

Ministry

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Hell

I was shocked that you would print such an article as "Is the Hell of the Bible Unending?" (July 1987). I have never seen such misinterpretation of the Scriptures. —Woodrow Stephens, Talladega, Alabama.

■ The article "Is the Hell of the Bible Unending?" appears objective and demands careful consideration. I am a Southern Baptist minister, and we, normally, believe in unending conscious torment, but I am willing to hear you out on this subject. So, I wonder if you have a fuller treatment of this subject, carefully exegeting every passage that deals with this important matter. —W. F. Lovejoy, Charleston, West Virginia.

The first two parts of Volume I of LeRoy E. Froom's The Conditionalist Faith of Our Fathers (Washington, D.C.: Review and Herald Pub. Assn., 1966) deal with the biblical texts pertinent to this subject. A more recent, very thorough work, not written by an Adventist but in harmony with our understanding of the subject, is Edward W. Fudge's The Fire That Consumes (Houston: Providential Press, 1982; foreword by F. F. Bruce). —Editors.

■ Regarding the recent article on hell, Origen, an ancient "giant," thought too that at the end of time hell would be shut down. Right on. —John W. Stark, Elkader, Iowa.

■ Tim Crosby saddens my heart. Hell is the most tragic thing a person can imagine. However, as born-again believers it is our responsibility to warn people of the terrible reality of hell, not to deny that reality.

By the same logic Mr. Crosby uses, one can do away with the doctrine of heaven. If what Jesus said about hell is

not true, how can we be sure that what He says about heaven is true? Although we must employ our intellect to understand Scripture, it is best understood by faith. —M. A. Ervin, Nacogdoches, Texas.

■ Tim Crosby's "Is the Hell of the Bible Unending?" is a good article, but it leaves some questions unanswered. For example, has the author considered 1 Peter 3:18-20 and 1 Peter 4:5, 6? If the unrighteous dead are burned to extinction right after death, how could Christ preach to the spirits in prison who disobeyed "long ago"? How could they have remained "in prison" if they were extinct? —George R. Ross, McMurray, Pennsylvania.

Peter is giving an interpretation of Genesis 6:1ff commonly accepted in his day a Christian twist. The spirits he refers to are fallen angels who will not die until the final judgment. "Preach" here is not to proclaim good news. Rather, it means to announce. By His death and resurrection, Christ announced the fate of the angels who have fallen. Peter cites their example as a warning to all. —Editors.

■ The early Church Fathers and scholars taught an eternal burning hell where the wicked would suffer as long as the saints were blessed. These men were much closer to the original languages than we, and I find it difficult to fly in the face of the traditional doctrines of the church that have been believed and preached down across the centuries. The author's doing so requires unmitigated pride and arrogance in believing that somehow he has stumbled upon truth that the ancient scholars never found, and that they were all in error.

Certainly sinners will be less afraid to go to hell if taught this doctrine since, according to Mr. Crosby, it will last

only until they are consumed. We know about how long it takes to reduce a body to ashes, but how long does it take for a soul or spirit to become ashes? And what do the ashes of a soul look like? If they are totally consumed, how will the smoke of their torment ascend up from the ages into the ages? —Rudyard K. Fay, Kingston, Michigan.

■ I have been receiving your magazine for several years now and have been reluctant to write of my utter disdain. I find your publication to be pitiful, pathetic, and pious.

The article "Is the Hell of the Bible Unending?" is the most damnable of all. The Old Testament scripture referred to was dealing with the destruction of life as we know it in the earthly or physical sense, not the eternal damnation of the lost. —Howard B. Wingo, Dickson, Tennessee.

■ Dealing with difficult doctrinal topics is sometimes risky; however, MINISTRY is to be commended for facing those difficulties and taking those risks. The article entitled "Is the Hell of the Bible Unending?" not only gives a thorough biblical exposition of the doctrine but also makes it relevant to the mission of the church.

The article, however, could have been substantially strengthened by quoting from the growing number of evangelical scholars who hold the same position as does Pastor Crosby. The March 20, 1987, issue of *Christianity Today* carried an article by Clark Pinnock, professor of systematic theology at McMaster Divinity College, entitled "Fire, Then Nothing." Pinnock develops a biblical understanding of this doctrine that is fully in harmony with that of Pastor Crosby. —John W. Fowler, Cote d'Ivoire, Africa.

(Continued on page 30)

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.

Our shortest article is also our saddest. "Disposing of the Defrocked" tells not the minister's story but the spouse's. How does a church treat the divorced wife? How is unconditional love shown?

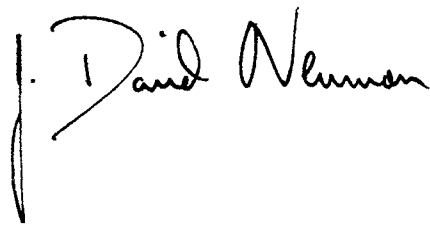
Preachers' kids are unique because of the fishbowl they live in. People expect PKs to be the model for all the other kids. Unfair? Whoever said life is fair? However, you can make your life a little easier by applying "Ten Tips for Raising PKs."

Debates on which Bible translation is best are endemic among conservative Christians. Few consider that there are more differing Hebrew and Greek Bible manuscripts than there are English translations. So deciding which translation is best is a moot point if you don't know which is the best original. Siegfried Horn, one of this century's outstanding archeologists, sheds some light on this subject in "The Old Testament Text in Antiquity."

"Institutions must not judge truth. Ultimately, truth must judge institutions," writes the author of "The Deceptive Theology of Institutionalism." This article will stir your thinking "juices." Even if it gives you some indigestion, it should cause you to reexamine your own relationship to institutions.

"Can Science and Religion Work Together?" begins a two-part series. Are science and religion complementary or antagonistic? Are there limitations to science's study of earth's history? Dr. Brand provides a fascinating study.

Our Letters to the Editor are provocative; our Biblio File stimulating; our Shop Talk informative; our Computer Corner compelling; our . . . Well, we are not the perfect clergy journal, but we hope that something in these pages will inspire you in your ministry to help make Jesus Christ a little more real to the people you serve.



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The Old Testament text in antiquity

Siegfried H. Horn

Ancient scrolls continue to shed light on what happened at Jamnia, and how we got our Bible. The story is more complex and interesting than you may have thought.



Siegfried H. Horn is professor emeritus of archeology at Andrews University, Berrien Springs, Michigan.

I remember well the shock I received more than 40 years ago when as a college student I learned that the Hebrew text of the Old Testament is based on manuscripts that were produced in the ninth century A.D. and later. We had only a fragment of a biblical scroll that was pre-Christian—the Nash Papyrus, which contained a portion of the Decalogue. It was disquieting to ponder how much the Old Testament text might have suffered in the many hundreds of years that elapsed between the time it was originally written and the earliest manuscripts we had. It is no wonder that critics such as Friedrich Delitzsch claimed that the biblical text had experienced a degree of corruption beyond our wildest imagination.¹ Those who defended the authority of the text had nothing but faith to support their belief that God had kept His hands over His Word and had not allowed it to become corrupted.

Then came the most exciting day in my life as an archeologist. In the early spring of 1948, as one of W. F. Albright's students, I heard him announce that "the greatest manuscript discovery of modern times" had been made in the Syrian monastery library in Jerusalem.

Albright had just received some photographs of a scroll of Isaiah, and had spent the whole night examining the script of the scroll and collating it with the Masoretic text. He had reached the conclusion, he said, that the script could not be later than the second century B.C. and that the text was almost iden-

tical with that of the Masoretic Hebrew Bible.

Nearly 40 years have passed since that memorable day, and much has happened since then. We soon learned that the scrolls did not come from a monastery library in Jerusalem but from a cave in the wilderness of Judea. Ten other caves containing scrolls were found near Qumran, the community center of a Jewish sect, probably the Essenes. Later more fragments of biblical scrolls were discovered in caves to the west and south of Qumran, at Wadi Murabba'ât, Naḥal Hever, Naḥal Şe'elim, and Masada.

Altogether, thousands of fragments of biblical manuscripts and hundreds of noncanonical Jewish works came to light. The fragments come from more than 500 manuscripts. Portions of the Bible are found in 170 different manuscripts. This material is known as the Dead Sea scrolls, a designation given to all scrolls found in the wilderness of Judea since 1947. (See Table 1 for a brief survey of the biblical manuscripts we now have.)

Except for the famous Isaiah scroll from Qumran Cave 1, all the Dead Sea scrolls have come into our hands in fragmentary form. Some rather sizable portions of several biblical books have been preserved, such as a second scroll of Isaiah from Qumran Cave 1 that contains about 20 percent of its original text, a Psalms scroll from Qumran Cave 11 in which more than 35 percent of the original text has been preserved, a scroll of Samuel from Qumran Cave 4 (not yet published) pieced together from hundreds of fragments, and a recently published portion (8 percent) of a Leviticus

scroll from Qumran Cave 11.

All other scrolls have come into our hands in many thousands of small fragments. But even such fragmentary texts are of great value since they reveal what text type existed at the time the scrolls were produced.

Because of my desire to keep abreast of other phases of biblical archeology, I had to limit my studies of Dead Sea scroll material to biblical texts only. Through the years I have collated every published biblical manuscript with the Masoretic text and have tried to read most of what other scholars who work on these texts have had to say about them.

When we had only the scrolls from the first Qumran cave, we thought that their texts were for all practical purposes identical to the earliest previously known Hebrew biblical manuscripts. Variants found in the two Isaiah scrolls from Qumran Cave 1 were almost exclusively spelling mistakes, or of an orthographic, grammatical, or syntactical nature. Nowhere did they affect the sense of the known text.

On the basis of these observations, I stated at the 1952 Bible Conference in Washington, D.C., that the Dead Sea scrolls unmistakably prove that the Hebrew Bible of the days of Jesus was, without any variations, the Masoretic text. Several other scholars had reached the same conclusion. For example, in 1950 Harry Orlinski wrote, "Regardless of the date of Saint Mark's Isaiah scroll, I doubt that its value for the textual critic will amount to very much, except insofar as it will help to convince more biblical scholars that the traditionally preserved text of the Hebrew Bible should be treated with far greater respect than it has been."²

The discoveries made between 1952 and 1956 in other Qumran caves and those made between 1951 and 1964 in caves of the Wadi Murabba'at, Nahal Hever, Nahal Se'elim, and at Masada have proved both his prediction and my categorical claim wrong. The biblical textual material found there showed that we still had a lot to learn about the complexities of the text history of the Old Testament.

The dates of the various scrolls and fragments are of great importance for reconstructing the history of the biblical text. All the manuscripts of the Qumran caves come from a period that ended in A.D. 68 or 69, when the scrolls were stored in the caves. Paleographical stud-

ies show that the earliest Qumran scrolls were produced in the third century B.C. and the latest in the first half of the first century A.D. These manuscripts, then, span a period of about 300 years.

The biblical text material from Masada predates the capture of that mountain fortress in A.D. 73. So all of the Qumran and Masada manuscripts were produced before the end of the first century A.D. and can be considered to represent the text types of the Hebrew Bible that was circulating during the ministry of Jesus and the apostles.

On the other hand, the manuscripts found at the Nahal Hever, the Nahal Se'elim, and in the Wadi Murabba'at were hidden in caves during the Bar Kokba revolt, which ended in A.D. 135.

Two distinct groups

So the biblical Dead Sea scroll material can clearly be divided into two groups: (1) the 170 manuscripts from the 11 Qumran caves and the biblical fragments from Masada,³ all of which predate A.D. 70, and (2) the manuscripts from the other desert caves in the Wadi Murabba'at, the Nahal Hever, and the Nahal Se'elim, hidden there during the early part of the second century A.D.

The second-century manuscripts from the second group are practically identical with the Masoretic text.⁴ This is especially true of the scroll of the minor prophets from the Wadi Murabba'at, of which 26 percent has been preserved.

On the other hand, the biblical manuscripts from the Qumran caves and from Masada, which all predate the council of Jamnia, show more variation in text form as well as the type of script used.

Let me first deal with the scripts. In the first Qumran cave a few scraps of Leviticus and Numbers written in the preexilic Hebrew or paleo-Hebrew script came to light. When they were first discovered, some scholars thought that they were fragments of biblical manuscripts written prior to the Exile. This view proved to be incorrect when more biblical fragments written in the same script came to light in four other Qumran caves. The grammatical and orthographic forms of these fragments show that they belong to the same general period as do the scrolls written in the later square Hebrew script. (Table 2 lists the extant paleo-Hebrew script material.)

It is significant that of the 170 manuscripts found in the Qumran caves, the only manuscripts written in the paleo-

The Qumran and Masada manuscripts can be considered to represent the text types of the Hebrew Bible circulating during the ministry of Jesus and the apostles.

Hebrew script were those of the Pentateuch and Job—in other words, only those books that Jewish tradition held to have been written by Moses. In a preliminary report, Patrick Skehan, to whom some of the fragments from Cave 4 were assigned for publication, wrote that these paleo-Hebrew fragments represent a recension that can be called a "Samaritan" recension, with all the essential characteristics of that fuller text, including its repetitious manner of recounting the plague episodes, its borrowings from Deuteronomy, and its transpositions; this is true at almost every point where the extant fragments make verification possible."⁵

This is very interesting, the more so since the Samaritans retained the paleo-Hebrew script and, with slight alterations, use it to the present day.

Could it be that in these paleo-Hebrew biblical manuscripts we have texts of the Sadducees? Although they have left us no literature at all, we know from other sources that they accepted only the Torah of Moses, and possibly Job, as canonical.⁶

Recently the paleo-Hebrew Leviticus scroll from Qumran Cave 11 was published.⁷ Its text character differs from that of the Cave 4 paleo-Hebrew fragments Skehan described. The Cave 11 paleo-Hebrew Leviticus scroll represents a text type that, like that of the famous Isaiah scroll from Qumran Cave 1, has been called proto-Masoretic. Its presence among the Qumran scrolls indicates that the library of Qumran contained the books attributed to Moses in both different scripts and different text types—one that agrees with the Samaritan Pentateuch and another that is more in har-

The Council of Jamnia

Between the two devastating Jewish-Roman wars of the first and second centuries A.D. an important event took place in the development of the biblical text and canon. Unfortunately we know very little about the Council of Jamnia. No clear records of it have survived; not even its date is certain. What we know about it comes from some allusions to it in the Talmud. The Council probably convened toward the end of the first century A.D. Its chairman was Yohanan ben Zakkai, but the undisputed leader was Rabbi Akiba ben Joseph, who lived from about A.D. 55 to 137.

