

THE CONTINUOUS USE OF  
THE ARCHAEOLOGY THEME THROUGHOUT  
AN EVANGELISTIC SERIES

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ABSTRACT

THE CONTINUOUS USE OF THE ARCHAEOLOGY THEME  
THROUGHOUT AN EVANGELISTIC SERIES

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: THE CONTINUOUS USE OF THE ARCHAEOLOGY THEME  
THROUGHOUT AN EVANGELISTIC SERIES

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Problem

One approach used by a number of Seventh-day Adventist evangelists to attract public attention has been a presentation of archaeological topics and Bible history. Often there has been a rapid change of emphasis to doctrinal material which has resulted in a decline in attendance. There is need for an approach that can adapt to public interest and continue the presentation of the Gospel in the same framework. The purpose of this present study was to ascertain trends from evangelists' experience and to conduct an evangelistic series which would maintain the archaeology theme throughout.

### Method

Research was done to provide an archaeological framework for presenting the Gospel during the evangelistic mission. Twelve lectures were given as a result of study into public interest in the past and a felt need for "roots." Three surveys were conducted, the first from the experiences of twelve evangelists. Two surveys were made of the audience at the mission, the first from those attending the opening programme, the second of the ones who ceased attending. Comparisons were made of the audience's interest and reasons for ceasing attendance. The evangelists' surveys were compared to trace the relationship of change in subject matter to decline in attendance.

### Results

There were trends shown in the evangelists' experience that a greater drop in attendance occurred when the subject matter was changed. In the missions conducted by those who did not alter their archaeological emphasis there was a more gradual decline in attendance. This was also the position in the mission conducted by the writer. The first survey of the audience revealed their interest in archaeological topics and those who maintained attendance wished to continue to hear these themes. The second survey showed that those who stopped attending had done so for personal reasons and not because the subject matter was sustained.

### Conclusions

It was observed that an audience is unprepared to change its interest and therefore stops attending. It seems evident that a greater awareness of the public's interest and an adaptation to that interest by the evangelist would assist in maintaining attendance. It is recommended that a fuller range of topics be presented in a longer series including extra seminar programmes.

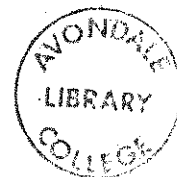
Andrews University  
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THROUGHOUT AN EVANGELISTIC SERIES

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Religion

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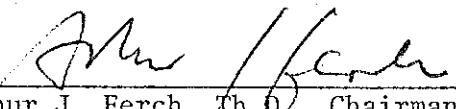
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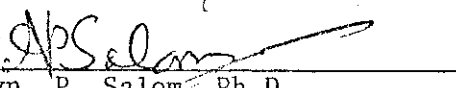
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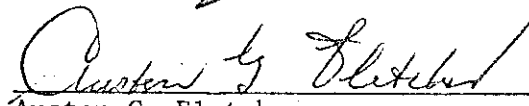
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## CHAPTER I

### INTRODUCTION

#### Problem

Evangelism is an integral part of Christianity and a raison d'être for the church. It is a common word, but because it is used in various ways it must be defined. In the present context evangelism was defined in terms of the biblical setting and its role in the contemporary scene. Attention was given to some methods and attitudes of New Testament times when the early church commenced to evangelize. Certain attitudes and interests of the later twentieth century were also examined and an attempt was made to link some aspects of evangelism with these interests.

One of the approaches used by a number of evangelists in the Seventh-day Adventist Church to attract public attention has been a presentation of archaeological topics and related Bible history. In many public programmes of this type, once the audience has been attracted by the topic, the later presentations have developed rapidly into doctrinal material, for which the majority of the audience is too little prepared. Consequently, an evangelistic method is desirable that helps to maintain the interest already manifested by the audience.

Aim

In order to encourage people to change an attitude or an opinion, they must be able to perceive the new concept as having an affinity with that which is familiar to them before a change is even contemplated. It is also easier for people to make a change by taking small steps at first. Thus an introduction to biblical material in the setting of archaeology and history is not seen as a threat to their concepts.

This project envisaged a series of evangelistic meetings which continued the archaeological themes as the medium by which the salient facets of the truth of the Gospel could be conveyed to an audience which already had shown an interest in archaeological topics.

There is a relationship or interaction between some branches of the science of archaeology and the Bible. While it is not in the scope of archaeology to prove the Bible true, yet the evidence revealed in the artifacts promotes increased confidence in the reliability of Scripture. On the other hand, many aspects of archaeologists' work, in the Middle East particularly, have been aided and illumined by the Bible records.

The lectures of the evangelistic series required research into historical background material which provides the archaeological framework in which the Gospel can be set. The purposes were: (1) to use archaeological themes to bring home the reality of the geographical and historical milieu in which Christ and the other Bible characters lived; (2) to use this method to help people accept Jesus as their personal Lord and Saviour; and (3) to

portray the doctrines of the Seventh-day Adventist Church throughout the series in relation to selected Bible places and characters.

#### Method

A series of twelve lectures was held which sought to meet the above aims. The major difference of this approach from the traditional evangelistic series was in the content material. The emphasis throughout was archaeological and historical as background to the themes and doctrines contained in the Bible.

Three surveys were conducted among evangelists and the audience. From the evangelists, details were obtained concerning their approach to the public and the effects on the attendance when a change of programme took place. One survey of the audience on the first night covered their interests in, and reactions to, archaeological topics. Another later survey enquired of those who stopped attending the reasons why they had discontinued.

Finally, an attempt was made to evaluate the results of the evangelistic series which continued the archaeological theme throughout.

## CHAPTER II

### ADAPTIVE EVANGELISM

#### Introduction

Evangelism is a comprehensive word that evokes contrasting pictures in the mind. A description of the concept of "evangelism" would clarify what was considered in this project. It is helpful to start by looking at the Greek words from which the English word "evangelism" is derived. "In a few words, euangelizomai means to bring or to announce the euangelion, the good news."<sup>1</sup>

Jesus used the verb euaggelizomai in Matt 11:5: "The poor have the good news proclaimed to them."<sup>2</sup> In Luke the word euaggelizomai is synonymous with kerusso. "The phrase kērussōn kai euaggelizomenos tēn basileian tou theou (Luke 8:1) gives us a comprehensive picture of the whole activity of Jesus. His whole life was proclamation of the Gospel."<sup>3</sup>

A further aspect of this proclamation is to see its purpose. With reference to 1 Pet 1:10-12, Friedrich says: "Hence euaggelizesthai is to offer salvation. It is the powerful

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<sup>1</sup>John R. W. Stott, Christian Mission in the Modern World (Downers Grove, Illinois: Inter-Varsity Press, 1975). p. 37.

<sup>2</sup>Author's paraphrase.

<sup>3</sup>Gerhard Friedrich, "Euaggelizomai," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964), 2:718. (Hereafter cited as TDNT).

proclamation of the good news, the impartation of sōtēria."<sup>1</sup>

"For Paul the heart of the good news is the story of Jesus and His suffering, death and resurrection. Everything connected with this may be preaching of the Gospel."<sup>2</sup> Compare also the report in Acts 8:35 regarding Philip and the eunuch: "[He] told him the good news [euēggelisato] about Jesus."<sup>3</sup> The proclaiming of the vital message about Jesus is the heart of evangelism.

Various definitions of evangelism have been framed by churches, groups, and individuals. Nate Krupp says evangelism aims "to communicate effectively the Good News of Christ and His salvation so that individuals can intelligently and willfully make a decision for or against Him."<sup>4</sup> John Spong refers to an Anglican General Convention which mentions the role of the Holy Spirit: "Evangelism is the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in Him as Saviour and follow Him as Lord within the fellowship of the church."<sup>5</sup>

John Stott considers one of the most appropriate statements is paragraph 4 of the Lausanne Covenant which is entitled "The Nature of Evangelism":

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<sup>1</sup>Ibid., p. 720.

<sup>2</sup>Ibid., p. 730.

<sup>3</sup>Unless otherwise stated, all Scripture quotations are from the New International Version (NIV).

<sup>4</sup>Nate Krupp, A World to Win: Secrets of New Testament Evangelism (Minneapolis, Minnesota: Bethany Fellowship, 1966), p. 75.

<sup>5</sup>John Shelby Spong, "Evangelism When Certainty Is an Illusion," The Christian Century, 6-13 January 1982, p. 11.

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God.<sup>1</sup>

Bearing in mind the range of concepts from different churches and groups, this statement seeks to blend together certain important principles. It is "indispensable" for evangelism for a Christian presence to be seen in the community or the world in general. However, this is insufficient by itself. It is also important to have an atmosphere of tolerance in which dialogue with non-Christians can take place, but again this is inadequate as a major emphasis. It is not just being visible or listening "sensitively," it is the actual proclaiming of the Gospel that is the goal of both presence and dialogue. This proclamation is by word. The statement highlights two points: (1) evangelism cannot be a proclamation in isolation from the environment. Christianity should be seen in a practical way in the community; and (2) evangelism is not coercive though the proclamation is "with a view to persuading people" to accept Jesus, the incarnation of the Gospel.

#### Proclamation

The communicating of such a message calls for a total involvement and commitment. It is certainly not an "optional extra"

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<sup>1</sup>Stott, p. 57.

for Spong states, "Effective evangelism, therefore, is the all-embracing thrust of the total life of the church."<sup>1</sup> Everything a church does and all its varied programmes should be telling the Good News.

Green takes a whole chapter to highlight the three-fold aspect of transmitting the message. "In the New Testament the kērussein root (to 'proclaim') is by no means primary. It is just one of the three great words used for proclaiming the Christian message, the other two being euaggelizesthai (to 'tell good news') and marturein (to 'bear witness')."<sup>2</sup>

Concerning the proclaiming or preaching by an evangelist, Roy A. Anderson writes:

It is to proclaim the message of divine grace in order to meet human need, and to proclaim it on the authority of the throne of God. The preacher, then, comes with good news, not merely with good advice. Furthermore, his message should make insistent demands on those who hear, because it comes from a King.<sup>3</sup>

Various verbs are used in the New Testament to describe the manner in which the Good News can be communicated: euaggelizesthai (bring good news), kataggelein (proclaim, declare), kērussein (announce as a herald), lalein (speak, chatter), gnōrizein (make known), didaskhein (teach) and antitesthai (present for discussion).<sup>4</sup>

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<sup>1</sup>Spong, p. 16.

<sup>2</sup>Michael Green, Evangelism in the Early Church (London: Hodder and Stoughton, 1970), p. 48.

<sup>3</sup>Roy A. Anderson, The Shepherd Evangelist (Washington, D.C.: Review and Herald, 1950), p. 44.

<sup>4</sup>TDNT, 2:730. See also Green, p. 54.

These different aspects of proclamation were demonstrated in the daily experience of the early believers as Samuel Escobar writes: "The primitive church was not perfect, but evidently it was a community that called the attention of men because of the qualitative differences of its life. The message was not only heard from them, it was also seen in the way they lived."<sup>1</sup>

Ellen White has indicated that this is to be seen similarly in the church today. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power."<sup>2</sup>

Stott contends that the proclamation should be made faithfully. This evangelism is not to be regarded in terms of either the recipients, the results, or the methods. As for acknowledging who should receive the message, he writes: ". . . all who have not been reborn in Christ, whether they have heard the gospel or not, whether even they have been baptized or not, need to be 'evangelized', i.e. they need to hear, or hear better, the good news."<sup>3</sup>

The results are not due to human persuasion and intention. Whether or not the hearers make a positive response, the proclamation must be made. Naturally, there is a strong desire to

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<sup>1</sup>Samuel Escobar, Let the Earth Hear His Voice, p. 308, quoted in Stott, p. 56.

<sup>2</sup>Ellen G. White, Evangelism (Washington, D.C.: Review and Herald, 1946), p. 16.

<sup>3</sup>Stott, p. 38.

see people converted yet that is not the way the word evangelism was originally used in the New Testament. In Acts 8:4,12,25,40 Philip and others evangelized in various cities and towns. "There is no mention in these verses whether the word which was 'evangelized' was believed, or whether the inhabitants of the towns and villages 'evangelized' were converted. . . .Evangelism is the announcement of the good news, irrespective of the results."<sup>1</sup>

The methods may be many and varied but these are not to over-shadow the importance of the faithful proclamation of the message itself. It may be questioned as to what constitutes a faithful proclamation. A faithful presentation may be considered to include (1) being faithful to God--the integrity of the message of the whole gospel; (2) being faithful to the task--the thoroughness and perseverance of the messenger and (3) being faithful to the hearers--structuring the message in such a manner that it is adapted to their conditions, needs, and understanding. Thus every endeavour is made to present the message in the most appealing light so that positive results may be seen.

#### Adaptive Evangelism

Before referring to specific aspects and the importance of adapting the presentation of the evangelistic message to the situation, it is necessary to refer to an incident that illustrates this need.

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<sup>1</sup>Ibid.

Dr. Sangster was in a London air-raid shelter during the war. Over a blast wall he heard fragments of a conversation between a well-meaning lady and a tramp:

She was saying: "You know it must be 'Yea' and 'Amen' to all the promises of God. . ." "I suspect that you are still living under the old dispensation. . ." . . . "You do realize, don't you that all your righteousness is as filthy rags. . .?"

The tramp took little part in the conversation. When finally she left him, murmuring something about "interceding for him at the throne of grace", he found himself again, and just said as she went (not in jeering, but vaguely aware that she meant to be kind), "Okey dokey".

I felt that two worlds had met in those two persons--and they had not intersected. Her speech had gone over his head. Missionaries learn the language of the natives to whom they go. Evangelists must learn also to speak in a tongue understood by the common people.<sup>1</sup>

Green has taken two chapters to show the differences of approach by the early church in evangelizing the Jews and the Gentiles. "The Christian gospel is good news about a Jew. It was preached by Jews to Jews, in the first instance."<sup>2</sup> Account was taken of the expectations of the Jews and an appeal was made to the Scriptures to show Jesus was a fulfillment of the prophecies regarding the Messiah. When mentioning the approach to Gentiles he states, "Evangelism is never proclamation in a vacuum; but always to people, and the message must be given in terms that make sense to them. "Once Christianity took root in Hellenistic soil, it became necessary to do a tremendous work of translation. Not only words, but ideas had to be put into other dress."<sup>3</sup>

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<sup>1</sup>W. E. Sangster, Let Me Commend (New York: Abingdon, 1948), pp. 94-95.

<sup>2</sup>Green, p. 78.

<sup>3</sup>Ibid., p. 115.

Gottfried Oosterwal in his lectures referred to his own experience. He said, "It is no use attempting to take the message in a nineteenth-century American dress to a late-twentieth century, nationalistic, non-Western culture and expect results."<sup>1</sup>

It is important to recognise that "the Gospel of Jesus Christ is tied to no one culture."<sup>2</sup> However, in attempting to communicate the Good News in any culture, consideration must be given to the total sociocultural setting which constitutes a frame of reference for the individual and the group in which he lives.

The sociocultural setting even controls the supernatural intrusion. It does not design it, nor create it, but it does bound it, limit it, amplify it and restrict it. Thus it was that Christ became a man, a son of a carpenter, living in Galilee, with the 'stigma' of the Galileans, and was crucified and buried within the control of the culture. To the degree that Christ was man He was controlled by His culture, regardless of our judgment concerning its rightness or wrongness.<sup>3</sup>

In order for the message, not only to be heard, but also clearly to be understood, it must be presented in a manner suited to the circumstances. These vary from generation to generation as well as from country to country. In addition, within each country, there are differing sociocultural settings which need to be considered. This will enable a sensitive approach to be made--an

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<sup>1</sup>Gottfried Oosterwal in a lecture in the Course: "Church Growth and World Mission" (MSSN 606) at Avondale College, January, 1981.

<sup>2</sup>Marvin K. Mayers, Christianity Confronts Culture (Grand Rapids, Michigan: Zondervan, 1974), p. 16.

<sup>3</sup>Ibid., p. 24.

adaptive evangelistic proclamation--which does not alter the message but adjusts the framework to the understanding of the recipients.

### New Testament and Adaptive Principles

There are instances of differing presentations of the Gospel message, but "however expressed, whether as the Messiah of Old Testament expectation, as Lord over demonic powers or whatever other category of interpretation was employed, the early preachers of the good news had one subject and one only, Jesus."<sup>1</sup>

When Paul preached in the synagogue at Antioch in Pisidia, he pointed to the Old Testament promises about the Messiah and showed their fulfillment in Jesus and that salvation was brought to Jews and Gentiles.<sup>2</sup> He recognised there was a totally different situation in Athens. That famous city had an impressive history, was the centre of learning and had seen many renowned philosophers. Not only was it necessary to use a different framework to present the Gospel but also Paul made a different initial contact with their interests and practices. He took something in which they would be interested--a local altar to the Unknown God--and used this to introduce his declaration of the Gospel of Jesus. Moreover, as he had appealed to the Jewish Scriptures at Antioch, so he referred to Greek poets, such as Epimenides and Aratus, in Athens.<sup>3</sup> He tied in his message with that which was familiar to his hearers so that they could identify with his thought. Although the different backgrounds

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<sup>1</sup>Green, p. 51.

<sup>2</sup>Acts 13:16-44.

<sup>3</sup>Acts 17:22-31.

of Athens and Antioch were acknowledged yet it was still the same basic good news of Jesus and His resurrection that was presented.

When Paul went to the pagans at Lystra, he again appealed to things within their range of understanding and from their awareness of the things of nature, he declared to them a living Creator God.<sup>1</sup>

Paul mentioned his principle of adaptive evangelism in 1 Cor 9:20-22. In order to win Jews "I became as a Jew, . . . To those outside the law I became as one outside the law. . . . To the weak I became weak. . . . I have become all things to all men, that I might by all means save some" (RSV). Paul considers the prime importance of reaching "all men" with the Gospel that brings salvation. He indicates that it is essential for him to adapt himself to their situation and understanding.

The fact that the statement on his behavior towards the Jews is repeated by explaining its content ("to those under the Law--one under the Law") provides a foil for his observation that in all this he remains free, and at the same time paves the way for the statement on his behavior toward those "outside the Law."<sup>2</sup>

He then had to show that his being "outside the Law" is not lawlessness for he was aware of his duty to God "in the law of Christ." Not only was he seeking to reach both Jews and Gentiles but he was also considering the weak--some of the new Christians or those with a sensitive conscience.<sup>3</sup> He is careful not to give

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<sup>1</sup> Acts 14:15-17.

<sup>2</sup> Hans Conzelmann, A Commentary on the First Epistle to the Corinthians, Hermeneia--A Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1975), p. 161.

<sup>3</sup> See Rom 14:1,2; 1 Cor 1:27; 8:12.

offence, nor to give up his theological understandings. His whole object (despite the different backgrounds and attitudes of his readers) was to provide the smoothest transition from their position into a saving relationship with the Lord. This is adaptive evangelism stated in its most comprehensive form. It is the adaptation of a consistent gospel message to differing circumstances in order for the Good News to be heard and received with the object of producing results.

The method employed by Jesus is an excellent example of adapting the presentation of His teachings to His hearers' circumstances. His parables related to everyday things in which they had a natural interest, e.g.;

1. The farmer would be interested in the sower (Matt 13:3-9, 18-23)
2. The shepherd would be interested in the lost sheep (Luke 15:3-7)
3. The fisherman would be interested in the gospel net (Matt 13:47-50)
4. The merchant would be interested in the pearl of great price (Matt 13:45,46)
5. The landowner would be interested in the vineyard (Matt 21:33-43)
6. The builder would be interested in the house on the sand (Matt 7:24-27), and the tower (Luke 14:28-33)
7. The housewife would be interested in yeast (Matt 13:33), and the lost coin (Luke 15:8-10)
8. The virgin would be interested in the ten virgins and the wedding (Matt 25:1-13)

This adaptive approach of Christ to the varied members of society is aptly described by White:

The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections

and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness.<sup>1</sup>

He was at home with all types and classes of people:

1. The rich: Nobleman (John 4:46-50), Zacchaeus (Luke 19:1-10)
2. The poor: whole district (Matt 4:25; 5:1; Mark 1:32-34)
3. The middle class: Mary, Martha, Lazarus (Luke 10:38-42)
4. The common (plenteous) people: (Mark 12:37)
5. The learned rabbi: Nicodemus (John 3:1-21)
6. The Pharisees: (Luke 14:1-14)
7. The tax collectors: Matthew and friends (Matt 9:9-13)
8. The women: Samaritan (John 4:7-26), Jewesses (Luke 8:1-3)
9. The children: (Matt 18:2-6; Mark 10:13-16)
10. The tradespeople: fishermen (Luke 5:1-4)
11. The Gentiles and heathen: Syro-Phoenician (Matt 15:21-28), Roman Centurion (Luke 7:1-10)
12. The diseased and despised: Bartimaeus (Mark 10:46-52), leper (Mark 1:40-44)

Jesus was accepted by society at large but He was condemned by the self-righteous Pharisees for being a "glutton and a drunkard, a friend of tax-collectors and 'sinners'" (Luke 7:34). On the other hand, these Pharisees who had not been baptised did not discern "God's purpose" (Luke 7:30) and did not accept John the Baptist, whom they said had a demon (Luke 7:33).

John used a different adaptive style from Jesus, although he proclaimed the same Good News (Luke 3:18). John recognised the public expectation of a prophet and knowing his prophetic mission,

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<sup>1</sup>White, p. 55.

he came dressed as a prophet of old with a camel hair tunic and a leather belt (Mark 1:6). He also claimed to be the fulfillment of the prophecy of Isaiah 40 as a "voice of one calling in the desert" (John 1:23).

He was accepted by the people because he came with a clear message that brought hope. Not only did he call for repentance (Matt 3:2) and confession (v. 6), but he proclaimed forgiveness of sins (Mark 1:4). Their sins could be taken away by the Lamb of God (John 1:29).

