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Andrews University  
Seventh-day Adventist Theological Seminary

"ARCHAEOLOGY, THE ANCIENT WORLD, AND THE BIBLE"  
AN INTEGRATED EVANGELISTIC APPROACH

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Franke J. Zollman

June 1996

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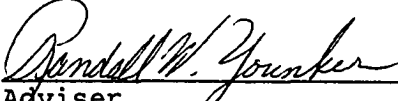
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Franke J. Zollman

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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

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Seventh-day Adventist Theological Seminary

Title: "ARCHAEOLOGY, THE ANCIENT WORLD, AND THE BIBLE":  
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Name of researcher: Franke J. Zollman

Name and degree of adviser: Randall W. Younker, Ph.D.

Date completed: June 1996

Problem

Recent studies of the Seventh-day Adventist church have revealed that there are several large segments of society in the United States that are not present in the church in large numbers. Among them are groups of people who have attained high socioeconomic levels and above average educational levels. Many of the people who live in the Chestnut Hill section of the city of Philadelphia, Pennsylvania, are in these groups. Traditional Adventist evangelistic methods have not attracted them. This project sought to develop an archaeologically based evangelistic approach that would attract people with similar characteristics.

## Method

A series of twenty lectures, entitled "Archaeology, the Ancient World, and the Bible," was developed and held in Chestnut Hill, Pennsylvania, a large-city setting. In addition, a pastoral move enabled the same series to be held in Mount Vernon, Ohio, a small-town setting. Participant questionnaires were completed by 348 community attendees and the responses were analyzed to determine the attendees' characteristics.

## Results

The targeted people groups in Chestnut Hill, who have attained high socioeconomic and educational levels, indeed attended the lecture series. Responses suggested that many would not have been attracted by prophetically based meetings. In spite of having opposite demographics, many attendees in Mount Vernon were also from higher socioeconomic and educational levels. Yet, the Mount Vernon series also attracted many who were less wealthy and educated.

## Conclusions

Evidence from the presentation of this series in two dissimilar locations suggests that archaeologically based evangelism will attract people from a broad spectrum. However, people from the higher socioeconomic and educational levels seem to be attracted more by archaeologically based evangelism than prophetically based

evangelism. Solid evangelistic programming can be produced that remains archaeologically based throughout the whole series rather than using archaeology in a few meetings-- incidentally--in a prophetically based series as has been common in traditional Adventist evangelism. Archaeology can be integrated into evangelism to build confidence in the Bible, illuminate the customs and culture of biblical times, and provide examples from biblical stories that can be applied to modern-day living.



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LIST OF ABBREVIATIONS

AAWB	"Archaeology, the Ancient World, and the Bible" meetings
<u>ARSH</u>	<u>Advent Review and Sabbath Herald</u>
NT	New Testament
OT	Old Testament
SDA	Seventh-day Adventist
<u>YI</u>	<u>The Youth's Instructor</u>

## PREFACE

Oh, to hold history in your hand. When I hold a piece of ancient pottery, I feel a deep awe. It somehow connects me with the ancient ones who once used these items and I know that now I have become part of their history. When I hold the Egyptian ushabti<sup>1</sup> in my collection that bears the name Pa-di-chas, I feel as if I know him. The ages are spanned and I feel somehow joined to him.

Oh, to walk in the places where history has been made. The very rocks seem to cry out with their message of the past. Many spots seem hallowed by the great and splendid events that happened there.

Oh, to hold history in your heart. From its study we learn essential lessons. In its stories of successes and failures we can find examples that speak to our lives even today--to help us search out meaning from the sands of the past.

The study of archaeology takes me on a journey. That journey transcends time. That journey transcends

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<sup>1</sup>A ushabti is an Egyptian funerary figure in the form of a mummy. When buried in a tomb, it was believed that it would come to life in the afterlife and be the servant of the deceased.

space. It is a journey that finds its inception in the material world, but discovers its conclusion in the realm of imagination. Through the mind's eye archaeology can help the ancient ones live. Dry bones can take on new flesh and walk again. Artifacts dug from the dust can be placed in the hands of their original owners and be used again. Archaeology can help us reconstruct the people of the past and help us understand the way they lived and the way they died.

The study of archaeology has also helped in my spiritual journey. I was initially drawn to the study of archaeology by the realization that it could help in my study of the Bible. Since the Bible is an ancient book, a study of the ancient world that produced it could help me understand the Bible in more depth. As my study of archaeology has progressed, my love for the Bible has increased, my confidence has expanded, and my understanding has matured. By immersing myself in the Bible, its stories, and its culture, my spiritual journey has been enriched. I have faced the ultimate test with Abraham at the altar with the knife poised over his only son of promise. I have spent the night with Moses on Sinai. I have sailed the Sea of Galilee with Jesus and felt his words "Peace! Be still!" speak to my own experience two thousand years later. I have understood the sacrifice of Jesus on the cross and appreciated his gift all the more.



While I do not wish to suggest that this spiritual enrichment is solely due to archaeology's contribution (I do not believe in salvation by archaeological method), the study of archaeology has driven me to a deeper understanding of the biblical text and greater appreciation of its message.

My wife, Kandace, says I am an archaeology fanatic. A fanatic is not someone who can only talk about one subject. A fanatic is someone who, no matter where he or she begins, always ends with a particular subject. In my case, according to my wife, that is archaeology. For that reason, I would like to thank my wife, Kandace, for knowing more about archaeology than any person (who does not love the subject) should and for sharing her home with all my ancient artifacts and cracked pots. I would further like to thank my children, Allison and Nathan, for their love, support, and interest in archaeology. Allison's first rattle was a 2,000 year-old pre-Columbian rattle which, when shook, dropped 2,000 year-old dust over the new-born baby, much to her mother's chagrin. I would also like to thank my mother, Joyce (Zollman) Johnson, for her love and continual support through all my years.

Lastly, I would like to acknowledge the lasting contribution made to my ministry by the churches that have been a part of this project. The Chestnut Hill Church in Philadelphia, Pennsylvania, was the place where

"Archaeology, the Ancient World, and the Bible" was developed. The members' support of the concept and financial contribution to aid in its development have made the vision a reality. The Hill Church in Mount Vernon, Ohio, has allowed me to continue to experiment and has given me encouragement and support. The continual backing and encouragement of the church families with which I have been blessed have made the development and implementation of "Archaeology, the Ancient World, and the Bible" possible. I believe that partnership with each other and the Lord has enriched us all.

## CHAPTER 1

### INTRODUCTION AND INITIAL CONSIDERATIONS

#### **Purpose of the Project**

"Score One for the Bible"--the headline virtually shouted from a page of the March 5, 1990, issue of Time magazine.<sup>1</sup> The article reported on recent research suggesting that the biblical battle of Jericho could have happened just as the Bible says. The story as recorded in Josh 6:20 states that "the wall fell down flat."<sup>2</sup> Many modern archaeologists decry the story as myth. No evidence has been found, they say, to support the story as told in the book of Joshua. Did the walls fall or did they not?

This question leads to many more like it and really goes much deeper than simply a supposition regarding ancient ruins. In its most basic form the question boils down to one of biblical veracity. Are the biblical accounts authentic, historical, and reliable? This foundational question is of great consequence when

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<sup>1</sup>Michael D. Lemonick, "Score One for the Bible," Time, 5 March 1990, 59.

<sup>2</sup>All biblical references are taken from the Revised Standard Version unless otherwise noted.

approaching the Bible. Many have been taught that the Bible is not historical, authentic, and trustworthy. Assuming the Bible to be unhistorical and written as fictional accounts, they seek to derive the message of the writer and fumble any historical evidence--actually missing its present value as spiritual truth as well. The biblical text is studied as other ancient literature might be examined. This approach tends to destroy confidence in the authority of the Bible.

The Seventh-day Adventist church faces just such an attitude as it does evangelism in the 1990s and into the twenty-first century. Biblical illiteracy is on the rise<sup>1</sup> although more people claim to be born-again believers.<sup>2</sup>

While Seventh-day Adventist evangelism has been successful in many places and with certain people groups there are still large groups of unreached people in the United States. Research by Kermit Netteburg, then head of the Columbia Union Conference Communication Department, in conjunction with the Institute of Church Ministries at Andrews University, has shown that there are several large groups of unreached people in the United States. Among them are groups whose characteristics include having a high

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<sup>1</sup>George Barna, The Barna Report: 1992-93 (Ventura, CA: Regal Books, 1992), 112.

<sup>2</sup>Ibid., 73.

educational background and having attained above average socioeconomic levels.<sup>1</sup> Traditional Adventist evangelism has not reached these people widely, and they are not present in large numbers in the Seventh-day Adventist church.<sup>2</sup> Due to educational background their biblical point of view is often prejudiced against the Bible.<sup>3</sup> Since traditional Adventist evangelism has not appealed to these people groups, formulating an approach that will capture their imagination seems important. Kermit Netteburg, who led a team to consider marketing of the SDA church, asserts that experience has shown that archaeological topics will attract these wealthy, educated people groups.<sup>4</sup>

I have often used the example of a fisherman to illustrate the need for different approaches. If a fisherman goes out to fish with a certain artificial bait and gets no "bites" in the first half-hour, he will

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<sup>1</sup>Kermit Netteburg, "Marketing Report for Chestnut Hill" (Columbia, MD: Columbia Union Conference Communication Department, 1988).

<sup>2</sup>Ibid.

<sup>3</sup>Barna, Barna Report, 225. Barna surveyed people's attitude about the Bible and asked them to react to this statement: "The Bible is the written word of God and is totally accurate in all that it teaches." Of those who had a high school educational level (or less), 84 percent agreed. Of those who had college degrees, 50 percent agreed.

<sup>4</sup>Kermit Netteburg, interview by author, 15 October 1988, Philadelphia, PA.

probably change to another bait. If that one produces no action, he will probably try another. If that one does not attract the fishes' attention, he may start fishing with live bait. The point is that the fisherman will try many different baits to interest the fish. Different baits will work under varying conditions and will attract different fish. Jesus called his disciples to be "fishers of men" (Mark 1:17). Today's "fishers of men", evangelists, should be just as efficient. If one method of evangelism is not attracting certain people groups, new methods should be sought.

The early leaders of the Seventh-day Adventist church recognized this concept. One key leader, Ellen White, wrote in 1907 concerning this principle.

Men are needed who pray to God for wisdom, and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world.<sup>1</sup>

Ellen White writes further in another place: "As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work."<sup>2</sup>

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<sup>1</sup>Ellen G. White, Welfare Ministry (Washington, DC: Review and Herald Publishing Association, 1952), 96.

<sup>2</sup>Ellen White, Testimonies to the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 6:476.

She urges the ministers of her day that "God would have new and untried methods followed."<sup>1</sup>

When speaking of approaching the public, Ellen White says, "Surprise them."<sup>2</sup> She elaborates what she means by stating: "Let every worker in the Master's vineyard, study, plan, devise methods, to reach the people where they are. We must do something out of the common course of things. We must arrest the attention."<sup>3</sup>

This project, "Archaeology, The Ancient World, and the Bible," (AAWB) was developed to be a method for reaching the wealthy, educated people described above. The goals were: to attract people to the archaeological material, build confidence in the Bible, and teach biblical truths. The program hoped that it would be possible to interest these wealthy, educated people groups and others in a study of archaeology with the side benefit of being able to teach them about the Bible. Another goal was also in mind: to determine if Bible-believing Christians would also be attracted to a series on archaeology and the Bible because it upheld biblical authenticity and authority.

Because we are far from the Bible in time, space, and culture, the Scriptures are often incomprehensible to

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<sup>1</sup>Ellen G. White, Evangelism (Washington, DC: Review and Herald Publishing Association, 1946), 125.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 122.

modern-day readers. Immersion into the cultural setting of the Bible times can prove to be enlightening to any who pursue such a study. The hope behind AAWB was that such a study would not only prove enlightening to the brain, but, also, uplifting to the heart. When people's hearts are changed and they become the Lord's followers--either for the first time or their walk becomes closer--the task has served the evangelistic purpose for which it was intended.

#### **Justification of the Project**

Although a few evangelists have been using the combination of archaeology and the Bible for many years, few have written about using the approach. Even less has been written in evaluation of the results and the people the approach attracts. Most of the published material appears in the form of reports of various meetings.

One legitimate criticism that can be leveled against much, or most, Adventist evangelism is the lack of critical evaluation of the results. Little has been written to evaluate different meeting formats, settings, and the people groups that seem to be attracted. This project report is written with hope that it will in a small way help fill the void, raise issues, and help provide their answers.

Victor Schulz has conducted one of the few studies that addresses the use of archaeology in evangelism. In his D.Min. dissertation entitled "A Study and Analysis of



the Bible Lands Travelogue-Archaeological Approach in Public Evangelism" he calls for "careful study of the influence that different cultural heritages and intellectual levels have on the attraction that this method has on people."<sup>1</sup> This consideration was very important as the current project proceeded.

There is also some evidence that when archaeology has been used in evangelism it has often been used inappropriately. This has happened in two ways. First, some evangelists have made sensational claims that were not built on solid, credible, and current archaeological evidence.<sup>2</sup> Currently, claims such as the finding of Noah's ark and the ark of the covenant are examples of this problem.<sup>3</sup> Edmund A. Parker recognized this same type problem twenty-five years ago when he identified archaeology as an area where Adventist ministers must strive to be accurate and up-to-date. He writes, "Remember, just because you read it in a book once does not

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<sup>1</sup>Victor A. Schulz, "A Study and Analysis of the Bible Lands Travelogue-Archaeological Approach in Public Evangelism" (D.Min. project report, Andrews University, 1979), 114.

<sup>2</sup>Edmund A. Parker, "Intellectual Honesty," Ministry 44 (June 1971): 23.

<sup>3</sup>Ron Wyatt, Discovered: Noah's Ark (Madison, TN: By the author, 1989).

take away your need for continual study. But rather strive to become intellectually honest."<sup>1</sup>

Second, archaeology has been used inappropriately in evangelism when the advertising features archaeology prominently, but the meetings do not cover much actual archaeological material.<sup>2</sup> Evangelists who have featured archaeology prominently in advertising and then used it only for the first night or two have often experienced good initial attendance. However, attendance often declines quickly when the material suggested in the advertising is not delivered from the pulpit. Victor Schulz also recognized this problem and suggests that these evangelists actually use archaeology as "a very incidental part"<sup>3</sup> of their presentations. He further recognized that the attending public can sometimes feel antagonistic when such a pattern is recognized.<sup>4</sup> Therefore, the goal of this project was to develop an archaeologically based series-- fully integrating archaeology and the Bible in every lecture. Hence, "Archeology, The Ancient World and the Bible" was developed.

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<sup>1</sup>Parker, "Intellectual Honesty," 23.

<sup>2</sup>A survey of evangelists and examination of their topics has led me to this conclusion.

<sup>3</sup>Schulz, "Travelogue-Archaeological Approach," 53.

<sup>4</sup>Ibid.

### Definition of Terms

The reader will be helped by a definition of terms so that words and phrases may be understood in the way the author intends.

Archaeology: Refers to the historical and anthropological discipline that studies past peoples by the discovery, examination, and interpretation of their material remains. The goal of archaeology is not to find artifacts as much as to find answers about how our ancestors lived. Questions about their customs, culture, and daily life may be answered. Their setting in history can be discovered. Even though people lived over the whole breadth of the earth, archaeology, as used in this paper, refers almost always to biblical archaeology.

Biblical archaeology: Refers to that branch of archaeology that seeks to illuminate the biblical text, its stories, and its culture. Such archaeological endeavors almost always take place in the lands of the biblical events or Bible lands.

Bible lands: Includes all the areas that play a part in the story of the Bible, such as Palestine (modern-day Israel, Syria, Jordan, Lebanon), Egypt, the Sinai Peninsula, Mesopotamia (modern-day Iran and Iraq), Asia Minor (modern-day Turkey), and part of the continent of Europe, most notably Greece and Italy. Although other places may be mentioned in the Bible, such as Spain and

Ethiopia, no biblical events transpired there and they are not part of the Bible lands.

Evangelism: The telling of the story of God's action in the peoples' lives and the sharing of the good news of Jesus Christ and his sacrifice for men and women by dying on the cross. Evangelism seeks to influence people to become followers of Jesus by accepting him as their Lord and Savior and to be baptized. Evangelism, in its broadest sense, is all that Christians do to witness to their love for Jesus and to encourage others to follow Him too.

Adventist evangelism. Refers to the approach that Seventh-day Adventists make in teaching the Bible. This means not only telling the story of Jesus and making converts to Christianity, but includes the teaching of the unique biblical doctrines, or truths, leading to baptism into membership in the Seventh-day Adventist church. These three components find their rationale in the Gospel Commission of Matt 28:18-20 where Jesus tells his disciples to go out and (1) make disciples, (2) baptize them, and (3) to teach them "to observe all that I have commanded you."

Traditional Adventist evangelism: Through the years, the Seventh-day Adventist church has found success in emphasizing particular aspects of its beliefs in evangelistic meetings. The prophecies of Daniel and Revelation have typically been the focal point of these meetings. Often the beasts of those prophecies have

figured prominently in the advertising. The second coming of Jesus has also played an important role with many evangelists using a "doomsday" theme touting the "coming crisis." Evangelists call these meetings by various names --such as The Revelation Seminar and Prophecy Lectures. The permutations of the actual names is only limited by the number of evangelists using them.

Archaeological approach: Although many evangelists have touched on archaeology in their traditional Adventist evangelistic meetings, this term refers to much more than a casual use of archaeological material. The archaeological approach is a series of meetings which uses archaeology in all, or most, of the meetings.

Community people or community guests: Community people or guests are those who come to the church for special programs who do not have membership in the church. These people have typically been referred to as "non-SDAs," "non-Adventists," or "non-members." Such nomenclature suggests that since they are "non-something" they must be "unkosher" or less than those who are not "non." Such names seem to draw lines of distinction between "us" and "them." The term community people, or community guests, describes them for exactly what they are: guests.

### **Limitations of the Project**

There are a number of limitations that restrict this project report of which the reader should be aware.

Awareness of these stated limitations may help explain questions that might arise concerning the scope of the project.

First, this report is not an account of archaeological discoveries. Much current archaeological material has been researched in the preparations of the meetings, "Archaeology, the Ancient World, and the Bible." However, the intent of this report of those meetings has not been to draft a serious archaeological narrative. Rather, this paper is intended to report an approach used in teaching archaeological material in an evangelistic setting.

Second, this paper is not a text on evangelistic methods. Many excellent texts on the evangelistic method describe when and how to visit prospects, how to gain decisions to follow Jesus, and teach other valuable concepts on the practice of evangelism. The reader should seek out such how-to evangelistic methods manuals to combine with the pattern herein described.

Third, this series entitled "Archaeology, the Ancient World, and the Bible," has been held only three times in two different geographical settings, reaching its final form in the third series and in the second setting. Further testing and development of the program will lead to much learning and discovery. Testing has been done in the setting of a white-collar section of a large city, the

Chestnut Hill area of Philadelphia, Pennsylvania. A trial has also been conducted in a blue-collar small town, Mount Vernon, Ohio. Much more could be learned from other geographical settings encompassing other people groups.

Fourth, the approach taken in combining biblical and archaeological material in every lecture limits the opportunity to preach about every doctrine of the Seventh-day Adventist church. Work should be done to extend the number of doctrines covered by creatively coupling them with solid archaeological subjects. Caution should be exercised, however, in making such combinations so that the archaeological and biblical material are obviously complementary and coherent.

Fifth, due to the limitation of subjects as expressed above and the attitude of the author and presenter, the series, "Archaeology, the Ancient World, and the Bible", is not a "reaping type series." In other words, its primary goal and purpose is not necessarily to teach people all they need to know about the Seventh-day Adventist church before the series closes, so that they be baptized at the end. The goal is that through the presentation of these lectures the gospel will be proclaimed, biblical truths will be exposed, and relationships will be built that will ultimately lead people to deciding to follow Jesus as members of the Seventh-day Adventist church. AAWB is thus intended to be

a very substantial beginning to an evangelistic process which will need to continue after the meetings are over.

Sixth, the evangelists who are using archaeology in evangelism have been surveyed for comparative purposes only. The purpose of the survey was to determine the current state of archaeologically-based evangelism. Further, since archaeology has been used in evangelism extensively in Australia, New Zealand, and other parts of the world, this project was limited to North America.

Seventh, my personal attitude and presuppositions limit this project at its foundation and in ways that may be unrealized. Expressing those presuppositions will enable the reader to better understand the arguments and conclusions. I approach the study of archaeology and theology from a faith position as a Seventh-day Adventist minister. I accept the Bible as an inspired, integral whole and give it authority over my personal life. I further believe its narratives to be historically based and its principles to be normative for life in the 1990s. I do not reject a critical study of the Bible, but I do reject the presuppositions of the historical-critical method of Bible study. I consider myself to be a friend of the biblical text, not an antagonist. When asked to consider two opposing positions--one based on scientific evidence and conclusions with the other based on the authority of



the Bible--I will choose to accept the authority of the Bible over the authority of the scientific method.

### Method

A description of the progression of the project might be helpful to the reader. The method followed was straightforward. The process involved research and program development.

The first step involved research. Through the demographic material available, stemming from the work of Kermit Netteburg, information was gathered on the groups of people in the Chestnut Hill area who are currently being unreached by traditional Adventist evangelism as mentioned above.<sup>1</sup> Further research was done in some writings of Ellen White, whom SDAs believe to be a messenger of God, since she has penned some seemingly disparaging remarks about archaeology and travel to Palestine.<sup>2</sup>

The second step involved development of the archaeological topics that would interest people, coupling them with the biblical topics that could legitimately be covered in conjunction with them. As this was accomplished, the main corpus of the actual series of the lectures began to take shape.

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<sup>1</sup>Netteburg, "Marketing Report," chap. 1 passim.

<sup>2</sup>See chapter 3 for a discussion of these comments.

The third step was actual program development. This included the research of the topics, the writing of the text of the lectures, and production of each lecture complete with slides and supplemental materials, such as lecture outlines and other handouts.

When everything was ready, a series of fifteen lectures was presented to the public and church. After these were held, they were evaluated extensively. The participant questionnaires were studied to see if the target group was represented in the program attendees. Strong points and deficits were noted so that the next time the lectures were held, they could be improved. Since it seemed that there were several biblical topics that could yet be discussed, five additional lectures were written and presented four months after the initial fifteen, bringing the total of that series to twenty lectures.

