrocketing. It is as if the marriage-breakup syndrome has found a “black hole” without end. Yet the relief and happiness people expect from divorce frequently turn into sadness and anger, for even though both partners may agree to

The relief and happiness
people expect from
divorce frequently turn
into sadness and anger,
and—for at least one of
them—a lengthy
depression.

split up at the end of a “bad” marriage, the mixture of emotions involved usually results in depression for at least one of them.

“I thought this divorce would really solve all my problems,” one woman admitted recently, “but I have been crying myself to sleep for days. Perhaps it wasn’t so bad after all. Do you think that perhaps I didn’t hate him all that much?”

What has really happened to the “for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God’s holy ordinance”? and Mark 10:9, where it states, “What therefore God hath joined together, let not man put asunder”?

Something very fundamental has changed in our human relationships, and the result has

Rene Noorbergen has covered magazine and newspaper assignments in more than eighty countries during his thirty years in journalism. He lives in Collegedale, Tennessee, with his wife, Judie, and their three children. © 1982 by Rene Noorbergen.

become a habit-forming disintegration of the marriage bond that is beginning to hurt more men, women, and children than all our wars combined. The idea advanced by some psychologists and some marriage counselors that the breakup syndrome is the beginning of a new era of "freedom for liberated people" isn't all that it's cracked up to be.

Observes Paul Bohannon, "One reason it feels so good to be newly married is the sensation that, out of the whole world, you have been selected. One reason divorce feels so awful is that you have been deselected."

He couldn't have been more right.

We live in a family-oriented culture where a God-ordained marriage and falling in love still carry society's blessing, and falling out of love creates its own special stigma.

Dr. James L. Framo, a family therapist and professor of psychology at Temple University, believes that "divorce does not mean defeat (at all). It may mean," he reasons, "victory over an initially neurotic choice of mate." And he continues, "Do you know the Chinese word for crisis? It contains two characters. One means danger; the other, opportunity. Well, divorce is a true crisis. Obviously it presents danger, but properly handled, it can be what it's often called—getting your freedom. Freedom from guilt, anger, self-pity, desire for revenge, . . . and freedom to love again."

But in many cases it is a freedom with pain, and no matter how much liberty comes with the divorce decree, it is still a major emotional crisis that has its own special hurts and won't go away until something positive is done about it. To look upon a divorce merely as a part of a general growth process with healthy positive angles is plainly a cop-out. That a marriage breakup may be a necessity in certain cases is something we can't argue about, but just because you are allowed the right to exercise the right to disentangle does not mean that

the result will be instant happiness and freedom from stress.

S. Gittleman and J. Markowitz, in their book *The Courage to Divorce*, imply that divorce has only positive aspects. In fact, they regard a marriage split as an important means of finding one's own identity. Loneliness and sorrow as emotions have, according to them, no place within this process of separation.

Reality, however, disagrees sharply with this point of view.

Divorce is a painful affair that can have all the overtones of intense bereavement. Holmes and Rahe give a divorce a stress rating of 73 units on their famous Social Readjustment Rating Scale, placing it just under the death of a spouse; and this rating is considered by insiders to be on the conservative side! In fact, psychologists now use the term *bereavement* to describe the pains of a divorce, as well as loss from the death of a loved one.

While in a case of death loss is absolute and unchangeable, in both cases it is a serious breakdown in an emotionally

Divorce is a painful affair that can have all the overtones of intense bereavement.

charged relationship. Most people find it more difficult to get through a divorce bereavement than to resolve one that has been caused by death.

A recent divorcée remarked, "If my ex-husband were only dead, it would make everything so much easier. I'd get over my problems so much faster."

Can this reaction perhaps be true because the mourning process after death follows a path that appears preordained, and the

feeling of loss and the emotional upheavals following a divorce are emotions for which there are no prescribed ritualistic behaviors?

With death one must eventually face the reality that the partner is gone forever, but with a divorce there is still a lingering uncertainty, a feeling that perhaps it is not really permanent, that he or she may still come back—someday! What makes it even more difficult is that the sexual contacts are often kept alive, even though the divorce has become an established fact.

Twelve percent of all divorced partners continue their sexual contact with each other during the first two months after the divorce, and more than half of the divorcées admit that the ex-partner is the first one they call in cases of emergency. This contiguity—combined with care for the children, visitation rights, alimony, and child support—keeps the relationship from dying and keeps the grief alive. In a divorce involving children there is never a final separation, and the distress felt by one of the partners is apt to be stronger and more lasting if the children serve as points of continuing contact.

Some people think that it is only the analogy between death and divorce that frightens people. Yet nothing is farther from the truth. In divorce we are actually dealing with various gradations of grief and stages of the bereavement process, even though everyone experiences these emotions in his or her own way.

It should be remembered, however, that although in some cases divorce appears to be the only way out of a stressful relationship, the very fact that it is a separation from someone who was once very close means that a bereavement process is about to begin, and this mourning has to be experienced and has to be worked through. If not, one is setting oneself up for serious emotional problems.

Not too long ago a pathetic case of desertion bereavement that began with tragic overtones came to my attention. It concerned a young child whose father had suddenly left the house and never returned. The abrupt and

unexpected desertion had such a devastating effect on one of his children that it had become necessary to seek the help of a psychologist. Probing the family background, he perceived the impression that practically all members of the family were experiencing difficulty in working through their grief caused by the loss of their father.

Soon the therapy that had begun as a one-to-one relationship began to blossom into a family therapy program dealing with the life crisis caused by the loss of the father. It was not until the sixth and final session that the dramatic climax occurred. The session had scarcely started when the therapist asked the little girl to draw the "ideal" family. Painstakingly she began to draw a daddy, a mommy, and three children sitting around a table.

"That's fine," the therapist commented, "but your daddy has left you, so what are you going to do with him?"

"Well, I guess we'll have to cut him out," the child replied, and taking a pair of scissors, she quickly eliminated him from the picture.

"And what now?" he asked. "What will you do with him now?"

She looked at him for a moment, and suddenly she knew the only answer that would satisfy her.

"Well, it's very sad," she replied thoughtfully, "but Daddy has to go into the garbage pail because he has left us." This one move led to emotional outbursts and a display of grief by the entire family. When it subsided, they all realized that Daddy was no longer a part of the family. He was gone forever! It was a child's way of dealing with grief and coming to an acceptance of a certain situation that had actually taken place. It was a sad story; yet in the end she displayed a bravery that was well beyond her years.

With the divorce rate now running totally out of proportion to the marriage rate, the U.S.A. is rapidly becoming a nation where sadness and grief—not

love—becomes the "tie that binds."

What is the answer, and where is it?

Can it possibly be found in a further liberalization of divorce laws, or has society already become too liberal and loose in its interpretation of "till death do us part" and torn the value of love, honor, cherish, and obey down with it? Is it possible that our Western Bible-based culture has by now degenerated to such an extent that the family circle has lost all value?

The Dutch psychologist Marlies Terstegge has attempted to identify the reasons for the change in divorce rates in our Western society, and those she has listed under the social areas may be the most significant.

Let's take a look at them:

• *The increasing industrialization in the Western countries coincides with an increase in the divorce rate.* The increased mobility in these countries also carries its share of the responsibility, because

To view divorce as a part of a general growth process with healthy angles is a cop-out.

the average city dweller comes in contact with more people in one week today than an average village dweller did in an entire lifetime in years past.

• *Legal changes.* The possibility of getting a divorce by mail, obtaining quick divorces by mutual agreement, a general liberalization of divorce laws, and a more liberal interpretation of even those laws undoubtedly share in the responsibility.

• *Changes in the legal and social position of women.* The number of women who are both housewives and employees has increased steadily. They are no longer solely dependent on their marriage for economic survival. The threat of a divorce is no longer a frightening prospect, and they feel they can take more risks. Women holding jobs that give them the needed security and self-esteem no longer look upon marriage as the only way to gain personal satisfaction.

• *Changing attitudes toward sexuality.* A greater degree of sexual freedom for both men and women has made both sexually independent. Extramarital affairs no longer carry the social stigma they once did, although men are still considered more "privileged" than women in this area.

• *Marriage is only one of the acceptable ways of living together.* Other forms of cohabitation are now tolerated. Also there is a new acceptance of those who desire to live alone, whatever the reason may be.

• *Because marriages between younger partners are on the increase,* the chance that they are the result of immature decisions is very great. Often a divorce appears the only way out of a hasty union.

• *The criteria for a "good marriage" have been downgraded,* and this factor has lowered the divorce barrier.

Is there really an answer to it all aside from a return to the principles that were once held in such high esteem?

Perhaps it is found in the words of the Dutch psychologist Rood de Boer:

"We live in a consumers' society," she reasoned rather sadly. "We buy nothing that is intended for our entire life, and throw away everything that is old, used, or old-fashioned. . . . We don't look for a lifetime job or for a house for 'always.' We change constantly.

"This form of consumer life will eventually influence our attitude toward marriage and divorce."

Sadly enough it already has. **Tr**

THE WORLD'S MOST OPPRESSIVE NATIONS

The editors of *A.D.* have gathered data on the state of religious freedom in the world. Editor-at-large James A. Gittings summarized the results ("In Many Places It's Still Dangerous to Believe," April).

Proper incisive questions were not easily formulated. Eventually they included: "Is proselytizing permissible? . . . Can a religious group publish freely? Operate schools? . . . May a person freely change his or her religion? (No, in

criteria, *A.D.*'s editors find these to be the most oppressive regimes: (1) Albania, (2) North Korea, (3) Saudi Arabia, (4) Afghanistan, (5) China, (6) the Soviet Union, (7) Czechoslovakia, (8) Iran, (9) South Korea, (10) South Africa.

The "most free" areas are: (1) Scandinavian countries, (2) Switzerland, (3) United Kingdom (excluding Northern Ireland), (4) the United States and Canada, (5) France and the Benelux nations.

(No. 5) and Czechoslovakia (No. 7) "are rated 'violent' because of their penchant for forcing psychiatric treatment upon notable religious dissidents, for the frequency with which police goons, particularly in the provinces, beat up obscure young believers, and for the two nations' psychologically violent practice of tearing the children of evangelicals away from their parents."

Taiwan (No. 8) "has dealt with religious protagonists of the Taiwanese indigenous population." Israel is No. 9 for "the intermittently violent treatment police and troops have accorded demonstrating Arab students within Israeli borders." South Africa (No. 10) is cited for "violent repression of Christian anti-apartheid leaders."

Did U.S.A.'s Founding Fathers Intend Separation of State and Religion?

Terry Eastland ("In Defense of Religious America," *Commentary*) argues this proposition: "As a matter of historical fact, the Founding Fathers believed that the public interest was served by the promotion of religion." He then defends three propositions: "That there was a principal religion in American life from 1620 until roughly 1920; that this religion was Protestant Christianity; and that Protestant Christianity has been our established religion in almost every sense of that phrase."

Eastland reviews the influence of Protestant Christianity on education

and on all of society. He then identifies more clearly its nature: "Protestant Christianity was Reformed in theology, Puritan in outlook, experimental in faith. It was also evangelical in its orientation toward the world. . . . Almost everyone drank from the same Reformation well, which happened to be the Westminster Confession of 1643."

But, according to Eastland, "in the past sixty years, we have witnessed the disestablishment of this religion." Many forces have contributed to its fall: liberalism, Arminianism, nontheological fundamentalism, the Enlightenment. "Meanwhile, liberty, like law, has been severed from its religious basis. . . . Having been given its own existence, ontologically speaking, liberty fairly runs riot now. . . ."

