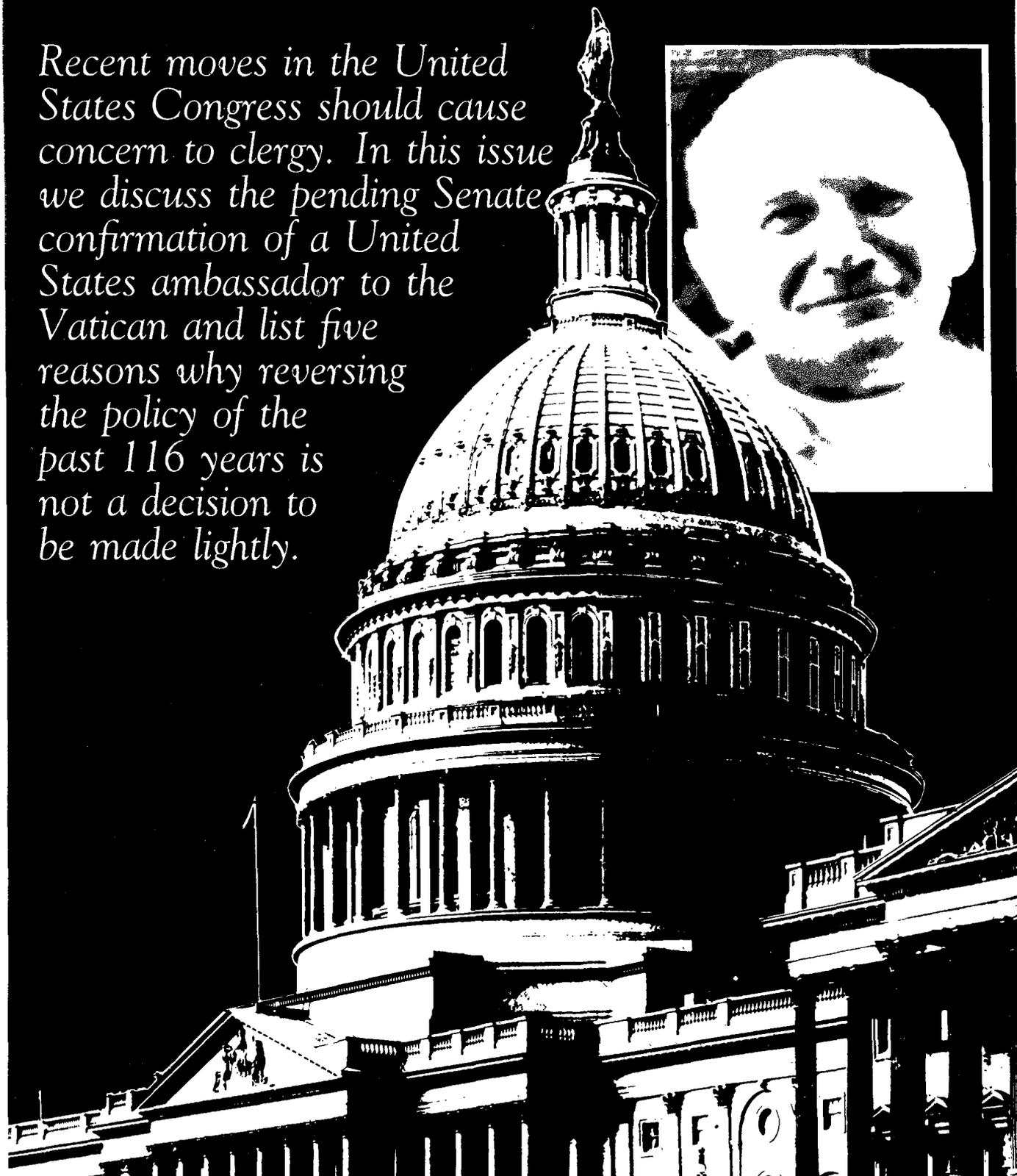


# Ministry

A Magazine for Clergy/March 1984

*Recent moves in the United States Congress should cause concern to clergy. In this issue we discuss the pending Senate confirmation of a United States ambassador to the Vatican and list five reasons why reversing the policy of the past 116 years is not a decision to be made lightly.*



*Undiplomatic Relations*

## Into the trash!

I don't need an ungodly, atheistic approach into my life as was presented by "Court Axes Prayer at Little Ax" (November, 1983). Such an unbalanced, one-sided viewpoint should not be presented as giving "both sides." Not one person in favor of prayer was interviewed. Yet the author—supposedly a man of God—interviewed a resident and a pastor who just happened to be against it, as well as the ACLU representative who was allowed to spill her garbage on the printed page.

Such deception from Satan is evident. This magazine goes into the trash can!—Southern Baptist Church, California.

## Cover misleading

I greatly appreciated "Court Axes Prayer at Little Ax." This many-sided problem was thoughtfully presented. Unfortunately, however, the cover illustrating this article was misleading. As far as I know, no court has disallowed what the cover portrays—voluntary, individual prayer by a student during school hours. It is the official or state-sanctioned religious activity that poses a problem for church and state separation. Many persons are upset because they wrongly conclude that the courts are disallowing *all* prayer by students including the kind pictured on the November cover.

By the way, people who pray also play softball . . . myself included!—United Methodist Church, Michigan.

*Our letter writer has an excellent point. An individual student can pray whenever he likes without violating any court strictures. We didn't intend the November cover to imply otherwise.*—Editors.

## Social dimension essential

The article, "WCC Meets in Vancouver" (November, 1983) presents a narrowly biased and inaccurate picture of the WCC and of many of its members by implication. It is simply not accurate to accuse the WCC of giving only "lip service" to conversion to Christ, or to imply that it puts its hope in "social

renewal alone." In fact, one of the uniting forces within the WCC is the conviction that conversion to Christ is no more than lip service unless it does have a social renewal dimension.—United Church of Canada, British Columbia.

Isaiah 1:17 is a mandate to the churches to be prophetic in our preaching, and by that I mean to seek justice, correct oppression, defend the fatherless, and plead for the widow. All of this talk by evangelicals about sticking strictly to converting people to Christ is only so much burnt offering! Conversion to Christ means that you will *do something*. At least that is how I read Isaiah. And doing something ought to be more than putting on Band-Aids. It ought to mean looking at the root causes of iniquity.—Lutheran Church, California.

## Stealing vs. acquiring

The editorial, "A Sinner by Any Other Name" (November, 1983) was just grand. I was discussing it with a few friends, and we thought you should have included the word *gay* as an example of words that have been wrested to say something quite different from their original meaning. Also, what about the office or shop items that find their way home? One never *steals* them. One somehow *acquires* them.

You have succeeded in producing a magazine that ministers are eager to get regardless of their denominational affiliation.—Church of the New Jerusalem, Pennsylvania.

## Contemporary needs

I want to express my personal appreciation for *MINISTRY*. I'm particularly grateful for the timely and relevant articles specifically directed to the needs of contemporary clergy. I confess a positive bias toward *MINISTRY* because so much of its contents aligns itself with my own conviction and sentiment. I enthusiastically urge you to continue offering such practical and stimulating literary fare.—Bible Church, Michigan.

## Grief recovery

I have benefited greatly from the three-article series on grief recovery that ended in January, 1984. In addition to my pastoral duties, I do volunteer work for a community organization that cares for terminally ill cancer patients in the home. I have been on the verge of putting together a similar program of grief recovery for the survivors among our hospice families. The suggested program in this series is right in line with what I have had requests to implement.—Christian Church, New Mexico.

## Attractive clergy

My rector and I were both impressed by "Pastor, I Love You" (November, 1983). While brief, it focuses on some specific aspects of why parishioners are so attracted to clergy and some solutions to this problem. We would like to distribute it to all the Episcopal clergy in our state.—Episcopal Church, South Dakota.

If you're receiving *MINISTRY* bi-monthly 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.

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# Ministry

A Magazine for Clergy/March 1984/Volume 57/Number 3



**Undiplomatic Relations/4.** B. B. Beach. The recent appointment of a U.S. ambassador to the Vatican is both an undiplomatic and a very unfortunate move. It will ultimately undermine the cherished principle of the separation of church and state that is part of the U.S. Constitution.

**Emotion in Preaching/7.** W. Floyd Bresee. The third part of our series on preaching, this article not only suggests emotion's role in preaching, but also presents practical ways by which you may judiciously include it in your sermons.

**How Accurate Is Biblical Chronology?/11.** Warren H. Johns notes some of the limits of Biblical chronologies, pointing out that Jewish millennial schemes lie behind the variations in the ages of the patriarchs recorded in the Masoretic, Septuagintal, and Samaritan texts.

**A Corner Called Cherith/16.** Pastors generally do not find themselves God's heroes in continuous, dramatic, public confrontations with evil. Vincent Q. Tigno, Jr., draws from Elijah's experience at Cherith to encourage us in quiet, faithful service away from the limelight.

**Teach Your Child at Home?/18.** Home instruction is becoming an increasingly accepted and important part of the picture in American education. J. Robert Spangler interviews Raymond Moore, probably the current authority, as to why home education is so popular and what benefits it offers.

**Moving and the Two-Career Family/22.** When husband and wife have careers, one of whom would benefit and the other suffer because of a move, problems arise. How should the minister and spouse relate to this situation?

**Take Heed Unto Thyself/24.** B. Russell Holt. The ministry, like no other profession, demands not only performance but also Christian character.

**What's New in Jerusalem?/26.** Lawrence T. Geraty updates readers on the most important recent archeological discoveries in Jerusalem.

**Whirlwinds of Stress/29.** Genevieve Bothe points out the positive aspects of pressure and suggests ways in which it can be handled.

**Parson to Parson/22**  
**From the Editor/24**  
**Biblical Archeology/26**

**Shepherdess/29**  
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# Undiplomatic relations

*The Seventh-day Adventist Church, throughout its history strongly supportive of the United States's constitutional separation of church and state, takes a dim view of the recent establishment of diplomatic relations between the United States and the Vatican. In this article, B. B. Beach points out that while in the past the Holy See might justifiably have requested diplomatic recognition on the basis of its having a significant political dominion, this is no longer true. And he gives five reasons the Seventh-day Adventist Church opposes President Reagan's move. □ by B. B. Beach*



*n January 10 President Reagan placed a diplomatic cat among the constitutional pigeons. Both the United States and the Vatican announced that they had established diplomatic relations, and the White House nominated William A. Wilson, who has been serving as the President's personal envoy at the*

Vatican, as the U.S. ambassador to the Holy See.

A little historical background may be helpful in understanding current developments. In a surprise move, the Senate, on September 22, 1983, unanimously approved an amendment to the routine State Department Authorization Bill lifting the 1867 prohibition against expenditure of government funds to support diplomatic relations with the Holy See. This amendment prevailed in conference and on November 22 became law.

Actually, the action of Congress represents much more than the simple removal of a 116-year-old stricture, for it openly states that its purpose is "to provide for the establishment of United States diplomatic relations with the

Vatican." This radical change in long-standing national policy was accomplished without public discussion or hearings and without substantive debate in either House, and thus seems to be a circumvention of the democratic process. This gives us cause for concern.

Between 1848 and 1867 the United States had diplomatic relations with the Papal States. For much of this time the pope was the sovereign of a bona fide state controlling some sixteen thousand square miles of central Italy and a population of 3 million. It is a matter of record that the U.S. Presidents and Secretaries of State clearly instructed their envoys in Rome (Italy had not been unified as yet and the capital was in Florence) to become involved only in "civil relations" and "extension of commerce" and to protect U.S. citizens traveling in that part of the Italian peninsula controlled by the secular authority of the pope. Relations with the pope as head of the Church of Rome were specifically excluded.

By 1867 the territory of the Papal States had been reduced to only the city of Rome itself; and the early 1870s marked the end of the Papal States, when the troops of King Victor Emmanuel II stormed the Eternal City and made it the capital of a unified Italy. (It is not a coincidence that at this very time the Catholic Church, having reached the nadir of its political pretensions as a state, endeavored to bolster its claims of church supremacy by proclaiming the dogma of papal infallibility.)

During the 1867 Congressional debate a number of reasons for permanently closing the U.S. legation in Rome were given: (1) papal intolerance—Protestant worship in Rome, even in private homes, was prohibited and was subject to the Inquisition; (2) because the Papal States were gradually being swallowed up by the kingdom of Italy, there was no practical need for continued diplomatic relations with a state that was in the process of disappearing; (3) the post in Rome had

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# **A**dvocates of U.S. diplomatic relations with the Holy See want these relations specifically with the Pope, precisely because he is head of the worldwide Roman Catholic Church.

become "ornamental" in nature and was of no advantage to the American people; (4) the legation was a useless expense; (5) there was an issue of church-state separation, especially with the almost complete elimination of the pope's temporal power. The result of the debate in the House of Representatives was an overwhelming vote (82 to 18) in favor of closing the legation in Rome. A few years later the United States reopened a legation in Rome, but this time it was, of course, to the Italian nation.

For some sixty years the pope could in no way claim to be the ruler of a state. In 1929 an effort was made to heal the deadly wound inflicted upon the Papacy's aspirations to be a state. The present minuscule Vatican City (one sixth of a square mile) was created by the Lateran Treaty with the Italian Government of dictator Benito Mussolini. The latter agreed to give the pope sovereignty over the 108 acres surrounding St. Peter's and the papal palace in order to improve relations with the Papacy, relations that had been strained by the Italian risorgimento and unification, and to gain at least a modicum of support for his regime.

Vatican City is thus really an artificial state. It is exclusively the headquarters of a church—the Roman Catholic Church. It is basically a church center, run by clerics, which has some formal overdressing of a state (stamps, ornamental Swiss guards, diplomatic service, international finance) to give the religious hub of Catholicism international political influence and independence from Italian state control.

There is no doubt that in the past anti-Catholicism was an element in the opposition to U.S.-Vatican diplomatic relations. The fear of Roman Catholic intolerance (religious persecution in some Roman Catholic nations) and concern for American civil liberties were related factors. Today, with the growth of ecumenism and more benign inter-church relations, with the official acceptance in 1965 of religious liberty by the Roman Catholic Church at the Second Vatican Council, and with the activities of the current Pope in the promotion of

peace and human rights, the atmosphere is quite different from 1951, when President Truman tried unsuccessfully to appoint Gen. Mark Clark as ambassador to the Vatican.

Nevertheless, there is strong nationwide opposition to U.S.-Vatican diplomatic relations. The groups or individuals who have spoken in opposition represent a broad spectrum: the National Council of Churches (most mainline churches—some of a liberal theological orientation), National Association of Evangelicals (conservative theology), Baptist Joint Committee on Public Affairs (speaking for some eight denominations), General Conference of Seventh-day Adventists, Jerry Falwell for the Moral Majority, and many others. There has also been some muted Jewish opposition. The weakness of the Jewish voice in this connection is

breathing down their clerical collars, speaking for the Pope and the Roman Catholic Church and having access to the government without having to speak through the U.S. Catholic Episcopal Conference.

The Seventh-day Adventist rationale for opposition is fivefold. Diplomatic ties with the Holy See run counter to the fundamental U.S. tradition and concept of separation of church and state. It is a "question of establishment of religion." One of the tests of constitutionality of a law is whether it entangles the government with the affairs of a church. Not only would diplomatic relations with the Holy See entangle the United States with the problems, views, claims, and aims of a church, but it would involve that church in the political affairs of the United States. The papal ambassadors ("nuncios") have been and are strongly

## **I**t is unrealistic to differentiate between the Pope as head of the Roman Catholic Church and as head of the Vatican city-state.

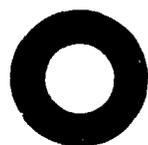
explained in at least one way: The Vatican has not recognized the State of Israel, and it is felt that Jewish opposition to U.S. diplomatic recognition of the Holy See would militate against Vatican diplomatic recognition of Israel.

It is interesting to note that by no means are all Roman Catholics enthusiastic about U.S.-Vatican diplomatic relations. Some see the constitutional problem, the negative fallout on inter-church relations, the lack of practical need, and the source of trouble that Vatican interference in U.S. affairs of state could represent. Members of the Catholic hierarchy have been circumspect regarding the matter of diplomatic relations and have not wished to speak out publicly, especially in opposition to the Vatican desire for U.S. diplomatic recognition. Yet some are not at all eager to have a papal nuncio in Washington

involved in the internal and external political affairs of various countries (for example, in South America).