Akiba grew up as an illiterate orphan shepherd boy. Having been endowed with a keen, natural intellect, he developed a deep respect for the mysteries of anything written. Akiba fell in love with his master's daughter, and she promised to marry him, but demanded that he go to school. Her parents opposed the match and disinherited her when she married Akiba, and she went to work as a field hand to support the family while he attended school. Eventually Akiba ended up in the rabbinical school at Jamnia. This school had been founded by Yohanan ben Zakkai after the destruction of Jerusalem in A.D. 70. There Akiba became one of the most illustrious and influential scholars of his time. In the meantime his wife's parents had accepted him, and he had inherited their wealth.

In later years Akiba became an ardent patriot who was responsible for much political unrest against Rome. He supported the rebellion of Bar Kokba with his wealth and endorsed him as the new Messiah. Hence, he was in part responsible for the second Jewish-Roman war. Captured during that war by the Romans, Akiba was taken to Rome and, after several years of imprisonment, executed in A.D. 137 at the age of 82.

After the destruction of the Temple Akiba recognized that the only symbol left for his people to rally around was the Bible, God's Word. However, there were two disturbing phenomena. First, the biblical texts in circulation showed differences. No two manuscripts were identical. Second, he had become acquainted with the disputes among the rabbis about the size of the canon.

The Council of Jamnia was called to address these matters. The council made no changes in the canon. It was mainly due to Akiba's eloquence that the several books in question were retained in the canon. His arguments were so persuasive that the question of the canon has never been raised again among Orthodox Jews.

With regard to the establishment of a unified Hebrew text at the Council of Jamnia, we are less well informed than with regard to the canon. However, the facts—that a unified text suddenly became the standard at the end of the first century and that not one copy of a divergent text survived (except the Dead Sea scrolls that had already been hidden when Jamnia convened), indicate clearly that the Council of Jamnia must have taken actions in this matter. Moreover, the fact that Aquila, one of Akiba's pupils, soon thereafter produced a new Greek translation that slavishly translated the Hebrew unified text for the use of the Diaspora Jews gives credence to the idea that Akiba must have been a key influence in the standardization of the Hebrew text.

mony with the text type chosen by the rabbis at Jamnia to become the standard recension for all generations to come.

According to Jewish tradition, Ezra introduced the postexilic square script into Palestine. Among the biblical materials from Qumran, we have about 160 manuscripts in this script, some represented by no more than small fragments, others by scrolls that have preserved about 20 percent (1QIs^b),⁸ 35 percent (11QP^a), and 50 percent (4QSam^b), to a full 100 percent (1QIs^a) of the original text.

There is no indication as to which of the hundreds of manuscripts—biblical and nonbiblical—found in the caves were considered canonical by the Qumran sectaries. However, it may be significant that portions of all the books the rabbis at Jamnia accepted as canonical, except for Esther, have been found among the Qumran scrolls. We don't know whether this is an accident of preservation or whether the Essenes—together with many Pharisees of the pre-Jamnia period—rejected Esther.

More than one Old Testament text type

During the period when we had only the scrolls from Qumran Cave 1 (1948-1952) it was thought that the Dead Sea scrolls supported nothing but the Masoretic text, although the two Isaiah scrolls and the fragments differed slightly with each other. The text of the fragmentary Isaiah scroll (1QIs^b) is almost identical with the Masoretic text and proved that this text type existed 1,000 years before the Masoretes lived and worked. And the complete Isaiah scroll (1QIs^a) contained a text type that is so closely related to the Masoretic text that in translation its variants would not show up. The translators of the Revised Standard Version accepted only 13 readings from this scroll as being superior to those of the Masoretic text. Even these were extremely insignificant, changing the meaning in not one instance.

This picture changed with the discovery of scores of scroll fragments in Qumran Cave 4 in 1952, and of scrolls in Qumran Cave 11 in 1956. In an article dealing with one of the Samuel scrolls from Qumran Cave 4, Frank Cross informed the scholarly world of new developments in our understanding of the pre-Masoretic biblical text form.⁹ Cross showed that this particular manuscript

agrees more with the Septuagintal than with the Masoretic text. This was the first indication that in the pre-Jamnia period, Hebrew biblical manuscripts had existed that belonged to a different text type than the one with which we were familiar.

After studying more material from Qumran Cave 4, Albright published his programmatic article "New Light on Early Recensions of the Hebrew Bible."¹⁰ He pointed out that the manuscripts from Qumran represented two main strands of biblical recensions. One of these, the one to which the complete Isaiah scroll from Qumran Cave 1 belongs, he called the Babylonian recension because it contained Assyrian and Babylonian names in an almost correct spelling. This recension, known to us as the Masoretic text, became essentially the Hebrew textus receptus. The other recension he called the Egyptian recension since it seems to have been the Hebrew biblical text that was in circulation in Egypt during the third and second centuries B.C. when the Septuagint was produced.

During the past 30 or more years Frank Cross has spent more time working with the biblical manuscripts from Qumran than has any other scholar (so much time that his wife said she wished the strayed goat whose loss led to the discovery of the first cave had eaten the scrolls!). He has concluded that before the rabbis chose the one that became the Masoretic text, three major recensions existed.

Cross believes that in the fourth century B.C. two recensions developed out of an archetype that existed through the previous century. One of these recensions was the Babylonian textual family, from which came the Masoretic text. The other was the Old Palestinian textual family, which has been preserved in the Samaritan Pentateuch. In the third century B.C., the Egyptian textual family, of which the Septuagint is the pri-

mary witness, also arose from this Old Palestinian textual family.

This does not mean that evidence exists that each of the books of the Hebrew Bible was represented in each of the different recensions. All the extant Qumran manuscripts for Isaiah and Ezekiel belong to only one textual family, while those of Job and Jeremiah represent no more than two textual families. On the other hand, the Qumran manuscripts reveal that three different recensions of the Pentateuchal books and Samuel existed.

Increasing respect for the Septuagint

Even before the discoveries at Qumran, some scholars interpreted the existence of the Septuagint and the Samaritan Pentateuch in its various text forms as an indication that different recensions of the Hebrew Bible existed in the pre-Christian era. However, most of us thought that the Septuagint differed from the Masoretic text because the Greek translators took liberties in their work. Similarly, we believed that the differences between the Masoretic and Samaritan Pentateuchs were due mainly to the theological bias of the Samaritan copyists. Today we know that Hebrew manuscripts existed that must have served the Greek translators and the Samaritan copyists as *Vorlagen*.

The Psalms scrolls from Qumran show even more differences. Because much of it is preserved, 11QPs^a is a good example. The manuscript, which is comprised of four fragments, is 13 feet 10 inches long and totals 28 columns. It contains, in a sequence not known from any other source, 36 canonical psalms (not all complete); Psalm 151, found otherwise only in the Septuagintal, Old Latin, and Syriac versions; two of five psalms that only the Syriac Psalter contains; 2 Samuel 23:7; a passage from Sirach; and four noncanonical compositions. Apparently the Jewish hymn book of the pre-Jamnia era, if we can call the Psalter a hymnbook, circulated in several different collections, of which the Masoretic, Septuagintal, and Syriac Psalters are three examples that have survived.

Jeremiah is another book of which at least two different recensions were in circulation, one representing the Masoretic text and the other the Septuagintal. Both recensions have come to light as Hebrew manuscripts at Qumran.

It is well known that the Septuagintal text of Jeremiah omits about 2,700 words (about six or seven chapters) that the

Table 1

Locations of Dead Sea Scrolls

Book	Where found
Genesis	5 Qumran caves (1, 2, 4, 6, 8), Masada
Exodus	4 Qumran caves (1, 2, 4, 7), Nahal Şe'elim
Leviticus	5 Qumran caves (1, 2, 4, 6, 11), Masada
Numbers	2 Qumran caves (2, 4), Nahal Hever
Deuteronomy	5 Qumran caves (1, 2, 4, [14 mss.], 5, 6), Masada
Joshua	1 Qumran cave (4)
Judges	2 Qumran caves (1, 4)
Samuel	2 Qumran caves (1, 4)
Kings	3 Qumran caves (4, 5, 6)
Isaiah	3 Qumran caves (1, 4 [12 mss.], 5)
Jeremiah	2 Qumran caves (2, 4)
Ezekiel	3 Qumran caves (1, 3, 4), Masada
Hosea	1 Qumran cave (4 [8 mss.])
Joel	1 Qumran cave (4), Wadi Murabba'at
Amos	2 Qumran caves (4, 5), Wadi Murabba'at
Obadiah	1 Qumran cave (4), Wadi Murabba'at
Jonah	1 Qumran cave (4), Wadi Murabba'at
Micah	1 Qumran cave (1), Wadi Murabba'at
Nahum	1 Qumran cave (4), Wadi Murabba'at
Habakkuk	1 Qumran cave (4), Wadi Murabba'at
Zephaniah	2 Qumran caves (1, 4), Wadi Murabba'at
Haggai	Wadi Murabba'at
Zechariah	1 Qumran cave (4)
Malachi	1 Qumran cave (4)
Psalms	8 Qumran caves (1, 2, 3, 4 [10 mss.], 5, 6, 8, 11), Nahal Hever, Masada
Proverbs	1 Qumran cave (4)
Job	2 Qumran caves (2, 4)
Song of Songs	2 Qumran caves (2, 6)
Ruth	2 Qumran caves (2, 4)
Lamentations	3 Qumran caves (3, 4, 5)
Ecclesiastes	2 Qumran caves (2, 4) [Esther not represented]
Daniel	3 Qumran caves (1, 4, 6)
Ezra/Nehemiah	1 Qumran cave (4)
Chronicles	1 Qumran cave (4)

The Septuagintal text of Jeremiah omits about 2,700 words that the Masoretic text contains.

Although different recensions existed in Jesus' time, the divine messages were the same.

Masoretic text contains, and that it contains about 100 words for which there are no equivalent passages in the Masoretic text. Furthermore, those chapters that are extant in both recensions—Hebrew and Greek—are in different order, particularly the oracles to the nine foreign nations.

The explanation for these differences must probably be sought in the prophet's habit of issuing his messages separately as they were given to him from time to time. People then collected them as they came to them. Some evidently had more than others, and this accounts for the different lengths of the several collections.

The Qumran discoveries have also provided us with an explanation as to why some of the quotations in the New Testament agree with the Septuagintal text of the Old Testament rather than the Masoretic text. For example, Matthew 21:16 quotes Psalm 8:2 as saying "Out of the mouth of babes and sucklings thou hast perfected praise." This agrees with the Septuagintal reading. The Masoretic text reads "Out of the mouth of

babes and sucklings thou hast ordained strength." I do not know whether this particular passage is extant among the Qumran manuscripts not yet published, but I am quite sure that Matthew quoted from a Hebrew text that agreed with the *Vorlage* that the Greek translators used.

We have learned a lot about the Hebrew biblical text during the past 40 years. We now have a better idea of what the Bible of Jesus' time looked like. Although different recensions existed in His time, the divine messages were the same. All of them could have been used profitably by the Christian missionaries. The Christian church used the Septuagint in its foreign mission work and in the Gentile churches with just as much success and power as if they had used the biblical text accepted by the rabbis at Jamnia.

In fact, with the exception of Saint Jerome, the Church Fathers liked the Septuagint better than the later Jewish Greek translations, while the Jews rejected the Septuagint since it did not fully agree with their accepted text and had become the Bible of the Christians. It was not until the Vulgate became available at the end of the fourth century that the Western Christian church accepted the Old Testament in a form that agreed with the Hebrew Bible of the Jews. The Eastern Christian church still considers the Septuagint the authoritative Old Testament text. ■

¹ *Die Grosse Tauschung* (Stuttgart: Deutsche Verlags-Anstalt, 1921), vol. 2, p. 5.

² *Journal of Biblical Literature* 69 (1950): 152.

³ Unfortunately, except for a few sample photographs, those from Masada have not yet been published. See Yigael Yadin, *Israel Exploration Journal* 15 (1965): 103-105. For their text character we must therefore depend on the testimony of the excavator. See also M. Avi-Yonah, ed. *Encyclopedia of Archaeological Excavations in the Holy Land* (Englewood Cliffs, N.J.: Prentice-Hall, 1976-8) vol. 3, p. 812.

⁴ Y. Aharoni, *Israel Exploration Journal* 11 (1961): 22-23; Yadin, *Israel Exploration Journal* 11 (1961): 40.

⁵ *Journal of Biblical Literature* 74 (1955): 182.

⁶ See Josephus, *Antiquities of the Jews*, Book XVIII, Section 16.

⁷ D. N. Freedman and K. A. Mathews, *The Paleo-Hebrew Leviticus Scroll* (Philadelphia: American Schools of Oriental Research, 1985).

⁸ The code identifying the Dead Sea scroll biblical manuscripts and fragments lists first the cave number from which the item comes, then the region from which it comes, next the biblical book it contains, and finally a letter designating which manuscript of that biblical book this item comes from. So 1QIs^b indicates the "b" manuscript of Isaiah from Qumran Cave 1.

⁹ *Bulletin of the American Schools of Oriental Research* (1953), No. 132, pp. 15-26.

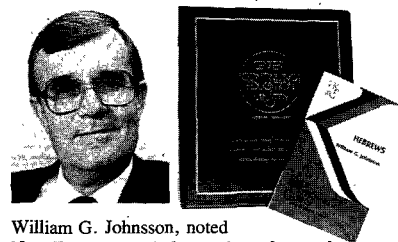
¹⁰ *Bulletin of the American Schools of Oriental Research* (1955), No. 140, pp. 27-33.

Table 2

Paleo-Hebrew script materials

Book	Where found
Genesis	2 Qumran caves (4, 6)
Exodus	1 Qumran cave (4)
Leviticus	4 Qumran caves (1, 2, 6, 11 [8 percent of a scroll])
Numbers	1 Qumran cave (1)
Deuteronomy	1 Qumran cave (4)
Job	1 Qumran cave (4)

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The deceptive theology of institutionalism

Caleb Rosado

Institutions serve important functions in our world. But like individuals, they become dangerous if not kept accountable.



Caleb Rosado, Ph.D.,
pastors the All Nations
Seventh-day Adventist
Church, Berrien
Springs, Michigan.

The year was 586 B.C. Judah was about to go down for the third and last time. Nebuchadnezzar's two previous invasions appeared to have made no impressions whatever on God's people of the gravity of the situation they faced. They stuck fast to their belief that God's Davidic covenant promises guaranteed His intervening to save His people from ultimate destruction.

The prophet Jeremiah saw it differently. While the people looked at the Davidic promises and saw *hope*, Jeremiah looked at the same promises and saw *destruction*! Selective perception made the difference. People tend to accept as reality only those things that fit their expectations.