"By contradicting the historical meaning of the establishment clause of the First Amendment, the Court has said, in effect, that promotion of religion is not in the public interest. . . . The emphasis on virtues like the old Protestant culture provided was precisely what the Founding Fathers acknowledged their new Constitution could not provide."

Eastland concludes: "If our morality is not engrafted upon Protestant Christianity, it will be engrafted on something else—God only knows what."

Commentary is a monthly publication of the American Jewish Committee.



The world's ten most oppressive regimes include Iran, North Korea, the Soviet Union, and South Africa.

Saudi Arabia, Afghanistan, and elsewhere.) Is the practice of religion a negative factor in gaining admission to university training or securing a good job? (Yes, in most Communist states.)"

On the basis of their

A question of apparent high interest to *A.D.*'s staff focused on the reaction of a government to challenges to its nation's laws or customs. On the "most violent" list are: (1) El Salvador, (2) Argentina, (3) Iran, (4) Ethiopia. The Soviet Union



As a result of abortions, euthanasia, and infanticide, human life will rapidly deteriorate in value.

Human Life May Become Cheaper and Cheaper in Future

Dr. C. Everett Koop, the new U.S. Surgeon General, made a commencement address in 1979 at the Philadelphia College of Medicine. *Progressive* thought to pick up paragraphs from it, Koop's envisioning of 1989. First he summarized the past: "Life began to be cheapened when several states in the late '60s and early '70s liberalized the abortion laws. Then the first of several dominoes fell in 1973 when the Supreme Court gave women the right to have an abortion on demand." Want to hear his dominoes fall in our future, as looked back on from 1989?

"You will remember it was 1985 when it became illegal for an obstetrician to deliver a defective baby that could have been diagnosed before birth. Then, in 1987, the Nobel Prize winner, Watson, . . . had his way. No child was declared alive until 72 hours after birth to let its parents decide whether they wanted a baby or not. . . . Secular humanism became the state antireligion in 1989. I will be punished for speaking of the

Lord, I know. . . . I only hope I can finish before the Doctrine Squad hears of my misbehavior.

"The second domino that fell was infanticide, and the third was euthanasia. It began with the living will. The organization called Concern for Dying, which was called the Euthanasia Council in my day, knew that if they repeated the term 'death with dignity' often enough, you would buy it, and you did. Then the living will was, by their own later acknowledgement, the thin edge of the wedge that brought in the Supreme Court decision on voluntary euthanasia, which, of course, led the compulsory euthanasia decision of the Supreme Court for the infirm, the senile, and finally for those over 80 who failed the comprehensive test for longevity."

California Kids

They're growing up too fast, too soon, with too many things and too little love. That's the conclusion of Jonathan Kirsch in "California Kids," in the July issue of *New West*.

At the heart of a California childhood in the eighties is a cutting irony:

kids are being forced to cope with a whole new world of shocks and stresses—sex, drugs, violence, economic dislocation, global crisis, all fed directly into their lives by the ubiquitous television screen—and yet they find themselves suddenly stripped of the single best buffer against those shocks and stresses, the old-fashioned family. Just when they need it most, the family is disappearing before their eyes.

More than half of all marriages will end in divorce nowadays, and even the kids whose folks manage to stay married against all odds are likely to see their mothers leave the home and go to work. "The family has never been more important," says San Jose family law expert Philip Hammer, "and yet it's never been weaker."

Parents are increasingly self-oriented. They are unwilling to maintain an unhappy marriage for the sake of their children and appear to be less willing to make sacrifices for their families. They are more likely to be involved in a wide range of outside activities, and consequently they have less time for their children.

To an upwardly mobile, career-seeking young man or woman in the prime child-bearing years, kids are not seen as a blessing—they are considered a burden. The neoreligions of mass media and pop psychology urge us to seek self-fulfillment, material success, and perfection in all things. Children only get in the way.

California kids are growing up faster, encountering sex and drugs and foul language and violence at a much younger age, confronting all the less savory aspects of adult life while they are still just children.

Dr. Sidney Smith, UCLA pediatrician, says, "They are definitely more sophisticated." He is one of those reassuring old-school doctors who inspire confidence in panicky parents, but even the unflappable Dr. Smith admits that pediatric medicine has changed dramatically. "I'm seeing drug cases at an earlier age—10, 11, 12—and maybe if I were more astute I would pick them up even earlier. Nowadays, I don't ask, 'Do you smoke marijuana?' I ask, 'How much?' And children may be sexually active at the age of 11, 12, 13. For some doctors, the practice of pediatric medicine now includes gynecology, birth-control advice, and the treatment of venereal disease."

The Lighter Side

From a Phoenix newspaper: "Advertisement: Camelback Sunset Chapel Stands at the Top in the Fight Against Inflation. \$200.00 Certificate of Allowance on any funeral service of your choice at Camelback Sunset Chapel. One certificate per service."

From the bulletin of Central Avenue United Methodist Church, Marvin E. Repinski pastor, I know not where: "Choir Notes: A Melodic group meets Wednesday at 7:00 P.M. No one is bared."

My file has this detached and hence untraceable bulletin page from a church: "The Two-Career Marriage: Duel-career couples will find this guide helpful. . . ." Touché!

The Massachusetts Conference, United Church of Christ, recently sent me my personal invitation to "Clergy: Helping You Manage Your Money," an institute. Signing the letter was "Robert A. Poor." **Tt**

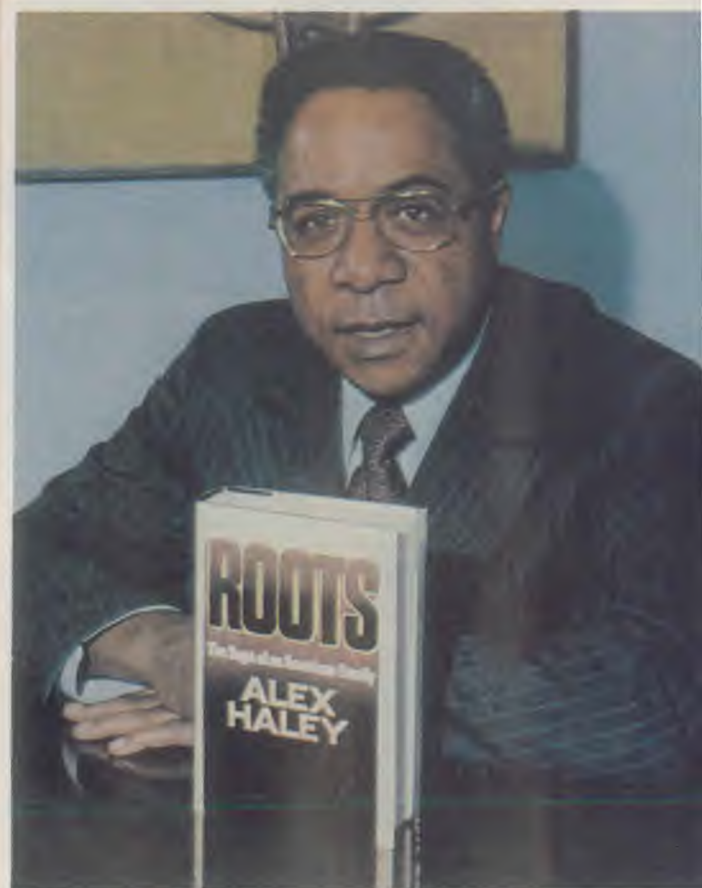


ALEX HALEY'S

The author of the Pulitzer Prize-winning book *Roots* is not ashamed to call Jesus Lord



1959, shortly before retirement from 20 years with the Coast Guard



"Thinking over the letters I've received from people who expressed their reaction to the book, I would say 'Roots' met a spiritual need, the

In the past few years, genealogical research has risen to an unprecedented level worldwide. One man, the American writer Alex Haley, is largely responsible for this mass urgency to confirm family origins. He led the way by writing *Roots*, the all-time best-seller in United States publishing history. As a

result he was awarded the Pulitzer Prize and the National Book Award. *Roots* has been translated into thirty-eight languages. It met a social need and influenced thinking around the world.

"Thinking over a lot of letters I've received from people who expressed their reaction to the book, I would say *Roots* met a spiritual need, too," Haley said. "I know that for me writing *Roots* was much less a literary experience than a spiritual

experience. That's for sure!"

Such an observation leads one to wonder about Haley's religious roots. In almost every critique concerning him, he is described as a decent, kind, loving man. To what does he attribute this segment of his character? Which people influenced him to develop a caring philosophy about others?

Haley is quick to affirm he is not ashamed to call Jesus Lord. "Christianity is a base in my life. However, it is the sort of thing I

Betty Kossick is a free-lance writer living in El Monte, California. © 1982 by Betty Kossick.



TAPROOT

BY BETTY KOSSICK



Life in Jeffere - home of Kunta Kinte.



Inspecting replica of hut used in T.V. version of "Roots."



"Christianity is a base in my life. Ever since I can remember, I have been involved in the church, as a matter of course."

feel quietly, privately, rather deeply about. Ever since I can remember, I have been involved in the church, as a matter of course." Though Haley has many lateral roots, it is obvious his taproot is Jesus.

Haley developed his Christian mores in a small town in the Bible belt of the South, with a half-black, half-white population. "At the time I grew up, almost everything involved, one way or another, an active role in the

church or the church's commentary on it, so that your life was peripherally attended by how the church regarded whatever you did. Because of this, Christianity was imprinted on my life and the life of virtually everyone who grew up there.

"The church played an integral role in the community. All of the people were functionaries in my life, as a Christian. At home, of course, it was more repetitive, with reminders from Grandma to

study the Bible." Haley's maternal grandmother, Cynthia Palmer, was the pivotal person who developed in him an understanding of his roots, ancestral and Christian.

Most of the family lineage stories he had heard told and retold each summer on his grandmother's front porch during family reunions. The stories never varied and always pointed back to the "old timey" slavery days and "the

African Kintay," an ancestor Haley often confused with the Bible stories he studied about.

Haley said little towns, such as his hometown of Henning, Tennessee, are comparable to the extended African family he found when researching. The people in them are interactive. "Any adult will chasten a child as quickly as the parents. It is a commonplace thing." In Haley's case, living in a three-generation home made such interaction a necessity to everyday living.

From his earliest memory Haley recalls what he terms as "church drama." "Is there anything more dramatic than a church service?" Haley inquires. The teachers, as role models, influenced him with stories of Bible characters. Then the preacher reiterated the drama from the pulpit. And the music magnified the drama even further. The pinnacle point of the entire church service was the mourners' bench. "The people who sat there were agonizing over their sins," Haley explained.

Haley also remembers the collection time as dramatic, too. "Uncle Todd Sims would always call 'to make it even,' when the collection was counted. In those days, the collection usually amounted to six or seven dollars. If the offering came to say, \$6.14, he would say, 'Now, let's round it out to seven dollars.' So the drama would begin, with various ones

"the theme of it is, of course, if He cares for the little sparrow, how much more He cares for us."

Haley is confident his personality and character have been formed by being reared in a Christian home, church, and community. "I feel we are all results of that to which we have been exposed. I'm very taken with the fact we all, no matter who we are, are born as little infants who don't know anything and respond to stimuli in the same manner.

"If something pleases us, we coo and smile. If something displeases us, we wrinkle up our little foreheads and cry and frown. And from that tender point onward sundry influences are dropped on us by family, playmates, and the larger community until we are the personalities we are."