Second, having diplomatic relations with the Vatican is discriminatory. It represents a violation of the American principle of equality of all religions and churches before the law and government. Such a diplomatic tie shows special favor to one church simply because of its size and influence and because historically that church has claimed to possess civil, as well as religious, authority. The U.S. Supreme Court (for example, in *Everson v. Board of Education* or *McCullum v. Board of Education*) has made clear that government cannot pass laws that aid one religion, aid all religions, or prefer one religion over others.

There is no doubt that the Papacy has political power and over the centuries



## Our opposition to U.S. diplomatic recognition of the Holy See is not based on motives of anti-Catholicism. The issue is the First Amendment to the Constitution and diplomatic relations with a church.

the Church of Rome has had to pay a heavy spiritual price as a result. Church political ambition runs counter to the American national spirit and heritage of separation of church and state. Granting the Holy See, and therefore the Roman Catholic Church, special recognition and direct access to the State Department and the White House is discrimination toward other churches, especially world churches or world ecclesiastical councils. It is a valued American principle of government to treat all churches and religions alike.

Third, it is unrealistic, and in practice impossible, to differentiate between the Pope as head of the Roman Catholic Church and as head of the Vatican city-state. In fact, diplomatic relations are not with the Vatican or Vatican City but with the *Holy See*. The Vatican is simply the official residence of the Pope and nucleus of Vatican City. The Pope and curia (headquarter's staff of the Roman Catholic Church, the departments of which are headed by various cardinals) together comprise the Holy See. The Holy See has come to designate either the central government of the Roman Catholic Church or the authority itself behind that government (the Pontiff) or the community governed (the Church of Rome). An ambassador to the Holy See is in essence an ambassador to the head and government of the Roman Catholic Church. Any interpretation making a clear separation between the Holy See as a state and the Roman Catholic Church is, to say the least, misleading. The Roman Catholic Church makes this very clear by the dual role played by nuncios as ambassadors to the government and as papal representatives to the Catholic bishops of the same country.

Today, advocates of U.S. diplomatic relations with the Holy See want these relations specifically with the Pope, precisely *because* he is head of the worldwide Roman Catholic Church. Relations with the tiny Vatican enclave in Rome as such, with its population of about 1,000 people, would be meaningless, if not ridiculous. An ambassador to

the Holy See is not and cannot be an envoy simply to the ruler of Vatican City. It is the religious authority of the Pope over hundreds of millions of Catholics that prompts the call for diplomatic relations. It is the religious force of the Papacy as a church permeating aspects of international life that is in play. In the briefest of discussions in the Senate on September 22, 1983, Senator Quayle advocated recognition of the Vatican as a "world state." This obviously means the Roman Catholic Church, the only entity through which the Vatican has world significance.

A well-known Roman Catholic historian has written: "If there were to be an American ambassador to the Vatican, he would have to be ambassador to the Pope as Pope. This would not demand United States recognition of all the papal claims implied in the titles 'Vicar of Jesus Christ, Successor to the Prince of the Apostles, Supreme Pontiff of the Universal Church,' but, to speak realistically, it would mean that the United States acknowledged the fact that such claims were made, and that a reality existed to substantiate them, and that the importance of that reality, the spiritual authority of the Pope, was such that it warranted establishment of diplomatic relations."—James J. Hennesey, S.J., "U.S. Representative at the Vatican," *America*, Dec. 4, 1965, p. 708.

Fourth, the appointment of a U.S. ambassador to the Holy See is unnecessary. While representing a triumph for the diplomatic activities of the Catholic Church, it is of little, if any, value to the United States. Much is made by some of the importance of the Vatican as a listening post. However, the President already has a personal envoy, and there is the large staff of the U.S. Embassy in Rome. It is not convincing to suggest that the Vatican is holding back information from the personal envoy of the President of the number one superpower simply because he does not have the protocol status of ambassador. Such status would no doubt help William A. Wilson to "sit higher" at Vatican ceremonial functions (of which there are

many, mostly of a religious nature), but would hardly provide him with additional valuable intelligence information. Furthermore, any information provided by the Vatican would, quite understandably, have been refracted through the glasses of Catholic aims, needs, and desires. The goals of Roman Catholic diplomacy, with the Pope espousing the role of world leadership as Vicar of Christ, are obviously not the same as those of the strictly nonreligious, though not antireligious, government of the United States.

Finally, sending a U.S. ambassador to the Holy See is not helpful to good interchurch relations. In recent years, especially since Vatican II, relations between Protestants and Catholics in the United States have been free of many of the tensions and accusations of the past. The appointment of an ambassador to the headquarters of the Church of Rome and the arrival of a papal pronuncio\* in Washington could very well acerbate interchurch relations by raising in the minds of many non-Catholics certain legitimate questions, emotional specters from the past, and concerns regarding the future. The charge of favoritism and discrimination does not sit well.

Our opposition to U.S. diplomatic recognition of the Holy See is not based on bigoted motives of anti-Catholicism. No one can deny the current Pope's efforts in the promotion of peace and his speeches supporting human rights. These endeavors are not in question. The Pope's status as a significant international figure is not the problem. The basic issue is the First Amendment to the United States Constitution and diplomatic relations with a *church*.

\* The Roman Catholic Church sends a nuncio (ambassador) only when that country will give him the status of dean of the diplomatic corps. Knowing that this is not feasible in the United States, Rome will probably send a pro-nuncio (ambassador of slightly lower rank). The Catholic Church's desire for diplomatic deanship (recognized in 1815 by the Congress of Vienna) reflects its traditional concept of Catholic Church supremacy over the state.

# Emotion in preaching

*In this article, Dr. Bresee deals with the role of emotion in worship, particularly in preaching. He answers the questions as to how logic and emotion should be related and in what sequence they should come in the sermon, and gives six principles for using emotion in preaching.*

Toward Better Preaching □ 3 W. Floyd Bresee



here are just three ways to persuade a person to do anything. Now, there are lots of ways to force him: twist his arm, hit him with a baseball bat, or point a gun at his head, for instance. But preachers must help people want to do something. They are professional persuaders. The art of preaching is the art of

persuading—persuading people to love and serve Christ. And there are just three ways to persuade—no more, no less.

Rhetoric, the art of persuasion, like the language of the New Testament, comes down to us from ancient Greece. Aristotle said you can persuade through *ethos*, *pathos*, or *logos*.

*Ethos* refers to the character of the speaker as perceived by his audience. (Our English word “ethical” comes from the Greek *ethos*.) It includes everything about him as a person—what he weighs and what he wears, the shine on his face, and the shine on his shoes. *Pathos* means emotion, passion, feeling. *Logos* is logic, reason, that means by which a speaker demonstrates a truth.

Every preacher, intentionally or not, uses all three modes of persuasion every time he preaches. We quickly defend the importance of a Christlike character and the necessity of careful, logical thinking. But what about that third mode of persuasion? What about emotion?

W. Floyd Bresee, Ph.D., is director of continuing education for the Ministerial Association of the General Conference of Seventh-day Adventists.

Emotion tends to be highly suspect in church. Oh, it's all right for people to shout for joy or moan in agony as they watch their favorite ball team win or lose. But in most congregations, to enthusiastically express joy or sorrow in worship suggests spiritual fanaticism.

Just what is the proper place of emotion in worship? Should preaching mostly help people think, or feel?

## Logic versus emotion

Logic is good. It is good because it provides stability to one's spiritual life. It helps him stick with Christ even during those times when he doesn't feel like it. A religion based too much on emotion is roller-coaster religion—too much up and down.

Logic has value because it interests and challenges the intellectual. People are fed, they learn. And Jesus said, “Go ye therefore, and teach” (Matt. 28:19). Preachers are to feed the sheep—not stampede them. “The truth is [that] all sound minds at the bottom are rational. Every man's self-respect is appealed to when his reason is addressed; and every man, however much he may for the moment be pleased with the mere tickling of his fancy, will resent it in the

end with revulsion of feeling, as if he had been imposed upon.”<sup>1</sup> Anselm said theology is “faith seeking understanding.” If this be true, then every preacher must be part theologian.

Logic is good because the audience is less at the mercy of the speaker's integrity. A former student of mine studied for a Master's degree in speech. In the course of his studies he conducted an experiment on the freshman classes he was teaching. He prepared two speeches on the same subject. One was filled with impeccable logic, lots of careful reasoning, and deep thinking. Another speech on the same subject was made up of nothing but platitudes and entertaining anecdotes. He tested each of his classes regarding their attitudes on the subject, then they listened to either the first or second speech, and were tested again. Guess what! College freshmen were more often persuaded to change their attitudes by listening to the emotional speech that said nothing. Emotion can be dangerous! But that's only one side.

*Emotion is good.* To be afraid of feeling is not Christlike. Jesus was not afraid to feel. He cried when Lazarus died—and when Jerusalem rejected salvation.

**S**ermons often answer questions nobody is asking. Jesus knew better. He did not unravel long passages from the prophets, then look around for some contemporary application. He began where the people were.

What a tragedy that, just at the time churches were throwing emotion out as not intellectually respectable, Freud picked it up and recognized it as the driving force of life.

Emotion is good because a lack of it signals a lack of commitment. Only a thing that's dead has no feelings. Only the man who chooses no side can remain unemotional. If you are deeply committed to a given football team, you will desperately want them to win. You'll be emotional. How different you feel when you are watching two teams play, neither of which is important to you. Commitment engenders emotion.

Emotion is good because it holds most people's attention better. The preacher must never neglect the intellectual in his congregation, but neither must he neglect the worshiper most readily reached through his feelings. Actually, a wise use of emotion can help unite an audience, for people are a lot more alike in the way they feel than in the way they reason.

*Balance is best.* E. G. White suggests, "The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers."<sup>2</sup>

How can you best know the Pacific Ocean: by studying a map or by feeling beach sand under your feet and the ocean spray on your face? To really know the ocean you need both facts and feeling. How can you best know Christ: by studying the theology He taught or by getting the feeling of how He loved and treated people? To really know Christ you need both. A balance is best.

Balance is best because you must reach the whole person with the gospel. People who are to live the Christ-filled life need all the help they can get. Since the human both thinks and feels, the preacher gives the most help possible only if he addresses both his reason and his emotions. You have not spoken to the whole man until you do.

Balance is best because it leads to

action—rational action. You may use logic to convince a man of your point of view. But emotion is required before he will act upon that conviction. Preaching that merely tells people what they ought to do is futile. Most already know what they ought to do. How do you move a listener's thinking from "ought to" to "want to"? Add emotion. People mainly do those things they feel like doing.

John Broadus asks, "Who expects to make soldiers charge a battery or storm a fortress without excitement? Many persons shrink from the idea of exciting the feelings. It seems to be commonly taken for granted that whenever the feelings are excited, they are overexcited. But while ignorant people often value too highly, or rather too exclusively, the appeal to their feelings, cultivated people are apt to shrink from such appeals quite too much. Our feelings as to religion are habitually too cold—who can deny it? And any genuine excitement is greatly to be desired. Inspired teachers have evidently acted on this principle. The prophets made the most impassioned appeals. Our Lord and the apostles manifestly strove not merely to convince their hearers, but to incite them to earnest corresponding action, and their language is often surcharged with emotion."<sup>3</sup>

In balancing logic and emotion, chronology is critical. Logic should come first, emotion second. Thinking should precede feeling. Thinking should engender feeling. The preacher who begins his sermon emotionally finds it hard to lead his listeners from there to careful thinking. But the preacher who begins by leading his audience into careful thinking finds that thinking can naturally lead to feeling.

The preacher's own temperament tempts him to neglect the very area that would most help him. The emotional preacher doesn't work hard enough to give his sermons the logical emphasis they need most. The scholarly person thinks emotion is beneath him. Actually, the more a preacher uses logic, the more he can use emotion. The more masculine and intellectual person can be

freer to express emotion.

James Stalker observes, "It is certainly remarkable when you begin to look into the subject, how often we see St. Paul in the emotional mood, and even in tears. In his famous address to the Ephesian elders he reminded them that he had served the Lord among them with many tears, and again, that he had not ceased to warn everyone night and day with tears. It is not what we should have expected in a man of such intellectual power. But this makes his tears all the more impressive. When a weak, effeminate man weeps, he only makes himself ridiculous, but it is a different spectacle when a man like St. Paul is seen weeping; because we know that the strong nature could not have been bent except by a storm of feeling."<sup>4</sup>

### Using emotion in preaching

You have been trained to be logical. But who has dared help you know how to make the best use of emotions in your pulpit? Let's try. As you have read to this point, you may have been thinking of the emotional preacher as one who shouts or cries a lot or tells "tear-jerker" stories. But you may use less extreme and more workable ways to engender pathos:

1. *Be life-oriented.* William J. Tucker tells this story on himself. Early in his ministry he preached a sermon that he expected to be quite effective. It fell miserably flat, and he was devastated. But he did something that preachers ought to do more often—he went to a discerning friend in the audience and asked what had gone wrong. Tucker says his friend gave him the best criticism he ever received: "'You seemed to me,' he said, 'to be more concerned about the truth than about men.'"<sup>5</sup>

Sermons often answer questions nobody is asking. Jesus knew better. He did not unravel long passages from the law or the prophets, then look around for some contemporary application. He began where the people were. He showed how truth works in life.

Phillips Brooks likens most preaching to delivering lectures on medicine to sick people. The lecture may be good, it may

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even be helpful, but the preacher's real business is healing rather than just lecturing. Brooks comes down hard on preaching that has no direct relationship to life. Speaking of the notion that faith consists in the believing of propositions, he says, "Let that heresy be active or latent in a preacher's mind, and he inevitably falls into the vice which people complain of when they talk about doctrinal preaching. He declares truth for its own value and not with direct reference to its result in life."<sup>6</sup>

2. *Be audience-oriented.* The listener's emotions are invariably touched when the sermon relates to (1) life in general and (2) his own beliefs or needs in particular.

If, for example, your listener strongly believes in the atonement, any reference to Christ's death for him will grip and move him. You can engender emotion by appealing to basic beliefs.

In his pulpit the preacher should begin with the needs of his people. In his study, however, he should begin with the Bible's truths—otherwise he has no real answers to his people's problems. But once he has thoroughly researched his passage or subject in the Word, once he has found what he believes to be truth, he must sit back and think through how that truth meets the needs of his congregation. He must run through his mind the young, the old, the sick, the lonely in his audience. He must ask how he can present this truth to meet each need.

You touch feelings when you show the listener that your key fits the lock of his own private door. One of the most flattering results of preaching is the question the little boy asked when Spurgeon preached. Turning to his mother, he whispered, "Mother, why does that preacher keep speaking to me?"

3. *Be careful of humor.* The preacher needs a sense of humor, but seriousness must always prevail in the pulpit. A sense of humor reveals the preacher's humanness and proves emotional maturity. The minister who cannot laugh now and then at life will likely be defeated by it. Yet when you are preaching, you are

teaching people who are hanging over a precipice. It's hardly a laughing matter. You must not become known as the funnyman. People don't feel the need of the community comic when their baby dies or their marriage collapses.

Brooks suggests a type of humor that fits the pulpit and one that doesn't: "People sometimes ask whether it is right to make people laugh in church by something that you say from the pulpit—as if laughter were always one invariable thing. . . . The smile that is stirred by true humor and the smile that comes from the mere tickling of the fancy are as different from one another as the tears that sorrow forces from the soul are from the tears that you compel a man to shed by pinching him."<sup>7</sup>

4. *Be hopeful.* Use of the negative to establish need is perfectly proper—especially early in the sermon. No one appreciates salvation until he first knows for sure he's a sinner. But preaching should always be more positive than negative. It should emphasize hope. Most people don't have to come to church to know they're sinners. But they may have to come to know there's hope. John Edgar Park affirms, "It is clear that mere scolding is out of place in the pulpit. Under a rain of denunciation most modern hearers put up their umbrellas and let the drip run onto their neighbor's shoulders."<sup>8</sup>

Nearly all the most successful preachers have accentuated the positive. Study model sermons and the biographies of great preachers. Almost always their preaching emphasized hope. One can also see this in contemporary Christianity. Whatever else Norman Vincent Peale and Robert Schuller may offer their listeners, they always leave them thinking there is hope—and people flock to hear them preach. On the other hand, if one persists in handing out stones when people ask for bread, they will eventually quit coming to the bakery. One best overwhirls evil not by focusing on the bad but on the good. "Whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil.

