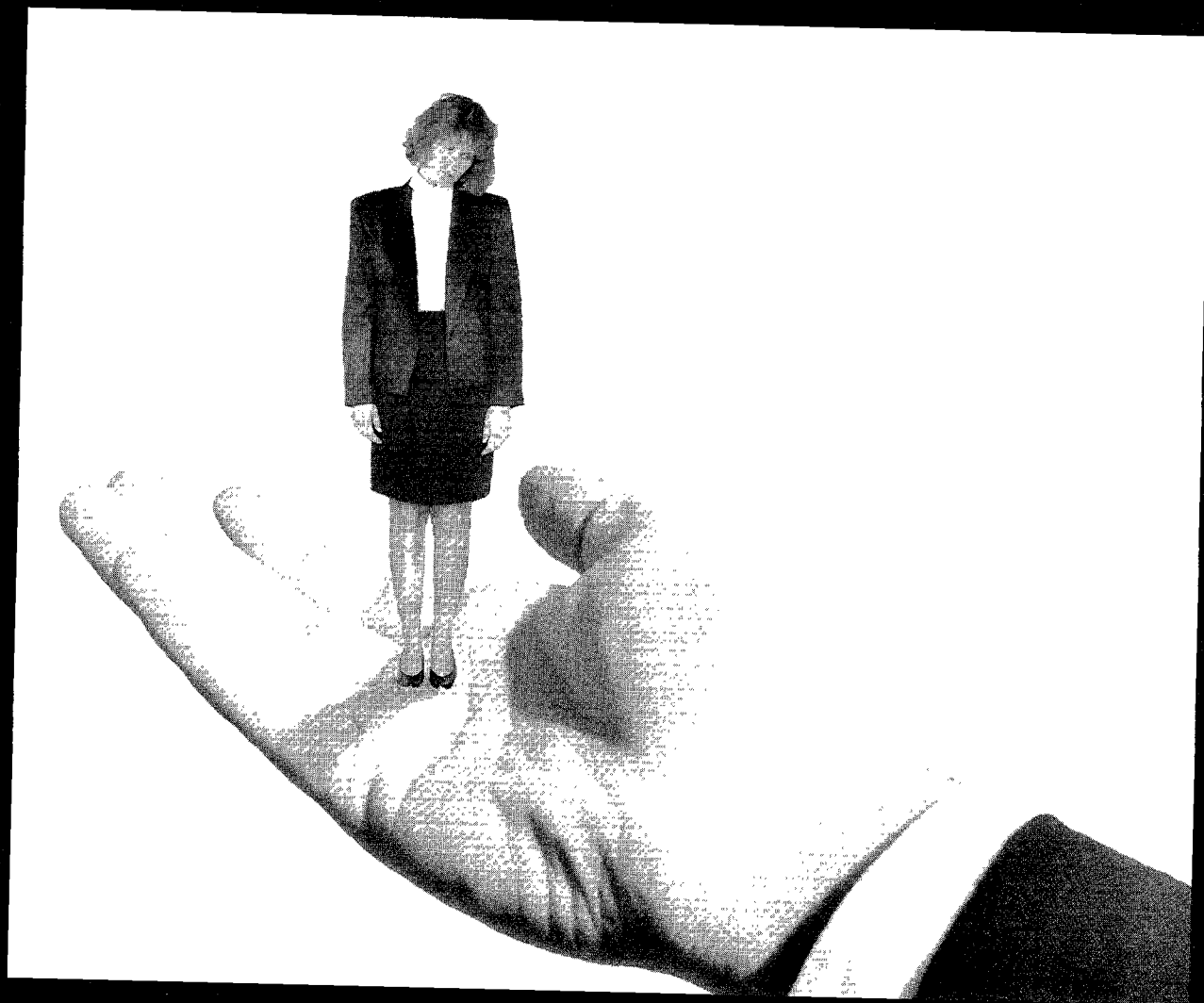


Ministry

International Journal for Clergy

January 1992



Sex in the Forbidden Zone

Confused over the basis of salvation?

In your editorial "Confused Over the Basis of Salvation" (July 1991), you equate new birth with sanctification and conversion. You write, "How converted do I have to be to be saved?" For me the implication is "How Christian in my living must I be to be saved?" Also, you write that new birth is always a result of our new standing and not a part of the cause for our new standing before God.

I believe the Scriptures speak of the new birth or being born again as that moment in time when our standing before God is changed from unbeliever to believer, from lost to saved, and not as the daily change in our lives that occurs as a result of our coming to faith.

If you define new birth as experiential, as the changed living you experience as a result of coming to a saving faith, then you imply that Jesus was saying to Nicodemus, "Without the experiential new birth, no one will see the kingdom of heaven." Jesus wasn't making experience a condition to enter heaven; He was placing the importance on that moment in time when spiritual rebirth occurs.

Again: "But that change, that new birth, is always part of the result of our new standing in Christ, never part of the cause of that standing." In Titus 3:4 Paul writes: "He saved us through the washing of rebirth and renewal by the Holy Spirit" (NIV). That is, through that which changed our standing before God, and not that which resulted in our experiential change after we have come to faith.

It's very possible that we are using words with different understandings. My basic concern is that we do not include that which is experiential, something we experience in our lives ("new birth," as you define it), as necessary for our salvation ("without it no one will see the kingdom of heaven"). The born-again Christian will experience something new,

certainly. But that experience can never be included in any way as even a part of the cause for our justification.—Pastor Eugene R. Paulus, Lutheran Church-Missouri Synod, Redlands, California.

■ A simple parable of Jesus answers two vital questions: (1) Are the terms—justification, sanctification, salvation—interchangeable, interrelated, or mutually exclusive?; and (2) What, if any, is our contribution to either or all of these?

In the parable of the unmerciful servant (Matt. 18:21-35), we have a servant who is unable to settle a huge debt with the king. The king grants him a full pardon, and wipes out the entire debt. This, I submit, amounts to *justification*—the servant is restored to a position as if he had never owed anything. Such pardon was definitely not based on anything the servant did—indeed he could do nothing—but solely reflected the mercy (grace) of the king. Furthermore, the servant accepted it and walked out a free man.

We may now ask, Was this man *sanctified*—had he internalized the experience to where he would be able to *reflect* his king's merciful nature? We have no way of knowing until he acts out behaviorally. This he does on the way out as he meets a man who owes him a relatively small sum. The servant failed miserably the sanctification test. This sanctification, or changed nature, was not only necessary—it was essential—as Jesus makes clear in the parable. Also, as we see in verses 32-35, justification can be recalled.

There is thus a sort of "forensic" justification of the sinner, which differs from what I like to call "effective justification." This is nothing more and nothing less than internalized justification, whereby the heart (nature) is changed, rendering justification effective in one's life. At Calvary, Jesus paid the penalty for all humanity.

But only those who avail themselves of the pardon bought for them at the cost of His precious blood will have effective justification—provided they internalize it through a process we call sanctification which leads to salvation. The whole process is like a chain:

Justification---> Sanctification---> Salvation.

Must we live by God's rules in order to be saved? If the answer is "yes," many would view the "must" as a reluctant and burdensome requirement, which if performed leads to a reward. A "no" would be equally confusing by leading to the perception that justification is itself sufficient. Marvin Moore seems to be making such assumption when he calls "odd" the notion that a person who is justified may not be saved. That the notion is not so odd, and is more than mere labeling, is made clear by the parable.

There is a "must" or "have to" which stems from one's own nature (call it internal motivation), and needs no eternal pressures to conform, or offers of reward. This change of nature begins with the new birth, but it does not end there. It is part of the nature of the newborn to grow. But in the growth process, the actions of the individual play a role. The problem that our contribution—our "doing something"—in the sanctification process may amount to salvation by works, is more apparent than real. To verify this we need only consider an alternative outcome to the story in the parable. Let us suppose the servant had in fact showed mercy to the fellow debtor. Could he then take credit and claim he earned the justification he received from the king? Of course not. Here is where Newman's analogy of the bicycle comes in handy.

Truly, on a mere philosophical level, we can say that justification itself is sufficient, by treating sanctification as simple justification applied daily to one's life, as many points adding to

(Continued on page 29)

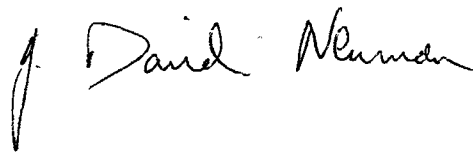
If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928 MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead.

It has become a tradition at *Ministry* to begin the year with an article discussing ministerial ethics especially with reference to sexuality. This year is no exception. Dr. Peter Rutter powerfully explains the temptations that come to those who give and receive counsel. "Sex in the forbidden zone" is extracted from a book with the same title that is well worth reading in its entirety.

Our last article "Theistic evolution: Is it for Adventists?" is relevant to every Christian who wrestles with what should be normative in Scripture. Is it possible to be a biblical Christian and still believe in evolution? Gibson outlines 12 major questions that need to be answered. You will want to read this article.

In between we offer a varied diet of articles on Daniel, women, time management, member communication, and health. In addition, I hope that you are a regular reader of Floyd Bresee's column "Pastor's Pastor." Here you will discover a wealth of practical information on sermon preparation—a core component of every pastor's work.

We also introduce a new editor this month. Martin Weber is already proving an invaluable addition to our staff.



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Volume 65 Number 1



Our greatest sin

Martin Weber

Thank God Almighty, we're free at last!" Who could forget those ringing words of Martin Luther King, Jr.? He was addressing the cheering crowd at a massive rally for freedom in Washington, D.C. Many consider that Wednesday afternoon in 1963 to be a landmark in the history of the United States.

Christians can especially appreciate the memory of Martin Luther King, since the truth in Jesus sets us free from bondage to racism. I've noticed, though, that some in the body of Christ are not enthusiastic about honoring King's holiday. A few years ago, when I proposed an article for a Christian publication about Martin Luther King Day, a blunt rebuff bounced back.

"Why would you want to write about that man?" the editorial assistant chided. "King had some character deficiencies."

"Who doesn't?" I argued. "But despite whatever faults King may have had, let's remember what he stood for. By advocating nonviolence he made America a better place, even for us White people."

"Besides," I continued, "the day that bears King's name transcends the man himself. It provides opportunity for all Americans to celebrate cleansing from slavery's dark chapter in our national history. The Martin Luther King holiday also gives us time to search our hearts and repent of any racism still lurking there."

A good argument, I thought, but my article never made it to press. God knows I tried.

As we look around the world, who could deny that religion is actually fueling the fires of hatred and prejudice? Atheists point to places like the Middle East, Ire-

land, and India as proof that belief in God has been more of a Grand Canyon than a Golden Gate Bridge in human relations. (Unbelievers seem less eager to discuss the damage done by godless Communism.)

To find relief from racism we must turn away from mere religious theory to the person of Jesus Christ. Our Lord on earth waged war against prejudice sponsored by the religious establishment of His day. He shocked friends and foes alike by extending Himself to the despised Samaritans and the outcast Syrian woman. Today it remains true that only the warm love of His gospel can cleanse the proud heart of racial hatred: "He Himself is our peace, who has made both one, and has broken down the middle wall of division between us" (Eph. 2:14, NKJV). "Therefore receive one another, just as Christ also received us, to the glory of God" (Rom. 15:7, NKJV).

"Wait a minute!" you may be thinking. "This is a journal for Christian leaders. We already follow Jesus. How can we benefit from a discussion about racism?"

The sad fact is that racial prejudice has slithered under the doors of churches and even coiled behind the pulpit. You might question my assessment—if you have the same color of skin I have. But if you take the time for a heart-to-heart talk with a veteran Black or Hispanic leader, what you hear may bring you surprise and grief.

Several I have spoken with have baptized more souls than I ever will, even if I last a century. These leaders have a right to be heard. But they face a dilemma. If they speak out, it appears they have a bad attitude. Yet if they keep quiet and try to be team players, they worry about betraying their racial heritage. So most of them

have learned to pray a lot, entrusting everything to the Judge of all the earth.

Thank God people are praying, but we must also work together in Christ's name to confront this demon of racism. First we must understand the depth of the problem. Where are Christian churches falling short?

Usually racism in the Christian community is subtle. For example, many minority leaders believe there is a glass ceiling in church organizations above which they cannot be "promoted" (except in token instances). Church administrators I've discussed this with express frustration, believing they are already working hard to achieve proportionate minority representation in leadership. Churches around the world have made significant progress in equal opportunity employment. We need more.

In my opinion, the greatest example of prejudice in the Christian church is the low priority that we assign to racism on the list of sins to avoid. Most of us seem to regard racism (when we become aware of it) as more of a social misdemeanor than a spiritual felony. We don't understand that "man's inhumanity to man is his greatest sin."

Sin involves more than the violation of a written code. Actually, evildoing is basically a violation of relationships. Consider the Ten Commandments, the biblical foundation of morality. The first four address one's relationship to God, and the rest primarily deal with interpersonal relationships. No wonder that "love is the fulfillment of the law" (Rom. 13:10, NKJV).

No, sin isn't wrong because of the naughty pleasure it promises the indulger. Sin is sin because it destroys our relationships by ruining our capacity to love and be loved.

Take tobacco, for example. Smoking

is bad because it threatens my body, which is God's temple and His instrument to serve people. Since racism causes greater harm to my relationships than addiction to tobacco, it is a more serious sin. So prejudice toward my brother or sister creates smoke in God's nostrils worse than a stinking cigar.

Much more could be said about racism. We need to remember that White people are not the only perpetrators of prejudice. Many people of other colors also seethe with racial hatred. Ironically,

victims of any kind of abuse frequently learn to emulate the behavior they have suffered. Molested children often themselves become molesters. And victims of racism often themselves become racists—unless they know the love of Jesus.

What a witness this world would have if believers of all colors and cultures would have humble hearts and love one another as Christ has loved us. Christian leaders ought to lead the way, and Martin Luther King Day seems like a good time to start. ■

At *Ministry*, a new editor and an enduring purpose

J. David Newman

W

hen David James, our associate editor, accepted a call to be the associate editor of *Signs of the Times*, the search was on for a replacement. David

spent eight years with *Ministry* and contributed greatly to the scholarship of the journal.

We needed someone who had already demonstrated his ability to write and at the same time possessed the skill to combine that writing with careful scholarship. We decided to call Martin Weber, director of prayer ministries for the *It Is Written* telecast. Martin began his work for the Seventh-day Adventist Church as a pastor in the Mountain View Conference. He then served as full-time evangelist in that conference, senior pastor of the Anaheim Adventist Church, director of ministry growth for the *Voice of Prophecy* radiobroadcast, and then at *It Is Written*.

Weber, 39, is a prolific author, having written the following books: *Some Call It Heresy; Hurt, Healing, and Happy Again; My Tortured Conscience; and Adventist Hot Potatoes*. And in addition to his duties with the prayer ministries, he has

written many of the scripts for *It Is Written* during the past seven years. He has also helped prepare the following books for telecast speaker George Vandeman: *What I Like About. . . , Comrades in Christ, When God Made Rest, Showdown at Armageddon, Rise and Fall of Antichrist, Decade of Destiny, and The Overcomers*.

His wife, Darlene, is a secretary. They have two teenagers, Steve, 15, and Christi, 14.

Martin comes to us not only as a gifted editor and writer but a speaker as well. He is often in demand to fill appointments around the world. However, we have "first serial rights" to him and he will make his greatest contribution through the pages of this journal. His great burden is to present Jesus Christ as the only hope of the world, and then Seventh-day Adventist Church doctrine in a cross-centered setting.