Though Haley said there are still people who live up to the simple Christian virtues, he feels Christianity needs to be more Christian to exemplify Jesus' life. He accuses the churches of not doing their part. "I think the poignant thing is that many people among us are reared in communities where the influence is so negative that maybe by the time they are 10 years old they are almost beyond salvage, in terms of what they might have been."

Haley feels the churches and people claiming Christianity

origins and respect others is one of the reasons she kept reopening the ancestors' trunk. Family was very important to Haley's upbringing.

A breakdown of the family is occurring partly because of the technological world we live in and the great changes that are taking place, Haley feels. "One of the great quotes of our time is, 'The family that prays together stays together,' and with the rising divorce rate, I doubt if there is much praying in most families," Haley asserted. He feels there are few people who truly walk with God. "There is too much hiding behind Christianity, yet claiming to be a follower of Christ."

Haley said, "I feel God's presence with me every day. I am aware of His power and strength. If you have any doubt that there is a God, get a microscope and study the incredible architecture of the tiniest insect.

"Anyone has the right to believe whatever he wants," Haley said. However, it does bother him, and he wonders how anyone can deny the existence of a heavenly Father. A favorite anecdote of Haley's concerns a friend, a man who is sophisticated and extremely well educated, who gave Haley a long discourse on why there is no God.

"There was just no talking with him," Haley shrugged. However, later the same week the friend conducted an interview using a tape recorder. When he played it for Haley, the tape was blank! Said Haley, "His first words were, 'Oh, my Lord!' I thought Uh-huh, maybe now my Jesus will come and help you. I'll never forget it."

Haley's belief in the Christian way has remained as firm as it was in his grandmother's home, where he was reared. He grew up with a profound sense of family pride, including the family of God. Those summer stories he heard on Grandma's front porch, as he smelled honeysuckle and watched fireflies, led him to search. He found his Kinte roots across the ocean, in Africa. But as the apostle Paul wrote of Timothy, Haley found his spiritual roots at his grandmother's knee. She saw to it that his Taproot grew in healthy soil.

TT

Christianity is the sort of thing I feel quietly, privately, rather deeply about. Ever since I can remember, I have been involved in the church.

offering three cents, or two cents or whatever until the amount was reached. As I look back on it, everybody in town was poor. But there is something psychologically rewarding about giving when you are poor.

"Church services were a balm to us," Haley said. "It was ecstasy to attend church services. We could forget our troubles and repose in the strength of the Lord. We felt as blessed as could be." These memories are important to Haley. One of his favorite hymns is "His Eye Is on the Sparrow" because

should be more active in their communities and more aware of the multitude of the world's wrongs. "Chattel slavery and the Holocaust are examples of how we just sat back and watched, and we are doing it today. We pay such a high price in human society for our bigotry, our prejudice, our attitude of 'down with them and up with us.' There is no way to calculate the price we pay."

Haley's grandmother would probably say a loud Amen to Haley's observations. The sense of family pride to respect their

JUNE STRONG

EXPLORE A NEW WORLD OF COOKING

Grains and legumes have always interested me. Basic, wholesome foods, they take me right back to Bible times. When I sit down to cornbread and a bowl of bean soup, I almost expect Abraham to show up for dinner. The red pottage Esau bought with his birthright is presumed to

Today we know the combining of grains and legumes produces a complete protein. It is unlikely this scientific information was available in Ezekiel's time; yet a nutritionally sound bread recipe was developed. Surprisingly, many of the staple dishes of other



have been lentil stew. Jesus fed the five thousand with barley loaves, and John records the casting of wheat into the sea to lighten a ship during a storm.

The verse, however, that interests me most of all is found in Ezekiel 4:9: "Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make the bread thereof."

cultures and civilizations contain both grains and legumes. Just plain old peanut butter (yes, peanuts are legumes) on whole-wheat bread offers a complete protein. The knowledgeable balancing of grains and legumes becomes a fascinating game and can eliminate all need for meat. Whole grains are also an excellent source of fiber, now known to be essential to good health.

At our house we've been trimming our appetites to a much simpler diet in the past months. We've attempted to eliminate nearly all refined foods, such as white flour and sugar. Two books that have been particularly helpful are *The Save-Your-Life-Diet*

High-Fiber Cookbook (Ballantine Books, New York) and *Total Health Cookery* (Total Health Foundation, P.O. Box 5, Yakima, Washington 98907).

During these blustery winter days when I'm more confined indoors, I like to experiment with food, and because we've become increasingly concerned with the quality of our diet, I've ignored the files of untried desserts and turned to grains—grains alone, grains coupled with other grains, grains with legumes, and grains dressed up with a variety of seasonings and complementary foods. The following recipes are my New Year's gift to you. If you enjoy their wholesome simplicity, you might like to acquire the above-mentioned cookbooks and explore a whole new world of cooking with your family.

COMPANY CASSEROLE
(This first recipe combines beans and rice for a total protein.)

2 Tbsp. oil
1 large onion, coarsely chopped
1 clove garlic, crushed
2 medium tomatoes, finely chopped
1 medium zucchini, coarsely chopped
½ tsp. oregano
1 can kidney beans, drained salt to taste
3 cups cooked brown rice
1 cup shredded cheese
Sauté onion and garlic in oil until tender. Add tomatoes, zucchini, and oregano; cover and simmer 15 minutes. Add beans and salt. Simmer, stirring occasionally, until vegetables are tender. Spoon mixture

over hot rice and pass bowl of shredded cheese for sprinkling over top. Makes 4 large servings.

SUNRISE CEREAL
(I especially like this recipe because it is prepared the night before, placed on time bake in the oven, and presents itself ready for eating when you arrive in the kitchen next morning. What a treat!)

¼ cup brown rice
¼ cup barley
¼ cup millet
¼ cup steel-cut oats
¼ cup bulgur (cracked wheat)
¼ cup coconut
¾ tsp. salt
3½ cups water

Combine all ingredients in 1½-quart casserole. Cover and place in oven at night. Set time bake for one hour before breakfast at 350° and you will be greeted with a tasty, nourishing cereal upon arising. This dish can also be cooked slowly on top of the stove if you do not have a time-bake oven.

SPECIAL TACOS

On crisp or soft hot corn tortillas pile mashed kidney or pinto beans, shredded lettuce, chopped tomatoes and onions, shredded cheese, et cetera. Top with *Avocado Spread** as follows: 2½ avocados, 1 pint cottage cheese, ¼ cup milk, 1½ tsp. lemon juice, ¾ tsp. salt, pinch garlic powder. Blenderize all ingredients until satiny. This spread is also excellent used as a dressing over fillings in pita bread.

HAPPY HEALTHFUL EATING TO YOU IN 1982! **TT**

*This recipe is from *Total Health Cookery*.



June Strong, of Batavia, New York, is a lecturer and author of the books *Journal of a Happy Woman*,

Mindy, Where Are We Running? and *Project Sunlight*. She enjoys people, writing, gardening, and sewing.

What Does the Holy Mean to You?

He can operate in your life. He can make
Jesus real to you. And He can cheer you on
when the going gets rough.



Ghost

RICHARD W. COFFEN

Four preschoolers were playing outside as I happened by. Suddenly one of the little boys picked up his faded security blanket, threw it over his head, and shuffled toward his playmates. As he wriggled toward them, he kept repeating: "Oooooo, I'm the Holy Ghost. Oooooo, I'm the Holy Ghost."

His behavior shocked me at first. He sounded blasphemous. But then a smile crossed my lips. He had not tried to be sacrilegious. He just didn't understand. For that 5-year-old the word *ghost* meant something spooky. It had to do with Halloween.

We adults can chuckle over his innocence, but in reality we aren't much better off. What we *don't* understand about the Holy Ghost far surpasses what we do comprehend. The word *ghost* today has an inadequate connotation for all of us. Most people no longer believe in ghosts, and those who do remain hard put to clarify what they think a ghost really is.

Why does Scripture talk about the Holy Ghost? God is unimaginably different from and superior to human beings. Therefore He has had to use picture language to help us understand Him. But figures of speech fall short of reality. So when we use word pictures of God, we must keep reminding ourselves that they have built-in limitations.

The Bible uses many words to describe God. He is a *shepherd* . . . a *mother* . . . a *father* . . . a *lover* . . . a *husband*. The figures of speech go on and on. One of those word pictures is the expression "the Holy Ghost." Now all of us know what a shepherd or a mother or a father or a lover or a husband is. But we aren't exactly sure what the Bible means when it calls God a Ghost—the Holy Ghost.

The important thing about the Bible's word pictures of God is that they are usually moving

pictures—not still snapshots. They show God in the process of doing something. He behaves as a shepherd, as a mother, as a father, as a lover, as a husband.

And so the term *Holy Ghost* or *Holy Spirit* is also picture language. And once again the picture is an action picture. The Anglo-Saxon word *ghost*, the Latin word *spiritus*, the Hebrew word *rûach*, and the Greek word *pneuma* all referred to the same thing. They signified wind or breath—air in motion. This word picture doesn't give us much insight into the inherent nature of the Holy Spirit. Instead it portrays what the Holy Ghost does. The third person of the Godhead is a powerful, moving, but invisible force (like the wind) that gives spiritual life (as breath does).

Scripture uses another important moving picture word to describe the Holy Spirit. It occurs in the New Testament writings of John. He uses an action word that the King James Version renders "Comforter." Because the word *comforter* has connotations today that might blur Jesus' meaning, we'll use the Greek-based word instead: *paraclete*, from *paraklêtos*.

The word *paraclete* brought to mind several different activities. The verb form of the same root word meant to summon. It sometimes referred to anyone called upon to lend a hand.

At other times—but not often—it described an individual who comforted someone in dire need. On these rare occasions the person offering consolation was called a *paraclete*.

More frequently the word cropped up in the courtroom. A *paraclete* would come before the bar of justice and testify to the good character of the defendant. He combined the duties of a character reference and a defense attorney.

In addition, the word formed an important part of the vocabulary during a time of war. The *paraclete* would whip up enthusiasm among the troops. He would urge them on to feats of bravery. He was the giver of pep talks.

Regardless of the nuance, *paraclete* was a vivid action word.

Richard Coffen is book editor at the Review and Herald Publishing Association, Washington, D.C. © 1982 by Richard W. Coffen.

It described a person called to the side of someone in need. This individual would support and cheer the needy one by word and deed.

The New Testament writings of John use the word *paraclete* five times.

1. For centuries 1 John 2:1 has encouraged faltering Christians. It tells us that the Christian will avoid sin. Now, every true-hearted Christian longs to live above sin. Yet every Christian also recognizes—painfully—that he falls short of that worthy goal every day.

But the good news of 1 John 2:1 is that if the Christian does sin, he has "an *advocate* . . . Jesus Christ." Jesus serves as a paraclete for the Christian. Despite the Christian's failures, Jesus is on his side and puts in a good word for him.

2. In John 14:16 Jesus talks about "another *Comforter*," which implies that the Christian has two paracletes. Jesus is one, but there is another. Jesus planned to leave His disciples (verse 2). His stay with the twelve had been temporary. But another paraclete would come who would remain with the disciples forever. (verse 16).

This paraclete has other names—"the Spirit of truth" (verse 17) and "the Holy Ghost" (verse 26). But the world would not know the Holy Spirit—at least not as paraclete (verse 17). Jesus does not mean that the Holy Spirit ignores non-Christians. As early as Genesis 6:1-5 we read that God's Spirit strives with those who do not wish to know God, whose thoughts and imaginations are always evil.

But when the Holy Spirit comes as another paraclete, He does not work for those who ignore or reject Jesus. The Spirit comes as Jesus' permanent but invisible representative. To receive the "another paraclete" (Holy Spirit) means that one has already received the original paraclete (Jesus Christ). That is why only the Christian can experience the Holy Spirit in His role as paraclete.