4:8). Protests may stop wrong action, but proposals are necessary to initiate right action. Why do preachers overemphasize the negative? That kind of preaching is easier—it requires less thinking. Evil abounds; one can easily find it. One must work hard to find positive answers to life's problems. Anybody can tear a house down. It takes skill to build one.

Our preaching can also become negative because of our personal frustrations in the ministry. What minister does not sometimes become a bit disappointed, or even bitter, over his congregation's lack of commitment to Christ and involvement with the church? If we get a little secret enjoyment from shaming people for their sins, look out! It may mean we're feeling more anger than love in our hearts for our people. We're not spiritually prepared to talk with our people about their sins unless it almost breaks our hearts. Charles Reynolds Brown cautioned, "If a man is accustomed to pray for half an hour over his sermon he preaches on the love of God, he had better pray for an hour and a half when he is to preach on the fate of the wicked."<sup>9</sup>

The Lord lays upon no man a message that will discourage and dishearten his congregation. Don't send your people home on flat tires. Touch positive emotions by preaching hope.

5. *Be enthusiastic.* Never has so much truth been preached with so little passion as in our day. Enthusiasm moves people. In fact, they will believe an enthusiastic half-truth before a boring truth. Hitler spoke error enthusiastically, and nearly a whole nation followed him.

An old European church long known for its uninspired sermons has this inscription over its pulpit: "Though he be dead, yet he speaketh." Those words would fit over too many pulpits today, and congregations don't like it. Preacher, be fired with enthusiasm, or you may be fired, with enthusiasm.

Brooks called enthusiasm the breath of life and said, "The real power of your oratory must be your own intelligent delight in what you are doing."<sup>10</sup> But don't pretend enthusiasm. You can't put

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it on like a pulpit robe. Don't try and make the fire burn in the pulpit if it has not been lighted in the study. That fire is lighted in your study when you open your Bible and bend your knees.

Black preaching has something to say to the rest of us. One black preacher described his sermon preparation in this way: "You read yourself full, you think yourself clear, you pray yourself hot, and you let yourself go." Halford E. Luccock suggests, "There is wisdom worth noting in the child's description of a tiger, recorded by A. A. Milne, that 'he always seems bigger because of his bounces.' There are restrained bounces in speaking which can be used of the Lord. I was impressed several years ago that Eugene Ormandy dislocated a shoulder while leading the Philadelphia orchestra. I do not know what they were playing. . . . But at any rate, he was giving all of himself to it! And I have asked myself sadly, 'Did I ever dislocate anything, even a necktie?'"<sup>11</sup>

I have come to believe that the preacher has no right to expect his listeners to be more than about half as enthusiastic over his sermon as he is. The good news is that, within limits, as his enthusiasm increases so does theirs. Don't you want your congregation to feel enthusiasm? Then preach enthusiastically.

6. *Be compassionate.* Compassion is a delightful word. I like it better than sympathy. While sympathy can mean to look down tenderly, to feel pity toward, compassion means to feel *with*. You get close to people by letting them know that you know how they feel and that you feel with them.

Jesus was compassionate. Several times the Gospels speak of His feeling compassion. "But when he saw the multitudes, he was moved with compassion" (Matt. 9:36). "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them" (chap. 14:14). People turned Jesus on. That's one of the signs of a great preacher. Compassion led Him to feed people (chap. 15:32), help people (chap. 20:34), touch people (Mark

1:41), and comfort people (Luke 7:13).

Have we forgotten the way Jesus worked? From high up on the fortress wall of our solid and correct theology we shout down to the people that Christ loves them. It's all very true, very important—and very ineffective. Until the Christian preacher convinces his people that he loves them, how will he ever convince them that Christ does? Stay so close to Christ that He can teach you how to love your people; then preach with compassion.

Preacher, just where do you stand on this logic versus emotion continuum? Do you stand where Jesus stood? Or are you just drifting with the instincts of your personality, oblivious to the needs of your audience?

Suppose that I want to try sailing. Renting a boat and a rudder, I launch out into the lake. I position the rudder so as to head me precisely in the direction I want to go. There I sit in complete control—going absolutely nowhere. Paddling back to the dock I explain that I want action and would like to trade the rudder in for a sail. Back on the lake my grandest hopes are immediately realized. My sail catches the wind, and suddenly I'm racing across the water—right into the rocks on the far shore. To sail successfully you cannot choose between rudder and sail. You must have both.

In preaching, logic is the rudder, emotion is the sail. You must have both.

<sup>1</sup> E. G. Robinson, *Lectures on Preaching*.  
<sup>2</sup> Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 62.  
<sup>3</sup> John Broadus, *The Preparation and Delivery of Sermons* (New York: Hodder and Stoughton, 1891), p. 252.  
<sup>4</sup> James Stalker, *The Preacher and His Models* (New York: A. C. Armstrong and Son, 1891), p. 159.  
<sup>5</sup> William Jewett Tucker, *The Making and Unmaking of the Preacher* (Boston: Houghton, Mifflin and Co., 1899), p. 20.  
<sup>6</sup> Phillips Brooks, *Lectures on Preaching* (New York: E. P. Dutton and Co., 1877), p. 127.  
<sup>7</sup> *Ibid.*, p. 57.  
<sup>8</sup> John Edgar Park, *The Miracle of Preaching* (New York: The Macmillan Co., 1936), p. 46.  
<sup>9</sup> Charles Reynolds Brown, *The Art of Preaching* (New York: The Macmillan Co., 1922), p. 91.  
<sup>10</sup> Brooks, *op. cit.*, p. 179.  
<sup>11</sup> Halford E. Luccock, *Communicating the Gospel* (New York: Harper, 1954), p. 145.

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# How accurate is Biblical chronology?

*Ussher pegged Creation as beginning on the evening of October 22, 4004 B.C. His dates appeared in the margins of Bibles as late as 1910, and not until the rise of modern archeology has his dominance in the area of chronology really weakened. In this article the author examines some of the results of archeology on Ussher's dates and certain difficulties inherent in the Biblical chronological data. □ by Warren H. Johns*



o one since the Reformation has had such an impact upon the study of Biblical chronology as James Ussher, archbishop of Armagh in Ireland. In 1658 the English edition of his *Annales* established the evening of October 22, 4004 B.C. as the beginning of Creation week! John Lightfoot, a Greek scholar and

vice-chancellor at Cambridge, had achieved an even greater precision a few years earlier by declaring that man had been brought into existence at 9:00 A.M. on a Friday morning, 3928 B.C.

Ussher's date for Creation, based in part on Old Testament figures and in part on astronomical cycles, eclipsed the figure suggested earlier by Lightfoot. His date of 4004 B.C. for Creation appeared in the margin of an English Bible in 1701, and his chronology, popularly known as the "Received Chronology," provided dates for most Bibles during the next two centuries. The Cambridge University Press printed his dates in its Bibles up until 1900, and the Oxford University Press until 1910.

Ussher's chronology has suffered an almost continuous series of challenges.

The writings of Plato described how the lost "continent" of Atlantis had become submerged some 9,000 years before his time. The Babylonian scholar Berosus, writing in the third century B.C., placed the Flood at 36,323 B.C.,<sup>1</sup> and the ancient Hindu philosophers dated the origin of the world 1,972,949,085 years before the present (1984).<sup>2</sup> Of course, with no independent method to check such figures, Ussher's chronology survived unscathed.

Interestingly, one of the first to come to his defense was Sir Isaac Newton. In *The Chronology of Ancient Kingdoms Amended*, Newton roundly criticized the Egyptian chronologists because they had set the origin of their kingdom prior to 5000 B.C. and "out of vanity have made this monarchy some thousands of years older than the world."<sup>3</sup>

Despite serious challenges from studies in the natural sciences as well as

ancient history, Ussher's dominating influence in the arena of Biblical chronology did not slacken until the rise of modern archeology. The discovery of the Rosetta Stone in Egypt in 1799 and its decipherment by Champollion in the 1820s provided the key to unlock the meaning of monument inscriptions and papyrus kings' lists. The history of Egypt had already been divided into thirty dynasties by Manetho, an Egyptian priest of the third century B.C., and modern discoveries revised and refined Manetho's chronology. Astronomical observations on the rising of the Dog Star, (called Sothis in Egyptian) led to the development of a Sothic cycle that could be used to verify dates as early as 2000 B.C. For example, an observation of the Dog Star made in the seventh year of Sesostri III has been dated by scholars between 1876 and 1871 B.C. Eleven Egyptian dynasties preceded that of

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which Sesostris was a member, and thus the founding of the Egyptian monarchy is generally believed to have been about 3000 B.C. The problem is that Ussher set a date of 2348 B.C. for the Flood, and the founding of the Egyptian nation could not have occurred until after the Flood, according to scriptural evidence. The father of the Egyptians was the Biblical Mizraim (Gen. 10:6, also translated as "Egypt" in the R.S.V.), who was a grandson of Noah and was not born until after Noah's family had disembarked from the ark.

Ussher's chronology does not take into account the construction of the pyramids. The fourth Egyptian dynasty contained three prominent individuals—Cheops, Chephren, and Mycerinus—who were the masterminds behind the building of the three largest pyramids. The Egyptologist Alan H. Gardiner dates the beginning of their dynasty at 2620 B.C., nearly three centuries before Ussher's date for the Deluge. Scholars have suggested that it may have taken as many as 100,000 laborers working thirty years to build the largest pyramid, the 481-foot-high Cheops pyramid at Gizeh. Pushing back the date of the Flood to about 3400 B.C. as is done in the Septuagint translation (see *MINISTRY*, March, 1981, p. 24) would provide the time needed for the development of Egyptian society to the point where specialized skills could handle such mammoth undertakings as pyramid construction. But such a date would be more than a thousand years earlier than the figures offered by Ussher.

A few scholars have suggested that the problem is not with Ussher's chronology, but with Egyptian chronology, which should be compressed by several centuries. Since the decipherment of Egyptian hieroglyphs, archeologists have successfully decoded Assyrian, Babylonian, and Hittite documents written in cuneiform script on clay tablets. This resulted in the development of detailed chronologies covering large spans of the first and second millennia B.C. Many of the Babylonian, Assyrian, and Hittite kings can be crossdated with the reigns of

Pharaohs in Egypt. If we compress Egyptian chronology, then we have to do the same with all the other chronologies of the ancient Near East—a seemingly impossible task because of their interlocking nature and their being anchored to astronomical data. No one has successfully done this!

The results of archeology, then, suggest that Ussher's date for the Deluge must be adjusted a minimum of a thousand years. Some Christians are understandably opposed to making such a chronological leap. They argue that in altering the Biblical date for the Flood we are, in effect, exalting science over Scripture and allowing archeology to determine how we should read scriptural data. But we have already allowed archeology to interpret, illuminate, and shape our thoughts on dozens of Biblical texts if we give any credence to Biblical archeology. It would be inconsistent not to give archeology a fair hearing on chronology if we are already utilizing it

fully in other matters. This is not to say that archeology sits in judgment on the Bible any more than it can determine whether the Bible is an inspired document. That is the task of theology.

Before examining the limitations of Biblical archeology in respect to chronology, we should revel a bit in its distinctive triumphs. A remarkable correlation is achieved between events described in the reign of Nebuchadnezzar and events in the waning years of the kingdom of Judah. Thanks to the discovery of an astronomical tablet listing numerous solar, lunar, and planetary phenomena during Nebuchadnezzar's thirty-seventh year, we can date to the very day the capture of the Jewish king, Jehoiachin, in Nebuchadnezzar's eighth year (2 Kings 24:12). The date was March 16, 597 B.C., and the final assault appears to have been launched on the Jewish Sabbath.

For earlier Biblical events we have a wealth of information from Assyrian

Table 1  
**CHRONOLOGY OF THE PATRIARCHS**

Patriarch	Fatherhood Age			Longevity Age			Death (A.M.)
	MT	LXX	SP	MT	LXX	SP	
Adam	130	230	130	930	930	930	Samaritan 930
Seth	105	205	105	912	912	912	1042
Enosh	90	190	90	905	905	905	1140
Kenan	70	170	70	910	910	910	1235
Mahalel	65	165	65	895	895	895	1290
Jared	162	162	62	962	962	847	1307*
Enoch	65	165	65	365	365	365	—
Methuselah	187	167 (187)	67	969	969	720	1307*
Lamech	182	188	53	777	753	653	1307*
Noah	500	500	500	950	950	950	1657
Shem	100	100	100	600	600	600	1807
<b>Creation to Flood</b>	<b>1656</b>	<b>2242(2262)</b>	<b>1307*</b>	<b>*SP Flood date (anno mundi)</b>			
Arpachshad	35	135	135	438	565	438	1747
Cainan		130			460		
Shelah	30	130	130	433	460	433	1877
Eber	34	134	134	464	504	504	2078
Peleg	30	130	130	239	339	239	1947
Reu	32	132	132	239	339	239	2077
Serug	30	130	130	230	330	230	2200
Nahor	29	79(179)	79	148	208(304)	148	2248
Terah	130	130	70	205	205	145	2324
Flood to Abraham	350	1130(1230)	940	LXX has differing manuscripts; alternate readings shown in parentheses.			
Creation to Flood	1656	2242(2262)	1307				
2 yrs (Gen. 11:10)	2	2	2				
<b>Total:</b>	<b>2008</b>	<b>3374(3494)</b>		MT—Masoretic LXX—Septuagint SP—Samaritan			

**T**he problem all along has been that Biblical writers used different chronological conventions than those we use today, and thus we are apt to misinterpret the data if we take it at face value.

tablets describing campaigns against the nations of Israel and Judah and even mentioning Biblical kings by name. Perhaps the greatest help to Biblical chronology in the period of the monarchy results from the discovery of Ahab's name in Shalmaneser III's account of the Battle of Qarqar dated accurately to the year 853 B.C. This could only have been Ahab's final year on the throne because another Assyrian inscription, Shalmaneser's famed Black Obelisk, describes the later Israelite, King Jehu, as giving tribute to him in 841 B.C. The Bible allows exactly twelve years between the reigns of Ahab and Jehu. Because the Assyrian records have been correlated with records of eclipses and the well-established chronology of Ptolemy of Egypt (see *MINISTRY*, October, 1978, p. 22) we can consider the date 853 B.C. to be an anchor date for the dating of all Hebrew kings back to the time of David.

The impact of Assyrian and Babylonian finds led to a major revision of Ussher's chronology for the period of the monarchy. The one scholar who ultimately solved the intricate problems of harmonizing the apparently conflicting data for the reigns of the Hebrew kings was Edwin R. Thiele, professor emeritus of Andrews University (see *MINISTRY*, January, 1978, p. 22). In summary, Thiele found Ussher's dates to be up to half a century too old because he was unaware of the existence of three critical factors: (1) *coregencies*, or overlapping reigns between a father and son; (2) the use of two different calendars, the one beginning in the spring and the other in the fall; and (3) the difference between accession and nonaccession year methods for determining the first year of a king's reign. Taking all of the above factors into account, Thiele discovered an underlying harmony in the Biblical records that is not only internal but external as well. Once he solved these apparent discrepancies in the Biblical data, he found that the reigns of the Jewish kings matched the Assyrian chronology perfectly.