At this stage in the project I accepted the opportunity to pastor a new congregation in Mount Vernon, Ohio. This move provided the opportunity to present the program in a small town setting where the original target audience was largely absent. A series of nineteen meetings were held and evaluated. The participant questionnaires were studied to determine the demographics of the attendees.

During this process, one other part of the project was in motion. A survey was taken of other pastors and

evangelists who use archaeology in evangelism. This was not done in order to pattern the lectures after their programs, but rather for comparative purposes. Results were tabulated and evaluated.

The final step of the process was the writing of this report dissertation in hope that someone else might benefit from what has been developed. This is a report of what has transpired, but is not the final word. This program will develop further, and it is hoped that these lectures, "Archaeology, the Ancient World, and the Bible," will attract many people to living a life for Jesus Christ.

## CHAPTER 2

### A RATIONALE FOR THE APPROACH OF USING ARCHAEOLOGY IN EVANGELISM: THEOLOGICAL REFLECTIONS

#### **The Bible as Sacred History**

The Bible is a volume of sacred history. It is not, however, primarily a history book. Its pages chronicle the acts of God throughout the millennia. The focal point of the biblical accounts is the God who has been active in history (and still is).<sup>1</sup> The biblical accounts also record the people's response, both positive and negative, to God's action. God's further rejoinder to the people's response often came in the form of blessings or curses. Thus, the pages of the Bible are meant

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<sup>1</sup>Gary Land ("Providence and Earthly Affairs: The Christian and the Study of History," Spectrum 7, no. 4 [n.d.]: 3) suggests that this working of God in history was not only by "intervention acts," but was also by his sustaining power. He quotes Bernhard Anderson who wrote: "Basic to Israel's faith is the conviction that God is not aloof from the world of daily affairs, or bound by an iron chain of cause-and-effect relations. The Israelites had a sense of the immediacy of God's presence. They believed that any event--ordinary or extraordinary--could be a sign of his will and activity. To them an event was wonder-full or significant, not because it abrogated a natural law, but because it testified to God's presence and activity in their midst" (Bernhard W. Anderson, Understanding the Old Testament [Englewood Cliffs: Prentice-Hall, 1957], 43-44).

primarily to register God's acts with men and women.<sup>1</sup> For this reason the Bible may be called sacred history.

This history was very important to God's people-- both Jew and Christian alike. Reading through the stories of the Bible, one often comes upon long recitations of historical narrative. Examples can be found in both the Old Testament (OT)<sup>2</sup> and New Testament (NT).<sup>3</sup> The purpose of such historical narratives is not simply educational, but is also intended to be evidence of God's leading and to serve as examples for us. Thus, the readers of such historical narratives could be encouraged, admonished, and instructed. Israel's focus "on the God who had revealed himself in an extraordinary series of historical events"<sup>4</sup> was dramatically different from the surrounding ancient nations whose focus was on nature and the gods of nature.<sup>5</sup>

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<sup>1</sup>George Earnest Wright (God Who Acts: Biblical Theology as Recital [London: SCM Press, 1952], 12) suggests the Bible should not be called the Word of God, but could more appropriately be called the Book of the Acts of God.

<sup>2</sup>See Deut 32:1-43 where Moses recounts God's actions in Israel's history in the Song of Moses; Josh 24:1-13 where is recorded Joshua's last speech recounting history from Abraham to the entry into the Promised Land; and Pss 104, 105, and 106 where David's view sweeps all the way back to creation to see God's mighty acts.

<sup>3</sup>See Acts 7:1-53 where the first Christian martyr, Stephen, shows how the sacred history of the Jews from Abraham to Solomon is part of the Christian tradition; and 1 Cor 10:1-13 in which Paul speaks about the Exodus experience being an example to the Corinthian believers.

<sup>4</sup>Wright, God Who Acts, 44.

<sup>5</sup>Ibid., 39.

The feasts and festivals of the Jewish religious calendar were a part of God's plan to keep Israel's history and his guidance in their minds. Each of the festivals not only had a present, seasonal meaning to those attending (i.e., a celebration of the harvest), but each also had a historical significance. When the Jewish pilgrims gathered to celebrate each feast, their minds were to be drawn to God's leading in their past. In the spring, the Passover recalled their deliverance from Egypt. The Feast of Booths (or Tabernacles), in the fall, also reminded them of the deliverance from Egypt. Since the participants actually lived in rustic booths set up for that occasion, it was also reminiscent of the wilderness wanderings. The Feast of Pentecost commemorated the giving of the law from Mount Sinai. Purim harkened back to their deliverance from Haaman, the king's evil prime minister during the Persian empire. Later, the Feast of Lights, or Hanukkah, honored the miraculous multiplication of the oil during the revolt of the Maccabees. While enjoying the present joys of each feast, the pilgrims found their minds drawn to the blessings of the past. Such an experience led to hope and confidence for the future as well as a sense of national solidarity. Thus their past history, present experience, and future hope were fused into one.

### Archaeology and History

People during the Old Testament period were primarily dependent upon the recounting of their histories orally. However, contrary to what most modern scholars believe, evidence suggests that biblical history was being written down during the period, though these writings were not being circulated.<sup>1</sup> Hence, the primary form of history was oral history. Though there was the possibility of errors creeping in during oral transmission, for the hearers, it was a reliable history focusing on God's acts in the lives of their ancestors. Though many contemporary scholars question the historical value of the early accounts, Hershel Shanks argues that

the fact that the Bible cites the stories of the patriarchs as the earliest chapters of Israelite history is enough to require a consideration of the extent to which, if at all, these stories reflect or contain history of one sort or another.<sup>2</sup>

The biblical writers intended for their readers to view the text as historical.

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<sup>1</sup>Little doubt exists among OT scholars that the later history of the OT period was being contemporaneously recorded. I believe evidence also exists to suggest much earlier historical documents. Archaeologists have discovered secular texts that confirm the existence of writing during the patriarchal times and into the Mosaic period. The accurate depiction of the biblical events compared with the customs portrayed in contemporary secular writings is highly suggestive of the antiquity of the written OT accounts.

<sup>2</sup>Hershel Shanks, ed., Ancient Israel (Englewood Cliffs, NJ: Prentice Hall, 1988), xvii.

The New Testament people had the Scriptures (what modern-day readers call the OT) in written form. These codified books formed the basis of the sacred history of their ancestors. The possibility of errors (both deliberate and accidental) was restricted to those made during the copying stage. The people of the NT times accepted the books as accurate historical reflections. Their oral tradition was the sayings of Jesus and the story of his life. These, later, were written down and became codified during the first century A.D.

Today's view of biblical history is much different. The religious environment in this last decade of the twentieth century is one largely characterized by "biblical minimalists."<sup>1</sup> For many years scholars have been struggling with the reliability of the Bible.<sup>2</sup> By the time of this writing in 1996, many (if not most) have ceased the struggle. The Bible is not looked upon by most textual, historical, and archaeological scholars as reliable history. Many do not even accept the existence of its main characters, let alone the historical value of the

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<sup>1</sup>[Hershel Shanks], "'David' Found at Dan," Biblical Archaeology Review, March/April 1994, 26. A biblical minimalist can be described as one who minimizes the value of the biblical text and, through the historical-critical method, reduces the text of the Bible to its bare essence.

<sup>2</sup>Michael D. Lemonick, "Are the Bible Stories True?" Time, 18 December 1995, 65; and David Van Biema, "The Gospel Truth?" Time, 8 April 1996, 54.



stories in which they were the major players.<sup>1</sup> Neil A. Silberman suggests that "the archaeologists of this new generation seem to be trading one gospel for another."<sup>2</sup> This minimalist view is not only prevalent in the halls of theological institutions, but is being touted from the pulpits of major denominations and finding its way into the pew.<sup>3</sup> One must question how scholars and pastors can preach and write with power about events they do not actually believe happened. There seems to be a problem of credibility in this dichotomous action.

Minimalist scholars argue that the Bible is not historically based, but is a book of theology. Since it is considered a theological book, it is to be interpreted theologically.<sup>4</sup> They say that the issue of biblical historicity is not a question with which to be concerned. The most important issue to consider is simply the answer to the question: "What theological point did the writer (whomever it was really does not matter) intend for his

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<sup>1</sup>Lemonick, "Bible Stories," 65.

<sup>2</sup>Neil A. Silberman, "Lure of the Holy Land," Archaeology 43 (November-December 1990): 34.

<sup>3</sup>Van Biema, "The Gospel Truth?" 54.

<sup>4</sup>Ibid., 54-55.

readers to understand?"<sup>1</sup> In this approach, history becomes subordinate to theology. This raises a question of the value of actual history and its influence on what we believe.

Theology, to be more than only etherial concepts of philosophy, must be grounded in real-life situations. Theology has to be capable of "walking where people walk." Therefore, despite the minimalists' claims, theology is necessarily grounded in history. Establishing the historical basis of the Bible is essential. In my opinion, the biblical minimalists are wrong in their abrogation of history for theology, for if history is changed, theology becomes changed.

Because Christianity is grounded in the acts of God in history, "the occurrence of certain events like the crucifixion and resurrection is a necessary condition for its truth."<sup>2</sup> Should the actual occurrence of important historical events be undermined and proven unhistorical, "then the religious claims of Christianity would be

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<sup>1</sup>It is interesting that scholars who approach the biblical text with this method say that they are looking for the message or theological point. Yet, when they identify that message, it is not given the power of spiritual truth from God, but is reported as the writer's conviction.

<sup>2</sup>Ronald Nash, Christian Faith & Historical Understanding (Grand Rapids, MI: Zondervan Publishing House, 1984), 12.

seriously jeopardized."<sup>1</sup> Alan Richardson explains:

The Christian faith is thus an historical faith, in the sense that it is more than the mere intellectual acceptance of a certain kind of theistic philosophy; it is bound up with certain happenings in the past, and if these happenings could be shown never to have occurred, or to have been quite different from the biblical-Christian account of them, then the whole edifice of Christian faith, life and worship would be found to have been built on sand.<sup>2</sup>

Thus, the relationship between history and theology has important implications for Christianity. If you change history, you change theology. Ronald Nash tells a very human story to illustrate this point:

For example, imagine a person whose father died shortly before his birth. Over the years, as this person grew into young manhood, he was told many stories about his deceased father that represented him as courageous, noble, and virtuous. Holding a faith-image of his father as a great man, the young man is understandably proud of his father; he believes in his father. But now suppose that the young man discovers that all of the stories about his father are false; his father in truth was just the opposite of what the young man believed him to be. Dare we hold the case, . . . that the historical truth is irrelevant to the son's faith in his father? In the case of any normal and reasonable person, we would expect that the correction of the man's false historical knowledge about his father would destroy his faith knowledge in his father. Why should the relationship of faith knowledge to historical knowledge be any different in belief in Jesus Christ? Changes in our historical knowledge can change and even destroy interpersonal relationships. This is the way it is in nonreligious dimensions of life; and this is the way it is in religion.<sup>3</sup>

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<sup>1</sup>T. A. Roberts, History and Christian Apologetic (London: SPCK, 1960), vii, quoted in Nash, Christian Faith, 12.

<sup>2</sup>Alan Richardson, Christian Apologetics (London: SCM, 1947), 91, quoted in Nash, Christian Faith, 12.

<sup>3</sup>Nash, Christian Faith, 149-150.

A biblical example of this interrelationship between history and theology can be illustrated in the life of Abraham. Most biblical minimalists would not accept the existence of Abraham and the reliability of his life's stories.<sup>1</sup> Yet, his importance as the "father of many nations"--the Jews and Christians--cannot be underestimated. In Genesis, God made a number of promises to Abraham. God promised a land, prosperity, a son, and salvation.<sup>2</sup> If the story did not happen, God did not make the promise. If God did not make the promise, then Paul's words, "And if you are Christ's, then you are Abraham's offspring, heirs according to the promise" (Gal 3:29), do not pledge much of an inheritance to the Christian.

The same cause-and-effect relationship between history and theology can be shown over and again. The significance of the seventh-day Sabbath is destroyed if there was not a seven-day literal creation in Genesis. The law given on Sinai has no significance if it was not really given by God. If the law was not given on Mt. Sinai, the Seventh-day Adventist emphasis on keeping the law out of love for Jesus has no meaning. If history is changed, not only is theology changed, but the Bible is also eviscerated of its power to change the lives of men and women.

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<sup>1</sup>Lemonick, "Bible Stories," 65.

<sup>2</sup>See Gen 12:1-3; 15:1-5; and 15:6.

Nash rightly pushes this idea to its logical end and combines the future with faith and history by saying, "From its inception, Christianity has been a religion with a past. Without that past, Christians could have no grounded hope for the future."<sup>1</sup> Not only does minimalism's abrogation of biblical history destroy theology for today, it also decimates hope for the future. This price is too high to pay.<sup>2</sup>

It seems, then, because of this essential relationship between history and theology, that establishing the historical setting is of extreme importance. The establishment of that historical setting is archaeology's primary function and contribution. J. Maxwell Miller makes this point when he states that "I regard myself as a historian rather than an archaeologist, and I do archaeology because it provides crucial

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<sup>1</sup>Nash, Christian Faith, 153.

<sup>2</sup>Paul L. Maier has written a fascinating archaeological novel entitled A Skeleton in God's Closet (Nashville, TN: Thomas Nelson Publishers, 1994) in which he demonstrates this change of history and theology. Maier spins a tale in which the bones of Jesus are found in an archaeological dig with a letter from Joseph of Arimathea describing the deception. Since all data and tests suggest the find is authentic, the world awakens to the idea that Jesus was not resurrected. Maier, then, describes the extreme impact on the Christian church and society at large.

information relevant to historical research."<sup>1</sup> Although Miller probably overstates the point in this division of disciplines, his emphasis on the importance of archaeology to history is valid. Archaeologist William Dever goes so far as to say that "if the actual history of the biblical world no longer matters, then archaeology is clearly irrelevant."<sup>2</sup> Dever sees Syro-Palestinian archaeology<sup>3</sup> contributing to biblical studies by putting the Bible in its original historical setting.<sup>4</sup>

By establishing this historical base, archaeology can serve as a complement to the biblical text and as a foundation to help evaluate the claims of both biblical minimalists and maximalists. James Charlesworth points out

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<sup>1</sup>J. Maxwell Miller, "Reflections on the Study of Israelite History," chap. in What Has Archaeology to Do With Faith? ed. James H. Charlesworth and Walter P. Weaver (Philadelphia: Trinity Press International, 1992), 60.

<sup>2</sup>William G. Dever, "The Death of a Discipline," Biblical Archaeology Review, September-October 1995, 53.

<sup>3</sup>Dever objects to the term "biblical archaeology" because it "cannot help but suggest that there is a particular brand of archaeology whose function is to confirm the Bible." He rather chooses to use the term Syro-Palestinian archaeology. Hershel Shanks, "Should the Term 'Biblical Archaeology' Be Abandoned?" Biblical Archaeology Review, May-June 1981, 54.

<sup>4</sup>William G. Dever, "What Archaeology Can Contribute to an Understanding of the Bible," Biblical Archaeology Review, September-October 1981, 40-41.

the need for "balanced, critical judgement."<sup>1</sup> He understands the tendency in biblical studies of both minimalists and maximalists and concludes:

I firmly believe that the Bible is able to withstand the attempts of those who miscast it and seek to strengthen it. It can survive those who mistakenly claim to save it, as it has withstood the acids of humanistic research and of intense historical criticism.<sup>2</sup>

Hershel Shanks agrees and further adds:

While the theologically-oriented archaeologist must guard against a pro-Bible bias, the secular archaeologist must be aware lest he develop an anti-Bible bias, especially as this is becoming fashionable, even to the extent of representing a supposedly more professional and sophisticated kind of scholarship.<sup>3</sup>

I have enjoyed asking the question to groups of people for many years: "For what are archaeologists looking?" The answers are usually varied. Typical answers will include pottery, coins, houses, skeletons, and many more artifactual remains. The responses generally emphasize the material remains. After getting various replies, I simply state this: "Archaeologists are digging for clues and answers. They are digging for clues about how people lived in the past, which will provide answers about life in ancient times." These answers include insights on culture,

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<sup>1</sup>James H. Charlesworth, "Archaeology, Jesus, and Christian Faith," chap. in What Has Archaeology to Do With Faith? ed. James H. Charlesworth and Walter P. Weaver (Philadelphia: Trinity Press International, 1992), 2.

<sup>2</sup>Ibid., 2-3.

<sup>3</sup>Shanks, "Biblical Archaeology," 54.

customs and the daily life of the ancient people. All this data is interpreted to reconstruct the historical setting.

William Dever, both archaeologist and teacher, addresses the question of the importance of archaeology in religious studies. He concludes:

The answer is simply that one can no longer understand or interpret the Bible adequately without placing it in its original context. Only archaeology enables us to do that. Studying and teaching the Bible today while ignoring the dramatic results of archaeology is irresponsible because it means ignoring the most significant source of new information about the Bible and the Biblical world in the long history of Biblical scholarship.<sup>1</sup>

While Dever may overstate his point, bordering on making biblical studies dependent on archaeology, his contention that archaeology is the most significant source of new information is valuable. New archaeological discoveries will require continued biblical interpretation and result in deeper understanding than ever before. An excellent example can be found in the recent excavations at Sepphoris. These excavations have revealed a booming urban environment just four miles away from Nazareth, the boyhood home of Jesus.<sup>2</sup> The depiction of Jesus as a small-town boy needs to be reevaluated. Questions of how this environment changes our understanding of the message of Jesus need to be asked and answered. While his essential

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<sup>1</sup>Dever, "Death of a Discipline," 70.

<sup>2</sup>Richard A. Batey, Jesus and the Forgotten City (Grand Rapids, MI: Baker Book House, 1991), 14.



message will not change, this new understanding of his early environment may provide interesting new insights.

Some have claimed that archaeology has a special significance to the reconstruction of history. Since the primary method of reconstructing history is through written records (in the case of religion, the Bible), the writing is less than objective since it is being filtered through the thoughts of the original writer. Archaeology, some claim, is an intrinsically more objective source of information than the biblical text.<sup>1</sup> An important biblical historian and archaeologist, Millar Burrows, declares:

To be sure, since it [archaeology] operates with concrete data, the material remains of the past, it can be strictly objective in the assembling and recording of its evidence. Its findings can be so presented that the historian is able to draw his own conclusions from them.<sup>2</sup>

This conclusion sounds convincing and elevates the role of biblical archaeology. The goal of an objective standard to help confirm the Bible could prove very helpful. However, while the evidence itself as dug out of the ground may be objective, subjectivity enters at the point of the interpretation of the evidence.

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<sup>1</sup>Fredric Brandfon, "The Limits of Evidence: Archaeology and Objectivity," MAARAV 4 (Spring 1987): 6.

<sup>2</sup>Millar Burrows, What Mean These Stones? The Significance of Archaeology for Biblical Studies (New Haven, CT: American Schools of Oriental Research, 1941), 17.

Archaeological evidence is always interpreted on the basis of the presuppositions and the frame of reference the scholar brings to the task.<sup>1</sup> Therefore, I reject the suggestion of a special, objective role for archaeology. Fredric Brandfon, in an article entitled "The Limits of Evidence: Archaeology and Objectivity," reaches the same conclusion and concludes: "History, including the biblical history built on the foundations of biblical archaeology, can never be entirely objective or scientific."<sup>2</sup>

#### **What Archaeology Can and Cannot Do**

What, then, can archaeology do and what can it not? The question of the proper use of archaeological material in its application to the Bible is very important. Can archaeology prove the Bible? Most biblical archaeologists are uncomfortable with the notion that archaeology proves the Bible.<sup>3</sup> David Merling asserts that if we suggest that archaeology proves the Bible, we raise the possibility that archaeology can also disprove the Bible.<sup>4</sup> There are many

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<sup>1</sup>Oystein S. LaBianca and Lawrence T. Geraty, "The Heshbon Expedition: Retrospects and Prospects," chap. in Hesban After 25 Years, ed. David Merling and Lawrence T. Geraty (Berrien Springs, MI: Institute of Archaeology, 1994), 305.

<sup>2</sup>Brandfon, "Limits of Evidence," 43.

<sup>3</sup>Larry G. Herr, "What Archaeology Can and Cannot Do," Ministry 56 (February 1983): 28.

<sup>4</sup>David Merling, interview by author, 22 January 1996, Berrien Springs, MI.

instances where the seeds of biblical historicity have been confirmed or shown to be accurate by diggings. People and places have been confirmed, but the details of the actual events are probably impossible to prove. This is why the Bible never ceases to be less than a book of faith.<sup>1</sup>

Adventist archaeologist Lawrence Geraty writes, "The truth of the Bible is ultimately of a religious order, and spiritual truth can be neither proved nor contradicted."<sup>2</sup>

Myron Widmer reflected that "the search is not to prove the Bible correct--that is assumed."<sup>3</sup> The Bible is not weak and in need of support from modern science and archaeology.<sup>4</sup>

When speaking about the interplay between confirmation of the Bible by archaeology and the use of the Bible as a book of faith, I believe there to be two levels of truth--both objective<sup>5</sup> and subjective. Often

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<sup>1</sup>Ibid.

<sup>2</sup>Lawrence T. Geraty, "Can Archaeology Really Prove the Bible?" Ministry 56 (November 1983): 29.

<sup>3</sup>Myron Widmer, "Helping the Stones Cry Out," Adventist Review, 10 February 1994, 5.

<sup>4</sup>Charlesworth, "Archaeology," 7.

<sup>5</sup>This is not to contradict what has been said above concerning the inability of archaeological material to be entirely objective. Some material contains a more objective nature due to its character. For example, inscriptions mentioning known biblical names may require less interpretation. The more interpretation that is necessary, the less objective the evidence. Perhaps the operative word is entirely objective.

archaeologists find objective confirmations of the biblical text. For example, King David in the Bible has been considered a myth by many critical scholars.<sup>1</sup> In 1993, archaeologist Avraham Biran discovered an ancient inscription at Tel Dan--referring to the "House of David." Not only was the historical existence of David confirmed, but so was his kingly dynasty.<sup>2</sup> Such scientific, archaeological finds objectively confirm the text of the Bible. When the existence of a biblical character like David, supposed by the scholars to have been a myth, is confirmed, it suggests the historical value of the stories surrounding him. I like to use an acronym--ART--to describe this objective level as applied to the Bible. The Bible has been shown to be: Accurate (or Authentic), Reliable, and Trustworthy. These characteristics have been confirmed in many cases by archaeological finds.