He was popular with the people because he denounced the hypocrisy of the religious leaders (Matt 3:7), and because he told the soldiers to be just, the tax-collectors to be fair, and everyone to be thoughtful of those less fortunate (Luke 3:10-14). Thus he met people at the level of their understanding and pointed them to Jesus.

Neither Jesus, John nor Paul sought popularity but they were successful in getting the Gospel message across because they adapted to the understanding and the life situation of the people to whom they preached.

#### Ellen White and Adaptive Evangelism

Ellen White recognised the varying conditions in different countries and encouraged the principle of adaptive evangelism:

The message of truth is new and startling to the people of this country [Australia]. . . It will not answer to present the strong positions that have been and will of necessity be presented in America.

These subjects must be broached guardedly. We have not as yet obtained standing place in this country. . . .  
 . . . great tact and patient effort are needed by those who shall present truth in any manner.<sup>1</sup>

Wherever evangelism is to be conducted it is necessary to assess the local conditions as White wrote, "We are to study the field carefully and are not to think that we must follow the same methods in every place."<sup>2</sup> She drew attention to the policy of Paul in proclaiming the Gospel:

Brethren, . . . need to exercise the same divine wisdom that Paul manifested. . . . Agree with the people on every point where you can consistently do so. . . . He presented the truth in such a manner that their former prejudice did not arise to blind their eyes and pervert their judgment.<sup>3</sup>

She also pointed out that Paul was adaptive in his evangelism to both Gentiles and Jews. "This was the manner of his working-- adapting his methods to win souls."<sup>4</sup>

Several comments on the methods of Jesus were also penned by Ellen White. She mentioned, "His messages of mercy were varied to suit His audience."<sup>5</sup> These varied approaches were necessary to reach different groups. He sought to relate to their interests and associations.

. . . Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought. . . .  
 . . . He brings men under the transforming power of truth by meeting them where they are.<sup>6</sup>

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<sup>1</sup>White, pp. 227-28.

<sup>2</sup>Ibid., p. 125.

<sup>3</sup>Ibid., pp. 140-41.

<sup>4</sup>Ibid., p. 231.

<sup>5</sup>Idem, The Desire of Ages (Mountain View, California: Pacific Press, 1898), p. 254.

<sup>6</sup>Idem, Evangelism, p. 140.

These adaptive principles must still be applied today.

After referring to Christ, White then wrote, "We also must learn to adapt our labors to the condition of the people--to meet men where they are."<sup>1</sup>

For this important ability in using the adaptive approach it is necessary to acknowledge the need of divine assistance:

An important lesson for every minister of Christ to learn, is that of adapting his labors to the condition of those whom he seeks to benefit. . . . To deal wisely with different classes of minds, under varied circumstances and conditions, is a work requiring wisdom and judgment enlightened and sanctified by the Spirit of God.<sup>2</sup>

When this principle is put to work faithfully, then it is a matter of "leaving the result with God."<sup>3</sup>

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<sup>1</sup>Ibid., p. 57

<sup>2</sup>Idem, The Acts of the Apostles (Mountain View, California: Pacific Press, 1911), p. 386.

<sup>3</sup>Idem, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press, 1855-1909), 3:248.

## CHAPTER III

### ADAPTIVE EVANGELISM IN THE TWENTIETH CENTURY

#### Introduction

Whenever a new commodity is to be launched upon the public, it is necessary to engage in market research in order to assess the potential volume of sales, the most appropriate locality and the suitability of the item to the target population.<sup>1</sup> Similarly, there must be an awareness of the attitudes, and the influences affecting the general Australian public in regard to religion and life.

Conway makes a relevant observation:

"The greatest happiness of the greatest number" is the notion into which the whole Australian way of life has put its roots. More precisely the notion resolves itself into the equation,<sup>2</sup> Material Wealth = Pleasure = Happiness = Reason for Living.

A similar emphasis was noted by Dr. Ian Mackie, director of the Anglican Marriage and Family Counselling Service in Perth, when he stated that the first priority of Australians is to get wealth and material advantages; people are not really very concerned about the plight of others whether locally or abroad.<sup>3</sup>

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<sup>1</sup>See Edward W. Cundiff and Richard R. Still, Basic Marketing: Concepts, Decisions and Strategies (Englewood Cliffs, New Jersey: Prentice-Hall, 1971); Joseph Seibert and Gordon Wills, eds., Marketing Research (London: Penguin Books, 1970).

<sup>2</sup>Ronald Conway, The Great Australian Stupor (Melbourne: Sun Books, 1971), p. 65.

<sup>3</sup>ABC:2FC, "Journal of Religion," 22 September 1982.

Need for Adaptive Evangelism

In considering the Australian outlook, it is not surprising that "religion is not an acceptable topic of conversation," as Millikan observes.<sup>1</sup> He asserts that the easiest subject with which to communicate in the pubs and on the trains is the subject of sport.<sup>2</sup>

One of the points to be considered by an evangelist seeking to adapt to the local situation is the Australians' impatience with abstract thought and the associated consideration of themselves as practical persons.<sup>3</sup>

This attitude of being practical is also connected with being pragmatic. The feeling is that if it works and seems useful then it is worth investigating. Conway states, "Religion tends to be defined, like everything else, in terms of its material and emotional usefulness."<sup>4</sup> And again, "Australians tend to see religion in the crudest take-it-or-leave-it outlines."<sup>5</sup> Probably because of difficult early days when pioneers were conquering the bush and seeking their fortune in gold, these down-to-earth attitudes have prevailed. It is a great challenge for the Christian life-style to be presented in a manner that will be seen as relevant to everyday living conditions.

Millikan recalled the attitudes even at university. "We believed that you could convince others of the truth of the

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<sup>1</sup>David Millikan, The Sunburnt Soul (Sydney: Anzea Publishers, 1981), p. 7.

<sup>2</sup>Ibid., p. 8

<sup>3</sup>Ibid., p. 30.

<sup>4</sup>Conway, p. 191.

<sup>5</sup>Ibid., p. 190.

Christian faith simply by argument. . . . we seldom met with success."<sup>1</sup> The Gospel must be perceived as something that is helpful to real life situations and not merely an academic theory.

The evangelist should bear in mind other concepts and attitudes of the Australian public. The egalitarian spirit is predominant and all pretention is unacceptable. Some Christians present the historical facts of Christianity with a sanctimoniousness that alienates the public. "Those who are Christians in Australia will best represent the cause to others by not adopting postures which suggest that they see themselves as superior."<sup>2</sup>

Closely associated with the egalitarian spirit is the tradition of mateship which arose out of a sense of shared difficulties and mutual dependence in the earlier settlement of Australia. "The sense of fraternity and oneness became a sort of substitute religion."<sup>3</sup>

The Australian churches, Millikan considers, are out of touch with the majority. They have not recognised the prevailing attitudes, let alone addressed the situation and therefore they are not reaching the greater part of Australians.

I have the sinking feeling that many of the evangelistic 'outreaches' of the churches are really 'in drags.' They are the efforts of people who have become strangers in their own country. In giving your life to Christ in Australia it is too easy also to take on a culture which makes it difficult to relate with our fellows outside the church. They are unlikely to join unless they can imagine themselves as belonging among the ones they see inside.<sup>4</sup>

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<sup>1</sup> Millikan, p. 31.

<sup>2</sup> Ibid., p. 20

<sup>3</sup> Ibid., p. 72.

<sup>4</sup> Ibid., p. 104.

Millikan states that the order and form of worship stand apart from much Australian culture.<sup>1</sup> He makes a plea for service times that suit the Australian climate and also for hymns with words that reflect the indigenous concepts.<sup>2</sup> What a shame, also, he says, that "Australian churchmen have forgotten how to laugh."<sup>3</sup> These factors must be borne in mind by anyone who wishes to be heard and to have an important message, like the Good News, understood.

There are other considerations to be brought into the picture. The backgrounds which have led to the current position must not be ignored.

So, as priest historian James G. Murtagh, has pointed out, modern lamentations over the 'decline' of religious faith in Australia falsely assume that there was previously something of magnitude to decline from. There is no evidence that religious faith has ever been deeply and practically<sup>4</sup> professed by more than a small minority of Australians.

Australia had no Pilgrim Fathers and the occupiers of the land had no sense of divine mission.<sup>5</sup> Consequently the majority were unchurched and remain so.<sup>6</sup>

Dr. Hans Mol, formerly of the Sociology Department of the Australian National University, conducted a survey in 1966 on religious behaviour in Australia. His findings regarding church attendance are incorrectly assessed by Conway. Instead of noting "that church-going and formal religious worship steadily wanes rather than grows after Australians enter their twenties,"<sup>7</sup> Mol states,

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<sup>1</sup>Ibid., p. 47.

<sup>2</sup>Ibid., p. 78.

<sup>3</sup>Ibid., p. 34.

<sup>4</sup>Conway, p. 187.

<sup>5</sup>Millikan, p. 26.

<sup>6</sup>Ibid., p. 71.

<sup>7</sup>Conway, p. 188.

"that there is little difference in church-going between the age categories."<sup>1</sup> Those who went to church regularly (at least once a month) were recorded in the following percentages; age twenty to twenty-four: 34 percent; twenty-five to thirty-nine: 32 percent; forty to fifty-nine: 33 percent; sixty plus: 33 percent.<sup>2</sup> Mol found a great difference in attendance between Catholics and Protestants. Of all respondents (including children) 60 percent of Catholics attended three times or more per month, but this was true of only 11 percent of Anglicans and 27 percent of Methodists.<sup>3</sup>

However, Millikan quotes other statistics in 1981 which reveal a change. Where Mol (in his 1966 survey) shows a total percentage (including children) of regular attenders (three times per month) as 27 percent,<sup>4</sup> Millikan quotes 18.8 percent of all Australians now attend once per week.<sup>5</sup> He also shows that 35 percent of Catholics now attend and only 15 percent of Protestants.<sup>6</sup> A further point referred to is that the proportion of Christians has fallen behind the population growth by 20 percent since 1945.<sup>7</sup>

In view of these twentieth-century attitudes and trends, Dr. Ian Shevill, former Bishop of North Queensland, writes:

The Church has a greater mission than the condemnation of human weakness. It is here to proclaim the divine order.

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<sup>1</sup> Hans Mol, Religion in Australia (Melbourne: Thomas Nelson 1971), p. 35.

<sup>2</sup> Ibid., p. 36.

<sup>3</sup> Ibid., p. 15.

<sup>4</sup> Ibid.

<sup>5</sup> Millikan, p. 79.

<sup>6</sup> Ibid., p. 80.

<sup>7</sup> Ibid., p. 12.

We know that basically the things people are looking for are security, significance and purpose. We know that if they don't find them, they will seek some garish way out.<sup>1</sup>

Another point Millikan mentions is the struggle for purpose and identity in the national sphere:

We have an emerging, if struggling culture. . . . Within this, as indeed in all societies, is a search for meaning and purpose: and the churches belong at this point--joining in the culture and participating in this struggle for national identity.<sup>2</sup>

This looking for purpose and meaning is also seen in a personal need to understand life, especially in the cities. Spong draws attention to this with regard to American urban apartment blocks:

The modern secularized apartment-dwellers could not care less whether we are Protestant or Catholic, to say nothing of whether we are Presbyterian or Methodist. They are engaged in trying to make sense out of their lives. . . . they are looking for something. Underneath the busyness of their lives is an echo of emptiness.<sup>3</sup>

This is not only true of apartment-dwellers but also of the rest of secularized society. Australia would be as affected by these urban influences as anywhere. The population is huddled round the edges of the continent as Millikan writes, "Though Australia is the most sparsely populated continent, we Australians are one of the most urbanised nations in the world."<sup>4</sup> In such conditions there is an awareness of the need for "roots" to reveal some sort of basis for security.

There are indications from the media, libraries and booksellers that there is a public interest in the past. Several

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<sup>1</sup>Quoted in Conway, p. 190.

<sup>2</sup>Millikan p. 50.

<sup>3</sup>Spong, p. 14.

<sup>4</sup>Millikan, p. 23.

recent television programmes have featured aspects of ancient history and archaeological findings and mysteries of earlier civilizations. The backgrounds of Australia's own past and its subsequent development have also been featured.

Because these topics are presented to the general public, it is important to consider the extent of such interests in the particular area where the evangelist is to work. As each city and its surrounding district varies from others even in the same state so each area should be approached in a distinctive manner. The evangelistic series for this project was located in the city of Gosford, N.S.W., and consequently the observations were limited to this area.

Enquiry was made of the chief librarians in the Gosford district concerning the range of subjects, the demand, and the flow of books dealing with ancient history and archaeology. While this is not the most popular section of the total library, yet biography, travel and history are very much in demand from the non-fiction shelves. It was mentioned that the historical and archaeological books were very well represented on the shelves as many readers were interested in these themes for pleasure as well as for study purposes.

Enquiries were also made in three leading booksellers in the same city. It was mentioned in interviews with the proprietors that various factors influenced their sales and range of books, including seasonal gift times and also whether a volume was available in paperback rather than hard cover. One bookshop had a greater sale of books on cosmology and it was suggested by the manager that people

were looking for both an escapist outlet from their current problems and also a possible seeking of even more remote "roots" than just ancient civilizations, namely their "roots" in outer space!

Another bookshop carried a wide range of biographies, ancient and modern. Other major topics were Australia and its past, plus ancient classical literature. The bookseller mentioned that the three bookshops survive because the public appears to go to each shop to cater for different interests. He said the sales representative had expressed surprise that the same books would be more saleable in one shop than in another nearby.

The third bookshop sold more hardback books and also carried a large segment on history and ancient times from Europe to Egypt and from China to Central and South America. This bookseller said the most significant trend he had noticed in the last two or three years was the increase in the public's interest in Australia's past. Sales in that category had risen to 25 percent of total sales and were still rising. There was a steady demand for books to give information on the past in general and the personalities involved in those times.

In addition to this interest in the general "roots" of the country and civilization, there is also an increasing interest in genealogical societies to seek for personal "roots!" These interests are a further indication of people's search for personal identity, certainty, and security in times of world unrest. It is at this point that adaptive evangelism can identify these concerns and answer felt needs. Therefore, a combination of history, archaeology, and travel--particularly in the Bible lands--is a

helpful vehicle for proclaiming the Good News. This also brings with it a sense of security and purpose in life. By adapting the framework of the Good News to the interests and needs of people, there is a greater opportunity for a positive response that will lead to an acknowledgement and acceptance of Jesus who is the Good News in person.

As Whitesell writes, "New Testament evangelism applies God's remedy for the need of the world."<sup>1</sup>

#### Development of Archaeological Emphasis

One of the earlier prominent examples of adapting evangelistic proclamation to the interests of the public in history and archaeology was seen in the ministry of John F. Coltheart.<sup>2</sup> He used the title "Dead Men Do Tell Tales" to draw thousands of people to his lectures, not only in Australia and New Zealand but also in many countries of Europe. In this opening topic he referred to areas of popular interest in Egypt, Babylon and Nineveh and showed

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<sup>1</sup>Faris Daniel Whitesell, Basic New Testament Evangelism (Grand Rapids, Michigan: Zondervan, 1949), p. 13.

<sup>2</sup>Other notable Adventist evangelists who utilised this method included, George Burnside, A. P. Cooke, A. G. Ratcliffe, L. J. Cherry. See also Howard B. Weeks, Adventist Evangelism in the Twentieth Century (Washington, D.C.: Review and Herald, 1969) pp. 299-300. Weeks does not identify an archaeological content specifically. However, an interview with Burnside showed that this approach became quite popular with evangelists because it drew large initial audiences. Burnside said Coltheart was the one who started this archaeological emphasis and although Burnside himself had used these themes he had emphasised Bible prophecy as the major connection with ancient history. He believed that several evangelists who used archaeology and ancient history were not making the lectures biblical enough and furthermore that there was a greater fall-off in attendance with this method.

the connection with Bible prophecies. Later topics bolstered up the reliability of Bible history by referring to such areas as Tyre, Petra and the Holy Land.<sup>1</sup>

One of the principles he referred to in meetings for ministers was that of "putting in nails on which to hang points of truth in future lectures." Essentially, this involved a certain amount of repetition of a topic but from a different angle of presentation. This resulted in a firm understanding of the particular subject. Thus, references both historical and biblical, on the subject of the Sabbath and sun worship would be progressively given leading up to a full presentation of the topic. After that, other aspects of the same theme would continue to be referred to in other lectures which would serve as reminders of the subject.

Another feature which Coltheart used was the All-Day Bible Seminar.<sup>2</sup> This involved a limited number who enrolled for a full day's study programme (meals were provided). The study was principally biblical but archaeological background material was also presented.

During the seminar meetings we go over and over every point of truth; in fact, during an evangelistic campaign with its home Bible studies, Bible course lessons, seminar, et cetera, we aim to cover every truth six times.<sup>3</sup>

After introducing this portion of his audience to the Seminar Coltheart then adjusted his public lectures to a greater

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<sup>1</sup>See Appendix 6 for an example of Coltheart's handbills on the archaeological theme.

<sup>2</sup>J.F. Coltheart, "The All-Day Bible Seminar," Ministry, February 1970, pp.15-17.

<sup>3</sup>Ibid., p. 17.

biblical content although the archaeological material was not dropped entirely. Several other evangelists have followed this basic pattern with or without the Bible Seminar.

### Interviews with Evangelists

Some successful Adventist evangelists were interviewed in order to ascertain their experiences when they used archaeological themes at the commencement of their missions.

Pastor Athal Tolhurst, evangelist in a number of Conferences and currently a Union Conference administrator, indicated that he found the title "Dead Men Do Tell Tales" to be the most popular. Even where this title had been used previously by another evangelist in the same district, Tolhurst considered it advantageous to repeat the title. He said in those circumstances that he advertised the series as a return of a popular programme and often people came who may have missed the earlier series. Generally the third and fourth night of Tolhurst's series introduced a change of topic from an archaeological content. Usually two weekends were kept for the archaeological introduction but frequently a mid-week programme was arranged also on this theme. Depending on whether there was a mid-week lecture, by the third weekend--either the third or fifth programme--the change of topic would be introduced. This was a subject on the interest of the space age and dealt with astronomy and the Bible. The next major programme featured the "Wonderful World of Nature." In this way, Tolhurst said, the usual fall-off in attendance was not noticed because other people came along to hear the new topics. Although some of the audience attracted by the subject of archaeology might not continue, yet many did. Together

with the extra people attending the different topics of astronomy and nature, this gave a large enough audience with which to continue the presentation of biblical truths. From time to time in these biblical lectures, items of archaeological interest would be introduced e.g., Pompeii and the judgement, and this provided some sense of continuity.

Pastor David Down is another evangelist who combined archaeology and the Bible effectively. Following on from earlier presentations, he now runs an independent mission series in the Sydney Opera House annually. This is a self-supporting venture and an admission charge is made to cover rental and advertising costs.

Down believes it is important to keep the lectures consistent with the advertising emphasis and thus in line with audience expectation. He announces the series as in the field of "Biblical Archaeology" and goes on to show how the discoveries of archaeologists with reference to the events and records of history are seen as supporting the history of the Bible. Although increasing the biblical content to a degree after the first three weeks, yet the archaeological content is still predominant. There is not a drop in attendance because most of the people have paid for the whole series and regard it as a course which they would not want to miss.

Pastor David Currie has held a number of evangelistic missions in Australasia, Britain and West Africa. Currently a Conference administrator, he also continues to conduct missions. Currie said that he used more archaeological topics ten years ago than he does today. He also made the change to biblical topics later

in the series then than in his current practice.<sup>1</sup> Currie recognized that the public's interest in archaeology is still as great today as it was but he did not rely on that so much. He said that he still keeps an archaeological aspect in the programme by inserting a travelogue section. He found that the fall-off in attendance was no greater today and in fact, the audience stayed longer before the decline occurred. Currie stated that, after having used archaeology to confirm the authenticity of the Bible itself, the audience, in his experience, was then keen to hear what message the Bible had to give.

Thus practices and experiences differ but the combination of archaeological topics and biblical history still appeals to the interests of the public.

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<sup>1</sup>See Appendix 6 for sample handbill.

## CHAPTER IV

### ADAPTIVE EVANGELISM AND CURRENT EVANGELISTIC PRACTICE

#### Introduction

It has been observed that the general attitude of the majority of Australians towards religion is a negative one. The first priority in this secular society is that of material wealth and advantage with its associated sense of security. The basic needs are to find certainty and purpose in life, consequently an awareness of "root"s in the past has developed. God's Word can provide a satisfying answer to these needs as it reveals the Good News of God's love for all mankind and the offer of salvation and true security.

Adaptive evangelism considers people in a given area and recognizes their interests. Not only is the initial presentation of the Gospel made within the realm of these interests but also it continues to build on that interest and introduce new aspects of biblical truth into that familiar framework. The evangelist can lead into the Word by means of emphasizing its historical backgrounds. The mention of the past is appropriate to people seeking "roots" for they can see the "roots" of civilization in the Bible.

Because a section of the public is attracted by the things of the past and the archaeological expeditions and discoveries

associated with them, it is reasonable to continue to present those topics in which the audience is interested. From the different places, events and characters mentioned in the Bible, the adaptive evangelist can show the certainties of God's love and His unchanging character. He can also show that the ways of God's dealings with nations and individuals provide an opportunity for a meaningful relationship between God and man today.

In order to obtain information on the usual current practice of evangelists who use an archaeological introduction to a mission, a survey was prepared which covered the location, environment and the time of the year when the mission was held. Also there were questions on advertising methods and the topics presented initially and later in the series. Other points covered audience statistics at the outset and also later.

The major information sought concerned the audience and the effects on attendance when the presentation of topics changed from archaeology to a biblical and more religious content. The questions were framed to obtain data from which could be seen what relation, if any, there might be between the change of topic and attendance decline. In other words, did the change of subject matter greatly affect the attendance figures and what other factors might have a bearing on the attendance when it dropped. The survey also asked why the evangelist changed his emphasis and what subjects were used to do this.