Too often we separate doctrine from Jesus and the cross. When we do that, doctrine becomes sterile and legalistic. Doctrine is always for the purpose of revealing God, never for enslaving humans. And yet most of us can remember times when fights developed over

doctrine to such an extent that Jesus Christ was lost sight of in the debate.

Doctrine has never saved a single person! Only Jesus Christ saves! However, we would be the poorer without doctrine because it helps us understand God. Those on opposite sides of theological debate view God through different sets of spectacles. For example, those who place the moral influence theory of the atonement before that of substitution will have a different picture of God.

So doctrine is important—but only as a frame for the great and magnificent truth that God entered this world as a sinless baby, lived a sinless life, died, and rose again, and now offers His perfect life and His death in place of our imperfect lives. We are granted eternal life not on the basis of receiving what we have done but on the basis of what Jesus has done. To accept this salvation demands the same self-sacrifice from us that it did from God. Just as God was willing to surrender all of heaven for our good, so we too must surrender our whole self to His control.

That surrender is the greatest fight the individual has to make. There is always something we want to hold back. Something we want to keep control over. God says no! We are either surrendered or not. And the walk in the Christian life is not so much overcoming sin as learning some hidden area of the life that needs to be surrendered to the Lordship of Christ.

Christ is our Saviour and our Lord. He saves us from sin—not in sin. He imputes in a moment His perfect righteousness to



us but takes a lifetime to impart His righteousness to us. While we are saved only by His perfect righteousness imputed to us, we will not be saved if His righteousness is not also being imparted to us. A plant is either growing or dying. A Christian who has been born again must constantly be growing in grace.

Day by day we come to reflect His character more and more; increasingly revealing more and more His attributes, attitudes, and bearing. Daily we seek to become what He has said we already are in Him. Paradoxical? Yes. True? Yes.

Pray that the cross will become more and more central in your life and at *Ministry*. ■

Sex in the forbidden zone

Peter Rutter

Sexual exploitation, by design or accident, in professional relationships is becoming increasingly a source of concern. A psychiatrist looks at the issues and calls for maintaining the sacred frontiers in personal relationships.

Peter Rutter, M.D., is a psychiatrist, practicing in San Francisco.

Twenty years ago I began my psychiatric practice with the belief that sex with patients was out of the question. I assumed that everyone in my professional community also observed this prohibition. The only doctors and therapists who had violated it were, I was sure, confined to the criminal or lunatic fringe.

It took me nearly a decade to stop believing in the myth of the beneficent doctor. I was forced to acknowledge that a yearning for just such a forbidden episode existed within myself, and was shocked to discover that a psychiatrist who had been my mentor had for years engaged in sex with women patients. I have since discovered that sexual exploitation by men of women under their care or tutelage is actually quite common, and that a remarkably similar pattern of sexual contact is perpetrated not only by male doctors and therapists, but by male clergy, lawyers, teachers, and workplace mentors.

What I have come to call sex in the forbidden zone—sexual behavior between a man and a woman under his care of mentorship in a professional relationship—can occur any time a woman entrusts important aspects of her physical, spiritual, psychological, or material welfare to a man who has power over her. (Women in power can exploit men too, but the balance of power is all too often in the other direction and such situations represent a small percentage of cases of sexual abuse.) Because these relationships invite both men and women to put

into them their strongest hopes, wishes, fantasies, and passions, they are especially vulnerable to abuse and can be severely damaging to both people.

My encounter with Mia

I lost my professional innocence during an incident that came upon me suddenly, dangerously, in the closed chamber of my first psychiatric office, when I felt the psychological barriers protecting me from forbidden sexuality come tumbling down.

It happened on a dark, rainy evening when a patient I will call Mia came to her appointment with the unspoken, unplanned, but extremely compelling agenda to offer herself sexually.

Mia was a tall, dark-haired woman of 25 whose bright clothes and quick pace masked her severe chronic depression. Life had dealt her nothing but deprivation and loss—she had dim memories of possible sexual molestation by an older brother and had for a time drifted into street life and drug abuse. In the five months she had been my patient we had identified her pattern of becoming sexually intimate with men rather quickly because she felt she had no other way to keep them interested.

Nevertheless, Mia had never been seductive with me. But that night, without warning, I felt her sexuality directed toward me from the moment she stepped into the room—with an intensity beyond anything I had yet experienced.

Mia made her way to the patient's chair, but did not stay there. As she spoke, tearfully recounting a humiliating rejection from a man she'd been dating, she slid off the chair and sat cross-legged in

front of me. The sexual posturing grew more intense as she looked up at me, wondering through her tears whether men would always use her and throw her away. In her desperate need for comfort, Mia began to edge toward me, brushing her breasts against my legs, beginning to bury her head in my lap. As she reenacted her role as victim, all she needed was my participation.

Nothing in my training had prepared me for this moment. I sat frozen, neither encouraging nor stopping her. I was overcome by an intoxicating mixture of the timeless freedom, and the timeless danger, that men feel when a forbidden woman's sexuality becomes available to them. I also sensed that if I went ahead with this sexual encounter, I would be able to count on Mia, as a well-trained victim, to keep our illicit secret.

Another part of me, however, remained separate from this sexual intrigue. This part was trying to understand what was going on inside Mia and searched for a way I could help her.

I made a choice in that moment: I asked Mia to return to her chair. In our respective seats, we began a therapeutic exploration of the way she was bringing me her illness, her self-destructive pattern, in the only way she knew how—by repeating it with me.

I realized that at the critical moment the path taken depended not on her but on me. To steer her toward the healthy side, I had to fight off some typically masculine components of my sexuality that were all too ready to accept Mia's self-destructive offering.

How the boundaries erode

From this experience I discovered just how passionate and dissolving the erotic atmosphere can become in relationships in which the man holds the power and the woman places trust and hope in him. Having sex with patients was not out of the question at all, I realized. In fact, it was both more readily available and powerfully alluring than I had ever admitted.

Day after day we men sit in inviolable privacy with women who trust, admire, and rely upon us. There is a constant pull toward greater intimacy. Businessmen travel with their female protégées, sharing adjacent lodging in faraway cities. Women who see lawyers, especially in divorce or custody cases, usually disclose to them the most intimate details of their lives. A male teacher or professor can

invite a woman's trust through his ability to foster her intellectual or professional development. A doctor has instantaneous access to a woman's unclothed body and thus to the sense of self she experiences through her body. Therapists and clergy invite the women under their care to share secrets, sexual and otherwise, that they would never disclose to anyone else.

If we have been working together for some time, a familiarity and trust develop that start to erode the boundaries of impersonal professional relationships. Openly or not, these women often convey their feeling that we are treating them better than they believed a man could. As a result, we find ourselves experiencing a closeness, a completeness, with these women; and many of them begin to feel the same way about being with us.

But while women have the ability to hold intensely passionate feelings that remain distinct from being sexual, under these same conditions men are flooded with images of sexual union. The rule forbidding sexual contact with these women can seem hazy and distant, no longer applicable. In the moment it feels so easy, so magical, so relieving for us to cross the invisible boundary and merge with the woman in shared passion.

Yet every time I have found myself having sexual fantasies about a patient, I have discovered, as I did with Mia, that something holds me back—not just a rule against sexual contact, but a feeling that something of great value will be destroyed if I cross the line. I still shudder to think how close I came that night to harming the two of us.

The destructiveness of sexual betrayal

For harm it is. Although conservative estimates suggest that several million women in this country have been sexually victimized in relationships of trust, no numbers can possibly convey the full human cost of sex in the forbidden zone. Because men so often control a woman's future—and her physical, psychological, spiritual, economic, or intellectual well-being—the mere presence of sexual innuendo from a man who has power over her can determine whether she experiences her femininity as a force to be valued and respected or as a commodity to be exploited.

When trust turns into a sexual opportunity for the man in authority, the damage can be even more critical. He binds her to him, and when he relinquishes her

When trust turns into a sexual opportunity for the man in authority, the damage can be even more critical.

she is often too injured to find happiness in another relationship. She is likely to adapt to the victim role, repeating it in other relationships, each time losing more of her self-respect and enthusiasm for life.

A woman also suffers serious injury when she resists a man's sexual incursion: He makes it impossible for her to continue their relationship, so she loses a teacher, healer, guide, or mentor. This loss can doom a woman to years or a lifetime of hopelessness about expressing her potential in a relationship or in work.

The damage a man causes himself is often elusive, because in the moment of forbidden sex he may be able to convince himself that he is satisfying a deeply felt need. Yet by exploiting the woman in order to feel more fully alive, he abandons the search for aliveness within himself. When a man's brief moment of forbidden sexual release is over, he is further still from the access to resources within himself that his sexual fantasy represents.

Why do men, many of them professionals who have taken oaths not to partake of such behavior, attempt to realize the fantasy of forbidden sex? Why do women, many of whom have no interest in beginning a sexual relationship, allow their positions to be compromised? To understand, and ultimately alter, these behaviors we must take into account the feelings buried in all of us that make forbidden expressions of sexuality so difficult to resist.

Why women comply

Every woman I've spoken to who engaged in forbidden-zone sex described the immeasurable nonsexual value she felt the relationship had attained before any sexual behavior took place. All felt they acceded to sex as a way of maintaining a relationship that had extraordinary

Although most men holding positions of trust behave ethically, they nevertheless hold on to the hope that one day it may actually happen.

importance in their lives.

A male therapist, pastor, or teacher may be the first man in a woman's life who listens to her, encourages her, and teaches her to develop her own strength. When a woman feels from a man this recognition for who she really is, the relationship becomes vitally important to her.

Most of these women, in trying to account for the reasons they participated in sex with a therapist, pastor, or mentor, also cited cultural factors in their upbringing that steered them toward complying with the sexual desires of these powerful men. They felt that the force of this preexisting message that encourages compliance, when combined with their inner need to hold on to the extraordinary promise offered in the relationship, set up a psychological trap they were powerless to resist.

The dark side of the masculine

The power of the forbidden zone has as much impact on a man's psyche as it does on a woman's. The allure of the forbidden is a central theme of male sexual psychology. When he holds a position of trust, the ordinary man with an inclination to cross forbidden boundaries emerges from beneath the professional role.

Another central component of sex in the forbidden zone is what I call the "masculine myth of the feminine"—attitudes that shape the way women are perceived by men and, because of cultural influences, how women see themselves.

In masculine mythology, a woman, above all, should show deference to a man. Even mixed with love and respect, its presence as a value internalized by women sets the stage for exploitation.

Another part of the masculine myth of the feminine involves the tremendous healing, nurturing, and sexual powers that men attribute to women. Attributing these abilities to women drives men toward near-desperation in their attempts to get close to or inside the soul or body of a woman, allowing them to ignore whatever violation may be involved. If he is a male professional and she is under his care, he can permit himself to believe that her erotic powers are so strong as to overwhelm his ability to refrain from having a sexual relationship with her.

The woman, meanwhile, may or may not actually behave seductively. If she is seductive, it's often because she's blindly playing out the masculine myth that wants her to be. For instance, Mia offered herself to me because she had been taught that she had nothing of value to offer a man other than her sexuality.

Men's mutual conspiracy

The masculine myth of the feminine sheds light on why even ethical men so often look the other way when they hear about a colleague's sexually exploitative behavior. When so many men share an inner wish, it shapes their private behavior as well as the way they deal with each other in public.

Although most men holding positions of trust behave ethically, they nevertheless hold on to the hope that one day it may actually happen. When they hear about a colleague who has had sexual relations with a woman in the forbidden zone, it encourages this hope. It is as though men who violate the forbidden zone are surrogates for the rest. Because of this, we secretly do not wish to prevent them from having sexual relationships with women under their care. But since many men can barely resist the forbidden temptation, each episode of sexual contact generates an infectious atmosphere that lowers their resistance.

For all of us—men and women, professional and laypeople—dealing with the darker side of sexual issues is a difficult challenge. Our rational minds may try to go in one direction, trying to adapt reality to preexisting models, while our less rational sides have highly permeable barriers to sexuality. What matters in the forbidden zone, however, is not keeping sexual thoughts away, but maintaining a boundary against sexual contact so that the unique potential of these relationships can be realized.

Healing moments

Because so many women have been injured by the uncontained sexuality of men who have had power over them, the potential healing power of restraint is enormous. Not only is the woman made safe from being exploited, but the moment kindles the promise that she can be valued entirely apart from her sexuality. In these moments life takes a new turn, and the wounds from past injury as well as hopelessness about the future can be healed.

And when a man in power relinquishes his protégée as a potential sexual partner, he sees he can recover vast inner resources of his own. These stores of masculine strength are the ones that have been denied to him by the myth that only women, through their sexuality, can provide him with renewal and aliveness.

Elaine, 34, and George, 46, now law partners in San Francisco, first met six years ago when she was assigned as an intern in his firm during her final year of law school. He was impressed with her work, and she with his intellect and caring attitude. Feeling validated by their working relationship, she no longer harbored doubts about her intellect and competence, and became excited as never before about work and life.

Their admiration and affection for one another, along with the late evenings they spent together preparing cases, presented many opportunities for flirtation, yet for nearly a year neither of them referred to the possibility of sexuality between them.

A crisis occurred before Elaine's graduation. George had to decide whether to offer her a position in his firm. But things were no longer so simple. Both by this time sensed powerful sexual tension between them. Elaine felt that the price of a job would be for her to have an affair with George, and felt that she would lose whether she consented or not: If she didn't get the job, she would lose her vital connection to him; if she did get it, it would inevitably become tarnished by a sexual relationship.

George's feelings for Elaine also placed him in a bind: It was clear to him that, on the merits, she deserved to be hired. So he found himself hoping she would leave, just to protect himself. On the other hand, he very much wanted to hire her, but felt his motivation was compromised by his sexual feelings.

This seemingly unresolvable crisis was worked out through a nearly silent, al-

most imperceptible healing moment one night a week before George had to make his decision.

"We were working late together," Elaine says, "and I asked George what he thought he would do about hiring me. He just said that he hadn't made up his mind yet. We were both silent, and our eyes met. For the first time, I thought I could see the pain he was feeling. In that moment I would have done anything for him. I almost wished he would embrace me just so we could get on with the sexual relationship that seemed so inevitable.

"I was shocked, but relieved, when George directed us back to our work. I didn't think it was possible for a man to turn away from that kind of sexual energy. I felt from then on that if I were offered the job, I would not be compromised by having any sexual obligation. It was as if a spell had been broken."

George remembers the same moment: "I was going crazy with tension that night," he says. "I was ready to just take her in my arms. But when I saw how unprotected she was, I suddenly realized that Elaine was my spiritual daughter. This meant I would have to give up the idea that we would ever have a sexual liaison."

George hired Elaine and they have continued to work together productively. Their relationship does not extend outside of the office. But in their day-to-day collaboration they are both aware that their special connection has yielded gifts neither expected.

Since giving up on his fantasies, George says, "I have access to a strength and inner satisfaction that I had never known before."

Says Elaine, "About a year after it happened, I asked George what he had been going through at the time. And he told me. Just the fact that we could talk about it—without risking the danger of reengaging the sexual feelings—showed that our relationship had acquired a whole new dimension, one of depth and honesty."