The second level is the subjective, or experiential level, which is the level of faith. Although the Bible has often been shown to be accurate, reliable, and trustworthy, it still remains a book of faith. The acronym ART can again be used for the characteristics on the subjective level. The Bible must be: Authoritative, Realistic, and Timely. The first characteristic has to do with the authority one gives the Bible in everyday life. "All

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<sup>1</sup>Lemonick, "Bible Stories," 65.

<sup>2</sup>[Shanks], "David," 26.

Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (1 Tim 3:16). On the faith level, the Bible is also realistic. Its ideals--by faith--are achievable goals. "God is faithful and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Cor 10:13). The Bible's message is also timely. It is not simply an ancient book, but its principles are valid for those who live in the end of the twentieth century--about to enter the twenty-first. The Bible still has a message for those who live in "the last days" (Heb 1:1-2). Archaeology cannot function on this level. These characteristics only function by faith.<sup>1</sup> After looking at the objective level, the hearers are challenged to enter this experiential, faith level. This is where lives and hearts are changed by the good news of the Bible.

In the lecture series "Archaeology, the Ancient World and the Bible," the question of how archaeology has contributed to biblical studies is asked. In lecture 2, entitled "The Tale of the Toothbrush and the Trowel," and in lecture 3, entitled "Mysterious Messages of the Ancients," five points are presented to show how archaeology has advanced biblical understanding and confirmed its text. These are listed below:

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<sup>1</sup>See lecture 2 outline in appendix 2.

1. Archaeology has discovered ancient texts and provided us a means to read them.
2. Archaeology has confirmed the reliable transmission of the biblical text.
3. Archaeology has confirmed that the customs recorded in the Bible accurately reflect the times in which they are said to occur.
4. Archaeology has confirmed people and places mentioned in the Bible.
5. Archaeology has illuminated difficult or unknown words or phrases.<sup>1</sup>

These are the legitimate uses of archaeology in biblical studies. Most archaeologists prefer to say that archaeology illuminates the Bible, not proves it.<sup>2</sup> Roger Moorey, from the Ashmolean Museum in Oxford, thus points out the "fallacy of looking to dirt archaeology for precise information on such historical figures as Abraham, Moses and Joshua."<sup>3</sup> Rather, archaeology's primary value is that it illuminates the times, setting, and culture of the Bible.<sup>4</sup> Famed British archaeologist Kathleen Kenyon rightly points out that most of the biblical "events are of

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<sup>1</sup>See lecture 3 outline in appendix 2.

<sup>2</sup>Herr, "What Archaeology Can and Cannot Do," 28.

<sup>3</sup>Roger Moorey, Excavation in Palestine, Cities of the Biblical World Series (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981), 114.

<sup>4</sup>Ibid.

a nature unlikely to leave material evidence."<sup>1</sup> Though there are many instances where the actual existence of Bible characters has been spectacularly confirmed, the primary archaeological goal has not been to dig them up.

There are incidents when the archaeological data seem to contradict the biblical text. How can this situation be reconciled or understood? Doug Clark suggests the first principle is balance:

The big challenge is to keep all our priorities straight in terms of science and biblical history. I am committed to discovering as much as we can about the Bible and the history of people that we know from scripture, but we must not exclude good science. It is a challenge to balance faith and science, but it is part of our task. The tension between faith and learning has the potential for tremendous gain.<sup>2</sup>

Second, the subjective element enters when archaeological evidence is interpreted. These interpretations are based on the presuppositions of the interpreter. These presuppositions often weight the interpretation toward or against biblical veracity. If these interpretations are in error, the conclusions are in error and history has been wrongly reconstructed. Wrong history leads to wrong theology.

Third, the biblical material could be misunderstood or misinterpreted. Because the Bible was entrusted,

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<sup>1</sup>Kathleen M. Kenyon, The Bible and Recent Archaeology (Atlanta: John Knox Press, 1978), 99.

<sup>2</sup>Doug Clark, quoted in Diana Fisher, "Higher Tech, Less Digging, Rewards Archaeology Crew," North Pacific Union Conference Gleaner, 15 March 1993, 19.

through the process of inspiration, to human vessels who wrote the Bible, due to limited speech or observation ability, the Bible writer may not have been totally understandable.<sup>1</sup> Also, since fallible humans come to the work of explanation, they can be in error.

Fourth, we have to accept that there are some places where there are conflicts and contradictions and confess that these are unreconcilable at the level of biblical and archaeological interpretation at which we now stand. At this point the appeal must be made to biblical authority rather than evidence. This is admittedly a faith statement. Each interpreter must ask the question of where he or she will place the ultimate power of authority--in the Bible as the word of God or the scientific method and its empirical claims. As expressed in the limitations section of Chapter 1, I have chosen to give the Bible final authority. Siegfried Horn put it like this: "I have chosen to believe the Bible. I have always prayed, 'Lord, whatever I learn, make sure I do not lose my childlike faith.'"<sup>2</sup>

The lecture series "Archaeology, the Ancient World, and the Bible" attempts to balance the above elements.

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<sup>1</sup>Geraty, "Can Archaeology Really Prove the Bible?" 29.

<sup>2</sup>Connie Gane, "Siegfried Horn: Dialogue with an Adventist Archaeologist," Dialogue 4 (September-December 1992): 18.



Each lecture seeks to present accurate and current archaeological material to establish the validity of the historical setting. These archaeological data are also useful in illuminating the historical period's customs and a particular geographical area. After establishing this basis, the related biblical stories and doctrinal truths are explored and expounded. Thus, the firm base in the historical foundation leads to a strong theological superstructure. Knowledge and experience are combined and an appeal is made to both head and heart.

#### **"History as Example" Motif**

The historical perspective of the biblical people is very important to keep in mind when studying the Bible. The Israelites were encouraged to "remember the days of old, consider the years of many generations; ask your father and he will show you; your elders, and they will tell you" (Deut 32:7). Perhaps the question has occurred to the reader: Why were the stories recorded in the Bible chosen to be included when so many other events had to be left out? Many of the stories were chosen for their "example" quality in retelling. This is what I have chosen to call the "history as example" motif.

Many biblical stories have been included to give examples, both positive and negative, of the interaction between God and his people throughout history. One may find many examples of men and women who have been obedient

to God or whose lives exemplified some aspect of God's character. Unfortunately, there are also many accounts recorded in the Bible that tell of the failings of the people of God--of disobedience and the consequences that resulted. These were recorded for future generations for their "history as example" value.

The Bible writers are very explicit in the desire that their readers learn lessons from their narratives. In 1 Cor 10 Paul calls his readers' attention to the experience of the Israelites in the wilderness. He tells of how they were led through the Red Sea, led by the cloud, and of how they all partook of the supernatural food and drink, yet they were grumblers and indulgent. As a result, Paul says, "they were overthrown in the wilderness" (1 Cor 10:5). Paul then addresses the purpose of the story: "Now these things are warnings for us, not to desire evil as they did" (10:6). "Now these things happened to them as a warning, but they are written down for our instruction, upon whom the end of the ages has come" (10:11). Notice that Paul sees the story playing a dual role. First, problems befell those in the original setting as a warning to them personally. But, the warning was not only valid in that context, but is also of value today. Paul's point is that it was written not just for history, but for "our instruction." This is the "history as example" motif at its very best.

These illustrations of the "history as example" motif can be grouped into three basic categories: First, the example of obedient, godly men and women whose lives should be emulated is cited. The second category is characterized by warnings from disobedient examples. The third category deals with the ultimate example of Jesus Christ, the Perfect Example.

#### Obedient Examples in the Bible

As instances in the first category of good examples, one can find references such as these:

As an example of suffering and patience, brethren, take the prophets who spoke in the name of the Lord. Behold, we call those happy who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful. (Jas 5:10-11)

He [Abraham] received circumcision as a sign or a seal of the righteousness he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised. (Rom 4:11-12)

So once the holy women who hoped in God used to adorn themselves [a gentle and quiet spirit--vs. 4] and were submissive to their husbands, as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you. (1 Pet 3:5-6)

The Bible writers encourage their readers to follow such examples of godly lives. While the third case above may not be particularly palatable to many in the 1990s and a time of gender equality, it is an excellent illustration of

"history as example" used to illustrate positive attributes.

#### Disobedient Examples in the Bible

The second category of "history as example" is that of disobedience from which readers are to gain a warning. Unfortunately, due to the history of God's people in the Bible, instances of this category are numerous and much too easy to find. In addition to those above from 1 Cor 10, note the following:

Do not be like your fathers and your brethren, who were faithless to the LORD God of their fathers, so that he made them a desolation, as you see. (2 Chr 30:7)

Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. (Heb 4:11)

By turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example to those who were to be ungodly. (2 Pet 2:6)

#### Jesus' Life As Example in the Bible

The third category of "history as example" deals with the life of Jesus. The New Testament writers never tire of telling his life story and using it to illustrate the kind of man he was. This proclamation of the gospel story not only has the purpose of conversion, but it is the Bible writers' hope that by looking at the personal history of Jesus, the readers of the gospel story will be changed to be more like him.<sup>1</sup> Consider such texts as:

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<sup>1</sup>See 2 Cor 3:18.

For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. (1 Pet 2:21)

And I am the foremost of sinners. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. (1 Tim 1:15-16)

Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. (Phil 2:4-7)

The Bible writers hoped that such reflection on the life and history of Jesus can be a powerful motivating factor in developing a life patterned after the perfect example. Basically the whole of the four Gospels of Matthew, Mark, Luke, and John is "history as example."

**The "History as Example" Motif Today and  
"Archaeology, the Ancient World,  
and the Bible" Meetings**

These words of Paul to the believers at Rome sum up the motif of "history as example." He writes,

For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.  
(Rom 15:4 NIV)

Just as the Bible writers were recalling history to be good examples and warnings to their original readers, so do those history lessons still function for us today. They continue to contain lessons and warnings that are valid for us in the twentieth century. They still contain principles

for life that are valid more than two thousand years after they were written.

The goals of "Archaeology, the Ancient World, and the Bible" were to: build confidence in the Bible, establish the historical base for a particular story or doctrine, and to provide examples to guide in living. The stories of Abraham, Moses, Joshua, Daniel, and others are still an inspiration due to their positive example. The warnings of the Jewish rejection of Jesus, the idolatry of the Israelites, and the failures of God's people to listen to him are essential today when men and women still fall and fail.

George Santayana (d. 1952) said, "Those who cannot remember the past are condemned to repeat it."<sup>1</sup> He is plainly expounding the motif of "history as example." The principle is as ancient as the Bible itself. The Greek philosopher, Euripides (d. 406 B.C.), recognized the same principle when he said,

Whoso neglects learning in his youth,  
Loses the past and is dead for the future.<sup>2</sup>

In hope that participants can remember and learn from the victories and failures of the past, "Archaeology, the Ancient World, and the Bible" was born. With anticipation

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<sup>1</sup>George Santayana, quoted in John Bartlett, Familiar Quotations, 16th ed. (Boston: Little, Brown and Company, 1992), 588.

<sup>2</sup>Euripides, quoted in *ibid.*, 69.

that such lessons and examples will bring God's children closer to him, the pages of Sacred History are opened with the heart of a seeker.

**The "History as Example" Motif and the  
Writings of Ellen White**

Seventh-day Adventists accept the ministry of Ellen White, one of its foundational early leaders, as a God-given gift.<sup>1</sup> She, herself, claimed to be God's messenger for those living in the latter part of earth's history.<sup>2</sup> Since I am a Seventh-day Adventist pastor-evangelist, it is well to consider the messages given through the pen of Ellen White.

Ellen White also used the motif of "history as example" extensively in her writings. Since she made extensive tours in which she would speak publicly almost every day, she referred regularly to the biblical characters and their stories for examples. From these examples, she would apply the principles that were necessary for her present-day audience. Many of these public sermons have been published in her writings. Due to the public-speaking setting, it could be said that she used

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<sup>1</sup>Ministerial Association, General Conference of Seventh-day Adventists, Seventh-day Adventists Believe... (Hagerstown, MD: Review and Herald Publishing Association, 1988), 224.

<sup>2</sup>Ellen G. White, Selected Messages, 3 vols. (Washington, DC: Review and Herald Publishing Association, 1958), 1:32.

the motif of "history as example" homiletically.

Ellen White wrote extensively in her career. These penned missives use the examples of the biblical characters to apply points of truth to the reader. The Conflict of the Ages series<sup>1</sup> deals with every major story of the Bible and regularly applies the modern-day meaning of the examples we find therein.

The pattern of White's use of "history as example" follows the biblical configuration very closely. She, too, points out the good examples to follow, the bad examples to shun, and Jesus as our one Perfect Example. She, however, adds one further category in which she looks at examples of those who have failed but then turned from their failure to follow God's instruction. This example, she emphasizes, gives us hope. Since Ellen White's use of "history as example" was so extensive, only a sampling is given here.<sup>2</sup>

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<sup>1</sup>The titles in the Conflict of the Ages series are: Patriarchs and Prophets, Prophets and Kings, The Desire of Ages, The Acts of the Apostles, and The Great Controversy.

<sup>2</sup>The selected quotations in Appendix 16 are not in any way intended to be exhaustive. They are simply a further sampling of White's use of the motif. An examination of the complete writings of Ellen White as produced on the CD-ROM entitled The Published Ellen G. White Writings (Washington, DC: Ellen G. White Estate, 1990) reveals how extensive was her use of the motif. She used the word "example(s)" 7,392 times and coupled it with the word "history" 166 times. She further used the word "warning(s)" 5,985 times, coupling it with the word "history" 241 times. A synonym, "admonition(s)," was used 772 times with 62 times being joined with "history." "History" combined with "illustration(s)" occurs another 74 times. Because the CD-Rom version tends to have a number of duplicate quotations--due to multiple publications each



Obedient Examples in the Writings  
of Ellen White

In order to spur her readers on to godly behavior, Ellen White uses the history of good examples in this way:

The history of God's ancient people furnishes us with many examples of prevailing prayer.<sup>1</sup>

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example in sacred history.<sup>2</sup>

Sacred history presents many illustrations of the results of true education. It presents many noble examples of men whose characters were formed under divine direction, men whose lives were a blessing to their fellow men and who stood in the world as representatives of God. Among these are Joseph and Daniel, Moses, Elisha, and Paul.<sup>3</sup>

Disobedient Examples in the Writings  
of Ellen White

Ellen White also uses examples of disobedience to bring warnings to her contemporaries. This use of "history as example" is perhaps easier to find in many of her writings since her role as messenger often required her to bring warnings to individuals and church entities who were going in ways similar to disobedient biblical characters.

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having published a particular message--the numbers are somewhat inflated. Still, it is obvious from the numbers involved that Ellen White made extensive use of the "history as example" motif.

<sup>1</sup>Ellen G. White, Gospel Workers (Washington, DC: Review and Herald Publishing Association, 1948), 31.

<sup>2</sup>White, Selected Messages, 3:284.

<sup>3</sup>Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1952), 51.

Much of the corpus of the writings of Ellen White are letters to these individuals and written or spoken (then transcribed) counsels to the church body that contain these necessary warnings.

We have the example of ancient Israel, and the warnings for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements.<sup>1</sup>

The history of Israel's first king presents a sad example of the power of early wrong habits.<sup>2</sup>

Here is an example traced by the pen of inspiration, the pages of sacred history, as a lesson to all who minister and those who are in responsible positions, that they should in no case imitate the example of unfaithful Aaron.<sup>3</sup>

#### Jesus' Life as Example in the Writings of Ellen White

Ellen White never tired of presenting Jesus as the one Perfect Example and of writing on the themes of his life. Books such as The Desire of Ages, Steps to Christ, Christ's Object Lessons, Thoughts from the Mount of Blessing, and numerous articles in the Review and Herald as well as The Signs of the Times attest to her passion of uplifting Jesus and his ministry for fallen men and women.

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<sup>1</sup>White, Testimonies, 3:171.

<sup>2</sup>Ellen G. White, Child Guidance (Nashville, TN: Southern Publishing Association, 1954), 201.

<sup>3</sup>Ellen G. White, "Aaron's Sin in Yielding to the People," The Signs of the Times, 20 May 1880, 217.

These writings are full of applications of his example for the lives of his followers.

Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us.<sup>1</sup>

Ministers of Christ, professing to be His representatives, should follow His example, and above all others should form habits of strictest temperance. They should keep the life and example of Christ before the people by their own lives of self-denial, self-sacrifice, and active benevolence. Christ overcame appetite in man's behalf, and in His stead they are to set others an example worthy of imitation.<sup>2</sup>

When men lose sight of Christ's example, and do not pattern after his manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was he who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that he is the Author of eternal salvation, the Originator of all that they have written and spoken, and in his example, he has left us a perfect model for faith and practise [sic].<sup>3</sup>

In conjunction with this focus Ellen White challenges her readers to "spend a thoughtful hour each day in quiet contemplation of the life of Christ."<sup>4</sup>

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<sup>1</sup>Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1898), 111.

<sup>2</sup>White, Testimonies, 3:490.

<sup>3</sup>Ellen G. White, "A Study of Principles--No. 2," Advent Review and Sabbath Herald, 16 March 1911, 15.

<sup>4</sup>White, Desire of Ages, 83.

Failure, Victory, and Hope Examples in  
the Writings of Ellen White

The Bible is an ancient book of unusual truthfulness. Most ancient records tell only of the successes of its characters. They certainly do not tell of the failures of such people as kings and holy men. There are even examples of ancient stories that lie to make the hero look good.<sup>1</sup> The pages of the Bible, however, chronicle not only victories, but also failures. Ellen White suggests that their inclusion is one of the best evidences of the authenticity of the stories contained in its pages.<sup>2</sup> She, also, suggests a further reason why the failures were included:

The pen of inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham,

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<sup>1</sup>An excellent ancient example is the case of Egyptian pharaoh, Ramses II. In 1285 B.C., Ramses led the Egyptian army against the Hittites who were under the direction of King Muwatallis. The two armies engaged in battle near Kadesh (in Lebanon). Muwatallis had tricked the Egyptians into thinking he was still 120 miles away and so was able to strike unexpectedly--which precipitated a great, but indecisive, battle of the chariot forces. Ramses barely escaped with his life. When the full armies joined battle the next day, they fought to a stalemate. Muwatallis sent an envoy to suggest a cessation to the fighting and Ramses agreed. As Ramses left, he used the fact that Muwatallis had been the first to sue for peace as the basis to claim a great victory. Upon arriving home, Ramses presented his campaign as a great personal triumph and actually had scenes of the battle carved on three temples (including the one at Abu Simbal). However, when Ramses left Kadesh, Muwatallis was still in control (Dale M. Brown, ed., Ramses II: Magnificence on the Nile, Lost Civilizations Series [Alexandria, VA: Time-Life Books, 1993], 26-31).

<sup>2</sup>White, Testimonies, 4:9.

David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare by the Holy Ghost, who lifts the veil from the human heart. There before us lie the lives of the believers, with all their faults and follies, which are intended as a lesson to all the generations following them. If they had been without foible they would have been more than human, and our sinful natures would despair of ever reaching such a point of excellence. But seeing where they struggled and fell, where they took heart again and conquered through the grace of God, we are encouraged, and led to press over the obstacles that degenerate nature places in our way.<sup>1</sup>

She further states:

Bible history stays the fainting heart with the hope of God's mercy. We need not despair when we see that others have struggled through discouragements like our own, have fallen into temptations even as we have done, and yet have recovered their ground and been blessed by God. The words of inspiration comfort and cheer the erring soul. Although the patriarchs and apostles were subject to human frailties, yet through faith they obtained a good report, fought their battles in the strength of the Lord and conquered gloriously. Thus may we trust in the virtue of the atoning sacrifice and be overcomers in the name of Jesus. Humanity is humanity the world over from the time of Adam down to the present generation, and the love of God through all ages is without parallel.<sup>2</sup>

Hope is the product of such investigation into the downfall and repentance of our spiritual ancestors. Even though Ellen White was speaking of the history of the advent movement, the following words are applicable to the sacred history of the Bible--"We have nothing to fear for the future, except as we shall forget the way the Lord has

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<sup>1</sup>Ibid., 12.

<sup>2</sup>Ibid., 15.

led us, and His teaching in our past history."<sup>1</sup> She understood the principle cited above by Santayana of the peril of forgetting past history. She states that the reason ancient Israel fell so many times was because they did not learn from the past examples.<sup>2</sup> With such lessons from the biblical past and such hope for the future, Ellen White simply says, "Praise God."<sup>3</sup>

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<sup>1</sup>Ellen G. White, Life Sketches (Mountain View, CA: Pacific Press Publishing Association, 1915), 196.

<sup>2</sup>Ellen G. White, "The Conditions of Strength," Advent Review and Sabbath Herald, 20 March 1888, 177.

<sup>3</sup>White, Life Sketches, 196.

## CHAPTER 3

### THE STUDY OF ARCHAEOLOGY AND RELICS, TRAVEL TO PALESTINE, AND THE WRITINGS OF ELLEN WHITE

#### **Archaeology in the Late 1800s**

During the lifetime of Ellen White (d. 1915) the discipline or science of archaeology was in its infancy. While there were some archaeological investigations during the first half of the nineteenth century, it was not until 1867, when the newly founded Palestine Exploration Fund appointed Charles Warren (d. 1927), that investigation began--seeking to elucidate vital problems of the history of Jerusalem.<sup>1</sup> Prior to this, archaeology had been primarily possessed with the finding of grand objects for museums with little regard for contextualization and interpretation. Many travellers and ministers toured the Bible lands and wrote of their travels. However, their conclusions and observations were often based more on supposition, presupposition, and local lore than on hard archaeological evidence.<sup>2</sup> The arrival of William Matthew

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<sup>1</sup>Moorey, Excavation, 21.

<sup>2</sup>Ellen White found this objectional and called these stories "fables." See discussion on page 95.