A more recent triumph for Biblical

chronologists is the dating of the year of the Exodus to 1450 B.C. as an alternative to a thirteenth-century date. Building upon Thiele's monumental work, William H. Shea, another Andrews University professor, has taken seriously the statement of 1 Kings 6:1 that fixes a time period of exactly 480 years between the Exodus and Solomon's fourth year.<sup>4</sup> It is plausible that Solomon's fourth year was not the fourth year after David's death, but the fourth year of a coregency with his father that is implicit in the scriptural account (1 Kings 1:32-39; 5:1ff.). Thus Solomon's fourth year, 970 B.C., was the year of David's death and the year the first foundation stone was laid for the long-awaited Temple. If that be true, then the 480 years of 1 Kings 6:1 would date the Exodus to the year 1450 B.C., the year for the death of the powerful Egyptian monarch, Thutmose III. Shea has marshaled a wealth of evidence to support the idea that Thutmose was the Pharaoh of the Exodus, and Hatshepsut the princess who adopted Moses. As a result of the precision achieved through a use of the Sothic cycle and the recording of new moon dates for Thutmose III and his son Amenhotep II, we can pinpoint the death of Thutmose III to March 17, 1450 B.C., the very time of the year when the first Jewish passover must have been celebrated! Most likely Thutmose III was the Pharaoh who drowned in the Red Sea.

While Biblical archeology has made outstanding progress in the precise correlation of Biblical events with secular history throughout the period of the monarchy, the further back in time we proceed, the more difficult it is to find synchronisms. The first mention of the name of Israel in Egyptian records is on the Merneptah Stele (c. 1220 B.C.), but we find no allusion to the Exodus in Egyptian inscriptions, mainly because ancient Egyptians never recorded their defeats. The only reliable basis for accurately dating the Exodus is the one statement in 1 Kings 6:1. Archeology thus far has not turned up anything prior to the Exodus by which Biblical events can be accurately dated.

How confident, then, can we be that early Biblical events such as the Flood and Creation itself can be accurately dated? The problem all along has been that Biblical writers used different chronological conventions than those we use today, and thus we are apt to misinterpret the data if we take it at face value as did Ussher. For example, if one adds up all the figures given for the reigns of the Hebrew kings from the beginning of Solomon's reign to the end of Zedekiah's, one will have a figure well in excess of the correct figure. If one adds up all the data for the rule of the judges given in the book of Judges, one is faced with a total that is incompatible with the 480-year figure in 1 Kings 6:1. The data from Judges would expand the figure one hundred years or more.<sup>5</sup>

The only way to derive a date for the Flood is to add up the numerical data given for the patriarchs from Shem through Joseph, but we have just seen that the process of adding a series of figures both for the time of the monarchy and the time of the judges yields an erroneous total. Could the same be true of the patriarchal lineage?

This is a very real possibility, and it is further complicated by the fact that there are three different renderings of the Genesis genealogies—the Masoretic text (MT), the Samaritan Pentateuch (SP), and the Septuagint (LXX)—and two extra-Biblical sources for the Genesis genealogies—the Book of Jubilees and the works of Josephus. A careful comparison of all the figures given in these genealogies for both the antediluvian and postdiluvian patriarchs leads one to conclude that all the differing accounts have suffered various degrees of emendation. The reasons for the emendation are twofold: (1) scribes or copyists found inherent problems in the numerical data and sought to solve those problems by altering certain figures; (2) ancient scribes, wishing to find support for preconceived chronological schemes, altered the scriptural data.

In considering the first reason, we find that ancient chronologists must have been confronted with the problem of

# **A**ncient chronologists must have been confronted with the problem of three patriarchs prior to Noah—Jared, Methuselah and Lamech—having life spans extending well beyond the Biblical Flood date.

three patriarchs prior to Noah—Jared, Methuselah, and Lamech—having life-spans extending well beyond the Biblical Flood date as calculated by the Samaritans. The ancients, of course, did not date the Flood using a B.C. system, but rather *anno mundi* (A.M.) years beginning with Creation. Of the five independent lines for the Genesis 5 genealogies, only two of them—SP and Jub.—agree exactly on a given Flood date, which they have set at 1307 A.M. The A.M. dates of 1656 in the MT, 2262 in the LXX, and 2256 in Jos. can all be demonstrated as derivative from the SP and Jub. date of 1307 A.M. This is done by comparing the various figures given for the antediluvian patriarchs (Table 1). Keep in mind that a chronology is constructed by adding up the fatherhood age of the patriarchs, that is, the time between successive generations. The longevity, or lifespan, figures are useful in determining when each patriarch died, but not in developing a chronology from Creation to the Flood. In Table 1 we quickly learn that Jared, Methuselah, and Lamech all died the year of the Flood, that is, 1307 A.M. according to the SP. However, the longevity data from the MT and LXX are consistent in allotting these individuals at least a hundred years more life than does the SP. Such evidence suggests that some of the earliest manuscripts (pre-SP) must have had three of the first nine antediluvians living more than a century beyond the 1307 A.M. date for the Flood—an impossibility in light of the fact that Scripture emphasizes the Flood as being universal and only Noah's immediate family, that is "eight souls," as being survivors (Gen. 7:7; 1 Peter 3:20).

The MT, LXX, and SP represent three distinct and differing textual attempts at solving this glaring discrepancy. First, the SP solved the problem by shortening the life spans of the three "problematic" patriarchs so that all three died in the same year, 1307 A.M., which is highly unlikely. Second, the LXX, a Greek translation that can be traced back to a Hebrew Palestinian original somewhat similar to the Samaritan version,

lengthened the generation span between all the antediluvians by adding one hundred years to the fatherhood age for each, thus changing the Deluge date so that the three "problematic" patriarchs are depicted as dying before the Flood began. The MT, which is the basis for the King James Version and most modern versions, took a third approach. It added 100, 120, and 129 years to the fatherhood ages of Jared, Methuselah, and Lamech, respectively, so that they all died prior to the Flood. Interestingly, the MT left untouched the figures for Jared's father, who died in 1290 A.M., and the figures for Jared's son, Enoch, because he was being translated centuries before the Flood. This hypothesis explains the anomaly of why the Masoretic text has fatherhood figures identical to the SP for the first five and the seventh patriarchs, but totally different for patriarchs six, eight and nine. It explains also why virtually all ancient manuscripts agree on the figures for Noah, since no problem was posed in his surviving the Flood by centuries. Thus all the major textual lines for the antediluvian period seem to have undergone differing degrees of manipulation, and therefore we cannot use the figures given in Genesis 5 for constructing a precise chronology.

If that conclusion be true for the antediluvian period, we would have good reason to suspect that a similar pattern of manipulation holds true for the postdiluvian genealogies that are found in Genesis 11. And indeed it does, but for different reasons. In the postdiluvian period we have the same pattern of discrepancies, one chronology being shorter than the other by increments of 100 years for each generation. Either a century has been added to each fatherhood age in the shorter chronology, or deducted from each stage in the longer chronology. The one-hundred year differences could not have been a mere coincidence. Whereas in the Genesis 5 chronologies it was a matter of addition, the reverse seems to be true in the Genesis 11 chronologies. If it were a process of addition instead of subtrac-

tion, both the LXX and the SP should yield 129 years, not 79 years, as the fatherhood figure for Nahor, grandfather of Abraham. Again as in the antediluvian period, we find that the Samaritan Pentateuch preserves the oldest account of these ancient genealogies, and its figures have undergone later revision by all the other genealogical texts. That is not to say, however, that the SP holds the original text for the Genesis genealogies. We have already seen how the SP arbitrarily alters the longevity figures for three of the first nine patriarchs.

In the antediluvian period we have suggested a single explanation that accounts for all the divergencies between the various manuscripts for the data found in Genesis 5—they were grappling with the apparent problem of having three patriarchs surviving the ordeal of the Flood without ever having boarded the ark! But this explanation does not explain why the postdiluvian figures of Genesis 11 were altered. That brings us to our second reason for the altering of Biblical data: scribes were endeavoring to support a preconceived chronological scheme. One example of this is that the LXX has inserted an extra Cainan after the third position of the postdiluvian list. This addition is suspect because the name Cainan, which is fourth on the list of postdiluvian patriarchs, is identical to the fourth name in the antediluvian genealogy, and because its accompanying fatherhood and life-span figures are identical to those attached to the next name on the list. No other two patriarchs have the same names, nor do any two have identical numerical data. Why the extra Cainan? It appears that the addition may have been to support a preconceived chronological system.

Scholars have attempted for scores of years to determine what were the chronological schemes that would account for these major alterations in the genealogies. Some have suggested that ancient scribes attempted to superimpose a system of jubilees upon Old Testament chronology, and others have suggested a scheme using the Babylonian sexagesimal system in place of the Jewish decimal

**W**hat chronological schemes would account for these major alterations in the genealogies? The simplest explanation seems to be that millennial speculations led to the alteration of genealogical data.

1. Creation to the Flood	2,262 yrs. (Genesis 5, LXX Alexandrinus)
2. Duration of the Flood	1 yr. (Genesis 7:11; 8:14)
3. The Flood to the call of Abraham	1,307 yrs. (Genesis 11, 12, LXX Vaticanus)
4. Duration of the sojourn	430 yrs. (Exodus 12:40; LXX)
Total	4,000 years

### Millennialism in the Septuagint chronology

system. But the simplest explanation seems to be that millennial speculations led to the alteration of genealogical data.

For example, the data in the Septuagint would suggest that the alterations, such as the addition of an extra Cainan, were made in order to achieve a date of 4000 A.M. for the Exodus. Thus the giving of the law, according to the LXX, took place exactly four thousand years after the Creation event. The above tally indicates how the total was achieved.

Furthermore, the Septuagint has exactly one thousand years extending from the Exodus to the last return of the Jewish exiles under the direction of Ezra in Artaxerxes' seventh year (Ezra 7 and 8). Here, I believe, is another example of millennial speculation whereby two significant events were linked together—the return of Israelites from Egyptian bondage and the last major return of Jewish exiles from Babylonian captivity.

The Masoretic text likewise appears to have suffered alterations in order to support some kind of a millennial scheme. It is significant that the MT has a total of exactly three thousand years spanning the time from Creation to the completion of the Temple. In other words, the Temple was completed and dedicated in the year 3,000 A.M. This is not likely to be coincidental, although that possibility cannot be ruled out. The breakdown of how this figure was achieved is to the right.

The millennial schemes that have been discovered lying buried within the data of the Masoretic and Septuagint chronologies link Creation with perhaps

the two most important events in Jewish history—the giving of the law and the building of the Temple. In Jewish chronology the reference point for all chronologies must be Creation, rather than the Flood. In later Jewish thought millennialism was tied in with Messianic expectations, so that the development of a chronology became very important for Jewish scholars.<sup>6</sup> Much of Jewish millennialistic speculation has filtered into the works of Christian chronologists, including Ussher, who allotted exactly four millennia from Creation to the Messiah's birth.

It is unfortunate that the figures covering the earliest eras of Biblical chronology—the antediluvian and immediate postdiluvian—were altered

to the point that we cannot be sure of the original figures in all cases. However, numerical data used to construct a chronology from the Exodus to the Exile appears to be on a sound basis and has excellent correlations with archeological, astronomical, and historical evidence. Unless new manuscript evidence comes to light for the earliest eras, it is unlikely that we will ever be able to achieve a precise dating for events prior to Abraham. In spite of this inherent inability, Scripture does suggest that the time span from Adam to Abraham is in terms of thousands of years, rather than tens of thousands or millions of years!

<sup>1</sup> Stanley Jaki, *Science and Creation* (New York: Science History Publications, 1974), pp. 97, 98.

<sup>2</sup> John F. Kirkaldy, *Geological Time* (Edinburgh: Oliver and Boyd, 1971), p. 4.

<sup>3</sup> Cited in Colin Renfrew, *Before Civilization* (New York: Knopf, 1973), pp. 21, 22.

<sup>4</sup> William H. Shea, "Exodus, Date of," *The International Standard Bible Encyclopedia* (Grand Rapids, Mich.: Eerdmans, 1979), vol. 2, pp. 230-238.

<sup>5</sup> For example, see *The Interpreter's Dictionary of the Bible* (Nashville: Abingdon, 1962), vol. 1, p. 583.

<sup>6</sup> Rabbinic literature has many millennial allusions whereby history lasts exactly six thousand years followed by a seventh thousand-year period of rest. See Daniel T. Taylor, *The Reign of Christ on Earth* (Boston: H. L. Hastings, 1883), pp. 25-28. The pseudepigraphical work 2 Enoch 32:3-33:1, is the earliest Jewish work to compare the seven days of Creation to seven thousand years of history.

1. Creation to the Flood	1,656 years (Genesis 5)
2. Flood to Arphaxad's birth	2 years (Genesis 11:10)
3. Arphaxad's birth to Abram's birth	350 years (Genesis 11:12-32)
4. Abraham's age at the giving of the promise	75 years (Genesis 12:7)
5. The length of the sojourn	430 years (Genesis 15:13; Galatians 3:17)
6. The Exodus to the founding of the Temple	480 years (1 Kings 6:1)
7. Years for the building of the Temple	7 years (1 Kings 6:38)
Total	3,000 years

### Millennialism in the Masoretic chronology

# A comer called Cherith

*Elijah's ministry included both moments of high excitement and times of quiet service. In those quiet hours Elijah learned lessons that sustained and enriched his ministry through its more dynamic phases. God often leads us to modern-day Cheriths. □ by Vincent Q. Tigno, Jr.*



*lijah paced the floor nervously! The day he had long anticipated with both eagerness and fear had finally arrived. It was time for action. The knot in his stomach felt tighter as he imagined the scene—the decisive confrontation. On one side would be gathered the entire ministerial association of Baal and Jezebel:*

450 Baalites and 400 prophets of the groves—or Asherim, to be more precise—a total of 850 illustrious “men of the cloth.” Elijah, God’s messenger, servant of the Most High God Jehovah, would be on the other side—solitary, but not alone. In the royal box—King Ahab and Queen Jezebel. Around the box, the palace guards, resplendent as ever in their best uniforms and armor. And behind the restraining ropes, the mass of spectators—Israelites, perhaps some from Judah, and a good sprinkling of tourists from other neighboring countries. The sign at the main gate would read “SRO,” Standing Room Only.

Elijah’s mouth went dry from excitement and his back muscles twitched slightly as he thought of that great appointment with destiny. For one thing, this would be the high point of his whole ministerial career! It would either make him or break him as a spiritual powerhouse in Israel. Indeed, this confrontation would bring to a head the controversy that had been raging for decades: Whom would Israel recognize as God, Jehovah or the Phoenician deities?

Already the stage had been set and the first act played when he had brought the

message of the drought to Ahab. Elijah was eager to move directly from this good beginning to the greater things that lay ahead.

Then a message came. Its origin was unmistakable. “And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith” (1 Kings 17:2, 3).

Elijah was stunned! The knot in his stomach tightened even more. The confrontation was off, at least temporarily. Three long years would elapse before it would finally take place.

“Hide myself? Oh no! What will Jezebel and her gang of mercenaries think? Me, Elijah, chickened out? God, please!”

“And Cherith? Of all places for a sabbatical! The place is for the birds! Ravens will fly my bread in? What if they crash along the way? Cherith? It isn’t even listed in the Samaria Travel Association brochure. Nothing ever happens there!”

Indeed, what would a man of Elijah’s temperament do in the corner of God’s earth called Cherith?

Elijah was a man of action. In fact, he would never fit into a nine-to-five job in some office. He could never be an armchair executive directing God’s work

from behind some polished desk. Cherith would probably drive him up the wall.

Elijah was a man of conviction—not the type who would meekly sit in a committee room and coast along for fear that his job would be in jeopardy if he rocked the boat. He would not hesitate to champion unpopular causes as long as they were legitimate and based on principles of truth, justice, and righteousness. What cause could he champion in Cherith?

And Elijah was a courageous man. He belonged to that very special breed of men like Daniel, John the Baptist, Paul, and Martin Luther—men who would gladly descend into a den of lions, who would not hesitate to place their heads on the executioner’s block, to endure floggings and lonely imprisonment, to risk being denounced, defrocked, or disfellowshipped for the sake of truth and right.

But Elijah’s ticket was stamped “Cherith,” and so to Cherith he went. “He . . . did according to the word of the Lord; for he went and dwelt by the brook Cherith” (verse 5). You see, Elijah was not only a man of action, conviction, and courage, he was also a good soldier. When his Commander in Chief charged him to go, he went without

Vincent Q. Tigno, Jr., Ph.D., writes from South San Francisco, California.

**I**n out-of-the-way Cherith, Elijah's God prepared him for the test that would come on Mt. Carmel. When that classic confrontation finally came, Elijah sought only the vindication of God's name and honor.

further questions. He did not obey blindly, but he knew "the word of the Lord." He believed that God knows the scheme of everything and that a providential purpose governs all His ways, even the mysterious ones.