3. John 14:26 adds another insight into the Holy Spirit's job as

another paraclete. Until now the verses we've referred to have talked about "another" or "a" paraclete. Here the definite article (the word *the*) accompanies the noun. Jesus speaks of "the Paraclete." The other verses spoke about a function. Now that function becomes a functionary—a person. That's not unusual. We can speak of either "a judge" (function) or "Judge Black" (functionary—person). Similarly the job description (paraclete) now has become a title for a specific person (the Paraclete). It is now a proper noun.

According to this verse, God sends the Paraclete in Christ's name. In Bible times when a person did something in the name of someone else, he acted in behalf of that other individual. And what he did in the name of the other was regarded as though the other had done it himself. Thus when we pray in the name of Jesus, God hears us as though Jesus Himself made the request. Similarly God sends the Paraclete in Jesus' name—in behalf of Jesus. When the Spirit does something, it is just as though Jesus did it. As Jesus' alter ego, the Paraclete would teach the disciples everything they needed to know. In addition, He would remind them of everything that Christ had said.

4. John 15:26 tells us that the Paraclete comes directly from the Father and will testify of Jesus. As you recall, one of the things a paraclete did was to represent someone else and testify of that person's character. Once Jesus no longer lived personally here on earth, it might be easy to forget about Him and all that He stood for. You know, "Out of sight, out of mind."

But such would not be the case. The Father would see to that. The Paraclete would serve as a character reference to Jesus, and the disciples would witness with Him to Jesus (John 15:27). As they told others about the Jesus whom they had known—the Jesus who had revolutionized their lives—they needed the extra help that the unseen Paraclete could give.

5. Now notice John 16:7. Jesus insisted that He must go away,

The Holy Spirit and

What precious promise did Jesus make to His disciples shortly before His crucifixion?

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16).

Why was it necessary for Christ to go away?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

Who is the Comforter, and what was He to do?

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26, R.V.).

What other work was the Comforter to do?

because only after He had left this world could His alter ego replace Him. Once again the Paraclete would do something important. He would "reprove the world of sin, and of righteousness [of justice], and of judgment" (verse 8). It almost sounds as if this verse contradicts the notion that the Paraclete acts in behalf of Christians only. But not so. The word for *reprove* can mean "prove wrong." Thus the *Anchor Bible* translates the verse: "And when he does come, he will prove the world wrong about sin, about justice, and about judgment."*

Whenever the early Christians traveled throughout the Middle East they told others about Jesus. Most of the time they met with the same kind of resistance that Jesus Himself had faced. Everywhere they went the world opposed them. At times the disciples had to wrestle their depression to the

* From *The Gospel According to John* (Anchor Bible), translated and edited by Raymond E. Brown. Copyright © 1970 by Doubleday & Company, Inc.

"And when he is come, he will reprove ["convince," margin] the world of sin, and of righteousness, and of judgment" (John 16:8).

By what other title is the Comforter designated?

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

What did Jesus say the Spirit of truth would do?

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

NOTE—The Spirit speaks (1 Timothy 4:1); teaches (1 Corinthians 2:13); bears witness (Romans 8:16); makes intercession (verse 26); distributes the gifts (1 Corinthians

12:11); and invites the sinner (Revelation 22:17).

Why cannot the world receive Him?

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:17).

What did Christ say the Holy Spirit would reveal?

"He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

How has God revealed to us the hidden things of the kingdom?

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10).

Who moved upon the prophets to give their messages?

"For the prophecy came not in old time by the will of man: but

holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

How intimate is His union with believers?

"But ye know him; for he dwelleth with you, and shall be in you" (John 14:17).

Whose presence does the Holy Spirit bring to the believers?

"I will not leave you comfortless: I will come to you" (verse 18).

What promise is thus fulfilled?

"Lo, I am with you always, even unto the end of the world" (Matthew 28:20; see also John 14:21-23).

What threefold union is thus established?

"At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20).

mat. Perhaps they were wrong about Christ. Maybe the world was right after all. Perhaps they should give up and return to the relatively uncomplicated life of a fisherman—or whatever.

That is when the Paraclete would take over. New Testament scholar Raymond E. Brown put it this way: "The Paraclete is truly, then, an antidote to the sorrow that seizes the heart of the disciples in face of Jesus' departure and of the onslaught of persecution in the world" (*Anchor Bible*, John, p. 714).

When those early Christians encountered the world's opposition toward Jesus, the Paraclete would whip up the disciples' enthusiasm. He would convince them that the world was indeed wrong in its resistance to and judgment of Jesus. Out there on the gospel battlefield the Paraclete would cheer Christ's followers on.

All of us are largely ignorant of the details about who the Holy Ghost is—just as was the

5-year-old boy at play. The Holy Spirit remains pretty much a mystery. Yet, despite our ignorance, we can experience the Holy Spirit in our lives. As Christians we can know the Holy Ghost as Paraclete. The Spirit will operate in our lives. He will make

Jesus real to us. He will instruct us in the Christian way of life. And He will cheer us on when the going gets rough. What physical breath is to our biological life, the Holy Breath is to our spiritual life. That's why Scripture calls Him the Holy Ghost—or Breath. **TT**

Review Questions

1. According to John 14:16, the Christian has *two* Comforters, not just one. Who are these two different Comforters? a. _____
b. _____
2. List three activities that Jesus said the Holy Ghost would undertake while on earth (see John 16:8):
a. _____
b. _____
c. _____
3. Jesus said, "When he, the Spirit of truth, is come, he will _____ into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you _____" (John 16:13).
4. Why cannot the world receive the Holy Spirit? (See John 14:17.)



Smiles in the Mailbox

BY ANN BATEMAN

The adventures of the phantom note lady

After I read the book *Magnificent Obsession*, by Lloyd C. Douglas, the story of the wealthy young doctor who turned his life about by secretly helping others, I felt a strong desire to follow the young doctor's example and help others in magnificent ways. But my children were young and I had just had a new baby. My family not only seemed to come first; it seemed to take all my time.

I couldn't even make a phone call without someone suddenly needing me. And there wasn't much money left after bills and a large house payment to help anyone or give magnificent gifts or even smaller, less magnificent gifts. I was discouraged. How could I possibly help others if I didn't have the means to help them? How could I do any good in

the world when I was pinned in at home pinning diapers?

Then one day I received a note from another young mother, a friend of mine who lived just three blocks from me. Three blocks is quite a distance to travel with young children, and we hadn't seen each other all winter. "Hi, friend," the note said. "Just wanted to tell you that I think of you often. Someday we'll have time to spend together like in the old days and resume our friendship. Keep plugging. I know you're a super mother. See you soon, I hope." It was signed: "Your friend on hold, Sue Ann."

The few words lifted my spirits and added a soothing ointment of love to a hectic day. *Thanks, Sue Ann, I needed that*, I remember thinking after I had read the note.

The next day was my errand day, because my husband was home to tend to the children and I had access to the car. I decided to visit a small card-gift shop a few miles away because it was having a

good sale. I wasn't in a good mood.

The baby had a cold and I was worried about my husband, who was trying to do some bookkeeping while he baby-sat. And I was in a hurry.

The saleswoman who helped me seemed to sense my uptight mood. Rather than react to my brusqueness, she was extremely courteous and helpful. She was so pleasant, in fact, that I asked her if she was the store owner. "Oh, no," she said, "I'm just one of the employees, but I love it here."

"I can tell," I said. Then I asked her about a certain type of stationery I had once seen in the store, and she went out of her way to see if it was still available. I left the shop feeling more able to cope. Just before I left, I glanced at the employee's name tag. Her name was Janet Sullivan.

On the way home I thought, *I really ought to write a note to the owner of that shop and tell her what a good employee Janet Sullivan is. Yes, that would be a nice thing to do. But,*

Ann Bateman is a mother (three children) and homemaker, but often teaches adult-education classes in writing and self-improvement. She lives in Salt Lake City, Utah. © 1982 by Ann Bateman.

of course, there isn't time. When I arrived home, however, things seemed peaceful. The baby was asleep and the house was quiet. I checked on my desk for a phone number and there I saw my friend Sue Ann's note. She had taken the time to lift my spirits. If she had the time, why, I did too. I checked on the children, who were playing with a puzzle. My husband was still doing his bookkeeping. The house was a mess, but I had the time.

"Dear Store Owner," I wrote. "It was a hectic morning and I came into your shop with a chip on my shoulder. But your lovely displays and cheery atmosphere lifted my spirits. Then I talked with one of your employees, Janet Sullivan, who really lifted my spirits. She was pleasant, extremely helpful, and she did not let my uptight mood affect her kindness to me.

"Too often in small stores and shops the customer feels he is an intruder, but not in your shop. Janet Sullivan saw to it that I felt like a very important person, a VIP. Ms. Sullivan made it clear that she was there to help me. Thank you for hiring such a lovely lady and for making my day better." I signed the note "A satisfied customer."

Next I wrote another note to Janet Sullivan, telling her essentially the same thing. It took only twenty



"My daughter thinks school is fun."

minutes to write the little letters, but the rest of my day seemed to glide by more smoothly than usual. I even hummed as I did the dishes. I kept thinking of how happy I would make Janet Sullivan and the store owner. Maybe Janet would even get a raise! *This is silly*, I told myself. *I don't even know them*. But that didn't seem to make a difference. I decided I would write notes more often when I ran into people who were doing a good job.

That Monday I had another opportunity. My daughter came home from school with a clever puppet and several other

delightful learning tools. I had been impressed with the good job Nicole's teacher was doing for quite a while, yet I had never told her.

Why not? I thought as I pulled out another sheet of my new stationery. I jotted down a few ideas on a piece of scrap paper and then I wrote the short note.

"Dear Miss Patrick,

"I had always thought that kindergarten teachers had easy jobs, until I decided to have a birthday party here with just a few little 4- and 5-year-olds. Things fell apart totally in a matter of minutes. The children weren't as enthusiastic about the games as I was. While I was fixing refreshments, three toys were broken. I realized then that your job is far from easy, and I began noticing just how much work you have.

"Your clever ideas make learning fun for children. My daughter loves going to school, and she gets dressed each morning long before I need to coax her. She thinks school is fun. You seem to have time for the individual child, and I frankly don't know how you do it. I'm so happy that there are dedicated teachers like you who have talent and love for their jobs. Thanks for giving my little gal a good start and a good attitude toward learning.

Sincerely,
A Happy Mom"

I decided not to sign the note, so that Miss Patrick would know that there were no strings attached to the compliment. I didn't want her to think I was trying to help my daughter to be better liked. I just wanted Miss Patrick to keep feeling good about her job. I knew praise could do that. Just one compliment can keep us trying even harder.

I remember a friend of mine who spent hours preparing an elegant table decoration for a company party. When nobody noticed she said, "Next year I'm taking two minutes instead of two days on the decorations. It wasn't worth the extra trouble." Although we shouldn't need praise from others, it does seem to help inspire us to keep doing well.



"Dear Store Owner: I came into your shop with a chip on my shoulder. But your lovely displays and cheery atmosphere lifted my spirits."

While I was taking Miss Patrick's note to the mailbox, I noticed a neighbor several houses up the street checking his mailbox. The mailman had just passed his house, and Mr. Williams' head seemed to droop and his pace seemed slower as he shuffled back to his house empty-handed. I hurried back into my own house

thought of all the people like Mr. Williams who could use smiles in their mailboxes. I wondered about some of the people who lived in the rest home near our house. Did they need some smiles? What about the little fifteen-year-old Down's syndrome girl who lived near my parents and whose birthday was coming up? The



Mr. Williams' head seemed to droop as he shuffled back empty-handed.

because I could hear my baby crying, but I couldn't get Mr. Williams off my mind. I suspected it wasn't his Social Security check he was waiting for. He was quite well-to-do. I knew he was probably looking for some love in his mailbox.