Flinders Petrie in Palestine in 1890 and his excavations at Tel el-Hesi changed the trend for all times.<sup>1</sup> Petrie established principles of excavation and validated the dating of strata by the sequence of pottery styles found therein.<sup>2</sup> It was Petrie who later found the now-famous Merenptah Stele in 1896 on which the Egyptian pharaoh, Merenptah (who ruled 1213 to 1203 B.C.), boasts that he "laid waste without seed" the nation of Israel.<sup>3</sup> This archaeological find of an ancient Egyptian inscription contemporaneous with the nation of Israel was very important in helping establish points of biblical chronology.<sup>4</sup> Petrie dug only for one season in Palestine before returning to Egypt, but his work was so important that he earned the name the "Father of Palestinian Archaeology" and his contributions "will always remain a landmark in the progress of archaeology from treasure hunt to science."<sup>5</sup>

Following Petrie, Frederick J. Bliss (d. 1937) assumed the dig at Tel el-Hesi. R. A. S. Macalister (d.

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<sup>1</sup>Moorey, Excavation, 24.

<sup>2</sup>Milton C. Fisher, "Who's Who In Archaeology: William Matthew Flinders Petrie," Archaeology and Biblical Research 4, no. 2 (Spring 1991): 35.

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

<sup>4</sup>Ibid.

<sup>5</sup>Joseph A. Calloway, "Sir Flinders Petrie: Father of Palestinian Archaeology," Biblical Archaeology Review, November-December 1980, 55.



1950) dug at Tel Gezer in the years 1902-9. George Reisner (d. 1942) and C. S. Fisher (d. 1941) excavated at Samaria in the years 1909-10.<sup>1</sup> Middle Eastern biblical archaeology had been born.

### **Ellen White and Archaeology**

Since Ellen White was already in her seventies by the turn of the century, these important developments in archaeology were unknown to her. Given these circumstances she has very little to say about the subject of archaeology and never actually uses the word. She does, however, allude to the concept and related areas in a number of written references. A cursory examination of those comments could lead one to believe that Ellen White was opposed to archaeological investigations as well as travel to Palestine.<sup>2</sup>

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<sup>1</sup>Moorey, Excavation in Palestine, 24-6.

<sup>2</sup>The importance of an understanding of these comments can be seen in an Adventist Review, "Speaking Out" article written by Robert M. Eldridge ("Speaking Out: Should We Tour the Holy Land?" Adventist Review, 3 December 1970, 9). In this article he quotes Ellen White's words from the February 25, 1896, Advent Review and Sabbath Herald (see discussion below) that speak against travel to Palestine. He does not, however, try to understand the statement in its context of history or theology, but simply states that "Ellen White made a clear and forthright statement regarding these matters, and it is assumed that many of our people are either unaware of it or perhaps feel that for some reason it does not apply to this present time" (Eldridge, "Tour," 9).

Ellen White penned these words, which refer quite plainly to archaeology, even though the word itself is not used:

Who can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem, they are digging in the earth for hidden cities, and to find inscriptions, which the Lord has seen fit to bury with the corrupted, defiled inhabitants, but the Lord has not laid it upon man to search out these mysteries. We cannot find out God by searching, by seeking to understand mysterious problems.<sup>1</sup>

She continues later:

Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried-up inscriptions, will not bring a greater knowledge than that which Christ has brought to our world.<sup>2</sup>

In another place Ellen White writes even stronger words:

The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens.<sup>3</sup>

In these statements, Ellen White seems to reject the necessity of--and even the propriety of--archaeological investigations. The question of how these strong and critical declarations can be understood short of spurning the study of archaeology and its use in evangelism is a

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<sup>1</sup>Ellen G. White, Manuscript Releases, 21 vols. (Silver Spring, MD: E. G. White Estate, 1981-1993), 10:389.

<sup>2</sup>Ibid.

<sup>3</sup>Ellen G. White, "Higher Education," Advent Review and Sabbath Herald, 25 February 1896, 114.

legitimate concern to explore. In order to understand these statements, it is necessary to look at a number of issues, including their context of theology and history. Two main areas of concern need to be addressed: First, her attitude about archaeology or digging in the earth, and second, her concerns about traveling to Palestine.

#### Digging and Relics

In the quote above, Ellen White speaks about efforts to see Old Jerusalem and of "digging in the earth for hidden cities, and to find inscriptions which the Lord has seen fit to bury."<sup>1</sup> She is critical that such efforts take much time, strength, and money.<sup>2</sup> The tone of the message is not positive. These words were originally penned by Ellen White in a letter to Captain C. Eldredge, the former general manager of the Central Publishing Association (Review and Herald). Written in 1894 from Australia, Ellen White was responding to a letter she had received from him. She devotes one paragraph to this subject in a letter that runs some fourteen double-spaced pages.

In the letter, Ellen White speaks candidly about the problems that were connected with Capt. Eldredge's tenure at the Review and Herald office. She speaks of his

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<sup>1</sup>White, Manuscript Releases, 10:389.

<sup>2</sup>Ibid.

selfishness and abuse of authority. She reminds him that these problems were because of a lack in his spiritual experience. The recurrent theme in the letter is the need for leaders to be led by God.

In the press of a multiplicity of responsibilities, we frequently fail to devote a period of time each day to meditation and prayer, when we can closely, critically examine the motives which prompt us to action. We often fail to seek God at the very time when we need divine wisdom in order that we may be braced for duty, and fortified for trial. Thus we are led to walk in self-confidence, not realizing the necessity of being kept by the power of God moment by moment. . . . Those who are called to be leaders in the cause of God, must realize the positive necessity of being led themselves.<sup>1</sup>

After reminding him of his unwillingness to accept the counsels of God, she says, "Those who are called of God, should be in touch with God."<sup>2</sup> The letter constantly reminds Eldredge of the problems of the past and the necessity to have a spiritual experience. It is in this context that she makes the statements about inscriptions:

What can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem, they are digging in the earth for hidden cities, and to find inscriptions, which the Lord has seen fit to bury with the corrupted, defiled inhabitants, but the Lord has not laid it upon man to search out these mysteries. We cannot find out God by searching, by seeking to understand mysterious problems. Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried-up

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<sup>1</sup>Ellen G. White, MS 140, 1901, Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 1. This letter was originally written in 1894.

<sup>2</sup>Ibid., 4.

inscriptions, will not bring a greater knowledge than that which Christ has brought to our world.<sup>1</sup>

At issue in the quotation does not seem to be the propriety of archaeology, but the necessity and method of seeking God. No amount of archaeological work will ever help us to better "find out God."<sup>2</sup> This discovery is only made in the faith realm and in a revelation of Jesus Christ. Ellen White maintains the primacy of faith over archaeology (or any other science). God cannot be found by digging,<sup>3</sup> but through meditation and prayer.<sup>4</sup>

As expressed above, I agree with Ellen White on this point. Christianity never ceases to be anything but a faith experience. Archaeology, while it may help us understand the past, is not a substitute for faith or a crutch upon which faith limps.

Another reason why Ellen White was uncomfortable with the burgeoning science of archaeology could be due to the development and rise of higher criticism or the historical-critical method during the last half of the nineteenth century. During this period of time scholars were beginning to ask major, critical questions about biblical veracity and authenticity. Such scholars as

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., 1.

Julius Wellhausen (d. 1918), who attacked the Mosaic authorship of the Pentateuch with his work on the documentary hypothesis,<sup>1</sup> were gaining prominence. Wellhausen's influence was so preeminent that, by the turn of the century, the majority of theological schools in Europe were chaired by such critical scholars. Almost all ministerial students in Europe and America learned the principles of higher criticism<sup>2</sup> so that the documentary hypothesis in essence became the "documentary fact." These critical scholars also attacked a host of other biblical stories including the flood, the Abrahamic narrative, the existence of the Hittites, the existence of the Philistines in the patriarchal period, the Exodus, the dates of the OT prophets, and many more.<sup>3</sup> This period also witnessed the rise of Charles Darwin's (d. 1882) theory of evolution with the publication of his seminal work, On the Origin of the Species by Means of Natural Selection, in 1859.<sup>4</sup> The period was fomenting with theological change, so in this religious climate, Ellen White penned the following:

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<sup>1</sup>"Lower and Higher Biblical Criticism," The Seventh-day Adventist Bible Commentary, ed. Francis D. Nichol (Washington, DC: Review and Herald Publishing Association, 1980), 5:151.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 154-159.

<sup>4</sup>Charles Darwin, On the Origin of the Species by Means of Natural Selection, The Harvard Classics Series (New York: P. F. Collier & Son, 1909), originally published in 1859.

In this age of the world we see every grade and degree of skepticism. There are rank infidels. . . . Ignorance of the character of God, pride of understanding, and the love of sin, are the source of infidelity. Men deny the divinity of Christ, cast away the Bible, and thus seek to free themselves from personal accountability to God. They bring the Bible into conflict with "science, falsely called." These doubters can start inquiries which the most humble and pious Christian would be perplexed to know how to answer. But because their inquiries cannot be answered, is no evidence that the Bible is not true.<sup>1</sup>

Part of White's reticence toward archaeology can be surmised from this quotation. She felt archaeological discoveries could and might be used to destroy the validity of the Bible.

Ellen White also hinted in the quotation above about her discomfort regarding "those things which men would worship in and about Jerusalem" and that "many hold in reverence literal objects in Palestine."<sup>2</sup> She had concern over the use of ancient relics and artifacts, probably stemming from the abuse of relics that she saw in Roman Catholicism. While traveling in Europe, she had an experience from which she expressed this concern.

We were asked by one in long garments if we wished to see the relics of the saints, a privilege which we could have had, as we afterward learned, only by the payment of one dollar each. But we had no desire to see the bones of dead men called saints, men, who, while claiming holiness, might have been the most corrupt in heart. The ignorance and superstition of all classes is worked upon until they are made to believe that these bones possess marvelous power, and

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<sup>1</sup>Ellen G. White, "Try the Spirits," The Signs of the Times, 3 September 1894, 675.

<sup>2</sup>White, "Higher Education," 114.

by this means a large revenue is annually brought into the treasury.<sup>1</sup>

As I look at the reasons for Ellen White's concerns over archaeology, I believe them to be valid for I share similar concerns. One must ask, though, if these concerns caused her to reject all that had to do with archaeology, artifacts, and ancient ruins. In actual fact, there is much evidence to suggest that she was fascinated by things from antiquity.

#### Ellen White's Visit to Europe and Her Interest in Antiquities

The second European council held in Basel, Switzerland, in 1884, gave Ellen White an invitation to visit and travel in the European field while speaking to the various church bodies and institutions there.<sup>2</sup> Arriving in Liverpool, she spent two years in Europe--from August 1885 to August 1887--visiting eight countries.<sup>3</sup> While in England, she travelled extensively and spoke to many groups of believers.

#### **British Museum Visit**

Arriving in London on August 27, 1885, she was

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<sup>1</sup>Ellen G. White, "Visit to the Valdois Valleys," Advent Review and Sabbath Herald, 1 June 1886, 337.

<sup>2</sup>D. A. Delafield, Ellen G. White in Europe (Washington, DC: Review and Herald Publishing Association, 1975), 5.

<sup>3</sup>Ibid., 5-6.



given a unique opportunity that has bearing on the subject of archaeology. On Friday, August 28, Ellen White met Elder W. M. Jones, a Seventh Day Baptist minister and the editor and publisher of the Sabbath Memorial. Jones took Ellen White and her companions to the British Museum in the Bloomsbury section of London. Ellen White wrote of the visit:

We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics; but we were obliged to be content with only a few hours here in order that we might meet appointments at Southampton.<sup>1</sup>

She later writes in her diary that "it would take more than one week to see the different interesting objects that have been collected together."<sup>2</sup> It seems that she genuinely enjoyed her visit to the museum and found the "ancient relics and curiosities"<sup>3</sup> to be quite fascinating.

Since Ellen White had only two hours in the museum, the material she saw would have been limited. However, a look at the holdings of the British Museum at the time of her visit in 1885 can provide insight into what she might have seen.

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<sup>1</sup>Ellen G. White, Historical Sketches of the Foreign Missions of the Seventh-day Adventists (Basel: Imprimerie Polyglotte, 1886), 163.

<sup>2</sup>Ellen G. White, MS 16a, 1885, Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 17.

<sup>3</sup>Ibid.

The decade of the 1880s was an era of transition for the British Museum. Having been originally founded in 1753 by an act of Parliament, the beginnings of the museum were based on the library, natural history collection, antiquities, and works of art collected by Sir Hans Sloane (d. 1753).<sup>1</sup> This original collection grew dramatically through donation of objects, field collecting, and the purchase of various materials. Housing the burgeoning collection proved to be a perpetual challenge.<sup>2</sup> By 1880, the auspices of the British Museum included these main departments represented in the original divisions: the library, natural history specimens, antiquities, and works of art. These various departments, such as the antiquities department, had been subdivided--Roman antiquities, Egyptian antiquities, Medals and Coins, and others.

In 1883 the relocation of the natural history collection to South Kensington--a two-year process--was finally completed.<sup>3</sup> This vacated rooms for the other collections to be displayed, and further facilities were being added with new construction.<sup>4</sup> The antiquities

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<sup>1</sup>Trustees of the British Museum, Guide to the British Museum, rev. ed. (London: Trustees of the British Museum, 1961), 5.

<sup>2</sup>Edward Miller, That Noble Cabinet (London: Andre Deutsch, 1973), 192.

<sup>3</sup>Ibid., 244.

<sup>4</sup>Ibid., 257-8.

collection was the main beneficiary of the newly available space.<sup>1</sup> Even though this time period of the 1880s presented wonderful opportunities for expansion, it is the opinion of Edward Miller, who wrote That Noble Cabinet: A History of the British Museum, that this era was characterized by a lack of overall planning.<sup>2</sup> Since items were constantly being arranged and rearranged,<sup>3</sup> knowing exactly what was on display that day in August 1885 when Ellen White toured the museum would be difficult. Further, we do not know her itinerary through the museum--which rooms she visited.

In spite of the changing nature of the exhibits, reconstruction of some of the materials Ellen White would have seen is still possible. Some antiquities, due to extreme importance, were on permanent display. Her guide, Elder Jones, was a Seventh Day Baptist minister, so one would suspect that he might have escorted them through the galleries where antiquities of biblical importance were located. Research into the holdings of the British Museum in 1885 from an analysis of guidebooks from 1851,<sup>4</sup> 1870,<sup>5</sup>

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<sup>1</sup>Ibid., 302.

<sup>2</sup>Ibid., 244.

<sup>3</sup>Ibid., 303.

<sup>4</sup>W. S. W. Vaux, Handbook to the Antiquities in the British Museum (London: John Murray, 1851).

and 1892<sup>1</sup> can provide clues as to what Ellen White might have found so interesting. These "curiosities and ancient relics"<sup>2</sup> might have included:

1. The Rosetta stone--the key to Champollion's deciphering of Egyptian hieroglyphic writing<sup>3</sup>
2. The black obelisk of Shalmaneser II--with its depiction of the Hebrew king, Jehu, bowing in submission<sup>4</sup>
3. The Elgin marbles--sculptures and frieze from the Parthenon in Athens<sup>5</sup>
4. Stone-carved reliefs from the palaces of the Assyrian king, Sargon<sup>6</sup>
5. Stone-carved reliefs from Ninevah found in the palaces of Assyrian kings Ashurbanipal and Sennacherib<sup>7</sup>

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<sup>5</sup>T. Nichols, A Handy-Book of the British Museum for Every-Day Readers (London: Cassell, Petter, and Galpin, 1870).

<sup>1</sup>Trustees of the British Museum, A Guide to the Exhibition Galleries of the British Museum (Bloomsbury) (London: Trustees of the British Museum, 1892). The galleries had again become settled by 1892.

<sup>2</sup>White, MS 16a, 1885, 17.

<sup>3</sup>Marjorie Caygill, Treasures of the British Museum (London: British Museum Publications, 1985), 51-53.

<sup>4</sup>Nichols, Handy-Book, 222.

<sup>5</sup>Vaux, Handbook, 36.

<sup>6</sup>Trustees, Exhibition Galleries, 80.

<sup>7</sup>Ibid., 85-86.

6. Cuneiform tablet library assembled by Ashurbanipal and found at Ninevah,<sup>1</sup> one tablet containing the Babylonian flood story<sup>2</sup>

7. Clay cylinders inscribed in cuneiform bearing the names of characters that would have been familiar biblical names--Darius, Cyrus, and Nebuchadnezzar<sup>3</sup>

8. The bronze doorstep of a temple built by Nebuchadnezzar<sup>4</sup>

9. Mammoth statues of winged bulls found at Ninevah<sup>5</sup>

10. Statues or busts of Roman emperors such as Julius Caesar, Augustus, Tiberius, and others<sup>6</sup>

11. Mammoth bust of Egyptian Pharaoh Ramesses II--often called "the young Memnon"--which measured almost nine feet tall<sup>7</sup>

12. Egyptian statuary depicting Pharaohs and gods<sup>8</sup>

13. Egyptian funerary objects including mummies of all periods, sarcophagi of stone and wood, ushabtis,

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<sup>1</sup>Ibid., 87.

<sup>2</sup>Miller, That Noble Cabinet, 309.

<sup>3</sup>Trustees, Exhibition Galleries, 131-132.

<sup>4</sup>Ibid., 130.

<sup>5</sup>Miller, That Noble Cabinet, 192.

<sup>6</sup>Nichols, Handy-Book, 319.

<sup>7</sup>Caygill, Treasures, 58-63.

<sup>8</sup>Trustees, Exhibition Galleries, 53.

canopic jars, headrests, boat models, and mummified animals<sup>1</sup>

14. Egyptian artifacts from daily life including weapons like axes and knives, musical instruments, scarabs, and pottery vessels<sup>2</sup>

15. Papyrus documents and ostraca<sup>3</sup>

16. Roman glasswork including the Portland vase<sup>4</sup>

17. Greek pottery vases with masterful paintings<sup>5</sup>

18. Jewish relics from the Babylonian captivity<sup>6</sup>

19. Architectural fragments from the temple of Artemis (or Diana) in Ephesus where Paul would have traveled<sup>7</sup>

20. Codex Alexandrinus--an early Greek Bible dating to around A.D. 400.<sup>8</sup>

As stated above, it is impossible to know which of these Ellen White actually saw, but with certainty we can

<sup>1</sup>Ibid., 102, 60, 110-112.

<sup>2</sup>Ibid., 114, 121-122.

<sup>3</sup>Ibid., 114.

<sup>4</sup>Caygill, Treasures, 152-156.

<sup>5</sup>Vaux, Handbook, 440-459.

<sup>6</sup>Nichols, Handy-Book, 216.

<sup>7</sup>Seigfried Horn, Relics of the Past: The World's Most Important Biblical Artifacts (Washington, DC: Ministerial Association, General Conference of Seventh-day Adventists, n.d.), 5.

<sup>8</sup>Ibid., 4.

know she saw the type of material listed above. One has to wonder how viewing these objects illuminated Bible stories in her mind and further wonder if it influenced her writing in describing those stories. The book Patriarchs and Prophets was produced and published after this visit-- bearing a publication date of 1890.<sup>1</sup> One might also wonder at Ellen White's reaction to the host of nude statuary and nude Greek paintings that were on exhibit there. Whatever her reaction, the experience in visiting the museum was a positive one with no mention of these relics being corrupted or valueless. Rather, she seemed to wish she could have explored even more.<sup>2</sup>

#### **Louvre Museum Visit**

Just over a year later, as Ellen White was touring in France, she visited another of the great European museums--the Louvre. "We visited the palaces of kings,"<sup>3</sup> she wrote on Thursday, October 14, 1886. To the casual reader, the place of her visit is not immediately evident. In volume 3 of the six-volume biography, Ellen G. White,

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<sup>1</sup>This question of whether Ellen White reflects a new, more picturesque view of the stories recorded in Patriarchs and Prophets because of her museum visits would be an interesting research project for future investigation.

<sup>2</sup>White, Historical Sketches, 163.

<sup>3</sup>Ellen G. White, MS 70, 1886, Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 1.

her grandson-biographer, Arthur L. White, correctly points out that this was the Louvre.<sup>1</sup>

Ellen White actually mentions a number of particular items she saw on this visit. She wrote in her diary:

We visited the palaces of kings. There was an extensive building that had once been the home of the great, the crowned. Monarchs dwelt in these lofty, grand halls when France was under kingly rule. We viewed the bedchambers where kings and queens have slept, and the dining rooms where kings have feasted and the council rooms where great men of earth have planned to increase their glory and widen their kingdoms by aggressive warfare. But to me these historic halls are dark in their dark-colored paintings and designs, and I should regard them gloomy, resembling prisons, if I were compelled to live in them. In shape, the palace of kings resembles a hollow square and covers many acres of ground.<sup>2</sup>

Ellen White reports seeing specifically "the armors, the shields, the veritable saddles that they placed on their horses."<sup>3</sup> She then states, "The halls are now stored with historic mementos and things which belong to olden days, while other buildings are devoted to statuary and paintings of artists."<sup>4</sup> One again must ask what Ellen White might have seen on display at the Louvre.

In the case of the Louvre, it is easier to

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<sup>1</sup>Arthur L. White, Ellen G. White, vol. 3, The Lonely Years (Washington, DC: Review and Herald Publishing Association, 1984), 355.

<sup>2</sup>White, MS 70, 1886, 1-2.

<sup>3</sup>Ibid., 2.

<sup>4</sup>Ibid.



ascertain what was on display. First, the Louvre was not in a state of change as was the British Museum. Second, the Free Library of Philadelphia, Pennsylvania, contains a very helpful nineteenth-century guidebook to the Louvre. Entitled The Galleries of the Louvre, by Henry O'Shea, it was published in 1874. This date is misleading, however, because a headline printed on the cover, "Corrected to 1886," reveals that it had been updated.<sup>1</sup> The material reflecting changes in the galleries from 1874 to 1886 is published in a supplement at the end of the volume. This guidebook is one that would have been in use at the very time Ellen White visited the Louvre. Therefore, it accurately reflects the exact items that were on display.

Items listed in the guidebook that might have been seen by Ellen White are:

1. Greek statuary of various gods<sup>2</sup>
2. Egyptian statuary depicting gods<sup>3</sup>
3. Egyptian funerary objects similar to those seen at the British Museum<sup>4</sup>
4. Items from the daily life of the Egyptians such

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<sup>1</sup>Henry O'Shea, The Galleries of the Louvre: Corrected to 1886 (New York: G. P. Putnam & Sons, 1874).