Healing moments are available to all of us in our daily lives, in or out of the forbidden zone. We have only to look around us each day for an opportunity to take a barely discernible turn in the different direction. When we are ready to call on them, the intact, untapped resources inside all of us are ready to respond. ■

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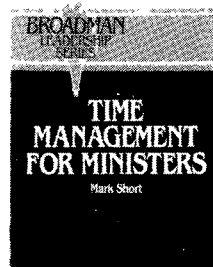
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New light on the book of Daniel from the Dead Sea scrolls

Gerhard F. Hasel

Recent publications of Dead Sea scrolls confirm the authenticity and the earlier dating for the book of Daniel.



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Recently two articles of vital interest on the Hebrew and Aramaic texts of the book of Daniel¹ were published from among the Dead Sea scroll textual finds made originally in 1952 in Cave 4 at Qumran. The publication by Professor Eugene Ulrich, "Daniel Manuscripts From Qumran,"² gives us full insight into these pivotal textual finds and follows the one published two years earlier on other parts of these finds.³

From discovery until publication

Let me first briefly describe the outrageous delay that has occurred in the publication of many of the Dead Sea scrolls, discovered way back in 1947-1948. *Biblical Archaeology Review (BAR)* has played a major role in pushing for publication a number of articles over the past few years, especially in 1989 and 1990.⁴ There have been charges of a scandal because there are about "400 separate unpublished texts arranged on 1,200 different [photographic] plates" hidden for some 40 years from the scrutiny of the scholars. Hershel Shanks, the editor of *BAR*, says that "a reasonable guess is that 100 of these [unpublished texts] are biblical texts on 200 plates."⁵

The charges regarding the nonpublication of these Dead Sea scroll texts were taken up in the summer of 1989 by the public press. For example, the *New York Times* in a July 9, 1989, editorial, "The Vanity of Scholars," complained that "the scrolls were discovered in 1947, but many that are in fragments remain

unpublished. More than 40 years later a coterie of dawdling scholars is still spinning out the work while the world waits and the precious pieces lapse into dust."⁶

Fortunately, various encouraging developments have taken place since the summer of 1991, and we can look forward to a speedy publication of the remaining scroll fragments and texts.

The significance of the Daniel fragments of the Dead Sea scrolls was voiced first in 1958 when Professor Frank M. Cross of Harvard University published *The Ancient Library of Qumran*, a comprehensive survey of the scrolls. In the second edition of the book (1961), Professor Cross refers to the fragments of the Daniel scrolls: "One copy of Daniel is inscribed in the script of the late second century B.C.; in some ways it is more striking than that of the oldest manuscripts from Qumran."⁷

This was fantastic news from a scholarly point of view, for the text of Daniel has long been considered suspect by many scholars on various grounds we'll be discussing below. The question now was: How much of the book of Daniel is on this scroll, and precisely what sections are preserved and how does it compare with the rest of the Hebrew text of the book of Daniel?

In November 1989, more than 35 years after its discovery and more than 25 years after Cross made his astounding declaration, this text, along with others from Cave 4 on the book of Daniel, have finally been published. Only a few scraps of fragments from Cave 4, which contain but "five tiny fragments, all from the prayer in chapter 9 but none with more

than one complete word,"⁸ remain to be published (i.e., the fragments of the scroll designated 4QDan^e).

The fragments of the Daniel scrolls from Cave 4 were assigned for publication to Cross⁹ as long ago as 1951.¹⁰ He was a member of the original group of editors of the Dead Sea scrolls appointed in 1953.¹¹ But some time ago Cross entrusted the Daniel materials from Cave 4 to Eugene Ulrich of the University of Notre Dame,¹² a former student of his. In 1987 Ulrich published the materials from one scroll of Cave 4, namely, 4QDan^a. Now he has published the materials of the two other major scrolls, 4QDan^b and 4QDan^c. At last we are able to see with our own eyes!

Contents of the Dead Sea scroll Daniel manuscripts

While these exciting new publications will have our major attention in this paper, we need to mention the other previously published Qumran materials on Daniel.

In 1955 D. Barthelemy published two scroll fragments:¹³ 1QDan^a and 1QDan^b. These contain parts of 22 verses from Daniel 1-3, that is, Daniel 1:10-17; 2:2-6 (1QDan^a); and 3:22-30 (1QDan^b).

In 1962 Maurice Baillet published a papyrus fragment from Cave 6, containing possibly parts of Daniel 8:16, 17, 21, 22; and clearly 10:8-16; 11:33-36, 38.¹⁴

The most extensively preserved scroll of the book of Daniel from Qumran is one from Cave 4: 4QDan^a, which contains large portions of Daniel. Preserved are parts of Daniel 1:16-20; 2:9-11, 19-49; 3:1, 2; 4:29, 30; 5:5-7, 12-14, 16-19; 7:5-7, 25-28; 8:1-5; 10:16-20; 11:13-16. Scroll 4QDan^b contains Daniel 5:10-12, 14-16, 19-22; 6:8-22, 27-29; 7:1-6, 11(?), 26-28; 8:1-8, 13-16; and 4QDan^c has Daniel 10:5-9, 11-16, 21; 11:1, 2, 13-17, 25-29.¹⁵

This means that we have at our disposal from the Dead Sea scrolls parts of all chapters, except Daniel 9 and 12. Of course, the unpublished 4QDan^e is to have a few words of various parts of Daniel 9.

There is also an overlap of a number of passages in Daniel 1, 5, 7, 8, 10, and 11. A reference to Daniel 12 is made in 4QFlorilegium, an anthology of midrashic materials on 2 Samuel and Psalms 1, 2.¹⁶

Significance of the scrolls

It is a highly surprising phenomenon that no fewer than eight manuscripts of Daniel have been identified among the

materials discovered in three of the 11 caves of Qumran. In order to appreciate the significance of this fact, we need to compare it with the manuscript finds of other biblical books from the same caves.

To my knowledge, the most recent listing of published materials from the Dead Sea scrolls appeared in 1977. The listing speaks of 13 fragments of scrolls from the Psalms; nine from Exodus; eight from Deuteronomy; five from Leviticus; four each from Genesis and Isaiah;¹⁷ and no fewer than eight scrolls representing Daniel. Although we have no sure knowledge yet of the total scrolls that have been preserved from the Bible at Qumran, it is evident from this comparison that the book of Daniel was a favorite book among the Qumran covenanters.¹⁸

At this juncture we need to make another point. According to current historical-critical opinion, the book of Daniel originated in its present form in the Antiochus Epiphanes crisis, that is, between 168/167-165/164 B.C. It seems very difficult to perceive that one single desert community should have preserved such a significant number of Daniel manuscripts if this book had really been produced at so late a date. The large number of manuscripts in this community can be much better explained if one accepts an earlier origin of Daniel than the one proposed by the Maccabean hypothesis of historical-critical scholarship, which dates it to the second century B.C.

Date of the Daniel Dead Sea scrolls and its significance

Dates for the Daniel scrolls, published in 1955, were given by John C. Trever as the Herodian period for 1QDan^a and late Herodian period for 1QDan^b.¹⁹ In other words, these manuscripts could come from about 60 A.D.²⁰ or earlier.

This date is still very significant because the Masoretic text (MT) from which our Bibles are translated comes from a major manuscript that is dated to 1008 A.D.²¹ In other words, we are able to compare for the first time in history the Hebrew and Aramaic of the book of Daniel with manuscripts of the same book that are about 1,000 years older. A comparison between the MT and the earlier manuscripts contained in 1QDan^a, 1QDan^b, and 6QDan, based upon a careful study of the variants and relationships with the MT, reveals that "the Daniel fragments from Caves 1 and 6 reveal, on the whole, that the later Masoretic text is

For those supporting the historical-critical date of the book of Daniel, new issues are being raised.

preserved in a good, hardly changed form. They are thus a valuable witness to the great faithfulness with which the sacred text has been transmitted."²² These textual witnesses demonstrate that the MT was faithfully preserved and confirm that the Hebrew and Aramaic text of Daniel is reliable.

The date for the three Daniel manuscripts most recently published is also of great importance, along with those of the earlier publications. Some of the recently published scrolls on Daniel are even older than the previously published ones. The date of 4QDan^a is assigned to about 60 B.C.²³ and 4QDan^b to about 60 A.D.²⁴ The oldest manuscript of Daniel by far is 4QDan^c, which Cross dated in 1961 to the "late second century B.C."²⁵ Scholars who support a date for the writing of the book of Daniel in the Maccabean crisis at about the middle of the second century B.C. will be able to say that 4QDan^c is "only a half century later than the composition of the book of Daniel."²⁶ This means for supporters of this dating that the manuscript evidence for Daniel is as close to the autograph as the Rylands papyrus is to the Gospel of John. I quote: "It is thus, for the Hebrew Bible, comparable to the Rylands manuscript of the Johannine Gospel for the New Testament."²⁷ The latter comparison means that the papyrus fragment of the Gospel of John, published in 1935, that is, Rylands 457, which was dated in the first half of the second century A.D., effectively refuted claims of scholars who had attempted to date the Gospel of John to the latter part of the second century A.D. The Rylands papyrus was within 25 to 50 years of the writing of the Gospel of John.

For those supporting the historical-critical date of the book of Daniel, new issues are being raised. Since there is a manuscript of Daniel that supposedly dates within 50 years of the autograph, is there enough time for the supposed

These doubts and uncertainties about the canonicity of Daniel among the Qumran people can now be laid aside for good.

traditio-historical and redaction-critical developments allegedly needed for the growth of the book? Supporters of the Maccabean dating hypothesis of Daniel will be hard put to explain all of this in their reconstructions. To express it differently, do the early dates of the fragments from Cave 4 leave enough room for the developments, editorial and redactional as well as other, that are so often proposed?²⁸ The verdict seems to be negative, and an earlier date for Daniel than the second century is unavoidable.

Dead Sea scrolls and the original Hebrew/Aramaic text of Daniel

Before the discovery of the Dead Sea scrolls, many scholars questioned the faithfulness of the Hebrew text and took great freedom in amending, changing, and adjusting the Hebrew text. This freedom has been significantly curtailed by the Qumran findings.

With regard to Daniel, many scholars have regarded the Hebrew and Aramaic text as of no greater authority than such ancient translations such as the Septuagint (the oldest Greek translation of the Old Testament) and the version attributed to Theodotion. Among the reasons given is that the Septuagint treatment of Daniel is less literal, less closely related to the MT, than the treatment given to the rest of the Old Testament. This fact has led some to assume that the MT of Daniel is of relatively little value.

Moreover, the Septuagint version of the book of Daniel, available in only two ancient manuscripts,²⁹ is said to be periphrastic and expansionistic, containing considerably more material than the MT, aside from such deutero-canonical additions as the Story of Susanna, the Prayer of Azariah, and the Song of the Three

Young Men.³⁰

The official Greek translation of Daniel used in ancient times was that of Theodotion, an Ephesian (c. 180 A.D.). His translation, which has antecedents,³¹ has "the distinction of having supplanted the current version of the book of Daniel."³² Further, around 400 A.D. Jerome ventured the opinion that the Septuagint "differs widely from the original [Hebrew], and is rightly rejected."³³ Thus we have two ancient Greek versions of Daniel, and only the one by Theodotion has a close affinity with the MT.

These, along with some other considerations, have caused leading modern scholars to have little confidence in the MT. Professor Klaus Koch is a supporter of the hypothesis that there is no authoritative, original text for the book of Daniel available. He suggests that while we have a Hebrew/Aramaic text and two Greek versions, none of these three is original, and that an original text is to be reconstructed with the best tools available.³⁴ This essentially is also the view of L. Hartman and A. A. Di Lella, who point out that there are "no iron rules or golden rules" in this process of textual reconstruction.³⁵ These and other scholars assume that the book of Daniel in its entirety was written originally in the Aramaic language and that the Hebrew parts of the book are translations from Aramaic into Hebrew.³⁶ Other scholars, however, oppose this hypothesis.

Evidently this is a complex picture. The newly published Daniel materials from Qumran appear to throw important new light on the issue of the original text of Daniel. We say this because there is a great harmony between the MT and the Cave 4 finds of the book of Daniel. Thus it no longer seems permissible to dismiss the Hebrew-Aramaic text as unreliable.

We need to note the following:

1. When it comes to variants, the eight Dead Sea scroll Daniel manuscripts, for the most part, are very close to each other.
2. There is no significant abbreviation and no lengthy expansion in any of the manuscript fragments. "The text of Daniel in these [Cave 4] Daniel scrolls conforms closely to later Masoretic tradition; there are to be found, however, some rare variants which side with the Alexandrian Greek [Septuagint] against the MT and Theodotion."³⁷
3. These manuscript fragments do not contain any of the additions that are in all the Greek manuscripts, such as the Prayer of Azariah, the Song of the

Three Young Men, and the Story of Susanna. 4. The change from Hebrew into Aramaic is preserved for Daniel 2:4b in 4QDan^a as it was previously in 1QDan^a. Thus two different manuscripts give evidence to this change. The change from Aramaic into Hebrew in Daniel 8:1 is clearly manifested in both 4QDan^a and 4QDan^b, just as in the MT.³⁸

Based on the overwhelming conformity of these Qumran Daniel manuscripts with each other and with the MT, despite the few insignificant variants that agree with the Septuagint, it is evident that the MT is the well-preserved key text for the book of Daniel. An eclectic approach, using the Hebrew/Aramaic text, the Greek, and other versions as if they were all on the same level without giving priority to the Hebrew text is no longer supportable, if it ever was previously. The Hebrew/Aramaic Masoretic text of the book of Daniel now has stronger support than at any other time in the history of the interpretation of the book of Daniel.

The Daniel Dead Sea scrolls and canonical book of Daniel

When Professor D. Barthelemy published in 1955 the first fragmentary Daniel manuscripts from Cave 1 of Qumran, that is, 1QDan^a and 1QDan^b, he ventured the opinion that "certain indications permit the thought that Daniel had perhaps not yet been considered at Qumran as a canonical book."³⁹ This idea perpetuated itself for years afterward. In 1964, however, F. F. Bruce stated that the book of Daniel "may well have enjoyed canonical status among them [the Qumran sectaries]."⁴⁰ In his 1989 Daniel commentary, written before the newest publications of the Qumran Daniel manuscripts were accessible, John Goldingay stated, "There are no real grounds for suggesting that the form of the Qumran manuscripts of Daniel indicates that the book was not regarded as canonical there, though neither for affirming that it was."⁴¹

These doubts and uncertainties about the canonicity of Daniel among the Qumran people can now be laid aside for good. They have been based largely on the "roughly square proportions of the columns of 1QDan^a and because pap6QDan is written on papyrus."⁴² But Professor Ulrich now says, "From Cave 4 we now have overriding evidence on both points from manuscripts of books indisputably authoritative or 'canonical,' including Deuteronomy, Kings, Isaiah, and

The canonical acceptance of the book of Daniel at Qumran suggests an earlier origin of the book than the second century B.C.

Psalms. . . . However one uses in relation to Qumran the category of what is later called 'canonical.' The book of Daniel was certainly in that category.⁴³

Canonicity is supported also by the so-called 4QFlorilegium, a fragment that employs the quotation formula "which is written in the book of Daniel the prophet."⁴⁴ Such a formula is typical of quotations from canonical Scripture at Qumran. It is similar also to Matthew 24:15, where Jesus refers to "Daniel the prophet."

Inasmuch as Daniel was already canonical at Qumran at about 100 B.C., how could it have become so quickly canonical if it had just been produced a mere half century before? While we do not know exactly how long it took for books to become canonical, it may be surmised that insofar as Daniel was reckoned to belong to the canonical books, it had a longer existence than a mere five decades, as the Maccabean dating hypothesis suggests. Both the canonical status and the fact that Daniel was considered as a "prophet" speak for the antiquity of the book of Daniel. An existence of a mere five decades between the production of a biblical book in its final form and canonization does not seem reasonable.