The people refused to look at their sins. They focused only on the bare promises and neglected to consider the conditions for their fulfillment. The resultant theology was faulty.

Realizing where such a deceptive theological outlook would lead, Jeremiah began to sing a requiem, a dirge, the nation's funeral chant. He sang that what had happened to Shiloh, the site of the Israelite sanctuary destroyed by the Philistines, what had happened to Israel, taken into captivity in the year A.D. 722, would happen to Judah. Destruction would come to Judah! The time for repentance was over—judgment day had come.

"No!" the people responded. "No matter what happens, Jerusalem will be safe and protected. It is God's city. His Temple is here; His seat is here. How

could God allow heathens to come and demolish His own city? In this place is the Temple of the Lord, the Temple of the Lord, the Temple of the Lord!"

Jeremiah came back with "This catchword of yours is a lie. Your theology is deceptive!"

Central to the prophet Jeremiah's message was his warning against the deceptive theology of institutionalism.

Jeremiah's message ¹

Jeremiah's protest did not involve some mini-institution. Rather, he spoke of the Temple of the Lord, the greatest institution in the life of the covenant people. No wonder they almost had him killed!

But Jeremiah did not direct his attack at the Temple of the Lord itself. Instead, he directed it at the deceptive theology surrounding that sacred institution.

Without the many social institutions that impact upon and govern our lives from the moment of birth, we couldn't have collective group life. Institutions exist to satisfy human needs. But when they turn inward and focus primarily or exclusively on their own survival or quest for power, the result is the wreckage of human lives whose needs have gone unmet.

Institutions have their own peculiar histories. A small group of people with a socially insignificant beginning can develop into a complex network of institutions whose number is legion. People view some institutions as sacred, while they are willing to see others change. Some institutions are more useful to the community than others.

We must be aware of the dangers in-

How can people live with the decision not to stand for principle? People do it by rationalizing, by convincing themselves that it was the right thing to do because of the circumstances.

herent in all institutions, for though once flexible, they tend to become rigid and impersonal. And once established, they die hard. Only very rarely do they deny themselves. For this reason we must continually place even our most esteemed and cherished structures under the scrutiny of Scripture, the gospel, and the purpose for which they were established.

The real danger institutions pose, however, is found not in the institutions themselves but in the theology that develops around them. Jeremiah summarized the pith of this deceptive theology as, "This is the Temple of the Lord—therefore we are safe!"

This theology is manifested in various ways:

"This is what the General Conference has declared!"

"This is what the Annual Council has voted!"

"This is what the conference committee has decided!"

"This is what the church board has agreed on!"

"This is what the seminary faculty believe!"

"This is what the administrative board has decided to do!"

"This is what the pastor preaches!"

"This is God's true church—therefore we are safe!"

"No!" cries Jeremiah the *protestant*. "Beware of these deceptive words! Institutions can become deceptive—even the Temple of God. Mend your ways and your doings! Live the life of the covenant people! Emancipate yourselves from the illusion of a salvation secured by an insti-

tutional religious life!"

What a protest! What a challenge Jeremiah gave to God's people! But it fell on deaf ears. The people refused the prophet's message, so the inevitable came—along with the city, the Temple was destroyed, never to be the same again.

Jesus and Jeremiah

Some 600 years later history repeated itself, with the same devastating results. The Carpenter of Nazareth laid down the hammer of His earthly father and took up the hammer of His heavenly Father to reconstruct the institutional life of His people, the nation of Israel.

Jesus' ministry paralleled Jeremiah's so closely that when Jesus asked His disciples, "Who do people think that I am?" they replied, "They think You are Jeremiah" (see Matt. 16:13,14).

Why? Because Jesus, like Jeremiah and all the other prophets, did not talk so much about *being righteous* as about *doing justice*. When Jesus, in cleansing the Temple, told the religious leaders that they had converted God's house into a "den of robbers," His words came from Jeremiah. Both Jesus and Jeremiah made known the truth that "no human institution, no matter how sacred it is held to be, can be allowed to serve as a 'cover-up' or justification for injustices."²

Jeremiah's words just as surely challenge the church today. All of our institutions need to be placed under the judgment of Jeremiah 7:3-8: "Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. Do not trust in these deceptive words: 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.' For if you truly amend your ways and your doings, if you truly execute justice one with another, if you do not oppress the alien, the fatherless or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will let you dwell in this place, in the land that I gave of old to your fathers for ever. Behold, you trust in deceptive words to no avail" (RSV).

Kosuke Koyama declares: "On this basis, Christians *can* and *must* be critical about institutions related to the church. We are not called to serve institutions as our end. That would be idolatry. Institutions are only *humble means* by which we may participate in God's work in history."³ We are called to serve God

and humanity by the proclamation and practice of a gospel of liberation from all forms of oppression.

The institutions of the church, where the outworking of the gospel in justice and liberation should be manifested in the most creative ways, are sometimes the very embodiment of injustice. This happens when people are lulled into a false sense of security based on the deceptive theology: "This is the temple of the Lord, the temple of the Lord, the temple of the Lord—therefore we are safe!" At such times the words of judgment from Jeremiah and Jesus must be allowed to cleanse God's house as they did the Temple of the Lord in their day.

As pastors, upon whom the mantle of the Old Testament prophets has fallen, we must carry on not only a *priestly ministry* of intercession in behalf of individual people, but also carry on a *prophetic ministry* of denunciation and annunciation regarding institutions and their actions. Denunciation involves denouncing a dehumanizing situation in institutions, while annunciation involves the announcing of a more human structure reflective of the gospel.⁴

Where are the Jeremiahs?

Why are there so few Jeremiahs today? There are several reasons.

One reason is *economics*. Let's face it, when it comes to a choice between standing up for principle and putting food on the table, most people will compromise and choose the latter. This is economic expediency.

A second reason is *politics*. The desire to avoid being labeled a radical and losing out politically in the church will sometimes cause a person to compromise. Everyone knows what happens once you are labeled—no one will touch you! So it is more comfortable to go along with a group decision—even one that may be wrong—than to stand alone for truth.

But how can people live with the decision not to stand for principle? People do it by rationalizing, by convincing themselves that what they did was not all that bad. That, in fact, it was the right thing to do because of the economic and political circumstances. They have turned the tables and believe themselves to be on the side of right and justice, when all along they have compromised.

Such is the process whereby pharisaism develops within the church. And the way of pharisaism is the way of indifference—personal devotion to God di-

forced from genuine concern for people.

A third reason that there are so few Jeremiahs today is a *narrow definition of sin*. This is the failure to see sin as did Jesus, Jeremiah, and all the prophets—not only as personal wrongdoing, but also as a social infraction of God's holy law. Euro-American theology has been affected by the Western preoccupation with the individual (which is not totally wrong). It has given rise to a privatized spirituality that sees religion exclusively in the personal dimension at the expense of the social (which is wrong). As Rosemary Radford Ruether so aptly states it: "The apostasy of Christianity lies in its privatization and spiritualization. Privatization means one can be converted to God without being converted to each other. Spiritualization means one can declare that the Christ-nature is realized inwardly without having to deal with the contradictions of an unregenerate world."⁵

Failure to see sin in its social dimension leads many good people to think human injustice is not their area of responsibility. "Our job is to save souls and not to become involved in political power struggles," they declare. But social sin, as opposed to personal sin, is trans-generational—it "continues across generations. It is historically inherited. Individuals are socialized into roles of domination and oppression and taught that these are normal and right. Discovery that the social system of which you are a part is engaged in chronic duplicity and contradiction, then, comes as a shock. . . . One has to reevaluate not only the social system, but one's own life in it; not only what you have actually

'done,' but even more what you have accepted from it."⁶

A fourth reason there are so few Jeremiahs is because of *theological reductionism*—"the exclusive use of biblical and doctrinal language in the interpretation of the church."⁷ James M. Gustafson declares: "Many make the explicit or tacit assumption that the church is so absolutely unique in character that it can be understood only in its own private language."⁸

The church is not only a divine institution—the body of Christ—but also a human institution with social, political, and economic dimensions. Yet when it comes to clarifying the nature of the church, we define it only from a biblical perspective. Thus, our understanding of the church is restricted to the theological dimension. Yet all the while the church, functioning as a social institution and within history, continues to affect people's lives politically, economically, and socially. This restricted perspective masks the political, economic, and social sins taking place within the church.

The church, then, develops a unique message, but it has hardly any understanding of the diverse people to whom the message is to be given. It has even less understanding of the political, economic, and social contexts in which people find themselves. All of this can result in the likelihood that no one will listen to what the church has to say. Therefore, what we thought was "present truth" may actually become past truth, with no present relevance.

As pastors, we must realize that the church is not an abstract entity operating in a social vacuum. It is a social institution involved in history. And as such, it must take into consideration the concrete situation in which it exists.⁹ Therefore, the pressing concerns of our age—apartheid, nuclear annihilation, racism, sexism, abortion, poverty, and hunger, just to name some—must be on the agenda of a world church concerned with developing a global strategy of outreach.

On being world citizens

This means that we must develop a world citizen mind-set. Let me explain. As a people, we live in a society that has developed from an agrarian to an industrial and now to an information society. We have moved from a nationalism concerned with uniformity to an internationalism concerned with diversity. The Seventh-day Adventist Church is an in-

Failure to see sin in its social dimension leads many good people to think human justice is not their area of responsibility.

ternational religious organization, with an institutional presence in more than 180 countries. It is perhaps the most ethnically diverse denomination in the world today. Yet in this age of cultural diversity and pluralism, the church is still pushing the outmoded industrial society's assembly-line model of uniformity as a methodology of mission. A new age demands new methods! To stay relevant, we must not only respond to change; we must *anticipate* it!

America suffers from a "political myopia"—a failure to see the needs of the broader world society and to realize how our politics affect the rest of the world. We tend to focus on American wants and needs and how American interests can be safeguarded.

In the push for a strong North American Division, the same thing may be happening within the Adventist Church. I am not opposed to our having a separate organizational structure for North America. What scares me is that this move may be intended to protect power interests in North America. Because there are now more Adventists in the Third World—the non-White world—than in North America, the next leaders of our church will probably come from the Third World. And with a shift in leadership comes a shift in power. My concern, then, is that strengthening the North American Division may be a means to stave off those power shifts.

What I am saying here is that what we see happening in the American political scene, we are also seeing in the Adventist political scenario. But we need to realize that "God so loved the *world*, that he gave . . ." Above all peoples, Adventists must become world citizens—a people who rise above partisan politics to be

The pressing concerns of our age—apartheid, nuclear annihilation, racism, sexism, abortion, poverty, hunger—must be on the agenda of a world church.

concerned with the needs of *all* of God's children—because we are, first of all, Christians. Such an orientation would transcend our partisan, national politicking and maintain a healthy balance between the realms of church and society.

As pastors, we need to inspire our church members to become world citizens. This means that we must learn to think about how our decisions and interests impact the rest of the world, both our denominational family and those not of our church. And it means that we must place the needs of a world society and church family above our own interests.

Now, please don't get me wrong. I don't mean by this that we should not have pride in our country. We can never forget our nationality and sense of peoplehood. But we must allow Christ to be our example in politics, in ethical decision-making, and in global mission strategies. And He loved the world so much that He *gave*, not *took*.

On what do you base your theology?

Jeremiah's message of present truth was as relevant to Judah as the next day's headlines that spoke of the invasion from the north.

Why?

Because his message was based not on

the deceptive theology of "this is the Temple of the Lord—therefore we are safe!" but rather on the correct theology: "the Lord of the Temple—therefore we shall obey!"

Institutions must not judge truth. Ultimately, truth must judge institutions.

The year was 1845. Abraham Lincoln was before Congress, speaking against war with Mexico. To him it was apparent that such an action would merely be an excuse for the slaveholding states of the south to gain more territory and thus extend slavery.

James Russell Lowell (1819-1891), poet, professor of language at Harvard, and later ambassador to Spain and Great Britain, supported this protest by writing an eighteen-stanza poem entitled "The Present Crisis." Describing the controversy over slavery, the opening stanza reads,

"When a deed is done for freedom,
through the broad earth's aching breast

Runs a thrill of joy prophetic,
trembling on from east to west,
And the slave where'er he cowers,
feels the soul within him climb
To the awful verge of manhood,
as the energy sublime
Of a century bursts full-blossomed
on the thorny stem of time.

A shortened version of this poem be-

came the text of a well-known hymn appealing to the national conscience: "Once to Every Man and Nation." The emphasis of the hymn was on *truth*—the word appears in every stanza.¹⁰

James Russell Lowell's concern, as that of Jeremiah and Jesus, was to stand for truth, even if that should place him in the minority.

What do you stand for? On what do you base your theology? ■

¹ Much of this section is taken from Kosuke Koyama, *Waterbuffalo Theology* (Maryknoll, N.Y.: Orbis Books, 1974), pp. 187-190.

² Virgilio Elizondo, *Galilean Journey: The Mexican-American Promise* (Maryknoll, N.Y.: Orbis Books, 1984), p. 74.

³ Koyama, p. 189.

⁴ Paulo Freire, "Conscientisation," *Cross Currents*, Spring 1974.

⁵ Rosemary Radford Ruether, "Rich Nations/Poor Nations: Towards a Just World Order in the Era of Neo-Colonialism," in Francis A. Figo, ed., *Christian Spirituality in the United States: Independence and Interdependence*, Proceedings of the Theology Institute of Villanova University (Villanova, Pa.: Villanova University Press, 1978), pp. 82, 83.

⁶ Rosemary Radford Ruether, "Social Sin," *Commonwealth*, Jan. 30, 1981, p. 46.

⁷ James M. Gustafson, *Treasure in Earthen Vessels: The Church as a Human Community* (New York: Harper & Row, 1961), p. 100.

⁸ *Ibid.*

⁹ Paulo Freire, "Education, Liberation, and the Church," *Risk* 9, No. 3 (1973): 34.

¹⁰ Edward E. White, *Singing With Understanding* (Warburton, Australia: Signs Pub. Co.), pp. 352, 353.



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Ten tips for raising PKs

Kay Kuzma

The do's and don'ts of raising preachers' kids—right from their own mouths.



Kay Kuzma received her doctorate in early childhood education at UCLA and is president of Parent Scene, a nonprofit organization that supports the family. She is an author and seminar speaker and has a radio program on 60 stations in the United States.

There is definitely an art to raising kids in the parsonage—just ask any pastor who is trying to do it! Raising children is hard enough under optimum conditions, but put your family in a fishbowl and surround them with the diverse and unrealistic expectations of an entire congregation, and you're in for some special challenges!

Parenting in the parsonage will never be easy, but it can be successful. I've talked to hundreds of pastors and their children, and here is their advice.