The survey was conducted amongst a selected group of ministers in eastern Australia and New Zealand. Twelve responses were received from the fourteen questionnaires sent out. In the

survey the term "archaeology" was used to include ancient history and aspects of travel in the Middle East.

### Survey of Evangelists

There was an introductory enquiry about the season of the year when the mission was conducted.<sup>1</sup> One mission was limited to the autumn months. Three missions (two of them in New Zealand) were held during autumn and winter. The two winter-only missions were both in north Queensland. There was one longer mission extending from autumn to spring. One went through winter and spring, two were in spring only and two did not reply to this question.

#### Question One

The first part of this question concerned the size of town or city in which the mission took place. There were two evangelistic efforts in towns with a population under 10,000, four in towns between 10,000 and 29,000, two between 30,000 and 49,000, one between 50,000 and 99,000 and three over 100,000.

Because information was sought concerning the interest in archaeological topics in different types of community, the second part of the question enquired about the environs. In farming communities there were eight missions, while five mentioned middle-class suburbs associated with other aspects i.e., farming, industrial and a university. Only one reported an industrial suburbs environment.

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<sup>1</sup>See Appendix 2 for the complete survey.

Question Two

Advertising methods varied as follows: twelve used handbills; eleven used newspapers; ten used television; eight used radio. There were ten in other categories which included five shop displays; three direct mail; one with a trailer and one used his own survey method.

Question Three

All mentioned that they started the series with an archaeological emphasis although six said that the Bible was also an emphasis. Current events was another aspect used by three, while one mentioned astronomy and the Bible. As this question enquired about the first few topics, the replies are not to be construed as having a mixture of topics on the opening night.

Question Four

This question asked evangelists to consider how the audience was composed in regard to their archaeological and biblical interest. This information would become apparent after two or three weeks when the evangelist or team had been made aware of the interest by visiting and talking with the audience. It was indicated by seven that 75 percent was archaeologically oriented, two thought 50 percent, one replied only 10 percent while two did not know. As for the biblical interest, three said 50 percent, six indicated 25 percent, one stated 10 percent and two did not know.

Question Five

The total attendance on the first night was reported as follows: two had over 1000, two reported 1000, one recorded 600, two stated 500 and five said 250.

Question Six

All reported a drop in attendance after the first programme. These were the percentages recorded: one at 50, four at 40, two at 30, three at 20 and two had 10 percent drop. For the relationship between town size, initial attendance and percentage drop, see Table 1.

TABLE 1

RELATION BETWEEN TOWN SIZE AND  
ATTENDANCE/PERCENTAGE DROP

| SAMPLE                   | A    | B    | C     | D     | E    | F   | G   | H   | J   | K   | L   | M   |
|--------------------------|------|------|-------|-------|------|-----|-----|-----|-----|-----|-----|-----|
| Town size<br>(thousands) | 100+ | 100+ | 100+  | 100   | 50   | 50  | 30  | 30  | 30  | 30  | 10  | 10  |
| Attendance               | 1000 | 500  | 1000+ | 1000+ | 1000 | 600 | 500 | 250 | 250 | 250 | 250 | 250 |
| Percentage<br>Drop       | 40   | 40   | 20    | 20    | 20   | 40  | 40  | 30  | 10  | 50  | 30  | 10  |

Question Seven

This question was concerned with the decline in attendance or whether a noticeable drop occurred. In describing the decline from the second programme onward, nine said it was even, and three said it was not. Only seven mentioned how even the decline was: three said by 10 percent, two by 20 per cent, one by 30 per cent and one by 40 percent.

The greatest drop in attendance was noted by one after the fifth night and another after the fourth night--both when they changed from an archaeological emphasis. Another reported a drop after the third night and said this was due to a change in topic but in the next question stated that there was no change in emphasis from archaeology to the Bible. However, in a later question (13) this latter report indicated that at the time of the change from archaeology to the Bible there was a drop in the regular audience. Another reply mentioned that the greatest decline came later than the fifth night.

#### Question Eight

The reason for the drop in attendance was listed as "change of topic" by five. Two cited the introduction of more Scripture as the reason for the drop. Change of location was indicated by two, while two others felt that the public was not willing to be committed to a series. Other factors noted were: church and family pressure, Easter and waning of the curiosity factor.

#### Question Nine

This question considered the change in emphasis and the time and reason for this. Six indicated that they changed emphasis while six said that archaeology and the Bible were always closely related together though the archaeological content was reduced progressively after the first programme. The six who changed stated that they did so because they had only intended to use archaeology as an introduction to Bible topics.

The change was made by three on the fifth night, by one on the fourth and another on the third night. Another said it should not really be called a change at all because there was biblical content on the first night anyway. It was assumed that all would have some biblical content but the survey was seeking to consider which was the greater emphasis and the effects of changing this emphasis.

#### Question Ten

This was listed in the survey to enquire if valid comparisons could be made with the style of programme. All twelve mentioned that the style of presentation for the complete series was the illustrated lecture.

#### Question Eleven

Because of experience in two small missions, a question was included to find out whether a different audience attended different specific archaeological topics. No change was reported by eleven but one mentioned that a "little" change was noticed.

With larger audiences in Britain, the author did not have much change of people attending different subjects. In Australia, audiences were much smaller and although changes were more easily discernible they were still much greater than previously experienced and also greater than reflected in the survey.

In a mission held at Woy Woy, N.S.W., in 1981, the second week's audience was 90 percent different from the first week although there was only a 10 percent drop in attendance figures. At Gosford, in 1982, the drop in attendance was 55 percent and the change of

audience was 92 percent. The third week's attendance increased to 83 percent of the first night and 50 percent of the audience was the same as the opening programme. However, it was noticed that different people attended for just one occasion on the third and fourth nights when the subjects of Masada and Tutankhamun, respectively, were presented.

#### Question Twelve

Twelve replies indicated that the topics used for the archaeological section were: Egypt, Babylon and the Holy Land. Petra was used by eleven and Persia was used by five. Seven had other selections including Tyre, Ebla, the Dead Sea Scrolls, Greece and Mexico.

#### Question Thirteen

Ten replies indicated that there was not a difference in the composition of the audience when the change was made from archaeology to the Bible. One said a "few" changed and only one at this point stated there was no change of programme.

In asking about a drop in attendance at the time of the change of emphasis, six replied in the affirmative, two said there was no drop and three did not reply. (However, one who answered this question and said that no drop occurred at the time of the change had previously reported that the greatest decline took place after the fifth programme. He had also indicated that he had made a change of emphasis after the fifth programme but in question eight he considered the drop was due to Easter and had not ticked the change of topic as a reason for the decline in attendance).

Question Fourteen

The topics used at the transition from archaeology to a more biblical emphasis varied considerably.

1. Signs of the Times, (four)
2. Astronomy, (two)
3. Second Advent, (two)
4. Daniel 9 and the Exodus, (one)
5. Ireland, Russia and the occult, (one)
6. Heaven, (one)
7. No transition, (three)
8. The transition was gradual, (one)
9. The transition was really a blend of archaeology and the Bible, (one).<sup>1</sup>

In considering the various missions and methods used by the different evangelists it must be remembered that evangelism is a divine task. Whilst attempting to formulate an approach that is adapted to the different conditions yet human endeavours are futile without the power of the Holy Spirit. Kantonen writes:

... faith in God the Creator establishes evangelism as God's work; faith in God the Redeemer establishes the basis on which sinful men can do God's work, and that faith in God the Sanctifier consecrates us to the doing of this work. When Christian people learn to live by and to live out that faith, the church will once more be clothed with power from on high to accomplish its God-given mission.<sup>2</sup>

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<sup>1</sup>Certain observations and conclusions from the above statistics will be included in chapter seven.

<sup>2</sup>Taito Almar Kantonen, Theology of Evangelism (Philadelphia: Muhlenberg, 1954), p. 98.

## CHAPTER V

### DEVELOPING ADAPTIVE EVANGELISM

#### Project Evangelistic Series

The necessity of adapting an evangelistic message to the public in its own setting has been noted since Bible times. Although countries and cultures differ greatly, yet the unchanging central Gospel message must be proclaimed in a way that is intelligible to the community addressed. Enquiries in the Gosford area revealed that there was a good proportion of the public who appreciated reading about events and people of both Australia's past and the ancient times of world history. Consequently an evangelistic series was held in Gosford which presented topics that related to this contemporary public interest in the past and the basic "roots" of civilization.

Paul refers to the relevance of the past and its lessons for the present:

For all those words which were written long ago are meant to teach us today; that when we read in the scriptures of the endurance of men and of all the help that God gave them in those days, we may be encouraged to go on hoping in our own time.<sup>1</sup>

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<sup>1</sup>Rom 15:4 (Phillips).

Patrick refers to similar approaches and relates the words of Kranz whose method showed "the way in which the wisdom of the past can help solve the dilemmas of today."<sup>1</sup>

A blend of biblical history and items of archaeological interest has been demonstrated as able to attract an audience in Australia, New Zealand, Europe and the United States. Having therefore a group who have evinced an interest in such topics, it is consistent with their interest to present further biblical teachings in an archaeological framework rather than change the area of emphasis. The survey mentioned in the previous chapter showed that when such a change occurred, there was a greater drop in attendance as the audience were not prepared for the new subject matter.<sup>2</sup>

As there was a limited period of time available for the series at Gosford, the selection of topics was made to cover major biblical themes in twelve lectures. The aim of this series was to build confidence in the Bible as a reliable historical source and then to lead on to the presentation of the Bible as of divine origin. People and places in the Scriptures provided a real life situation as seen by the discoveries of archaeologists. The teachings of the Bible were associated with certain events and characters of biblical times so that the audience would be better prepared to receive such information and instruction.

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<sup>1</sup>Arthur N. Patrick, "A Study of Methods Used to Secure and Maintain an Audience in Seventh-day Adventist Evangelism," (M.Div. Thesis, S.D.A. Theological Seminary, Andrews University, 1972), p. 48.

<sup>2</sup>See pp. 36-40 above.

Archaeological and Historical Content of Lectures

The series commenced with a look at four areas in the Middle East and highlighted the archaeologists' discoveries of important inscriptions.<sup>1</sup> Jerusalem was first mentioned and the Siloam inscription which corroborated the biblical record of Hezekiah. Next, consideration was given to Egypt and the Rosetta stone that contained the key to understanding the ancient hieroglyphic inscriptions which are found in various tombs and temples. The Behistun Rock and the deciphering of the cuneiform script led on to Babylon, the records of Daniel and the historicity of Belshazzar. Pictures were shown of the ruins of the Ishtar Gate and the palaces and temples of ancient Babylon. The prophecies regarding Babylon's destruction also helped to establish confidence in the divine records.<sup>2</sup>

The second lecture presented further prophecies and their fulfillment as seen in the two cities of Nineveh and Tyre.<sup>3</sup> The discoveries by the archaeologists Layard and Botta in Assyria were illustrated by the ruins at Kouyunjik (Nineveh) and especially the artifacts displayed in the British Museum. Pictures were shown of events in Phoenician history as depicted in the monuments at the Dog River, the ruins at Byblos and particularly the remains in the vicinity of Tyre. Other aspects of life in Assyria and Phoenicia

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<sup>1</sup>For a more complete description of the content of the lectures, see Appendix 1.

<sup>2</sup>Joan Oates, Babylon (London: Thames and Hudson, 1979).

<sup>3</sup>See Austen Henry Layard, Nineveh and its Remains (London: John Murray, 1882), and Gerhard Herm, The Phoenicians (London: Victor Gollancz, 1975).

were mentioned in order to uphold the principle that "righteousness exalts a nation, but sin is a disgrace to any people."<sup>1</sup>

The third lecture covered the Jewish stronghold of Masada.<sup>2</sup> The work of the archaeologist Yigael Yadin and his team was described. This showed the poignant remains of some of the zealots in their last stand against the Romans. There were also shown the events that led up to the Jewish revolt and the destruction of Jerusalem as prophesied by Jesus.

The fourth topic showed Tutankhamun and his treasures.<sup>3</sup> The indefatigable endeavours of Howard Carter were presented, both in seeking this tomb and painstakingly recording all its contents. Illustrations of the remarkable treasures of this teenage pharaoh and certain features of other tombs were shown. The Amarna period and the reforms of Akhenaten were discussed. The mortuary temple of Queen Hatshepsut and other ruins at Karnak were depicted to show the conditions in Egypt at the time of Moses.

For the fifth night the prophecy of Daniel chapter two was presented with particular emphasis on Persepolis.<sup>4</sup> Although pictures of Babylon, Greece and Rome were shown, the main archaeological content concerned Persia. The cities of Ecbatana and Susa and the tomb of Cyrus at Pasagardae were illustrated. The

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<sup>1</sup>Prov 14:34.

<sup>2</sup>Yigael Yadin, Masada (London: Weidenfeld and Nicolson, 1966).

<sup>3</sup>See Howard Carter, The Tomb of Tutankhamen (London: Sphere Books, 1972), and Christiane Desroches-Noblecourt, Tutankhamen (London: Penguin Books, 1965).

<sup>4</sup>Donald N. Wilber, Persepolis (New York: Thomas Y. Crowell, 1969).

impressive ruins of the palaces of Darius, Xerxes and Artaxerxes at Persepolis were especially featured.

The sixth subject was Jericho and the Exodus. The archaeological discoveries by Rothenburg and Har-El and others in the Sinai peninsula were featured, showing conditions in the turquoise mines there and the interesting early alphabetic script. Particular reference was made to the archaeological excavations of the late Kathleen Kenyon at Jericho. The present writer related a discussion he had with her about the Exodus and Joshua's conquest of Jericho.<sup>1</sup>

On the seventh night the lecture concerned Nazareth and the region of Galilee.<sup>2</sup> Various archaeological sites around Nazareth were illustrated and especially the different excavations at Tiberias and Capernaum. Other districts nearby were shown in connection with the ministry of Jesus.

The eighth topic moved away from Bible lands to consider the development of the Celts.<sup>3</sup> The archaeological discoveries of early Celtic culture at Halstatt and La Tène were pictured. The main illustrations related to the later period of the Christian Celts. Various archaeological sites were portrayed around Britain and Ireland which showed the background of the life and work of the

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<sup>1</sup>Kathleen M. Kenyon, Digging Up Jericho (London: Ernest Benn 1957).

<sup>2</sup>Jack Finegan, The Archaeology of the New Testament (Princeton, New Jersey: Princeton University Press, 1969).

<sup>3</sup>See Anne Ross, Everyday Life of the Pagan Celts (London: B.T. Batsford, 1970), and Leslie Hardinge, The Celtic Church in Britain (London: S.P.C.K., 1972).

Celtic Church missionaries. Particular mention was made of Patrick and Columba and their foundations at Armagh and the Isle of Iona, respectively. Sites associated with other evangelists including Ninian, Ciaran, Finnian, and Maelrubha were also illustrated.

The ninth lecture considered the region of Shiloh and the work of Danish archaeologists from 1926-1932. The major part of the lecture illustrated the Temple area at Jerusalem.<sup>1</sup> This showed the history of the buildings and the recent excavations on the Temple mount under the direction of Benjamin Mazar.

The tenth subject was that of the Dead Sea Scrolls.<sup>2</sup> The now-familiar story of their discovery was portrayed and also the discoveries at the settlement at Qumran. Pictures were shown of the scrolls from Qumran, and also those from further south at Wadi Murabba'at, which are now displayed in the Shrine of the Book at the Israel Museum, Jerusalem. The writer told of his discussion with Yigael Yadin about the later discovery of the Temple Scroll which provided new information concerning the Essenes and their attitude toward the Temple.

The eleventh night moved back to Egypt and the mystery of the pyramids.<sup>3</sup> While several pyramids were shown from Saqqara to Meydun, the major emphasis was on the three large pyramids at Gizeh. The marvels of their construction were illustrated and also the

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<sup>1</sup>Yigael Yadin, ed., Jerusalem Revealed: Archaeology in the Holy City 1968-1974 (Jerusalem: The Israel Exploration Society, 1976).

<sup>2</sup>Edmund Wilson, The Dead Sea Scrolls, 1947-1969 (London: Collins, 1971).

<sup>3</sup>Margaret A. Murray, The Splendour that was Egypt (London: Book Club Associates, 1977).

associated Egyptian concepts of death as seen in various tomb paintings. Other discoveries of the coffins, mummies and the Egyptian Book of the Dead were shown from the display in the British Museum.

In the last programme the district of Carmel, Haifa and Acre was shown.<sup>1</sup> The discoveries described ranged from the prehistoric caves on Mount Carmel to the various historic periods seen at Acre. Pictures showed ruins associated with New Testament Ptolemais, the Crusaders and the Turks. The main biblical reference was to Elijah and slides were shown which included the monument to the prophet at Muhraka along the ridge of Carmel.

Thus it was possible to present a number of important themes of biblical truth with the background of archaeology and history as the general subject in which the audience was interested. Through the fulfilled prophecies, the Bible was established as a divinely inspired book and this was seen as a foundation platform. While showing the archaeological work in each area the messages of the authenticated Bible were presented. The topic of interest (archaeology and history), whether familiar or not, was used as a vehicle to discuss Bible characters like Moses, Elijah, Daniel and Christ with their teachings and experiences.

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<sup>1</sup>Michael Avi-Yonah, ed., A History of the Holy Land (London: Weidenfeld and Nicolson, 1969).

## CHAPTER VI

### IMPLEMENTATION OF ADAPTIVE EVANGELISM

#### Format of Evangelistic Series

In order to implement the principles of adaptive evangelism, twelve programmes of evangelistic lectures were held in the Seventh-day Adventist Church, Gosford, N.S.W. each Wednesday night at 7:30 p.m. from June 6 - September 1, 1982.

The advertising was devised to stimulate the interest in adventure and discovery of the wonders of the past. The three main methods used were handbills, radio announcements and newspaper advertisements.<sup>1</sup> The handbills announced the first four subjects on the one leaflet and were distributed in districts within a radius of two kilometres from the church in the city centre. The radio announcements were broadcast for the first two weeks only, as there was a limited budget. The newspapers carried advertisements for the first five programmes but referred to the continuation of the series.

There is no public hall in Gosford. The other halls were a dance hall and a school hall, both of which were not available for a series. Thus it was necessary to use the Seventh-day Adventist Church.

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<sup>1</sup>See Appendix 6 for sample handbill.

Each programme followed a similar format. There were travel slides shown at the beginning, followed by the lecture on the topic advertised. Announcements concerning the following subjects were next made and this intermission also included a collection and the presentation of a gift book to a member of the audience. In the second half of the programme the lecture was repeated from a different angle in order that the subject might be more readily remembered. Slides were shown which illustrated both the archaeological and biblical aspects of the topic. The programme closed with prayer each night.

#### Biblical Content of Lectures

The twelve lectures were selected in order to present a sequence of biblical doctrines linked to archaeological discoveries in the Middle East. The purpose of the first lecture was to draw attention to the Bible and its divine origin. Reference was made to famous inscriptions and the different languages and writing of Israel, Egypt and Babylon. The deciphering of the ancient scripts was discussed as an introduction to the writings of the Bible. The preservation of the Scriptures and a prophecy about Babylon were also presented and the divine inspiration of the Bible was affirmed.

The second lecture built on the previous topic and highlighted the Bible prophecies concerning Assyria and Phoenicia. Particular mention was made of specific prophecies regarding Nineveh and Tyre. The purpose of this subject was to show the authenticity of the Bible and how it can be regarded as a trustworthy record which confirms its divine origin. This fact indicated that other teachings in the Bible could also be given credence.

The third lecture described the Jewish revolt and their last stand on Masada against Rome. Particular emphasis was placed on the prophecies of Jesus, especially in Matthew chapter twenty-four. The purpose of this lecture was to show the conditions that obtained at the destruction of Jerusalem and Masada and the positive aspects of Christ's second advent with the signs leading up to that event.

The fourth topic was about Tutankhamun and his treasures. This gave an opportunity to contrast him with Moses. The purpose in this subject was to underline the need to make a choice for the abiding spiritual values rather than transitory material wealth. Moses was shown as one who made the right decision to follow God.

For the fifth lecture, entitled "Flames Over Persepolis," the subject matter was the dream of Nebuchadnezzar mentioned in Daniel, chapter two. The purpose underlying this topic was to show the succession of empires which would lead to the eternal kingdom of God. Points of emphasis included the reliability of prophecy--confirming again the divine origin of the Bible, the guiding hand of God in the affairs of nations and individuals, and the certainty of the second advent of Christ.

The sixth lecture focussed on the children of Israel and their wanderings from Egypt to Canaan and the overthrow of Jericho. The purpose of this lecture was to reveal the importance of the Ten Commandments, as recorded at Mount Sinai. It was seen that the Law is an important standard of conduct today and is not in conflict with the grace of God. It was also shown that God's interest in people was seen in Jesus' experience at Jericho with Bartimaeus and Zacchaeus.

The seventh lecture dealt with the seventh-day Sabbath. The purpose of describing the archaeological background of Nazareth and the Galilee area was to point to the life, teachings and example of Jesus--particularly with regard to Sabbath-keeping. This was shown to be a Christian principle in contrast with the Jewish practices of the New Testament times.

The eighth lecture traced the ancient European race of the Celts from pagan times to the days of the Celtic Church missionaries. The purpose of this lecture was to describe how the Sabbath was changed from Saturday to Sunday. The teaching of the Celtic Church regarding the Sabbath was seen in contrast with the Roman Catholic practices. The prophecy of Daniel, chapter seven was referred to in order to reveal divine awareness of these developments.

The ninth lecture dealt with the tabernacle at Shiloh and the temple at Jerusalem. The purpose of this subject was to present the relationship of the law to the sanctuary services. It highlighted the sacrifice of Christ on the cross as the atonement for sin.