Thus the canonical acceptance of the book of Daniel at Qumran suggests an earlier origin of the book than the second century B.C. In 1969, based on the evidence available at that time regarding the Qumran Daniel texts, Roland K. Harrison had already concluded that the second century dating of the book of Daniel was "absolutely precluded by the evidence from Qumran, partly because there are no indications whatever that the sectaries compiled any of the biblical manuscripts recovered from the site, and partly be-

cause there would, in the latter event, have been insufficient time for Maccabean compositions to be circulated, venerated, and accepted as canonical Scripture by a Maccabean sect."⁴⁵

Subsequent to this, he stated that based on the Qumran manuscripts, "there can no longer be any possible reason for considering the book as a Maccabean product."⁴⁶ The most recent publications of Daniel manuscripts confirm this conclusion.⁴⁷ ■

¹ The book of Daniel is written in two languages. The Hebrew language is used in Daniel 1:1-2:4a and 8:1-12:13, and the Aramaic language is used in Daniel 2:4b-7:28.

² Eugene Ulrich, "Daniel Manuscripts From Qumran, Part 2: Preliminary Editions of 4QDan^a and 4QDan^b," *BASOR* 274 (May [October] 1989): 3-26.

³ —, "Daniel Manuscripts From Qumran, Part 1: A Preliminary Edition of 4QDan^a," *BASOR* 268 (November 1987): 3-16.

⁴ Hershel Shanks, "New Hope for the Unpublished Dead Sea Scrolls," *BAR* 25, No. 6 (1989): 55, 56, 74, 75; "What Should Be Done About the Unpublished Dead Sea Scrolls," *BAR* 25, No. 5 (1989): 18-22; "The Dead Sea Scroll Scandal," *BAR* 25, No. 4 (1989): "At Least Publish the Dead Sea Scroll Timetable," *BAR* 25, No. 3 (1989): 56-58; "Dead Sea Scroll Variation on 'Show and Tell'—It's Called 'Tell, But No Show,'" *BAR* 16 (1990): 18-21.

⁵ —, "What Should Be Done About the Unpublished Dead Sea Scrolls," p. 20.

⁶ Quoted from *BAR* 25, No. 5 (1989): 20.

⁷ Frank M. Cross, Jr., *The Ancient Library of Qumran*, 2nd ed. (Garden City, N.Y.: Doubleday and Co., 1961), p. 43.

⁸ Ulrich, "Daniel Manuscripts From Daniel, Part 2," p. 3.

⁹ Frank Moore Cross, Jr., "Editing the Manuscript Fragments for Qumran: Cave 4 of Qumran (4Q)," *Biblical Archaeologist* 19 (1956): 86.

¹⁰ P. Benoit, "Editing the Manuscript Fragments From Qumran," *Biblical Archaeologist* 19 (1956): 76, notes with precision that the Daniel fragments from Cave 4 were given to Professor Cross for future publication. The scientific excavations of Cave 4 took place from September 22-24, 1952.

¹¹ Shanks, "What Should Be Done About the Unpublished Dead Sea Scrolls," p. 18.

¹² —, "The Next Generation of Scroll Scholars," *BAR* 25, No. 3 (1989): 57. Ulrich received all of Patyrtick Skehan's unpublished plates after Skehan died in 1980. Ulrich has also received most of Frank Moore Cross's biblical manuscripts with the understanding that he could reassign them.

¹³ D. Barthelemy and J. T. Milik, *Qumran Cave I. Discoveries in the Judaean Desert*, 1 (Oxford: Clarendon, 1955), pp. 150-52. The plates were published subsequently by John T. Trever, in "Completion of the Publications of Some Fragments From Qumran Cave I," *Revue de Qumran* 5 (1964-1966): 523-544, pls. 5, 6.

¹⁴ M. Baillet and J. T. Milik, *Les 'Petites Grottes' des Qumran, 1, Texte. 2. Planches, Discoveries in the Judaean Desert of Jordan* (Oxford: Clarendon, 1962), pp. 114, 115, pl. 23.

¹⁵ Ulrich, "Daniel Manuscripts From Qumran: Part 1," p. 18.

¹⁶ The most recent extensive publication of this material is in George J. Brooke, *Exegesis at Qumran. 4QFlorilegium in Its Jewish Context*. JSOT 29 (Sheffield: JSOT Press, 1985), pp. 84-128.

¹⁷ Joseph A. Fitzmyer, *The Dead Sea Scrolls. Major Publications and Tools for Study* (Missoula, Mont.: Scholars Press, 1977), pp. 11-39.

¹⁸ This holds even if Cross (*The Ancient Library of Qumran*, p. 43) is correct in asserting that in Cave 4 there are 14 manuscript copies of Deuteronomy, 12 manuscript copies of Isaiah, and 10 manuscript copies of the Psalms. There are four manuscript copies from Daniel.

¹⁹ Trever, "Completion of the Publication of Some Fragments From Qumran Cave I," pp. 323-336.

²⁰ Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel*, vol. 23, *Anchor Bible* (Garden City, N.Y.: Doubleday, 1978), p. 72.

²¹ E. Würthwein, *The Text of the Old Testament*, 2nd ed. (Grand Rapids: Eerdmans, 1979), p. 35.

²² A. Mertens, *Das Buch Daniel im Lichte der Texte vom Toten Meer*, Stuttgarter Biblische Monographien 12 (Würzburg: Echter Verlag, 1971), p. 31. *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1955), vol. 4, p. 744, had concluded the same on the basis of a study of 1QDan^a and 1QDan^b: "The list [of variants] shows that the differences [between the MT and these two manuscript fragments] are so insignificant that they would not be noticeable in translation. This is a strong proof that the Masoretic text of Daniel is now in substantially the same form as it was at least in the time of Christ."

²³ Ulrich, "Daniel Manuscripts From Qumran, Part 1," p. 17: "The date of 4QDan^a is about one century . . . later than the book's composition" in c. 168-165 B. C.

²⁴ *Ibid.*

²⁵ Cross, *The Ancient Library of Qumran*, p. 43.

²⁶ Ulrich, "Daniel Manuscripts From Qumran, Part 1," p. 17.

²⁷ *Ibid.*

²⁸ A recent example is the commentary by Klaus Koch, *Daniel*, BKAT XXII/1 (Neukirchen-Vluyn: Neukirchner Verlag, 1986), pp. 20-24.

²⁹ We refer to the Chistian manuscript, Codex 88, from the ninth to the eleventh centuries, as printed by H. B. Swete, *The Old Testament in Greek According to the Septuagint*, 4th ed. (Cambridge: Clarendon, 1912), vol. 4, pp. 498-593; and to the Cologne fragments of the Papyrus 967 from the early third century A.D., published by A. Geissen *Der Septuaginta-Text des Buches Daniel 5-12 sowie Esther 1-2, 15* (Bonn: R. Habelt, 1968); Winfried Hamm, *Der Septuaginta-Text des Buches Daniel 1-2* (Bonn: R. Habelt, 1969); *Der Septuaginta-Text des Buches Daniel 3-4* (Bonn: R. Habelt, 1977).

³⁰ See C. A. Moore, *Daniel, Esther, and Jeremiah: The Additions*, vol. 44, *Anchor Bible* (Garden City, N.Y.: Doubleday, 1977).

³¹ A. Schmitt, *Stammter sogenannte "Theodotion" -Text bei Daniel wirklich von Theodotion?* (Gottingen: Vandenhoeck und Ruprecht, 1966).

³² Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Oxford University Press, 1968), p. 84.

³³ Quoted in Jellicoe.

³⁴ Klaus Koch et al., *Das Buch Daniel*, Erträge der Erforschung 144 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1980), pp. 22, 23; idem *Daniel*, pp. 16-21.

³⁵ Hartman and Di Lella, p. 75.

³⁶ So recently Hartman and Di Lella, p. 73; Koch, *Daniel*, pp. 16-18. Among earlier scholars who took this view are H. Preiswerk, R. H. Charles, and H. L. Ginsberg, as mentioned by Koch (*Daniel*, p. 16).

³⁷ Cross, "Editing the Manuscript Fragments From Qumran," p. 86.

³⁸ So most clearly not Ulrich, "Daniel Manuscripts From Qumran, Part 2," pp. 3, 4.

³⁹ Barthelemy and Milik, p. 250.

⁴⁰ F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls*, 2nd ed. (Grand Rapids: Eerdmans, 1964), p. 57.

⁴¹ John E. Goldingay, *Daniel*, vol. 30, "Word Biblical Commentary" (Dallas: Word Books, 1989), p. xxvii.

⁴² Ulrich, "Daniel Manuscripts From Qumran, Part 1," p. 19.

⁴³ *Ibid.*

⁴⁴ Cited in Brooke, p. 93.

⁴⁵ R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), p. 1127.

⁴⁶ —, "Daniel, Book of," *International Standard Bible Encyclopedia* (Grand Rapids: Eerdmans, 1979), vol. 1, p. 862.

⁴⁷ For detailed additional information on the new manuscript finds and Daniel 8:14 and other important passages in the book of Daniel, see Gerhard F. Hasel, "The Book of Daniel Confirmed by the Dead Sea Scrolls," *Journal of the Adventist Theological Society* 1, No. 2 (1990): 37-49.

All things to all [wo]men

Helen Pearson

Instead of cosmetic change of pronouns, why not try inclusive awareness at a level that really matters?



Helen Pearson teaches journalism at Newbold College, Bracknell, Berkshire, England.

I've lived in an Adventist college community for 17 years. I've worked with Adventist theologians and preachers. I've socialized with them on formal and informal occasions. I count some of them as my good Christian brothers. And yet I have hardly had any one of them ask for my feedback on their sermons. No one has ever talked theology with me. Rarely has anyone ever reviewed with me on a personal level the spiritual problems that confront us each day. No one has discussed with me a recent book he has read, except perhaps expounding on or dismissing the book. I am a woman!

What does it feel like to be an Adventist woman? In church committees, even if there are an equal number of women and men, usually fewer women speak. I have found that even women who share with me deep spiritual insights on a personal level remain silent in traditional Sabbath school classes. I am also aware that sometimes my silence stems from lack of confidence rather than from lack of something to say. I teach ministers of tomorrow, and sometimes I come across young Adventist men conditioned to place less store by the words of women teachers.

As an Adventist woman, I am aware that there is one time more than any other, and one place more than any other, that my needs are not addressed and my experience not utilized because I am a woman. The time: Sabbath morning. The place: the church service.

Representing the whole

Let me begin with the preliminaries of

worship. From childhood I have watched and participated in worship. Usually three or four men make up the worship leadership for the Sabbath service. They march onto the platform to "conduct" our worship. Sometimes a woman is included, but she is always in the minority. As far as leadership in worship is concerned, there is no one who is "like" me. No one relating to God from a woman's perspective. No one who has come through childhood hearing and believing that God is "He" and therefore more like her father and her brother than like herself and her mother. No one whose path to the "throne of grace" has been authoritatively mapped out over centuries by those of the opposite sex. No one whose picture of the world and the church consists of powerful people, mostly male, and therefore different from her.

The New Testament concept of representative priesthood helps us to understand the issue better. Christ our High Priest took upon Himself the limitations of a human being in order to give us confidence that He understands and represents the fullness of human experience. I yearn for ministers who will seek inclusiveness in worship service. Take, for example, a simple matter of selecting platform personnel. Why not encourage a wide participation of women—single, newly married, mothers, teenagers, the young in faith, grandmothers, divorcees, women with marriage problems, and those in the throes of the "empty nest syndrome."

As the service progresses, and as the pastor or the elder addresses us, how do I feel? How is this man relating to me? Where is he putting himself in relation to me? Observe the platform. That raises

him above the rest of us. The stage seems to call for a performance. As the preacher speaks, is he looking down on my family and me as we sit in the congregation? Does his tone reflect his physical position? Is he physically and intellectually a kind of Adventist ministerial macho?

Ministers in such a mold come to believe that the central feature of worship is display rather than communication. They believe that in sermons performance and rhetoric are more important than expression of humanity and creation of a dialogue with the congregation. They aim at a homiletic expertise that generates admiration in the minds of their congregation. Such a display may create in members a confidence that the minister knows where he's going. And some of those members may even use such a sense of confidence to escape from their own struggle to find God for themselves. My children call such pastors "shouting preachers," and fortunately they are getting fewer, as conversational style takes over the pulpit. It's better to be talked to like a friend than shouted at like a wayward voter.

Some ministers believe in the myth that a pastor's experience of God is normative. From childhood all my knowledge about spiritual life came from men. I am deeply grateful to those men—relatives, teachers, and colleagues who have guided my spiritual quest into fruitful realms. The ones who have helped me most are those who did not believe that their own experience was normative.

Intellectually, we are aware that our experience of God is limited. Emotionally, however, the perception is different. Many of us, both men and women, believe that the male experience of God is normative, and is more likely to be true than the female experience. Some of our pastors and members may even feel that when men speak about God, it is more likely to be true and accurate than when women speak. How many sermons in the Adventist Church arise, however subconsciously, out of such presuppositions?

Concepts and language

For example, there's the word "Father." God seems to be a man. Sometimes I wonder how many believe that to be literally so. Of course, we know that God is a Spirit. But most of us aren't very good at separating the symbol from what it symbolizes. In the everyday world we need pictures, including word pictures, to

communicate. In the spiritual world, this is even more so. For example, Jesus called God, Father. Isn't that enough? It is. It is, if you remember the context. Jesus was teaching a people who saw God as the remote sovereign of the universe. He showed them that God is not a distant figure; He is our "Daddy." Jesus provided them with a picture of God with which they could easily identify, opening up a new relationship.

Can we not do the same? The God who became flesh understood our need for pictures, for something to relate to. We can't think about God except in terms of what we have seen. We need mental pictures.

But what pictures are we to use to describe God? The Bible is full of them. Although many of the biblical representations of God derive from a male experience, an astonishing number do carry the female perspective: pictures of birth and motherhood, of childlessness and divorce, of yearning for love. Why aren't these pictures emphasized sufficiently in preaching?

What about illustrations from nonbiblical sources? Is it necessary to limit quotations only to male religious authorities? Theological pronouncements may be impressive but hardly relevant to life in the kitchen and the classroom, the office and the supermarket. What does it mean to search for the joy of the Christian life when you are at the back of the line in the supermarket and someone pushes in farther down the line in front of you with a full trolley and a checkbook—and you have an important appointment to meet? Sermon illustrations are worse than useless if they have no reference to the practical problems of daily life. A sermon based on John 3 from a maternal perspective that presents the painful and yet wonderful reality of love could touch the congregation more deeply than a list of sterile abstract pronouncements.

Another area of concern is language. To remind ourselves that God is not a man, should we stop calling Him He? Should we follow the example of some Christian feminists and start calling God She? Such volte-face creates as many problems as it solves. Won't the Movement for the Liberation of Christian Men rightly feel excluded? The English language is limited: it has no inclusive pronoun for male and female as do some other languages. The mechanical changing of pronouns in public worship is of

little help.

Inclusive awareness

Enlarged awareness of the need for inclusive prayers, hymns, and sermons is the answer. One of my friends found himself understanding Christian women in a new way when he tried to sing "She who would valiant be, let her come hither" from beginning to end. Were only women being invited to discipleship? Singing those hymns with exclusive male pronouns by substituting female pronouns would be a useful consciousness-raising exercise for men who wonder why women feel marginalized by church liturgy!