In dreary and desolate Cherith, Elijah learned some precious lessons that would enrich his ministry in the future. First, he learned that "they also serve who only stand and wait." In the solitariness of the Cherith situation Elijah learned to distinguish fully between "recognition" and "service." The Lord's disciples couldn't serve effectively at the beginning of their ministry because they were obsessed with determining who was the greatest.

In Christ's own estimation John the Baptist was the greatest of his time (Matt. 11:11). Christ regarded him so because John the Baptist was never interested in greatness. He was content to be just a "voice," not a "face," a "force," or a "personality." When he had dutifully delivered his last sermon, John submitted to Herod's dungeon.

Second, Elijah learned that in places of hard rocks and hard knocks God's great Presence and good provisions are guaranteed to His beloved servants. Elijah received his sustenance without fail. At the proper time the Lord talked to him again and gave him a ticket to a better place; a place where, under God, he was able to perform miracles.

Third, Elijah learned the value of the "hidden life." Mrs. C. E. Cowman, who with her husband spent many years of mission service in China and Japan, wrote after her husband's untimely death, "We must not be surprised if sometimes our Father says: There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself."

The earthly life of our Lord Jesus Christ epitomized the value of the hidden life. The first thirty years of His life are known as the "silent years" or the "hidden years." But they were fruitful years; years that fully prepared Him for a greater mission and ministry than any other has ever been called upon to carry: the salvation of the whole world.

The true measure of the value of a life is not how long and how famously it has been lived but how well. We know that too much exposure to the sun can burn the skin and bring other complications. Life's shadows have their own soothing effects.

Fourth, Elijah learned that divine delays are not denials. God uses delays to deliver His servants from unnecessary difficulties that derive from undue haste. What look like delays are actually opportunities for preparation. God is merely giving His workers the time to slow down and get their proper bearings, to ready themselves for a more effective push toward victory.

Fifth, Elijah learned that the "joy of service" is based not on position but on disposition. The apostle Paul said, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). That is not to say that one should have no desire to excel. Mediocrity has no place in the ministry. Contentment means that God's servants should not feel bitter nor discouraged by delays or temporary defeats.

Someone has said that "it is your attitude and not your altitude (position or level of progress) that brings about the certitude of your success." True contentment is being thankful for what you have while you are waiting to achieve more.

Finally, Elijah also learned that God does not necessarily measure success in terms of the tangible results of one's effort. Figures and statistics only project rates of progress; they do not necessarily spell success. For example, a church may boast of doubling or even tripling its membership, but its constituency may not necessarily be Christian in the proper sense of the word.

True success in God's service will not be revealed except on that glorious day of the Master's return when He shall award the "rewards" and pronounce the "well done" (Rev. 22:12; Matt. 25:23). On that great day success will be acknowledged on two counts: (1) faithfulness—"Well done, thou good and faithful servant" (Matt. 25:21); and (2) service devoid of deliberate and conscious effort

for recognition or honor (verses 34-40).

God desires His servants to do their task faithfully and well and to let Him take care of the results and the rewards. It is enough that they work on regardless of the dimension or nature of their assigned responsibility. At Cherith the true character of God's worker is tested. Will God's servant exert the same degree of effort and zeal if he is withdrawn from the limelight?

In out-of-the-way Cherith, Elijah's God prepared him for the test that would come on Mount Carmel. When that classic confrontation finally came, Elijah sought only the vindication of God's name and honor.

A friend of mine once confided that most of his life as a worker for God he had to content himself with pastorates in churches so small and so remote that "the devil himself had a hard time locating them." In verity, only a few among God's workers will be afforded a modern taste of a Carmel, Sinai, Transfiguration Mount, or Olivet. The majority will have to settle for a Cherith—away from the flashbulbs and the press; away from the crowds that throng the great halls; away from the cameras and the autograph-seekers; away from the testimonial dinners and the award nights.

Humanly speaking, we do not tend to cherish Cheriths if we are given a choice. Ministers also have egos, and these have a way of asserting themselves. We may much more easily enjoin our congregations to sing "Brighten the Corner Where You Are" than move to some corner ourselves.

Cherith serves its purpose in God's program. The discipline it affords has a way of refining the dross from the lives of God's servants. Toughened by its hardships, God's soldiers are prepared to face the foe without flinching. Within its shadows the gospel worker may discover the secrets of the Most High and find fresh inspiration to pass on to others. In Cherith Elijah discovered to his joy that under the forbidding rocks God hides His spring of living waters, His cooling fountain.

# Teach your child at home?



MINISTRY editor J. R. Spangler interviews Dr. Raymond Moore, director of the Hewitt Research Foundation and longtime advocate of home schools. Many pastors and churches are becoming increasingly interested in home schooling. What are the advantages? The disadvantages? How long should home schooling continue? What about State truancy laws? Can a parent be an adequate teacher, and is home schooling for every child?

**Q.** *Since the 1950s you have had a long career in education, first as head of schools and college president, then as a Federal education officer. In recent years, as director of the Hewitt Research Foundation, you have become a well-known family and educational activist. Yet you are saying that the home, not the school, is the greatest producer of childhood achievement and that most homes can enjoy success in this area.*

**A.** That's right. And on the religious front our research indicates that evangelism generally cannot enjoy its great success unless the young child spends more time in the home.

**Q.** *Such ideas have not been popular in many circles. I know, in fact, the controversy surrounding you has caught the attention of hundreds of radio and TV shows ranging from Focus on the Family and the 700 Club to secular shows such as Donahue and Today. On the one hand, James Dobson, Bill Gothard, and Tim LaHaye promote your books in their religious arenas, and conservative individuals such as Charles Stanley, of Atlanta, and Paige and Dorothy Patterson, of Dallas' Criswell Center, are generous in their support of you. On the other hand, Columbia University and other liberal institutions are publishing you in secular circles.*

**A.** It is an extreme range. Our

research on the child and family and school has been largely secular, yet its assumptions are Bible-based. We find no discrepancy between the results of replicable research and the Word of God, for both are true. God is both the author of science and the only source of truth. Remember too that our support for the home school has a highly positive effect on institutional schools.



**Q.** *What has brought all this about?*

**A.** We have been fortunate in our timing. There is a pervasive educational need in society today, as you know, and a real vacuum of sound solutions. Our study of history and our research combined with common sense have brought us exciting and fulfilling answers that have been largely obscured for many years. Our goal is to restore the family and create fertile soil for the gospel. And we are trying to keep good parents out of jail!

**Q.** *What do you mean?*

**A.** There are occasional attempts by school or social department officials and teacher unions to harass parents who teach their children in home schools. This is an important fight that ministers might well share. The United States Constitution, as interpreted by the Supreme Court for more than sixty years, clearly guarantees parents the prior right to determine the education of their children. As long as parents are responsible for their children, they, not the state, must have authority over them. The state's only compelling right is to see that citizens have basic skills, sound citizenship, and health and safety. A sincere religious conviction is an important factor in most of these cases, and we

**C**hildren are not ready for formal education in terms of vision, hearing, physical and mental coordination, mental stamina, and consistent reasoning ability until at least 8 or 10 years of age.

are winning nearly all of the few that get to court.

**Q.** Do you have any problems with Romans 13, which counsels obedience to duly constituted government?

**A.** Occasionally. But Acts 5:29 usually clarifies the issue: There are bad laws that must be tested, and the criterion is that "we ought to obey God rather than man." If there is any question about specifics, Deuteronomy 6:7 is very clear.

**Q.** What is it, specifically, about your research that seems to be getting parents and educators either upset or excited?

**A.** Social change is one of the most ominous threats in the world. When you cut across tradition and popular practice, right or wrong, you can expect determined opposition. When Galileo contradicted Aristotle's thesis that the earth is the center of the universe and told his fellow churchmen that the world revolved around the sun, the theologians branded him a heretic. In fact, they threatened his life if he continued to declare his convictions publicly.

**Q.** Yet the church just this last year exonerated him!

**A.** Yes, after four centuries. My answer to your question may sound just as stupid as Galileo did to the intellectuals of his day, unless you are interested in history, research, and common sense. When I was with the U.S. Office of Education, we handed out fortunes—on Federal terms, of course—to colleges and schools. A kind of regimentation took over. Educational creativity was largely guided by a few Federally captive minds. As a result, the somewhat diffused humanism that has mainly guided American education since the Civil War came into focus like sunlight through a magnifying glass. It has burned the nation and virtually cauterized God out of the

schools. Although godly trust is still written into our Pledge of Allegiance and is printed on our currency, it is all but burned out as a guiding philosophy in the operation of our schools. During the past fifteen years that we have been analyzing this humanistic trend, we have come up with some promising solutions, although they are not quite conventional enough for many Christian minds!

**Q.** You're saying you've found some solutions to the problems of American education?

**A.** Yes, and keys to reversing some ominous trends. For example, history records that forces have always been bent on dividing the family. War is one of the worst. When men go to war, women usually have to take their places in the working force. We put children out to pasture wherever we can. The Greeks and Romans used slaves to care for children; we call it "day care." Children are war's greatest losers. When the war is over, women are often restless about returning to domestic life. Psychologists and teachers are always on hand to take over the children—for a price. Earlier and earlier institutionalizing of little children, regardless of their readiness to leave the home nest, is the natural outcome. And history records that the earlier you institutionalize your children, the earlier they institutionalize you!

**Q.** Are you saying this picture is the result of war through the ages?

**A.** Yes, sometimes more, sometimes less, but always with the heaviest damage to the child. Such trends in America today are definitely related to World War II. Then when Sputnik whirred over us in 1957, we became scared that we were lagging in learning, and we began pressuring our young children to learn academics long before they were ready—like needling a tadpole to make it

hop. So now for a generation we have reaped the whirlwind with a steady increase in two things that usually go together—learning failure and delinquency.

**Q.** What evidence do you have that, in fact, children are going to school too early? If we kept them home longer, what would we do with all the working mothers?

**A.** Your last question first: Many mothers today seek jobs because of the emptiness in their homes when children have gone to school early. A job outside the home has become the thing to do. Once these mothers find that for normal children the "goodness" of early schooling is a myth, they are often ready to help manage finances more carefully so they can stay home. Tens of thousands are leaving their jobs to become full-time mothers.

**Q.** So specifically you are calling for more parent education and less institutionalizing of little children?

**A.** Yes. Home schools are much more cost-effective financially and educationally, but they especially foster family togetherness, which is so crucial for the gospel seed to take root in young lives. This is the main reason, Bill Gothard tells me, that he has set out to make home education the center of his ministry. James Dobson tells us that he receives up to three and four times more mail on this issue than most others. And the daughter of Tim LaHaye (who has a very large Christian school) is our home school leader in San Diego.

**Q.** What evidence do you have that children are going to school too early?

**A.** Children are not ready for formal education in terms of vision, hearing, physical and mental coordination, mental stamina and consistent reasoning ability until at least 8 to 10 years of age.

**A** t least until the fifth or sixth grades (ages 11 or 12), children who spend more of their time with their peers than with their parents will become dependent on their peers for their values.

Twelve or 13 is better. In Bible times, 12 was the earliest age for school. William Barclay points out that the home school was the only school among the preexilic Jews. It was the key educational center for all Jews before Christ. The institution, not the home, was the surrogate. Moses and Christ are examples of home school students. Christ went back home because the rabbis did not provide the quality of education His mission required. Today we have many concerned parents now teaching their children systematically at home for that very same reason.

**Q.** Is that your definition of a home school: Concerned parents teaching their children systematically at home?

**A.** Yes. Parents who follow a systematic program of study and work with their children find that they themselves are far better teachers than they thought possible. This has been true through the ages.

**Q.** What do you mean by "through the ages"?

**A.** Family schooling was the practice of the ancient Hebrews, and of kings throughout history. Home schools claim as their alumni "common people" like Philipp Melancthon, Andrew Carnegie, Thomas Edison, Cyrus McCormick, and Leonardo da Vinci; at least six or eight U.S. Presidents from John Quincy Adams to Franklin D. Roosevelt; generals such as Stonewall Jackson, George Patton, and Douglas MacArthur; artists Andrew and James Wyeth; modern leaders such as Winston Churchill; and women—Pearl Buck, Agatha Christie, Sandra O'Connor, and Tamara McKinney, current World Cup holder in women's skiing. Some of these geniuses, like Edison, were not considered very bright by their teachers. Yet their mothers, though simply educated, inspired them to brilliance. For educational excellence, the one-to-one tutorial system has never been equaled either

in remedial or original education.

**Q.** Are you saying that in fact parents are the greatest creators of genius?

**A.** Yes, both by heredity and environment. But we often assume that all depends on genetics and do not give environment enough credit. The home is far more often the seat of genius than the institutional school.

**Q.** What support do you have for such a statement?

**A.** Remember that the home, not the institution, was the original school. Rightly conducted, the home has at least five distinct advantages: 1. It provides the free exploration—of colors, textures, smells, birds, bees, mud, sand—so crucial to early learning, whereas the regular school is more of a "book cage" to many children. 2. It can provide a single adult example without dilution by peer morals—the "social contagion" rampant today in most schools. 3. It provides one hundred to three hundred daily adult-to-child responses, compared to an average of three or four such responses per day in a typical classroom. And these personal responses develop great learning power! 4. The home supplies a partiality that the young child needs but that the school is not allowed to provide. 5. Parents can concentrate on a single child or children who come out of the identical value systems of a given family, while the schoolteacher usually has to account for the variable—often conflicting—values of say twenty, thirty, or forty students in class.

**Q.** Let me be the devil's advocate for a moment. First, what if parents are not accredited or do not have teaching certificates?

**A.** I know no objective educator who gives strong support to accreditation for basic education. Even studies from the

Brookings Institute in Washington, D.C., doubt its cost-effectiveness for general education, other than for the professions of law, medicine, et cetera. Certification's primary contribution, if any, is to help teachers know how to take care of a large number of children from varying backgrounds on a classroom basis. For the informed educator, the need for certification for general teaching has never been established except in the minds of those who have vested interests—who have something personal or institutional to gain or protect. There is seldom, if ever, a problem in a home school when a parent is uncertified. Let me ask you: How many college professors have teaching certificates?

**Q.** Not many, I suppose. But how, then, do parents keep ahead of bright kids?

**A.** How do many teachers do this? It is a myth that teachers must always know more than their students after, say, age 8 or 10. Teachers are there first to inspire, to point the way, and then discreetly get out of the way and encourage free exploration. Our book *Home-Spun Schools* tells how the Leslie Rices took their daughter, doing poorly in the sixth grade, out of school. They taught her one-to-one from a home school curriculum about an hour and a half a day and brought her up nearly three grades in nine months! This is not unusual among family schools. Studies comparing home schools with other schools show them significantly higher in achievement.

**Q.** But how about all the school extras such as art and music and physical education?

**A.** First, decide which are more important, those "extra" subjects or the power of a parent's influence on his child—an influence that is so easily diluted by his peers. Second, make sure those "extra" subjects are really needed. I have been superintendent of both public and private schools and have

**C**hildren who work half time and study half time do distinctly better in behavior and studies than those who go to class all day. This is spectacularly successful when teachers or parents join students in work.

found that emphases on extra curricula are greatly exaggerated. For example, most physical education offered in schools is not as profitable as commonly thought. It seldom holds a candle to gardening or other exercise generally available at home. Third, why couldn't a family school work with a regular school in those things the home can't supply? Home schools often become satellite schools to public or church institutions—which is fine as long as the latter don't try to dictate to the parents.

**Q.** Do you feel that even a poorly organized home—perhaps with an alcoholic father—is better than a kindergarten?

**A.** If the kindergarten provides the best developmental climate for a child, then let's send him to kindergarten. The young child should have the most favorable possible environment. Yet let's not be too quick to write off even the unfavorable home. Dr. John Bowlby, head of the early childhood program for the World Health Organization and himself a London child psychiatrist, suggests that little children who are institutionalized before they are ready may in fact be more damaged than the children of an alcoholic father. He points out that the child of an alcoholic at least knows that he has a home, whereas the child who is put out of his home before he is ready often senses emotional rejection. And emotional rejection can cause more serious injury than that incurred by a physical blow. Dr. Martin Engel, who is with the National Institute of Education and was formerly director of the National Day Care Demonstration Center, agrees with Dr. Bowlby based on his experience in the United States.