The tenth lecture considered the Dead Sea Scrolls and the Essene community at Qumran. The scrolls referred to included the Temple scroll and also the War Rule relating to the Sons of Light and the Sons of Darkness. The purpose of this lecture was to continue discussing the temple and to show its relationship to the heavenly sanctuary. The biblical teaching of the judgement and the fulfillment of the 2300-day prophecy in 1844 were also featured.

The eleventh lecture presented the mystery of the pyramids. The contrast was drawn between the Egyptian Book of the Dead with

its ideas of the after-life and the biblical teaching regarding the state of the dead. The purpose of this lecture was to show the certainty of the resurrection and the reality of the offer of eternal life in Christ.

The last lecture dealt with the district around Acre and Mount Carmel. The main topic was the story of Elijah and his triumph over the prophets of Baal on Carmel. The purpose of this lecture was to present the Elijah message as fulfilled by the Seventh-day Adventist Church. Particular emphasis was on the everlasting gospel as seen in the proclamation of the three angels referred to in Revelation, chapter fourteen. This afforded the opportunity to mention the importance of choosing to follow the Lord definitely and not to "waver between two opinions."<sup>1</sup>

The people who attended expressed their interest as they left the meeting. Some asked questions on further points raised in the lecture. Unfortunately, because the series was held in the winter, there were some nights that were very cold and this prevented some from attending. There were also those who were sick or who had to attend to sick relatives and although they sent apologies for their absence and returned later yet it did interrupt their regular attendance. Those who stayed through to the end of the series were very appreciative and indicated they would like to have another series soon.

The various topics were made available in résumé form to those attending. These were first sent by mail, but later they were

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<sup>1</sup> 1 Kgs 18:21.

taken personally to their homes. Some were glad to discuss the subjects in more detail and Bible studies were also given.

The framework of archaeology proved to be a helpful medium in allowing the Bible teachings to be presented in a manner that was not perceived as a threat to thought concepts.

## CHAPTER VII

### EVALUATION OF PROJECT

#### Survey of Initial Interests

In order to assess the audience response to the evangelistic series with its archaeological emphasis, a survey was conducted amongst those who attended the first programme. A total of twenty-three questionnaires was received representing twelve Seventh-day Adventists and eleven non-members. The questions sought information on how people learned about the programme, their interest in archaeology and their evaluation of the topic presented.<sup>1</sup>

#### Question One

There were four who learned about the series from the evangelistic newspaper advertisements (three non-members and one member). Handbills distributed in the letterboxes informed eight people (seven non-members and one member), while radio announcements were responsible for three non-members attending. A total of nine heard of the series from family and friends (two non-members and seven members). Other means were noted by four members who referred to announcements in church.

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<sup>1</sup> See Appendix 3 for complete survey.

Question Two

The interest in archaeology was recorded by nineteen (eleven non-members and eight members). There were specific areas of ancient history mentioned and the following total interest was reported:

Israel: 12; Egypt: 11; Mesopotamia: 9; Greece: 7; Rome: 7.

Question Three

When asked concerning the connection between archaeology and the Bible, three non-members did not reply. Of the non-members four thought there was a "very close link" and four recorded a "close link." There were ten members who said that there was a "very close" connection while two others said "close."

Question Four

All twelve Seventh-day Adventist replies stated they had attended similar lectures before, but only five out of eleven non-members had done so.

Question Five

The audience was asked to indicate a response to the presentation of the evening's topic. There were nine members who replied and all said the subject was clear. Of the non-members' replies, eight said the presentation was clear and three indicated that it should have more depth.

Question Six

This question referred to the frequency of the lectures. Five of the members did not want more frequent lectures while three

suggested greater frequency. Only one indicated twice per week. The replies of non-members showed that three did not want any more frequent lectures but seven did. However, only three elected for lectures twice per week and one three times per week. As there was insufficient response for extra lectures, the series continued with one lecture each Wednesday.

### Conclusions

It was indicated that there was naturally no obligation to fill in the name on the bottom of the survey. However, every questionnaire had this item filled in so it was possible to distinguish between church members and others.

This survey showed, as far as the non-members were concerned, that the handbills had been the most effective means of advertising followed by the newspaper and radio.

All the non-members came because of their interest in archaeological subjects and they reported Egypt was the most popular topic followed by Israel and Mesopotamia. These sample replies would indicate the most appropriate area of emphasis to advertise for future lectures.

It was significant that most of the non-members recognised there was a connection between archaeological topics and the Bible. Even the three who would have preferred more depth in the presentation of the topic acknowledged this link. The two who were not conscious of a connection between archaeology and the Bible did not attend any further lectures. However, no reply stated that there was no link at all, so the audience had this awareness of the biblical associations right at the beginning of the evangelistic series.

### Survey of Lapsed Interests

Another survey was made at the end of the series to ask those who had not continued to attend their reasons for not continuing. Contact was only with those who had left their address on the gift book card used on the first two nights. Replies were obtained from eight people. This survey was used only with non-church members.

There were three questions in this survey.<sup>1</sup> The questions enquired concerning the interest which attracted them to attend at first, what length of series would be more appropriate, and what was the reason for their discontinued attendance.

#### Question One

The initial stimulus or interest that made this portion of the audience attend was listed as follows: interest in archaeology - 6; interest in history - 4; interest in the Bible - 4; one attended just to accompany a friend.

#### Question Two

In the replies received from the survey sent to evangelists, two had mentioned that their audience had diminished because people were not willing to be committed to a series of lectures. This question was included in this later survey to see whether any similar answers would be received. Only four replied to this question about the length of the series. Two said it did not really matter how long the series lasted provided it did not clash with other things. One replied that four in a series would be sufficient

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<sup>1</sup> See Appendix 4 for complete survey.

in order to give time to reflect on the subjects and then have another short series to follow. Another respondent said that eight lectures would be adequate as other commitments would limit the time available to attend such extra activities. However, it should be emphasised that these were replies from the ones who did not continue attending. The people who attended the whole series would have liked it to continue and asked if a further course could be arranged soon.

### Question Three

The following reasons were given for not attending. Two said that the lecture was not what they expected; two replied that there was a clash of engagements--one had a holiday at that time; two had a marriage breakdown and one partner had moved away; two others stated that their work hours prevented them from attending any further. Other comments made by these last two respondents were important for the consideration of a future series. They said that in this district any series held in winter would not be popular as so many would prefer not to go out on the colder evenings. The other point mentioned was significant because the respondents were not unfamiliar with the Bible. They felt that in the lecture there was an assumption that the audience had a greater knowledge of the Bible than was really the case, and indicated that further details regarding biblical characters would be more helpful.

Survey of Evangelists

This survey was given to several Seventh-day Adventist evangelists and is described in chapter four.<sup>1</sup> Certain trends were noticed from the replies received.

An enquiry about the size of the town in which the evangelistic mission was held was included to compare the size of the audience at the beginning of the series and the amount of decline in attendance.<sup>2</sup> In larger towns the initial audience was larger but this could have been due to a difference in advertising impact as well as the population density. As the enquiries of this survey relating to advertising methods were not the main aspects investigated, the information gained was insufficient to lead to firm conclusions regarding the reasons for the size of the audience. The questions on advertising enquired about what emphasis on archaeology was in the subject matter.

The fluctuation of attendance was an important feature studied. Allowances were made for the fact that evangelistic statistics may not be entirely accurate and that one or two replies were inconsistent. Would the audience remain more steady if it started with larger numbers in a larger town? From the percentages relating to the drop in attendance at the second programme no set pattern was detectable. There was no particular amount of fall that was characteristic of a larger or a smaller audience. Audiences of

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<sup>1</sup> See Appendix 2 for the complete survey.

<sup>2</sup> See Table 1, page 36 above for details.

1000 or more fell by 40 percent or 20 percent, though audiences of 500 and 600 also fell by 40 percent. Audiences of 250 fell by 30 percent and 10 percent, but one atypical reply showed a fall of 50 percent.

Consideration of the statistics relating to the continuing fall after the second programme also revealed no regular pattern. One 40 percent fall continued at 40 percent, while one went to 20 percent and another was 10 percent in following programmes. Two respondents did not answer this question and three said there was a marked drop at a certain time rather than an even decline.

All six who replied that they had changed the emphasis from archaeology to Bible doctrine reported that the audience dropped at that time. This is a significant pointer to the proposition that the audience is unprepared to change its interest and therefore stops attending. In other words, it is not to be expected that the audience will adapt to a change in topics but rather that the evangelist should adapt his presentation to suit the audience. One respondent who did not acknowledge at one question that a change had been made, said there was a drop on the third night which was due to the change of topic. In addition, another respondent said that though the change of emphasis was gradual yet the introduction of a more biblical content was the reason for the falling attendance. This was a decline of 40 percent at an even rate. This last reply related to a mission in a large town with industrial suburbs. This latter may be a contributing factor. All the others who changed topics were in farming communities, except one who was located in a middle class area with a university nearby.

The survey results were compared to see the audience fluctuations for those who had reported no change of emphasis in subject matter. The items considered were whether there was still a point when a noticeable drop occurred or if there was a steep or moderate decline in attendance. There were four replies which stated that there was no change in subject matter although one of these had indicated elsewhere a fall at the change of topic. This last reply was not therefore included in the comparison. Another had not replied to this question but said elsewhere that the two themes were always blended. Consideration was given to the figures reported by this last respondent together with the three whose replies had indicated positively that there was not a change of topic in their mission series. Two were in larger towns of over 100,000 population and two in towns between 10,000 - 29,000. Of the two larger missions one reply indicated an even decline of 10 percent while the other stated an even decline (no percentage given) to the tenth programme. The two smaller audiences of 250 were in the smaller towns. Concerning these, one reported an even decline of 30 percent to the fifth night, while the other said there was no real drop until later than the fifth night and recorded family and church pressure as the cause.

### Conclusions

It is acknowledged that the numbers involved in all the surveys were insufficient to provide statistically valid conclusions although they were sufficient to indicate pointers and trends. It was apparent that all missions suffered a drop in attendance on the

second night. The rate of decline in audience attendance in succeeding nights was not as great with those missions where there was not a change of emphasis in subject matter. This indicated that the evangelist who adapted the important message of the Good News to the public's interest, who attracted the audience with a particular subject and who continued to lecture within the same framework, did not lose his audience so rapidly and also maintained a higher proportionate attendance throughout the series.

There was, however, a noticeable drop in attendance at the time of the change of emphasis from archaeology to the Bible by evangelists who used this approach. It is, therefore, an aid to maintaining attendance to continue with the same theme with which the mission commenced and which was the topic that attracted the audience in the first place. This should be emphasised in view of the assessment by the majority of respondents that 75 percent of the audience was interested in archaeology.

Not only is this principle of adaptive evangelism helpful in holding the audience but more important is the fact that the vital message of the Good News may be heard by more people. As a result a larger proportion of the audience would be retained and as the evangelistic message was adapted to their interest it would be better appreciated and received.

#### Recommendations for Future Use

The basic principle of adaptive evangelism is to consider the needs and interests of the target audience and adapt the presentation to meet them. Consequently, there are some things it

would be advisable to avoid. In order to attract the largest response from the public it is better not to use a church building but rather a hall with neutral associations. This is particularly necessary when aiming to reach an audience with an interest in archaeology. Such an audience would expect a regular lecture programme and would not be inclined to attend where there were strong religious associations of a specific church.

Another point to avoid is assuming that the audience has a working knowledge of the Bible. As a relationship between the archaeological discoveries and biblical history is to be presented, it is necessary to give at least as much information about the biblical aspect of an event as it is to describe the archaeological background. In fact, many people in the audience may know much more about ancient history and archaeological topics than they do about the Bible, its characters and historical narratives. So in approaching people with their interests, the biblical content and its relation to the archaeological features must be spelled out in an interesting and appealing way.

There are also positive aspects which are to be recommended. Archaeological discoveries and ancient history are readily associated with biblical topics in the public's thinking. As the Bible characters and their teachings can be seen in certain events and locations these can be related to specific aspects of archaeology and history. As this link is natural and in line with the familiar interests and thought patterns of people, it forms a helpful medium

for introducing Bible truths. In the evangelistic series many more links and associations could be utilised to cover a wide spectrum of Bible teachings.

The Evangelism and Archaeology Survey indicated that a second programme per week would be acceptable to a proportion of the audience and this would enable further topics to be presented. A longer series of lectures would also increase the range of biblical teachings and they would be more adequately covered.<sup>1</sup>

The all-day Bible Seminar could be introduced at an appropriate stage. The topics dealt with in such a setting could go more deeply into biblical background material. In later seminars the direct Bible study method could be introduced for a portion of the time. The public who responded could more readily adapt to a stronger biblical content if the change were not too rapid. This would be an asset in holding and informing the regular night-time audience. Further seminars could be held on Saturday mornings only and would provide an opportunity for those most interested to become accustomed to attending church on Sabbath.

By adapting the central message of the Gospel of salvation to the felt needs of the public in a local region there is greater opportunity for that message to be heard and responded to. One of the most prominent needs is for security which is often associated with an interest in "roots" and the history of the past.

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<sup>1</sup>See Appendix 5 for a suggested list of additional subjects.

Consequently, the blending of archaeology and ancient history with biblical events and characters affords an excellent method of proclaiming the Good News throughout a series of evangelistic programmes by the adaptive evangelist of today.

APPENDIX 1

RÉSUMÉS OF EVANGELISTIC LECTURES

## LECTURE 1 :

### ANCIENT RECORDS FROM JERUSALEM, EGYPT PERSIA, AND BABYLON

Probing the dust of antiquity, the archaeologist of today is reconstructing the past from records found in mysterious temples and forgotten palaces. From ancient times intriguing inscriptions describe splendid civilizations, great conquests, and cruel customs. Until the last century man had forgotten the past while desert sand sequestered the secrets of despots and dictators, princes and priests. Much painstaking work has been done to decipher the codes of most ancient languages. Some of the most interesting chapters in the annals of archaeology are those connected with the translation of documents and the decipherment of scripts.

#### Jerusalem and the Pool of Siloam

Captain Montague Parker was a colourful character whose search for treasure was inspired by a Swedish philosopher, Juvelius, who believed the riches of King Solomon could be located under the Temple area in Jerusalem. In the course of his excavations Parker cleared the whole length of an ancient watercourse constructed by King Hezekiah but his search for a secret passage leading underneath the Temple was unsuccessful. Ultimately, in April 1911 he started to dig in the cave under the sacred rock in the Moslem mosque itself. Despite the bribery of Turkish officials, he was disturbed by an attendant who raised the alarm. A riot broke out but Parker escaped by boat from Jaffa. Although he did not find any treasure,

the excavations in King Hezekiah's tunnel were recorded by Père Vincent and contributed to the understanding of the Old Testament world.

The method of the original construction of the tunnel was recorded on an inscription which had been discovered earlier by some boys bathing in the Pool of Siloam. This six-line inscription was written in the ancient Hebrew script used before the Babylonian captivity and described how the tunnel had been built to bring the water from the spring Gihon, in the Kidron Valley, through to the Pool of Siloam. This verifies the account given in the Bible concerning King Hezekiah's provision of water to withstand the siege of Jerusalem. (See 2 Chr 32:1-5, 30: 2 Kgs 20:20). As Prof. Yigael Yadin says, "Archaeology has the greatest guidebook - the Bible."

#### Egypt and the Rosetta Stone

One hundred and fifty years ago very little was known of the life and times of ancient Egypt. There were enough ruins above ground to impress visitors to Memphis, Giza, Karnak and Abu Simbel. It was obvious that an advanced and prosperous civilization had once crowded the Nile Valley, but the rest was a baffling mystery, locked in strange signs called hieroglyphs, a term which means literally "sacred engraved characters." Everywhere temples, tombs, and obelisks were inscribed with picture writing and a modified cursive script called hieratic.

The key to unlock the mysteries of the mummies came in the shape of a basalt slab, 3'9" x 2'4"--the famous Rosetta stone.

Discovered by Napoleon's forces, it was recognised by the accompanying scholars as a vital clue because the stone was inscribed in two languages while using three different scripts. The two Egyptian scripts were hieroglyphic and demotic while the other language was Greek. Once the Greek had been translated it was seen to be a decree concerning Ptolemy V Epiphanes in 195 B.C. The consideration that the royal names were enclosed within oval "cartouches" in the hieroglyphic section was the first step in decoding the symbols. This tremendous breakthrough was the opening at last of the world of ancient Egypt whose records declared the might and wisdom of the fascinating pharaohs.

#### Persia and the Behistun Rock

Just as exciting and even more dramatic is the story of how cuneiform was deciphered. The Mesopotamians used an entirely different system from the Egyptians. They wrote in wedge-shaped characters that were impressed on wet clay tablets which, when baked in a kiln, became as hard as stone. Sometimes inscriptions were carved on solid stone or cut into rock faces so they would endure. One such inscription depicts the triumphs of Darius I (c.522 B.C.). Darius recorded his exploits on the prominent but almost inaccessible rock face of the Behistun rock in north-west Persia. This was in three sections and chiselled in Old Persian, Babylonian and Elamite languages. In 1835, Henry Rawlinson, a British officer stationed nearby, began the hazardous task of copying the inscription. Risking life and limb, he continued his work for twelve years and many lines had to be copied perched on top of a

very insecure ladder. Not only did he copy around 15,000 strange letters but he was also prominent in their subsequent translation.

Interestingly, this inscription threw light on an obscure text in Job 19:24. Some of the wedge-shaped incisions still contained lead which had filled the whole inscription originally. This illuminates Job's statement and shows the methods originally employed. The cuts had been made with an "iron pen" on the rock face and filled with lead.

### The Glory of Babylon

Here reigned the world's first "archaeologist"--King Nabonidus, father of Belshazzar. Clay tablets have been unearthed in Ur which record the interest of Nabonidus in that city, ancient in his day, and how he restored a temple there. In Babylon, also reigned Nebuchadnezzar who did much impressive building. Despite its might and power, in four Bible chapters (Isa 13 and 47 and Jer 50 and 51) we find several specific prophecies regarding Babylon's destruction and today it is just "heaps" of rubble (see Jer 51:37). It was overthrown by invaders from the north--the Medes and Persians--even the general being named (Jer 50:9; 51:28; Isa 45:1-4). Cyrus conquered Babylon in 538 B.C. but he did not destroy the city itself. It looked as if the prophecies would not be fulfilled in Alexander's time as he intended to rebuild the city and restore its former glory, but he died before it could be accomplished. The prediction states that it would be left in ruins (Jer 50:13, 39; 51:62). This has been fulfilled.

Other interesting clay tablets found in Babylon give a list of the rations allocated to King Jehoiachin who was taken captive from Jerusalem to Babylon. (2 Kgs 24:8-15; 25:27-29).

These and other records of the past assure us that:

Bible information is accurate in the smallest detail,  
Bible predictions are positively fulfilled,  
Bible history is reliable,  
Bible characters were real men and women.

Such factors give us confidence in the divine origin of the Bible.

## LECTURE 2

### A TALE OF TWO ANCIENT CITIES

#### Nineveh

When Assyrian kings such as Ashurnasirpal, Shalmaneser, Sargon and Sennacherib went on military expeditions, they struck terror into the hearts of people from Armenia to Elam. Year after year these aggressive kings and their armies left behind them a trail of death and disaster. The Assyrian king considered himself as the representative of his god Assur and the king's enemies were his god's enemies and could not expect mercy.

In contrast with the atrocities are the beautiful sculptures and works of art which embellished the palaces of the capitals such as Nineveh. The bas reliefs discovered by Layard in Nineveh and shipped to the British Museum, would stretch almost two miles if placed end to end. Nineveh has a history reaching back to the days of Nimrod (see Gen 10:10-12) but its greatest glory was from the time of Sennacherib. Although attaining prominence and becoming "an exceeding great city" with several magnificent palaces, yet only two centuries after its overthrow by the combined efforts of the Babylonians and Medes, the site was forgotten and unidentifiable. The famous Greek Xenophon marching with his "immortals" could not locate it, so it was not surprising that in the last century two great archaeologists were equally mistaken. The Frenchman, Botta, thought he was at Nineveh when he was digging at Khorsabad and Layard was sure he had found Nineveh when he excavated Nimrud or Calah. Layard discovered at Nimrud the palaces of Ashurnasirpal

and Tiglath-Pileser III and the temples of Ishtar and Ninurta. One of the most famous objects from Nimrud was the "Black Obelisk" of Shalmaneser III on which is recorded the tribute paid by King Jehu of Israel. Jehu is shown kneeling in submission and dressed in a long cloak with turban-like headgear. This is the only known contemporary "picture" of a Hebrew monarch in existence. Dr. Barnett of the British Museum said that this monument is "one of the most telling proofs of the Bible's validity."

The main ruins of Nineveh lie under the large mound known as Kouyunjik which is situated on the banks of the Tigris River opposite present-day Mosul. Layard also excavated here and in the palace of Sennacherib he found the famous series of reliefs depicting the siege of Lachish, mentioned in the Bible (2 Kgs 18:13). It was from Nineveh that the great cuneiform library of Ashurbanipal was recovered which, together with the Nabu Temple Library amounted to 25,000 cuneiform tablets which have contributed much to Assyriology. It was amongst this collection that George Smith discovered a tablet telling of the Gilgamesh Epic and its reference to a flood. One episode in the poem describes how the hero Ut-napishtim tells Gilgamesh of his survival of a great flood. This discovery arrested attention and the "Daily Telegraph" sponsored Smith to go back to Nineveh and search for other tablets giving the rest of the legend. Although this was like being asked to find a needle in a haystack, remarkably Smith was successful and other tablets were discovered on this subject.

The Hebrew prophets denounced the evils of Assyria and referred to Nineveh as the "bloody city . . . full of lies and

robbery" (Nah 3:1). The whole of Nahum refers to the destruction of Nineveh and says that the nations will rejoice to see its end (3:7, 19). Nineveh will become a desolation and flocks will "lie down in the midst of her" (Zeph 2:13-14). Visitors to this district can see the fulfillment of these predictions today.