I am an average Adventist woman. My life gives credence to that classic ecclesiastical fantasy, the "good" Adventist family. I have two "good" Adventist parents who have given lifetime service to the church and brought up both their children to work for the church. I have a "good" husband who works for the church and two "beautiful" children. And yet I reflect: if women and their experiences do get a mention in a sermon, it is likely to be a story about the efficacy of a mother's prayers or an exhortation to women like me to hold high the standards of the Adventist home and do their part to strengthen the church of the future. Or, once every few years when someone remembers in time that Mother's Day is coming, we may receive some words of thanks for our role in the church.

What does it feel like to be an Adventist woman in 1992? Lonely sometimes. I suspect that there are others who may feel much the same: skillful craftsmen in intellectual college churches, poor in rich churches, Blacks in a predominantly White church, Whites in a mostly Black church, the young in a congregation of senior citizens, or the physically handicapped in a church full of joggers.

How can ministers reach out to these divergent groups in their congregations? How can they begin to understand them and meet their needs? What we need is an openness—a loving, two-way relationship between ministers and members, male and female. *Listening and becoming*, it seems, are the basis of good communication and fruitful relationships in the church and outside of it.

"I have become all things to all [wo]men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings" (1 Cor. 9:22, RSV). ■

Tips about time

Don Reynolds

The difference between the mediocre and the efficient may well be in how well you manage your time.



Don Reynolds is an assistant to the General Conference president for special projects and director of Christian Leadership Seminars.

My thoughts are running after birds' eggs, play, and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me studying. I own I am ashamed of myself. . . . I am determined this week to be more diligent."

Such was the frustration expressed by a 9-year-old future president of the United States, John Adams (as related in John F. Kennedy's *Profiles in Courage*). Young Adams, addressing his father, concluded: "I wish, sir, you would give me in writing some instructions with regard to the use of my time."

Religious leaders of the 1990s might not find themselves hunting birds' eggs frequently, but we certainly can relate to John Adams' turmoil in trying to manage time. It's something like trying to manage the wind. Time is not a substance that is subject to our will. It comes our way every day, whether we ask for it or not.

Time is the dimension within which we live, move, and work. And all of us have the same amount: 1,440 minutes every day. Unlike money, time can't be stored for future use. We cope with our crowded schedules one day at a time.

Many of us aren't doing so well. Witness this quotation from a survey of Roman Catholic priests in a 14-state area: "If a time study were conducted of priests, such as is done for people in business, it would be found that we are operating at about one half of our potential." No doubt a survey of Protestant and Jewish clergy would reveal a similar need for better personal organization.

Getting organized

If you can't organize yourself, you will be possessed by your watch, your

calendar, or the people whom you are trying to serve. Mastering the art of getting things done in an organized manner must become a way of life for leaders. Few people are born proficient in this art; we must learn it. Many of us never do.

What really counts?

It's not how much we do with our time that counts—it's how much that really gets done. Our goal must be doing the right thing right and doing it right the first time. This involves prioritizing the things we do. Maybe it's what the apostle Paul had in mind when he wrote: "So be careful how you act. . . . Make the most of every opportunity you have for doing good" (Eph. 5:15, 16, TLB).

Give yourself a checkup

Many of us are unaware of the many little ways we squander time. If you have questions about that, take a break from reading this article and do the 25-point checkup on page 18.

All done? Look over your answers. If there is a "no," review the subject and determine what you can do to correct the deficiency. The price of effectively managing ourselves is eternal vigilance, but the rewards are well worth it.

Getting rid of time wasters

Time has an urgency attached to it. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (John 9:4). The great pioneer missionary Robert Moffatt felt this when he described time in relationship to winning people: "We shall have all eternity in which to celebrate our victories, but we have only one short hour before the sunset in which to win them."

Sensing the lateness of the hour helps us make the best use of our time.

The urgent versus the important

Balancing the urgent with the important is our ever-present concern. Generally speaking, the urgent has vital short-term consequences, but the important has long-term consequences. I think of Peter Drucker's observation: "More people are interested in *doing things right* than in *doing the right things*." Here's where efficiency and effectiveness come into play: The efficiency expert says, "Do the job right." The effectiveness expert says, "Do the right job right."

The following grid might help us.

NON-URGENT ----- URGENT	URGENT BUT UNIMPORTANT B THE 80/20 LEADER	URGENT AND IMPORTANT C THE CRISIS LEADER
	NONURGENT & UNIMPORTANT A THE SHUFFLER	NONURGENT BUT IMPORTANT D THE PLANNER
	UNIMPORTANT -----	IMPORTANT

Beginning in the lower left corner with quadrant A, the nonurgent and unimportant, we find leaders who are caught with the "shuffles." They don't really know where to turn to escape the trifling minutia that demand attention.

Administrative and pastoral leaders often face such situations. Here are the demands of the trivial, the unimportant, the inconsequential, the irrelevant. You know, the puny problems. Sometimes the junk mail.

Quadrant B boils down to the urgent but unimportant items. Someone did a survey on a leader's urgent telephone interruptions while in personal conference with someone else. The results: 70 percent of the telephone calls were *less* important than the issues involved in the personal conversation.

You've probably heard about the 80/20 rule. It's a general principle of life. Fund-raisers report that 80 percent of donations come from 20 percent of the people. Of the phone calls you get—80 percent are from 20 percent of your contacts. Have you noticed? And according to the 80/20 rule, we tend to spend 80 percent of our

time on what produces just 20 percent of the results. Apparently we devote most of our time to that which might be urgent but often turns out to be unimportant.

As leaders we must work toward turning this 80/20 ratio around. Let's spend our time on things that bring the greatest results.

Now back to our grid. Quadrant C calls for the urgent and the important. At first this may seem to be a good place to be operating. What's wrong with doing the important? Nothing. But if the important item is always in the urgent position, you've got a crisis.

There are times when crisis leadership is the way to go. If there is a fire in the house, that's urgent—and important. But who wants to be putting out fires every day? There is a better way to manage the work we do within the time frames we have.

This brings us to quadrant D, with its nonurgent but important elements. If you as leader can truly deal with the important before the important becomes urgent, you are a winner! You will not only save time, but save the need to manufacture energy bursts that frustrate you and everybody around you.

How do you get into this fourth quadrant? You organize and prioritize your life. Good planning won't rid you of all your hassles or "lightweights," but it will help you evaluate where you may be operating from in the many leadership situations. If you spend most of your time on the important and not the urgent, you will accomplish much more than many leaders—and thus be saving a whale of a lot of time.

Here are some hints that can help us make the best use of time:

1. *Be industrious but not over-anxiously busy.*

The Bible says "a relaxed attitude lengthens a man's life" (Prov. 14:30, TLB). Solomon's analogy about ants has much to teach us on this point. They busily but calmly do whatever needs to get done.

2. *Avoid spinning your wheels.*

Merely keeping active is not the best way to get things done. Beware of spinning your wheels, getting nowhere. Christ's advice to one busy servant of His illustrates the point: "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best" (Luke 10:41, 42, NEB).

More people are interested in doing things right than in doing the right thing.

Be like Mary. Among all the things clamoring for attention, keep focused on what's most important.

3. *Do it now if possible.*

Postponing something that can be done immediately wastes time. For example, if a memo in your hands should be processed immediately but you set it aside for later action, that's inefficient as well as stress-producing.

4. *Use your secretary.*

I know a departmental director who insists upon opening his own mail. Sure, he has a secretary who could open it and prioritize it into first class, memos, junk mail, or whatever. But he seems to love hearing that letter opener zip through those envelopes one after the other—the whole stack of them! Perhaps this man wants to do what he likes instead of what he ought—putting second things first, allowing pleasures to dictate priorities.

So make good use of your secretary, if you have one. Many pastors don't. We ought to encourage church boards and conferences to provide them secretarial assistance. Helpers are available—people are living longer today and retiring earlier. We need to tap into this growing pool of talent.

5. *Use your time twice.*

During your travel time you can listen to audiocassette tapes. Or fill them with your own dictation—a great time to answer your mail.

6. *Chart your energy cycle.*

Some people are "morning people." They are ready to go when their feet hit the floor at 6:00 a.m. Others—well, don't talk to them for the first 30 minutes in the morning! They don't reach their peak of productivity until later in the day. Chart your own energy cycle and work accordingly.

7. *Settle trifles quickly.*

It's surprising how much time this can save. If it doesn't make any particular difference which way it goes, settle it quickly! Which route should we take?

Effectiveness Quiz

1. Do I have—in writing—a clearly defined set of lifetime goals? Yes__ No__
2. Do I have a similar set of goals for the next six months? Yes__ No__
3. Have I done anything today to move me closer to my lifetime goals? My short-term goals? Yes__ No__
4. Do I have a clear idea of what I want to accomplish at work during the coming week? Yes__ No__
5. Do I tackle the most important tasks during my prime time? Yes__ No__
6. Do I concentrate on objectives instead of procedures, judging myself by accomplishment instead of by amount of activity? Yes__ No__
7. Do I set priorities according to importance, not urgency? Yes__ No__
8. Do I make constructive use of commuting time? Yes__ No__
9. Do I delegate as much work as possible? Yes__ No__
10. Do I delegate challenging jobs as well as routine ones? Yes__ No__
11. Do I delegate authority along with responsibility? Yes__ No__
12. Have I taken steps to prevent unneeded information and publications from reaching my desk and intruding on my time? Yes__ No__
13. When debating whether to file something, do I follow the principle "If in doubt, throw it out"? Yes__ No__
14. In meetings, do I try to crystallize what the issues are and summarize the decisions made and responsibilities assigned? Yes__ No__
15. Do I force myself to make minor decisions quickly? Yes__ No__
16. Am I on guard against the repetitive crisis, taking steps to make sure that it won't occur again? Yes__ No__
17. Do I set deadlines for myself and others? Yes__ No__
18. Do I force myself to make time to plan? Yes__ No__
19. Have I discontinued any unprofitable activities recently? Yes__ No__
20. Do I keep in my pocket or briefcase things I can work on in spare moments? Yes__ No__
21. Do I live in the present, thinking in terms of what needs to be done now instead of rehashing the past or worrying about the future? Yes__ No__
22. Do I make periodic use of a time log to avoid backsliding into unproductive routines? Yes__ No__
23. Am I continually striving to establish habits that will make me more effective? Yes__ No__
24. Do I keep in mind the dollar value of my time? Yes__ No__
25. Am I really in control of my activities, or do circumstances and needless interruptions run my life? Yes__ No__



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Little or no difference—settle it now!

8. *Eliminate the things you shouldn't be doing.*

"Delegate" is the word here. Farming out is part of your job. And when assigning a task to someone else, also give that person the responsibility to handle it.

9. *Group your telephone calls.*

Suppose you're in a heavy planning session, either alone or with someone. The phone rings often. You and your secretary have agreed on when and how you want your calls screened. Your secretary knows what's an emergency that deserves interrupting you, and when to say, "He[she] wants to talk to you but can he[she] call you back when he[she] is free?" Now you can group all these phone calls into a time frame from, say, 11:30 to 12:00 or from 4:30 to 5:00. You've just saved yourself a bundle of time.

10. *Schedule regular meetings.*

This can save everybody's time. The whole committee should know from month to month when staff meetings will convene. If you unexpectedly summon people to meet, they have to adjust their own schedules. That's not always easy, and they don't like it. Granted, some meetings can't be anticipated. But for those that can—schedule them!

Furthermore, you don't have to meet just because you are scheduled to. If there isn't an agenda, cancel the meeting. No one will cry too much!

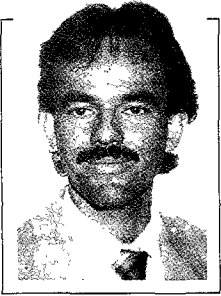
11. *Plan for the unexpected.*

In your daily schedule, program some time for the unavoidably unexpected things that always happen. You will have fewer stress symptoms, and maybe even fewer ulcers.

12. *Make a "to do" list.*

Here's a good habit to get into. List what needs to be done for the day and for the week, and then prioritize—attack the major duties first. Ask yourself, "Which elephant will I go after today?" Then you won't find yourself wasting time stomping the ants—those trivial details. Some people make a career of hunting ants instead of elephants. Why? They get a quicker kill, and thus a higher body count. But what a waste of that one precious resource we all have: our time!

Time is irreversible, irreplaceable, inelastic, and keeps on happening. All of us have the same 60 minutes in an hour, the same 168 hours each week, the same 365 days each year. What makes us effective is getting organized and managing ourselves well. ■



Mailbox nurture

James R. L. Astleford

A

re you interested in increasing communication among your members? Do you want to ensure that your messages actually get to people?

Are you worried that some individuals are "falling between the cracks" and you are not quite sure who they are? The remedy may lie in something as simple as a mailbox! If you do not already have one, I suggest you make sure that your church has a mailbox for each member or family.

If you are fortunate enough to have your own church building you can have a mailbox area installed on a convenient wall in the foyer. If you are renting on a Sabbath morning, you will probably want to build something portable that you can wheel into the foyer from the storage area. You can even incorporate a bulletin board so you have somewhere to display your own notices. Make sure that there are enough slots for each member or family and have them at least big enough to accommodate several *Adventist Reviews*. We have also found that providing slots for Sabbath school members and regular interests gives them a sense of belonging to the church family.

You will be amazed at how many uses you will find for the mailbox.

1. Always put your church bulletins in the mailboxes. The members get into the habit of getting their bulletins from their mailboxes, and some extra are available with an usher for visitors. This ensures

that all members, including those who rush around organizing Sabbath school and other activities, get a copy of the bulletin. The bulletin then becomes a sort of newsletter, because all of the information you communicate through it gets to the member. If members are away for a week or so, when they return they find the previous bulletins and catch up on activities, information, and announcements. You and your bulletin secretary might get inspired to make more innovative use of the bulletin with departmental reports, treasury information, birthday/anniversary greetings, and so on.

2. Often a church officer, such as the Sabbath school superintendent, will find something of value for various members and place such material in the mailbox. That's easier than trying to hunt down the particular person on a busy Sabbath morning. And how many members miss getting their Sabbath school quarterly because they happened to be away on the Sabbath they were given out? So put out all quarterlies in the mailboxes; then you don't have to worry about everyone getting a copy. Does your church give *Primary Treasures*, *Guides*, and other magazines to the youth? The mailbox is an

excellent place for distribution.

3. Members can be encouraged to send birthday or anniversary cards and thank-you notes to each other. Often lost and found articles can be more quickly restored by putting them, or a note about them, in the mailbox.

4. In North America tithe and offering receipts are prized for income tax purposes. To ensure their safe delivery the church treasurer can put them in the mailboxes.

5. Frequently various items come from the conference such as sunset calendars, newsletters, and promotional materials. You also get them from other church entities. All too often someone dumps them on a table and they don't get to the members. Make a practice of putting such materials directly in the mailboxes!

Once you start using mailboxes, you will find even more uses! At least once a month someone should check all the boxes. Inevitably you will find some slots overflowing! That must prompt some questions: Is the person ill, on holiday, or even disgruntled? If you know the matter is not serious, just post the contents of the mailbox to them. You will not begrudge the cost of a few stamps to assure the member that he or she is still part of the family. However, you may want to make a pastoral call on the individual. Delivery of the mailbox contents is the "reason" for calling, and you can determine if the person needs some special ministry. I have found that more "missing" members get rescued by this means before anything too serious develops than by any other.