1. Let kids be themselves. Everyone seems to expect PKs to be perfect, talented, intelligent, and friendly. But preachers' kids are, first of all, kids! They go through the same stages that teachers' kids go through—and mechanics' kids, manufacturers' kids, and . . . Just being born to pastors doesn't mean that a halo of rational maturity automatically is bestowed as a birthright.

Larry's folks had just moved to a new parish, and because Larry was an only child, the church members were eager to make him feel welcome. "Larry," the youth activities leader asked, "how about leading out in the song service next week?"

Larry groaned. He couldn't carry a tune.

"Larry, we need someone to tell a story at children's church. Can we count on you? Or would you rather have the prayer?" someone else asked.

Larry's reaction to each of these re-

quests was "No thanks—that's not for me." Getting up in front of others just wasn't his thing.

What Larry wanted most of all was simply to melt into the background. He wanted to be just like all the other kids. He would find his place of service eventually, but he hated it when everyone assumed he would be musical, a storyteller, or a prayer person just because his dad was.

And he resented his "pushy" parents even more—even though they didn't mean to be pushy at all. They just wanted to encourage Larry to participate in as many activities as possible. "Larry, why don't you say yes? What will the people think if you don't cooperate? It would do you good to get up in front once in a while. How will you ever know if you can lead music or tell stories if you never even try?" Their pleas went on and on. Mom and Dad were just trying to be helpful, but it made Larry feel as if he would be accepted only if he did what they wanted him to do, and that made him angry and resistant—and it nearly ruined relationships within the family.

2. Praise them. Let them know they are special. Every child has special needs, skills, talents, and abilities. Let your kids know that you appreciate them.

A pastor's wife, who was a preacher's kid herself, once said: "My dad believed that I'd be conceited if he praised me. He always told me that pride was one of the things the Bible mentions that God hates, and it was too easy for me to get attention because I was the preacher's kid, so he didn't want to contribute to a

Don't add to the problem by telling a story in a sermon that might embarrass someone in your family.

feeling of pride by praising me. I do not remember my dad ever complimenting me for anything I did. That's probably why I don't have a very good feeling about myself today. Now that I have children, I don't want to make the same mistake, so I make sure that I notice the special things they do and let them know that I approve. Preachers' kids need words of appreciation just like other kids—and maybe even a few more because they are so often the brunt of criticism.”

3. Give them space. Living in the parsonage can be like living in a goldfish bowl unless you make a real effort to preserve your family's privacy. One pastor said that the wisest move he ever had made was when he traded homes with the church maintenance man. The maintenance man moved into the parsonage next to the church so he could keep the building and grounds in order, while the pastor and his family moved to the country so they could have a life of their own.

Shelly, the daughter of a pastor, said that every time she left the house on a date, she felt the eyes of the neighborhood following her. It wasn't that she was embarrassed to be seen with a fellow or that she would be intimidated by whatever stories might be circulated about the hours she kept, but she resented the fact that she couldn't have the privacy other kids did. The saving factor for her was that her father believed in weekly vacations. Once every week the family took a day off, left the parsonage, and went shopping, picnicking, boating, or whatever else the kids wanted to do. Shelly felt the trade-off was worth it—six days

in the goldfish bowl for one day of her own.

If you feel you're living in a goldfish bowl, don't add to the problem by telling a story in a sermon that might embarrass someone in your family. Be sure to ask permission before telling anything about the family. And don't be defensive about your children's behavior. When someone criticizes, just smile, and with a twinkle in your eye say, “He's a special kid. What a challenge—and what a delight! Aren't you glad that God is not finished with any of us yet?” The idea is to let the criticizing person know that you are tuned in to your kid and won't stoop to demeaning talk about a family member. We all have faults!

4. Take time to talk to your kids. Pastors and their wives usually spend a great deal of time counseling others. Since so much of their day is spent talking, they sometimes cherish their time at home as a time of solitude—a time for reflection and study. Jake says that he remembers running up to his father's office in the attic, bubbling over with some neat piece of information, only to be scolded for interrupting. Yet seconds later his dad answered the phone and could be heard saying to someone else, “Oh, no, you're not interrupting anything; I was just sitting here reading.” Jake said that if there was one thing he wished he could change in his father, it was that his dad would have time for him in the same way he had time for others. Contrast this dad with Abraham Lincoln, who, I understand, gave his son Tad unlimited access to himself during his working hours. He was first of all a father, and second the president.

It's easy for children to feel that they aren't very important to dad if he spends more time with others than with them. And since pastors are known for being gone long hours, it becomes all the more important for them to plan daily time with their kids so they can talk without interruption. One evangelist I know planned bedtimes for his children at half-hour intervals so he could spend 30 minutes with each one individually on nights when he was home.

5. Make your home fit your kids and not the kids fit the parsonage. Too many pastors feel that their home has to be a showcase for visitors, and the kids get

crucified anytime they leave a mess in the living room, put fingerprints on the sliding glass door, or run through the house whooping and hollering. It's no fun to grow up in a museum. Homes are to be lived in.

Chris was a collector. He loved rocks and shells, stamps and baseball cards. But his folks never complained about his cluttered shelves—his room was his own. If he chose to open it to friends, that was his decision, but his mom never embarrassed him by parading parishioners past his highly valued, yet often disheveled, treasures. He respected his mom and dad for respecting him.

6. Lengthen the apron strings—allow your kids to grow toward independence on their timetable, not yours. One of the most difficult aspects of parenting preachers' kids is to allow them to make their own decisions even though their immature choices might embarrass the pastor. In some homes “father knows best” is more than just an old TV series. It's not wrong for father to know best, but it is wrong for him to make all the decisions. “Dad was so afraid I'd make a bad decision and tarnish the family name that I never had a chance to make any choices until I went away to college,” said one PK. “Because my father never trusted me to make decisions, I didn't trust myself, so I tended to lean on others to make decisions for me, and I got into some pretty tough jams because of it. I'm trying to be more decisive, but I wish I had had an opportunity to practice making decisions during my growing years. Then I could have learned by my mistakes while my folks were still around to rescue me, and decision-

It's no fun to grow up in a museum. Homes are to be lived in.

making wouldn't have been as frightening as it is now."

Training for independence should start early. Good decision-making is a developed skill. It takes practice. Too often Christian parents, particularly parents in church leadership, erroneously feel that they must be restrictive to be conservative. However, Dr. Roger Dudley, a professor of Christian education at Andrews University, has found in his research that one of the major reasons teenagers give for rejecting religion is that adults are too restrictive. Rather than being allowed to grow toward independence, teens feel they have to rebel to be able to make their own decisions, and rebelling against adult authority too often means rebelling against what their parents stand for—the church and a relationship with God.

7. Teach them to be polite though not perfect. Learning how to treat people with respect is one of the most important lessons children can learn. It is especially important for preachers' kids because they are constantly in the presence of others. You can expect children to make innocent mistakes like laughing at a bald-head or telling a fat lady she should be on a diet. They should not be punished for such mistakes. Instead they should be encouraged to treat others as Christ would. Teach your children how to greet strangers, how to shake hands with a firm grip, how to respond to a compliment with a smile and a genuine thank-you, how to give up their chair for an older person, and how to politely ask for something with a "May I, please?" Your children may not be perfect, but if they are polite it will hide a multitude of sins!

8. Never discipline in public. Cory was seated beside her mother—the pastor's wife—in the front pew of the church. Her father was halfway into his sermon when Cory's wiggling and whispering got the best of him. He stopped the sermon, looked at Cory with a stern face, and said, "Cory, I've had enough. Either you be quiet and sit still or I'm going to have to take you out and spank you myself." Cory slid down into her seat and wished she, like Peter Pan, could disappear. She told me that something happened to her that day. Her father had been her idol—her hero—and for him to say that to her in front of the entire con-

gregation was worse than sudden death. Thirty years later she still didn't think she had fully recovered from the humiliation she suffered that day.

The moral is: Never discipline your children in front of an audience. Even an audience of one can cause overwhelming pain. If your children misbehave—and you know they will—wait to discipline them when you are alone. Maybe you'll have to excuse yourself from a committee meeting, maybe you'll have to cut your sermon short, maybe you'll have to ask someone to substitute for you while you talk to your child privately. But whatever you do, don't get impatient and discipline in public.

9. Don't let them take the credit for ruining your reputation; let them ruin their own. Most parents would give anything if they could make sure their children would choose to be saved. But you can't make that choice. Every child must develop his or her own value system and ultimately make his or her own decisions. You should not feel guilty about your children's choices. If you do, you are not being fair to them. Don't blame yourself for how your children behave. The longer you continue to blame yourself, the less responsibility they will feel for their behavior. It's too easy for kids to cop out and say, "If you'd only spent more time with me I wouldn't be a druggie. If you wouldn't have been so strict I wouldn't have had to cheat and lie. If you hadn't spanked me so much I wouldn't be such an angry person." Don't accept those excuses. Chances are that you were the best parent you knew how to be. Sure, you made mistakes; all parents do. But if you are sorry for those errors and ask forgiveness, then it's up to your children either to forgive you and choose not to allow those mistakes to ruin their lives, or to choose to remain bitter and continue to suffer. The sooner you can place upon your children the responsibility for their own behavior, the sooner they will learn to make mature decisions.

10. Never say no because they're preacher's kids if you would say yes if they weren't. Kids are kids. They want to be treated fairly. Too many PKs complain that their folks are always saying, "No, we can't let you do that because your father's a pastor." Millie and her brother begged their folks for a pool table. They

One of the major reasons teenagers give for rejecting religion is that adults are too restrictive.

had played on one at a relative's house and really enjoyed the game. They had plenty of room in the basement, but their dad said no. He felt that some of the church members might criticize. The kids resented his decision.

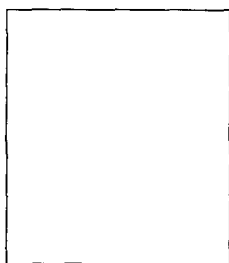
The older children become, the more they can understand the importance of example and choose on their own to be like the apostle Paul, who chose not to do things that might lead others astray. But during those growing-up years, having a different set of standards imposed on them just because they happen to be living in the parsonage doesn't seem fair to them. If you're not careful, kids will resent your negative attitude. One pastor said he and his wife carefully considered questionable behavior and activities, and if they would have said yes to the kids if they had been in a different profession, they said, "Yes, but . . ." to their children. "Yes, you can go if you choose to, but some people may not agree that this is an acceptable activity." Then they would ask their kids whether they thought it was worth taking the chance. Many times the children themselves chose a more suitable alternative, but if not, the children weren't made to feel guilty.

It's not easy to live with God's kids in a parsonage. But you can be a successful pastor and a successful parent at the same time. You may not be perfect, but God says to love one another, to not provoke your children to wrath, and to do good when it's in your power to do so (John 15:12; Eph. 6:4; and Prov. 3:27). May God bless you as you minister to those special children living with you in the parsonage. ■

Disposing of the defrocked

Peggy Boyle

In an effort to show charity and understanding, many churches continue to employ ministers after a divorce. But what about their wives? Here is one woman's story—and plea.



Peggy Boyle is a pseudonym.

Statistics have become an accepted way of looking at things in our society. Statistics indicate that divorce is increasing among the clergy. Conduct that used to be considered unacceptable, and a sufficient reason for a man to be defrocked, seems to have become acceptable in some churches.

Soon I will be one of those discarded older ministers' wives. Statistics tell me that at my age I am unemployable. My standard of living will go down 43 percent, while my husband's will go up 48 percent during the first year after divorce.

Today we older discarded, or, to be more truthful, dumped, wives have to leave our churches, our friends, and even give up our homes. As Roy Oswald said in a study: "The spouse is treated by the congregation as though she had leprosy."

Vows of commitment that we took during our wedding ceremony are no longer important. Even the vows of ordination no longer mean a moral commitment. Development of self seems to be the only important criterion today.

My husband took his ordination vows 33 years ago. We were married for 35 years. When we said our wedding vows, I did promise and covenant before God and witnesses a vow of commitment until death do us part.

We were married at the seminary where we had met. I had graduated with a master's degree in education. Two years later my husband graduated and received his B.D. degree. Later that summer when

he was ordained, he took his vows and put on his robe. I sat nearby. As the visible robe was put on him, I received the invisible robe of a clergy wife. The charge to the congregation included the reminder that they were not getting "two for the price of one," and people smiled.

During our first pastorate, the manse next door to the church was used for a Sunday school class, often with me serving as the teacher. The extra turkey or roast beef was cooked in the manse ovens so I could watch it.

After our first five children were born, I developed an incurable lung disease. The doctor said we should move. We moved three years later to what was supposed to be a better climate, but it didn't help.

During those years I wore the invisible gown. Ministers' wives stayed home. We took care of our children, as well as babysitting for members. We answered the phone, listened to pleas for money, and wore hand-me-down clothes.

My husband was busy meeting the needs of the congregation and the community, with camps, conferences, study hours, and many other things. He made time for all his responsibilities except being a father and husband. I didn't like staying home all the time but looked forward to vacation each year when we exchanged manses with other clergy couples. Most of all, I looked forward to spending time with my husband and not being made to feel guilty for wanting some of his precious time. In those days promises were kept and commitments were the most important ways of serving God.

We moved and moved again. Then

after our sixth child was born, we moved to the best climate. Even though my emphysema had been developing so fast that the doctors didn't hold out much hope that I would live longer than two years, prayers were answered, and in the new climate the disease stopped progressing. For a few years I even went without medication and was able to teach. I thought I was helping out.

I worked for the church after our children were grown and was paid a small stipend, but I was criticized because "the pastor's wife shouldn't work for money." I wore an invisible robe. When the pulmonary problems started up again, I could still do part-time work for the church by using the telephone at home.

The "when the children are grown" excuse for why I had to stay home now changed to "but why are you interested in going to the annual meeting?" The "I wish you could be here" became "It's my study leave—where is the money supposed to come from to pay for you to go too?" and "You haven't kept up." After I was dumped, I was in the hospital for five weeks. No one from my husband's employing organization ever called. Of the more than 70 active ministers I knew, only two bothered to call me.

At the time of the divorce I will no longer be able to receive medical help from the pension board. They have sent letters to my lawyer. I won't qualify for

help. The church I have served and loved no longer recognizes me. I am just another statistic.

One disposed, defrocked wife of 30 years was given \$150 and told to get out of the manse. She lived a seven-hour drive from any large city.

Another wife summed up the defrocking by saying she felt like she was all alone in a clearing. She could hear voices in the bushes, but no one came out to speak to her.

My husband is still in his pulpit. I am sure my friends of 18 years in the congregation would say that they didn't want to take sides. Out of more than 325 members, only about 15 people have sent me a card, phoned, or even know that I am still around.