### Tyre

Often the summits of civilization have been attained, not so much by monster powers as by small groups. The Phoenicians were a really remarkable people and it is only recently that we have come to appreciate the immense contribution they made to our Western way of life. They were pushed by political and geographical pressures into a small coastal strip of land that runs for about 150 miles from Acre up to Ras Shamra, yet they retained their individuality. Together, their separate city states--Tyre, Sidon, Byblos etc.--were able to construct a commercial enterprise that must have been the best organized and most effective business concern on earth.

King Hiram of Tyre supplied the Hebrew kings David and Solomon with building material and craftsmen for the erection of their palaces and the temple in Jerusalem. Experienced sailors from Tyre also helped Solomon establish his own mercantile navy based at Ezion Geber on the Gulf of Aqaba. The poetic description of Tyre's trading exploits by the prophet Ezekiel reveals her affluence. She heaped up riches upon riches and was the economic wonder of the ancient world. From the interesting records unearthed at Ras Shamra and the study of the huge ruins at Baalbek the religious life of the Phoenicians can be traced. Their Baal

worship was a form of sun worship. King Ahab of Israel married Jezebel, the daughter of the Tyrian king-priest Ethbaal, with disastrous consequences for the whole of Palestine. Bringing with her many priests of Baal she precipitated a religious crisis in Israel. This also affected Judah because Athaliah, Jezebel's daughter, became the wife of King Jehoram and introduced Baal worship to Jerusalem.

Ancient Tyre consisted of two parts--a large residential section built on the coast, and an offshore island containing the harbour installations, factories and warehouses. Whenever an invasion threatened, the whole population retired to the island fortress and generally managed to hold out. It is interesting to note the exact method of its final destruction as foretold by Ezekiel. When Nebuchadnezzar came against Tyre he besieged it for over twelve years and could not take the island. However, when Alexander the Great came, his siege lasted only seven or eight months because he literally threw the town into the sea to construct a causeway out to the island. Ezekiel prophesied how the dust was scraped from Tyre until it became like the top of a bare rock. It would become a place for the fishermen to spread their nets and would never be rebuilt (Eze 26:4, 5, 14). Scholars have been unable to identify the original site of the mainland city. Over the centuries Alexander's mole has been widened by seaborne deposits and a small village is located on the headland which was the original island. A few meagre traces of the main city on the coast have been uncovered but we may never know how extensive ancient Tyre once was.

Another important aspect of the finds at Ras Shamra (Ugarit) is the early alphabetic script which played a vital part in the development of writing. At Byblos the papyrus industry was centred and from its exports of this writing material the name for books became applied to the Bible.

The history of Nineveh and Tyre reveal the fulfillment of prophecy and show the truth of the text, "righteousness exalteth a nation: but sin is a reproach to any people" (Prov 14:34).

### LECTURE 3

#### MASADA

It would be difficult to find a more impressive place than Masada. Rising precipitously from the arid, rocky terrain of the Judean desert along the west coast of the Dead Sea, stands the isolated plateau of the fortress of Masada.

Most of our information of the comparatively brief history of Masada comes from Josephus, the Jewish historian of the first century A.D. who was himself involved in the Jewish War, at first as a Jewish commander in Galilee but later as a "war correspondent" on the side of the Romans. According to him, the fortress was first built by Jonathan, and Hasmonean high priest (161-42 B.C.), during the period of the Maccabean wars. However, it was in the time of Herod the Great that Masada began to play an important role. There are some authorities who consider it possible that David used this great rock as a stronghold against Saul (1 Sam 23:14; 1 Chr 12:8).

The ruins, protected by their isolation, remained for many centuries almost as they were left. They were described by Samuel Wolcott in 1843 and he was followed by a few explorers but no serious work was done until Prof. Yigael Yadin, together with 5,000 volunteers from 28 countries, conducted an intensive two-season "dig" from 1963-65. The wealth of artifacts recovered have been of great value in studying the final siege and also have corroborated the account by Josephus.

Herod the Great seemed like a compulsive builder and undertook huge projects even in cities outside his realm. Masada

was a most ambitious work and Herod spent great sums of money to make it impregnable. He built a palace, military barracks and storehouses, and enclosed all of these within a double wall, including thirty-seven towers, along the edge of the plateau which is about 600 feet long by about 200 feet wide. He also covered the ground with top soil, to serve agricultural purposes, and constructed large cisterns for the storage of water, to make the place as self-sufficient as possible. His private villa, which hung on three descending tiers jutting out from the northern tip of the escarpment commands a breathtaking view over the Dead Sea and the lush oasis of En-Gedi. Magnificent frescoes covered the walls, many of which were still in a remarkable state of preservation when Yadin uncovered them. Herod could perhaps feel secure here as he feared both his subjects and the beguiling monarch of Egypt, Cleopatra VII. Some Jews were announcing that Cleopatra would rid them of the Romans and their upstart king (Herod) and the Messiah would follow soon after.

When Judea was placed under Roman procurators in A.D.6, a Roman garrison occupied Masada until it was overthrown by a band of Jewish zealots at the beginning of the great rebellion in A.D.66. It was still in Jewish hands in A.D.70 when the whole country, including Jerusalem, had been reconquered by the Romans. Titus left Palestine after the destruction of the Temple and Jerusalem. He commissioned Flavius Silva, the commander of the tenth legion, to besiege and take Masada. This was a difficult task and not least of the problems was that of obtaining supplies of food and water. His army built a wall all around the foot of the rock, in order to

make it impossible for any provisions to reach the besieged Jews on the rock. Also several military camps were erected to house the Roman soldiers as it was obvious that the siege would last for a long time. For three winters and two summers the siege continued until the spring of A.D.73, when the patience of the Romans came to an end. They made an enormous sloping ramp of earth on the west side of the rock which is still there today. On top of the ramp they built a stone platform on which they erected a siege tower and battering rams. Although the stone wall was breached after days of pounding, the Jews immediately sealed it with wooden beams and earth works. As the Romans battered this it tended to become more solid so they set fire to it and succeeded in burning it down. They planned a frontal assault on the fortress the next day but this was not needed, however, because the next morning the whole fortress was in flames and not a man was visible on the walls to resist the attack. The last dramatic moments are poignantly penned by Josephus who learned of the facts from two women survivors. On the last desperate night of the siege, Eleazar ben Yair, the zealot commander, gathered his soldiers together and reviewed their fateful position. The only alternative to death was surrender but to such patriots a death of glory was preferable to a life of infamy. They agreed to burn their possessions but leave the food to show they had not been starved to death. Then the 960 men, women and children decided to kill each other. Each man would deal with his own family then ten men were chosen by lot to kill the rest. One by one the zealots lay down alongside their dead wives and children while their friends executed them. When only the ten executioners

were left, they cast lots to see who should take the lives of the remaining nine. After setting fire to the palace he would fall on his own sword near to his own relations.

The spectacular find which electrified everyone who was engaged in the dig at Masada was that of the small pieces of pottery with a single name inscribed on each. They are considered to be the lots cast by these last zealots. Other finds include various coins from the different stages of occupation, some personal items and household utensils of the zealots, some skeletons--even a woman's scalp with her plaited hair. Beautiful mosaics were uncovered in Herod's palace.

A synagogue was located, facing Jerusalem, and this is the earliest Jewish synagogue in the world. In this synagogue and also in some other rooms were found several fragments of Biblical books and other writings the same as those from the Essene community at Qumran. These scrolls are conclusive evidence of the dating of the Dead Sea scrolls from Qumran as the situation of their discovery on Masada is linked to a definite date.

On the Mount of Olives, overlooking Jerusalem, Jesus predicted the overthrow of Judea and Jerusalem's destruction. He said to His disciples, "When the awful horror, of which the prophet Daniel spake stands in the holy place, (the reader will understand) then those who are in Judea must run away to the hills" (Matt 24:15-16). The Romans under Gallus actually came up to the temple and then mysteriously drew back so the Jews went out and defeated them. The Romans returned under Vespasian and later Titus but during that interval and withdrawal those who heeded Jesus

escaped and crossed the river Jordan to safety. Jesus drew a parallel between the destruction of Jerusalem, including Masada with the attendant tragedies, and the troubles at the end of the world--the final climax of history. As Jesus' first prediction was fulfilled, we have confidence that the second will be also, when Jesus will return, usher in the eternal kingdom and the dead will be raised (Matt 24:27, 30, 31). It is interesting that the resurrection hope was on one of the scroll fragments found under the synagogue on Masada (Ezek 37:1-14).

As Christians read the prophecies of Jesus (see Matt 24, Mark 13, Luke 21) they can see that current world conditions are the fulfillment and compare with the situations before the destruction of Jerusalem and Masada. This should alert us to be prepared for Christ's return when He will take the redeemed to the New Jerusalem.

## LECTURE 4

### TUTANKHAMUN--THE TEENAGE PHARAOH

Egypt's ancient culture was brought vividly to the attention of the twentieth century by the remarkable discovery of the tomb of Tutankhamun. The very name of this young pharaoh has come to represent one of the most romantic and exciting moments in modern archaeology.

Howard Carter carefully surveyed the Valley of the Kings on the west bank of the river Nile opposite Karnak and Luxor. Shortly after they began what was to have been the last season of excavation excitement rose high as Carter describes the event: "The workmen had discovered a step cut in the rock . . . a short amount of extra clearing revealed the fact that we were actually in the entrance of a steep cut in the rock some thirteen feet below the entrance to the tomb of Rameses the Sixth." This later burial of Rameses had covered the entrance to Tutankhamun's tomb which had lain undiscovered for so many centuries.

The importance of Tutankhamun's tomb lies in the fact that it had been left virtually intact and reveals all the funerary equipment of a king. Carter worked with great skill and patience making careful measurements and drawings in addition to photographs. The richness of the articles was breathtaking and the skill of the craftsmanship was amazing. In the different rooms were found a number of beautiful objects--furniture inlaid with gold, alabaster vases, gold-plated beds and couches, exquisite jewellery, gilt chariots, the king's gold dagger decorated with hunting scenes, the

glorious gold-plated throne etc. In addition, miniature figures portraying daily life in Egypt--whose purpose seems to have been to take care of the menial tasks during the next life--added interest to the scene.

At last, after various problems of publicity and legal procedures, the time came to open the actual "coffin." The burial chamber was almost filled with the large gilded container. There were four of these "boxes" nestling inside each other. The innermost box housed the stone sarcophagus. Inside this were the three marvellous mummiform coffins closely fitting within each other: the outer two were of gold-plated wood beautifully decorated with multicoloured glasspaste, lapis-lazuli and turquoise. The inner coffin containing the body with its famous death mask was made of solid gold and weighed over a ton. Each coffin bore an effigy of the king represented as the god Osiris, the god of the dead.

Tutankhamun was only a young prince of the eighteenth dynasty when he was called to be Pharaoh of Egypt in succession to Amenhotep IV. The latter had made a valiant attempt to bring Egypt away from the worship of many gods (the Amun religion) to the worship of one god Aten--the solar disc representing the visible aspect of the hidden deity upon which the universe and the whole of life depended. He changed his name to Akhenaten and also moved his capital from Thebes, the great centre of Amun worship, to a new site further down the Nile which is now known as Tell el Amarna.

Tutankhamun was the son-in-law and younger brother of the heretic King Akhenaten. Tutankhaten, as he was first called, held

to this relative monotheism but after a few years, the priests at Thebes brought pressure upon him to return to the ancient capital and restore the worship of Amun. His was the choice either to remain true to the purer religion and perhaps lose his kingdom or to surrender his principles and remain on the throne. He yielded to popular opinion but his fateful decision appears not to have helped him very much for later he was slain at the age of eighteen.

In considering the treasures in Tutankhamun's tomb one is more able to appreciate the great contrast between Tutankhamun's life and that of another prince who lived earlier in the eighteenth dynasty. Though Moses was born to Hebrew parents in humble surroundings, God had greater plans for him. By a miraculous set of circumstances he was trained by his mother, yet adopted by the princess of Egypt and called "the son of Pharaoh's daughter" (see Exod 2). It was probably Hatshepsut who found Moses and she later became sole queen. Because of his relation to the throne Moses had all the might and wealth of Egypt at his fingertips.

Moses also had to make his decision. Like Tutankhamun, his choice was between his God or the treasures and pleasures of this world. He could well have been king after Hatshepsut or he could choose another role. "By faith Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb 11:24-26). Tutankhamun chose the things of this world and today he is just a mummy surrounded by his wealth. Had Moses not obeyed God's voice, today we might be gazing upon his

mummy in some museum. Instead, he is alive for evermore. "What is a man profited if he shall gain the whole world and lose his own soul?" (Matt 16:26).

We too, must make a choice. We can choose to follow God or the world. It will call for sacrifice. We may have to forsake wealth or fame or friends, but the promise is as real to us as we see it fulfilled in the experience of Moses. Jesus said: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29, 30). How much we need to see life in true perspective and weigh the decaying things of earth against the abiding realities of eternity.

## LECTURE 5

### FLAMES OVER PERSEPOLIS

In the palaces of Babylon the captive prince Daniel featured in king Nebuchadnezzar's concern for his empire's future. Babylon was the pride of the king who had embellished it and raised it to be one of the wonders of the world.

Nebuchadnezzar had an impressive dream which portrayed a great image with a golden head, silver chest, brass thighs, iron legs and feet a mixture of iron and clay (Dan 2:30-36). Daniel, giving the divine interpretation, (vs 28) stated that the image represented the outline of succeeding empires. It was pointed out that the kingdom of Babylon was represented by the golden head of the image (vss 37, 38). Despite its apparent stability this empire would be superseded by another world power represented by the chest of silver. This was the kingdom of the Medes and Persians.

The Persians ruled over a vast domain that stretched all the way along a 2,500 mile highway from India to the Aegean Sea. Persian influence extended down into Egypt and up to southern Russia. For two centuries the tribute of many nations poured into the coffers of proud kings like Darius and Xerxes. Persepolis became the wonder of the world. Unlike other ancient ruins in the Middle East Persepolis contains neither temples nor theatres but it does possess a great palace complex set like a jewel in the heart of the Persian countryside. The Persians also used other capital cities like Ecbatana (known as Achmetha in Ezra 6:2), and Susa (or Shushan, famous in the story of Esther) according to the season of the year.

One of the greatest Persian rulers was Darius I, the Great. He was a tolerant ruler towards other religions and cultures. He promoted learning, agriculture, forestation and the construction of roads. His partiality towards the Jews led him to issue a decree that clarified the position of the exiles who had returned to Palestine, and enabled them to continue rebuilding Jerusalem and the temple (Ezra 6:1-12).

A feud between the two countries of Persia and Greece continued until the fourth century B.C. when Alexander the Great became the victor. West met East in a head-on clash that changed the map of the world. Although the young conqueror did not usually destroy cities he besieged, it is recorded that the flames over Persepolis were deliberately started and the structures of Persepolis were razed to the ground in retaliation for the earlier sacking of Athens by the Persians.

Persepolis was the pearl of Persia, but was not identified until the 17th century. The first Englishman to visit the site was Thomas Herbert who wrote in 1634 that it was "not much out of the road, but were it a thousand times further it merits our pains to view it." Exposure to rain, wind and sunshine has damaged the ruins, but they are still magnificent. Of the forty columns reported by early travellers only fifteen are left standing. The buildings of the palaces and Apadana (festive hall) were erected on a 40 feet high oblong platform, 1300 feet long and 1000 feet wide, which juts out from the mountainside. The construction of this terraced platform was in itself a major technical achievement. The visitor feels rather small climbing the 111 terrace steps, for the palace was designed to impress. A gently graded double staircase permitted

mounted horsemen to ascend and descend with ease. At the top stands the 'Gate of all Nations' with doors flanked by huge winged, human-headed bulls. On the right, more steps lead to an enormous audience chamber. Whenever guests were invited to a royal audience they had first of all to pass through numerous halls and terraces so that they might appreciate the glory and power of the king.

The stone facades and parapets of the stairways are covered with reliefs depicting the Persian New Year Festival when the ambassadors of twenty-eight subject nations were presented at court. The carving is the finest in Achaemenid art and portrays Persian, Median and Elamite soldiers along with foreign nationals from distant parts of the empire. In the procession which is depicted, Elamites bring tame lions, Bactrians in baggy breeches lead two-humped camels, Sabeans in peaked caps hold double-headed axes. There are Indians with a wild ass, Armenians with horses and vases, Cilicians in buttoned boots urging along woolly rams, turbaned Phoenicians with a gift chariot, long-robed Arabs with a dromedary and beardless Nubians in long shoes offering a baby giraffe. The bizarre variety of the whole scene would have made a truly spectacular occasion.

Another famous monarch who embellished Persepolis was Xerxes, whom many commentators consider to be Ahasuerus of the story of that famous Jewish Queen Esther. The great courage and faith of this young queen is still an inspiration today.

On the southern facade of the terrace at Persepolis amongst several long inscriptions, is the moving prayer: "May God protect this country from foe, famine and falsehood." Perhaps it was

because later kings forgot the meaning of these words that Persia fell. If so, the lesson is worth remembering. Persia fell in the days of Darius III to that whirlwind conqueror, Alexander the Great.

However, Greece, the third empire, represented in the dream image by the thighs of brass, was not to rule forever. The prophet had stated, "the fourth kingdom shall be strong as iron." Employing the very symbolism of Scripture, the historian Gibbon penned these significant words, "The images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."

Yet even the empire of the Caesars would not always exist. Wrote Daniel, "the kingdom shall be divided" (2:41-42). No great kingdom arose to conquer Rome; but in the course of time numerous Teutonic tribes from Northern Europe swarmed across the Rhine and the Danube, fell upon the dying Roman giant, and carved out for themselves rich territories that became the modern nations of Western Europe. The Bible declared that four world empires would rise and asserted that there would never be another single world power. Throughout history different leaders have sought to weld the divisions, symbolised by the ten toes, into a unified whole. From Charlemagne to the modern architects of the Common Market this passion for unity has existed. "But they shall not cleave one to another . . ." (2:43). This unity will not be achieved, however, until the universal kingdom of God represented by the stone (vv. 44-45).

Through the centuries many Jewish and Christian expositors have given a similar interpretation. Johanan ben Zakkai of the first century A.D. explicitly named Rome and the other three empires as did the Talmud later. Christian writers from Irenaeus and Tertullian to Wycliffe, Knox and Luther all agreed on the four empires and taught that the stone represented Christ returning to set up the eternal kingdom. From ancient Babylon to the twentieth century the hand of God has been seen in the affairs of men and every line of Daniel's prophecy has been accurately fulfilled. Today in the days of the divided nations the next event of history will be the return of Christ. May we be prepared for that great day for "the dream is certain and the interpretation thereof sure" (Dan 2:45).

## LECTURE 6

### JERICO AND THE EXODUS

Jericho is considered to be the oldest town in the world. It is uniquely situated in the depression of the Jordan valley over 800 feet below sea level and is often referred to as "the city of palm trees" (Deut 34:3). Its most famous association is probably in the biblical record of its destruction by the children of Israel under their leader Joshua at which time the walls fell down flat. This interesting site has attracted the attention of archaeologists to see what could be ascertained regarding its past history. In 1868, Charles Warren made some preliminary explorations that did not materially increase our knowledge of Jericho's ancient times. From 1907 to 1909 the Germans, Sellin and Watzinger, excavated parts of the mound, but found its ruins confusing and disturbed by later building activities and erosion. As Palestinian archaeology was still in its infancy at this stage, the published conclusions were unsatisfactory. Because of this situation, Prof. John Garstang began a new excavation in 1930, working on the ancient mound for six seasons until 1936. Finding that certain walls had apparently been destroyed by an earthquake, he concluded that their destruction was the one associated with Joshua (Josh 6). The later expeditions of Dr. Kathleen Kenyon in the 1950's have revealed that Garstang's identification and dating of that part of the mound were incorrect. However, Garstang's fortunate discovery of the city's ancient cemetery enabled him to clear up other problems. The contents of the tombs, including a number of Egyptian seals, called scarabs,

proved that the city's population had existed until the late Bronze Age. Since no later scarabs were found than those of Amenhotep III (1412-1375 B.C.) he concluded that the city's existence had ceased during that king's reign.

Kenyon found several levels of occupation going back many centuries before Joshua. There was found a large tower from the Neolithic defence wall which is still visible today to a height of thirty feet. This is dated several centuries earlier than even the pyramids of Egypt. It was seen that the later levels at the top of the mound had been so much disturbed and the remains of later cities so thoroughly destroyed that very little could be detected of the city at the time of Joshua. In one section of the mound the remains of a wall were found and a floor area not much more than a square yard plus a small oven and a jug from the fourteenth century. These latest finds confirm the existence of a settlement of the late Bronze Age which the Israelites would have been able to attack.

We can glean a certain amount of information about the different types of occupants of the site by the burial customs of each era. Originally in the lower levels the burials were underneath the floor of the dwelling places. At a later stage it was noticed that the skulls had been removed and were kept separately on a pedestal or in the corner of the room. A further development was the decorating of the skulls with plaster while the eyes had been covered with shells. At another stage it was noted that the forearm, in some cases both forearms, had been removed from the skeleton probably representing the thought of preventing the dead from coming back to harm the living. It

was certainly a city with a long history by the time Joshua and the forces of Israel came to attack it.

Jericho was always a popular winter resort. Anthony gave the city to Cleopatra and Herod the Great was glad when they died for he received the city from Augustus. Herod did a good deal of building here and had a magnificent palace where he died, 5 B.C. These later buildings were to the south of the mound which Joshua conquered. The New Testament associations include such characters as Zacchaeus and Bartimaeus who were both helped by Jesus.

Jericho was strategically situated as a guardian of the hinterland of Canaan and was thus the first city which the Israelites had to overthrow after their mammoth trek through the wilderness from Egypt. The story of the Exodus is a remarkable chapter in the history of Israel, especially when it is considered how such a large multitude of people and their cattle were able to have food and water in desert conditions for about forty years. Nothing less than the power of God could have accomplished this.