We are living in an information age. But busy lifestyles contribute to the oft-repeated cry that no one tells us anything. Mailbox nurture is a simple means to address the need. ■

In an age of exploding information, communication is vital for corporate health and stability. The church is no exception.

At the time of writing, James Astleford was pastoring the Seventh-day Adventist church in Edmonton, Alberta. Now he is the associate director of Adventist Development and Relief Agency for Southern Asia Division.



A cheap vacation, a changed lifestyle

Ronald Blau

Hot, tired, and not a little disheartened, I needed escape from the relentless, 100-degree weather in Phoenix, but with children in college, money was scarce.

"We've got to go somewhere," I finally said to my wife. "A vacation at home is not an option for a pastor."

An understanding smile played on Edna's lips. "Remember that lady in your congregation whose daughter is an Adventist? She told me that we could rent a cabin for \$50 a week at the Adventist camp meeting near Prescott."

I was beyond trifling concerns. "I really don't care where we go," I told her. "Just so the place is cool and inexpensive and has no phones."

A few days later we packed the car, and my wife, daughter Debbie, and I headed for Prescott, Arizona, with visions of relaxing, sleeping late, and enjoying the cool weather. When we checked in, we were given a schedule of the coming meetings. I looked through the list. As a Lutheran pastor, I was curious about what Seventh-day Adventists were doing.

Responding to friendly invitations, we joined the group the following morning. We were so impressed that we ended up attending *all* the meetings!

We particularly enjoyed the series of health presentations by Dr. Hans Diehl, from Loma Linda, California. At the first session he invited us to meet him at 5:30

the next morning for a two-mile walk. We were there, along with about 100 other campers.

And so it went. Instead of sleeping late, we joined the early-morning hikes. The rental money we saved on our cabin went to buy new books and health foods. A heat wave brought uncomfortable warmth to our cabin in the afternoons. An emergency developed requiring at least 10 phone calls to Phoenix.

But the week we spent in Prescott has changed our lives. We eat less meat, fish, chicken, and dairy products. My weight is down 25 pounds. My dangerously high cholesterol level of 300 is now to 232, and dropping. I have continued the exercise program I started at camp meeting, walking two miles every morning with my dog. My wife prepares warm, seven-grain cereal each morning for breakfast, and we love it. I feel I have more energy and can even go without a nap on Sunday afternoons, following a Bible class and two services in the morning. And all my clothes fit!

At his last session Dr. Diehl asked the group how many ministers were present who had joined the early-morning walks. My hand shot up.

"Yours is the only hand raised!" said Dr. Diehl. "Would you mind standing up and telling us who you are?"

"I'm Reverend Ronald Blau, from Phoenix," I told them. It seemed that every eye was suddenly focused on me. But the faces were smiling, and people crowded in to welcome me.

I learned later that Adventists do not use the term *Reverend* for their pastors. My doing so instantly labeled me a visitor. To my knowledge, my family and I were the only non-Adventists attending

this camp meeting of more than 500 people.

I still have a way to go. A pastor is surrounded by temptations in the form of travel, dinner meetings, potlucks, home visits with refreshments, and extensive entertaining. But when I do go over the line, I always get back to my healthful ways as soon as possible.

I thank the Lord for the week we spent in Prescott, for the wonderful people we met, and for the worship and Bible studies. I am especially appreciative of the health knowledge that has not only made our lives more enjoyable in the present but will also extend them on this earth. ■

"I'm proud of my dad"

I am especially proud of my dad. He has never really been interested in eating right and exercising, but now he is. And he has never felt better.

I had no idea what I was getting into when I agreed to join my parents for the week in Prescott. I'd had a busy year of teaching in a Lutheran school in Irvine, California, and was ready for a relaxing break.

But my family and I really enjoyed the camp meeting. The concept that our physical well-being is closely related to our spiritual well-being excited me. Already I've found that the renewed energy my lifestyle changes produced makes it easier for me to get up early for my devotional time. It is also enriching my spiritual life. I challenge anyone who desires a closer walk with God to seriously consider including a healthier lifestyle in his or her plans.

—Deborah Blau.

Ronald Blau pastors the St. Paul Lutheran Church in Phoenix, Arizona.



Sermon resources—I: Your Bible

Floyd Bresee

For years I've had a recurring nightmare that still haunts me every few weeks. It comes in ever-changing versions, but the context is the same: I'm about to preach and I'm not ready. I can't decide what to preach about, or I've forgotten to prepare, or I've lost my notes. I can almost hear Jer. 23:2, "Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away." I always wake in a cold sweat, my heart beating wildly.

For ministers, there's no worse nightmare than to fail in feeding their flock or to drive God's people away because they've nothing significant to say about Him.

How can preachers prevent this nightmare from becoming a reality? Nobody answers better than Floyd Doud Shafer: "Fling him into his office, tear the office sign from the door and nail on the sign: STUDY. Take him off the mailing list, lock him up with his books . . . and his Bible. Slam him down on his knees before texts, broken hearts, the flippant lives of a superficial flock, and the Holy God. Force him to be the one man in our surfeited communities who knows about God. Throw him into the ring to box with God while he learns how short his arms are. . . .

"Shut his garrulous mouth forever spouting 'remarks' and stop his tongue always tripping lightly over everything nonessential. Require him to have something to say before he dare break silence. Bend his knees in the lonesome valley, fire him from the PTA, and cancel his country club membership; burn his eyes with weary study, wreck his emotional poise with worry for God, and make him

exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God."

Paul prescribes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). But what do we study? What resources should we use in sermon preparation? First and foremost, the Bible.

Why the Bible?

The Christian preacher uses the Bible as a resource because Jesus did. Luke 4:17 explains, "And when he had opened the book, he found the place where it was written." Jesus was not only beginning His sermon, but His entire preaching ministry. He began with the Book. And so should we.

A speech becomes a sermon when it originates in Scripture. Man's word about God is merely a speech. Only God's word about men is a sermon. True preaching is God's word to man rather than man's word about God. And since the Bible is the inspired and accurate word we have from God, it must be primary in our preaching; else our speeches aren't really sermons.

How to use the Bible

At least three basic ways of using the Bible as a preaching resource need to be noted.

1. *Use the Bible systematically.* Of every Bible text or passage, three questions should be asked: 1. What does it say (investigation)? We call the process exegesis. 2. What does it mean (interpretation)? We call it hermeneutics. 3. What difference does it make (application)?

To answer these questions, we need to follow a systematic approach, such as:

a. Read the passage rapidly several times. Get the overview first, and you'll

make fewer mistakes interpreting the details later. What is the author talking about? Even more important, what is he saying about it?

b. Read the passage slowly. Now shift your focus from the forest to the trees. Use several versions if available, some formal, some dynamic. Who are the key persons? What are the key words? Look them up in the Greek.

c. Find the setting of the passage. Who is talking? To whom? Under what circumstances? What are the religious, political, and social settings?

d. Study the context. Knowing what is talked about before and after your passage will help interpret the passage.

e. Only then, study the commentaries.

2. *Use the Bible honestly.* In the process of sermon preparation, our ego is always at risk. The desire for creativity may so overwhelm us that, perceiving an original idea, we preach it even if we're not sure of it. Or we preach a possible interpretation as though it were certain. We alienate our intelligent listeners by preaching little lies in support of great truths. *New* is important. But *true* is imperative.

3. *Use the Bible simply.* We must never be shallow, but we must always be clear. Don't overprove. You can kill a mosquito by dropping a bomb on him, but that's overdoing it. Many people in our congregations think the Bible is boring because we taught them by the type of sermons we preach. In your study, sift through the ore minutely, intensively. In your pulpit, show only the nuggets.

The preachers' primary resource is the Bible. Nobody makes it clearer than Paul. "I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word" (2 Tim. 4:1, 2, NKJV)! ■



Theistic evolution: Is it for Adventists?

L. J. Gibson

Theistic evolution is a theory of earth history that proposes that evolution is God's method of creation. Many religious people have been attracted to theistic evolution because it seems to offer a resolution to the conflict between religion and naturalistic science. Some Seventh-day Adventists have become interested in theistic evolution, and a few have apparently accepted it. Because interest in theistic evolution is likely to increase among Adventists, it seems worthwhile to investigate the model to determine whether it is compatible with Adventism. A similar model of earth history, often called *progressive creationism*, differs from theistic evolution mainly in that it considers divine intervention to be episodic rather than continuous. Several of the problems inherent in theistic evolution apply equally to progressive creationism.

Various forms of theistic evolution may differ in detail, but the basic premise of the model is that God used the process of evolution to create a diversity of living organisms over vast periods of time. Our discussion will focus primarily on three points integral to all forms of theistic evolution:

1. Life has existed on earth for a very long time. (The *time* of creation.)

2. God used the process of evolution to create new species, proceeding from simple organisms to complex descendants. (The *process* of creation.)

3. Man is descended from more primitive primates. (The *purpose* of creation.)

Each of these points has implications of importance to Adventism.

Ancient life or recent?

The first tenet of theistic evolution listed above concerns the length of time that life has existed on earth. Theistic evolutionists accept the time scale proposed by naturalistic evolutionists, which maintains that life has existed on earth for billions of years. The evidence supporting the antiquity of life on earth is primarily geological. Fossiliferous strata contain different kinds of fossils in different layers and have features interpreted as being millions of years old. Some construe this as showing that different kinds of living organisms have been present at different times in earth's history. Radiometric dating is believed to provide an accurate measure of the age of both the sedimentary deposits and the fossils they contain. The generally accepted age for earth and the solar system is about 4.6 billion years, with life first appearing on earth about 3.8 billion years ago.

The Scriptures do not give an absolute age for the creation of life, but they do imply that Creation occurred only a few thousand years ago. Adding together the various time periods given in Scripture yields a figure of less than 10,000 years since the creation of life on earth. Even allowing for gaps in the Bible record, the difference between thousands of years and billions of years is extremely large.

This major discrepancy in the age of life on earth is one issue that must be addressed in any evaluation of theistic evolution.

The age of earth's minerals is a separate question from the age of life on earth. It might be possible to reconcile the apparent age of earth's minerals with the Scriptures. In the Genesis account of Creation, earth is first described as being "without form, and void" (Gen. 1:2, KJV). Water is present before any description of Creation: "And the Spirit of God moved upon the face of the waters" (verse 2). Thus there is room for the possibility that the minerals composing earth were in existence before Creation week. An alternative interpretation is that they were created at the beginning of the Creation week, but the wording of the Scriptures is ambiguous on this point. It is difficult to see the theological significance in the age of the minerals of earth anyway. Adventists have generally interpreted such scriptures as Job 38:4-7 to indicate that the universe existed before Creation week, an idea supported by the writings of Ellen White. It is conceivable that this included our solar system. If so, the creation account of Genesis may refer only to events as seen from earth's surface.

Theistic evolution also conflicts with Scripture by holding that the fossil record accumulated over long ages of time. Although theistic evolutionists acknowledge evidence of catastrophic action in the geologic column, they do not consider the flood of Noah a significant event in the geologic column. Yet the Scriptures describe a worldwide flood that destroyed most living organisms and changed the surface of the planet. Such a catastrophe

L. J. Gibson, Ph.D., is on the staff of the Geoscience Research Institute in Loma Linda, California.

would generate vast quantities of sediment and fossils, and could produce the geologic column in a short time. Jesus refers to Noah's flood as symbolic of the destruction at the end of the world. The Flood is mentioned by several Bible writers. Peter even specifically predicts that the Flood will be denied in the last days (2 Peter 3:3-6). Theistic evolution should not be adopted by Christians unless its teachings harmonize with the clear teachings of Scripture regarding the flood of Noah.

Creation by evolution

The major tenet of the theory of theistic evolution is that God is the Creator, and evolution is the method by which He chose to create. Many objections have been offered against the plausibility of evolutionary progress through naturalistic processes. Theistic evolution answers these objections by postulating that God directs evolutionary processes to accomplish His will. God is seen as working to increase the diversity and complexity of living organisms through such processes as mutation and natural selection. In this view, the present diversity of living organisms is the result of divinely directed evolution acting over long periods of time.

The Scriptures, however, describe the process of creation in terms that are irreconcilable with evolutionary processes. The whole of the Bible portrays God as having absolute command over nature. God spoke matter into existence (Ps. 33:6, 9). He formed the creatures and gave them life by the power of His word (Col. 1:16, 17). The great diversity of life was present from the beginning of Creation, according to Scripture. The picture of Creation implied by theistic evolution appears so different from that described in the Bible that it does not seem possible to reconcile them. This objection must be answered satisfactorily before theistic evolution can be seriously considered by Adventists.

Some people are attracted to theistic evolution because they believe it can explain earth history without appealing to divine intervention, except perhaps in a few cases, such as the origin of the human conscience or the resurrection of Christ. If this were true, it would give the theory of theistic evolution a certain amount of scientific respectability. However, the perception that divine intervention is minimized in theistic evolution is a false perception.

Scientific experiments have shown

conclusively that life cannot originate spontaneously under any known conditions. Not restricted to naturalistic processes, the theory of theistic evolution invokes the activity of God to explain the origin of life. There is no satisfactory alternative to explain how life arose. Despite the objections of the scientific community, divine intervention seems to be necessary to explain the origin of life.

The results of experimental selection indicate strongly that changes in species are very limited. Complexity has not been observed to increase in such experiments. Yet any theory of evolution must include some mechanism whereby complexity may increase. Theistic evolutionists recognize that evolutionary processes could not occur unless God was directing them. In the theory of theistic evolution, divine direction is the driving force behind evolutionary progress. This is another situation in which divine intervention is necessary.

Evolution is generally believed to occur gradually, in very small steps. Each of these steps is highly improbable, and evolutionary degeneration is more likely to occur than evolutionary progress. In order for evolution to be progressive, some force must be active in opposing the natural tendency toward loss of information. This force must direct the genetic processes that produce variation so that new structural adaptations will arise and be useful to the organisms involved. This requires a continuous management of the process, not an occasional intervention. Thus the real "scandal"¹ of theistic evolution is not that it minimizes divine intervention, but that it relies on continuous divine intervention.

Any theory of God's activity in earth history must be consistent with His character. Theistic evolution entails certain implications about God's character that appear directly contradictory to the Bible's description of God.

Origin of death

Take death, for example. The Bible is consistent in describing death as contrary to God's will. This applies to the death of both humans and animals (Isa. 65:25; Matt. 10:29; Rev. 21:4). Some have suggested that the "death" of plant cells when consumed as food shows that death is not contrary to God's will. But to equate the death of a cell with the death of an individual is illogical. Plants were apparently designed to produce structures

The real scandal of theistic evolution is not that it minimizes divine intervention, but that it relies on continuous divine intervention.

that could be removed for food (Gen. 1:29, 30) without killing the individual plant. These structures—grain, fruits, leaves—can be replaced by regeneration. There is no evidence that individual organisms were killed in the feeding process before sin entered the world.

The explanation for death given in the Bible is that it came about as a result of man's sin. Thus man is responsible for death. A very different picture emerges from the theory of theistic evolution.² It is a truism that individuals do not evolve; only populations (or species) evolve. In order for evolution to occur, individuals must vary, and some individuals must die and be replaced by other individuals that are "better." This is generally held to be accomplished through the process of "natural selection," the elimination of the weaker by competition for limited resources. Theistic evolution explains selective death as the divine method for accomplishing evolutionary advancement. In this view, shortage of resources, competition, and death are not the evil result of human sin, but God's chosen method of creation. Theologically, this clashes drastically with the picture of God's character presented in the Bible and preached by most Christians. Those who are confronted with the theory of theistic evolution should demand a clear explanation of why the Bible blames man for death if death is really part of God's method of creating.