My husband still has his church, his Social Security, his medical care, his pension, and his title of "Reverend."

The disposing and defrocking will continue, but why are the innocent disposed and defrocked?

The many 40- and 50-year-old men leaving their wives have forced upon them the life of nuns. No more sex, no chance of feeling a hug, or a shoulder to lean upon; no one to share with. It has been suggested that we train clergy to work with divorced clergy. I would like to say, Why don't we train clergy to be committed, to be Christian, to accept that

I am in a clearing. I hear the noises all around me in the churches, but no one has come out to talk to me.

vows made before God and witnesses are sacred?

I am in a clearing. I hear the noises all around me in the churches, but no one has come out to talk to me. I have not only been defrocked; I have been dispossessed. I grew up in a loving, caring, inclusive church. I have now found my church to be unloving, uncaring, and exclusive. I have no Social Security, no job, no home, no pension, no medical care, no title, and no church. I am only a statistic. ■



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The prophets of profit

God cures," said Benjamin Franklin, "and the doctor takes the fee." Considering the recent religious telecasters' financial shenanigans, a more apropos rendering of Franklin's quip would be "God saves—and the preacher takes the fee."

Notice, I used the word *religious*, not *Christian* telecasters. How wonderful it would be if the public knew the difference!

Apparently, they don't—and the scandalous stories claiming front-page coverage in magazines and newspapers have adversely affected public support for legitimate television and radio ministries, including our own. The Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California, has reported a decline in offerings for all programs since the media coverage exploded on the greed, scandal, and cover-up of certain televangelists. The Voice of Prophecy, It Is Written, Faith for Today, and Breath of Life have all been hurt.

Anyone acquainted with the SDA system of remuneration for its clergy and employees knows that we run a tight ship. No Adventist minister or church in the world stands independent. Few Adventist ministers can afford air-conditioned doghouses, no matter how big their offerings are. In the North American Division of Seventh-day Adventists the same wage scale is in effect for all ministers. Salaries are based on experience, not on the size of their churches or Sabbath offerings. Travel budgets are determined by the size of the district a pastor has or, as in my case, by

the demand of the world field for my services.

My yearly salary, after 44 years of service, has reached its zenith at less than \$30,000 per year. The salary of experienced ordained ministers in the church varies by less than \$3,000 per year whether the minister pastors one small church or is president of the General Conference. Our radio speakers and televangelists are paid on the same scale. When authorized to travel the per diem allowance is \$16 per day. Because I am a vegetarian and order no steaks or shrimp cocktails, this amount is sufficient. For authorized entertainment, I am allowed to live it up on \$125 per year! (*Ministry*, May 1986, gives a more comprehensive salary breakdown on page 21.)

Obviously, I am not preaching the gospel for the money. I wish that state-

ment could be said for some of these televangelists. The August 3, 1987, *Time* magazine reported the salaries, benefits, holdings, and lifestyles of seven major television preachers in the United States. Compare them to what I make, and the only appropriate analogy is the rich man and Lazarus.

"The love of money," Paul said, "is the root of all evil" (1 Tim. 6:10). The centuries have revealed the accuracy of Paul's statement. Greed and selfishness started in Eden, and people have been eating the forbidden fruit ever since. The disease of greed makes men sell their souls for a dish of Jacob's lentil soup.

Those who preach the gospel for money are the brothers of Judas. The words of John Ruskin need to be remembered: "We do great injustice to Iscariot, in thinking him wicked above all common wickedness. He was only a common money-lover and, like all money-lovers, did not understand Christ."

In effect, this "unholy war," built on the foundation of avarice and lust, turns sincere, thinking people against Christ and the true gospel. Henry Fairlie, in his incriminating article under the title of "Evangelists in Babylon," is correct in his analysis that the nasty adulterous sex scandal involved is of small consequence compared to the selfish and questionable method of raising money and the personal use made of these funds. He states, "The far greater sin is one of which all the big electronic preachers are guilty: the greed or avarice on which their satraps within the empire of televangelism have been built. That the gospel and example of Christ are used to exploit the poor and the meek . . . to create large fortunes; to build mighty pleasure domes greater than in Xanadu; to surround preachers with

Those who preach the gospel for money are the brothers of Judas.

security guards so that their ill deeds shall not be investigated; to try to intimidate all opposition; . . . to build a prayer tower when it was enough for Christ to sink to His knees in Gethsemane; to do nothing in the name of Christ unless they are highly paid for it; to offer a version of Christianity, both in preaching and by example, in which there is not a jot or tittle that recalls the lives, say, of Saint Francis of Assisi, Saint Teresa of Avila, and in our own time, of Mother Teresa of

Calcutta, is a sinning almost beyond the imagination." *

Judgment belongs to God, but we have been told that "by their fruits ye shall know them," and it doesn't take much talent as a fruit inspector to see that a few rotten apples have fallen into the barrel.

Yet we shouldn't let them spoil the whole bunch. —J. R. Spangler ■

*Henry Fairlie, "Evangelists in Babylon," *The New Republic*, Apr. 27, 1987, p. 22.

First-century pattern

"The Son of Man has no place to lay his head."

"Take nothing for the journey except a staff—no bread, no bag, no money in your belts. Wear sandals but not an extra tunic."

"Silver or gold I do not have."

"May your money perish with you, because you thought you could buy the gift of God with money!"

"Not greedy for money, but eager to serve."

"Having nothing, and yet possessing everything."

"For the love of money is a root of all kinds of evil."

"I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ."

"Though he was rich, yet for your sakes he became poor."

(Matt. 8:20; Mark 6:8, 9; Acts 3:6; Acts 8:20; 1 Peter 5:2; 2 Cor. 6:10; 1 Tim. 6:10; Phil. 3:8; 2 Cor. 8:9, NIV).

Twentieth-century performance

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Mansion valued at \$400,000.

Home valued at \$553,000.

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Owens one home plus three condos.

Five-thousand-dollar appearance fee.

One-million-dollar advance for autobiography.

\$1.6 million salary.

Seventeen relatives on payroll.

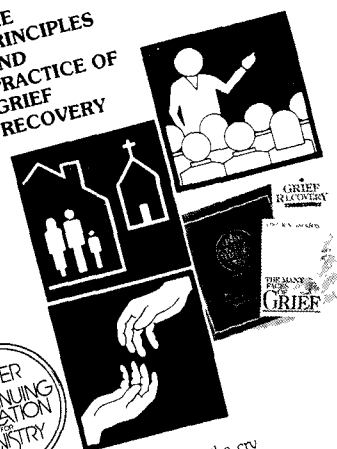
Twin Lincoln Town Cars.

Eighty-thousand-dollar salary plus \$43,500 housing allowance.

Information regarding various televangelists. See *Time*, Aug. 3, 1987, pp. 48-55.

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LARRY YEAGLEY, chaplain at Huguley Memorial Hospital, has spent three decades in teaching, parish ministry, and hospital chaplaincy. He is the originator of *Grief Recovery Seminars* (reviewed on CBS's *For Our Times* TV series) and lectures extensively in North America.

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Computer concordances

Bob Maehre and Kenneth R. Wade

Bob Maehre has recently had the opportunity to examine seven of the most popular Bible concordance programs. All of them will do what you want a concordance to do—search through the Bible and locate texts with a given word or words. The advantage of a computer concordance over a printed concordance is that you can have the computer select texts that contain a phrase, or several different words, instead of searching for texts by just one word at a time. It can also do wild-card searches that locate all words beginning or ending with a given sequence of letters.

For example, if you wanted to know how many times the phrase “kingdom of heaven” occurs in the Bible, using a printed concordance you would have to look up either *kingdom* or *heaven* and then read through all the listed texts to see whether they referred to the kingdom of heaven. With a computer program, you can ask the machine to select only those texts that contain both the word *kingdom* and the word *heaven*, then call all of those texts to the screen and look at each in its context. With some programs you could actually go looking for the phrase “kingdom of heaven”; others allow you to narrow your search through use of Boolean logic (“and,” “or,” and “not” operators).

And imagine the convenience of being able to call up instantly a list of all the texts that contain a word beginning with

the letters “patien,” followed by any suffix. Texts containing “patience,” “patiently,” and “patient” all flashed on the screen instantly when a woman, distraught over her lack of patience, called recently. What an aid to counseling!

The programs we have examined come in one of two formats—either floppy disk-based or hard disk-based. The hard disk-based programs are faster by far, and search the entire Bible for a given word or combination of words. The floppy-based programs can retrieve texts from only one portion of Scripture at a time. Of course, the floppy-based programs can be loaded onto a hard disk and allowed to search the entire Bible, but a comparison of search times as revealed in the accompanying table indicates that you had better have something else to occupy your time while your computer leisurely reads its Bible!

ComWord I has the most options available, and is nearly as fast as EveryWord, which comes complete with Jr. WordPerfect word processing. For speed and ease of use, one of these would seem to be the best option if you have a hard disk that can spare the space. EveryWord is our favorite, but if use of Greek and Hebrew is important to you, ComWord’s capabilities may prove useful.

If you do not have a hard disk, you will need to choose one of the last five programs in the chart, based on the type of system you have, and the notes we have given about each.

New developments

Efficient text searching is one of the fastest developing fields in microcomputer applications, and many different organizations are applying their text-searching programs to the Bible. Be-

tween the time of this writing and its publication, at least three new programs will become available. Most notable among these are the program from Oxford University Press, for about \$450, and one from Andrews University, Berrien Springs, Michigan, for about \$100. (See further information about this program at the end of this article.)

We have seen a preliminary copy of the Andrews program and it seems as fast as EveryWord. The Oxford program is a microcomputer version of a program that has been in use for some time on other computers. Contact Anne Yates, OUP, Walton St., Oxford OX2 6DP, England for more information.

Brigham Young University has developed a tool for searching the Bible plus Latter-day Saints materials. The Salt Lake LDS Distribution Center markets it for about \$75. Information on this is available by telephone at (801)531-4993. Because it is only available with the additional materials (Book of Mormon, etc.) it requires 10.3 megabytes of hard disk space.

Another exciting development will apply CD-ROM technology to biblical research. The Center for Computer Analysis of Texts (CCAT) at the University of Pennsylvania plans a fall 1987 release for its compact disk that will hold about 550 megabytes (equivalent to more than 1,500 IBM floppy disks) of texts, including the Bible in Greek, Hebrew, and English, parallel Hebrew-Greek scriptures, morphologically analyzed LXX, and other ancient texts. This program comes with software to interface an IBM or other microcomputer to a Sony CD reader.

CCAT also supplies a basic ASCII biblical text in Hebrew, Greek, or En-

Bob Maehre pastors two churches in Ohio; Kenneth R. Wade is assistant editor of MINISTRY.

glish for \$25 plus \$2 per disk. At this price the King James Version with Apocrypha costs \$57, but you will need to supply your own text-searching program to make a concordance out of the text. These disks are available for almost every imaginable microcomputer format. To receive a list of available materials, send a self-addressed stamped envelope to Robert A. Kraft at CCAT, Box 36, College Hall, University of Pennsylvania, Philadelphia, PA 19104-6303.

Overall the speed and ease of use of computer concordances seems to be going up, while at the same time the price is going down! And inexpensive options will probably continue to multiply because the text of the King James Version

is readily available in noncopyrighted computer readable format so companies that produce text-searching programs can produce a Bible concordance with little extra effort or expense. Other Bible versions are also becoming available as software companies are able to arrange contracts with publishers.

Late-breaking news

As we prepare to go to press with this issue, word of an additional hard disk-based, fully indexed (in other words, fast) concordance has arrived. WORDworks Software Architects, 5014 Lakeview Drive, Austin, Texas 78732, has announced the release of their WORDsearch program for \$189.95. We have

not reviewed this program, but you can call the company for information at (512) 266-9898 or (800) 888-9898.

We have also just received a full-scale review copy of the program produced by Andrews University. Called *The Lamp*, it seems to be an excellent value at \$99.95. It is hard disk-based and very quick. It requires only 512K of RAM and can be operated on either a hard disk or with two floppy disk drives. In floppy mode it can search the whole Bible one disk at a time, or just the material on one disk. *The Lamp* seems to do almost everything *EveryWord* does, plus phrase searches and wider context (within 16 verses) searches. See chart for further details. ■

Product and Company	Bible	Type of Disk	Price	System	Number of Floppy Disks	Search Test†	Manual Quality	Word Proc. Ability	Comments
ComWord I Word of God Comm. 68 Long Court Thousand Oaks, CA 91360 (800) 523-7578	KJV	hard	\$695	IBM	27	0:03	poor	poor	Requires 10 megabytes disk space. Includes <i>Strong's Concordance</i> and a Greek and Hebrew transliterated dictionary.
EveryWord EveryWord, Inc. P.O. Box 1088 Orem, UT 84057 (801) 226-7800	KJV RSV* NIV*	hard	\$379	IBM	9	0:01	excellent	excellent	Requires 3.3 megabytes disk space. Comes with Junior WordPerfect word processor and spelling checker.
The Lamp Clifton Keller Special Computers Services Andrews University Berrien Springs, MI 49104 (616) 471-3129	KJV NIV*	hard or floppy	\$99.95	IBM	10	0:03	fair	good	Requires 3.5 megabytes disk space. Split-screen capability. Can develop a subject index. Phrase search capability. Visible word list helps avoid spelling errors when doing a search.
CompuBible NASCO P.O. Box 5660 Borger, TX 79008 (800) 262-7726	KJV ASV NIV	floppy	\$249	IBM Sanyo-550	9	3:40‡	good	fair	Split-screen capability; can search in either screen. Interface will automatically place text at designated point in manuscript. Limited word processing capability.
Scripture Scanner Omega Software, Inc. P.O. Box 355 Round Rock, TX 78680 (512) 255-9569	KJV NKJV NIV TLB	floppy	\$249	IBM	8	10:00‡	fair	fair	Split-screen capability; interface will automatically place text at designated point in a manuscript. Limited word processing capability.
The Word Processor Bible Research Systems 2013 Wells Branch Pky., No. 304, Austin, TX 78728 (512) 251-7541	KJV NIV	floppy	\$199	IBM Apple Mac C64 TRS80 Kaypro	7	4:56‡	fair	poor	Available for more systems than any other.
Bible Soft P.O. Box 36 Homedale, ID 83628 (I only saw a demo.)	KJV	floppy	\$45	IBM C64* other*	?	?	?	?	Limited search options; includes whole Bible in ASCII, rather than compacted code as with others.

*Presently being developed.

†The search test consisted of searching for the word "blue." Times are in minutes and seconds.

‡Searching Pentateuch only on hard disk.