An archaeological survey of the Sinai peninsula was conducted by Dr. Beno Rothenburg, from Tel Aviv University, after the six-day war of 1967. There are three main geographical sections of the peninsula--to the north is the sandy coastal region along which the main highway has been used for centuries as the contact between Africa and Asia; the central plateau is higher and has its "rivers" running northwards and is separated by a great cliff divide from the lower triangle of land which is formed by lofty granite mountains. There is evidence of the copper and turquoise mine workings in various sites from Serabit in the west to Timna in the

east. The early alphabetic-style inscriptions, known as the Proto-Sinaitic, were found in the mining area of Serabit. This intriguing find demonstrated that a convenient writing system was in use in the area just before the Exodus. The assertion of Bible critics that Moses could not have written the Pentateuch because writing was unknown in his day is completely false.

Because of the nomadic nature of the Israelite journey through Sinai no archaeological evidence has come to light to indicate the stopping places or the route that was taken. No buildings were erected and no ruins are left for posterity to trace. Various mountains have been suggested as the actual Mount Sinai and one with the longest tradition is the high peak in the southern triangle where the Greek monastery of St. Catherine is situated. It is true that a relatively large plain is in the vicinity of the peak called Ras es-Safsaf, just in front of Jebel Musa. However, another site has been suggested by Dr. Har-El of the Hebrew University, Jerusalem who has explored the whole area. He considers that the traditional site is too far away to fit some details of the Bible record and it is not dry as the alternative name Horeb suggests. He identified a peak near Suder in the west, called Sinn Bishr, which is not as high as the southern mountains but is an isolated and prominent peak. Its name means 'prominent' (Sinn) and 'announcement' (Bishr), which refers to the announcement of the Law, according to Dr. Har-El.

The fact is that God called a people through whom He could make known His will to mankind. The principles of the ten commandments were known from the beginning e.g., killing,

stealing etc., but it was at the time of the Exodus that God chose to record these precepts on stone. Although Moses broke the first tables of stone, another set was prepared and God wrote again the same ten commandments (Exod 34:1). This summary of man's relation to God and also to his fellow man is still regarded as a universal law for the benefit of all mankind. The Law of the Lord is called perfect and right and lasts forever (Ps 19:7, 8; 119:160).

Jesus declared that He had not come to destroy the law but rather to fulfil its principles in His life (Matt 5:17) and John states that our love for God is demonstrated by our keeping His commandments (1 John 5:3).

## LECTURE 7

### NAZARETH AND THE LAKE OF GALILEE

Nazareth was the childhood home of Jesus (Luke 2:51). The town is pleasantly situated in the hollow of the hills and there is an extensive view from a hill south of Nazareth across the Vale of Jezreel to the Mount Carmel range and Megiddo, then eastwards to Shunem and Gilboa--scenes of Old Testament history. The area has been settled since the Iron Age and remains of silos and oil presses have been found. During the Jewish revolt of A.D.66-67 the Romans devastated Nazareth as Vespasian passed through on his way to Jaffa.

The first Christian shrines were built by order of Constantine in the fourth century A.D. Nazareth became a place of pilgrimage and was visited by many including Adamnan, abbot of Iona. The Crusaders also built here but the town was destroyed twice by the Saracens. Later Christian traditional sites were rebuilt from the seventeenth century e.g.,

1. The Basilica of the Annuciation over an ancient grotto where the angel Gabriel is said to have visited Mary (Roman Catholic)
2. The Church of St. Gabriel, (Greek Orthodox church of the Annunciation)  
This is the oldest church in Nazareth and inside is the spring that feeds Mary's well
3. Mary's Well  
This was once described by the Anglo-Saxon Crusader, Saewulf, in 1102: "A most limpid fountain bubbles out near the city, still surrounded, as formerly, with marble columns and blocks, from which the child Jesus, with other children, often drew water for the use of his mother"
4. The "Synagogue" Church was built over the traditional site of the place where Jesus worshipped  
"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16)

Here is noted the example of Jesus' regular custom of worship on the Sabbath

### Galilee

The shores and hills of Galilee saw many miracles and teachings of Jesus, e.g., Sermon on the Mount (Matt 5-7). Storm on the Lake (Matt 8:23-27).

The name of Capernaum is probably derived from "Kafr Nahum"--town of the prophet Nahum. Here was the scene of several miracles one Sabbath (Mark 1:21-34), and the raising of Jairus' daughter (Mark 5). Jesus later passed judgement on the town (Matt 11:23), which was overthrown in the sixth century. The ruins were bought by the Franciscans in 1894 and they have cleared the site and partially restored the synagogue.

Tiberias was built by Herod Antipas in A.D.20 in honour of the emperor Tiberius. A Jewish cemetery was obliterated to make way for the city, so the Jews avoided it because of this and also its pagan Roman atmosphere. There is no record of Jesus visiting there, although boats from Tiberias are mentioned once (John 6:23). Josephus fortified Tiberias in A.D.66 and it became a centre of Jewish learning after Jerusalem was destroyed.

On the hillside above Tiberias is the tomb of Rabbi Akiba who took a leading part in the Council of Jamnia, A.D.90, regarding the canon of the Hebrew Bible. He confirmed the old position and did not add any books from the Apocrypha and it was his influence that retained Ecclesiastes, Proverbs, Song of Solomon and Esther. His student was Rabbi Meir who completed his master's legal system.

His tomb is near the ancient medicinal hot springs of Hammath (Josh 19:35), where also are the later ruins of the Roman baths.

It was in Tiberias that the Masoretic scholars studied who added the vowel pointing system to the Hebrew Old Testament. This is also the place where the famous scholar of the ninth and tenth centuries, Rabbi Aaron Ben Moshe Ben Asher, wrote his copy of the Bible which was accepted as the standard. It was called the Keter Torah ("Crown of the Torah") and was guarded by rabbis in Jerusalem till A.D.1071. Then it was taken to Cairo and was studied by Maimonides, the great Jewish scholar from Spain, whose tomb is also at Tiberias. He wrote regarding the Keter Torah, "The manuscript I relied on is the well-known codex . . . It had been corrected and fixed by Ben Asher, who worked upon it over the course of many years and corrected it many times as he copied it." It was later kept at Aleppo till 1947, when in riots at the time it was feared destroyed. Rediscovered mysteriously in Sweden in 1960, it is now back in Jerusalem.

It must be recognised how the Bible has been carefully copied and preserved through the centuries. Remember the teachings of Jesus the "living Word" who dwelt among us (John 1:14), and left us a perfect example to follow (1 Pet 2:21).



NOT FOR CIRCULATION

## LECTURE 8

### IONA AND DALRIADA

One of the largest ethnic groups to come on the scene of ancient Europe was the Celts. A huge ancient cemetery containing over 2000 graves was discovered at the salt mines in Hallstatt, Austria, last century. There was an ancient salt mine with graves dating back to around 700 B.C. The Duchess of Mecklenburg sponsored excavations, bringing to light several fascinating objects of Celtic everyday life and art such as iron weapons, buckles and various ornaments. The second phase of Celtic growth which developed in the next two centuries is known as the La Tène culture from the area at the eastern end of Lac Neuchatel. In 1858, the remains of timber dwellings were seen projecting from the mud as the level of the lake dropped. On investigation of the site many metal and other objects were recovered.

In their various expansion periods, from 4th-1st century B.C. the Celts settled in Britain. In the third century A.D. Dalriada in western Scotland, was colonized from Ireland. The "capital" was at Dunadd, a prominent, isolated hill fort situated at the junction of the two areas of Dalriada--Lorn and Kintyre. The history of the whole region from Dunadd to Kilmartin can still be traced by the various tombs and monuments from Neolithic times. It was to Dunadd that Columba came from Iona to perform the coronation of King Aidan in A.D.574.

N. K. Chadwick writes in Celtic Britain (p. 13), "Without the Church almost all our knowledge of the ancient Celtic world would

have passed away; and without the Church the Celtic world would have remained for all time in alio orbe." This story began in Whithorn, Galloway where Ninian, one of the earliest Celtic missionaries, laboured and established a "monastery" or religious centre during the fourth century. At Whithorn, part of the foundation of his early church can be seen amongst the ruins of the later priory. These early monasteries must not be confused with the medieval establishments. They were colleges for male and female students and were more like universities of the period. Killen writes in The Old Catholic Church (p. 292), "Although other subjects were taught, yet theology was the subject with which the attention of the teachers of the monastery was chiefly occupied; the Bible was their daily textbook; their pupils were required to commit much of it to memory." To Whithorn students came from all over Europe and from its halls of learning there went forth a stream of missionaries inspired with zeal to take the gospel to other regions. Taking with them the copies of Scripture which they had laboriously but lovingly written with their own hand, they faced with courage the different dangers from wild beasts, bandits and fierce tribes.

Another important leader of those early times was Patrick (who incidentally, received some of his training from one who had studied at Whithorn). When referring to such famous persons it is necessary to look behind the legends in order to discern the reality of these dauntless heroes of the Word of God. Patrick preached successfully in Ireland and established his main centre at Armagh. Great emphasis was placed on the Bible and Patrick is reported to have left a copy of the "Books of the Law and the Books of the

Gospel" wherever he established a church (Tripartite Life of Patrick 2:300). Laistner asserts that Irish scholars had a preoccupation with Biblical exegesis and "stress the literal interpretation of the Bible" and not the allegorical (Thought and Letters in Western Europe p. 146).

Scholars accept the authenticity of the Confession (a kind of autobiography and defence of the gospel) as the work of Patrick himself. In this Patrick wrote of his faith in Christ as Creator and of His Second Coming: "And by Him were made things visible and invisible . . . And we look for His coming soon to be" (Confession, par. 4).

Mention should be made of the great college founded by Finnian at Clonard, about twenty-five miles west of Dublin, in the sixth century. At one time its halls thronged with 3,000 students, including the famous Columba who came here to study.

Columba was born about A.D.521 by Lough Gartan in Co. Donegal. He later established his main college and church at Londonderry and is credited with teaching "the books of the law completely." The books of the law contained the Ten Commandments, and there are several interesting references to other Celtic leaders and their respect for the decalogue, e.g., Brigit of Kildare and Aidan of Lindisfarne were known as "keepers of God's commandments." This importance attached to the decalogue is an indication of why the Celtic Church still held to the seventh-day Sabbath as their day of worship for centuries. This practice spread far and wide throughout the areas of Celtic influence even though most of Europe was conforming to the Roman practice of observing Sunday.

A. R. Macewan speaks of the Celtic church thus: "Saturday was a day of rest. To the Lord's day [he means Sunday] no Sabbatical ideas were attached" (History of the Church in Scotland 1:53).

Columba brought the gospel to Scotland and established his famous centre on the Isle of Iona in A.D.563. He came to give spiritual encouragement and to assist the political stability of his fellow Scots in Dalriada as he was of the royal house of O'Neill Northern Ireland. Archaeologists have found in front of the present abbey on Iona parts of the original settlement of Columba's time. Next to the abbey is the ancient cemetery containing the graves of several kings of Scotland and Ireland and also Norway who were buried in this sacred spot.

On one occasion Columba came to Glasgow to meet another famous Celtic leader--Mungo (or Kentigern) who was also of royal blood (His mother, Thenew--corrupted to St. Enoch--was a princess of the king of Lothian). Mungo had recently returned from working amongst other related Britons in north Wales, founding a church at St. Asaph. There was constant contact between the different Celtic areas and their unity of faith bound them together.

Columba was not only a missionary himself but a teacher of missionaries such as Cormac, who went to the Orkney Islands, and Machar, who preached in Aberdeen. Iona was aptly described by Dr. Johnson as "the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." One of the most famous missionaries to come from Iona was Aidan who founded an important centre on the "holy isle" of Lindisfarne in Northumbria. A touching scene is

brought to view as the records show the co-operation of king and preacher. Aidan had come in response to king Oswald's appeal to help his people. Aidan spoke a different language from the people of Northumbria, so king Oswald went round among his people with Aidan to act as interpreter.

As mission activity spread from Iona, Lindisfarne and Ireland to Wales and Cornwall, the Celtic church was ultimately supreme from the Tay to the Thames. "It is no exaggeration to say that, with the exception of Kent and Sussex, the whole English race received the foundation of their faith from Celtic missionaries" (Meissner, The Celtic Church in England p. 4).

The Scriptures alone were the basis for the teachings and practices of the Celtic church, characterised by the simplicity which was in marked contrast to later customs. As most of the people could not read and would not understand the beautifully illuminated manuscript copies of the Bible, they were frequently taught from the carvings on the Celtic crosses. A well preserved cross amongst the many at Clonmacnois, Ireland, is called the "Cross of the Scriptures." A comparison of this cross with Muiredach's Cross at Monasterboice, Co. Louth, and several other crosses, reveals the fact that the main panels depict aspects of the two advents of Jesus. On one side is the crucifixion (the climax of Christ's first appearance on this earth), while on the other is Christ at the Last Judgement (associated with His second coming), showing the wicked on the left and the righteous on the right (Matt 25:31-46).

The teaching of the Gospel is that a man is saved by the grace of Christ and not by his own works (see Eph 2:8; Gal 2:16; Rom 1:17; 5:1). It is helpful to note the remarks in the early Bible commentaries of the Celtic church. These took the form of marginal notes in the gospels and epistles and reflect the doctrinal understanding of the time. A comment on Rom 3:24 proclaims that man is justified "by faith only, i.e., by faith of belief in Jesus Christ." The commentator writes on Rom 4:3 that "it is the righteousness of Christ that justifies, and not the righteousness of the law." However, we read a note on Rom 8:2 which says: "We establish it (the law) while we prove the truth of God's promise." This attitude was in contrast to other parts of the Roman world. The noted church historian Bede writes: "By reason of their being so far away from the rest of the world; wherefore they only practised such works of piety and chastity as they could learn from the prophetical, evangelical and apostolical writings" (Ecclesiastical History Book 3, chap. 4).

There was an inevitable clash with Rome. Augustine landed in Kent in A.D.597 bringing his Catholic practices and authority from Pope Gregory to "teach the unlearned" and "correct the perverse" i.e., those not in harmony with Rome's traditions. He sought to counteract the influence of the Celtic leaders. Eventually conflict arose in later years and the Council of Whitby was convened in A.D.664. Because of political pressures the kings and their priests voted to adopt Roman practices. However, this did not halt the work of the

Celtic church and men such as Maelrubha, from his centre in Applecross, Wester Ross, worked in Skye and in north-east Scotland in the next century.

Many biblical teachings were still practised by Celtic Christians, including the Sabbath, down to the twelfth century in parts of Scotland, Wales and Cornwall. The Celtic Christians valued the Old Testament as well as the New Testament and recognised the blessings and promises of God. From this glimpse into the Celtic world of yesteryear there is seen the original simple adherence to God's word. Let us, in this day and age be as faithful as they and "earnestly contend for the faith once delivered unto the saints" (Jude vs. 3).

## LECTURE 9

### THE TEMPLE, JERUSALEM

Archaeologists have discovered many temple structures in the Middle East, e.g. the ziggurat tower at Ur, a similar one at Borsippa near Babylon, Phoenician temples in such places as Byblos and Baalbek, a Canaanite temple in Megiddo, and the largest religious temple complex in the world at Karnak in Egypt. These all indicate that mankind has a basic urge to worship a deity greater than himself. In contrast with the various rites and ceremonies of these pagan religions, we see the concept that the Hebrews had of the true God. Their worship was centred around the sanctuary, at first in the wilderness of Sinai and later in the Temple that was erected in Jerusalem. In Exod 25:8, God said, "And let them make Me a sanctuary; that I may dwell among them."

The sanctuary in the midst of the camp of Israel had a courtyard marked out by linen curtains and supported by brazen pillars. The first article in this courtyard was a brazen altar of burnt offering. Beyond this was a laver, where priests washed before entering the tabernacle. This beautiful portable building was constructed of upright boards, fifteen feet high, overlaid with pure gold, set in silver sockets and covered over with various skins and materials to keep out the weather. It had two apartments, the holy place and the most holy place, divided by a thick, heavy embroidered curtain. In the holy place were three items--on the right (the north), was the table of showbread; on the left (or south side) was the beautiful seven-branched candlestick beaten from one

piece of solid gold; in front of the dividing veil was the altar of incense. In the most holy place there was only one article of furniture--the ark, a chest covered with gold, on which was the "mercy seat," two golden angels, representing the living God in heaven. Between these cherubim was manifested the glory of God's presence by an awesome brilliance. Inside the ark, under the mercy seat, was placed the Ten Commandment law written by God on two tables of stone.

This focal point of the worship of Israel was used throughout their wanderings in the desert and on arrival in Canaan it was situated at Shiloh, about ten miles north of Bethel (Josh 18:1). It was at Shiloh that the young child Samuel was brought to be trained under the high priest Eli. During Eli's term of office, the Philistines attacked Israel and the ark was taken out to the battle of Aphek as it was thought that this would enable Israel to gain the victory. However, the Philistines captured the ark and took it to their temple of Dagon in Ashdod (1 Sam 4:1-11). When they found that their idol in the temple was destroyed and they were smitten with a disease, they returned the ark on a cart drawn by two cows and it arrived without human guidance at Beth Shemesh. It was taken up to the house of Abinadab in Kirjath-jearim (1 Sam 7:1, 2), where it remained for about twenty years until king David decided to bring it to Jerusalem. The original tabernacle was then about 400 years old so David had erected a new "tent" in Jerusalem in which to house the ark. After a false start when proper reverence had not been paid to the ark and Abinadab's descendant, Uzzah, was killed (2 Sam 6:7), it stayed in the home of Obededom for the next three

months. It was then brought to Jerusalem, properly borne by the Levites, with David himself leading the procession and he composed a psalm especially for this occasion (1 Chr 16:8-36).

In the time of Saul the tabernacle had been moved from Shiloh to Nob, just north of Jerusalem and then out to Gibeon where it remained until the time of Solomon. David had intended to build a permanent temple but God told him that his son Solomon was to do this work, although God gave David the divine "blueprint" plans for the temple buildings (1 Chr 28:11, 12, 19). The first temple was an elaborate structure and had many buildings for the priests and their work. However, the basic plan retained the three divisions of the outer court of sacrifice, the holy and most holy places as had been the case in the wilderness.

The archaeological background for the events around Shiloh was seen when a Danish expedition (1926-30) discovered that the area had been destroyed completely about 1100 B.C. by the Philistines. They noted a gap in the occupation until the time of Jeroboam 1 when Abijah the prophet lived there (1 Kgs 14:2). Next came Hellenistic ruins and evidence that the site was occupied until Byzantine times. The Arab village today is called Seilun.

There are no actual remains of Solomon's temple except parts of the great platform which he constructed around the summit of Mount Moriah in Jerusalem. This was used later by Zerubbabel when the temple was rebuilt after the Babylonian exile and still later when this second temple was reconstructed by Herod. Today the Moslem mosque--Dome of the Rock--is likewise built on this basic large platform. The building of Solomon's temple involved a great

deal of work and it took him seven years to complete the work (1 Kgs 6:37, 38). The stones were cut and shaped in the quarry so there was no noise of hammer and chisel on the site as the temple was erected (1 Kgs 6:7). It must have been a beautiful structure when completed and one must not overlook the elaborate metal objects outside. First, there was the altar of burnt offering in the outer court, four times the size of the one in the wilderness sanctuary. The laver was constructed in the form of a huge bowl supported by twelve oxen--all made of bronze (1 Kgs 7:23-26). This was certainly a great artistic and engineering achievement when considering its dimensions--17 feet in diameter by 8½ feet high and holding several thousand gallons. Flanking the entrance to the temple itself were two large bronze pillars which are interestingly described and would have presented problems in casting and erecting (1 Kgs 7:15-22, 46). Beyond the holy place, illumined by extra candlesticks, was the most holy place in the form of a perfect cube about 20 feet by 20 feet by 20 feet, and the walls were lined with wood overlaid with gold. The original ark was still used but the mercy seat was enlarged so that the cherubim, each with two outstretched wings, actually reached across the width of the room (1 Kgs 6:23-28). It was this ark, containing the Ten Commandments, that was hidden by Jeremiah at the time of the invasion of Jerusalem by Nebuchadnezzar of Babylon in the sixth century B.C. When Israel returned after the exile, the ark was not retrieved so the most holy place of the second temple remained empty.

Inspired by the prophets Haggai and Zechariah, the temple was finished in the sixth year of Darius (Ezra 4:24; 6:16).

This temple was later polluted by the Seleucid king, Antiochus IV Epiphanes, who tried to force the Jews to be Hellenised. He dedicated the altar to Jupiter and sacrificed pigs, unclean animals, and also stole the temple treasures (1 Macc 1:21-23). The Maccabaeen revolt under Judas in 165 B.C. was successful and the temple was rededicated (1 Macc 4). A "Feast of Dedication" was inaugurated then and was mentioned in John 10:22 concerning one time Jesus visited the temple in winter.

Herod the Great completely reconstructed the temple, pulling down the old sections only when new parts were erected over them. This building, similar to that of Solomon, was a magnificent sight with its white marble walls and its golden-capped pillars which glistened in the sunshine. The recent archaeological excavations in the vicinity of the temple have shown where certain of the Herodian features would have been located. Prof. Mazar discovered some steps on the Herodian pavement and according to calculations based on these measurements and the remains of "Robinson's Arch" on the south-west corner of the temple mount, it appears that Josephus' account of the Royal Portico along the southern wall was quite accurate. This was a colonnade forming three aisles between four rows of columns, the centre aisle being wider and higher, and it now appears that these columns in certain sections are exactly beneath the pillars in the "Moslem Museum" and "Womens Mosque" today (see Grafman, Israel Exploration Journal, 20:60). Also found were sections of Herod's monumental staircase that once led up to the "Hulda Double Gates" on the south wall.