The evolution of man

A third important concept of theistic evolution is that God directed the evolution of man from primitive ancestors. Fossils of various extinct apelike or hu-

If Jesus and the disciples were wrong, as some Christians believe, then Scripture cannot be accepted as the standard of truth.

manlike species have been interpreted as evidence that humans are derived from apelike ancestors. The difference between man and his supposed primitive ancestors is explained as largely a result of man's possession of moral responsibility. A common view is that man's moral accountability began with a revelation of God to the chosen progenitors of the human race. This revelation was accompanied by some kind of divine activity that resulted in man acquiring a conscience and an "immortal soul." This view of man's origin has serious implications for the nature of man.

The Scriptures describe the creation of man in the image of God. According to Genesis, man was created from the dust and given life by the direct action of God (Gen. 1:26; 2:7). The biblical narrative rules out the modification of any preexisting organism into a human. Man is described as *being* a soul, not as *receiving* a soul (verse 7). The scriptural account is vastly different from the scenario given by theistic evolution. Theistic evolution should not be accepted unless these two contradictory accounts of the creation of man can be reconciled.

The explanation of man's origin and nature is one of the most difficult problems for theistic evolution. The biblical description of man as made in the image of God contrasts sharply with the amoral primate heritage given to him by the theory of theistic evolution. If man evolved from animals, he carries with him the genetic nature of an animal, rather than the image of God. He has experienced a moral rise rather than a moral fall. Is it reasonable for God to hold man responsible for behavior that is merely a natural expression of his genetic makeup?

Can one defend the character of a God who puts a "soul" in an amoral ape-man and then condemns him for animalistic behavior? Is God responsible for the evil nature of man, or is man himself responsible? These questions must be answered before theistic evolution can be accepted.

The theory of theistic evolution seems to remove the basis for man's need of salvation through the atonement of Jesus Christ. If man has risen from the beasts, he is not a fallen creature, but a rising one. If *evolution* is God's method of improving created beings, what is the need for Jesus? Can we not expect further evolutionary improvements in the human race? Truly thoughtful Christians will demand sound answers to these questions concerning man and salvation before giving any credence to the theory of theistic evolution.

More theological problems in theistic evolution

Several other theological problems should be considered by any Seventh-day Adventist interested in theistic evolution. A few of the more important points are described below.

The basis for observance of the seventh-day Sabbath is the Creation account recorded in Genesis. If the first few chapters of Genesis are not literal, but merely convey the general truth that God is Creator, then there is no basis for choosing one day of the week above another. Theistic evolution removes the basis for keeping the seventh-day Sabbath. Adventists who are confronted with theistic evolution should insist on an explanation of why one should keep the seventh-day Sabbath. If observance of the seventh-day Sabbath is not important, then the very existence of the Seventh-day Adventist Church is in jeopardy.

The Bible describes the second advent of Christ as a dramatic, spectacular event. Theistic evolution postulates a God who uses gradual processes to accomplish His will. A dramatic, world-ending Second Coming seems inconsistent with theistic evolutionary theory. It is more consistent with theistic evolution to expect an earthly millennium of peace to be brought about through human efforts—in direct contradiction to biblical prophecy. Those who are examining theistic evolution should insist on an explanation for the Second Advent that is compatible with the teachings of Scripture.

Even people who deny that Genesis is

reliable recognize that the obvious literal meaning of the author is that earth and all its living things were created in six literal days. In order to refute the literal meaning of the words, two tactics are commonly used. Genesis is claimed to be either "poetic" (meaning symbolic in some sense) or inaccurate.

Though portions of the Genesis account are poetic (e.g., Gen. 2:23), this in no way means the account is not literal. Literary structure merely expresses the skill of the writer. Stories are not created in order to fill in the lines of a poem. Rather, poems are constructed in order to tell a story.

If the Genesis creation account is inaccurate, some serious implications must be faced. First, Jesus and the apostles accepted the validity of both Creation and the Flood (Matt. 19:4; 24:37-39; 2 Peter 3:3-6; 1 Cor. 15:22, 45; Heb. 11:7). If Jesus and the disciples were wrong, as some Christians believe, then Scripture cannot be accepted as the standard of truth. Second, if truth is to be determined by scientific methods, one can hardly accept such beliefs as the virgin birth, the resurrection, or any other miracle. Those who are considering theistic evolution should ask on what basis they are to accept scriptural teaching on some points but reject it on others.

One explanation given by theistic evolutionists for the supposed inaccuracy of Genesis is that God gave Moses a story He thought the Hebrews would be able to understand rather than giving them the true history of Creation. This concept has at times wrongly been included in the term *progressive revelation*. Progressive revelation is a scriptural concept (Heb. 1:1, 2; John 16:12), but the new revelation is always in harmony with the old (Isa. 8:20; John 17:17; Titus 1:2). The consistency of revelation as recorded by some 40 authors over some 1,500 years is testimony to the inspiration of the Scriptures. The concept that God first told a lie, then later corrected it, is fatal to confidence in Scripture, because one could never know whether the most recent revelation was true or whether it would be amended later. Those who advocate this viewpoint must explain why they believe God would deliberately give a false view of history to His prophets and then allow those who believe His prophets to remain deceived until the real truth was discovered by men who do not believe the prophets.

Summary

Theistic evolution contains important theological implications that cannot be ignored. They must be addressed. The questions discussed in this article are critical to the Seventh-day Adventist Church. Theistic evolution should not be considered by the Seventh-day Adventist Church unless the theory can be shown to be consistent with the biblical doctrines that form the core of Seventh-day Adventist beliefs. Several questions that need answers are listed below.

1. Why do the Scriptures describe Creation as occurring in six days if it actually took billions of years, as is asserted by theistic evolution?

2. How does one reconcile the biblical description of diversity from the beginning of Creation with the position of theistic evolution that life began with simple forms and increased in diversity and complexity through the process of evolution?

3. How does one harmonize theistic evolution's interpretation of the fossil layers with the clear teaching of Scripture regarding the worldwide flood of Noah?

4. How can the theistic evolutionary view that resource shortage and competition are God's plan be reconciled with the biblical view of God as provider?

5. Why does the Bible describe God's abhorrence of death and His plan to eliminate it if death is part of God's plan for improving creation by theistic evolution?

6. How does one reconcile the theistic evolutionary view that God is responsible for death with the biblical view that man's sin is responsible for death?

7. Why would God tell the prophets that He created man in the image of God if man was actually modified from a primitive primate by evolutionary processes?

8. How can God be considered just in condemning Adam's sin if Adam's intelligence and moral understanding were those of an ape with a soul?

9. What is the purpose of Jesus Christ's atonement if man has risen from the beasts rather than having fallen from moral perfection?

10. What basis does one have for specifically observing the Seventh-day Sabbath if creation was accomplished by theistic evolution?

11. How does one reconcile the gradual process of divinely directed progress as outlined in theistic evolution with the catastrophic intervention of the Second Advent described in the Bible?

12. How does one decide which biblical teachings to accept after becoming a theistic evolutionist? Is it necessary for a Christian to accept Christ's teachings?

Conclusions

Theistic evolution is a model of earth history that describes the Creation as a gradual process directed by continuous divine intervention over long ages of time. This is not a modification of the present doctrine of Creation as understood by Seventh-day Adventists. It is a potential replacement. Anyone who considers adopting theistic evolution must be satisfied that it is consistent with the doctrinal structure of the Seventh-day Adventist Church. ■

¹ D. L. Wilcox, "A Taxonomy of Creation," *Journal of the American Scientific Affiliation* 38:244-250.

² F. G. Van Dyke, "Theological Problems of Theistic Evolution," *Journal of the American Scientific Affiliation* 38:11-18.

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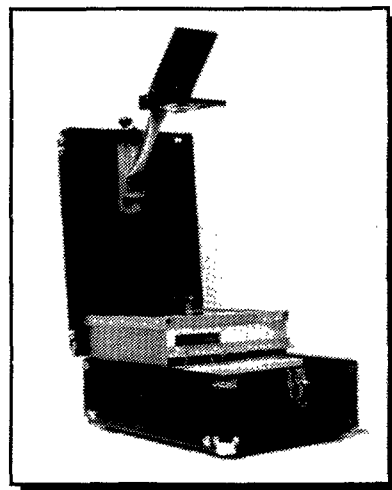
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The Way Back: A Christian's Journey to Mental Wholeness

Deacon Anderson and Robert Richard, *Word Publishers, Waco, Texas, 1989, 162 pages, \$12.99, hardcover. Reviewed by Greg Asimakoupoulos, pastor, Crossroads Covenant Church, Concord, California.*

"My father was a wonderful Christian and an effective pastor. He was also a lousy father," states Deacon Anderson, director of Corporate Identity for Pacific Gas and Electric.

In this book therapist and client work together to chronicle Anderson's journey from a painful childhood in the parsonage to the psychologist's couch. Anderson and coauthor Robert Richard write alternating chapters documenting the stages of healing that occurred in Anderson's psychological rebirth. First, Anderson describes his thoughts and fears prior to and during his in-depth counseling sessions. Then Richard provides his analysis of Anderson's journey back to wholeness.

The Way Back is instructional reading on three levels. First, it sensitively demythologizes the process of psychotherapy for those whose belief system has biased them against it. Richard, a committed evangelical Christian, gradually secures trust from Anderson, an avowed skeptic of counseling. Second, the book offers advice for pastors who are more conscious of their calling to preach than to parent. Clergy have awesome influence in shaping the personality of their children. Third, Anderson's autobiographical entries invite those who identify with his resentment, depression, and other psychological pain to return vicariously to the sources of their distress and discover their own way to recovery.

Anderson writes as one who celebrates redemption on a new level. "Now when I weep, I weep not for a bad child, but for the child whose childhood and much of his adult life was snuffed out because he misunderstood things about himself. I also weep to a lesser degree for a mother who was a precious and lovable wimp, and for a father who was never quite at peace with himself and never at all at peace with his son. I weep for Dad because he missed a lot too. He never knew he had given birth to a neat kid. . . . The pain is a memory now, replaced by a

heaping measure of joy and contentment. Through therapy I made peace with my beginnings and now look forward to life each day."

As one woman in my congregation commented after reading the book, "*The Way Back* gives encouragement and hope to anyone who thinks there is no hope of overcoming emotional agony, for anyone considering therapy, and for those who counsel hurting people." I agree wholeheartedly!

How Dare You Judge Us, God

Clifford Goldstein, *Pacific Press, Boise, Idaho, 1991, 95 pages, \$6.95, paper. Reviewed by George E. Rice, undersecretary, Ellen G. White Estate, Silver Spring, Maryland.*

Driven to despair by three passing sights of human suffering and death, Prince Gautama searched for the cause of suffering by following the path of self-mortification. If Gautama, the future Buddha, had read the book of Job, he might have found his answer to the problem of pain. Provided, that is, he had taken the first two chapters of Job literally and not allegorized, poeticized, and spiritualized them away, as do many modern scholars.

The problem of human suffering has vexed religious and philosophical thinkers since the dawn of time. The problem is especially acute among believers in a loving God such as Jews and Christians. Goldstein finds his answer to suffering in the book of Job. This makes the book title misleading. *How Dare You Judge Us, God* does not deal with God's sovereign right to judge His creation either in an investigative or executive judgment. The book instead addresses the presence of evil, the cause of suffering, and the divine and human role in each. Goldstein deals with the beginning, the unfolding, and the end of the great controversy between good and evil—between Christ and Satan. It is only in this context that we can understand suffering, misery, and death.

If we take the first two chapters of Job literally, we will see that this book deals with more than suffering and rewards. It also deals with such basic issues as God's character and evil's impact upon the whole universe. Using Job as the basis for his study, Goldstein traces the history of the

The book offers advice for pastors who are more conscious of their calling to preach than to parent.

cosmic conflict between Christ and Satan. He introduces Jesus as the Commander in Chief who became a "frontline grunt" to share His creatures' suffering, and thus provide release from pain and death for those who accept His gift. Appealing to the book of Revelation, the author follows the cosmic conflict to its final conclusion.

"God, in confronting the charges of His accuser, is using man to help answer those charges. Until this point is understood, we can't comprehend why an all-powerful God would allow sin and the suffering it inevitably brings. Once understood, this point neutralizes some (but not all) of the tensions for those who believe in a loving God, but can't reconcile that belief with human suffering" (p. 58).

How Dare You Judge Us, God will not help in a study of the judgment, but is recommended reading for anyone who has ever been touched by suffering and asks why. That makes it a book for all of us.

Myth and Truth—Church, Priesthood, and Ordination

V. Norskov Olsen, *Loma Linda University Press, Riverside, California, 1990, 191 pages, \$12.95, paper. Reviewed by B. B. Beach, Ph.D., director of Public Affairs and Religious Liberty, General Conference of Seventh-day Adventists, Silver Spring, Maryland.*

Myth and Truth could become a landmark book in Seventh-day Adventist ecclesiology. However, the book's appeal should go well beyond the confines of Adventism to a wider interdenominational audience.

After establishing a solid biblical base

for the church, the author spends 30 pages dealing with the priesthood of believers. He follows with a discussion of the ministry, first in its New Testament setting then in its historical and theological development. In part 5 of the book, Olsen inquires into the biblical and historical significance of ordination.

The author does not use a narrow theological approach but places the issues of church and ministry within the sweeping cosmic drama of redemption, culminating in the Advent of the returning Lord. The writer emphasizes the remnant nature of the church and warns against attempting to transform the present world into the promised kingdom of God.

While upholding the total priesthood of the believers as necessary for effective global mission, the author underlines the servant-leader nature of the appointed ministry. This excludes unseemly power status or clerical rank, which easily develops into a personality cult.

In the section dealing with ordination, Olsen points out that ordination was never a fundamental doctrine of the church. He

raises several pertinent questions: Does the rite of ordination come from the third and later centuries, rather than from New Testament teaching practice? Should the church ordain elders by the laying on of hands, when there is no New Testament record of this being the case? Should deacons receive ordination, even though in the New Testament they were not ordained, but appointed (the seven in Acts 6 were not really deacons)?

Though the study of ecclesiology and ministry does not make for light reading, I commend this book to the serious reader interested in deep theological themes that affect practical church life.

Tracking the Maze: Finding Our Way Through Modern Theology From an Evangelical Perspective

Clark H. Pinnock, Harper and Row, San Francisco, 1990, 227 pages, \$24.95, hardcover. Reviewed by George W. Reid, Biblical Research Institute, Silver Spring, Maryland.

Some time ago Pinnock joined John Stott and Carl Henry at the top of a rising

wave of competent evangelical scholars. The caliber of his work demands due recognition.

Pinnock's book reinforces his reputation as a stormy petrel among evangelicals. In *Tracking the Maze*, he makes a sincere effort to initiate dialogue between evangelicals and liberals. In the process he risks his standing with evangelicals. He clearly writes off fundamentalists.

Tracking the Maze has three parts. The first describes the nature and boundaries of the current parties in theology. His discussions of conservative, progressive (liberal), and middle parties provide crisp generalizations that are also valid.

The second part traces the roots of these parties. Pinnock clearly summarizes the views of complex figures such as Kant and Hegel. Here the author makes his best contribution, providing a treasure of succinct, accurate information.