Can science and religion work together?

Leonard R. Brand

To many people the term *scientific creationism* seems self-contradictory. How can creation, which by definition involves supernatural phenomena, be scientific? The seeming contradiction disappears if we approach the study of origins with an adequate understanding of how science operates—what science can do and what it cannot do.

Let us begin by defining the role of a theory in science. A good scientific theory or hypothesis has the following characteristics:

1. It explains and organizes previously unrelated facts.
2. It suggests useful experiments to be done, thus stimulating scientific progress.
3. It is testable—experiments can be performed that will support it if it is true or falsify (disprove) it if it is wrong. These experiments must be repeatable; other scientists should be able to get the same results when they do the same experiments.
4. It predicts the outcome of untried experiments. If a theory can predict the outcome of an experiment, our confidence in the theory will be increased.

Does a good scientific theory have to be true? We certainly hope it is true—a scientist would not waste time on a theory that he thought to be false. But the truth of the theory is what we are trying

to determine with our experiments. We do not know for sure which of our theories will continue to be supported and which ones will turn out to be false.

History has shown that a theory that is false can have the characteristics of a good theory and can effectively guide scientific advance for a long time (even hundreds of years) before the accumulating evidence leads some creative individuals to decide that a new theory is needed.¹ Theories are tools to organize our thinking and to direct our research in a profitable direction. They are valuable, practical tools, but that does not mean that they are absolute truth. They may be only stepping-stones in our search for truth.

It is often implied that because the creation theory originates from religion, it must be unscientific. Does the source of a theory affect its validity? Philosophers of science have struggled with this question and have concluded that we objectively define the source of a scientific idea.² A scientist watching a witch doctor at work may theorize that some of his herbs have medicinal value. Does the fact that the witch doctor is a very unscientific source of ideas make the theory unscientific? Not if it can be experimentally tested.

A theory is not scientific or unscientific because of its origin. It is scientifically useful if it can be tested; and if it cannot be tested, it is outside the realm of science (even though it may be true).

Some would conclude that the above definition has already eliminated creation from the realm of science, but it is not that simple. We can find testable and untestable aspects of both creation and evolution (see table).

We cannot directly test whether God

involved Himself in earth history. But if He did involve Himself in the ways described in the Bible (creation and a worldwide flood), those events should have left some evidence in the natural world. (For example, we should find no evidence of evolutionary intermediates, while, on the other hand, we should find evidence of catastrophic geologic action.) Whether or not such evidence exists can be investigated scientifically.

Can flood-geology theories be tested?

Many creationists and evolutionists would agree that science cannot answer the question Did God cause a worldwide flood? But they would probably differ as to their reasons for arriving at this conclusion. While it is impossible to devise an experiment to test whether or not God caused a flood, most scientists make the a priori assumption that there has never been any supernatural intervention in earth history. In fact, that assumption has been built into the very definition of science for nearly a century. Presently, to believe in supernatural events is to be, *by definition*, unscientific. However, that assumption is really just an untested hypothesis, not a fact that has been demonstrated or even one that can be demonstrated by scientific data.

Not only can science never prove that God *has* influenced our geologic history, but it is equally impossible for science to prove that He *has not* influenced our geologic history. These are philosophical questions of ultimate causation that we cannot test by any conceivable experiment. Just because we cannot test the idea, we should not deny that our universe could be influenced by a Being more powerful and intelligent than our-

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selves. Rather, it would seem more open-minded to simply conclude that science cannot study supernatural events unless those events have left sufficient detectable evidence to allow us to test hypotheses about them.

For example, the flood geologist proposes that at some time in the past there was a disturbance in the earth's crust that temporarily disrupted the normal relationships between land and water bodies. This disturbance initiated worldwide a period of rapid erosion and sedimentation that produced a significant portion of the geologic column. According to this hypothesis, the geologic and geophysical processes occurring during that event produced the characteristics of the rock formations formed at that time, including the distribution of fossils and the arrangement of the levels of radioactivity in those minerals used in radiometric dating.

Where this theory came from is beside the point. A flood theory expressed in this form is a simple descriptive statement and says nothing about the untestable question of whether God was involved in initiating this geologic event. It does not attempt to explain any process or event that may have operated outside the *known* laws of chemistry or physics. This descriptive theory can be used as a basis for defining specific hypotheses concerning the sedimentary processes and the amount of time involved in depositing individual formations, or the processes that produced various other geologic features. These hypotheses can be tested in the same way that geologists

test any other hypotheses.

So, for example, two geologists could be doing research on one of the Paleozoic formations in the Grand Canyon. One geologist believes that the formation was deposited over a long time—thousands or millions of years. The other geologist believes that the formation was deposited far more quickly than that. They both look for the same general type of data as they study the rocks. Each one must analyze the data that he finds, as well as other published data, and then interpret their meaning.

When they disagree, each geologist will analyze the other's work, reanalyze his own work, and try to determine what additional data are needed to clarify the issue. If each is doing good work, he will then publish his findings in a scientific journal so that other scientists will benefit. Hopefully, as more data accumulate the conflicts will be resolved and the total body of data will clearly favor one explanation—it will point to either rapid deposition or very slow deposition of the formation.

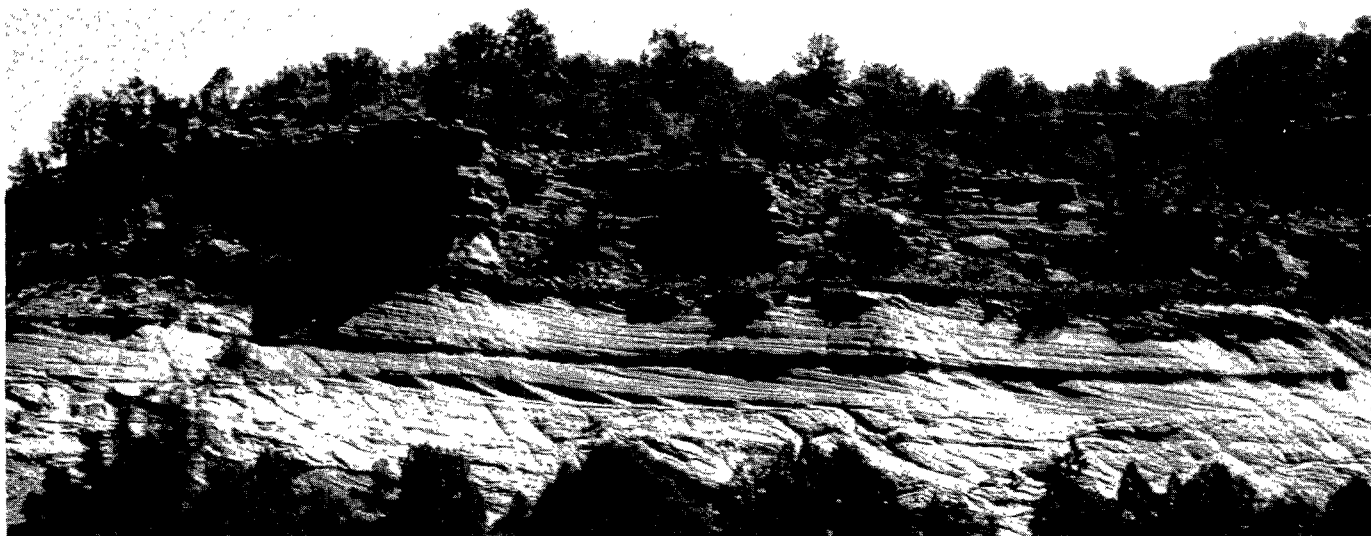
Both flood geologists and other geologists believe that if we are completely fair with the data, *eventually* the data will tell us which theory is true (*unless* we are not able to collect the types of data that can provide such information without being able to go back in time and directly observe what happened). Both types of geologists will also use the same observational and experimental procedures in their research.

Many would say that the data have already conclusively disproved the flood

Both flood geologists and other geologists believe that if we are completely fair with the data, eventually the data will tell us which theory is true.

theory. But discrepancies between a theory and the available data can arise in at least two different ways—the theory may be wrong, or there may be an important discovery waiting for the diligent scientist who uses the theory to guide his research. Creationists and flood geologists recognize that if their theory is true, there must be some significant phenomena yet to be discovered.

Does belief in creation stifle research, as some have suggested? Some approaches to creation may stifle research, but if this theory is understood correctly and if its predictions of new phenomena waiting to be discovered are taken seriously, it could be a stimulus for vigorous new approaches to research. The scien-



Navajo Sandstone exposed in a road-cut in southern Utah. The Navajo covers about 80,000 square miles in the southwestern United States and reaches a thickness of up to 2,000 feet.

Even if the flood geologist uses his theory effectively, there will be limits on the scientific conclusions that he can draw from his data.

tist who uses the Bible as a source of ideas for developing hypotheses should be able to operate as a successful researcher, and, I believe, should even have an advantage in generating successful hypotheses.

Limitations in studying the past

As we attempt to study the history of the earth and of life on earth, we must clearly understand one limitation of the scientific method. Geologic history is interpreted primarily by comparing rock formations with modern analogues.

Suppose a geologist is studying a sandstone layer and wants to know under what conditions it was deposited. He cannot go back in a time machine to observe its origin, so he will find modern processes (rivers, wind, ocean waves, etc.) that produce sand deposits. Then he will compare these modern analogues with the sandstone formation. He will try to determine which modern analogue produces a deposit most similar to the ancient sandstone. If the sandstone matches most closely the underwater sand dune fields that are sometimes found offshore in shallow ocean water, he will conclude that the ancient sandstone was produced by a similar offshore dune field.

This approach is like answering a multiple choice question that asks Under which of the following conditions was this sandstone deposit formed?

- A. River deposit
- B. Desert sand dunes

- C. Beach sand deposit
- D. Marine offshore dunes
- E. Turbidity currents

If the sandstone was indeed formed by one of the processes A-E, the research method described above should be an effective way to find the answer. But what if the sandstone was not deposited by any of the processes listed? What if it was deposited in an environment not observable on the earth today? What if it was deposited by a rapid, large-scale flow of water during a global geologic catastrophe? Such a deposit would likely be quite similar in many respects to sand deposits in one or more of our modern analogues.

We would then have to add another choice to the possibilities listed above: F. Rapid underwater sand deposit during a worldwide flood.

Since alternative F does not have any modern analogue that we can study, most geologists would choose one of the other analogues. In doing so they would come to the wrong conclusion. Such an approach to research is simply, as

Charles F. Kettering has stated, "an organized way of going wrong with confidence."

A geologist who believes in a worldwide flood has the same limitations as one who does not: he did not observe that flood, and he has access only to modern analogues A-E. However, the flood geologist will at least be more aware of the possibility that our modern analogues may not explain all of the geologic data.

As Stanley, Jordan, and Dott point out: "Inasmuch as geologists are forced to interpret ancient sediments chiefly by analogies with modern phenomena, interpretations are severely biased if all possible analogues are not known."³ Since no one has witnessed geologic activity on a scale even approaching what a worldwide flood would involve, there will naturally be a heavy bias in favor of geologic processes and rates that are within the range of what man has witnessed. Some data may force a recognition of greater forces and rates, but only a

Table 1

Nontestable hypotheses

God created life.

God did not create life.

Vertebrates originated by evolution from the echinoderms.
Echinoderms and vertebrates were both created by God.

God caused a worldwide flood.

God did not cause a worldwide flood.

Testable hypotheses

All living and fossil organisms fall into discrete groups, without series of evolutionary intermediates between major groups.

Series of intermediate forms between major groups of organisms have existed in the past.

The simplest vertebrate animals have more anatomical, physiological, and embryological similarities to some echinoderms than to any other group of invertebrates.

Much of the geologic column was formed quite rapidly and catastrophically.

The geologic column has formed very slowly over hundreds of millions of years.
The Navajo Sandstone formation was deposited under water.
The Navajo Sandstone formation was deposited in a desert.

scientist who takes seriously the Noachian flood account is likely to be adequately prepared to recognize evidence for rapid, worldwide geologic activity.

Proof for God's involvement?

Now let us look at the other side of the coin. Even if the flood geologist uses his theory effectively and makes discoveries that others have overlooked, there will be limits on the scientific conclusions that he can draw from his data. Science cannot demonstrate whether God was or was not involved in influencing our geologic history. Even if research eventually demonstrates that the best explanation for the geologic column is rapid sedimentation of most of the column in one short spurt of geologic activity, that would not prove that God caused a flood. But it would demonstrate that it is reasonable to believe the biblical flood story. God never promised us proof; He only promised us reasonable evidence on which to base our faith.

We can further understand this principle by considering a specific formation—the Navajo Sandstone—and by trying to decide what kind of evidence would tell us whether or not it was a flood deposit. It is often helpful to begin by trying to think of all possible models, or theories, that could explain a particular phenomenon. Here are several models for the Navajo Sandstone:

Wind 1. Deposited by wind over hundreds or thousands of years in a normal desert environment.

Wind 2. Deposited rapidly during a period of unusually persistent high winds, but otherwise not in a catastrophic setting.

Wind 3. Deposited rapidly by wind. Much of the geologic column was deposited rapidly and catastrophically; however, God was not necessarily involved, and this rapid deposition had nothing to do with Noah's flood.

Wind 4. Deposited very rapidly by persistent high winds during a period of lowered water level near the end of the Noachian flood.

Water 1. Deposited over hundreds or thousands of years by water, as the water slowly or periodically carried sand into the area.

Water 2. Deposited rapidly in an area with persistent, relatively rapid water currents and a plentiful sand supply. Otherwise not in a geologic setting that was especially catastrophic.

Water 3. Deposited rapidly by water. Much of the geologic column was deposited rapidly and catastrophically; however, God was not necessarily involved, and this rapid deposition had nothing to do with Noah's flood.

Water 4. Deposited rapidly underwater by the persistent water currents during the Noachian flood. The sand-sized particles were not necessarily produced during the Flood, but came from extensive beds of sand that were part of the pre-flood world and were transported into their new location during the Flood.

A flood geologist may predict that the correct model is either Wind 4 or Water 4, and that Water 4 seems more likely. Since no one knows everything that was going on during the Flood, he could not rule out Wind 4 without adequate evidence.

But suppose he is able to produce compelling evidence that the Navajo Sandstone was deposited very rapidly underwater. Even that wouldn't prove the Noachian flood. That evidence would eliminate models Wind 1-4 and Water 1. But models Water 2, 3, and 4 could all explain that evidence equally well.

Evidence that can be explained by two or more models cannot establish which model is more likely correct. We need evidence that fits one model and contradicts the others.