From the surrounding porches to the inner court complex was a large general area in which both Jews and Gentiles moved freely. There was a low balustrade and steps up into the next court--known as the Court of the Women because the women were not allowed to proceed further into other courts. Notices were placed in Greek and Latin at the balustrade warning Gentiles not to proceed, on pain of death. Two of these inscriptions have been found and are now in museums. It would have been necessary for Jesus to come out to the outer court to meet the Greeks who wished to see Him (John 12:20-22). The next court, called the court of the Israelite was up some more steps and through the Nicanor Gate. This was the limit for the general Israelite as the next court was only for the Levites and priests. The prominent altar of sacrifice in this court was made of unhewn stones because Nebuchadnezzar had taken away the earlier metal one. The present rock in the Dome of the Rock is considered by many to be the site on which was erected the altars of both Solomon's Temple, and the Second Temple. It is also the original summit of Mount Moriah on which Abraham was about to offer Isaac when God provided a ram.

Associated with the temple was a complete sacrificial system with a purpose. There were special annual feasts with their associated sacrifices--notably Passover (Pesach), Pentecost (Shavuot), and Tabernacles (Succoth). The last was heralded by the feast of trumpets at the new year and the solemn Day of Atonement (Yom Kippur). In addition there was the daily sacrifice of a lamb offered night and morning continually. All these sacrifices were "provided by the Lord" and represented God's forgiveness and

provision of salvation for "without the shedding of blood there is no remission of sins" (Heb 9:22). There were also individual sacrifices which a person brought e.g. to confess his sin and by faith accept God's provision of pardon and atonement (Lev 4:29-31). Recognizing that "it is not possible that the blood of bulls and goats should take away sins" (Heb 10:4), the individual sinner looked forward by faith to the complete atonement to be provided by the Lamb of God, a title which Christians believe applies to Jesus (John 1:29).

Likewise, the annual feasts "which are a shadow of things to come" (Col 2:17), prefigured other aspects of the plan of salvation e.g., Passover--Christ's sacrifice (1 Cor 5:7); Pentecost--power of God's Holy Spirit (Acts 2:1-4); Tabernacles--harvest, which is the end of the world (Matt 13:39); Day of Atonement--the day of Judgement (Dan 7:10; Acts 24:25; 2 Cor 5:10).

The Temple was finally destroyed by the Romans, led by Titus, in A.D.70, but the purpose of the regular sacrifices and ceremonies was met before this for at the time of Jesus' crucifixion the veil dividing the holy place from the most holy place was torn from top to bottom by an unseen hand (Matt 27:51).

We may ever be thankful for God's gracious provision of pardon: "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps 103:12; Isa 44:22). The future hope of entering the "hill of the Lord" is thus assured to all who accept the righteousness of God (Ps 24:3-5; Jer 23:6).

## LECTURE 10

### THE DEAD SEA SCROLLS

One of the most important archaeological discoveries made this century is that of the Dead Sea scrolls from the caves of the wilderness of Judea at Qumran and nearby districts.

In 1947 a Bedouin lad named Muhammed the Wolf was caring for his father's goats in a wadi near the Dead Sea, when he came across a cave he had not noticed before, and threw a stone into it. The sound of breaking pottery frightened him. Later he returned with a friend and together they crawled into the cave where they found several tall clay jars full of long manuscripts inscribed in parallel columns on thin sheets of leather that were sewn together. The custom of putting scrolls and documents into earthen jars was practised in ancient times as is attested in the Bible (Jer 32:14). But neither the boys nor the adults of the Ta'amireh tribe recognised the real age and significance of the find. This is hardly surprising for some scholars were no more discerning when they were shown the scrolls which had come into the possession of the Syrian Monastery of St. Mark's at Jerusalem. The Arab "agent," who was generally known as Kando, lived in Bethlehem and it was to him that the Bedouin had brought their find. He, being a cobbler, had considered using the precious leather for his shoes but fortunately found them unsuitable. However, after he and his friend George had mounted their own private expedition to the caves, he was concerned lest he get into trouble with the authorities for not declaring these historic finds and buried some large fragments in

his back garden where, of course, they were completely ruined. Because he had received sizeable sums of money in succeeding years for other scrolls and fragments, he kept another scroll hoping to raise about £700,000. This was the latest scroll to be released and has been called the "Temple Scroll" by Yigael Yadin into whose possession it mysteriously came during the six-day war of 1967.

There were seven scrolls which originally came to light from Cave No. 1. Three of these were bought by Dr. Sukenik (Prof. Yadin's father) at great personal risk, for the purchase had entailed a dangerous journey to Bethlehem at a time of political crisis. Here he contacted another Arab dealer, Feidi Salahi, through a mutual Armenian friend. Sukenik was also shown the four held by St. Mark's and was in the midst of negotiations about the price when St. Mark's deemed it inadvisable to continue in the political situation. Instead they took the scrolls to the American Schools of Oriental Research where Dr. John Trever photographed them and suggested that a better price could be obtained in the United States. The Metropolitan of St. Mark's later went to America with his scrolls and was unable to sell them for some time. At the time Yadin was on a lecture tour of America, an unusual advertisement appeared in the "Wall Street Journal," June 1954. The four Dead Sea scrolls were offered for sale anonymously under a box number. Through involved negotiations which had to be kept secret in case an Arab government might intervene, Yadin was able to obtain the scrolls for Israel and thus fulfil a desire which his father had been unable to realise before his death. (It should be noted that the Palestine Archaeological Museum in the Jordanian sector of Jerusalem and also

the Jordanian Government generously spent many thousands of pounds in the purchase of various fragments and other smaller scrolls for the benefit of scholarship).

Later scroll finds were made by the Bedouin in Wadi Murabba'at, about eleven miles south of Qumran. Among the material recovered from that area was an incomplete scroll of the twelve "Minor Prophets." The archaeologists also redoubled their efforts and found other caves in the Qumran area which yielded scroll material including the mysterious copper scrolls from Cave No. 3. When these were expertly sawn open in Manchester University by Dr. Wright Baker, it was seen that they gave an intriguing description of hidden treasure.

In caves 2-10 of the Qumran complex more than 35,000 fragments of over 500 documents, dating from the second century B.C. to the end of the first century A.D. were found. Then in 1956, in Cave 11, more scrolls came to light--Biblical Psalms (distinct from the Thanksgiving Hymns of Sukenik's first purchase), Leviticus (incomplete, and in paleo-Hebrew script), and Job in Aramaic.

Altogether these discoveries cover every book of the Old Testament, except Esther, and include many sectarian commentaries, apocalypses, and books of discipline, all throwing a great deal of light upon the Qumran sect (now accepted by most scholars as the Essenes) and the religious situation in Palestine at the beginning of the Christian era.

Thanks to the patience and skill of the scholars who assembled in Jerusalem to study, edit and piece together the largest "jig-saw" puzzle in the world, a large number of tiny

fragments, ranging in size from a thumbnail to a few inches, have been joined to their fellows in the right position and greatly added to the area of study possible on the Bible.

Qumran was a self-contained unit complete with potters' quarters, flour mills, ovens, storage bins and an elaborate system of water conservation in twelve large cisterns. Water was a very necessary commodity, not only for obvious reasons in the desert, but for ritual use. They practised a form of baptism by immersion, which was the method used by John the Baptist and the early Christian church, although in the case of the Essenes it was practised frequently in connection with ritual cleansing.

Most of the commune's activities centred around a large rectangular building measuring 98 by 120 feet. A tall tower on the north-west corner would have served as a lookout and for defence purposes. To the south and west lay the domestic and industrial quarters and most of the cisterns. Two rooms are of particular interest. A narrow hall 72 feet long was the refectory which served as a place for religious gatherings as well as the dining room. A platform of stone at one end probably served as a pulpit from which the sacred books were read.

In the other room of interest a quantity of broken plaster moulded into mud bricks was recovered. When the pieces were put together they formed a long table with a bench behind it. Three inkpots were also found here, one of bronze and two of terra cotta, in which there was still some dried ink. The archaeologists had come across the Scriptorium where the scribes of the order copied

and edited their precious manuscripts. Pens were made of reeds cut from the marshes along the shore of the Dead Sea.

Some idea of the history of the monastery can be gathered from the distribution of coins which were found in the ruins. Khirbet Qumran was constructed in the late second century B.C. and the coin sequence runs through until 37 B.C. when Herod the Great came to power. For the next three decades the settlement was deserted. Cracks in the cistern walls and steps show that Qumran was shaken by an earthquake which damaged the buildings extensively. Josephus mentions such an earthquake occurring in 31 B.C. when at least 30,000 people were killed. Eventually the Essenes returned and Qumran was established again during the reign of Archelaus, a son of Herod, who ruled from 4 B.C.-A.D.6. Then about A.D.68 the legions of Vespasian and Titus descended on the settlement and it was destroyed. The monks were just able to hide their precious scrolls in the caves before it was too late. Some of the monks fled further south to Masada as evidenced by the discoveries in this famous natural fortress. Qumran was occupied again for two short periods. First, the Romans used it as an outpost and afterwards, some of the followers of Bar Kochba were there at the time of the Second Jewish Revolt about A.D.132.

The Essenes devoted their entire lives to religion and believed that the writings of the Hebrew prophets must be interpreted in a contemporary way. Their ideals and aspirations are revealed in their commentaries on the Bible and also their own sectarian works. It has now been possible to identify the source of the teachings contained in "Fragments of a Zadokite Work"

which were found in a Cairo synagogue by Solomon Schechter around 1896. This work revealed the teaching of an unidentified sect composed of those "who know righteousness"--a congregation of the New Covenant "who followed a Teacher of Righteousness." The fragments of this codex had been copied around the tenth century A.D. but the original had been lost. It was seen to have come from the caves of Qumran when fragments of this work were found and also the Manual of Discipline which described the rules of the life to be lived by those who entered into the covenant.

The "Temple Scroll," as Yadin has named it, is the most recently found and is also the longest--consisting of 66 columns--measuring 8.6 metres which is 1.3 metres longer than the longest Isaiah scroll. This unique scroll covers four main subjects:

- a) various rules concerning ritual cleanness etc.; b) a list of different sacrifices according to the Festivals; c) a detailed description of an idealistic Temple; and d) the statutes of the king and the army. Among the interesting features of this scroll are the author's intention to convey to his readers that this scroll was a Divine decree from God to Moses by his writing all the rules from God in the first person singular--even the lengthy quotations from the Pentateuch. Another feature is the numerous additional commands regarding cleanness etc. which are unknown from any other source. Yadin indicates that in every case these additions are more strict than the Bible and he concludes that these teachings represent the most legalistic sect of all. They would not participate in the temple of their day because they did not believe it to be true so they "constructed" in the scroll an ideal Temple.

It also appears as if the author endeavoured to supply the missing Temple details given to David by God ( 1 Chr 28:19).

Many have sought to see in the Essenes of Qumran the forerunners of Christianity. There are both similiarities (both had a common Old Testament background), but also dissimilarities which in our view outweigh the similarities. The Dead Sea Sect and the Essenes were ridgidly separatist and fiercly nationalistic, but Christianity is neither. Jesus had no time for narrow exclusivism. He would not have been any more attracted to the Qumran variety than to the Pharisees and Sadducees. Jesus taught His followers to participate in the world not retire from it. God's kingdom is in the world here and now, operating silently in the hearts of men who live the Good News amongst their fellows not apart from them. Jesus and Qumran had much in common: the same respect for law, the same call to holy living, the same Messianic theme, the same eschatology. But the religion of the Dead Sea Sect was inward-looking, whereas the teaching of Jesus gathered together the best of Essenism and reached outwards beyond the borders of Israel and Judah into the whole world. Yadin considers that the Temple Scroll gives us a fuller picture of the real extremism of Qumran as a reform group that went beyond the "letter of the law" to achieve their ideals.

The lessons that the twentieth century can learn from the Biblical scrolls are very encouraging. The study of these manuscripts, a thousand years older than any Hebrew texts known before the scrolls were discovered, has shown that the text was transmitted with far more accuracy than many critical scholars wanted to believe. Prof. W. F. Albright said that the Isaiah

scroll "proves the great antiquity of the text of the Masoretic Book (from which our Bible is translated), warning us against the light-hearted emendation in which we used to indulge." Similar statements have been made by Dr. Frank Cross, Dr. Sukenik and Dr. Yadin and others.

These scrolls also show the Messianic expectancy of the age of Qumrân which Christians believe was truly fulfilled by Christ (Luke 24:27).

## LECTURE 11

### PYRAMIDS, PHARAOHS AND OSIRIS

It would be necessary to travel back in time more than twice as far as the days of Julius Caesar in order to arrive in the age of the great pyramids of Giza. The immensity of these monuments is over-whelming and to mention the mere statistics of the great pyramid--about 750 feet square by about 480 feet high--does not give the true impression. About  $2\frac{1}{2}$  million blocks were used ranging in weight from 15 tons to an average of  $2\frac{1}{2}$  tons. The Egyptians of those days had no horse drawn vehicles, they did not even possess the wheel and the simple pulley block had not been invented. The only mechanical equipment they had was the lever and the roller. The orientation of the great pyramid is uncannily accurate. When Sir Flinders Petrie made the first truly scientific survey he found that the measurements were precise enough to check compass errors against it. The four corners are almost perfect right angles with a deviation as fractional as  $1/20$ th of a degree--incredible in a building with a base as long as 750 feet.

As early as the sixth century B.C. the Greek historian Herodotus was solemnly recording the information given to him by an Egyptian dragoman of his time who told him how much money was spent on radishes and garlic by the 20,000 workmen of the great pyramid. By the time of Diodorus, 400 years after Herodotus, observers were struck by the skill of ancient Egyptian craftsman. "The largest [pyramid] is quadrangular . . . it is built entirely of solid stone, of a difficult workmanship, but of eternal duration." Not all the

travellers to Giza have been so impressed. Pliny passes off his visit in a few words, "We will mention also cursorily the Pyramids . . . that idle and foolish exhibition of royal wealth."

The purpose of such a tomb was to ensure that the pharaoh would achieve immortality. It seems the angle of the pyramid was more important than its size in order for it to fulfil its full religious significance as a "staircase to heaven" according to the pyramid texts.

In later dynasties, when elaborate systems of corridors and rooms were carved out of the rock in the Valley of the Kings, many years were spent in their construction and decoration. Much attention was paid by the pharaohs to the processes of embalming and specific funerary rituals in order to effect the proper conditions in the after-life.

The Osiris legend was closely linked with the Egyptian concepts of death and the underworld. Osiris was regarded as a former divinity who was murdered by his brother Set and his body was cut into pieces. His wife Isis recovered the scattered members, bound them together with bandages and performed special ceremonies which resulted in Osiris being resurrected and established as lord of the underworld. The shrine of Osiris was at Abydos which became a place of pilgrimage, particularly in the Middle Kingdom era. Every year, thousands came to watch the dramatic re-enactment of scenes in the life of Osiris and to follow the procession to his tomb. The appeal of the legend and pilgrimage lay in the idea of a god who had died like a mortal and been resurrected as a power in the hereafter. A promise was held out to all men who at death

became Osiris. Many tomb paintings and inscriptions reveal the belief of the pharaohs and others in their own continuing existence in the underworld as Osiris. The cult became very popular in later days and spread around the Mediterranean. Isis temples are to be found in Rome, Pompeii and elsewhere.

The Egyptian idea of the immortal soul, generally depicted in their tombs as the "Ba" bird, was similar to other ancient philosophies. The most notable protagonist of this concept was Plato, the great Greek philosopher of the fourth century B.C. He upheld the associated ideas of pre-existence and successive re-incarnations of an immortal, indestructible soul. One can trace the development and transmission of ideas through the famous Jewish philosopher Philo of Alexandria (1st century A.D.) to the Neo-Platonic School of Philosophy which had a great influence on several early Christian leaders of the second century e.g., Origen and Tertullian. It seems appropriate that the centre of teaching was at Alexandria, Egypt, in the land which had such a long historic background of emphasis on death and the hereafter. By the fifth century, the pen of Augustine crystallized the whole theory of innate Immortality and its corollary of eternal torment. Thus a foundation was laid for the dominant position of the immortal soul idea which has continued to this day.

In contrast, the Bible presents the simple facts of life, death and the hereafter in an authoritative way because in Christ is the greatest witness of victory over the tomb. There is a consistent reference to death as a sleep in both Old and New Testaments (Ps 13:3; John 11:11-14). But from this peaceful sleep

all will be awakened who put their trust in Christ, the resurrection and the life (John 11:25; Ps 17:15; Job 14:12-15). This great resurrection day will take place at the return of Jesus Christ in glory (1 Cor 15:22-23; Phil 3:20-21). In 1 Thess 4:15-18 Paul wrote, "Comfort one another with these words." There is no suggestion to consider death as some other form of life in heaven, hell, purgatory or anywhere else. Man does not possess immortality for this is an attribute of God alone (1 Tim 6:15-16). Man is encouraged to look forward to the resurrected life after the sleep of death, not at the moment of death (1 Cor 15:51-55).

It is worthy of note that many eminent scholars of the past and present also proclaimed the Biblical concept of the peaceful sleep of death to be followed by the joyful resurrection morning wherein is displayed the life-giving power of Christ. Here follows a sample list of names: Wycliffe, Tyndale, Luther, Wishart, Milton, Isaac Watts, Weymouth, Moffatt, William Temple, H. H. Rowley, Oscar Cullman, Emil Brunner, Paul Tillich, Rudolf Bultmann. A complete list would reveal scholars from every major branch of the Christian Church and a significant increase of interest in the twentieth century.

Thank God we need have no uncertainties as did the pagans of ancient times. One Egyptian tomb inscription reads: "No soul returns to tell us how he fares to cheer and comfort us." But Christ returned from the grave and gained the victory over death (Heb 2:14-15; Rev 1:17). In Him is life and He invites us to share that life with Him (1 John 5:11, 12; John 1:1-4; 3:36; 14:1-3). Let us ever put our trust in the "God of all comfort" (2 Cor 1:3, 4).

## LECTURE 12

### ACCHO AND CARMEL

Accho (or Acre) is an interesting city of domes and soaring minarets, circling a sandy bay about 16 miles north of Haifa and Mount Carmel. It is one of the world's oldest seaports, and is mentioned in the execration texts by the Egyptians in the 12th dynasty. It also features in the geographical list of places conquered by Thutmose III in the 18th dynasty when he was campaigning against Megiddo..

Accho is first mentioned in the Bible in Judges 1:31 where we read the record of how the land was divided amongst the twelve tribes. It indicates, "Nor did Asher drive out those living in Accho or Sidon." This was one of the cities which the children of Israel were unable to conquer at that time.

It was one of the southerly Phoenician ports, and the historian Pliny mentions this as the site where glassmaking was first discovered. When Alexander came in 333 B.C. he allowed the city to mint its own coins. Accho was later captured by Alexander's successors the Ptolemies of Egypt and was then named Ptolemais. This was the name it had for a period of time and it was so named in the New Testament. It was at this very ancient seaport that the Apostle Paul visited on his last missionary journey (Acts 21:7).

It was taken over by the Arabs in A.D.636, until the Crusaders in the first crusade were able to take this important fortress city after a siege of twenty days by King Baldwin I. It was there that the Order of St. John and the Knights Templar had

establishments looking after the pilgrims on the way to Jerusalem. The Infidel Turks, as they were known, under Saladin, defeated the Crusaders in 1187 both at Jerusalem and Accho. One of the most noble stories of all was the third Crusade and the arrival on the scene of Richard the Lionheart. By a tremendous effort that came at the right time for the Christians who were virtually at the point of starvation, Richard was able to conquer Accho. He also gained another great victory over Saladin's superior forces at Arsuf as he marched down the coast towards Jaffa. Accho became the capital of the Crusader kingdom until it was finally destroyed in 1291 by the Mamelukes. Another colourful character was Ahmed, nicknamed el-Jazzar (the butcher) because he was a cruel individual, who became Pasha of the area and built a beautiful mosque. At the end of the 18th century we note that Jazzar, with the help of the British, was able to repulse Napoleon who had beseiged Accho for two months.

Accho is located in the shadow of the great mountain chain across the bay--Mount Carmel. This is an area which evokes great deeds of courage of the crusading spirit and fighting for the right--showing that right is might, and not might is right. The Mount Carmel range, fifteen miles long, is remembered for another similar situation in the time of the prophet Elijah. Carmel is referred to as a place of great beauty (Song of Solomon 7:5), and its name comes from the two words, "Kerem El," which means the vineyard of God.

Offshore there used to be grown and cultivated a certain species of murex shellfish that produced a purple secretion. This

was used as a dye in producing purple garments associated with royalty. The mountain range is 1742 feet at the highest point and there are extensive views over the sea and the valley of Jezreel. The area had been used as a "highplace" for worship for many centuries in pagan time. In fact, there are caves of prehistoric man on Carmel, which reveal that both Cro-magnon man and Neanderthal man had not only co-habited in the same area but had inter-bred.

Elijah was a compelling character who stood on his own and who met a great challenge by the prophets of Baal on the top of Carmel after there had been a long drought for three and one half years. God had withheld the rain because of the wickedness of King Ahab and his wife, Jezebel, the Princess from Sidon in Phoenicia, who were great devotees of the god Baal. Jezebel introduced this pagan worship into Israel.

Elijah was commissioned by God to meet with the prophets of Baal and to show Ahab and Israel who was the true God. Fire was called down from heaven upon the altar and sacrifice which had been doused with water. The prophets of Baal could not get any reply at all from their god. Elijah challenged the people that it was time that they made up their minds, that they should acknowledge that the One who had answered by fire was the true God. He said, "How long halt ye between two opinions?" All the people then acknowledged that Jehovah is the Lord of all (see 1 Kgs 18). Elijah symbolises the moment of decision, of standing for truth against error, as a crusader for the right.