<sup>2</sup>Ibid., 197.

<sup>3</sup>Ibid., 200.

<sup>4</sup>Ibid., 201.

as furniture, pottery, clothes, mattings, preserved food offerings from tombs, jewelry, and hair-pins<sup>1</sup>

5. Egyptian sphinxes<sup>2</sup>

6. Statues and stele of Egyptian pharaohs<sup>3</sup>

7. Colossal winged bulls and reliefs from Mesopotamia<sup>4</sup>

8. Cuneiform tablets<sup>5</sup>

9. The Venus of Milo<sup>6</sup>

10. The Moabite stone--also called the pillar of King Mesha--who is mentioned in 2 Kgs 3<sup>7</sup>

11. Many paintings depicting biblical scenes and events

12. The stele of Baal found at Ugarit.<sup>8</sup>

Having completed the tour of the museum, Ellen White then visited the tomb of Napoleon. There she saw "the marble tomb [that] contained all that there is of this once great man, before whom kingdoms trembled."<sup>9</sup> She also

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<sup>1</sup>Ibid., 202-203.

<sup>2</sup>Ibid., 204.

<sup>3</sup>Ibid., 205.

<sup>4</sup>Ibid., 212.

<sup>5</sup>Ibid., 213.

<sup>6</sup>Ibid., 243.

<sup>7</sup>Ibid., supplement, 14.

<sup>8</sup>Ibid., 213. See also Horn, "Relics," 6.

<sup>9</sup>White, MS 70, 1886, 2.

mentions seeing the tombs of Napoleon's great generals and of hearing the history of each from a guide they had hired for one franc.<sup>1</sup>

One thing troubled Ellen White on the occasion of this visit to the Louvre. Upon viewing the paintings of various biblical scenes and stories, she was distressed that they contained so many inaccuracies in comparison to what she had seen in vision.<sup>2</sup> She writes that even though others might adore these paintings, "these pictures could not charm my senses and meet my ideal."<sup>3</sup> "Earthly-minded men may be skilled in their science of art, but how utterly unable they are to approach the Divine model."<sup>4</sup>

#### **Ancient Ruins Visits**

During the two years Ellen White was in Europe, she traveled extensively--visiting eight countries.<sup>5</sup> As she traveled, she often saw and visited ancient ruins. These ruins that she saw or visited made an impression on her and were usually recorded in her diary or others writings. The

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<sup>1</sup>Ibid.

<sup>2</sup>Delafield, In Europe, 229.

<sup>3</sup>White, MS 70, 1886, 2.

<sup>4</sup>Ellen G. White, MS 75, 1886, Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 1.

<sup>5</sup>Delafield, In Europe, 5.

places with ancient connections that she mentions are catalogued below.

1. August 30, 1885, at Southampton, England:

Southampton was one of the earliest Roman settlements. Its history reaches back to the ninth century.<sup>1</sup> . . . Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice.

Although built over nine hundred years ago, the wall in many places has not been impaired by age.<sup>2</sup>

Of the trip around Southampton, D. A. Delafield, chronicler of the European trip, writes, "The scenery and ride fascinated Mrs. White."<sup>3</sup>

2. October 7, 1885, at Frankfort, Germany:

Frankfort is an ancient city, mentioned in history as having been the seat of a religious council more than a thousand years ago.<sup>4</sup>

3. October 7, 1885, on the way from Frankfort to Hamburg, Germany:

Many of the houses present a very ancient appearance, with their steep roofs and small paned windows.<sup>5</sup>

Here and there, crowning the loftiest and most inaccessible heights, we see an ancient castle, often in ruins, but sometimes kept in repair and still inhabited. These old battlements must have an eventful

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<sup>1</sup>There seems to be an error of chronology here. If founded in the ninth century (A.D. or B.C.), Southampton could not have been a Roman settlement. It is obvious that she means A.D. 900 since she later says the walls are over 900 years old.

<sup>2</sup>White, Historical Sketches, 163.

<sup>3</sup>Delafield, In Europe, 44.

<sup>4</sup>White, Historical Sketches, 175.

<sup>5</sup>Ibid.

history. Some of them, like the Wartburg, were the refuge of the Protestants in the time of the Reformation. Could those moss-grown walls tell what has transpired within their strongholds, or in the mountain fastnesses around them, we would hear stories of thrilling interest connected with the lives of the defenders of the faith.<sup>1</sup>

4. October 7, 1885, at Hamburg, Germany:

Though very ancient, it [Hamburg] is a very beautiful city. It was here that Tyndale, when forced to flee from England, began the publication of the English New Testament.<sup>2</sup>

5. October 16, 1885, at Stockholm, Sweden:

The streets in the ancient city [Stockholm] are crooked, narrow, and dark; but in other portions they are wider and straighter than in many other European cities.<sup>3</sup>

6. November 18, 1885, at Cologne, France:

Cologne is one of the oldest cities of Northern Europe. It is said that a colony was planted here by the mother of Nero in 51 A.D., and even this occupied the site of a still more ancient city. Many ruins of this early period are still in existence.<sup>4</sup>

7. November 19, 1885, on the way from Cologne  
along the Rhine:

From almost every rocky crag or mountain summit an ancient castle or ruined arch looks down upon the smiling valley.

The roads along the Rhine are as near perfect as it is possible to make them. And well they may be; for

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<sup>1</sup>Ibid., 176.

<sup>2</sup>Ibid., 178.

<sup>3</sup>Ibid., 191.

<sup>4</sup>Ibid., 222.

workmen have been employed in building and improving them for nearly two thousand years.<sup>1</sup>

8. December 21, 1885, near Torre Pellice, Italy:

The next day after our trip to Bobbio we visited an ancient fortress, which is built on a height a short distance from Torre Pellice. Here we found a large open space inclosed [sic] by walls within walls, also extensive buildings which were formerly used as a monastery.<sup>2</sup>

9. July 14 (?), 1886, at the Hansen home in

Norway:

Brother Hansen took us in a rowboat to the king's [of Norway] summer palace on this island. There are buildings in which the family of the king spend some time in summer. . . . Here are treasured antiquities of kings. Many things are curious and ancient. There was a museum of old costumes of the kings.

Not far from this place is a church hundreds of years old.<sup>3</sup>

10. October 17, 1886, at Nimes, France (Maison

Carree):

This place is a large place, an ancient place, and there are many things here that make it worthwhile to see. There are the most ancient buildings I have ever looked upon.<sup>4</sup>

We visited a square building called the "square house" where was a large portico or piazza supported by immense pillars, very much after the style of some court house that I have seen built. This building was very ancient and stood as in the days of Christ. The barbarians had invaded this city and made much

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<sup>1</sup>Ibid., 223.

<sup>2</sup>Ibid., 242.

<sup>3</sup>White, Manuscript Releases, 8:122.

<sup>4</sup>Ellen G. White to Brother and Sister Foss, 28 October 1886, Letter 108, 1886, Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 1.

destruction and this building was buried beneath rubbish, but it has been dug out and stands exactly on the spot where it was built so many hundred years ago. We went in the building and saw ancient relics and inscriptions as old as the days of Christ. The yard enclosing this building had many stones with ancient inscriptions piled up all around the building. This building was erected by Augustus Caesar for his sons.<sup>1</sup>

11. October 20, 1886, at Nimes, France:

Wednesday he [Mr. Gilley, an evangelical minister at Nimes] visited us at the home of Elder Bordeau, by request, and gave me some very interesting facts in reference to the ancient buildings and objects of interest dating back as old as the days of Christ. This was valuable and interesting to me.<sup>2</sup>

12. October 21, 1886, at Nimes, France (Great Tower):

After I had spoken with freedom for about one hour we called Mr. Gilley, who was at liberty. He favored us with his company, conducting us to an interesting ancient castle and giving us an explanation of many things that attracted our attention on the way. Here it was our work to climb up many granite steps, then a more gradual ascent higher and higher until we reached the remains of the old castle. It had in its day covered a large space of ground, but the stones were estimated of so high value they were removed and used for the material of other buildings.

We entered the tower and began to climb the narrow, stone, spiral stairs in the tower until we stood at the top and were richly rewarded for our toil in the magnificent view which was presented before us. . . .

The impressions made upon my mind upon this occasion will never be effaced. This tower has stood for ages upon a most commanding eminence. Could we only know the history of these ancient buildings, what revelations would be made to us. I appreciated the information given us by Mr. Gilley.<sup>3</sup>

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<sup>1</sup>Ibid., 2.

<sup>2</sup>Ibid., 3.

<sup>3</sup>Ibid. 3, 5-6.

13. May 12, 1887, at Zurich, Switzerland:

In this building Zwingle used to preach. The pulpit is the same that he occupied. . . . This cathedral was built by Charlemagne. We then visited a chapel. . . . We entered the building, a part of which is now used as a library. Here we saw relics of antiquity--ancient books in Latin, Greek, and every language on the globe, etc. We saw the veritable Bible Zwingle used in his opening the gospel to the people. This Bible was in Latin. We saw letters written by the pen of the great reformer, and one written by the queen of England to him. These things were of special interest to us.<sup>1</sup>

Ellen White seemed quite impressed by the antiquity of the places she visited. She coveted the opportunity to hear the stories of those places with the sentiment, "If only these walls could talk!"<sup>2</sup> She uses the word, "ancient," in a broad sense to describe things from three hundred to two thousand years old.

#### **Ellen White Library**

Some have suggested that Ellen White had an interest in archaeology based on the contents of her library. Warren Johns, Tim Poirier, and Ron Graybill have compiled a list of all the books that were in Ellen White's personal and office libraries at her death.<sup>3</sup> This compilation was based on the detailed inventory of Ellen

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<sup>1</sup>Ellen G. White, "Closing Labors in Switzerland," Advent Review and Sabbath Herald, 27 September 1887, 163.

<sup>2</sup>White, Historical Sketches, 176.

<sup>3</sup>Warren H. Johns, Tim Poirier, and Ron Graybill, "A Bibliography of Ellen G. White's Private and Office Libraries," 2d rev. ed. (Washington, DC: Ellen G. White Estate, 1983).



White's estate at the time of her death in 1915.<sup>1</sup> An examination of the book titles suggest that about eighty-five deal with the subject areas of archaeology, the Bible lands and ancient history.<sup>2</sup> Unfortunately, this number may be inflated and misleading. The library of Clarence C. Crisler, comprised of 550 books, was sold to Ellen White on September 19, 1913. Of those eighty-five books with the subject of archaeology, the Bible lands and ancient history, sixty-seven are originally from the Crisler library--leaving only eighteen in the original Ellen White working library. In the opinion of Johns, Poirier, and Graybill, it is unlikely that Ellen White ever used most of those volumes.<sup>3</sup>

#### **Archaeology Comments Conclusion**

Even though Ellen White penned some seemingly disparaging comments about archaeology, a thorough investigation reveals her concerns behind the remarks. Far from being anti-archaeology, she found the visits to museums enjoyable and interesting and seemed fascinated by the ancient ruins she saw in Europe. Ellen White had a

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<sup>1</sup>Ibid., i.

<sup>2</sup>Many books in the Ellen White library are on the topic of prophecy and thus also deal with ancient history to a small degree. Books that primarily seemed to be concerned with prophecy were not counted in the number of 85 above.

<sup>3</sup>Ibid., i.

passionate interest in the Bible and anything that could help her better understand its pages. She approached life with an appetite for knowledge. These personal characteristics led her to find the things from olden days compelling.

### **Ellen White and Travel to Palestine**

The second area of investigation into the writings of Ellen White has to do with remarks she made about travel to Palestine. The following quotations seem quite plain:

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish.<sup>1</sup>

How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Savior's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints

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<sup>1</sup>Ellen White, Early Writings (Washington, DC: Review and Herald Publishing Association, 1882, 1945), 75.

of Jesus by the sickbed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed way. . . . But God's work will not be advanced by making pilgrimages to Jerusalem.<sup>1</sup>

One last statement to examine was already quoted under the section on archaeology above, but is used here in more complete form:

The steps of Christ are certainly marked out in the word. Go where they can be found today. Do not seek to go back to the land where Christ's feet trod ages ago. . . . We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. Christ has taken his people into his church. He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices. . . . The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens.<sup>2</sup>

While the above quotations seem plain on the surface, there are background issues that need to be investigated. The first interesting point is that the first quotation above and the second two are separated in time by about forty-five years. The first quotation dates to 1850 while the second two date to 1896. In fact, they address totally different historical situations and

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<sup>1</sup>Ellen G. White, "Lay Hold of the Hope," Advent Review and Sabbath Herald, 9 June 1896, 353.

<sup>2</sup>White, "Higher Education," 114.

concerns. The task of contextualization in history and theology is again most revealing.

#### The 1850 Quotation

The aftermath of the Great Disappointment in 1844 had affected the believers in various ways. Some regarded the whole movement as a mistake, repudiated everything "Adventist," and went back to their original churches. Those who retained their Adventist hope were divided into three camps: (1) group 1, the majority group, abandoned its belief in the significance of the 1844 date but still clung to the three angels' messages of Rev 14 and remained open to continued timesetting; (2) group 2 believed that both the time and event of the 1844 movement had been correct and that Jesus had come spiritually; (3) group 3 believed that the 1844 date had been correct, but the event had been wrong: the literal second coming of Jesus was still to be expected. This third group continued on to become the Seventh-day Adventists.<sup>1</sup>

A major controversy in the understanding of the millennium developed around the year 1850 between these differing groups. Though the Millerite movement had been premillennialist, the majority group (group 1 above) had

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<sup>1</sup>Julia Neuffer, The Gathering of Israel (Washington, DC: Biblical Research Institute, General Conference of Seventh-day Adventists, n.d.), 4-5.

altered its view to a postmillennial position. Also called the "age to come" group, they believed

the teaching that the Old Testament prophecies of Israel's restoration and world leadership were to be fulfilled by a future gathering of literal Jews into Christ's millennial kingdom--a kingdom on this earth with its capital in literal Jerusalem, to which the nations would come to a restored temple and its services.<sup>1</sup>

A rash of revolutions and upheavals in Europe in 1848 sent a flood of Jews into Palestine--a seeming fulfillment of their being gathered.<sup>2</sup> Most of these postmillennialist believers viewed their time as being a continuation of probation with mortal Jews in Jerusalem. They continued to wait for the setting up of Christ's kingdom and set various dates for that event in 1850 and 1851. Hiram Edson even hinted of a "sealing" of the 144,000 in Jerusalem in 1850.<sup>3</sup> With such exciting winds of doctrinal discussion blowing, the believers discussed Jerusalem with enthusiasm.

One other important event occurred in June, 1850, that sheds light on the historical context. Mrs. Clorinda Minor of Philadelphia, after returning from a visit to Palestine, published a brief biographical sketch of John Meshullam, a Jewish Christian from near Bethlehem. Meshullam was a farmer and did what he could to aid the

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<sup>1</sup>Ibid., 3.

<sup>2</sup>Ibid., 6.

<sup>3</sup>Ibid., 7.

poor Jews in Jerusalem by giving them food and employment. By 1851, Mrs. Minor had enlarged her writings and published them in a book entitled, Meshullam! or, Tidings From Jerusalem.<sup>1</sup> These writings would have been known among the Seventh-day Adventist believers. In Meshullam! she appealed for funds and helpers for the project that she invested with prophetic significance.

Her visionary enthusiasm saw in his flourishing crops a sign of God's returning favor to the land. Her imagination transformed his handful of Jewish tiller into the vanguard of Israel's return to their soil, and her fancy saw them as prospective converts who would constitute the "remnant" gathered to welcome their returning Messiah to His capital, preparatory to the complete restoration after the Second Advent.<sup>2</sup>

Mrs. Minor's plans were not only to raise money, but also to take a group of people to Palestine to help in the rehabilitation of the land and in the conversion of the Jews. Mrs. Minor and a group of seven arrived in March, 1852, but within a year differences arose and the enterprise was abandoned.

In this postmillennial fervor--with the call of help for Mr. Meshullam--Ellen White wrote about the error of going to Old Jerusalem<sup>3</sup> since it was based on erroneous theological reasoning. James White wrote against such journeys in The Review and Herald, October 7, 1851, and

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<sup>1</sup>Clorinda S. Minor, Meshullam! or, Tidings from Jerusalem (Philadelphia: By the author, 1850).

<sup>2</sup>Neuffer, "Gathering of Israel," 11.

<sup>3</sup>White, Early Writings, 75.

called them "distracting, unprofitable views relative to Old Jerusalem and the Jews, etc., that are afloat at the present time."<sup>1</sup> "We wish here to state that we as a people have no confidence in the strange notions, that some have run into, that the saints have yet to go to Old Jerusalem, etc., etc. Brethren beware of such heresies."<sup>2</sup>

Over half a century later, Ellen White wrote in a letter addressed to Dr. John Harvey Kellogg and his associates that "there was a Mrs. Minor, who had been to Jerusalem. When she returned, she advocated some of these sentimental, spiritualistic<sup>3</sup> sophistries. She invited me to visit her and relate what the Lord had shown me."<sup>4</sup>

Not only was Ellen White against the notion of going to Jerusalem because of theological reasons, there was one other reason that caused her concern. She wrote, "Such a view is calculated to take the mind and interest

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<sup>1</sup>James White, "Vermont Conference," The Review and Herald, 7 October 1851, 36.

<sup>2</sup>Ibid.

<sup>3</sup>Spiritualism as used here refers to a method of interpretation used by Adventist believers after the Great Disappointment of 1844. This method of interpretation applied fulfillments of prophecy and other biblical truths to the spiritual realm, not the physical. Hence, Jesus had come spiritually in 1844. They had been wrong to expect a physical return. Many other truths were spiritualized away. This teaching had nothing to do with the concept of spiritualism as communication with the spirits of the dead.

<sup>4</sup>Ellen G. White to Dr. John Harvey Kellogg and associates, 26 November 1903, Letter 265, 1903, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

from the present work of the Lord, under the message of the third angel."<sup>1</sup> The greatest problem with such endeavors was that it would keep people from putting their time and money into the work of the Lord. "Satan was doing his utmost to lead the minds of the children of the Lord into these things . . . to keep them from throwing their whole interest into the present work of the Lord."<sup>2</sup> This, therefore, was another reason for her stern rebukes and warnings.

#### The 1896 Quotations

The last decade of the nineteenth century was one of great advances for the Seventh-day Adventist church. Travel and transportation were becoming easier. A number of books appeared from Adventist authors and were printed on the Adventist presses in the 1890s that dealt with the Bible lands and their ancient history.<sup>3</sup> Among these were Illustrated Letters from the Holy Land: Eastern Manners

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<sup>1</sup>White, Early Writings, 75.

<sup>2</sup>Ibid., 75-76.

<sup>3</sup>A book by S. Bliss (Analysis of Sacred Chronology [Oakland, CA: Pacific Press Publishing Association, 1887]) had been reprinted in 1887. Originally published in 1850, the reprinted edition carried an additional chapter written by A. T. Jones which was entitled, "The Peopling of the Earth: Or Historical Notes on the Tenth Chapter of Genesis."



and Customs, by Henry A. Harper, published in 1890.<sup>1</sup> On a more detailed historical level, A. T. Jones (d. 1923) was writing on ancient history. The Two Republics: Or Rome and the United States of America<sup>2</sup> was the first written with a publication date of 1890. The book was an exposition of the history of the Roman empire--contrasting it with the United States. Jones also published two books in 1898 on ancient history. The Empires of the Bible reported the early history of Mesopotamia, Egypt, Israel, Assyria, and Babylon.<sup>3</sup> The second, Empires of Prophecy, was a narration of the history of the Babylonian empire followed by Medo-Persia, Greece, Rome, and the ten kingdoms.<sup>4</sup> His historical survey was completed with Ecclesiastical Empire, which covered the rise of the Roman Catholic church, from the fall of the Roman empire, and the subsequent history of

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<sup>1</sup>Henry A. Harper, Illustrated Letters from the Holy Land: Eastern Manners and Customs (Oakland, CA: Pacific Press Publishing Association, 1890).

<sup>2</sup>Alonzo Trevier Jones, The Two Republics: Or Rome and the United States of America (Battle Creek, MI: Review and Herald Publishing Company, 1890).

<sup>3</sup>Alonzo Trevier Jones, The Empires of the Bible: From the Confusion of Tongues to the Babylonian Captivity (Battle Creek, MI: Review and Herald Publishing Company, 1898).

<sup>4</sup>Alonzo Trevier Jones, The Great Empires of Prophecy: From Babylon to the Fall of Rome (Battle Creek, MI: Review and Herald Publishing Company, 1898).

the church through the Middle Ages.<sup>1</sup> Many Seventh-day Adventist pioneers found the study of history valuable--not as much for knowledge and learning lessons as for application to the intricate prophetic system of biblical interpretation that had characterized the movement from the beginning.

The February 14, 1893, issue of the Advent Review and Sabbath Herald carried a report from Palestine by an assistant editor, G. C. Tenney (d. 1921). He wrote:

It is a pleasure to every Christian to contemplate the fact that our Savior was really here upon earth; and the heart naturally turns with interest to those scenes with which his earthly experience is associated. The history of God's work and his people is laid in a land known to us all, and visited by many; and the geography of the Bible is one of the most convincing of the material proofs of its authenticity.<sup>2</sup>

Tenney's comments on Palestine are continued in the next issue of the Advent Review and Sabbath Herald, dated February 21, 1893. He concludes his article with this intense challenge: "It is high time that the light of present truth was held up in Palestine."<sup>3</sup> He advances his appeal further by telling about a witnessing opportunity with a local Jewish man who had converted to Christianity.

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<sup>1</sup>Alonzo Trevier Jones, Ecclesiastical Empire (Battle Creek, MI: Review and Herald Publishing Company, 1901).

<sup>2</sup>G. C. Tenney, "Palestine," Advent Review and Sabbath Herald, 14 February 1893, 106.

<sup>3</sup>G. C. Tenney, "Palestine," Advent Review and Sabbath Herald, 21 February 1893, 123.