While my children drew pictures for him, I wrote a little note. "We are your secret admirers," it began. The girls were excited to do a good job. Nicole had drawn a picture of a mailbox with a smile in it. Cami had drawn some flowers and a rainbow. We added a favorite story and a poem. Our fat envelope took an extra stamp. "Expect to hear from us often," we added to the outside of the envelope.

The next day my children and I took turns going out to the mailbox around the time it was due. At last we saw Mr. Williams taking out his mail and opening the envelope right in the driveway. He reached in his pocket for his glasses and opened the envelope. Even at a distance, we could tell he was smiling.

My mind began reeling when I

invalid woman in our old neighborhood . . . so many.

And I still wanted to keep complimenting people. There was the girl who cut my hair and lifted my spirits at the same time; the grocery clerk with the unique sense of humor; my seamstress, who was recently divorced and sewed all night to make ends meet, yet showed no bitterness, but rather a gentle sweetness; and the endless people I didn't even know who still believe in courtesy and in doing a good job. I decided that even on busy days I could find the time to write at least one note a day.

Some observations. Now hundreds of notes later I have made some discoveries:

1. I have discovered that notes don't need to be long to send sunshine. When my neighbors the Linthrops moved, I heard several other neighbors comment on how much they missed them. I wondered if the Linthrops knew they were missed. My note from our street was extremely short.

"Dear Linthrops,

"This is a letter of complaint. When you moved, you took some of my sunshine with you. People on both sides of me are unhappy because they say I will not be the same without you. They miss your smiles and good-natured, happy voices. Please come back to visit and bring back some of that sunshine right away.

Your friend,
Cherry Lane"

2. I have discovered that anonymous notes leave others free of any feelings of obligation. It is difficult for people to accept compliments or help, and anonymous notes alleviate any embarrassment or feelings that they must acknowledge or reciprocate in any way. Anonymous notes also let others know that there are no strings attached.

At first I felt a desire to take credit for the notes. But, now, writing them in secret adds a sense of adventure to my life. I feel like a secret do-gooder such as the Scarlet Pimpernel. It's much more fun. I even heard myself called the Phantom Note Lady. I think I would be disappointed if anyone ever found out that I was the note writer.

Perhaps I will never have the means and the time to help others in magnificent ways, even after our children are grown. But right now it is satisfying to know that I am helping to lift spirits in small ways. Many people find the time to write angry letters of complaint. I have found that it is just as easy to find the time to write letters of praise, love, and appreciation. And as a side effect, I find myself looking at my own circumstances in a much more positive light. But then, they say happiness usually is a side effect.

Not all my notes are anonymous. Just this morning I wrote a little letter to my oldest daughter. It said, "Dear Nicki, I just wanted you to know how proud I am of you, and how much I love you." She needed help with a couple of the words, but she was able to read the closing signature, "Love, Mom," without hesitation.

TT



The Face of the Shepherd

BY DAN HARGROVE

I heaved the last slate onto my pile and bent to pick up the whole stack. It weighed around eighty pounds, but I lifted it. The hard part was getting down the mountain without tripping on rocks or sliding on the crusted snow.

My partner, Jens Pederson, stayed where he was, manning the pry bar to expose new rock. Anger boiled as

my muscles strained. Once I had loved him as my best buddy, but now the memory only mocked me. How could I ever tolerate him again?

Only a month before, I had convinced Jens to join me in this adventure of mining slate rock in the Canadian Rockies. When we met, we were teaching at the same school. I taught general business; he taught art. I considered myself a mediocre teacher; I was always longing to work outdoors as I had during my boyhood on a small farm.

Jens was an artist whose talent was greatly in demand. He was quiet, soft-spoken, pensive—different from me. I suppose that's why I liked him so much. He had a sensitivity I admired. And we shared a dream—we were both men who longed to be free of walls. It wasn't hard to persuade Jens to become a rock miner with me.

"Partner," we called each other. Everything seemed perfect. Jens and I shared a common faith in Jesus; our wives, who enthusiastically supported us, had even become best friends.

Now I shuffled my way down the icy slope to the pallet where the slate rock was stacked. I set my load down easy. I couldn't afford to hurt my back. Then I scrambled up the mountainside again, beating my mitts against my thighs to warm my fingers as I went.

At the top, I dropped to my knees in the snow. Jens had pried

Though I'd yearned to work in the outdoors again, I felt a lot of anxiety about being on my own—away from the more secure world where paychecks for a predictable amount of money arrived on a regular schedule. The slate rock paid well—but it would pay even more if Jens didn't stop to gape at the "artwork" he seemed to see all around him!

Lord, help me relax about Jens, I prayed in the next breath. But my resentment didn't cool.

"Hey, Dan, come look at this rock, will you?" Jens beckoned to me, his blond beard and too-light coat flapping in the wind.

I stiffened. He was so stupid he couldn't even sense how mad he made me.

Jens went on, unaware of my hostility. "See the streaks of black here and the oranges over here? It's beautiful—just like a sunset!"

I glanced at the thirty-inch slab of slate he was cradling, almost caressing it. Artist or not, he still ought to concentrate on making those rocks pile up. Jens had a wife and a boy to support—he needed the money as badly as I did.

I turned back to my pile of rocks. "If you ask me, the only pretty rock is a rock stacked on a pallet," I muttered.

For some reason, I couldn't bring myself to talk openly with Jens about my gripe. I felt he ought to *know* we both should be working our hearts out every minute.

But Jens continued to take time to enjoy the color of the rocks, and often he gazed off across the draw, admiring the cliffs over there.

What's the matter with him, Lord? I pondered.

No answer came.

As time went on, I began to resent not only the dawdling I saw

in Jens but also our division of labor. He always pried out the rock, while I split and hauled sixty- or eighty-pound loads down to the pallet. Often he'd get ahead of me, then use his extra time to gaze and dream.

"God in heaven," I'd pray at night, as frustration kept my mind awake, "do something! Knock some sense into Jens. I don't want to hate the guy!"

But Jens stayed the same and my impatience got worse. Finally, I decided the best thing to do was to get away from Jens. I would start my own quarry across the draw.

I'd been studying those steep cliffs for a while and I thought I could do it. The cliffs were almost vertical—a hundred feet straight down from the top. I figured I could let myself down over the side on a rope and find some sort of foothold. From there I could start chipping away a pit for myself, letting the overburden fall as I chipped it away and tossing the good slate rock up on the ledge above me to be split later.

"I'm going to try it over there," I informed Jens one morning.

"Oh, no! Those cliffs are too dangerous," he said gruffly, putting a hand on my arm. For a moment I felt the tug of our old affection. He was genuinely frightened for my safety.

Then I shrugged his arm away and turned to pull my tools out of the back of the car. "I'll be OK. I think it looks like good rock." I grinned at Jens, feeling cocky in the face of his concern. Separating our work would show who was carrying the bulk of the workload.

I felt his eyes on my back as I tramped across the draw. I knew he wouldn't follow. Jens was afraid of heights.

The mining went even better than I had hoped. I found a small cave I could lower myself into. The temperature was 25 degrees below zero that morning, but protected as I was from the wind, I soon stripped off my coat and worked in my sweater.

But splitting with Jens didn't make my mind rest any easier. The next few days, Jens warned me every morning of the danger of

The old shepherd said nothing for a moment. His complexion was rough, so weathered it looked as if his face had been sandblasted.

out more slate while I was gone. Setting my jaw, I hacked at the slate rock with my hatchet. It split off neatly into half-inch-thick slabs. I worked as fast as I could. I prided myself on my speed and on the fact that I didn't waste a minute.

Dan Hargrove is a pseudonym.

my rock quarry. His blue eyes brimming with love and concern, he'd put a mittened hand on my sleeve and ask, "Don't you want to stay on this side today?"

Later in the morning I'd see him across the draw, plodding up and down the slope with his rock.

Regret fingered at my mind that a man like me, who still loved Jens so much, couldn't somehow communicate my feeling so things would change. But what was the use? He wouldn't understand; his feelings would be hurt. Something hard as a rock was wedged between us and I didn't know how to budge it.

Then God did something I didn't expect in response to my prayers.

It happened one afternoon as my car jolted down the winding trail that led out of the canyon. Jens was chattering and I was driving, too tired to do more than mutter "Uh-huh" now and then. A few snow crystals were flying as we neared the bottom of the canyon where the valley opened up into a snow-swept stage of yellow prairie grass and brown sage, dotted with ponderosa pine and juniper.

There, beside the road, we saw an old shepherd sitting astride a small black mare, urging his sheep to shelter for the night. I had noticed the mare the day before, walking riderless up the trail. I assumed she belonged to one of the herders in the area.

The old man sat proud as an Indian warrior in his weathered saddle. His denim coat and pants were tattered and crudely patched here and there. An olive-green cap was pulled down on his head, the ear flaps hanging loose, and at his neck a knotted black rag kept the wind from blowing down his shirt. His hands were protected by leather mitts worn through to the lining in several places, and on his feet were torn black overshoes with gunnysacks showing through the holes.

I raised my hand so as not to seem unfriendly and steered the car on by. The shepherd didn't move a muscle in recognition; he only glared at us sullenly from black, deep-set eyes.

"Stop the car!" Jens yelled suddenly. "Stop right now! I've got to see that face!" Jens had never spoken to me so forcefully.

"That face," Jens repeated, twisting in his seat and signaling me to back up. "I've got to get a better look at that face!"

Grudgingly I backed the car and stopped beside the shepherd. Jens bounded out his door.

I shook my head and followed slowly, leaving the car idling in a cloud of exhaust.

"Hi. How you doin'?" Jens offered as he crunched to a stop in the snow in front of the old shepherd.

The old man said nothing for a moment. His complexion was rough, so weathered it looked as if his face had been sandblasted. Coarse whiskers grew in patches on the gaunt cheeks under his deeply etched black eyes. His thick lips were cracked and stained brown from the tobacco stored in one corner of his mouth.

Then he spoke. "Why didn't you catch this horse for me and bring her down?" he blasted us as I caught up with Jens.

"What?" I exclaimed, taking a backward step.

"The horse," the old shepherd repeated loudly, fixing his gaze on me. "You coulda caught her when you passed her yesterday. Coulda saved a man some trouble." His teeth, when he talked, were broad and brown, widely spaced. He hadn't many left.

For some reason, I couldn't bring myself to talk about my gripe. I felt he ought to know we both should be working our hearts out every minute.

I glanced at Jens, who was gazing at the shepherd, entranced.

"Didn't know it was any of my business," I muttered defensively. Why had we stopped anyway? I turned and trudged through the snow back to the car.

Jens followed, talking excitedly. "What a work of art that face was!

A sculptor would give anything to have a face like that to model."

He went on and on, while I listened with amazement. Jens hadn't even heard the shepherd's tirade! He had focused on something else in the man that I had missed entirely.

Later that evening and during the night, I thought about Jens. I remembered his eyes studying the color patterns on the rocks he'd unearthed. He wasn't goofing off! He was actually taking pleasure in his work. Finding beauty in the rock refreshed his spirit—while my obsession with speed and production goals made me tense and angry.

I hated being bound by walls, but I had bound myself to something more limiting—a compulsion to compete and to produce.