There were many looking for Elijah when John the Baptist was preaching and they came to Christ and asked Him about it. Notice

the prophecy, "See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes" (Mal 4:5, 6). When Zechariah was to be the father of John the Baptist, the angel Gabriel said to him that his son would go before the Lord in the spirit and power of Elijah, to make ready a people prepared for the Lord (Luke 1:17). This quotation from Malachi indicated that the power that had been given to Elijah would attend the ministry of John the Baptist in preparing a people for the Lord. Jesus Himself applied the prophecy to John the Baptist. He said, "I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist . . . And if you are willing to accept it, he is the Elijah who was to come" (Matt 11:11-14). Jesus knew that Elijah had gone to heaven, but He indicated that John the Baptist was here on this earth doing a similar work to that which Elijah had done. John was ministering at a time of crisis and encouraged people to make a decision to follow the Lord.

As this prophecy in Malachi referred to a preparation for the Lord when He came the first time to this world, and many prophecies are also applied to the second coming of the Lord, so we consider that there is a similar preparation necessary before the Lord comes the second time.

Note the prophecy in Revelation 14:6-12, where three angels are mentioned as proclaiming to every nation, tribe, language and people the everlasting gospel. There is a particular emphasis at this last period of time. "Fear God and give Him glory, because

the hour of His judgment has come. Worship Him who made the heavens, the earth, the sea and the springs of water."

This sort of emphasis means that we are to be prepared to worship the Lord as the Creator when so many look to evolution and other humanistic ideas. Today we can see that there is a time of crisis in the world's history. As God is the true God, we need to follow Him, to make a personal commitment and follow the example of our Lord and Saviour and thus be prepared to meet the Lord when He comes the second time.

APPENDIX 2

SURVEY OF EVANGELISTS

# SURVEY--EVANGELISM & ARCHAEOLOGY

Please provide particulars concerning your latest mission or a recent mission which is relevant to these questions.

DATE when the mission was held:                      commenced    -    month    year  
                                                                                  finished    -

PLEASE PLACE A MARK IN THE APPROPRIATE SPACES

1.a) In what size town/city was the mission held?

|                           |     |
|---------------------------|-----|
| Town under 10,000         | ( ) |
| "        "        30,000  | ( ) |
| "        "        50,000  | ( ) |
| "        "        100,000 | ( ) |
| "        over 100,000     | ( ) |

b) In what type of environment was the mission held?

|                                     |     |
|-------------------------------------|-----|
| Farming community                   | ( ) |
| Mining town                         | ( ) |
| In industrial suburbs               | ( ) |
| In middle class residential suburbs | ( ) |
| In suburbs near university          | ( ) |

2. What methods of advertising were mainly used in the mission?

|           |     |
|-----------|-----|
| Newspaper | ( ) |
| Handbills | ( ) |
| Radio     | ( ) |
| T.V.      | ( ) |
| Other     | ( ) |

Please specify other . . . . .

3. What emphasis was in the titles of the first few topics?

|                |     |
|----------------|-----|
| Archaeology    | ( ) |
| Bible          | ( ) |
| Current events | ( ) |
| Health         | ( ) |
| Other          | ( ) |

Please specify other . . . . .

- 4.a) If an archaeological emphasis was used, what percentage of the audience do you consider was archaeologically oriented?

| 10                       | 25                       | 50                       | 75                       | 100%                     |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- b) If an archaeological emphasis was used, what percentage of the audience do you consider was Biblically oriented?

| 10                       | 25                       | 50                       | 75                       | 100%                     |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Questions 5, 6, 7. If you have not kept a record of attendances, please try to estimate the nearest figures and put "E" to indicate it is an estimate.

5. What was the total attendance on the first night?

| Up to 50                 | 100                      | 250                      | 500                      | 1000                     | over 1000                |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

6. Did the attendance fall from the first to the second programme? Yes No  
( ) ( )

If 'yes' by what percentage did it fall? 10 20 30 40 50%

|                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|

7. Was there an even decline in attendance from the 2nd programme onwards? Yes No  
( ) ( )

- a) If 'yes' by what percentage did the decline occur?

| 10                       | 20                       | 30                       | 40                       | 50%                      |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- b) If 'no' after which programme was the greatest fall in attendance?

| 2nd                      | 3rd                      | 4th                      | 5th                      | Later                    |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

8. Do you consider the greatest decline was due to:

|                    |     |
|--------------------|-----|
| change in topic    | ( ) |
| change in location | ( ) |
| weather conditions | ( ) |
| other factors      | ( ) |

Please specify other . . . . .

9. Did you change emphasis from Archaeology to the Bible?

Yes No  
( ) ( )

a) If 'yes', when?

| Programme | 2 | 3 | 4 | 5 | Later |
|-----------|---|---|---|---|-------|
|           |   |   |   |   |       |

b) If 'yes' why?

Because you only intended archaeology as an introduction ( )

Because you do not feel comfortable with archaeology ( )

Because you do not think archaeology is relevant to the gospel ( )

Because of other factors ( )

Please specify other . . . . .

10. Was the programme format at the outset:

A non-illustrated lecture ( )

An illustrated lecture ( )

Christian meeting i.e. hymns,  
opening prayer, Bible study ( )

Other ( )

Please specify other . . . . .

11.a) When presenting different archaeological subjects, was there a different audience (because people selected specific topics to attend)?

Yes No  
( ) ( )

b) After presenting the archaeological section(i.e. different archaeological subjects for 4 or 5 programmes), were those in attendance at the end the same people who had been coming from the beginning?

Yes No  
( ) ( )

12. What topics were used in the archaeological section?

Egypt ( )

Babylon ( )

Persia ( )

Holy Land ( )

Petra ( )

Other ( )

Please specify other . . . . .

13. When there was a change in emphasis from archaeology to Bible subjects:

a) Did a different audience attend?

Yes No  
( ) ( )

b) Did the regular audience drop?

( ) ( )

14. What topics were used at the transition  
from archaeology to the Bible?

Daniel 7 ( )

Law ( )

Sabbath ( )

State of the Dead ( )

Other ( )

Please specify other . . . . .

THANK YOU FOR YOUR PARTICIPATION IN THIS SURVEY.

### APPENDIX 3

#### SURVEY OF INITIAL INTERESTS

SURVEY--INITIAL INTERESTS

PLEASE PLACE A TICK IN THE APPROPRIATE SPACE

1. How did you learn about the programme?

|                   |     |
|-------------------|-----|
| Newspaper         | ( ) |
| Letterbox leaflet | ( ) |
| Radio             | ( ) |
| Family or friend  | ( ) |
| Other             | ( ) |
  
2. Which of the following topics interest you?

|                        |     |
|------------------------|-----|
| Archaeology            | ( ) |
| History of Egypt       | ( ) |
| History of Mesopotamia | ( ) |
| History of Israel      | ( ) |
| History of Greece      | ( ) |
| History of Rome        | ( ) |
  
3. Is there a connection between the above topics and the Bible?

|                |     |
|----------------|-----|
| Very close     | ( ) |
| Close          | ( ) |
| Partial link   | ( ) |
| No link at all | ( ) |
  
4. Have you been to similar lectures before?

|     |     |
|-----|-----|
| Yes | ( ) |
| No  | ( ) |
  
5. Do you think the subject -

|                         |     |
|-------------------------|-----|
| was clear               | ( ) |
| should have more depth  | ( ) |
| should be less detailed | ( ) |
| was vague               | ( ) |
  
6. Would you prefer more frequent lectures -

|                         |     |
|-------------------------|-----|
| yes                     | ( ) |
| no                      | ( ) |
| If yes - twice per week | ( ) |
| - three times per week  | ( ) |

## APPENDIX 4

### SURVEY OF LAPSED INTERESTS

# SURVEY--LAPSED INTERESTS

1. What prompted you to attend the lecture?

- Your interest in Travel ( )
- " " History ( )
- " " Archaeology ( )
- " " Bible ( )
- Family or friends recommendation ( )
- Other ( )

Please specify other . . . . .

2. How many lectures would you prefer to attend in a series?

- 2 ( )
- 4 ( )
- 6 ( )
- 8 ( )
- 10 ( )

3. Did you stop coming because:

- Your interest in archaeology is not very great ( )
- You have certain specific topics of archaeological interest ( )
- The lecture did not cover the archaeological topics expected ( )
- The lecture contained too much Biblical material ( )
- The lecture was too long ( )
- The lecture was not interestingly presented ( )
- You were sick ( )
- You had visitors ( )
- Your work hours prevented you ( )
- There was a clash of engagements ( )
- Other, please specify . . . . .
- . . . . .

THANK YOU FOR YOUR PARTICIPATION IN THIS SURVEY

APPENDIX 5

ADDITIONAL SUBJECTS FOR AN "ADAPTIVE"  
EVANGELISTIC SERIES

## ADDITIONAL SUBJECTS IN AN "ADAPTIVE"

### EVANGELISTIC SERIES

Petra (Bible prophecy, sun worship); Megiddo (Second Coming); Pompeii (Signs of the Second Coming, Judgement); Ur, Abraham (Faith, Heaven); Dan, Hazor, Caesarea Philippi (Methods of archaeology, Confession of Christ); Rome (Daniel 7, Change of the Sabbath); Shechem, Samaria, Jacob's Well (Worship in Truth); Egypt, Karnak and Temples (Divine healing, Spiritism); Baalbek, Bacchus temple (Temperance); separate Assyria and Phoenicia in future lectures; Egypt, Elephantine Island, Jerusalem, (Daniel 9, Seventy weeks); Britain, Europe and the Reformation (Revelation 12, Great Controversy); Bethlehem, Ruth, David, Christ (Prophecy re Messiah, Choose the Lord's way); Seven Churches of Revelation (Church in history, Church in the Wilderness, Second Advent Movement); Footsteps of Paul, Athens, Corinth (Evolution, Sabbath); Ephesus, Caesarea (Decisive Choice for God).

## APPENDIX 6

### SAMPLE HANDBILLS FOR "ADAPTIVE" EVANGELISM

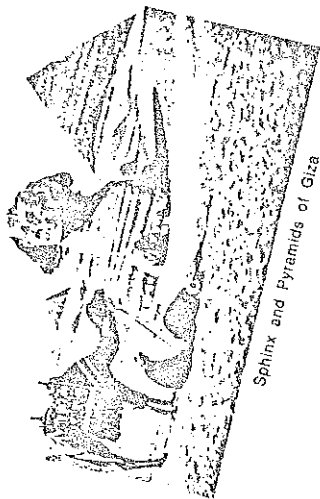
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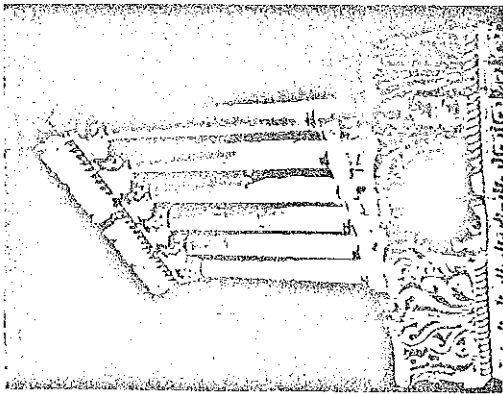
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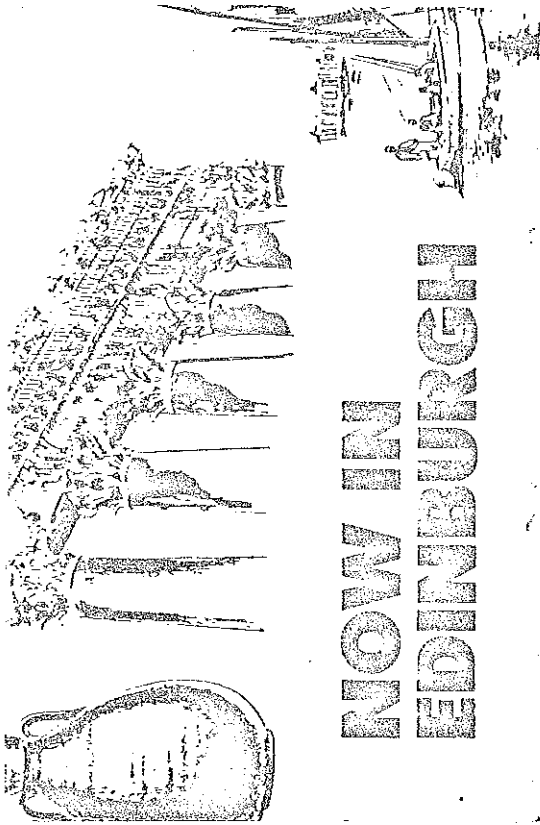


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The stone supported 60 feet in the air weighs 1200 tons. How did they erect such monsters?

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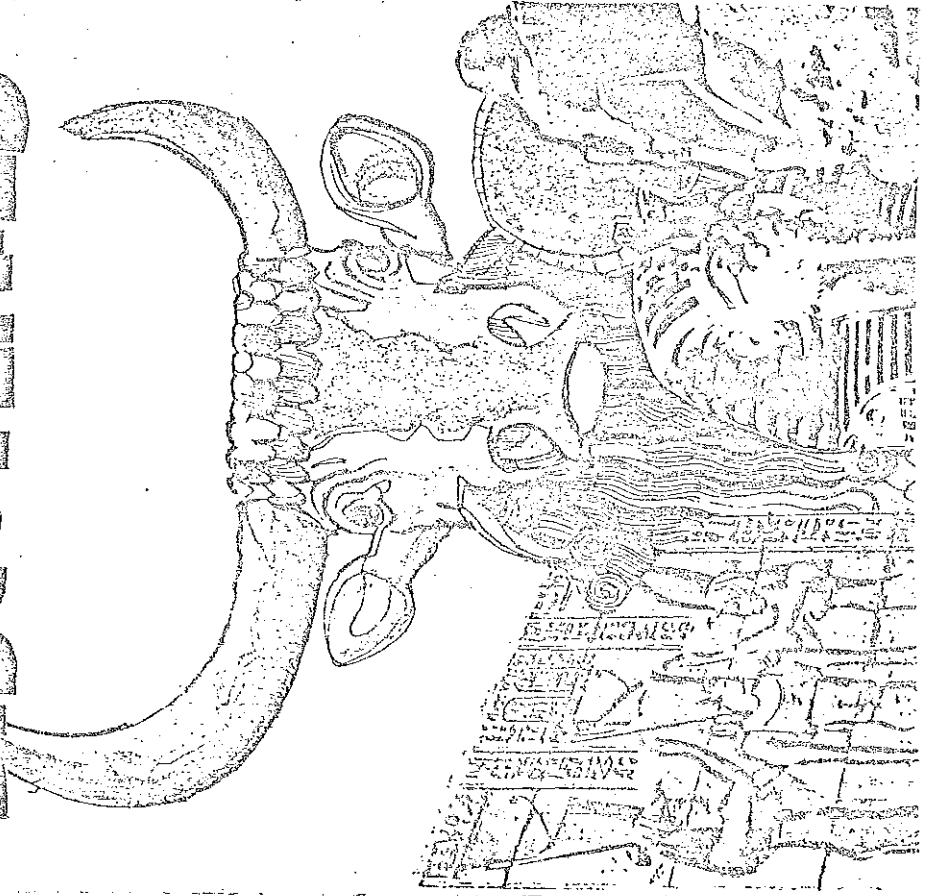
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# amazing discoveries

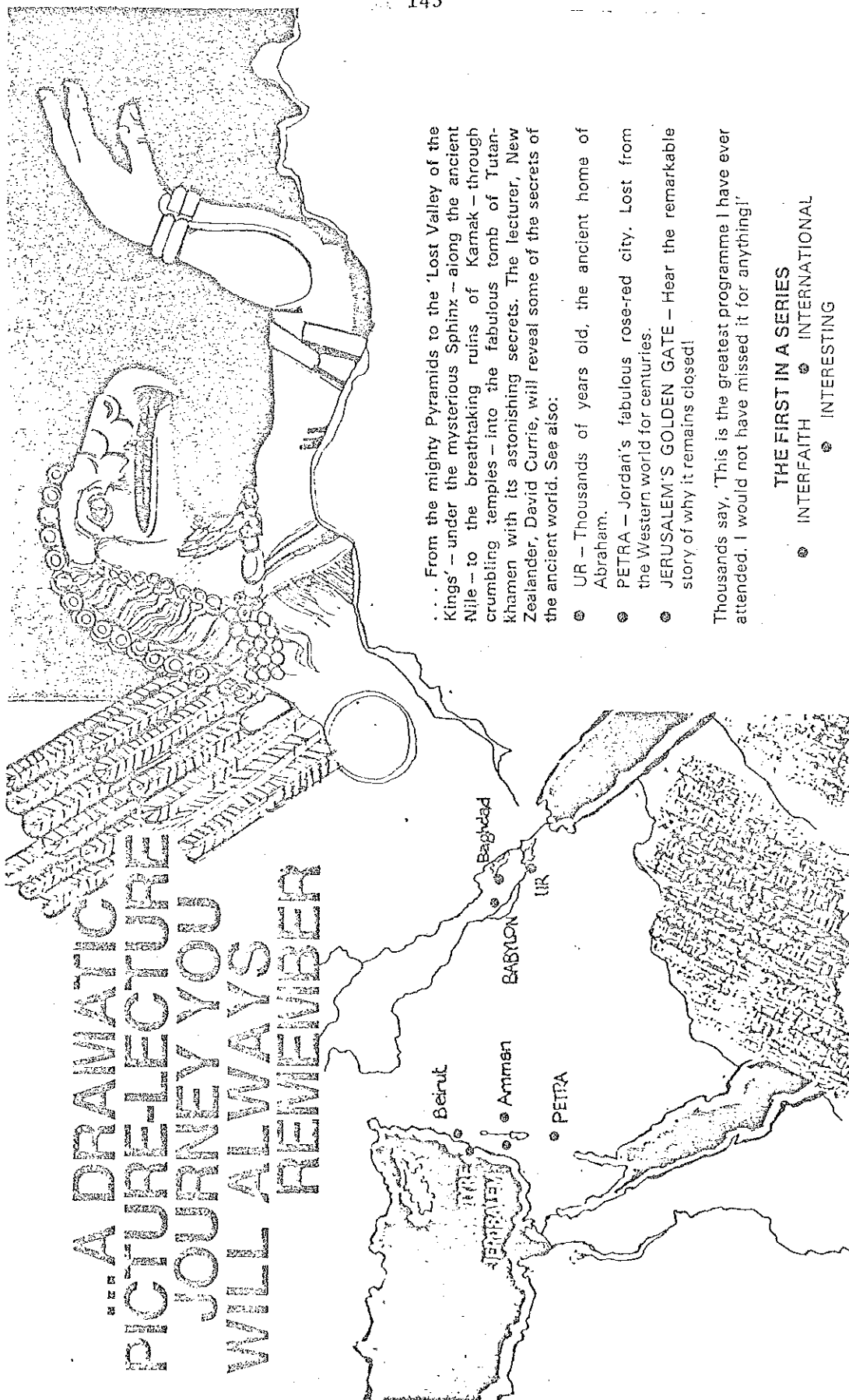


A PERSONAL NOTE FROM  
DAVID CURRIE, YOUR  
HOST AND GUIDE TO  
'AMAZING DISCOVERIES'

Over the past few years it has been my privilege to travel in some fifty countries. Nothing surpasses the Middle East for charm and interest. I have just returned from another very exciting trip to the Middle East in which I led a group of scholars, lecturers and students. On each fact-finding journey I have gathered information and pictures rarely seen. I would like to share many of these with you in the Town Hall, Coleraine, on Tuesday, March 13th, in the first programme of the series. This series of programmes which will be conducted each Tuesday and Thursday in Coleraine will take you to many fascinating places in the Middle East, Russia, the Far East, Africa, Australia and New Zealand. I am confident that you will be pleased you attended and that you will be intrigued by the facts presented. I think that you will be pleased that my finds also reveal beyond a shadow of doubt the amazing accuracy of the Scriptural records. I do hope that you can attend this first programme. Please phone Coleraine 3533 for free reservations.

Yours sincerely,

*David Currie*



... From the mighty Pyramids to the 'Lost Valley of the Kings' - under the mysterious Sphinx - along the ancient Nile - to the breathtaking ruins of Karnak - through crumbling temples - into the fabulous tomb of Tutankhamen with its astonishing secrets. The lecturer, New Zealander, David Currie, will reveal some of the secrets of the ancient world. See also:

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#### THE FIRST IN A SERIES

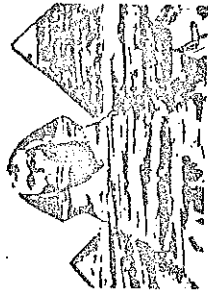
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See on the screen amazing wonders of the past in Bible lands—fabulous treasures, forgotten palaces, sacred temples.



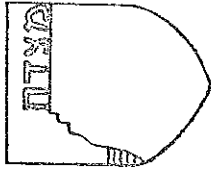
**JUNE 16**

**JERUSALEM—City of Peace**

Captain seeks treasure underground and causes riots.

**EGYPT—land of wealth and learning.**

**BABYLON—glory of the ancient world.**



**JUNE 30**

**MASADA—ROCK OF DEFIANCE**

King Herod's fortress overlooking the Dead Sea became a monument to the heroic stand and mass suicide pact of the Jews against Rome.



**JULY 7**

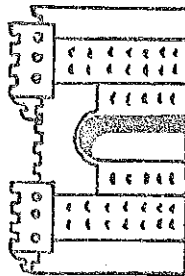
**THE TEENAGE PHARAOH**

A fresh look at the controversial issues surrounding TUTANKHAMEN and the Amarna revolution. See pictures of his fabulous treasures.

**JUNE 23**

**A TALE OF TWO CITIES**

Aggressive Assyrians and phenomenal Phoenicians still have a bearing on our lives today.



Don McClure has visited many Bible sites, and his lectures present a striking understanding of the events of ancient times and their relevance to the issues of today. He will also show pictures of his visits through Europe.

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**Wednesday Nights at 7.30 p.m.**

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