So, yes, if after careful evaluation the kindergarten provides a better environment, let's send the child to kindergarten. But let's make sure that we make that careful evaluation and not just send the child away—usually for our own convenience or because everybody is doing it.



Moore

**Q.** Are you suggesting that parents can provide proper social experiences for the children apart from association with peers? Would you deprive a child of substantial day-to-day association with others of his age?

**A.** I'm saying a child doesn't need such associations. Research and clinical studies over the past eighty years suggest that the more individuals there are around your child, the fewer will be his meaningful human contacts and the more he will be separated from the adult models he needs. Here is our most important concern: Cornell and Stanford University studies have demonstrated that *at least until the fifth or sixth grades (ages 11 or 12) children who spend more of their time with their peers than with their parents will become dependent on their peers for their values.* They shrug family ideals aside and adapt to their agemates' manners, habits, dress, drugs, sex, speech, and finger signs. They knuckle under to their rivalry and ridicule. And to the extent to which they yield or become dependent upon their peers, they suffer four major losses: (1) self-worth, (2) optimism or self-direction, (3) respect for their parents, and (4) even trust in their peers. What do they have left? Here are the sources for the rebels of the sixties and the drug users of the seventies—bright kids who were conned by social pressures.

**Q.** How does this relate to the home school?

**A.** Peer dependency amounts to a negative sociability. Positive sociability flourishes when children can grow up unpressured at home. In most family

schools the children share the chores at home. They are taught responsibility, order, and productivity. They feel needed and depended upon—values that build self-worth rather than tear it down. They are not psychologically segregated by age, like most children, but get along with all ages. Most educators are not alert to the limitations that age segregation brings to children's development. When a home school child starts to regular school with his peers, say at 10, 12, or 14, he often becomes the leader—like Patrick Henry, Abraham Lincoln, Woodrow Wilson, and Konrad Adenauer (all of them home schooled).

The family school is not a social straightjacket; the home schooler usually participates in church functions and 4-H and Scout-type clubs. And he often becomes a neighborhood leader. He makes things, sells them, and visits and helps the needy, elderly, or ill. In fact, this is a key part of his curriculum. He is a young manufacturer and visiting healer—with far more self-direction, social poise, and ability to relate to adults than most school youngsters.

**Q.** What place do you see for the family school in view of various State laws and the prejudices of some against such innovations in social structures?

**A.** I see the home school as a laboratory for all education. We are preparing materials and directions that many parents have used to teach with greater success than the institutional school has been able to do, such as our Math-It courses, which California public schools have hailed. We have new "self-teaching" Moore-McGuffey readers in color, and Character House tapes. We place these materials in the hands of parents whose children are having trouble in school. And God uses them not only to develop higher achievement but also to bring children closer to their parents. And many public and church schools, which open their arms to family schools as satellites, find that later when the

(Continued on page 25)

Parson to Parson, a monthly feature in MINISTRY, consists of a question relating to the practice of ministry and responses as to how others have met or would meet such a situation. Both questions and responses are submitted by our readers.

We need your response to the following question, which we will feature in the July issue of MINISTRY:

*In the church I pastor, several families hold the leadership roles—and have for quite some time. These families are good, stable members, and the leadership they provide is adequate. But a number of the younger members of the*

*church are feeling a need for some change. They need more involvement and need training so they will be able to take over leadership roles some day when the current leaders are no longer with us. And I sense some stagnancy in the church and what it is doing. How do I bring about the change I feel the church needs without alienating the older members and current leaders? We still need them and their support.*

Have you faced this situation successfully? Or have you some ideas as to how you would? Then please sit right

down, put your suggestions on paper, and send them to us. The lead time required for the publication of MINISTRY means that we need your response right away.

We need questions as well. We will pay \$15 for any question you submit on the practice of ministry which we use in Parson to Parson. Specific and detailed questions meet our needs best. We publish the questions anonymously as a protection for those who submit them.

Our address is: Parson to Parson, MINISTRY, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

Parson to Parson: What would you do?

## Moving and the two-career family

*Since we've moved to our current pastorate, my wife has developed a well-paying and fulfilling career—but one which a move would damage or even destroy. What do I do when I have an opportunity to take a pastorate I find highly desirable but that would require us to move? What do I do if my conference administration asks me to move to a different pastorate? \**

### No arbitrary decisions

Generalizing in response to your questions is almost futile because the best course of action inevitably is tied to the specific situation. What concept of ministry do husband and wife have in mind? Was she consciously involved in soul-winning and the work of service to the churches or did she feel unneeded? Was it genuine need for additional income that sent her seeking employment, or was it boredom, a low level of commitment to ministry, or something else?

You must find answers to these basic questions before you can reach a satisfying solution. The ministry, in fact, calls for the service of both husband and wife. You should seriously consider this ideal of joint service. Yet you would be unwise to insist that she sacrifice something that gives her great pleasure without being

certain that side-by-side ministry would provide for her needs. You cannot make arbitrary decisions. Feminist leaders have a justifiable point in insisting that women achieve self-fulfillment, but they have done us no service at all by defining self-fulfillment in competitive terms, with success measured by materialistic standards.—George Reid, Beltsville, Maryland.

### Two important considerations

The question revolves itself around two important considerations: First, is the call to ministry the most important call of your life? And second, how important are family considerations when you receive a call to ministry? I can answer only from my own experience.

My wife added a teaching career to her responsibilities as a minister's wife and mother when an opening appeared in our church school and no other teacher was immediately available. The cost of tuition for our two sons also played a role in her decision. Since then she has surrendered teaching positions on two occasions as we moved to other churches. More recently, with both sons grown and married, she has been appointed to a responsible university position. We do not need her income to fund tuition bills now, and her work has taken on more of the flavor of a second career. Shortly after she took this position I received a call to enter administrative work for our denomination. As we discussed this call we found our thinking was the same as before—the pastoral ministry is our primary calling in life. Yet if this was what God wanted me

to do, even though she was making a valuable contribution to God's work in Christian education, she would leave her position and we would accept the call. However, as we studied the call and searched for an answer through prayer, it also became clear that neither of us felt inclined to accept the new calling or to change from the pastoral ministry. Consequently, we declined the call.

Nevertheless, it is also God's will that the current situation of the entire family be studied and the needs of each be considered as one contemplates new calls. Some wives can balance well the dual roles of minister's wife and career woman. Many companies are recognizing this as they move managerial employees around the country—they now explore job opportunities for the working spouse as well. It may be that the time has arrived for the church's administrative committees to recognize the talents of working spouses and give study to aiding their reemployment in new areas as these committees extend calls to ministers.—John A. Kroncke, Berrien Springs, Michigan.

### **Prevention—the best cure**

A minister can do two things to prevent this problem from arising:

1. He can make the decision process, in response to a call to ministry, a deeply spiritual experience—one in which husband and wife find a deep commitment and unity.

2. And he can, in his continual function as priest in the family, and head of the household, always point the family in the direction of commitment to ministry.

When a spouse will not move or cannot move except to jeopardize a lucrative career, the pastor's growth and continued service is threatened. If the minister permits his spouse to go into such a career or business that the possibility of transferring to another location is rendered impossible, then he has effectually made the decision to be eased out of ministry at some point in the future. If, however, his wife keeps her career in a subservient position to ministry, they should encounter no problems.

Your time of test has come. You will need to lay before your wife the long-range question as to whether her career

and the money it will engender are more important than the career you both entered years before. Let her see that to insist on remaining where she is will destroy your ministry. Moving to a new location and beginning again, suffering whatever financial loss she may suffer, would be far better than holding out to the detriment of your ministry.

The conviction must also be yours. If you, through weakness or perhaps your own unconscious desire for more wealth, have encouraged your wife to go ahead with this career, then you need to confront your own life and ministry and decide whether you are going to fulfill your ordination vows or allow prosperity's sweet incantation to lure both you and your wife into a bypath, possibly even eventually at the cost of your salvation.—W. B. Quigley, Silver Spring, Maryland.

### **Work it out together**

Your question goes right to the heart of the dual-career marriage. While other couples face this situation, pastoral couples must consider an additional element: the role the call of God plays in their decision.

For the sake of your marriage you need to make a decision of this magnitude together. Relationships cannot remain strong when one partner regularly feels unheard or used, as though his/her needs are continually being sacrificed for the desires of the other.

Set aside some quiet time when just the two of you can talk and pray together without interruption. Try to share your feelings and let your partner express his/hers. Weigh the pros and cons for you both. Explore every possible alternative. If emotions run high, a trusted professional or friend may be able to help you listen to one another. Work until you can come to a solution which both of you can accept. Then once the decision has been made, try to go on from there rather than looking back to what might have been.

The purpose your careers play in each of your lives as well as your life together is an important consideration. To what degree have you become financially dependent on a second paycheck? How much of your personhood and fulfillment is tied up in your career? How committed are you to what you are doing now

over the long term? Did a special call you felt from God figure in your career choice?

Sometimes it helps to try to anticipate the limitations/difficulties a particular career brings with it. For example, pastors move, salesmen travel, doctors get calls in the night. Recognition and acceptance of these limitations in advance may not remove all difficulties, but it can set us up to plan and cope more effectively. While the ministry cannot mean the hiring of two for the price of one, it, as well as any other career, places some demands on the spouse. It is important that both of you are committed to ministry, at least to the extent that you accept the predictable limitations it will impose on the other's career and keep your options as flexible as possible.

This is not to say that you must accept frequent moves as a foregone conclusion. Early in his/her career, a pastor will probably have less to say about placement. But after ordination, pastors themselves make many of the decisions regarding their transfers. If it is advantageous for a spouse to remain in an area for some time (and even if this is not a consideration), pastors should plan from the beginning for a long-term stay. This will require pacing oneself in the district, having realistic expectations of oneself as well as of the congregation, building relationships, learning to handle conflict in the church, and being willing to work through some tough situations.

Even when the decision does not rest totally in the hands of the pastoral couple, administration is usually interested in your plans and ideas. They cannot be expected to consider family needs unless they are made aware of them. An open sharing of your goals and needs with administration will make it possible for them to take these into consideration as far as possible.

In the final analysis, the best question may not be "What's good for me? for us?" A pastor must listen for the voice of God and consider the broader needs of his congregation and the church as a whole. And when looking beyond ourselves means sacrifice, we can trust the Lord in whose footsteps we follow to open opportunities for us in the future.—Karen Flowers, Takoma Park, Maryland.

\* The pastor submitting this question ministers in a denomination in which the denominational administration, rather than the local church, assigns pastors to pastorates.

## Take heed unto thyself

*As long as a plumber can fix their leaky pipes, most people don't care what kind of person he is or what he does in his free time. But for ministers, performance and skill alone are not enough for success.*

I have sometimes wished that our church favored the clerical collar and distinctive garb adopted by some denominations. I know there are drawbacks, but such a uniform does one thing. It constantly reminds the wearer that his vocation and his personal life are inseparable. This is true of no other calling as it is of the ministry.

If you need heart surgery, do you look for a physician whose character is above reproach? Or do you look for one who has repeatedly performed this particular operation successfully? I know which I'd choose. I'd take the experienced surgeon no matter what his character might be! Does a plumber really have to be a born-again Christian to make sure your pipes don't leak? Woodrow Wilson put it like this: "You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything in particular, except a kindhearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in *being* something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else."

In no other calling is there such a close connection between what the individual is in the inmost being and what he is called upon to do in the carrying out of his profession. And that must be the order of priority; what we *are* as ministers must always take precedence over what we *do*. This is not always easy to remember when in nearly every other experience of life the priority is reversed. Performance counts in the world. The experienced surgeon, the skilled plumber, the person who can catch the ball, fix your car, sell your house, or deliver you to your destination safely and on time—these are the persons who are considered successful regardless of char-

acter. The temptation, of course, is to see ministry in the same terms.

Is not the successful pastor the one who can baptize the largest number, who can preach the best sermons, who can chair effective board meetings, who can reach the goals, who can build beautiful churches? Is not the successful conference or union administrator the one who can show membership and tithe gains at constituency meetings, who can inspire his associates to greater efforts, who can point to a growing program in his field? Performance is important even in ministry. We should never be content with a low standard or ineffective skills. But ability is not the most important indicator of success. What we are will always be more crucial to ministry than what we do. Haven't we all seen the minister who could baptize large numbers, but whose manipulative techniques in doing so neutralized any real benefit? The golden-throated preacher who could charm with his words, but whose sermons failed because his life shouted down his eloquence? The administrator who could skillfully guide a proposal through to an affirmative vote, but whose political maneuvering caused such resentment that nothing good was accomplished? Skill and performance, by themselves, are no indicators of true success in ministry.

This, I think, is what Paul must have had in mind when he wrote to the young pastor Timothy: "Take heed unto thyself" (1 Tim. 4:16). The ministry is people oriented. We are always taking heed to people—their needs, their spiritual condition—but we don't always take heed to ourselves. We think that because we are *doing* spiritual things, we must be spiritual. I sometimes wonder if we don't welcome the ringing phone, the filled appointment book, the late-night committees, and all the rest of the frenzied pace as evidences of our spirituality. They are welcome because they keep us from facing the fact that our own

spiritual life is being rapidly depleted without being replenished. It's all right, we tell ourselves, that we don't spend personal time with God because we spend so much time in church work. Activity can become a substitute for being.

What Paul urged upon Timothy he followed himself. To the Corinthian Christians he expressed his concern to maintain a connection with Christ "lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Apparently it is possible to so divorce what a minister does from what a minister is that no connection remains. How else can we explain the infrequent (though not infrequent enough) situation in which a minister can be living a hidden life of flagrant sin yet continue to stand in the pulpit and perform all the other spiritual duties expected of him? Is it too basic to say that our own relationship with the Lord is of the utmost importance? And yet, no doubt, a number who have preached salvation will at last find themselves without Christ.

"Believe it, brethren, God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and consequently faithful in his Master's work. Take heed, therefore, to yourselves first, that you be that which you persuade others to be, and believe that which you persuade them daily to believe, and have heartily entertained that Christ and Spirit which you offer unto others."—Richard Baxter, in *The Reformed Pastor*. Quoted in Spurgeon, *Lectures to His Students*, p. 19.

We are human, and few people expect us to exhibit sinless perfection. They, and the Lord, will be forgiving not only of honest mistakes and unintentional failings but of more serious sins as well. But they, and He, expect us to be examples to the flock, showing that what we do issues from what we are.—B.R.H.

## Teach your child

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home schoolers do go to regular school, they enrich the schools with their achievement and behavior.

**Q.** Do you see a large movement toward home schools?

**A.** Yes, in two areas: First, Bill Gothard observes that home education is already the educational movement of the decade, with thousands of new home schoolers a year. We are flooded with applications for our Hewitt-Moore Child Development Center Curriculum, which we customize to each child's needs. Dr. Dobson ordered the first five hundred sets of our new self-teaching Moore-McGuffey readers in color, and at this writing he has reordered four times.\*

Second, there is a return to balance in education—to the work ethic in both homes and schools. Children who work half time and study half time do distinctly better in behavior and studies than those who go to class all day. This is spectacularly successful when teachers or parents join students in the work. This counters the present "me-first" trend of narcissism that substitutes amusements and sports for productive, skill-building work and contradicts the gospel of Paul and the ethics of Christ.

The war between Christ and Satan is in fact a conflict between narcissism and altruism. This is Paul's concern in Romans 12:10—which gives pause to those of us who have been fanatics for rivalry sports. But the most fun of all for me is to see the involvement of the fathers—not just playing, but also working with their children and doing good deeds. And to see a new catalyst in marriages—the coming together of families, the fulfilling of Malachi's prediction that in the time of the end the hearts of children would turn to their fathers and fathers to their children.

I hope America's ministers will not wait as long to encourage the home schoolers as the church waited to forgive Galileo!