People don't change quickly. But I did begin to move, little by little, in a new direction. I went back to working with Jens in our original quarry. Occasionally, when he exclaimed over an unusual rock, I stopped to marvel too—not just at the colors of the rock, but also at the wonder of a mind attuned to discover beauty in seemingly commonplace things. At times, with frustration gone, I felt free to say, "Hey, I'm tired. Would you mind taking the next load down?"

Jens gladly took his turn at hauling.

These small events in my life gave me a deeper appreciation of the greatness of God, how He

makes each one of us unique. I'd missed so much by insisting that Jens—and others, too—see things from my perspective.

I still have a lot to learn about the wonder of people, about the wonder of a God who can use the face of an ornery old shepherd to humble an ornery young rock miner.

Tt

BETWEEN THE LINES

CHRISTIAN GIFT-GIVING

On this page last month we addressed the question "Was Jesus Born on Christmas?" If you recall, we showed that December 25 has no scriptural, historical, or calendrical support whatsoever as the birthday of Jesus. In fact, the available evidence from both the Bible and history points to a month *other than December* as the time when Jesus was born.

We also showed that for centuries the pagans had celebrated December 25 as the birthday of the sun (when the days were thought to begin growing longer) and that the day acquired its Christian connection only by order of the Roman bishop Liberius in A.D. 354—centuries after Christ's actual birthday.

In view of these facts, many sincere Christians wonder what they should do with Christmas. Pretend it doesn't matter and continue with the Santa Claus/reindeer/gift-giving/merrymaking scene? Or ignore the holiday season entirely—no cards, no gifts, no tree, et cetera?

This question assumes even greater importance for Christian parents with young children in the home (and for the grandparents of those children). To denounce completely the joy of the season, the pleasure of giving and receiving useful gifts, and the happiness of family reunions, for example, could sour children on religion (for depriving them of these innocent joys) and foster a spirit of rebellion toward other religious beliefs.

On the other hand, many

other things associated with Christmas by the world (such as drinking binges, carnal office parties, and the lies about Santa Claus) should have no place in the Christian life or home.

Take, for example, the question of gift-giving. Christmas has often been degraded into a day for exchanging presents that are received and given, not with affection, but out of a sense of obligation or barter.

However, the solution need not necessarily be the cessation of all gift-giving (although certainly most lists could be reduced substantially), but rather a change of motives and more care in the selection of the gifts so that they will be practical rather than showy.

After all, there is nothing sinful about giving gifts. Jesus Himself declared, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11).

The Bible tells us, "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). And again, "A new commandment I give unto you, That ye love one another" (John 13:34).

One of the most effective ways to express love and affection is by giving gifts. However, we must monitor our motives for gift-giving. Are they selfish or unselfish? The Bible, by the way, records examples of both kinds:

1. *Selfish Motives.* a. To soften the heart of an enemy (Genesis 32:14, 15, 20). b. To

make oneself popular (Proverbs 19:6). c. To bribe someone (Matthew 28:12-15). d. To increase the giver's status (Esther 2:18).

2. *Unselfish Motives.* a. To repay for services rendered (2 Kings 8:8, 9). b. To honor someone for faithfulness (Daniel 5:29). c. To express genuine affection (Genesis 37:3). d. To express unusual joy (Esther 9:22). e. To express gratitude (Mark 14:3). f. To express adoration and worship (Matthew 2:11).

When it comes to selecting a gift for a loved one or friend, we should keep three cautions in our mind: (a) that, while showing our love to our fellow man, we do not forget to honor God; (b) that we make our gift practical, useful, and avoid extravagance; and (c) that where appropriate we give a gift that can help the receiver to a better acquaintance with God and His Son, Jesus.

To illustrate point b above, for example, let's raise again the question about children. Rather than ignoring the holiday season altogether, why not as Christian parents begin selecting useful, needed items for our children several months prior to the Christmas season (on sale if possible) and hold them over for the holiday season?

That way they will receive items (like clothes) that they would have obtained anyway, only the articles come at a time when they anticipate some form of gift-giving.

Or, to illustrate point c, why not use the holiday season as an opportune time

to give gifts to our friends that could lead them into a closer walk with Jesus as their Saviour? For example, a newer translation of the Scriptures (to help make the scriptural messages more relevant to today's life); a subscription to an inspiring Christian magazine that will visit their home each month; a volume or two of a good Bible commentary; or any of a dozen different inspirational/devotional books available in Christian bookstores all over America.

In past issues of THESE TIMES, in fact, we have presented numerous stories of courageous Christians who have triumphed in spite of severe handicaps (Joni Eareckson, Kathy Miller, Norman Shockley, Rick Leavenworth). Several books detailing stories of this nature can be found and make excellent gifts.

In summary, we must add that no matter what approach we take toward the Christmas season, we should not lose sight of the fact that Christmas *ideally* points humans to Christ's first advent—the miraculous coming of God in human form. Therefore, it would be well to spend time each day of this season in contemplation of the One who laid down all for sinful human beings like us.

Also, we need to teach our children that, although this is by no means the correct date for His birth, we may celebrate the *event*—providing we do so intelligently and in proper taste.

In such a way Christmas need not be a curse, but a blessing.—R.B.

TT

PRISONERS REQUEST LITERATURE

I am the chaplain who works with the nearly 1,500 men incarcerated in the South Complex of Jackson Prison. Often I receive requests from the men for your literature.

Would you please arrange for a complimentary subscription of THESE TIMES for use in our chapel library, where it would be available to all men interested?

Thank you for your prayerful consideration of this request. Blessings upon you.—Rev. J. R. Washington, Chaplain, Jackson, Michigan.

THESE TIMES has a special fund to use for such requests. If you wish to contribute to this fund, please send your checks to THESE TIMES PRISON OUTREACH, 6856 Eastern Ave., NW., Washington, D.C. 20012.—Editors.

Emortality or Immortality?

I was particularly interested in Between the Lines because of the reference to and picture of William Saroyan—a Fresno man I knew slightly.

In the beginning paragraph as well as the final part of the article, you have “emortality”—a word I do not find in the dictionary. Is it possible the word is “immortality”? Two raps on the knuckles to your proofreader!!—Immortality yours, Lorraine C. Mercer, Fresno, California.

We put quotes around “emortality” (freedom from natural death) to indicate that it is a coined word, not yet accepted for dictionary use. Immortality, as used by

Christians, refers to eternal life as a gift of God’s grace to those who have faith. Emortality, we feel, gives a false hope and is un-Biblical.—Editors.

Don’t Follow the World

Do we have to read about sex everywhere? Can’t we even pick up a religious paper and not have to dip into more and more.

Surely we have much of good to write about and fill the space.

Every paper and magazine writes all that stuff to get people to buy, but please let’s not follow the world.—Zola V. Wade, Liberal, Kansas.

Notes of Appreciation

This is just a note to express appreciation for your publication—THESE TIMES. I want you to know that I find it of great interest and help.—Baron Frary von Blomberg, President Emeritus, International Council of Religions, Inc., Hampton, New Hampshire.

Again I must commend you for an excellent magazine. It brings a very Christian message that is not loaded with divisive doctrines. I do believe some of the students here would benefit from reading it.

We serve about 175 juvenile offenders placed here by the courts. Could you please send us about 12 copies of this magazine on a donation basis to help in the ministry on campus? I thank you for your concern and interest.—Lester F. Polenz, Chaplain, Ocala, Florida.

We wish to express our

appreciation for the 50 copies of THESE TIMES that you are having sent to us each month for use in our van ministry. It is a real blessing to have these new, up-to-date copies of this excellent publication. Thanks so much.—William E. Newton, Keene, Texas.

Genetic Engineering Offends Reader

I have subscribed to THESE TIMES for many years and for about forty of my friends. But I was not happy with the article on genetic experiments (July, 1981), and I fear it will turn my friends away from reading THESE TIMES. I hope you do not publish the topics of genetic engineering and cloning.—Adele W. Easter, Gentry, Arkansas.

A Plea for Humor

Kindly put back in your magazine those humorous little quips, as you used to. Thank you.—Rev. T. Rene Meyer, St. John Lutheran Church, Bellevue, Ohio.

Thanks to a Beautiful Person

Two subscription periods ago, a beautiful person had THESE TIMES mailed to us. We have no idea who gave us this beautiful gift. But we are grateful and await its renewal.

We also expect to give subscriptions to relatives and friends this Christmas. We wanted to take this opportunity to let the editors know how meaningful we feel THESE TIMES is to its readers.—H. Raymond Owen, HR PR Consultants, San Bernardino, California.

Please Send Another Copy

How I did appreciate reading your June (1980) issue with the article “How Does the Devil Operate?” It was excellent! I sent the article to a niece. Now I would like another copy of the article. Would it be possible to have a reprint?—Mae R. Krause, Waupaca, Wisconsin.

Opened My Eyes

I would like to comment on the article in the July issue “Parenthood Expands the Heart.” My grandmother was a “parent” to my one brother, two sisters, and myself. Your article made me see that my grandmother did have a handful with four children. I just took her for granted. I would like to thank you for the article, which opened my eyes. I also want to thank my grandmother for all she’s done.—Carol Ozzello, Wakefield, Michigan.

Admire Your Sincerity

I cannot agree with all your theological positions, but I admire the clarity and obvious sincerity with which they are written and presented. The inspirational articles that reveal how God changes people give one hope in a cynical world.—Dr. Curtis P. McCammon, Knoxville, Tennessee.

Tt

Address all correspondence for this column to: Letters to the Editor, THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012. Items selected for publication may be edited for clarity and length.

THE COMING UNIVERSAL ELECTION

BY MARVIN MOORE

God and Satan are on the ballot of a universal election. We individually must cast our votes, along with every angel in heaven.



Americans play their favorite sport once every four years. It's called electing a President.

The runoffs happen in the State primaries during the spring. One by one the aspiring candidates are forced to withdraw from the race, their cause spurned by the people who count most—the voters. Usually only one or two contenders are left on each side for the semifinals at the party conventions during July and August.

Each convention begins with a lot of nonsense such as balloons and toy horns and a forest of placards stuck on sticks, but there's fierce politicking in hotel suites and barrooms behind the scenes; and perhaps the nonsense has as much to do with the final outcome as the politicking. If nothing else, it keeps emotions feverish till the balloting is over and the last hurrah has been shouted. And somehow all this is an important part of electing a President of the United States.

The business of electing a President really gets underway after the last convention in August. For the next two months accusations, exaggerations, and angry rebuttals fly back and forth. Yet in spite of all the wrangling, a good bit of truth manages to emerge—at least enough for most people to decide. On election day each American who votes walks away from the ballot box with a feeling that, be it ever so tiny, his vote made a historic contribution to the destiny of the nation and of the world.

It's impossible to keep secret the election of an American President, but most people are unaware of a universal election of far greater consequence. God and Satan are on the ballot, and you and I must cast our votes, along with every angel in heaven. An American election takes about eight months, from the first primary in March till the tallying of the final vote in November. But God's election will

take more than a thousand years!

Nobody in heaven thought an election necessary until Satan challenged God's position. "I will be like the most High," he said (Isaiah 14:14), and he went after the votes. Prophecy suggests that a third of heaven's angels cast their votes on his side (Revelation 12:3, 4, 9).

Many people wonder why God didn't just destroy the devil the moment he rebelled. The answer is simple: God is not a dictator. He wants His citizens to serve Him because they love Him, because they choose Him, because they have voted for Him, if you please. Had God destroyed the devil and his angels when they first rebelled, the rest of the angels would have served Him out of fear, like the citizens of a totalitarian regime. God has never been in doubt that He will someday destroy Satan, but only when the rest of the universe can join Him in condemning Satan and his plans. When the universe is ready to cast its vote on His side, God will bring the history of sin to an end.