He brings the appeal for missionary work in Palestine home with the words spoken by that man, "Do you know, I would give anything I possess, deny myself of food or raiment, if I could but know the truth and will of God. O, that I had someone to show me the right way!"<sup>1</sup>

My travels convinced me that the Lord has precious jewels scattered among the rubbish of earth. To find them out, is a work that angels delight in. And we read that "the eyes of the Lord run to and fro throughout the whole earth," searching out those whose hearts are right toward himself. I doubt not there are many such in Palestine.<sup>2</sup>

This was a heartrending appeal for missionary activity to the church that envisioned its message going around the world!

By 1895, Tenney's travels had been developed into a book printed by the International Tract Society entitled, Journeys by Land and Sea: A Visit to Five Continents.<sup>3</sup>

He tells about his travels in Palestine and Italy in over one hundred of the book's four hundred pages.<sup>4</sup> The book, however, takes more of the travel approach to the subject and states his purpose as being "the knowledge of our fellow-beings, of their circumstances, of the advantages

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>G. C. Tenney, Journeys by Land and Sea: A Visit to Five Continents (Battle Creek, MI: International Tract Society, 1895).

<sup>4</sup>Ibid., 271-368.

they possess, and the disadvantages under which they live."<sup>1</sup> The missionary fervor is absent from this writing.

During the years 1893 and 1894, the pages of The Youth's Instructor carried articles by Tenney on his travels. Under the general title, "Travels in Far Off Lands," at least six articles were published during 1894 on his travel in Palestine.<sup>2</sup> Further, in 1894, The Youth's Instructor carried a four-part series on church ruins<sup>3</sup> and various articles on the ancient history of Egypt and Rome.<sup>4</sup> There was also a report by a William Lenker (d. 1945) on a trip to Pompeii<sup>5</sup> and a series by George B.

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

<sup>2</sup>G. C. Tenney, "Last Days in India," YI, 4 January 1894, 1-2; idem, "From Bombay to Suez," YI, 25 January 1894, 25; idem, "Suez and Cairo," YI, 22 March 1894, 89; idem, "In Egypt's Capital," YI, 12 April 1894, 113; idem, "Egypt," YI, 26 April 1894, 129; and idem, "Leaving Egypt," YI, 10 May 1894, 145.

<sup>3</sup>David A. Sternberg, "Church Ruins at Wisby: St. Nicholas," YI, 11 January 1894, 9; idem, "Church Ruins at Wisby: Helge-ands Kyrka, or, the Church of the Holy Spirit," YI, 8 February 1894, 41; idem, "Church Ruins at Wisby: St. Catherine," YI, 15 March 1894, 81-82; idem, "Church Ruins at Wisby: The Sister Churches," YI, 17 May 1894, 153-154.

<sup>4</sup>August Kunz, "Roman Soldiers: Part I," YI, 25 January 1894, 27; idem, "Roman Soldiers: Part II," YI, 1 February 1894, 35; idem, "Judas Maccabaeus," YI, 31 May 1894, 170; idem, "The Egyptians: Part I," YI, 15 November 1894, 353; idem, "The Egyptians: Part II," YI, 22 November 1894, 362; and idem, "Nazareth," YI, 10 January 1895, 9.

<sup>5</sup>William Lenker, "A Day by the Way," YI, 11 January 1894, 14-15.

Thompson (d. 1930) on travel in Africa.<sup>1</sup> Just as Tenney's articles were concluding, another series by H. P. Holser (d. 1901), then president of the Central European Conference, commenced that covered much of the same geographical territory as had Tenney.<sup>2</sup>

By the time Tenney's book came off the press in 1895, another of the staff of the Advent Review and Sabbath Herald was on a world tour. The editor, Uriah Smith (d. 1903), was now traveling abroad and writing editorials on his wanderings. His journeys included more than Palestine. The Advent Review and Sabbath Herald carried a letter from Uriah Smith every week from July 1894 to April 1895-- thirty-eight letters all together. Letters 21 (December 18, 1894) through 32 (February 26, 1895) reported on his

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<sup>1</sup>George B. Thompson, "A South African Steamship Line," YI, 22 February 1894, 51; idem, "Boating on an African River," YI, 14 June 1894, 185; idem, "Kafir Women," YI, 28 June 1894, 201; and idem, "Kafir Habits, Language, Etc.," YI, 19 July 1894, 225.

<sup>2</sup>H. P. Holser, "From Basel to Vienna," YI, 12 April 1894, 113-114; idem, "A Glimpse of British Guiana," YI, 26 April 1894, 129-130; idem, "Switzerland to Vienna," YI, 10 May 1894, 145-146; idem, "Vienna to the Orient," YI, 24 May 1894, 161-162; idem, "Sofia to Constantinople," YI, 14 June 1894, 185-186; idem, "Constantinople," YI, 21 June 1894, 193; idem, "Constantinople," YI, 28 June 1894, 201-202; idem, "From Constantinople to Patmos," YI, 5 July 1894, 210; idem, "From Patmos to Cilicia," YI, 12 July 1894, 217-218; idem, "From Cilicia to Syria," YI, 19 July 1894, 225-226; idem, "A Trip to Antioch," YI, 26 July 1894, 234; idem, "From Antioch to Beyrout," YI, 16 August 1894, 258; idem, "From Beyrout to Egypt," YI, 6 September 1894, 281-282; idem, "Egypt," YI, 18 October 1894, 322; and idem, "Cairo and the Pyramids," YI, 8 November 1894, 346-347.

travels in Palestine and Egypt.<sup>1</sup> He further tells of travels to Pompeii<sup>2</sup> and Rome.<sup>3</sup> Smith visited many traditional sites and wrote of the many legends and stories that were told him in those places. Since Smith's itinerary is similar to Tenney's two years before, one must conclude that he was influenced in it by Tenney's travels. In his last letter, published April 9, 1895, Smith speaks of the impressions the trip made upon his mind. He, with less passion than Tenney, also decries the state of Christianity and sees the need for evangelistic work to reach those still in the grasp of false religions.<sup>4</sup>

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<sup>1</sup>Uriah Smith, "From Athens to Smyrna, Tripolis, and Beyrout--French Enterprise and Influence in Syria," ARSH, 18 December 1894, 792; idem, "From Beyrout to Baalbek and Damascus," ARSH, 25 December 1894, 808; idem, "The Sick Man of the East," ARSH, 1 January 1895, 8-9; idem, "From Beyrout to Jaffa and Jerusalem--Round about the City," ARSH, 8 January 1895, 24; idem, "Round about Jerusalem," ARSH, 15 January 1895, 40; idem, "Round about Jerusalem," ARSH, 22 January 1895, 56; idem, "Round about Jerusalem--The Mosque of Omar," ARSH, 29 January 1895, 72-73; idem, "Round about Jerusalem--The Mount of Olives," ARSH, 5 February 1895, 88; idem, "Round about Jerusalem--Bethany, Bethlehem--the Pools of Solomon," ARSH, 12 February 1895, 104; idem, "Round about Jerusalem--The City of Olivet--Valley of Hinnom--Judas--The Tombs of the Kings," ARSH, 19 February 1895, 120; idem, "The Land of Moses and the Pharaohs," ARSH, 26 February 1895, 136.

<sup>2</sup>Uriah Smith, "The Dead City and the Living Crater," ARSH, 5 March 1895, 152.

<sup>3</sup>Uriah Smith, "A Brief Visit to Rome," ARSH, 12 March 1895, 168; idem, "Round about Rome," ARSH, 19 March 1895, 184-185; idem, "Round about Rome," ARSH, 26 March 1895, 200; and idem, "Round about Rome," ARSH, 2 April 1895, 216.

<sup>4</sup>Uriah Smith, "The Homeward Journey," ARSH, 9 April 1895, 232.

In the context of these highly visible, published travels Ellen White makes her comments about travel to Palestine. The sources make it appear that world travel--including Palestine as a must--had become popular for ministers and administrators. Undoubtedly the travellers were touting what a blessing it had been to "walk in the footsteps of Jesus." Further, Ellen White reports: "I am told that before finishing the life of Christ I ought to visit Jerusalem, the holy land."<sup>1</sup> This is why she points out the places where the footsteps of Jesus can be found close at hand--"by the sickbed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed."<sup>2</sup> Ellen White's point is that walking in the paths of service close to home is the real way to walk in Jesus's steps.

Time and money commitments are also involved in Ellen White's concerns. While in Australia, Ellen White helped found several churches. She saw the need for money to be expended in the advancement of the work of Christ. In a letter, from Australia, to missionary-physician H. W. Kellogg, she states that "I could not expend money to visit these places when the living interests of Christ's kingdom

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<sup>1</sup>Ellen G. White to H. W. Kellogg, 3 August 1894, Letter 44, 1894, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

<sup>2</sup>White, "Lay Hold," 353.

are to be presented to the people."<sup>1</sup> She also notes that

to expend time and labor in finding the places where Jesus worked in Jerusalem, cannot bring any real benefit to soul or body. The money would better be expended in helping those who are perishing out of Christ.<sup>2</sup>

Travel to foreign lands took much longer than today. When Ellen White took the trip to England in 1885 it took her eleven<sup>3</sup> days to make the passage. Expense was an important consideration. The cost was much greater-- especially when one compares the wage and cost of living ratios for the 1890s and the 1990s.<sup>4</sup>

One further reason for the Palestine travel comments is similar to the concern that religion be faith-based, not relic-based. There are better ways to find Jesus than travel to Palestine. In an article entitled "Higher Education," Ellen White decries an education with emphasis on knowledge from books produced by human intellect and travel, but which neglects the "Book of books, which God has given to man to be an infallible

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<sup>1</sup>White, Letter 44, 1894.

<sup>2</sup>White, "Higher Education," 113.

<sup>3</sup>Delafield, In Europe, 13.

<sup>4</sup>Leona Running ("Letter to the Editor: Another Look at the Holy Land," Review and Herald, 21 January 1971, 18) responds to the Eldridge article of December 3, 1970, by interpreting the Ellen White statements theologically and correctly points out the difference between travel in 1890 and 1970 in cost and time.



guide, [which] has been made a secondary matter."<sup>1</sup> In another place, she speaks about those who believe that "their faith would be greatly strengthened by visiting the scenes of the Savior's life and death."<sup>2</sup> Just as relics cannot be the basis of faith, neither can be a trip to the Holy Land. The faith experience is an internal one, not an experience based on the environs of the Bible lands. "Where is Christ? We would see Jesus, not the places where he used to make his abode."<sup>3</sup>

One last element appears in Ellen White's distress about travel to Palestine in that she was a skeptic about the tales and stories that were told about the various places. These "fables that are repeated for truth,"<sup>4</sup> were the "traditions and tales that men have invented."<sup>5</sup>

Human guides may point to this spot or that one as a place where Jesus made his abode, and travelers may cultivate feelings of awe and reverence in looking upon various localities, and yet they have no certain knowledge that Christ ever taught there, or that his feet ever trod the soil.<sup>6</sup>

After reading of the Uriah Smith articles written during his travels and published the year before the above

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<sup>1</sup>White, "Higher Education," 113.

<sup>2</sup>White, "Lay Hold," 353.

<sup>3</sup>White, "Higher Education," 114.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., 113.

<sup>6</sup>Ibid.

statement, one has to wonder if Ellen White was reacting against those articles. Though obviously distressed by the inappropriate claims and tales during her day, one has to wonder if she might not have a different view of biblical archaeology today based on its cautions concerning traditional holy places.

For the reasons above, Ellen White spoke against visiting Palestine in 1896.<sup>1</sup> Yet, some fourteen years earlier in 1882, she had written these words: "I have never enjoyed the privilege of gazing upon the hills of Palestine, but I can look upon the mountains of our own land, and behold the wisdom and love of the Creator."<sup>2</sup> Upon reading these words, one feels a wistful, wishful tone and perspective. It seems Ellen White would have liked that privilege, but it was not necessary. She had already found the presence of the Creator close at hand by faith in her heart.

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<sup>1</sup>Lloyd A. Willis in Archaeology in Adventist Literature: 1937-1980, Andrews University Seminary Doctoral Dissertation Series, no. 7 (Berrien Springs, MI: Andrews University Press, 1982) discusses these statements of Ellen White briefly. He suggests that "it is perhaps significant that several years after these comments were written in the 1890s Ellen White referred to Palestine (perhaps incidentally) as the 'holy land'--the place where Christ had ministered" (421). The reference for this statement is "The Great Medical Missionary," Review and Herald, 9 June 1904, 8.

<sup>2</sup>Ellen G. White, "Among the Mountains," The Signs of the Times, 2 February 1882, 51.

## CHAPTER 4

### THE STATE OF THE USE OF ARCHAEOLOGY IN ADVENTIST EVANGELISM: LITERATURE REVIEW AND EVANGELISTS' QUESTIONNAIRE

#### **Archaeology in Adventist Literature**

Seventh-day Adventists have had a love affair with biblical archaeology for many years. Lloyd A. Willis, in his doctoral dissertation<sup>1</sup> entitled Archaeology in Adventist Literature 1937-1980, has traced this "rather consistent interest"<sup>2</sup> through forty-three years of the church's recent history. Willis catalogued all the articles and books on archaeology from Adventist literature for the period 1937 to 1980. He has also provided helpful biographies of the main characters in Adventist archaeology, evaluated the actual content of the writings, and categorized them according to the author's purpose. This exhaustive work has provided a framework for understanding how Adventists have related to archaeology. Willis does not write about archaeology in evangelism

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<sup>1</sup>This work was later published as part of the Andrews University Seminary Doctoral Dissertation Series.

<sup>2</sup>Willis, Archaeology in Adventist Literature, 1.

except to report that a number of the authors (whose writings he catalogues) have used archaeology in evangelism.

As Willis evaluated the published archaeological materials, he concluded that in the period from 1937 to 1980, "archaeology was seen as a primary means of building faith in Scripture and of defeating critics."<sup>1</sup> He asserts that this "apologetic" use was generally a reaction to the higher critical attacks on the reliability of the Bible.<sup>2</sup> Although this apologetic use has continued prominently through the whole period, Willis suggests that through the interval another trend is discernible: the use of archaeology to illustrate and illuminate the Bible, leading to a better understanding of the biblical text and thereby to a better modern-day application.<sup>3</sup>

Willis chose 1937 as a starting point because in that year the Seventh-day Adventist church saw its first formally trained archaeology graduate. Lynn Wood graduated from the University of Chicago with a Ph.D. in archaeology and joined the staff of the SDA Theological Seminary in Takoma Park, Maryland. This began a new phase in teaching archaeology and ancient history in Adventist education.<sup>4</sup>

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<sup>1</sup>Ibid., 78.

<sup>2</sup>Ibid., 3.

<sup>3</sup>Ibid., 559-561.

<sup>4</sup>Ibid., 8.

After surveying the literature for 1937 to 1980, Willis concludes: "It is therefore with satisfaction that we note a more controlled and restricted use of archaeological apologetics and a strengthening of exegetical and contextual usage."<sup>1</sup> This has been made possible by the work of such SDA scholars as Lynn Wood (d. 1976), Edwin Thiele (d. 1986), and Siegfried Horn (d. 1993). This important work has been carried forward by their archaeological offspring who continue to contribute to the field of biblical archaeology with care and accuracy.<sup>2</sup> Willis concluded that those who had less advanced education tended to use archaeology for apologetics more often and with stronger terminology than those with more advanced qualifications.<sup>3</sup>

In the evaluation of the use of archaeology in evangelism, it seems that SDA evangelists have paralleled Willis's findings. In fact, the most prominent and regular use of archaeology as used in evangelistic sermons today is for building the integrity of the Bible--apologetics. This conclusion can be shown by a review of the literature that has addressed archaeological use in evangelism. This can further be shown by the results of the survey taken of

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<sup>1</sup>Ibid., 564.

<sup>2</sup>Ibid., 556-557; and Lawrence T. Geraty, "Archaeology and Adventists: The Legacy of Siegfried H. Horn," Adventist Review, 10 February 1994, 15.

<sup>3</sup>Willis, Archaeology in Adventist Literature, 548.

pastors and evangelists (discussed later in this chapter) who use archaeology in their evangelism.

### **Literature Review**

#### Periodical Literature Review

A review of the literature reveals that very little has been written in Adventist literature on using archaeology in evangelism and its results. Although a survey of the subject "archaeology" in the index of SDA periodicals produces hundreds of references (Willis listed over 850 periodical articles published in SDA periodicals from 1937 to 1980),<sup>1</sup> only a few address the use of archaeology in evangelism.

Most of the references found in the periodical literature on archaeology and evangelism are reports of meetings. Examples of these reports are: "Loma Linda Members Hear Report on Archaeological Evidence Confirming the Bible,"<sup>2</sup> "Archaeology Lectures Draw Las Vegas Community to Mountain View Church,"<sup>3</sup> "God Works Wonders in

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<sup>1</sup>Ibid., 569-619.

<sup>2</sup>"Loma Linda Members Hear Report on Archaeological Evidence Confirming the Bible," Pacific Union Recorder, 18 September 1989, 21-22.

<sup>3</sup>"Archaeology Lectures Draw Las Vegas Community to Mountain View Church," Pacific Union Recorder, 5 November 1990, 17.

Toronto Spanish Crusade,"<sup>1</sup> and "Horn Museum Creates Program for Churches."<sup>2</sup> These reports, a small grouping, reveal that meetings are being held combining archaeology with evangelism, but they provide no information about techniques or results. Three exceptions, however, must be noted.

One exception to the above can be found in an article on the work of Victor Schulz. In "Middle East Travels Enhance Evangelism,"<sup>3</sup> Geraldine Fields-Dillard reports on Schulz's evangelistic strategy. Schulz, who wrote his doctoral dissertation on the subject of his particular approach, "A Study and Analysis of the Bible Lands Travelogue-Archaeological Approach in Public Evangelism," combines movies (travelogues), related and relevant biblical topics, and displays of an extensive collection of ancient artifacts and modern replicas in his approach.<sup>4</sup> Even though he uses the Bible lands material extensively for illustration and illumination he still identifies apologetics as his primary goal. "We are using the Bible lands artifacts and movies as a means of building

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<sup>1</sup>Victor Schulz, "God Works Miracle in Toronto Spanish Crusade," Canadian Adventist Messenger, April 1985, 18.

<sup>2</sup>Bryan Yeagley, "Horn Museum Creates Program for Churches," Lake Union Herald, 1 March 1983, 2.

<sup>3</sup>G. Fields-Dillard, "Middle East Travels Enhance Evangelism," Lake Union Herald, 20 July 1982, 16-17;

<sup>4</sup>Fields-Dillard, "Middle East Travels," 16-17.

faith in the Bible as God's Word."<sup>1</sup> After that, he says it is his goal to lead them "to faith in Christ, His salvation, and His message today."<sup>2</sup> After a review of other periodical literature, the Schulz dissertation is considered at length.

Two articles from the Pacific Union Recorder highlight the work of Michael Blaine. The first reports on the opening of The Near East Institute and Archaeological Foundation Museum in Glendale, California. This museum houses Blaine's own personal collection and artifacts that have been donated. His stated goal was to provide "an evangelistic outreach to thoughtful people interested in the Bible who might not otherwise come in contact with the Adventist church."<sup>3</sup> Blaine sees the museum as a real outreach and reports in the article that over half the visitors are non-Adventist and that he has several people starting Bible studies.<sup>4</sup> Of his goal, the article states:

A prime purpose of the museum, according to Elder Blaine, is to help people--both children and adults--to become oriented to everyday life in Bible times. "When we talk about the days of Abraham and David, it is very nebulous, especially to children," he says. "I try to help them visualize these times. If they see the reality of the Scriptures, its easier for them to believe in them. . . . Elder Blaine continues, "The

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<sup>1</sup>Ibid., 16.

<sup>2</sup>Ibid.

<sup>3</sup>"Archaeological Museum Is Evangelistic Outreach," Pacific Union Recorder, 27 July 1981, 5.

<sup>4</sup>Ibid.



Scriptures present God as active in the daily life of people. For God to communicate with man, He had to break into man's world." If we are to fully understand the Scriptures, he explains, we must understand the cultural setting in which they are written.<sup>1</sup>

Blaine herein describes his goal as being to illustrate the Bible, illuminate its customs, and elucidate its culture. He wants to make the Bible and the ancient times come alive so that people can grasp a fuller understanding of its original meaning and application for today. When he speaks of the "reality of the Scriptures,"<sup>2</sup> he is speaking of this illumination, not apologetics.

The second article on Blaine's work, "Artifacts Exhibit Reflects Each Bible Book,"<sup>3</sup> reports on a special exhibit at the museum. In keeping with President Ronald Reagan's proclamation of 1983 as the year of the Bible, Blaine developed a special exhibit illustrating each Bible book. The subject would seem to attract Christians, but Blaine made a special effort to design the exhibit to appeal to Jews and Moslems, too.

In addition to the use of archaeology as apologetics, Blaine's approach seeks to use archaeology to help biblical material come to life so that people may

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>"Artifacts Exhibit Reflects Each Bible Book," Pacific Union Recorder, 7 March 1983, 1, 8.

learn about the Bible and then apply its message. Since it opened in 1981, the museum has continued its outreach. To facilitate a broader exposure, plans are currently underway to move the museum to the campus of La Sierra University in Riverside, California.<sup>1</sup>

The only "how-to" article found in SDA periodicals reports on the work of evangelist Orley Berg. In "Wonders of the Ancient World," published in Ministry magazine in January 1975,<sup>2</sup> the author, Dennis Clark, gives a detailed account of Berg's use of archaeology in evangelism. Clark, as a student in the SDA Theological Seminary, attended a field school of evangelism held by Berg. Along with general suggestions on evangelistic methodology (visitation, venue, etc.), Clark describes Berg's meetings night by night.

Berg's total series of meetings, as described by Clark, seems to have been twenty-six meetings with three Sabbath morning services. (There is a bit of ambiguity in the numbering of meetings in the article.) The first three lectures were on Egypt. Religion as practiced today was not made a prominent aspect in these lectures, but ancient Egyptian religious practices were explained. Lectures 4 through 6 formed another unit on biblical archaeology.

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<sup>1</sup>Michael Blaine, telephone interview by author, 25 March 1996.

<sup>2</sup>Dennis Clark, "Wonders of the Ancient World," Ministry, January 1975, 15-18.