If the geologist finds convincing evidence that much of the rest of the geologic column was also deposited catastrophically, he will have eliminated all except models Water 3 and 4. What scientific evidence can specify which of these two models is correct? Science can never demonstrate that God was or was not involved in influencing earth history. The choice between models Water 3 and 4 or between models Wind 3 and 4 will always involve a large element of faith.

The flood geologist cannot expect to prove that God caused a flood. But he can hope to demonstrate that hypotheses based on the biblical flood account can stimulate productive research and produce more adequate explanations for geologic phenomena. Successfully demonstrating that much of the geologic column was deposited catastrophically will indicate to an open-minded person that it is not at all unreasonable to believe in the Bible.

There is another important aspect of this topic that cannot be studied experimentally but rather must be dealt with on a philosophical level. The scientist un-

derstands the universe as a complex physical system that functions according to natural laws. Many scientists insist that God's causing a worldwide flood would be a miracle, and miracles are some sort of magic, contrary to natural law, and thus unscientific.

Such reasoning would be true only if we are willing to believe that science has discovered all natural laws—that God could not use any as-yet-undiscovered laws to perform His "miracles."

We cannot know for sure whether God operates outside the laws that govern the universe, although it appears likely that He does so rarely, if ever. But certainly it is not reasonable to assert that God cannot work outside the natural laws that are known to us. There probably are many laws beyond those we have discovered that God can use to accomplish His purposes.

Another aspect of this same issue can best be explained with an example. If I drop a book, the law of gravity dictates that it will fall to the floor. However, since I am a mobile, reasoning being, I can stick my hand under the falling book. Doing so interjects an outside force into the system and changes the course of events but does not break any laws.

God could interject an outside force into earth's balanced geologic system and bring on a flood without breaking any natural laws. To acknowledge that, one has only to be willing to admit that a Being exists who has the power and knowledge to do so.

In the concluding article of this series, to appear in our January 1988 issue, Dr. Brand discusses different models for relating science and Scripture, pointing out which he believes to be most fruitful. And he looks at how these models resolve conflicts between science and religion. ■

¹ See T. S. Kuhn, *The Copernican Revolution* (Cambridge, Mass.: Harvard University Press, 1957); T. S. Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: University of Chicago Press, 1970).

² See K. R. Popper, *The Logic of Scientific Discovery* (New York: Harper and Row, 1959).

³ K. O. Stanley, W. M. Jordan, and R. H. Dott, "New Hypothesis of Early Jurassic Paleogeography and Sediment Dispersal for Western United States," *American Association of Petroleum Geologists Bulletin* 55 (1971): 10-19. (These authors did not make this statement to support the concept of a worldwide flood, but in support of a new hypothesis for the origin of the Navajo Sandstone. However, my logical extension of their statement to a worldwide scale does not change its meaning.)



Smoking and unemployment

William L. Weis

Most adults who smoke began smoking for the same reason: the false perception that smoking is a socially acceptable, even preferred, behavior among adults.

But smoking is no longer considered appropriate social behavior for the majority of working adults. In fact, systematic hiring discrimination against smokers is becoming a major factor in the working world. And there are good reasons to expect this trend to continue.

First, the productivity of smokers is lower because of higher rates of absenteeism, premature disability and mortality, higher insurance premiums, excess maintenance and property damage, and on-the-job time lost to the smoking habit.

Second, and more important, smoking is a major irritant and health hazard to nonsmoking employees, unfavorably affecting morale and increasingly resulting in costly lawsuits against employers who permit unrestricted smoking at the workplace.

Recent employee surveys taken within major American companies and government agencies show that between 70 and 80 percent of employees do not want to

work around colleagues who smoke. Even among employees who smoke, a majority indicate that they would prefer that smoking be either banned at work or confined to separate smoking areas.

In a survey that I conducted with a colleague in 1981 involving 223 management personnel who were directly responsible for hiring their subordinates, 53.4 percent indicated that they chose nonsmokers over smokers when faced with similarly qualified job seekers. When I asked the managers to assume that smokers were absent from work almost 50 percent more often and that nonsmokers who are exposed to smoke at the workplace suffer adverse health effects, the number of managers choosing the nonsmoker rose to 88.8 percent, leaving 23 who regarded the choice as a toss-up, one not responding, and one who preferred the smoker.

In other words, if we assume that the 24 managers in the toss-up or no-response categories would choose the nonsmoker half of the time, then the nonsmoking applicant has an almost 20-fold advantage over the smoker.

The smoker gap

What makes these figures so ominous for smokers is that the two factors we asked our managers to assume in the study—higher absenteeism and nonsmoker health impairment—are both supported by current research. They are not merely assumptions. And many employers are becoming aware of this.

A sizable gap between smoker and nonsmoker unemployment rates may be one recent result of this new mentality. Based on a demographic analysis contained in the 1979 surgeon general's report and on Department of Labor em-

ployment statistics issued for December 31, 1982, the projected unemployment rates among American smokers on that date was 17.3 percent for men and 14.2 percent for women, compared with projected unemployment rates for American nonsmokers of 7.7 percent for men and 8.7 percent for women. Combined, the unemployment rate for smokers was estimated to be 16.2 percent, twice the estimated 8.1 percent for nonsmokers.

Although it is not clear why this disparity in unemployment rates exists, the current trend toward giving hiring preference to nonsmokers will not improve an already gloomy employment picture for smokers.

The R. J. Reynolds Tobacco Company, fearful that the public might become aware of these difficulties, has lately promoted its Camel, Winston, and Vantage cigarettes with advertisements depicting smokers *on the job*. You can expect to see more of the same from other tobacco companies—ads showing smokers in three-piece suits conducting board meetings; smokers in hard hats on construction sites; smokers driving trucks; and smokers modeling the traditional uniforms of the gainfully employed: lab coats, nursing caps, and mechanics' coveralls.

Over the past few years I have visited and interviewed employers who enforce strict smoking bans at work and who, in some cases, have stopped hiring smokers. They are unanimously enthusiastic about the results of their smoke-free policies. I receive frequent inquiries from other employers who want to know more about the benefits and feasibility of smoke-free workplaces.

The implication of this growing interest in smoke-free work environments is

William L. Weis, Ph.D., CPA, has written numerous articles on the cost consequences of smoking at the workplace and on current levels of discrimination against smokers at the hiring point. He is professor and chairman of accounting at Seattle University. This article is provided by the Department of Health and Temperance of the General Conference of Seventh-day Adventists.

obvious. Whatever social acceptability smoking still retains in the workplace is likely to wane rapidly over the next few years. Employers will not tolerate for long a behavior that is both adding to the cost of doing business *and* impairing employee morale and health.

Professional people are becoming especially sensitive to smoking because of the fear—a real one—that smoking will offend prospective and current clients. Two of the largest accounting firms in Seattle have recently banned smoking among their professional employees both in their own offices and in the presence of clients, wherever that might be. The reason cited for imposing the smoking bans was simply that smoking is no longer an appropriate behavior in the professional world.

When I was discussing some of my research on smoke-free companies with my attorney recently, he commented offhandedly that three years earlier his law firm had stopped hiring smokers—unofficially, but by a vote of the firm's partners. The vote to restrict all future hiring to nonsmokers was unanimous in spite of the fact that 3 of the firm's 11 partners were smokers.

Attitudes toward smokers

Adult smokers who became addicted to tobacco before smoking was determined to cause serious health damage are not sympathetic to young adults who begin smoking today. Whether they are being vain or truthful with themselves, most older smokers prefer to believe that they would not have begun smoking had they been aware of its disastrous side effects.

Those entering the work force for the

first time should keep in mind that to a mature, responsible adult, smoker or nonsmoker, the spectacle of young people smoking looks stupid and immature—not sophisticated and grown-up. And logically, persons responsible for hiring subordinates are not looking for people who appear incapable of exercising good judgment in the face of convincing evidence—that is, people who make a public spectacle of their immaturity, insecurity, and ignorance by smoking in public.

If anyone still has doubts about the damage that smoking can wreak on employability and career potential, he need only pick up the Sunday issue of the nearest city newspaper. He can read carefully through the employment section and count the number of requests for “nonsmokers only.” Three years ago such a restriction would have been almost unheard-of.

And for every employer who is bold enough to publicly restrict hiring to nonsmokers, there are nine others who privately select against smokers, afraid to announce their policy for fear that it might depart from equal-opportunity hiring statutes. (It does not, of course, since smoking is an achieved characteristic, much like education, work experience, job references, willingness to work shifts or obey work rules, and so on. And all employers discriminate, legally and ethically, on the basis of job-related, achieved characteristics.)

The smiling faces advertising cigarettes are summoning people to sacrifice both their health *and* their professional careers for the future of the tobacco industry.

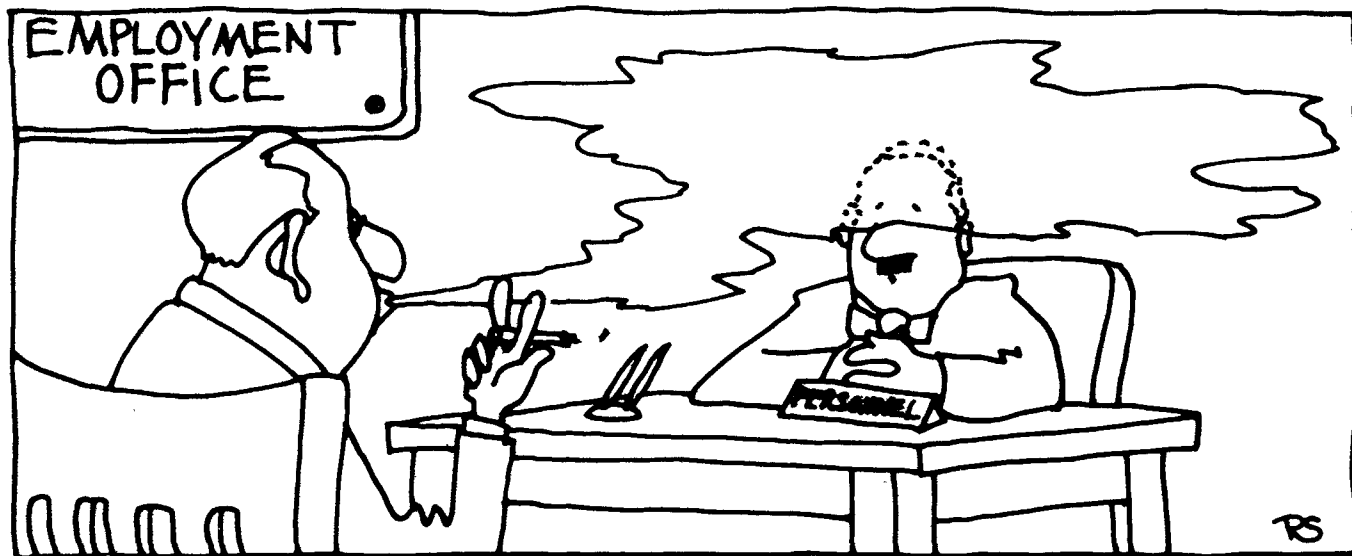
They are not telling the public that

smoking is no longer an appropriate social behavior among most adults and that systematic hiring preference for nonsmokers is now placing smokers at a decided disadvantage in the job market.

The ads do not mention that three fourths of the working population no longer want to spend each eight-hour workday in a smoky environment. Nor do they mention that cost-conscious business enterprises see measurable savings from creating smoke-free workplaces, or that most adult smokers wish they had never begun smoking and cannot understand why anyone—with the proof of smoking's destructive effects thoroughly established—would experiment with a behavior that can quickly become a difficult-to-break drug addiction.

In spite of efforts by tobacco companies to convey a connection between their products and the working world, the gloomy employment outlook for smokers relative to nonsmokers is likely to get worse rather than better. The bleak truth for smokers is that more and more of their potential employers and fellow employees simply don't want to be around smoke anymore, certainly not for eight hours of every workday. And the simplest remedy for that problem is to stop hiring smokers, an option that employers are finding easier and easier to choose.

One of my academic colleagues recently suggested, only half jokingly, that cigarette packages display a revised admonition: “Warning: Smoking Is Surely Hazardous to Your Health—And Probably Dangerous to Your Career.” ■



Master Preachers

Harold Calkins, *Stanborough Press Limited, Grantham, Lincolnshire, England, and Review and Herald Publishing Association, Hagerstown, Maryland, 1987, 137 pages, \$6.95 (also available for \$4.95 from Ministry Services, Box 217, Burtonsville, MD 20866).* Reviewed by John Fowler, ministerial secretary of the Africa-Indian Ocean Division of Seventh-day Adventists, Cote d'Ivoire, West Africa.

As a young pastor struggling to find my identity as a preacher and develop a preaching ministry that was not only effective but rewarding and fulfilling, I discovered an unusual book about the devotional habits of great preachers. That book was *Master Preachers*. This treatise opened my understanding to the secrets of a meaningful devotional life. The author expounded a new and exciting approach to devotional study that I had not previously been exposed to.

The key to this powerful book is expressed by Calkins: "By examining the devotional habits of the giants [preachers], we may be encouraged to tap the same source of spiritual power ourselves." To some degree, that happened to me early in my ministry as a result of reading *Master Preachers*. The book profoundly affected my understanding of the life and work of the preacher. The chapter about George Mueller particularly influenced me then and continues to do so. What caught my attention was what Mueller described as the primary purpose of devotional life and how it is achieved.

This insightful book has recently been reprinted. One of its many gems is expressed in the concluding chapter: "The lives of the 20 eminent preachers here reviewed would indicate that the preacher should spend a minimum of four hours in daily saturation in the Bible and prayer and in studying the great thoughts of other men to arouse new vision and kindle latent talent." If all preachers would spend four hours a day in devotional study, in a short time we would be startled by the positive change in our ministry! This book is one of those rare volumes that a preacher will want to keep close at all times. It is not a book to be

read once and put down but to study, contemplate, and reread.

The practice of the principles espoused has given rise to the master preachers of the past and present, and will undoubtedly be responsible for those of the future.

The Ministry of the Church—Image of Pastoral Care

Joseph J. Allen, *St. Vladimir's Seminary Press, Crestwood, New York 10707, 1986, 232 pages, \$8.95, paper.* Reviewed by Rex Edwards, seminar director of MINISTRY magazine.

The author—representing the Orthodox tradition—examines ministry to the community, ministry to persons, and the ministry of the Word. He insists that all care be placed within the context of the church, because ministry, whatever its context, remains intrinsically a theological activity.

Drawing on the Church Fathers, as well as contemporary sources, Father Allen confronts such practical questions as: How does the shepherd respond when confronted with insults from the "flock"? What is the role of forgetting and forgiving in interpersonal crises? How does the pastor achieve balance in dealing with the wrongs of the flock? What part does God play, and what part does man play, in proclaiming the Word? How does the pastor preach so that people will act?