\* For a catalog of educational materials, write to Hewitt-Moore Publishing, Box 3200, Waco, Texas 76707, or phone (817) 753-5437. For further information on family education or home schools as satellites to institutional learning, send a self-addressed, stamped envelope to Hewitt Research Foundation, Box 9, Washougal, Washington 98671.

# Continue your education at home

The Andrews University Center of Continuing Education for Ministry has just announced the publication of its first home-based study guides for ministers.

An extension of the Theological Seminary at Andrews University and of the Ministerial Association of the General Conference of Seventh-day Adventists, the center has been encouraging both individual-study and group-session types of continuing education for ministry. Home-based study guides belong to the first category. They are intended to provide guidance for individual study and reflection at home, where the foundation of continuing education is indeed laid.

Dr. Raoul Dederen, director of the center, says continuing education does not just "happen." It requires planning and systematization—but not a system copied from conventional educational structures that show little concern for individual learning needs. Continuing education recognizes that most learning actually occurs beyond the traditional school-leaving age of 18 to 22; it takes place over varied time periods and in a multiplicity of settings. Adult learners concerned about continuing education are goal-oriented. They have varied learning patterns, yet usually would rather study at home. Adult learners want to acquire information about specific issues or situations rather than to master a body of knowledge for its own sake. Some will therefore be interested in areas that may be of little concern to others.

In context, the new home-based study guides prove helpful. Though they vary somewhat in size and format, they all adopt a similar approach. Each study guide focuses on a subject of current interest and is prepared by a Seminary faculty member or other competent person. It starts with a general introduction to the subject and lists source materials: one or several textbooks, some articles. Then follow six to eight chap-

ters, or study periods, kept relatively short and simple. These are directed to a specific aspect of the subject and assign reading from the source materials indicated earlier. Each chapter-lesson requires four to ten hours of study and ends with several questions related to the issue discussed. For those interested in further study, additional bibliographies are included.

Dederen points out that this is not an academic-credit-granting correspondence course with lessons to fill out and return for correction. Rather, these study guides are intended to help the busy minister keep pace with current thinking in his particular areas of interest or needs. Though its format and style varied somewhat from the pattern described above, Mark Finley's *Decisions: Persuading People for Christ* was the first production of this new series. Our readers are already acquainted with the second offering in this series of home-based study guides. "Preach Your Way to Better Preaching" began in *MINISTRY* with the January, 1984, issue.

"Coping With Grief," by Chaplain Larry Yeagley, will come next. Dederen says it is designed to fill a deeply felt void—to give clearer understanding of the roles of the minister and the parish in the support of those who suffer loss. Dr. Hans K. LaRondelle has written the fourth and fifth study guides, which deal with "Principles of Prophetic Interpretation" and the Biblical doctrine of salvation, respectively.

These study guides will be advertised in the pages of *MINISTRY*, along with information regarding textbooks, prices, and the method of obtaining them. A career in ministry demands ongoing study. *MINISTRY* and the Andrews University Center of Continuing Education for Ministry will be providing opportunities for ministers to continue to work on their development and to grow in productive personal study.

## What's new in Jerusalem?

*Recent archeological work in Jerusalem has been particularly productive. Some of these finds include the oldest coin found in Israel and houses of the well-to-do of Jesus' time.*

Though modern archeological discoveries in Jerusalem began with pioneer archeologists De Saulcy and Warren in the 1860s, more has been learned in the past fifteen years about Jerusalem and its archeological history than in the previous hundred. The purpose of this report is to provide the reader interested in Biblical history with an update of some of the most important recent discoveries. These can be summarized under four headings, each connected to the name of a well-known Israeli archeologist.

### Temple Mount (Mazar)

By far the largest dig in Jerusalem has been the eight acres on the slopes of the Temple Mount where Binyamin Mazar, the dean of Israeli archeologists and a former president of Hebrew University, has uncovered the upper portion of what in the Bible is called "Ophel" (e.g., 2 Chron. 27:3; 33:14). The excavated area lies immediately to the south and west of the walls that currently enclose what the Arabs call the Haram esh-Sharif, the ancient site of the Jewish temples.

The oldest evidence discovered comes from the time of the "First Temple," that is the temple built by Solomon. Nothing of the Temple itself has been found, but rather the necropolis, or cemetery, on the western hill that *faced* the Temple area. A few ritual baths from the period indicate the seriousness with which at least some Jews took their religious requirements. Perhaps of greatest interest are the Biblical names, such as Haggai and Nahum, that were found on seals. Though not belonging to personalities mentioned in the Bible, they nevertheless show us that the Biblical characters were people of flesh and blood.

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The most extensive evidence comes from the period of the "Second Temple" (this term should refer to the temple built by Zerubbabel, but usually describes the structure as it was enlarged and refurbished by Herod the Great). Archeologists found that Herod had greatly extended the platform on which the Temple rested by building up the slopes and valleys to the east and west. Portions of the exterior walls for this substructure have been uncovered, revealing superb planning and workmanship. Some of the stones are up to 30 feet long. One can imagine the visual impression such a grand construction would make as well as the awe it would inspire when destroyed. And dramatic evidence for the latter was dug up, too, reminding one of Jesus' predictions in Matthew 24:1, 2. From the rubble came one large stone of special interest. It bore a Hebrew inscription that reads, "To the place of trumpeting . . ." Mazar considers this to be the top cornerstone of the southwest corner of the Temple Mount, the point from which a priest would blow the ram's horn to usher in the beginning of the Sabbath.

Hundreds of small artifacts were found illustrating particularly the range of objects brought by pilgrims to the Temple in Jesus' day. These objects included coins, bone objects, glassware, pottery, and stoneware. One of the latter is of special interest because it bears the Hebrew word *qorban*, "sacrifice," reminding one of Jesus' criticism of the Pharisees whose sacrifices became pious excuses for neglecting their obligations to parents (Mark 7:11).

During the fourth century A.D. reign of Emperor Julian, called "the Apostate" because he was not a Christian, the Jews entertained the hope that they might rebuild the Temple. This hope is undoubtedly reflected in a Hebrew inscription incised at this time on the Temple platform wall. Adapted from Isaiah 66:14, it reads, "And when you

see this, your heart shall rejoice, and your bones [shall flourish] like an herb." Archeologists working in Jerusalem have found that contemporary Byzantine buildings were apparently taken over by Jews at this time—as they were later, after the Persian invasion of A.D. 614, in which the Jews joined the conquerors as allies. Such a state of affairs is illustrated by the painting in red on a lintel of two seven-branched *menoroth* (candelabra) flanking a previously incised cross.

Last year at about this time this entire area was opened to the public as part of an archeological park. Guided tours in English are available for visitors to the site.

### Upper City (Avigad)

Overlooking the Temple Mount from its vantage point on Jerusalem's Western Hill was the city's upper class residential quarter in Jesus' day. Today this area lies within the Jewish Quarter. The feverish building activity carried on in this part of Old Jerusalem since 1967 has brought to light numerous interesting and important archeological finds. Nahman Avigad, a careful and knowledgeable professor of archeology at Jerusalem's Hebrew University, has been conscientiously taking advantage of every opportunity to dig there. Although the total area dug and the time span covered by the finds are not as great as Mazar's project, their dramatic character and subsequent integration into the renewed Jewish residential quarter offers the visitor a rare sense of historical continuity.

Just when this western hill was incorporated into Jerusalem proper has been a topic of scholarly debate. Avigad's work has established Israelite settlement on this hill in the eighth century B.C., owing perhaps to the influx of refugees connected with the demise of the northern kingdom of Israel and the Assyrian destruction of its capital city, Samaria, in 722 B.C. In fact, Avigad excavated a

125-foot length of the city wall probably built by Hezekiah as part of his own defensive effort against the Assyrians (cf. 2 Chron. 32:5). Readers will recall that the construction of his now-famous water tunnel from the Gihon spring to the Pool of Siloam is thought to be part of the same effort. Preserved in spots to a height of nearly 10 feet, the wall was nearly twenty-three feet across; hence the excavators labeled it the "broad wall," after the term in Nehemiah 3:8 and 12:38. Associated with this wall was a tower guarding one of the city gates. At its foot Avigad found several Babylonian arrowheads—striking evidence of the Babylonian takeover in 586 B.C.

Many objects depicting what everyday life was like in the days of the Old Testament kings and prophets came to light on the Western Hill. These objects included numerous fertility figurines as well as seals and other impressions, the latter again mentioning names known from the Bible (e.g., Menahem and Micaiah). Of special interest was a jar bearing an inscription comparable to the phrase in Genesis 14:19, "the Most High God, Creator of Heaven and Earth." Since the Temple was not far away, could this vessel have been intended for offerings?

This area of the city was apparently abandoned after its Babylonian destruction and not occupied again till the Hasmonean and then the Second Temple periods. Avigad excavated three nearly complete houses from this latter period, showing what the life of the well-to-do was like in Jesus' time.

Covering some two hundred square yards, the "Herodian House" (first century B.C.) had a series of rooms arranged around a central courtyard with four ovens. A large reservoir beneath the house was reached by a stairway. The rooms produced a fine set of red ceramic tableware and amphorae bearing Latin inscriptions.

The "Mansion" (first century A.D.) occupied six hundred square yards, again with a series of rooms around a central courtyard with an opening to a cistern. The rooms were ornamented with frescoes, stucco, and mosaic floors. From the courtyard, stairways led down to a terrace, on which was built the lower story of several more rooms, some containing stepped pools. The most notable find was a Phoenician glass vessel made by the famous Ennion.

The "Burnt House" (first century

A.D.) was destroyed by the Romans. Only some fifty square yards of the basement level have been exposed. The conflagration preserved the contents of several rooms and a bathing pool; the finds included coins, common pottery vessels, stone vessels and tables. One stone weight was incised with the Aramaic inscription "(of) Bar Kathros," perhaps referring to the family known by that name from the Talmud.

The single find which has created the greatest interest was the incision on unpainted plaster of a drawing of a seven-branched *menorah*. The depiction appears to be the earliest detailed representation of this Jewish symbol. (The well-known carving on the Arch of Titus in Rome was done some time after the Temple's destruction.) And what makes the Jerusalem discovery so important is that it was incised into the plaster at a time when the original *menorah* was located just across the Tyropoean Valley, in the Temple.

Avigad also uncovered a lengthy stretch of Jerusalem's main north-south street from Roman/Byzantine times. Known as the "Cardo," it is some forty feet wide, and had a twelve-foot-wide promenade lined with shops on each side. This fourth/fifth century A.D. thoroughfare has been partially restored and in 1983 was reopened with modern shops on the old foundations. Its northernmost end, dating earlier, to the time of Hadrian, can also be seen today just beneath the Damascus Gate.

Of particular interest to Christians is Avigad's discovery of one of the greatest churches of the Byzantine world: Jerusalem's "Nea" church, built by Justinian and depicted on the contemporary mosaic map discovered in Madaba, Jordan. The accuracy of Avigad's identification was confirmed recently by a Greek monumental inscription.

### City of David (Shiloh)

The Jerusalem excavations that have stirred the most controversy are those directed by Yigal Shiloh, another professor of archeology at Hebrew University. Since 1978 he has chosen to dig on the eastern portion of the ridge south of the Temple Mount because this is the area of Jerusalem's oldest occupation. Why did the Canaanites build a city there, where the hillsides were so steep that terracing was necessary? Because the only defensible water source, the Gihon spring, rises at the foot of that

ridge. It was this Canaanite citadel, dating back to the third millennium B.C., that formed the basis of the City of David and Solomon. But today certain orthodox Jews claim that a medieval Jewish cemetery was located there, and disturbing it would be cause for trouble. Consequently they have mounted demonstrations against the archeologists, involving up to ten thousand people at a time. In their zeal they have even desecrated the graves of the parents of Yigael Yadin, Israel's foremost archeologist! Shiloh vehemently denies having found any human remains, and so has kept on digging. How the controversy will be resolved is still not clear. In the meantime, some fascinating information about Biblical times has come to light.

Shiloh's dig has produced the most extensive information thus far available on the last years of the Judean monarchy. Several houses of the late pre-exilic period were found. Built on terraces, these structures become progressively poorer the closer in time they come to the Babylonian destruction. Several characteristic two-story, four-room houses of this period were excavated. The ground floor comprised a courtyard and service area containing space for animals, the kitchen, food and fodder storage, and toilet. Otherwise the family lived and slept upstairs. Actually, Jerusalemites of those days did not live their daily lives very differently from those in many Palestinian villages today. For women, social life probably centered around the well; for men, the focus was the city gates.

A typical range of small objects of daily life was uncovered. Seals discovered in 1983 bear the Biblical names Eliakim and Micah. But the most sensational find was a hoard of fifty clay seals, among which was one belonging to "Gemariah, the son of Shaphan"—certainly the same individual mentioned in Jeremiah 36:9-12 as scribe to King Jehoiakim. Shiloh believes the building where this seal was found may have been part of the royal chancellery.

The City of David dig has also given us the clearest evidence we have to date of the resettlement of Jerusalem by the exiles from Babylon about the end of the sixth century B.C. By the end of the Hellenistic or Maccabean period the inhabitants of Jerusalem had grown sufficiently in both numbers and wealth to support the building of an impressive defense wall supported and protected by

a remarkable beaten earth rampart found in this area.

After the Roman destruction of A.D. 70, no further significant occupation of this area south of the Temple Mount seems to have occurred. Though it had been the location of Jerusalem from the beginning, the core of the city then shifted northward and westward, no longer dependent on the water from the Gihon spring. (Even now, Jerusalem's growth is in these directions.)

### Shoulder of Hinnom (Barkay)

One can hardly summarize the discoveries made in Jerusalem within the past few years without mentioning at least one other location among the many that ring the ancient holy city. That is the slope just beneath the Scottish Presbyterian Church of St. Andrew. There, since 1979, at a site overlooking the Hinnom Valley, Gabriel Barkay, a young professor of archeology from Tel Aviv University, has been reexcavating mostly robbed-out burial caves of the seventh century B.C. Most of these tombs contained squarish burial chambers. Three sides included benches where the deceased and their burial goods could be laid out. When these spaces were needed for new burials, the remains and the burial goods were gathered up and placed in the repository, a smaller chamber beneath one of the benches. This practice in tombs of the First Temple period probably gave rise to the Biblical phrase about being "gathered unto one's fathers" (cf. Judges 2:10; 2 Chron. 34:28).

In any case, Barkay discovered that the repository of Cave 25 had not been robbed. Rather, it proved to be the richest ever found in the vicinity of Jerusalem. It contained some seven hundred objects, including Jerusalem's largest cache of jewelry and the oldest coin ever found in the country. The latter was a sixth century B.C. coin with a crab design from the Aegean island of Kos. Among the more than one hundred pieces of silver jewelry were two tiny silver scrolls. After a three-year wait these intriguing objects were carefully unrolled and found, in reality, to be amulets. One is nearly four inches long. It will take some time to decipher the minuscule texts, but one word is very clearly readable: *yod-he-waw-he*, the Tetragrammaton, or four Hebrew letters which make up the personal divine name (Yahweh) in the Old Testament.