Lecture 4 dealt with how archaeology has illuminated and confirmed the Bible--apologetics. Lecture 5 covered Babylon, Daniel, and prophecy. The sixth lecture discussed Sinai and the gospel, grace, the law, and the sanctuary. Lectures 7 through 9 were on Palestine, the life of Jesus, and ended with a decision card about Jesus. Conversion seems to have been the primary purpose of this unit.

The format was substantially altered at lecture 10. Up to this point, the whole evening's material had been focused on exploring the historical and archaeological sites. Lecture 10 started with an archaeological segment, but "after the intermission, the presentation developed into an unfolding of the distinctive messages of our church."<sup>1</sup>

As might be expected, as these transitions were made and the topics became more biblical and evangelical, some ceased to attend, but those who continued to come represented good interests with whom the team could personally labor.<sup>2</sup>

The remaining nights continued to contain an archaeological segment followed by a sermon teaching Adventist doctrine. Clark states that usually there was a close connection between the archaeology and biblical material: however, some of the connections seem to be stretched. The scope of his series is very complete since

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<sup>1</sup>Ibid., 17.

<sup>2</sup>Ibid.

the goal was to baptize the interested attendees as they made decisions during the meetings.

Berg's approach combines the two characteristics shown above--apologetics and illumination. One further beneficial characteristic of using archaeology in evangelism surfaces in Clark's article. He writes:

In evangelism, different methods must be used, for different classes of people need to be reached. The archaeological approach used by Pastor Berg, though appealing to most everyone, is designed especially for those who would not ordinarily come to a religious meeting, or who would not, under ordinary circumstances, come to a meeting held by a church other than their own.<sup>1</sup>

There are many strengths that make this method of evangelism effective. Archaeology is a good attendance builder and draws many who would not ordinarily attend Adventist evangelistic services.<sup>2</sup>

Clark here extols one of the greatest strengths of using archaeology in evangelism: it attracts large crowds of people who often would not come to a different type of meeting. The problem with which most evangelists have to grapple is the decline in attendance when topics are presented that are clearly not archaeological.<sup>3</sup> Since I had heard reports such as this when preparing "Archaeology, the Ancient World and the Bible," I determined to maintain archaeological continuity throughout the series. Although doctrinal material is presented, the goal of AAWB is that

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<sup>1</sup>Ibid., 15.

<sup>2</sup>Ibid., 18.

<sup>3</sup>Schulz, "Travelogue-Archaeological Approach," 42.

the listeners will never feel that we have left archaeology and started teaching Adventism. I accomplish this by a fuller integration of the material in each lecture.

Berg altered his approach during his last few years of active evangelism. Instead of gradually shifting from primarily archaeological material to doctrinal material, which only sparingly incorporated archaeology, he began using a double-feature approach. Each night he featured "The Wonders of Archaeology" in the first segment of the meeting. He then moved, nightly, to the second feature, "The Wonders of the Book of Revelation."<sup>1</sup> Berg had success with this approach both at home and abroad. The Adventist Review of February 24, 1983, contains a report of a successful meeting held in Durban, South Africa.<sup>2</sup> Instead of using archaeology as the basic format of the meetings, this method seems to be more a special-feature-type approach. Reflecting on his personal experience, Berg writes, "My early failures were usually due to too much appeal to the head and not enough to the heart."<sup>3</sup> Berg is currently retired and pastoring a small church in California.<sup>4</sup>

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<sup>1</sup>Orley Berg, response on questionnaire.

<sup>2</sup>Orley Berg, "Archaeology-based Evangelism Wins Converts in Durban," Adventist Review, 24 February 1983, 15.

<sup>3</sup>Orley Berg, response on questionnaire.

<sup>4</sup>Ibid.

Conclusions from the Periodical  
Literature Review

From the foregoing review of periodical literature, three beneficial characteristics of using archaeology in evangelism have surfaced. First, archaeology can be used to build confidence in the Bible. This is a worthy and necessary goal since the era in which we live is typified by biblical skepticism. This, however, need not be the only use.

Second, archaeology can be used in evangelism for illustrative, illuminative purposes. Through descriptive use of archaeology in evangelistic meetings, the biblical stories can come alive, the bones can take on flesh, and the characters can speak their wisdom for today's seekers.

Third, archaeology draws people--probably the most important point to most evangelists. Many attendees of evangelistic meetings might not have come to simply religious meetings or those of another denomination. The number of people attracted by archaeology and the Bible is often amazing.

Kembleton Wiggins's Paper

Kembleton S. Wiggins is an evangelist who worked in the Inter-American Division in the 1970s. In a 1975 book entitled, Soul Winning Made Easier,<sup>1</sup> he expressed his

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<sup>1</sup>Kembleton S. Wiggins, Soul Winning Made Easier: The Psychology of Getting More Decisions (Mountain View, CA: Pacific Press Publishing Association, 1975).

personal evangelistic philosophy and method. His basic method may be surmised by the subtitle of the book: The Psychology of Getting More Decisions. Wiggins's book describes the psychology of decision-making and proposes that an evangelist can be a "guaranteed success" if Jesus remains the central focus of life and the principles and techniques of the book are followed.<sup>1</sup> Many people have felt uncomfortable with some of Wiggins's techniques of motivation, and I share the concern that they have bordered on manipulation.

Wiggins was a graduate student in the Graduate School at Andrews University and took classes at the SDA Theological Seminary during the mid-1970s. In 1978, he wrote a term paper for the course, "Problems in Old Testament," which he entitled "Persuasion Designs for the Use of Archaeology in SDA Evangelism."<sup>2</sup> Wiggins recognized that many evangelists were turning to archaeology as a "means of creating interest that, it is hoped, will be utilized to lead people into a fruitful study of the Seventh-day Adventist theological and doctrinal message."<sup>3</sup> He wrote that an investigation of the methods and analysis of the baptismal rate led him "to

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<sup>1</sup>Ibid., 109.

<sup>2</sup>Kembleton S. Wiggins, "Persuasion Designs for the Use of Archaeology in SDA Evangelism" (Term Paper, School of Graduate Studies, Andrews University, 1978).

<sup>3</sup>Ibid., 1.

conclude that the most productive use of archaeology has not yet been made."<sup>1</sup> He has concluded that "current methods have unwittingly violated a large number of psychological 'laws' and these violations have resulted in a serious loss of effectiveness."<sup>2</sup>

With this premise, he stated the goal of his paper as being to develop "designs of persuasion" that will "maximize the effectiveness of archaeological content material."<sup>3</sup> He stated:

It is the purpose of this study to present guidelines for the choice of archaeological facts for the use in evangelism and to produce technological designs that can maximize the usefulness of archaeology for the solution of problems encountered in persuading people to become Seventh-day Adventists. The designs represent a systems approach to solving problems in evangelism. . . . The writer's experience with such an approach with subject matter other than archaeology leads him to believe that designs utilizing archaeology are both possible and useful.<sup>4</sup>

This stated goal makes one wonder if the paper will develop (1) how to use archaeology in evangelism or (2) how to use persuasive techniques in evangelistic meetings that use archaeology.

Wiggins began with an evaluation of the ways archaeology has been used in evangelism:

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 2.

<sup>4</sup>Ibid.



1. To entertain and inform (He stated that this does not represent the best use of archaeology and speculated, correctly, that the crowd diminishes when doctrinal material is introduced.<sup>1</sup>)

2. To provoke interest and arrest attention (Wiggins suggested that this is not effective either and, further, that it may actually antagonize people who feel they have been "baited and switched."<sup>2</sup>)

3. To demonstrate the credibility of the Bible as to its history (Wiggins evaluated this use as helpful since it supplies a frame of reference for the Bible. This approach also makes the Bible prominent, so that no one should have reasons to feel deceived about the content of the meetings.<sup>3</sup>)

4. To provide analogies leading to persuasion on biblical themes. Wiggins concluded: "Stories built on archaeological data that make important points indirectly should prove to be highly effective persuasion."<sup>4</sup>

However, in evaluating these methods, Wiggins claimed that they do "not begin to approach the real strategic power that this body of knowledge can provide for

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<sup>1</sup>Ibid., 5-7.

<sup>2</sup>Ibid., 7-8.

<sup>3</sup>Ibid., 8.

<sup>4</sup>Ibid., 9.

SDA evangelism."<sup>1</sup> He continued to show how the various paradigms that guide evangelists who use archaeology are flawed.<sup>2</sup> In fact, the various paradigms he discussed are basic evangelistic paradigms. This material actually contributes very little to an actual understanding of using archaeology in evangelism.

Wiggins then suggested a new paradigm that can be used in evangelism, and in the evangelistic use of archaeology in particular. This paradigm, he wrote, is "the assumption that the implementation of the evangelistic task is a problem-solving activity."<sup>3</sup> This enables the evangelist to examine the problem and "apply the knowledge gained from the social sciences towards a successful solution."<sup>4</sup> Thereafter, Wiggins developed his personal philosophy of "God working through psychological processes."<sup>5</sup> In essence, he applied the motivation principles found in his book to evangelistic meetings that use archaeology. While this does not invalidate his principles, the paradigm he developed can hardly be called an archaeological design.

The term paper was originally written for a class

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 10-20.

<sup>3</sup>Ibid., 21.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., 22.

taught by Lawrence Geraty. Geraty's handwritten comments on the cover page of the paper suggest his agreement with the above evaluation--that Wiggins had written up his personal evangelistic method, illustrating it with archaeology.<sup>1</sup>

Two ideas were particularly helpful in Wiggins's paper. First, he pointed out that

the evangelist uses archaeology persuasively. That is to say, his intent is not to give information for academic reasons, or to educate the audience in the basic and current issues in archaeology. His aim is to use archaeology as a tool to make a point.<sup>2</sup>

There would be little justification for an evangelist to use archaeology if it were not a means to an end--the preaching of the word of God and the Gospel. Archaeology is not used in evangelism for archaeology's sake. The purpose in its use is persuasive.

Second, Wiggins suggested the value of the use of persuasion by analogy.<sup>3</sup> He refers to research by W. J. McGuire,<sup>4</sup> who

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<sup>1</sup>Lawrence T. Geraty, handwritten note on Kembleton S. Wiggins, "Persuasion Designs for the Use of Archaeology in SDA Evangelism" (Term Paper, Seventh-day Adventist Theological Seminary, Andrews University, 1978), i.

<sup>2</sup>Ibid., 38-39.

<sup>3</sup>Ibid., 32.

<sup>4</sup>W. J. McGuire, "Direct and Indirect Effects of Dissonance-producing Messages," Journal of Abnormal and Social Psychology 60 (1960): 354-358; quoted in Wiggins, "Persuasion Designs," 9.

demonstrated that there is a subtle way to persuade a person to change his conclusion on an issue that he is irrationally or stubbornly attached to dogmatically. The procedure is to construct a syllogism on an unrelated issue, but one which embodies the same reasoning. Because the persuadee does not have an irrational, immovable position on the conclusion related to that issue, he will tend to accept all the reasoning involved. But when he compares his reasoning on that issue with his reasoning on the other, cognitive inconsistency will become obvious. Thus he will have to reduce the dissonance created by changing his conclusion on the issue for which he held, until then, a dogmatic position.<sup>1</sup>

Wiggins applied this psychological principle by making the helpful suggestion that,

with some deep creative thought, the evangelist can use stories from ancient history, illustrate them with slides, and by his process of reasoning on analogous points in the stories, persuade the audience on a relevant persuasive point. For example, the destruction of Pompeii, and the loss of lives despite numerous warnings to the people to flee, can be used to persuade the audience not to postpone a decision for Christ or for baptism into the church.<sup>2</sup>

This "persuasion by analogy" principle from psychology is very close to the "history as example" concept described in chapter 2. Stories with important examples are related with application to the listeners, with the hope that the desired response will take place.

#### Victor Schulz's Dissertation

Victor Schulz, an evangelist who had served in Ohio and Indiana, wrote a D.Min. dissertation in 1979 on his particular use of archaeology in evangelism. The title,

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<sup>1</sup>Wiggins, "Persuasion Designs," 9.

<sup>2</sup>Ibid., 32.

"A Study and Analysis of the Bible Lands Travelogue-Archaeological Approach in Public Evangelism," is descriptive of his chosen approach. Schulz called his approach the "travelogue approach" to differentiate his method from what other evangelists were calling the archaeological approach.<sup>1</sup>

Schulz began his study with a short history of the use of archaeology in evangelism. He stated that this history was an overview, based primarily on the responses of the evangelists he studied, and was not intended to be exhaustive.<sup>2</sup> Schulz not only examined the use of archaeology in evangelism in North America, but included what other evangelists were doing in England, Africa, New Zealand, and Australia.<sup>3</sup> His primary information came from the twenty-two evangelists he surveyed and studied in his research. The study of these evangelists enabled Schulz to evaluate the methods in use at the time of his study. He concluded that two method patterns emerge--the integral school and the featuristic school.<sup>4</sup>

Schulz characterizes the integral school of archaeological evangelism: "The meetings had a definite archaeological base. Archaeology is generously used in the

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<sup>1</sup>Schulz, "Travelogue-Archaeological Approach," 55.

<sup>2</sup>Ibid., 30.

<sup>3</sup>Ibid., 30-37.

<sup>4</sup>Ibid., 43.

program."<sup>1</sup> The purpose of its use is primarily to build faith in the Scriptures. The archaeological topics are well integrated with the biblical ones,<sup>2</sup> but most evangelists using this method leave archaeological topics after a few meetings.<sup>3</sup>

The featuristic school is depicted as using a method in which "archaeology is included at the meetings only as a travel feature to keep them interesting and varied. Generally the archaeological portion consists of movies or slides, rarely in lectures."<sup>4</sup> The purpose of the archaeological material is to put the audience at ease --a "purely social, relaxing feature"--and helps build credibility and rapport.<sup>5</sup> These special features may continue throughout the whole series of meetings and often include places that have no biblical connection.

As Schulz evaluated the two current uses of the archeological approach, he reported a large decline in attendance at the time of the transition from the archaeological material to the doctrinal material.<sup>6</sup> Archaeology was being advertised and being used to arrest

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 55.

<sup>4</sup>Ibid., 43.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., 42.

attention, build biblical reliability, and support biblical themes and stories, "before moving to their message for the evening."<sup>1</sup> In most cases, Schulz concluded, the evangelists he studied actually use archaeology "as a very incidental part of their biblical message" so that people could feel they had been "baited and switched."<sup>2</sup> This led to antagonism and decline in attendance.

These conclusions led Schulz to look for another procedure. He reasoned:

If archaeology is so powerful in appealing to people, if it exerts such an irresistible attraction, and if the "drop-out" occurs when the evangelist leaves this topic to begin doctrinal studies, why not use archaeology all the way through the crusade? In other words, if it is true that archaeology attracts, why not include archaeology throughout the whole crusade, instead of just the first few meetings? Or why not include archaeology in the lectures instead of only as a feature at the beginning of the program?<sup>3</sup>

This line of reasoning led Schulz to develop what he called the "Bible Lands Travelogue" approach.<sup>4</sup> Schulz used movies, artifacts, slides, and other visual aids every night during his series. This series was grounded in the Bible lands and archaeology. An evaluation of his topics, as combined with the movies/slides and lecture, suggests he

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<sup>1</sup>Ibid., 53.

<sup>2</sup>Ibid., 53.

<sup>3</sup>Ibid., 52.

<sup>4</sup>Ibid., 54.

was quite successful at integrating the material together.<sup>1</sup> However, some of the connections seem stretched since Schulz believed he had to cover every doctrinal area to make his series a full-message series.

Much of the Schulz dissertation dealt with basic evangelistic methods that would not change if one were using archaeological evangelism or the prophetic approach. For example, he dealt with the week-by-week objectives of a six-week crusade, the after-meetings, the Bible-marking plan, and other methodological issues.

Schulz extolled the benefits of the Bible Lands Travelogue approach. While some of his conclusions seem overstated, several benefits of his method and the general use of archaeology in evangelism are worth noting: (1) it builds credibility for the speaker--and the credibility of the person who says something is as important as what is said;<sup>2</sup> (2) the spotlight is on the Bible,<sup>3</sup> (3) there is an easy transition to biblical topics,<sup>4</sup> (4) it makes effective use of visual materials to further facilitate the learning process,<sup>5</sup> and (5) it is attractive to many

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<sup>1</sup>Ibid., 60-61.

<sup>2</sup>Ibid., 100.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., 102.

<sup>5</sup>Ibid., 104.



people, drawing large crowds without the potential decline in attendance.<sup>1</sup>

Potential pitfalls are also addressed by Schulz. Among the warnings he issued are: (1) there is a danger of intellectualizing the approach and (2) archaeology alone should not be advertised since this is why many people feel deceived when biblical subjects predominate. (This is precisely why I chose to name my lecture series "Archaeology, the Ancient World, and the Bible.")

Schulz stated that he decided on the Bible Lands Travelogue approach because "it is generally agreed that archaeology, as such, (1) may be too technical a subject to present to the masses and (2) might be too scientific for the general public."<sup>2</sup> I disagree with this conclusion. While I agree that the archaeological material must be very carefully chosen and clearly presented, personal experience with AAWB reveals that people can appreciate archaeological data in addition to travelogues.

The most valuable contribution that Schulz makes in his dissertation is the conclusion that

archaeology should be recognized as a powerful attraction which should be integrated into the whole evangelistic effort to sustain the interest. Since using travel and archaeology during the entire series would yield better results, it is suggested that Bible lands archaeology and travelogue be made an integral part of the nightly program throughout the crusade,

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<sup>1</sup>Ibid., 105.

<sup>2</sup>Ibid., 54.

linking in a natural way biblical archaeology and geography with Christian doctrine.<sup>1</sup>

This method, Schulz believes, is not the method, but one of the possible approaches that can be used to meet secular men and women on their own ground.<sup>2</sup> He would contend that all the methods are necessary and "does not pretend to affirm the superiority of one approach over another."<sup>3</sup> Schulz is currently pastoring in Canada where he is also in charge of coordinating evangelism in the Hispanic churches. He continues to use the travelogue approach and reports holding successful meetings in Canada, the United States, and around the world. <sup>4</sup>

#### **Australian Evangelism and Archaeology**

Although I have limited this study to North American evangelism, Australian evangelism using archaeology must be mentioned briefly. This combined approach is the most popular approach in Australia and New Zealand. As one searches for published material on archaeology in evangelism, much can be found in Australian sources. This technique for evangelism has been used by

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<sup>1</sup>Ibid., 114.

<sup>2</sup>Ibid., 27.

<sup>3</sup>Ibid., 4.

<sup>4</sup>Victor Schulz, telephone interview by author, 6 March 1996.

the Australians for at least thirty-seven years.<sup>1</sup>

There are numerous articles, as with the North American periodicals, that report meetings being held. Examples include: "Lecture Generates Interest and Cash,"<sup>2</sup> "Mission Activity in Tamworth,"<sup>3</sup> "TV Spots Spark Outreach,"<sup>4</sup> and "Video Series Proves Winning Outreach in New South Wales."<sup>5</sup> In addition to these reports, Schulz surveyed eleven Australian (or New Zealander) evangelists for his dissertation and reported that they had held dozens of meetings through more than twenty years. Schulz reported in 1979 that the archaeological approach was still very popular and effective in Australia.<sup>6</sup> He quotes David Down as saying that, "in my country it is impossible to attract an audience on religious subjects."<sup>7</sup> Thus,

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<sup>1</sup>This statistic is based on the longest number of years (20) reported by the evangelists surveyed in the Schulz dissertation of 1979. That number was then added to the number of years since Schulz wrote (17) for a total of 37 years.

<sup>2</sup>"Lecture Generates Interest and Cash," Record, 2 June 1990, 12.

<sup>3</sup>Mrs. H. Waters, "Mission Activity in Tamworth," Australian Record, 13 November 1982, 7.

<sup>4</sup>Gordon A. Lee, "TV Spots Spark Outreach," Adventist Review, 1 June 1978, 24-25.

<sup>5</sup>"Video Series Proves Winning Outreach in New South Wales," Record, 17 June 1989, 11.

<sup>6</sup>Ibid., 34.

<sup>7</sup>David Down, quoted in Schulz, "Travelogue-Archaeological Approach," 29.

Australian evangelists turned very early to an approach combining archaeology and the Bible.

The report of the final meeting mentioned above speaks of the video series held in New South Wales.<sup>1</sup> This video series has been produced by one of the leading creative archaeology-evangelists in Australia, David Downs (quoted above). This twenty-seven-part video series, entitled "Digging up the Past," has been used extensively in Australia for both public and home evangelism.<sup>2</sup> Another credit associated with Downs is an annual series of lectures at the Sydney Opera House that have been held for more than a decade. The 1989 series was reported in the Record on September 30, 1989, and detailed that most sessions were sold out at a cost of \$8.00 per ticket. Only about ten of the attendees were Seventh-day Adventists.<sup>3</sup> Downs followed up the lecture series with a correspondence course on archaeology and the Bible<sup>4</sup> and has published a monthly archaeological journal since January 1984. Originally called Diggings,<sup>5</sup> the journal was expanded in 1994 to a full-sized magazine called Archaeological

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>"Opera House Series Reveals Interest in Archaeology," Record, 30 September 1989, 11.

<sup>4</sup>Ibid.

<sup>5</sup>"Diggings Is Now 10 Years Old," Record, 11 June 1994, 12.

Diggings.<sup>1</sup> Both publications have been available only on a subscription basis (Diggings had reached a subscription level of 2600 in the June 11, 1994, report),<sup>2</sup> but Archaeological Diggings is also being made available through newsagents (newsstands).<sup>3</sup> Down has made a remarkable achievement in publishing a magazine that is reaching far beyond denominational distribution channels into local newsagents.

One further report can be found in the Australian Record for June 15, 1981. "View Street Gallery Opened"<sup>4</sup> reports on a creative outreach ministry in Dunedin, New Zealand. View Street Gallery is a permanent evangelistic center featuring multi-media presentations on archaeology and the Bible. The stated goal is: "To create several programmes throughout the day, every day of the week where people of all walks of life can come and receive the gospel."<sup>5</sup> Both lunch hour and evening meetings are reported in the article. A small exhibit of artifacts acts as a conversation-starter at the end of the programs. "Since the whole series is based on sound scholarship, with

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<sup>1</sup>"Down's Magazine," Record, 20 August 1994, 4.

<sup>2</sup>"Diggings," 12.