This is a practical book that shows how the Church Fathers speak relevantly and clearly to the contemporary situation in the church. Further, at a time of heavy emphasis on church growth, this book, with its emphasis on the primacy of pastoral ministry and the life of the church, is refreshing.

Televangelism—The Marketing of Popular Religion

Razelle Frankl, *Southern Illinois University Press, Carbondale and Edwardsville, Illinois, 1987, 204 pages, \$19.95.* Reviewed by Victor Cooper, associate director, Communication Department of the General Conference of Seventh-day Adventists.

"Is the electric church the result of a media switch, or is it a new institution?"

This was the dominant question posed by Razelle Frankl as she developed a research strategy and methodology for studying the message system of the televangelists.

Americans know that fundamentalism has changed since it was wedded to television. But Frankl is possibly the first social scientist to use historical analysis and investigative research to chart the changes.

The media revelations concerning Jim Bakker had not yet taken place on December 8, 1986, when this book was published. But in a valuable chapter on fund-raising, Frankl presents information on eight prominent TV ministries that were identified as pacesetters in the 1981 Neilsen ratings.

Frankl suggests that several ministries (including Bakker, with his Heritage Village, U.S.A.) may no longer be television-dependent. Involved in diversification and commercial expansion, she reports, are Robert Schuller, Jimmy Swaggart, Pat Robertson, Oral Roberts, and Jerry Falwell.

Frankl, whose research covered 48 shows, found that on the average, TV evangelists use 8.8 minutes per 30-minute segment for fund-raising. Oral Roberts devoted 27.5 minutes on a 30-minute program to fund-raising for the City of Faith Medical Center.

Forty-five percent of the appeals for funds were made by the preacher. In addition, one third of the preachers integrate fund-raising or promotional appeals into the program itself.

As assistant professor of management and coordinator of human resources management at Glassboro State College in New Jersey, Frankl divided the appeals into three categories: appeals to some personal need or service for the viewer (63 percent); appeals to support the work of the television ministry (21 percent); and appeals to help others in society (16 percent). She found that 7.6 percent of the altruistic appeals were in relation to the support of political activities, while 12.2 percent were to establish a moral crusade.

She states, "Regardless of the basis of appeals, funds received by the tele-

ministries are outside any accountability, either to viewers or norms of religious stewardship."

The chapter on fund-raising is one of 12 chapters that cover the concept, emergence, and role of the electronic church. The ethos and traditions of urban revivalism, exhibited by Charles Finney, Dwight Moody, and Billy Sunday have been adapted, says Frankl, to an institution that exists for profit—the television industry. "Modern technologically sophisticated organizations have replaced the traditional authority of the revivalist."

The author sees today's television ministries as "a new hybrid" and as "multipurpose business organizations dominated by television-related activities rather than inspirational, religious concerns. The reciprocity between minister and viewer has less to do with sacred obligation and more with personal rewards. The message is: 'Support my ministry and I will send God's blessings.'"

On Jesus' Team: Children's Object Lessons

Wesley T. Runk, *CSS Publications, Iowa Falls, Iowa, 1986, 106 pages, \$5.25, paper. Reviewed by Bruce Brigden, pastor, First United Presbyterian Church, Beloit, Kansas.*

This book gives wise advice rarely seen in books of children's sermons—that its lessons should not be read aloud, or even quoted, but each story should be digested and retold in a way that is natural to the teller and the hearers.

Wise insight is evidenced in the choice of objects used and applications made. There is a good flavor to the sentiments expressed. For example, "John's baptism was like writing with a pencil, temporary. But Jesus' baptism was like writing in permanent ink. It is eternal." Points made in other sermonettes are also fresh and insightful, without any triteness. They emphasize ideas like "Jesus was one of a kind, an authority, and when we want to know what God is like, we listen to Him!" or "People were attracted to Jesus like nails to a magnet."

I find this book excellent and a worthy addition to any ministerial or church library.

The Mystery of Life's Origin

C. B. Thaxton, Walter L. Bradley, and Roger L. Olsen, *Philosophical Library, 200 W. 57th Street, New York, New York 10019, 1984, 228 pages, \$14.95. Re-*

viewed by P. E. Hare, research scientist, Carnegie Institution of Washington, D.C.

The scientific study of life has revealed that even the simplest living cell is incredibly complex. Modern scientific theory holds that life on earth arose billions of years ago by spontaneous generation from nonliving matter. Many accept this as scientific fact despite the lack of any evidence. This supposed pathway of the origin of life is known as chemical evolution and is the main focus of this well-written, interesting book.

The authors, all respected scientists, review and critique the various proposals that have been made to account for the origin of life on earth. They conclude, quite convincingly, that all the proposals made so far are completely inadequate.

The most popular theory of chemical evolution holds that energy sources such as volcanic heat, lightning, and ultraviolet radiation from the sun produced a thick organic-rich primordial soup from which the first living organisms arose. The authors point out that the mathematical probability of this happening by spontaneous generation is so extremely small that even billions of years are not enough to produce such an event by pure chance!

The authors are sympathetic with the idea that life was created by an intelligence. They distinguish origin science (discontinuous phenomena, not falsifiable) and operation science (recurring events, falsifiable) and argue that special creation by a creator is a plausible view of origin science.

Studying living organisms and the remains (fossils) of once-living organisms is one of the proper research areas of operation science as it seeks to understand how organisms interact and how new generations of living creatures inherit the earth from earlier generations. Studies by Louis Pasteur in the previous century overthrew the popular idea of spontaneous generation by proving that only life begets life. Before Pasteur, it was commonly accepted that many organisms actually arose from nonliving matter.

Chemical evolution is not a suitable subject for operation science since it can only deal with living or once-living organisms. The bridge between nonliving matter and the first living organism requires some kind of discontinuity that is beyond the realm of ordinary science.

Those interested in the continuing debate over creation and evolution will ap-

preciate this contribution that exposes one of the weakest links in the much-heralded evolutionary chain of molecules to man.

Breaking Faith: The Sandinista Revolution and Its Impact on Freedom and the Christian Faith in Nicaragua

Humberto Belli, *Crossway Books, Westchester, Illinois, 1985, 250 pages, \$8.95, paper. Reviewed by Ciro Sepulveda, Ph.D., pastor, Iglesia Adventista del Septimo Dia, Pico Rivera, California.*

With Central America frequently on the front pages of newspapers, Humberto Belli's analysis of the Nicaraguan experience sets forth an important contribution for anyone who wants to understand the role of Christianity in twentieth-century Latin America. He evaluates the rise of the Sandinista revolution in Nicaragua and the role Christianity has played in that movement.

Belli, a native of Nicaragua and trained in law and sociology, began his student days as a member of the Sandinista Front. In 1975 he became a Christian and an editor for *La Prensa*, a Nicaraguan paper censored on several occasions by the current government. Belli now works in the United States for the Puebla Institute, a Christian think tank that analyzes theological and sociopolitical issues affecting Latin America.

The Sandinista movement provokes heated debates in the United States not only among politicians but also in Christian circles. Some argue that the Sandinista government has opened the door so that peoples of all ideologies, including Christianity, can cooperate to bring about a more just society.

Belli's book contains a wealth of information about the Sandinistas. However, his analysis is not totally objective. He admittedly sides with a particular ideology and portrays the Christians who follow liberation theology tenets as confused and naive.

I personally do not agree with all that liberation theology teaches; however, one need not go so far as to make the kind of value judgment that Belli does in his book. This is not to detract from the valuable contribution that Belli makes to the literature on the church in Latin America. The book provides excellent insights for anyone trying to untangle the controversy among Christians in Nicaragua. ■

Letters

From page 2

Burnout—definition and prevention

I was especially interested in the article by Jose Fuentes on burnout in the July issue of MINISTRY. Fuentes was very helpful as one of my advisers when I worked on my doctoral monograph, *Burnout and the Ministry, With Emphasis on Prevention*.

I disagree with Fuentes' definition of burnout but realize that with so many definitions around, most professionals disagree with definitions other than their own. I prefer the definition given by G. Lloyd Rediger in *Church Management—The Clergy Journal*, (56, No. 8 [1980]: 10): "The almost complete exhaustion of the physical, emotional, and spiritual resources necessary for normal human functioning."

Recognizing the disparity in definitions, it is easy to see how there can be such a discrepancy in reported prevalence of burnout. The definition used by Roy Oswald, who says that one out of six clergy experiences the debilitating effects of burnout, is far more inclusive than that used by Rediger, who gave the figure of 2 percent (*Coping With Clergy Burnout* [Valley Forge, PA: Judson Press, 1982], p. 22).

The problem that the definitions that Fuentes and so many others have postulated all create for me is that they do not distinguish between the process and the end result. It would seem far more consistent to me to call those preliminary stages the process leading up to burnout and reserve the diagnosis of burnout for those individuals who are in the very end stages of the process. Otherwise, we could all be included under the definition of burnout because we are all somewhere on the continuum.

As to interrupting the burnout cycle, Leland Kaiser has suggested that a three- to five-month sabbatical be made available to workers following the completion of each five years of service ("Are You Ready for a Sabbatical?" *Hospital Forum* 24, No. 4 [1981]: 31). These could be looked forward to (and back on) as special highlights in a life of service, and could serve as times of well-earned renewal.

Most churches could continue to

function for a few months without their regular pastor, and his return as a new man would be much appreciated. The benefits of a sabbatical far outweigh the costs to the organization, and a degree of growth and spiritual maturation in workers could be accomplished in this way as in no other. —Dan Neisner, Lincoln, California.

Too much of a bad thing?

No doubt about it, this article ("Christian Education: Too Much of a Good Thing?" July 1987) is well written (irresistible temptation for an editor?) but nevertheless a refutation of the cardinal reason for the establishment of our Adventist school system: the provision of a haven, a city of refuge for Christian youth.

Hunt's glaring blind spot in her line of reasoning is her failure to recognize that for every strong Christian student who survives public school, there are many who are swept into the ranks of apostasy, so overpowering is the hedonistic youth culture reigning there. You don't need a Ph.D. in statistics to see that the research that has been done clearly establishes the imperative for such Christian youth sanctuaries.

Despite the editorial disclaimer you appended, the article is a downer on Adventist Christian education, and I feel real bad about it. Not angry, of course, just anguished. —George H. Akers, Director, Department of Education, General Conference of Seventh-day Adventists, Washington, D.C.

■ Two sentences in Angela Hunt's article on Christian education are revealing. If children learn only an *academic* love for Christ, then they are not getting a Christian education. And children who have not yet acknowledged Christ as Saviour with their hearts are not Christians and therefore are unable to stand for Christ in a public school.

I too believe in Christian education, but I also believe that as a parent I should take the initiative in leading my child to a saving knowledge of Christ before he is of age to enter school, Christian or public. And I believe in Christian education with Christian educators who teach more than an "academic love for Christ." —Dave Ogle-tree, Staten Island, New York.

■ Thanks for printing the article "Chris-

tian Education: Too Much of a Good Thing?" Angela Hunt surfaces some very important considerations that Christian schools may well reflect on.

I think it is always good to take a step back and take a hard look at just what Christian education is called to do in this age. —Mike Caven, Winner, South Dakota.

Visitation takes many forms

Pastoral care and visitation are not synonymous. I seldom visit in my members' homes, yet I know my flock and my flock knows me. In this day and age when family activity is helter-skelter, the pastor may be an intruder, an unwanted caller. My visits to members are frequent—by phone, by note, by card.

When I began my present pastorate 19 years ago, I set a goal to introduce myself and evaluate the spiritual life of my parishioners with an initial visit in the home. An appointment was made prior to each visit. Members were made aware that the pastor is willing to provide pastoral care upon their request.

The greatest moment of visitation occurs each week when the people visit with me in worship of God. The word from God makes possible a healthy church family that is able to cope with and solve the problems that occur in everyday life.

Some sheep need more shepherding than others. A pastor must weigh his priorities and not be found using visitation in members' homes as an excuse for pastoral care of all the flock. —Peter Mealwitz, Elyria, Ohio.

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Creation's Tiny Mystery

In the Biblio File section of our July issue we published a review of Robert Gentry's book, *Creation's Tiny Mystery*. Gentry was associated with the Oak Ridge National Laboratory, a well-known nuclear research facility, for 13 years. The book details his research, which challenges radiologic dating techniques; his experience in testifying at the famous Arkansas creationism trial in December 1981; and the reaction of the scientific community to the data that led him to dispute the validity of currently popular theories.

Those who are interested in obtaining Gentry's book may order it from Earth Science Associates, P.O. Box 12067, Knoxville, Tennessee 37912-0067. Include US\$13.95 with your order. (Price includes shipping and handling.)

"Reach out and touch . . ."

A pastor can do a lot of visiting from his desk—via telephone. The very act of phoning tells folks that they are in your thoughts and prayers and that you care. Which isn't to say that you need never visit; phone calls cannot completely replace visits, but they will do the job when time or distance simply don't permit you to go yourself.

When you phone, don't use the apologetic "I'm sorry I couldn't come, but . . ." approach. This will only trigger negative thoughts such as *Why couldn't you come? You are the pastor. Isn't that your job?* Be positive. Use a simple "I was

thinking about you and want you to know I'm remembering you in prayer" or whatever remark may be appropriate for the situation.

So the next time you have more visiting than you can possibly do, "reach out and touch someone" by phone. Your parishoners will long remember that you remembered them at a crucial time in their lives. — Submitted by G. Byrns Coleman, Monroe, North Carolina.

Save someone's life

Paul A. Mathis, senior chaplain at Simi Valley Adventist Hospital, says that a recent incident at the hospital prompted him to send the following warning to the clergy in that area: If you are called to the hospital to see a patient who may be undergoing surgery within the next eight hours, *please* do not serve that patient Communion. It could be fatal! During or following surgery, the patient may vomit. If he or she inhales (aspirates) the vomitus, the result could range from aspiration pneumonia to death.

Computer power for churches

Empowering the Church in a Digital World, a conference on the use and impact of computers in the church, will meet in Dayton, Ohio, on November 19 and 20, 1987. Sponsored by United Theological Seminary, the conference will bring together leaders in technology applications from several denominations to discuss and demonstrate ways that churches can use

computer technology.

Topics to be covered include desktop publishing, information retrieval and exchange, and library systems. MINISTRY Computer Corner editor Kenneth Wade will make a presentation on information

retrieval at a preconference session November 18.

For information and registration materials contact Kenneth Bedell, United Theological Seminary, 1810 Harvard Blvd., Dayton, Ohio, 45406, telephone (513) 278-5817.

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