Scripture calls God's election by the universe the *judgment*, and it happens at the end of the world. It is important to understand that this is not the time God makes up His mind about who will be saved and who will be lost. If that were the case, no Christian could have the assurance of salvation prior to the second coming of Christ.

The judgment at the end of the world is the time God reveals to the world the decisions He made in ages past (see Romans 2:5; 1 Corinthians 4:5). When all intelligent beings in heaven and earth understand His judgments well enough to cast their votes for Him and against Satan, then He will destroy Satan and all who associate with him.

We usually think God's judgment at the end of time will occur at the second coming of Christ. That event will indeed be a tremendous revelation of His judgments. However, the judgment at the end of the world actually begins before the second coming of Christ, and it will extend more than a thousand years after. We can divide God's final judgment into three parts: the

pre-Advent judgment, the millennial judgment, and the postmillennial judgment.

The pre-Advent judgment. Daniel 7:9, 10 is the clearest Biblical description of the pre-Advent judgment. Daniel describes God on a fiery throne, dressed in pure white, and surrounded by millions of angels. He concludes the description by saying, "The judgment was set, and the books were opened."

These "books" are not for God's benefit, for God knows everything. He does not need records to refresh His memory. Daniel's description of the angels before God's throne makes clear the reason for the books. Angels are created beings with limited minds. The books are for their benefit. They will review the history of sin. They will listen to Satan's charges against God's people (Revelation 12:10; Zechariah 3:1, 2) and evaluate those charges in light of God's perfect record of their lives. This judgment is not the time when God decides the world's destiny, but rather it is the time when He reveals it to the angels.

This revelation will make it possible for the angels to cast their votes on God's side and sing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. . . . For thy judgments are made manifest" (Revelation 15:3, 4).

This judgment takes place in heaven. We know this because God is seated on His throne surrounded by millions of angels. Therefore it is not the judgment that occurs on earth when Christ returns. When does it occur?

Three times in chapter 7 Daniel tells us that it precedes the establishment of God's eternal kingdom at the second coming of Christ. Notice one of these passages: "But the judgment shall sit, and they shall take away his [the antichrist's] dominion. . . . And the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey

Marvin Moore is a free-lance writer living in Keene, Texas. His latest book is How to Handle Your Imagination. © 1982 by Marvin Moore.

What Happens During the Millennium?

Second Coming of Christ		Christ Returns to Earth	Lake of Fire
		1,000 Years The Millennium	
Pre-Advent Judgment Angels Judge in Heaven		Millennial Judgment Saints Judge in Heaven	Postmillennial Judgment Wicked Judge on Earth
The Gospel Still Being Preached			
Events at the Beginning of the Millennium <ol style="list-style-type: none"> 1. Second coming of Christ 2. A great earthquake—the earth's surface is destroyed 3. The wicked killed 4. The righteous go to heaven 5. Satan bound to this earth 		Events During the Millennium <ol style="list-style-type: none"> 1. The earth remains a wreck 2. Satan is bound to the earth 3. The righteous are in heaven 4. The righteous judge the world 5. The wicked are dead on earth 	Events at the End of the Millennium <ol style="list-style-type: none"> 1. The wicked raised to life 2. Satan unbound 3. The judgment of the wicked 4. The universe confesses that God is right 5. The wicked destroyed

him" (Daniel 7:26, 27).

Revelation 14:6, 7 makes it clear that God's judgment in heaven will begin while the gospel is still being preached on the earth: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

The millennial judgment. Most Christians have heard about a thousand-year period called the millennium. Before discussing the millennial judgment we need to find out when the millennium begins and ends.

A careful study of Revelation 20:1-6 makes it clear that the righteous will be raised to life at the beginning of the thousand years. Since we know that the righteous will be raised at the second coming of Christ (1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17) we can locate the millennium immediately after that event. Also, Jesus told His disciples that He would go to

heaven to prepare a place for them, and "if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (John 14:2, 3). When Jesus returns, He will take us to be with Him, which means we will spend the one thousand years immediately after His second coming in heaven.

Though the Bible says very little about how God's people will spend the millennium, it clearly mentions judgment as one of their activities. "I saw thrones, and they [God's people] sat upon them, and judgment was given unto them" (Revelation 20:4). In 1 Corinthians, Paul mentioned a time in the future when God's people will judge the world and angels. He said, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Corinthians 6:2, 3).

Since God's people do not participate in deciding who shall be saved and who shall be lost, the purpose of the judgment after the second coming of Christ will be similar to that for the angels just prior to His return: to reveal

the basis for God's judgments and thus to respond to any questions God's people may have about His dealings with the world.

It seems inconceivable that any saint in heaven after the second coming of Christ should fail to cast his vote on God's side; yet God wants to satisfy their minds fully about His dealings with sin. This is why He allows them to judge His dealings with the world and with Satan and evil angels.

The postmillennial judgment.

Revelation 20 describes another judgment after the one thousand years. To understand this judgment we need to know a few more details about the millennium itself. As we noticed, the millennium begins with the second coming of Christ, when God will resurrect His people and take them to be with Him in heaven. The wicked who are living on the earth at this time will all be killed (see 2 Thessalonians 2:8 and Revelation 6:15-17), and the earth will be destroyed by a terrible earthquake (Revelation 6:14 and 16:18-20). With God's people in heaven during the millennium and

the wicked all dead, the earth will simply be a depopulated wreck.

The first three verses of Revelation 20 (the chapter on the millennium) tells us that Satan will be chained and cast into a "bottomless pit" during the millennium. The term *pit* comes from the Greek word *abussos* ("abyss" in English). The Greek Old Testament uses *abussos* to describe the earth before God created it: "And the earth was without form, and void; and darkness was upon the face of the deep (*abussos*)." The idea is that of a vast wasteland, devoid of intelligent life and formless in the sense that it lies untouched by a creative hand.

We also discovered in Revelation 20:1-3 that the devil will be confined to this wreck of a planet "that he should deceive the nations no more." Since the righteous are in heaven and the wicked are all dead, there will be no nations on earth for him to deceive.

However, at the end of the millennium the wicked will be raised to life, giving Satan an opportunity once again to deceive them (Revelation 20:5, 7). Jesus foretold this resurrection and told us why it would occur: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

The word *damnation* in this passage comes from the Greek work *krisis*, which means "judgment." The purpose of the resurrection of the wicked is judgment. This same idea is strongly reinforced by Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Viewing all three periods of judgment together helps us to understand the postmillennial judgment better. We found that

the purpose of the pre-Advent judgment was to reveal to the angels the reasons for God's dealings with the world, Satan, and people. During the millennium God gives the redeemed an opportunity to review the records and find the answers to any questions they may have.

Now, at the end of the one thousand years the wicked have the same opportunity. Surely, the postmillennial judgment cannot be for God's benefit, since He made up His mind about sin and sinners ages ago. The loyal angels and the redeemed will already have reviewed God's decisions, so this judgment is not for their benefit. The reason for the postmillennial judgment is to reveal to the wicked why God is right in condemning them to eternal death.

Why does God go to such lengths to reveal the reasons for His decisions to everyone, even to the wicked? Because God is "campaigning" for votes? No, He isn't blowing tin horns, nor is He throwing confetti all around. He wants the people and the angels in the universe to serve Him because they choose to, from an appreciation of His way of dealing with His created beings.

He wants every human being, even the wicked, to recognize that He is right. The apostle Paul wrote, "For we shall all stand before the judgment seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Romans 14:10, 11).

Someday every angel and every human being in heaven and earth will kneel down and confess that God is right. Every intelligent being will someday cast his vote on God's side. God refused to destroy Satan and his angels when they first rebelled, not because He intended to let them live forever, but because when He did destroy them, He wanted everyone to understand why. When every created—even the wicked—being bows down and confesses that God is right, then He will be in a position to destroy the devil, his angels, and his wicked followers among men.

And that is exactly what Revelation says He will do following the postmillennial judgment of the wicked: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:14, 15).

And now comes a sobering question. God and Satan are on your ballot. You can cast your vote for Satan now if you wish. However, someday you *will* bow down and confess that God is right and Satan was wrong. Someday you will cast your vote on God's side.

If someday, why not now? **TT**

Review Questions

1. According to Revelation 12, what percentage of the angels in heaven decided to join Satan in his rebellion against God? (Check one.)
_____ 10% _____ 25% _____ 33% _____ 50%
2. Had God destroyed Satan when he first rebelled in heaven, what negative effect do you think that would have had on the other created beings in the universe? _____
3. Christ's statement in John 14:2, 3 indicates that after Jesus comes back to this world for His people He will (select one):
_____ a. remain here on earth with them forever.
_____ b. take them back with Him to heaven.
4. When God raises the wicked at the end of the millennium, what event will they face? (See Revelation 20:12.) _____

FRANK ANSWERS

DID TRANSLATORS BEND SCRIPTURE?

Which is the correct translation of 1 Timothy 3:16—(1) "And without controversy great is the mystery of godliness: God was manifest in the flesh" (K.J.V.) or (2) "And by common confession great is the mystery of godliness: He who was revealed in the flesh" (N.A.S.B.)? Isn't this just another mistake that the translators of the King James Version made to support the Christian claim for Christ's Godhead?

The problem does not lie in any devious endeavors by the King James Version translators to bend the Scriptures to a previously held view on the nature of Christ. The problem is with the Greek manuscripts, which are the basis for making translations. In 1611 the King James Version translators had access to a limited number of Greek manuscripts of the New Testament. The bulk of these contained the term *Theos*, the Greek word for "God," and thus they

faithfully rendered it.

Today the scholarly world is in possession of more than five thousand manuscripts of the Greek New Testament—in part or in whole—some of them dating as early as the second and third centuries A.D. In these ancient hand-copied works there are at least five different variations of this particular item. The three most common are: "God," "which," and "who." However, the best textual support favors the relative pronoun "who" (sometimes translated "he who," or "he" for smoothness). This is the translation you will find in the more recent English translations (for example, "He"—R.S.V., T.E.V.; "He who"—N.A.S.B., N.E.B.).

Since the orthography of the Greek relative pronoun *who* and the abbreviation of the Greek word for *God* appear so much alike in script, it has been suggested by textual scholars that probably an early scribe mistakenly read the pronoun and thought it to be the abbreviation; thus he wrote *God* into his copy when he should have written *Who*.

Be that as it may, the subject of this passage is Jesus Christ, and the apostle Paul is speaking of His incarnation. "He who was revealed in the flesh" (N.A.S.B.). The correcting of this phrase to read *Who* (or *He who*, or *He*) instead of *God* in nowise nullifies our Lord's true Godhead. Jesus Himself claimed all the prerogatives of Deity when He designated Himself the *I AM*—the Self-existent One

(John 8:58). The apostle Paul likewise affirmed this truth: "In him the whole fulness of deity dwells bodily" (Colossians 2:9, R.S.V.). Confronted visibly by the resurrected Christ, Thomas openly confessed His Godhead: "My Lord and my God" (John 20:28). Jesus was "God with us" (Matthew 1:23), the Word "made flesh" (John 1:14).

Would you explain the meaning of "grace" in a simple way?

"Grace" is viewed from two general aspects in the New Testament. 1. Grace is simply God's loving, merciful attitude or disposition toward undeserving sinners. This compassionate attitude led Him to put into operation the plan of redemption for lost man (Ephesians 2:7). 2. The term *grace* is also used to mean God's transforming power to carry out His plan to redeem and to restore sinners from the captivity of sin (Hebrews 4:16).