In the third section Pinnock tries to reconcile conservatives facing the pressure of critical studies and liberals ready to adapt contemporary values. He solves this by treating what is central in the

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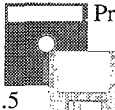
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Mathematically speaking, therefore, it is immensely improbable that the universe should exist at all.

Christian faith as narrative, combining symbolism and historical material. Pinnock discards the evangelicals' inerrancy, authoritarian hermeneutic, literal reading of Genesis 1-11, propositional approaches to theology, and the premillennial vision of a cataclysmic world's end and re-creation. Many evangelicals, already prepared to dismiss him from their camp, will notice his omission of any reference to Satan or the flood of Noah's time. His proposal will appear to diminish the Scriptures. Pinnock writes from an Arminian theological model.

The author provides an adequate index but no bibliography, yet he frequently annotates the endnotes. They constitute a valuable guide for pastors and others interested in recent theological developments, making the book worth purchasing.

Conservative Christians will profit from the historical middle section, but they will be disappointed by a formula that subordinates doctrine to narrative. Nevertheless, the book brings some order to the current confusing theological scene. For this reason it deserves reading.

Church Finances for People Who Count
Mark Tennyson, Zondervan Publishing House, Grand Rapids, 1990, 157 pages, \$8.95, paper. Reviewed by Roland J. Hill, assistant professor of religion, Southwestern Adventist College, Keene, Texas.

Finally, here is a book that lives up to its name! Writing exceptionally well on church finance, Tennyson is easily understood by the average church member and pastor. The author has not given us a treatise on church accounting using technical jargon, which he could have done as associate professor of accountancy in the School of Business and Economics at the College of Charleston in South Carolina.

He considers the typical church in North America—small and unsophisticated. As you read, it becomes clear that Tennyson knows church finance. He chronicles the episodes of real people in actual church settings and the actual problems and challenges they face. He provides biblical solutions. You catch the sense of his pragmatic approach to church finance as he identifies the qualifications of a church treasurer.

"The treasurer's job is vital; the whole church collapses if no one does it. . . . You who are treasurers, . . . take an honest look at your life. . . . Do you like to keep things neat and orderly? Are you thorough? Are you patient? Do you have a quiet tongue? Do you sense God's power over money? . . . Notice that these traits mention nothing about any previous background in managing and accounting for money. Traits such as patience and thoroughness are much more needed than financial experience" (p. 25).

You wouldn't expect such a simple explanation from a treasurer with a doctorate in business administration. But his frank, biblical answers to church finance problems make this book worthwhile. It covers the theology of church finance, qualifications for church treasurers, church and clergy taxes, budgeting for the building and operations, workers' salaries, and even a section on computers.

After reading this book, pastors may want to pass it along to church treasurers and finance committee members.

A Brief History of Eternity

Roy E. Peacock, Crossway Books, Wheaton, Illinois, 1991, 152 pages, \$7.95, paper. Reviewed by James Ayers, graduate student in patristics, Boston College, and pastor, First Presbyterian Church, Waltham, Massachusetts.

Stephen Hawking concludes *A Brief History of Time* with a series of questions: "Why does the universe go to all the bother of existing? Is the unified theory so compelling that it brings about its own existence? Or does it need a creator, and if so, does he have any other effect on the universe? And who created him?" Peacock's book makes a conscious effort to respond to these theological questions that one of modern science's finest minds has raised.

This very readable book reviews the development of modern physics and astronomy, showing the reasoning processes and the varying Christian commitments

of key thinkers along the way. The author's material on Galileo's discoveries is perceptive, as is his assessment that Galileo's conflict was more with the university than with the church.

I found the book's most interesting material in the citations from contemporary scientists about the great improbability of the universe existing at all. Physicists have noted four forces that describe the effect one piece of matter has on another: the strong nuclear force, the weak nuclear force, electromagnetism, and gravitation. These forces have different ranges and strengths: the strong force is the most powerful, but only within its range (inside atoms); gravity is the weakest, but its effect reaches across the galaxies. These four forces interact. At several critical junctures they balance with one another to such an incredibly fine degree that the smallest change would prevent the universe as we know it—and ourselves—from existing. If the relative strengths of the strong nuclear force and electromagnetism were slightly different, there would be no elements. If the relative strengths of electromagnetism and gravity were slightly different, there would be no stars.

Mathematically speaking, therefore, it is immensely improbable that the universe should exist at all. But what does one do with this realization? It points toward a Creator, and thus toward theology; but it can do no more than point. If someone were to offer an explicit analysis of how Christian theology addresses problems that science raises but cannot answer, that would be helpful. This book has, unfortunately, not done so. Peacock demonstrates clearly why science cannot examine questions beyond its own limits. He observes that Carl Sagan is dogmatic and unreflective in his atheism. He offers some illuminating quotations from Pascal. All of that is valuable and makes the book worth reading, but one hopes for more.

Recently Noted

The Zondervan Minister's Tax and Financial Guide, 1992 Edition, Daniel D. Busby, C.P.A., Zondervan, Grand Rapids, 1991, 96 pages, \$7.95, paper.

The Zondervan Church and Nonprofit Organization Tax and Financial Guide, 1992 Edition, Daniel D. Busby, C.P.A., Zondervan, Grand Rapids, 1991, 96 pages, \$9.95, paper.

form a line, which ends with eternity (salvation). This in effect is equivalent to my statement above that sanctification is internalized justification. But such rhetoric is apt to still leave the youth confused who, on the other hand, are able to understand what we "have to do" as moral imperatives or even the simpler reflex responses such as the eye blink or knee jerk. Yes, they must be taught (by precept and example) that just as an apple tree must bring forth apples because it is an apple tree—not in order to be one—such is the nature of the "must" regarding living by God's rules.—Albert P. Wellington, Ph.D., Interlaken, New York.

Moral absolutes

You've done it again! How big of you to print such powerful letters challenging your May 1991 editorial on the matter of moral absolutes. I found Mr. Coffin's (Sept. 1991) argument most attractive, but I'd like to factor in

one more consideration. Mr. Coffin says, "We have to weigh all the principles impacting on a situation and decide which . . . will take priority." Let me suggest that it is impossible for any mortal to "weigh *all*," for we have no way of knowing all. Rather, we are charged to ever be open to the leading of God's Spirit (Rom. 8:14). Ergo, we are not charged to have special intellectual acumen, but only to make the decision to pray continually and ask God to lead and guide our steps. If Mr. Coffin intended that message via his letter, I believe it should have been more clearly stated.—Shirley B. Dean, White Rock Baptist Church, Philadelphia, Pennsylvania.

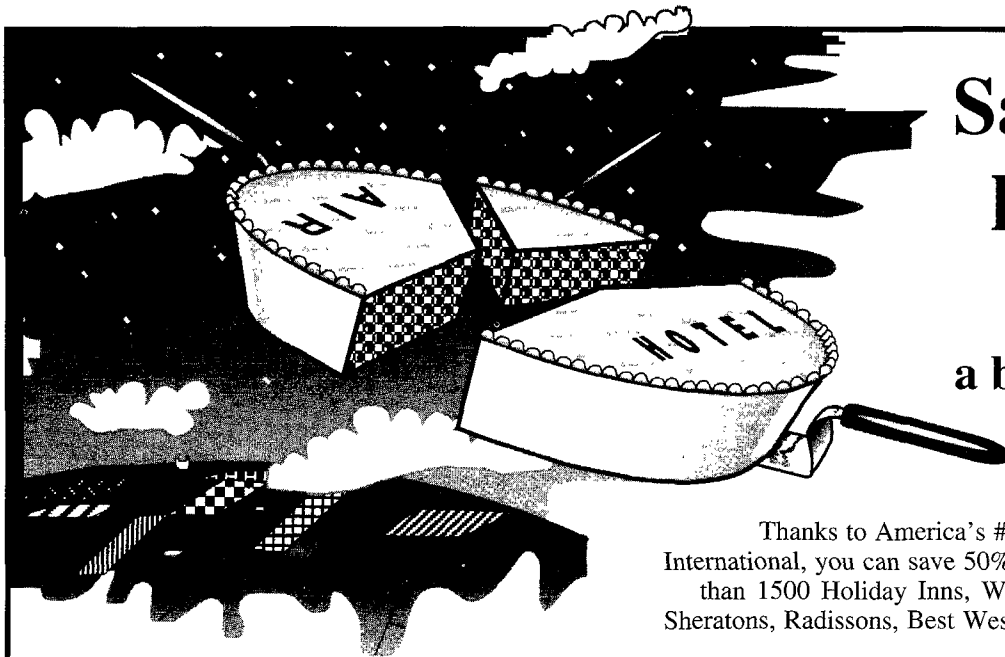
Puritans and expository preaching

It is not at all uncommon for me both to agree with the substance and to appreciate the concise and lucent style of Floyd Bresee's writing. This certainly also applies for the greater part of his article "Should You Try Expository Preaching?" (Sept. 1991).

However, I am astonished at

Bresee's claim that "Puritan preachers gave expository sermons a bad name," one reason being that such preaching was "all information and no application." That there was a measurable degree among several Puritan preachers of what Bresee characterizes as "interminable discourses with a dozen divisions" is hardly open to serious dispute. That their "congregations claimed their preaching was boring and irrelevant" is open to serious question and is for the most part unsubstantiable except by later historians parroting one another's erroneous opinion.

When one reads the thousands of Puritan sermons extant, one receives not the impression of "all information and no application," but precisely the converse. Of the hundreds of these sermons that I have examined, the greatest portion of the sermon is spent on application, or, to employ the favored term of seventeenth-century Puritans, the "uses." One of the primary objections of the Puritans to the preaching of their day was this very absence of *spiritual-practical* applica-



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absence of *spiritual-practical* application. Simply stated, applicatory preaching in its most inclusive, exhaustive, and meticulous sense was a premier attribute of Puritan expository preaching.—Rev. Benjamin J. Boerkoel, Sr., Ph.D., executive director and senior research scholar, Westminster Fellowship of Biblical-Theological Studies, Grand Rapids, Michigan.

A Pandora's box

Ministry opened a Pandora's box by publishing the "Pastoral Evaluation Form" (September 1991). It is assumed that this evaluation form can make the pastor's ministry "more effective."

Evaluation does not always help performance. For instance, when the outcome of an evaluation is negative, who is responsible for the pastor's improvement? The pastor? The local church? The conference president? The fact is, poor evaluation systems have been known to cause everything from anarchy to apathy precisely because no one identified who was responsible for postevaluation development. Also, a pastor must possess a certain degree of "professional maturity" before distributing an evaluation form. A pastoral evaluation form can *never* "enhance professional maturity." Only a personnel development *system* (of which evaluation is only one component) can contribute to the enhancement of "professional maturity." What is needed is a *system* with performance standards and methods for identifying compliance with those standards, not an isolated evaluation form.

Pastor Whited's attempt is a noble one. He should be commended for his willingness to seek input from his members. However, I tremble for the pastor who uses this form and scores a low numerical value in any of the six categories. Will there be suggestions for making a pastor more attractive? And, will becoming more attractive "help me better my ministry"? And what are the implications for pastoral selection, appointment, and succession? Considering the number of nebulous statements in this evaluation form, *Ministry* should have had this form evaluated before making it available to its readers.—Prudence LaBeach Pollard, Ph.D. candidate specializing in leadership evaluation and research design, Berrien Springs, Michigan.

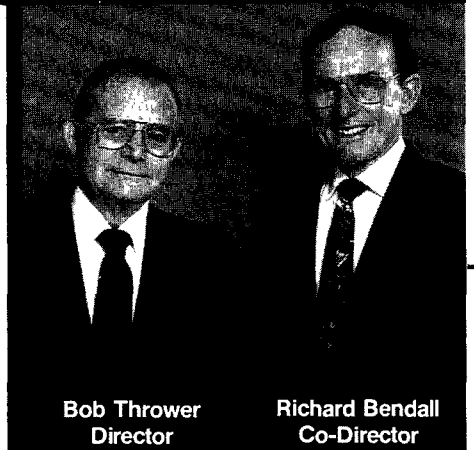
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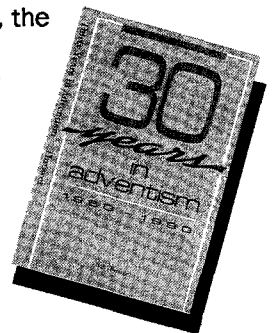
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For further information and application forms, please contact Chaplain Henry Uy, Kettering Medical Center, 3535 Southern Boulevard, Kettering, OH 45429. Phone (513) 296-7240.

The anointing service

Anointing the sick is a biblical service. It is commanded in the New Testament: "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven" (James 5:14, 15, NIV). As a pastor I have found that parishioners have many questions regarding the anointing of the sick. I have also found that a basic information sheet, such as the one here, helps prepare the concerned individuals for the service.—Chad McComas, pastor, Seventh-day Adventist churches, Corvallis and Philomath, Oregon.

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Anointing: Ministry to the sick

"Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well" (3 John 2, NIV).

When do I call for the elders?

Call the pastor or lay elder when you have an illness that you want to take to the Lord for His healing.

Medicine and physicians can solve many problems. We should use them, trusting God to bring about healing. At the same time we need to remember that God is the great physician over all.

I feel like I am bothering the pastor and the elders.

Not at all! They care about you and want you to live a life to its fullness. They too gain a blessing from the anointing service.

Who will be at the anointing?

The pastor, elders, and sometimes their spouses. You may request that special friends also be present.

Where is the anointing held?

At the church, at your home, or at the hospital.

What if I caused my illness?

Much illness has its origin in lifestyle and habits, yet God is willing to forgive any sin. We must confess and forsake any sin that might have caused the affliction. Psalm 107 has a beautiful promise: "Then they cried to the Lord in their trouble, and he saved them from their distress. He sent forth his word and healed them" (verses 19, 20, NIV).

What if I am not healed?

Sometimes the Lord brings immediate healing. Often He chooses to heal gradually, usually accompanied by medical care. Many saints will die and wait in their graves for the resurrection of life when Jesus returns.

Whatever the result of prayer for healing, it need not reflect upon your sincerity.

If I wish to be anointed for a personal problem, do I have to disclose what my illness is?

Not specifically, if you so wish. The pastor

and elders will respect your privacy. All they need know is generally what your needs are so they can pray intelligently.

What will happen at the service?

First, some brief time is spent in fellowship. The pastor explains about anointing—how it takes place and the purpose it serves.

Then you can testify of your faith in God's promises and why you want to be healed. This helps focus the prayers on your specific situation and need.

During the prayer, everyone kneels around you and prayer is offered by each in turn. Then the presiding minister anoints your forehead with oil and adds his own petition. Finally, you have opportunity to ask the Lord for healing.

A song may be appropriate to close the service.

Why does the pastor anoint with olive oil?

Olive oil was used for anointing mentioned in the Bible. It represents the Holy Spirit.

Must I be seriously ill to be anointed?

Not necessarily. Discuss your particular need with your pastor.

How should I prepare for the anointing service?

Search your life. Confess and forsake all sin. Psalm 66:18 says: "If I had cherished sin in my heart, the Lord would not have listened" (NIV).

If you feel unable to surrender your sin, it can be prayed for during the anointing. Put your trust in the Lord and His grace. If your faith seems weak, praise God for His strength. Read the following Bible passages: James 5:13-16; Psalm 107:17-20; Psalm 66:18; Psalm 41:10.

Your anointing date has been set for

If you have any questions or concerns, please call your elder or the pastor. Meanwhile, be assured your church leaders will be praying for you.

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- **BETHLEHEM**, the birthplace of Jesus.
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