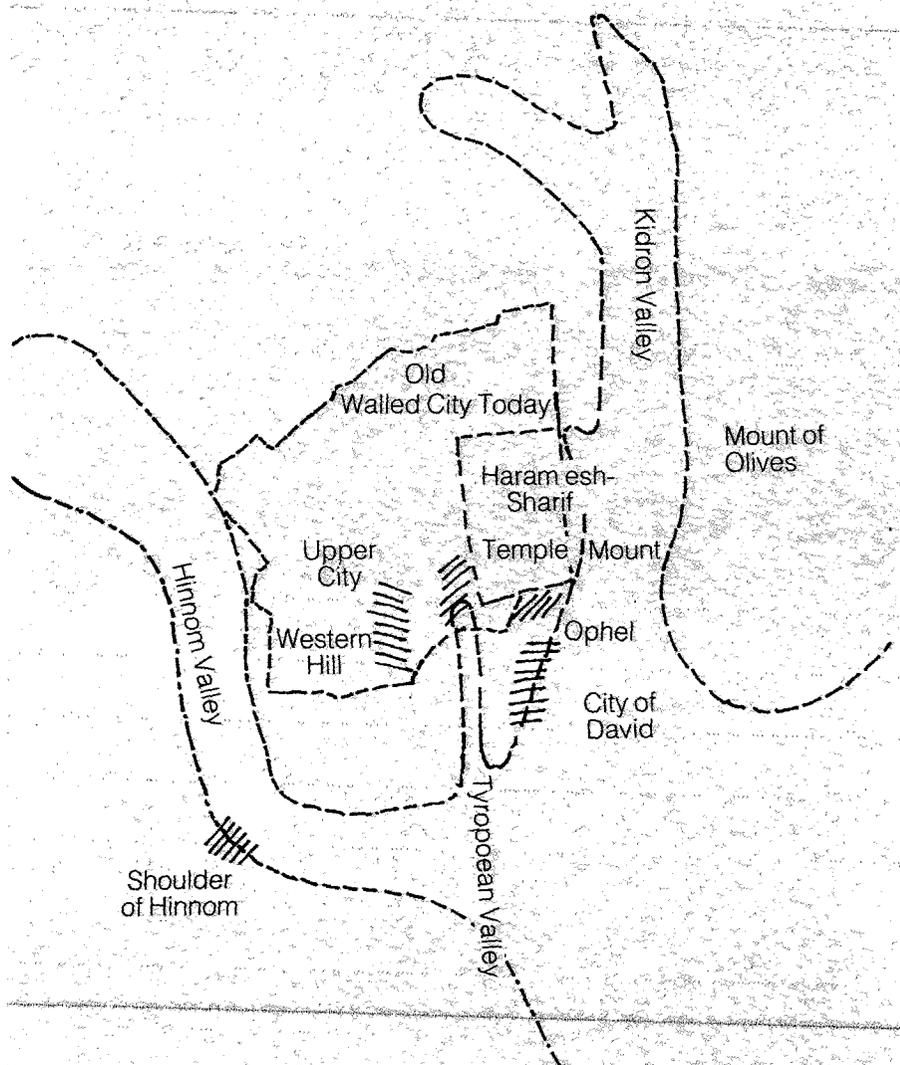
Though the divine name appears more than 6,800 times in the Old Testament and even in a few inscriptions archeologists have found elsewhere in the country, this is the first time the name has appeared on an archeological find in Jerusalem, the holy city. And the amulet appears to date from the sixth century B.C., about the time of Jerusalem's destruction. Did it belong to someone who felt keenly about the Temple's destruction? Perhaps we'll find out more when the scrolls are completely deciphered.

### Jerusalem Congress

Much more could be said about recent discoveries in Jerusalem. In addition to reading excavation reports, the interested reader might want to see the

sites in person and hear an explanation of the finds by the excavators. Those who attend the First International Congress on Biblical Archaeology in Jerusalem April 1-10, 1984, will have that chance. The Congress marks the seventieth anniversary of the Israel Exploration Society and will feature each of the archeologists mentioned above, and many more.

(If you would be interested in attending the Congress or accompanying the author on a Bible lands tour that would include the Congress but will also visit Jordan, Egypt, and other sites in Israel between March 25 and April 15, 1984, write Ed Dass, A-1 Travel, Inc., 1105 St. Joseph Road, Berrien Springs, Michigan 49103, or phone him at [616] 473-3300.)



Hash-marked areas indicate recent excavation sites in Jerusalem.

## Whirlwinds of stress

*Stress is not unique to modern life. Jesus certainly experienced it too. While we may learn a lot from modern strategies for handling pressure, Jesus' life reveals important principles we shouldn't neglect.*

Genevieve Bothe, this month's author and a dear friend of mine, has said some controversial things. But what she has said is certainly not contrary to what our Lord teaches us through His Word. Her article points the way in adapting to the pressures to which we all are subjected in today's world that is filled with extraordinarily stressful conditions. We desperately need to know how to cope with these pressures of life.

Is it possible to triumph over destructive emotions? Is it good or bad to be flexible in our approach of life? Is running away from conflict the answer? What about rigid "uptightness"?

Whatever the stress of life, remember, God loves you!—Marie Spangler.

As a child growing up on a farm in Minnesota, I used to watch the whirlwinds of dust skip around in our backyard and across the fields in the summer. Whether or not they gave an impetus to my life, I don't know, but it seems as though once I left the farm, instead of watching the whirlwinds come and go, I found myself caught up in whirlwinds that twirled me through school and around the world with breathtaking speed.

I marvel that God made us supple enough to withstand the pressures of our electronic age. In the past two decades we have moved so quickly from an industrial age into an information society that unless we can adapt to the megatrends of our day, we will find ourselves left in the dust and feeling very lonely.

Genevieve C. Bothe is the executive secretary of the Biblical Research Institute of the General Conference of Seventh-day Adventists. She says she received much inspiration for this article from the book by W. Ross Foley, *You Can Win Over Weariness* (Glendale, Calif.: Regal Books, 1978).

How adaptable must one be? Adaptability has different facets, but it seems to me we have to be able to adjust to the demands life places upon us with a flexibility that thwarts undue stress yet does not compromise conscience.

One of our first concerns should be to establish our security in the Lord. A wavering faith leaves us floating in indecision and insecurity. When we commit ourselves to Jesus and feel secure in His love and His plan for our lives, we can pursue our lifework without the unnecessary added pressure of an uncertain faith.

Once we are established and secure with the Lord, He can lead us by His Spirit to deal adequately with the other pressures of life. And we must face it, we are a people under pressure. We undergo pressures of all kinds at home, at school, at church, and on the job. We encounter pressures from our parents, children, friends, and enemies. We are pressured by circumstances we can't change, by pain and suffering we can't escape, by schedules we can't meet. And in this communications age the pressures we face are compounded in a greater way than ever before by what we hear, see, feel, and read. News of events is transmitted almost instantaneously around the world without the tempering effect of time or distance—the whole world seems to be right at our doorstep.

Stress certainly can produce a great number of negative effects on us—splitting headaches, upset stomachs, crippled thinking, dulled memories, stirred-up emotions, reduced efficiency, and weakened bodies. But it does have its positive side too. And if we can develop a right attitude, we can lessen the negative effects.

Let us contemplate for a moment how Jesus handled the pressure to which He was subjected immediately following His baptism. Mark tells us that the Holy Spirit drove Jesus out into the wilderness, into a face-to-face confrontation

with the devil (Mark 1:12). Why? The book of Hebrews says that Jesus learned obedience through the things He suffered (chap. 5:8). Under the stress of that desert experience Jesus drew on the resources He had begun to develop in His childhood. Later He used those resources, refined under pressure and pain, in defeating His enemy.

If the pressures Jesus faced strengthened Him and refined the resources He had, preparing Him for the conflicts He faced later, then certainly the same must be true for us. We are like the raw deposits underground—we need to experience the intense pressure and heat of trying circumstances and painful discipline to refine the resources we have been given. Like the caterpillar in the cocoon, we remain spineless worms unless we are privileged to flex the "muscles" of our character against the "walls" of difficulty and hardship in this life.

Pressure aids our total development. Experiencing the pressure of temptation, we develop the will to choose God's will. Pressed by life's rigorous schedule, we learn the discipline of spending our time wisely. Burdened by pain and suffering, we come to sense keenly our need for God and for one another.

While pressure may have its profitable aspects, we still need release from it now and then. Even the strongest of us will break under the strain if we do not retreat periodically. In order to cope with the demands of life, all of us must find suitable ways to refresh our systems. But we must find *suitable* ways! People who seek escape through alcohol, drugs, self-pity, material indulgence, and so forth find more pressure rather than relief.

How did Jesus escape? He left the area of His labors and exchanged the noise of the crowd for the quietness of solitude. He opened His life to His Father in prayer and found spiritual refuge and refreshment. As excruciating as it was,

even His retreat into Gethsemane brought Him strength to endure. Likewise, the pressures we face can profit us if they force us to seek relief in our heavenly Father. From Him we may gain the spiritual sustenance necessary to handle life's stresses and strains.

We may learn more about handling stress from Jesus' life. Like us, Jesus did not have unlimited energy. But Jesus did not waste His energy on destructive emotions. He did not permit external conflicts to become internal hassles even though He was surrounded almost incessantly with conflict and controversy. We would do well to focus upon three principles of His life:

1. *Jesus renounced His rights.* It is most unpopular in today's world of "assertiveness training" to speak of renouncing one's rights, but it is not all that healthy to struggle to assert our rights. The fight to secure our rights and get everything that is coming to us is one of the major causes of emotional fatigue. Both the Bible and experience teach us that this battle frequently foments resentment, bitterness, anger, hatred, and fear (the five destructive emotions depleting most of our energy). These emotions will ultimately destroy us if we continue to give vent to them.

Jesus triumphed over destructive emotions by renouncing His rights. He gave up His right to be king, His right to do His own will, and His right to live.

Jesus refused to let His enemies stir up resentment in Him. How? By renouncing His rights to privacy and fair treatment. In spite of the awesome display of power against Him in the Garden of Gethsemane, He was unafraid. Because He had renounced His right to live, He could not be hassled by fear.

And Jesus says to us, "Whosoever will come after me, let him deny himself and take up his cross, and follow me" (Mark 8:34). Death to self offers the most liberating life style we can pursue. Jesus does not want us to stand at a distance and only admire Him. He wants us to follow Him. And He is not only our Example but also our Enabler: "Peace I leave with you, my peace I give to you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Even though we renounce our own rights, Jesus does not ask us to be unconcerned about the rights of others. He summons us into the forefront of the

struggle to secure the rights of people who are being misused. Corrie and Betsie ten Boom of Holland exemplify such death-defying ministry. Fighting for one's own rights differs considerably in its effect on us from fighting for the rights of others—the former calls forth the destructive, and the latter, the constructive emotions.

2. *Jesus also renounced rigidity.* Someone rigid is determined to be "right" at all costs and would rather express his convictions than his compassion. Matthew 12 tells of Jesus healing a man's withered hand on the Sabbath. The Pharisees charged that in healing the man, Jesus had been working on the Sabbath. When cross-examined by them, Jesus showed these rigid people that their compulsion to be right had actually led them into wrong. He renounced their rigid "uptightness" and presented the new wine of a new life style of freedom and compassion. People are drawn to people who emit vibrations of freedom, approachability, flexibility, and love.

3. *Jesus renounced retreat.* That sounds strange, but Jesus did not run

away from conflict. He was not a people-pleaser or a peace-at-any-price person. He dealt honestly and sensitively with everyone, and He cared enough to confront—He "care-fronted" people. He confronted the boastful Peter as well as the broken Peter. These were painful confrontations, and we would probably have let them pass. Jesus, however, cared so much for Peter that He confronted him honestly and sensitively. He also cared enough to confront Judas at the table that fateful night when Judas betrayed Him. And He cared enough to confront His cross, the worst conflict of all. "When the days drew near for him to be received up, he set his face to go to Jerusalem" (Luke 9:51, R.S.V.).\*

Jesus never ran away from His conflicts. And how much emotional and spiritual fatigue we would be spared if we practiced more "care-fronting" and less retreating.

As we endeavor to adapt triumphantly in this life, let us always remember the beautiful new life awaiting us with our triumphant Saviour.

\* From the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

## Prayers from the Parsonage

I've been reading the newspaper tonight, Lord. A few miles away two women were mysteriously gunned down while browsing in a ceramics boutique. "There are no clues to the killer or his motivation." Not far from our neighborhood a family was found beaten to death. An astonished neighbor exclaimed, "Just yesterday I saw him playing catch with his son." A woman, studying late, noticed an open window and surprised an armed intruder. . . .

I'm scared, Lord. If only Dick weren't out so many nights! If only we still had our faithful watchdog! The house seems too big, the locks too weak, and the windows too revealing.

I make sure the porch light is on, check the basement, and resist the urge to open each closet.

The innocent become victims, and the killers roam free. Too many crimes go unexplained and unsolved. What

protection is there against forces of darkness? In the end, we have no control.

"Have two goals: wisdom—that is, knowing and doing right—and common sense. . . . With them on guard you can sleep without fear; you need not be afraid of disaster or the plots of wicked men, for the Lord is with you; he protects you." (Prov. 3:21-26, T.L.B.).\*

Knowing right, I am realistic about evil and good in this world. Doing right, I need not fear that someone is out to get me. Using common sense, I safeguard the house, stay alert, and have a plan for emergencies.

Lord, keep me from dwelling on these true, but sordid, newspaper facts. Help me to fix my mind on Your promises of protection. Fill my thoughts with stories of Your care and power and deliverance.

I'm not really alone, Lord. I will not be afraid.

\* From *The Living Bible*, copyright 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

Cherry B. Habenicht \_\_\_\_\_

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# Recommended reading

## **Freedom of Religion in America: Historical Roots, Philosophical Concepts and Contemporary Problems**

Henry B. Clark II, ed., *University of Southern California, Los Angeles, 1982, 143 pages, \$6.95, paper. Reviewed by Gary M. Ross, associate director, Public Affairs and Religious Liberty Department, General Conference of Seventh-day Adventists.*

Because discussions of religious liberty as embodied in church-state separation are always welcome, the bits and pieces of this anthology have immediate merit. And the value increases as readers note the caliber of its authors (all careful specialists in their respective areas) and the scope of its coverage (no less than the roots, concepts, and problems of religious freedom).

The book originates from a conference sponsored in 1981 by the short-lived University of Southern California Center for Study of the American Experience and chaired by the editor of this volume in close association with Edwin S. Gaustad (University of California-Riverside) and Robert S. Ellwood (USC).

One theme of any such dialogue is the public role of churches in the light of First Amendment restraints. Henry Steele Commager, Robert Bellah, and James E. Wood, Jr., address this matter in possibly the best chapters of the book.

In various ways they dispel the myth that church-state separation muted, silenced, or made private the public voice of religion. Rather, religion was supposed to stabilize the body politic and lend coherence to society by promoting virtue, justice, and equality. If this abstract burden, which weakened over time, compromised the secularity of the state, it nevertheless stopped short of rendering it "Christian" in today's sense of the term.

Indeed, the foregoing does not justify New Right behavior in our time. With admirable balance (and a helpful annotated bibliography to back him)

Richard V. Pierard finds nothing wrong with politically active Christian conservatism per se, yet faults the style of such in the eighties. He questions legislative proposals that would threaten pluralism and worries over a wrongful, highly selective morality that disregards the needy and oppressed.

A second important theme of the book is the consolidation of religious freedom in America. Pressure from religious groups, especially beleaguered ones that suffered ridicule, was no doubt decisive in this process. Jay P. Dolan describes how Catholics pushed the legal system toward greater inclusiveness in its definitions of religion and applications of religious freedom.

Joseph P. Chinnici shows Catholics to have advocated religious freedom for quite other social reasons—their high culture, which included familiarity with writers of the Enlightenment, and their frequent interaction with peoples of various denominations in worship and in the pursuit of common projects.

The story is different for American Jews. Theirs was a propensity for social action and communal welfare. This propensity, Moses Rischin suggests, caused a disregard for the technicalities of church-state separation and encouraged collaboration with a government whose social ethics and concerns appeared boundless. Hence the ease with which Jewish religious leaders could eventually seek public funding for private schools.

Jonathan Butler presents the case of Protestants, especially Sabbatarians who through arduous litigation and appeal strengthened free exercise protections. Implicitly, however, he makes another point. Government, often styled the antagonist of religious freedom, has been its maker, and this not just at the beginning of our history.

This sampling of provocative material must confine itself to one more theme, that of "de facto establishment"—the religious hegemony

that prevails at a point in time. Initially, of course, the legitimate expression of American religion was white Anglo-Saxon Protestantism. Then a troika of Catholic-Protestant-Jew won acceptance. Now *that* ring widens.

Various authors, in the presentation of these latter dynamics, provide tools for differentiating accepted religion from the "wildcats," and strategies for those that would assimilate. They examine the nonnormative religions sociologically (as for light they throw on the status of women) and weigh their tendency to chip away at the public consensus. In this story pluralism ad infinitum becomes the bankruptcy, rather than the fulfillment, of the American dream.

Considering the book as a whole, readers may find it choppy, uneven, and dated (it assumes the New Right's ascendancy and does not foresee its fall as registered by numerous indices starting in late 1982). But provocative it also is. Fresh ideas update the subject, and spark sufficient interest to ensure its further study.

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