What is the relationship between the Ten Commandments as recorded in Exodus 20 and in Deuteronomy 5? Why do you suppose that the Creation basis for the Sabbath was omitted in the latter passage?

From the context it appears that Exodus 20 records the Ten Commandments as *God* spoke them from the heights of Sinai. Deuteronomy, as the name implies (second law), is a recapitulation of the various lines of instruction God had given

the nation from time to time. *Moses* set these forth in a series of addresses to Israel in the plains of Moab just prior to his death (Deuteronomy 1:5).

It is evident that in reciting the Ten Commandments, *Moses* did not attempt to give a word-for-word rendition. For example, instead of citing the fourth precept, he applied it, admonishing them: "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee" (verse 12). (The precept actually reads: "Remember the sabbath day.") Again, on the fifth precept *Moses* said, "Honour thy father and thy mother, as the Lord thy God hath commanded thee" (verse 16).

In verse 15 *Moses* is simply stating a reason why the Israelites in particular should appreciate the Sabbath. As slaves, they probably had been forced many times to labor on that day. Although no reason is given for omitting a reference to the Sabbath's origins, the silence on this point is not to be construed to mean that the nation was ignorant of the connection between the Creation and the Sabbath memorial of that Creation. This link was made clear in the specific instruction the Lord gave *Moses* about the Sabbath (Exodus 31:13-17), as well as in the original giving of the Decalogue. Jesus Himself acknowledged the Creation origin of the Sabbath (Mark 2:27).

TT

*From the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975. Used by permission.



In this column Pastor Frank B. Holbrook answers questions about spiritual truth, ethical behavior, and Biblical understanding.

Write to him c/o THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012. Names are confidential. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.

Presenting Jesus Christ in all His fullness to all the world.

We believe the Bible to be the authoritative word of God, Satan to be our great adversary, Jesus to be our all-sufficient Saviour, and the coming Christ to be our only hope as the world nears its cataclysmic end.

Editor Kenneth J. Holland
Associate Editor Ralph Blodgett
Art Director Byron Steele
Design Director Gail R. Hunt
Circulation Manager Robert Smith
Special Ministries J. Roger McQuistan
Subscriptions Larry R. Burtnett

Editorial Consultants: Biblical theology, William Johnsson; church history, Kenneth Strand; eschatology, Robert Zamora; philosophy, James Londis; psychology, John Berecz; religious liberty, Roland Hegstad; science, Ariel Roth; theology and life, Edwin Zackrisson; world missions, Gottfried Oosterwal

Contributing Editors: **California**—Neils-Erik Andreasen, Paul Landa, V. Norskov Olsen, H. M. S. Richards, Jr., George E. Vandeman; **Michigan**—Raoul Dederen; **New York**—June Strong; **Ohio**—Oliver Jacques; **Tennessee**—Jerry A. Gladson, Norman Gulley; **Washington, D.C.**—Richard Coffey, Thomas A. Davis, Frank B. Holbrook, Francis A. Soper, J. R. Spangler, Gerald Wheeler

Member, Associated Church Press
A publication printed and published by Review and Herald Publishing Association of Seventh-day Adventists, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. No stockholders, a religious, nonprofit organization owned by the General Conference of Seventh-day Adventists, Washington, D.C. 20012.

DISCOUNT COUPON
All subscriptions are prepaid. If you did not order THESE TIMES, it is being sent as a gift from a friend. You will not be billed.

To subscribe, fill out the form below, and mail with payment to THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012

For change of address only, please notify us 4 weeks in advance, attach the old mailing label, and mail to THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012

- | | |
|--|---|
| <input type="checkbox"/> Personal subscription | <input type="checkbox"/> One year US\$8.95 |
| <input type="checkbox"/> Gift subscription | <input type="checkbox"/> Overseas—add |
| <input type="checkbox"/> Renewal | US\$2.75 per year for |
| <input type="checkbox"/> Change of address | postage |
| | <input type="checkbox"/> Single copy US\$2.00 |

Name _____

Address _____

City _____ State _____ Zip _____

**THESE
TIMES**

Editorial Offices:
6856 Eastern Avenue NW.,
Washington, D.C. 20012

THIS TIME



Recently we began the practice of carrying two doctrinal articles in each issue with brief questions at the end of the articles. We hope you will not only enjoy messages like "The Coming Universal Election" and "What Does the Holy Ghost Mean to You?" but also take them seriously. The ultimate purpose of THESE TIMES in carrying articles on the fundamentals of Christianity boils down to helping you make provision for your soul's eternal welfare. Two brief anecdotes illustrate the point:

As the body of David Livingstone was being carried to its final resting place in Westminster Abbey, crowds lined the streets to honor the missionary-explorer. In the crowd stood a grief-stricken man who had been his close friend as a youth. However, he had scorned Livingstone's decision for Christ, as well as his choice of career in remote and dangerous Africa. The marks of dissipation and disillusionment showed on the man's face as, choked with emotion, he admitted, "What a fool I have been! I have put the emphasis on the wrong world."

In ancient times it was the custom of rulers to keep a court jester for amusement. A certain nobleman had a jester to whom he gave his staff, charging him to keep it till he met a greater fool. When the jester met such a man, he was to hand over the staff. Not many years later, the nobleman fell sick. When the master said he knew he was going to die, the jester asked, "And whither wilt thou go?"

"On a long journey," replied his master.

"And when wilt thou come again? Within a month? A year? Or when?" asked the jester.

"Never," sighed his master.

"What provision hast thou made for whither thou goest?"

"None at all," admitted the nobleman.

"Art thou going away forever and hast made no provision for thy departure?" asked the jester. "Here, take the staff, for I am not guilty of such folly as that."

The court jester had found a bigger fool.

Betty Kossick, whose interview with Alex Haley appears on page 8, says she enjoyed the interview completely. "He is a special human being," Betty tells us. "No airs, no façades. Much warmth and kindness. Would you believe he even wrote me a handwritten note telling me the interview was his pleasure and wishing me the best with my sales? He is overwhelmingly busy, yet he took time out for me twice. Yes, he is special."

People apparently relate well to Betty. That's understandable; she ended her letter to us this way: "May your busy day be interrupted only by God's rainbows and daisies. I pray I can be a part of those good things, because I want to be a blessing to everyone—including editors."

Kenneth J. Holland

Stopping by to see Spinoza Jones, I found him in his garden. Sweating, he leaned against his hoe handle and glowered at me.

"Nice-looking piece of ground," I said.

Spinoza shrugged. "Consider that word *ground*, friend." He bent and scooped up a handful of soil. "Mankind has been struggling for millenniums with this good earth. This is the great teacher. This stuff we walk on. This dirt."

"Oh?" I said brightly.

"This ground is the great lesson book. It teaches you about law. You cannot learn from thundering factories. You must go forth into the country, where everything the factories depend on is. This dirt is our true wealth. Factories, businesses, come and go. The land goes on forever. Economy, politics, industry, society, are sustained by this dust."

I nodded. "True."

"This ground," said Spin, "will make no pact with a loafer. It disdains con men and magicians. You cannot argue with this soil. You do not snap your fingers as if it were a dog and tell it what to do. It is not impressed by your rank. It will not obey the order of a four-star general more than that of a buck private. It is not moved by bribes or bans or court orders. It does things its own way and takes its own sweet time doing it!"

"H'mmm," I said.

"If you desire something from this ground, you have to do more

than say, 'Look, land, I own you. I have a deed to you. You are my servant.' The land will neither answer you nor pay any attention to you. Soil ignores idlers. It responds only to workers."

Spin paused, but before I could speak, he went on. "This dirt teaches patience. Remember what James said in the New Testament? 'Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.'"

Spin scowled at me. "Imagine! Waving your hand over your field and saying, 'I command you to bring forth this year not one crop of corn but four!' The land smiles in every little clod, but holds its peace. It never replies to a fool. It just waits. The land can outwit the very one who owns it. He may give orders to his hired help, his family, even his animals, but not to this dirt. It must have long holidays; it will not work overtime. The owner may be a workaholic, but his land is not!"

"Your point is—?" I said.

"My point is that everybody is in a hurry. We want things *now*. We want success today. Even in the business of Christian maturity. We expect to be solid-gold saints by the end of the week. Character cannot be grown in a fortnight. Spiritual development not only takes time, it is tough going! We talk of growing in grace as if it were as easy as getting wet in a rain. Growing in grace takes digging, sweating, and stubbornness. Are you reading me?"

"Like clearly," I said.

Spin straightened on his hoe handle. "Consider the great truth by the great apostle Paul. 'We are labourers together with God.' This garden is both mine and the Lord's. God is in this garden every day working miracles.

"I drop a tiny tomb called a seed into the earth and a resurrection happens! The tomb bursts and life reaches for the sun. Miracles—all over the place! Miracles that I could not work were I the saintliest man on earth.

"But, friend, I have never known the Lord to pull a single weed in this garden! Not in all the thirty years I've been tending it. God is a miracle worker; I am a weed puller. God and I are both workers, but we never try to take over each other's departments!"

"You should be in a pulpit, not a garden," I said.

Spin glared at me. "Forgive me, friend, if I appear to assume that high calling. I am a carpenter, and for the moment a co-worker with Him who made this great ground, this incredible dirt, this teacher of law and of patience—and of growing in grace."

"I feel a little like I was in church," I said lamely.

"Where two or three are gathered together—but I must desist," growled Spin. "If you will pardon me, I must fulfill my part of my covenant made with the Maker of this good earth."

Moving toward my car, I glanced back and saw Spinoza advancing on a nearby weed, his hoe brandished like a warrior's weapon.

"Labourers together with God," I said to myself.

Tr

Lon Woodrum, author of thirty-five books, is an evangelist living in retirement in Defuniak Springs, Florida. © 1982 by Lon Woodrum.

BY
LON
WOODRUM

GREAT TEACHER EARTH

My friend scooped up a handful of soil. "Mankind has been struggling for millenniums with this good earth," he said. "This is the great teacher. This stuff we walk on. This dirt."



WHO CARES FOR ME?



Sometimes the problems in our lives seem insurmountable. Life is a never ending stream of financial worries, job pressures, and family hassles. Discouraged and frightened, we often wish there was someone to whom we could turn. Someone who cared.

Fortunately, God cares about the way we live. He has a wonderful plan for our lives. And now, you can personally discover that plan by requesting one of these FREE sets of easy-to-follow study lessons that will lead you through the key teach-

ings of the Bible and bring new meaning into your life.

Your only cost will be the time you invest to follow these well-prepared sets of study lessons. The result will be a greater understanding of God's love and His plan for your happiness.

☒ Yes, I would like to receive one of these sets of free Bible study guides. I understand there is absolutely no financial obligation.

Please mark the set of lessons you prefer:

- ☐ **HIGHWAY SCENES**—Bible study lessons for youth
- ☐ **FOCUS ON LIVING**—Introductory course for youth and adults
- ☐ **YOU TAKE THE WHEEL**—Happier living for early youth
- ☐ **NEW LIFE**—Covers the major teachings of the Bible
- ☐ **HELP FOR ALCOHOLICS**—Steps to victory over alcoholism

My name is _____
(Please print or type.)

Address _____

City _____ State _____ Zip _____

**Mail this coupon to: THESE TIMES,
6856 Eastern Ave., NW., Washington,
D.C. 20012**

(Offer limited to U.S.A. and Canada only.
Please **do not** request these lessons for anyone other than yourself.)