<sup>3</sup>"Down's Magazine," 4.

<sup>4</sup>Jean Griffin, "View Street Gallery Opened," Australian Record, 15 June 1981, 8-9.

<sup>5</sup>Ibid., 8.

an emphasis on the spiritual dimensions of the Bible . . . many people in this city who were hitherto unresponsive are finding the presentations rewarding."<sup>1</sup> This includes a large number of business and professional people from the area around View Street Gallery.<sup>2</sup> Such a program is very expensive to maintain. Data on results and its span of operation have been impossible to obtain.

In this review of Australian evangelism, I have tried to show the significance of archaeology in their tactics. They have seemed to have success with the approach. A recent article in the Record by Malcolm R. Potts, president of the South Australian Conference, hints that people might be questioning the approach. In the article, Potts addresses the reason he uses archaeology in evangelism.

You're not starting your program with archaeology are you? Can't you find anything more relevant than stones and bones to talk about? Why don't you find a subject that people are really interested in? I've heard these questions so many times that perhaps a response should be given regarding the value of biblical archaeology.<sup>3</sup>

Potts proceeds to detail the values of biblical archaeology, centering on the theme of archaeological study as biblical apologetics. "If archaeology can help to restore that lost confidence, bring people to a knowledge

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Malcolm R. Potts, "Do Dead Men Tell Tales?" Record, 21 August 1993, 8.

of God, and provide a hope for the future, we should use it more."<sup>1</sup>

Many of these Australian evangelists have had success with their archaeological method in other parts of the world, including South Africa, Europe, England, and North America. The impact in North America of such Australian evangelists as John Carter has been significant. Carter has held very large meetings in a number of cities in the United States. Unfortunately, no statistics are readily available and it is beyond the scope of this study to evaluate his work. The current use of archaeology by other evangelists has been sought only for comparative purposes, not for statistical or descriptive purposes.

#### **Secular Archaeological Literature Review**

The foregoing literature review has probed the role of archaeology in SDA evangelism. A look at current trends in secular archaeology shows a continued public interest in creative and educational programming. This suggests that the use of archaeology in evangelism will continue to be effective in the future. These trends can be discerned from a review of educational literature in addition to archaeological literature.

Museums have been exploring how to make archaeology more accessible to their visitors--how to "break" the

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<sup>1</sup>Ibid.

display-case barrier. While most museums have always encouraged visitation by school groups and other interested adult groups, many museums are now attempting to make archaeology even more friendly. "Hands-on" displays have become especially popular.<sup>1</sup> Some museums, like the Reading Public Museum in Reading, Pennsylvania, are holding "Discover Your Museum" weekends. In September 1993, the Reading Public Museum reported that several thousand people attended on the first day of its "Discover Your Museum" weekend, which included archaeological displays and activities.<sup>2</sup> The public is responding enthusiastically to museum programming that helps it see the museum, not "as a stodgy place of intimidating images, but one pulling out mysteries behind paintings, crafts and bones."<sup>3</sup>

In addition, a number of museums are expanding their educational opportunities for students from merely tours to participatory activities like making and using ancient weapons and tools.<sup>4</sup> "Through the firsthand experience of doing what people did thousands of years ago,

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<sup>1</sup>Ian Shaw, "A Show of Hands-on Archaeology," New Scientist, 6 April 1991, 48.

<sup>2</sup>William Casey, "Poor Weather Fails to Dampen Magical Weekend at Museum," Reading Eagle, 19 September 1993, 1C.

<sup>3</sup>Ibid.

<sup>4</sup>Andrew S. Ackerman, "Making Archaeology Relevant: Teaching in the Museum," Biblical Archaeologist 43 (Summer 1980): 163-167.



these future scholars learn much more than they could solely from reading about ancient man in books."<sup>1</sup>

"Biblical archaeology can be relevant if it is presented with a bit of imagination and an eye for relating it to the experiences of the students."<sup>2</sup>

Some of the most creative initiatives are taking place in education. "Teachers have had archaeology in their sights as a valuable teaching vehicle, and have been creating curricular strategies and developing a network of resources for archaeology education for quite a long time."<sup>3</sup> These creative educational strategies have included visitation of archaeological sites,<sup>4</sup> participation in real or simulated digs,<sup>5</sup> live (via satellite) participation in an underwater exploration of a

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<sup>1</sup>Ibid., 163.

<sup>2</sup>Ibid., 167.

<sup>3</sup>K. C. Smith, "At Last, a Meeting of Minds," Archaeology 44 (January-February 1991): 36.

<sup>4</sup>Smith, "At Last," 38; Frances Farrer, "Hi Claudius," Times Educational Supplement, 17 April 1992, 36; Robin Place, "Primary for Prehistory," History Today 41 (January 1991): 7-9; and William Kay, "Pupils of the Promised Land," Times Educational Supplement, 22 December 1989, 15.

<sup>5</sup>Smith, "At Last," 38; Pat Hyland, "Dig This," Listen, October 1989, 6-9; Stephanie Williamson, "Dig in for Learning," Instructor 101 (September 1991): 26-27; Karolyn E. Smardz, "Year-round Outreach," Archaeology 44 (January-February 1991): 41; Nan McNutt, "Saving Tradition," Archaeology 44 (January-February 1991): 42; and Carol Ellick, "More Than a Dig," Archaeology 44 (January-February 1991): 43.

wrecked schooner from the War of 1812,<sup>1</sup> well-illustrated textbooks with extensive teachers helps,<sup>2</sup> artifact exhibits (both actual and reproduction),<sup>3</sup> pottery restoration,<sup>4</sup> production of plays or musical programs depicting ancient life or on ancient characters,<sup>5</sup> computer programs,<sup>6</sup> simulation games,<sup>7</sup> and a host of curriculum guides.<sup>8</sup>

"The Boom in Volunteer Archaeology," by Richard Wertime, was published in Archaeology in 1995,<sup>9</sup> and celebrates an incredible increase in the number of volunteer participants in archaeological digs.<sup>10</sup> He describes programming developed by the federal government

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<sup>1</sup>Anna Marguerite McCann, "High-tech Link Up for Kids," Archaeology 44 (January-February 1991): 44-45.

<sup>2</sup>Place, "Primary for Prehistory," 9.

<sup>3</sup>Williamson, "Dig In," 27; and Lauren E. Talalay, "Traveling Suitcases," Archaeology 44 (January-February 1991): 40-41.

<sup>4</sup>Judith Feinberg Brilliant, "Critical Thinking," Archaeology 44 (January-February 1991): 40.

<sup>5</sup>Victoria Neumark, "The Stuff of Legends," Times Educational Supplement, 21 July 1989, 30.

<sup>6</sup>Dan Holland, "Resource Guide," Archaeology 44 (January-February 1991): 46.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., 45-46.

<sup>9</sup>Richard A. Wertime, "The Boom in Volunteer Archaeology," Archaeology 48 (January-February 1995): 68-73.

<sup>10</sup>The statistical data are described on page 174.

and archaeological societies to fill the "public's hunger for archaeology."<sup>1</sup> In addition to state government archaeological societies--with over thirty of them holding an annual "Archaeology Week"--there are hundreds of local, avocational societies all over the United States.<sup>2</sup> While Wertime does not estimate the number of people involved in the societies and as volunteers on digs and other programs, the numbers given imply that tens of thousands of people participate in these archaeological adventures.

A similar interest in biblical archaeology can also be seen in the rapid growth of the magazine Biblical Archaeology Review. Hershel Shanks, editor, feels passionate about Middle Eastern archaeology and believes that "Israel's past throbs with life."<sup>3</sup> This passion led him to decide "to make scholarly discoveries accessible to the average American."<sup>4</sup> Hence, he launched his publication in March 1975. At its tenth anniversary, the subscription base had reached 100,000 monthly subscribers--with half being evangelical and fundamentalist Christians who are well educated and who tend to live in small

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<sup>1</sup>Ibid., 68.

<sup>2</sup>Ibid.

<sup>3</sup>"He Puts Biblical Archaeology on 100,000 Coffee Tables," Christianity Today, 18 May 1984, 78.

<sup>4</sup>Ibid.

towns.<sup>1</sup> For the January-February 1996 issue of Biblical Archaeology Review, the subscription base had grown to 180,000 monthly subscribers with another 7,000 magazines being sold at newsstands.<sup>2</sup> Shanks asserted in 1984: "There has never before been such a public interest in biblical archaeology."<sup>3</sup> The continued growth of his magazine seems to substantiate his claim still in 1996.

A review of current archaeological and educational literature reveals that the public is deeply interested in the past. Educators, museum staffs, and archaeological societies are developing creative initiatives to teach people about the ancient past. These trends suggest that the continued, creative use of archaeology in evangelism will be effective in drawing large numbers of people to Adventist evangelistic meetings.

#### **Conclusion of Literature Review**

Literature discussing the use of archaeology in evangelism is very limited. Not only has little been written overall, even less has been written in the recent

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<sup>1</sup>Ibid.

<sup>2</sup>Miriam Feinsilver, Biblical Archaeology Review subscription manager, telephone interview by author, 29 February 1996. The subscription base had reached a high of 225,000 monthly subscribers during 1995, probably due to (1) extreme public interest in the Dead Sea Scrolls situation which was then in the news and (2) aggressive marketing.

<sup>3</sup>"100,000 Coffee Tables," 79.

past. Life in the United States changes at a rapid pace. Because of this changing environment, an evangelist and his or her methods must also change. New ideas and techniques need to be continually incorporated. Existing strategies need to be evaluated. Those who are using new tactics and approaches need to be encouraged to write their conclusions, and a forum should be established for the sharing of these new evangelistic concepts.

#### **Evangelists' Survey Results**

Due to the paucity of published materials (and non-existence of current material), a survey was taken of pastors and evangelists who use archaeology in any way in their evangelism. This survey was undertaken to obtain information for comparative purposes--not to be used as a pattern for AAWB. The raw data of this survey may be seen in appendix 9.

The first task was to identify those who were using archaeology as part of their method. A letter was sent to the evangelism coordinators of all the conferences in North America--fifty-nine in all.<sup>1</sup> Thirty-four conferences replied, with their responses falling into three different categories: (1) no one in that conference is using archaeology in evangelism (11 conferences), (2) it is not known if anyone is using this approach so the whole

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<sup>1</sup>See appendix 9.

ministers list was sent (2 conferences), and (3) a list of only the ones known to be using archaeology in evangelism was sent (21 conferences). The compilation of these names generated a questionnaire mailing list of 130 pastors and evangelists. A cover letter described the project and asked for their voluntary participation.<sup>1</sup> Fifty-five (42%) completed questionnaires were received to be included in this study. This response rate seems low, but the original mailing list of 130 was inflated with two conferences' complete ministers list including some who might not--or no longer--have actually used archaeology. Some who fit the category simply did not take the time to complete the questionnaire. An evaluation of the most important conclusions follows.

The first question asked the respondents to characterize their use of archaeology in evangelism. Nine (16%) responded that archaeology was the basic format for each presentation. The rest characterized their use as travelogue (16%), illustrative material (67%), an attention-getter (25%), and a special feature (16%).<sup>2</sup> When responding to the sixth question which asked, "What do those who read the advertising expect the program to consist mainly of?" eight (15%) responded archaeology,

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<sup>1</sup>See appendix 9.

<sup>2</sup>Some answered this question with more than one response.

while nineteen (35%) said evidence for biblical reliability, and forty-four (80%) responded, prophecy. The seventeenth question asked for the percentage of the lectures in the full series of meetings that actually use archaeological material: forty-four (80%) of the evangelists responded that 25 percent or less of their meetings use archeology.

From the responses to the above three questions, a pattern emerges--even without the questions on the strengths and weaknesses of archaeology and evangelism. About 80 percent of the respondents to the survey seem to be using traditional Adventist evangelism, which is prophetically based. Their use of archaeology is limited and it is primarily used for establishing the credibility and reliability of the Bible. When asked the strengths of archaeology in evangelism, 80 percent (the highest response on this question with eleven possible responses) replied that it establishes biblical reliability and authority. In the general comments section, six respondents wrote that they use archaeology to build the credibility of the Bible. Adventist evangelists seem to have followed the same pattern identified by Willis in SDA literature--the use of archaeology for apologetics.<sup>1</sup> One would not wish to argue with the appropriateness of this use of archaeology during an age of skepticism and biblical illiteracy, but current

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<sup>1</sup>Willis, Archaeology in Adventist Literature, 2.

Adventist evangelism has not tapped into other creative possibilities for the use of archaeological material.

Given the above conclusions on the reported limited use of archaeology in evangelism, some of the responses to the questions on the survey appear to be suspect. Of the respondents, 84 percent reply that they do not find it difficult to bridge the gap between Adventist doctrine and archaeology. Seventy-six percent responded that the use of archaeological material does not limit the topics they choose to develop. The statistics suggests that 80 percent are not using archaeology enough to have these difficulties (they used it in less than 25% of their meetings), so the responses are probably invalid. Further, only 15 percent say that people reading the advertising expect the program to consist mainly of archaeology, while 80 percent say the people expect prophecy. Thus, the question of a marked reduction in attendance when the evangelists leave archaeology for doctrinal subjects is invalid (69% said there was no drop in attendance) since these evangelists were primarily advertising and using prophecy.

The questionnaire reveals insights on what ancient places seem to attract people. Israel was the response given most--with various sites in Israel (Jerusalem, Bethlehem, Nazareth, and Galilee) also ranking high. Egypt was rated second, followed by Babylon, and Mt. Sinai. These responses should be remembered by an evangelist who



is choosing material for evangelism. My own personal experience corroborates these responses with the exception that I would rate Egypt as the most popular topic.

Nine pastors and evangelists responded that they use archaeology as the basic format for their meetings. These seem to be in contrast to the others who are using a prophecy approach and are incidentally including archaeology. In an evaluation of their responses, two points merit mention. First, these evangelists rated the educational level of their audiences at a higher level than the other evangelists. Four (44%) ranked their audience as primarily well educated, and five (56%) said the audience was moderately educated. Experience has shown that archaeology often attracts educated people more than prophecy does.<sup>1</sup> Second, five (56%) reported that they consider their archaeologically based evangelistic meetings as an entry event, and four (44%) view them as full-message meetings. If the meetings serve as entry events, baptismal rates should not be the only judge of success. Rather, results should also be evaluated on the number of participants, relationships developed, and number of people with whom to continue working.

Many respondents suggested special training would be necessary to use archaeology extensively in evangelism.

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<sup>1</sup>Chapter 5 discusses this socioeconomic element at length.

One respondent wrote, "It is pretentious for most evangelists. You need an archaeology degree."<sup>1</sup> When asked the weaknesses of the archaeological approach to evangelism, 20 percent said it requires professional training and 23 percent said it was too expensive in travel and equipment. Notwithstanding these objections, one primary characteristic seems necessary for using archaeology in evangelism: interest or desire. Those who wish to develop this approach may do so with confidence and may educate themselves through personal study and research. Most of the evangelists who use archaeology as the foundation of their evangelistic approach are passionate about the subject on a personal level. That passion translates to production of another, different evangelistic method.

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<sup>1</sup>Dave Gemmell, response on questionnaire.

## CHAPTER 5

### THE LECTURE SERIES

#### **Introduction and Personal Thoughts**

Was the program "Archaeology, the Ancient World and the Bible" born from the feeling of desperation or of hope? I do not know. As I took over the responsibility of the Chestnut Hill Seventh-day Adventist Church in the northern tip of Philadelphia, Pennsylvania, both feelings struggled for dominance. Anticipation runs high with the imagined potential of a new place of service. But as the picture of its challenges and demands becomes plain, reality sets in, and the magnitude of the task can be overwhelming. This was my experience in the first two years--of eight--as the pastor of the Chestnut Hill congregation.

#### **Demographic Study of Church and Community**

One of the first assignments to be undertaken in a new pastoral position, or when starting work in a new territory, should be to survey and evaluate. The new leader needs to understand the congregation, its attitudes, and needs. Stories of its history need to be prompted from its members. Successes and failures in the church's

experience contribute to their corporate psyche and self image. Stories of past evangelistic triumphs and failures are especially important. All these anecdotes converge into a picture of the health of the body of Christ in that church family.

An understanding of the community is equally important. Questions on the kind of people who live in the community must be answered. Information on education, occupation, and socioeconomic status is important. The question of felt needs--of what concerns them or troubles them--is very important. All the answers to these questions combine to give a "snapshot" of the community. These considerations comprise the demographics of the community. These statistics can be very difficult and time-consuming to compile.

Kermit Netteburg, then head of the Columbia Union Conference Communication Department, helped develop a plan to obtain demographic information helpful to SDA churches. As a joint effort with Bruce Wrenn, Slimen Saliba, and Roger Dudley, Netteburg looked at marketing the SDA church in the 1980s. They wrote of their assigned task:

Adventist church growth has not kept pace with the population growth in America or with the church growth in the rest of the world. These facts disturbed church leaders and prompted them to launch a marketing study to: 1) Identify types of people the church was reaching and find ways to target church programs to these people in order to reach them more effectively, and 2) Identify types of people the church was not

reaching and find entry events and pathway programs that would meet their felt needs.<sup>1</sup>

Donnelly Marketing Information Services was chosen to assist in the project. Their database consisted of 75 million homes in the United States compiled from car registrations and telephone listings. They further have 413 million other records such as warranty cards, birth records, and student lists. Donnelly can describe each household by characteristics such as length of residence, dwelling unit size, title of addressee, and number of cars owned including their type and age.<sup>2</sup>

The analytic tool that Donnelly applies to this database is the ClusterPlus Marketing system--a geodemographic market segmentation tool. The ClusterPlus model was developed through multivariate analysis of the 1,600 demographic variables in Donnelly's file of the 1980 census--and identified 47 distinct clusters.<sup>3</sup> Each cluster describes a unique lifestyle for a subset of the U.S. population.<sup>4</sup>

The SDA church further provided information to Donnelly on 265,761 households in the church--compiled from Union paper mailing lists. In order to build a profile of the converts to Adventism, the church also provided information on all the baptisms in North America for 1982

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<sup>1</sup>Kermit Netteburg, Bruce Wrenn, Slimen Saliba, and Roger Dudley, "A Marketing of the Seventh-day Adventist Church," Columbia, MD: Columbia Union Conference Communication Department, n.d., 1.

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

<sup>3</sup>A cluster is simply a group of people who have common characteristics that bind them together.

<sup>4</sup>Netteburg, "Marketing of the SDA Church," 3.

and 1983. This gave a new believer database of 23,781 households. When the ClusterPlus database was compared with the SDA database, the results showed in which clusters SDA believers and converts fell.<sup>1</sup>

The compiled information revealed that SDAs are not distributed equally in the United States population. Certain clusters, or people groups, tend to be represented in the church in higher numbers, and other kinds of people are largely absent from the church. The groups in which there are fewer members than the average number expected are also groups in which SDA evangelism continues to be ineffective. Figure 1 shows the penetration of the present membership of the church into the various clusters. Figure 2 shows the penetration of the church in obtaining new members in those clusters. In both figures, when the graph line goes up, the church is doing better than average and vice versa.

When the zip codes of the primary ministry area of the Chestnut Hill church were analyzed, the results were disheartening. The clusters predominately represented in the Chestnut Hill area are darkened in figures 1 and 2. Almost every cluster in the ministry area was below average in both the number of church members represented in that cluster and in number of converts from that cluster. In other words, the SDA church has not traditionally

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<sup>1</sup>Ibid.

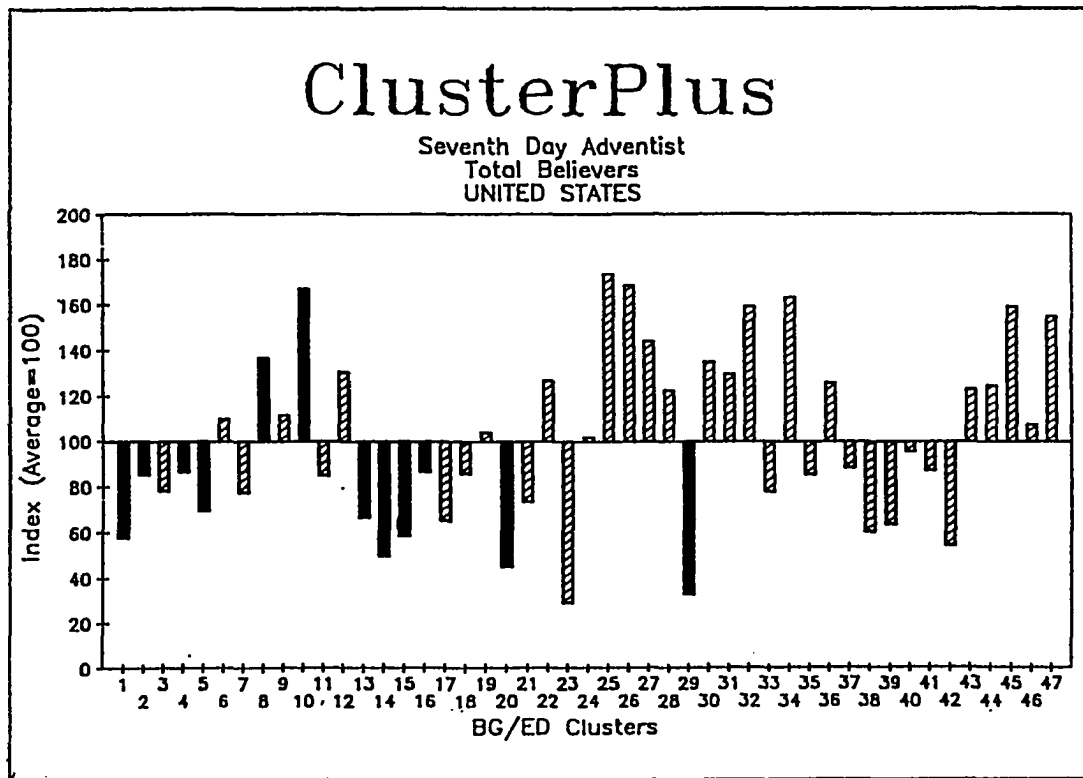


Fig. 1. Total Seventh-day Adventist believers in Donnelly Clusterplus analysis. Reprinted, by permission, from North American Division Marketing Study (Berrien Springs, MI: Institute of Church Ministries, 1986), 79.

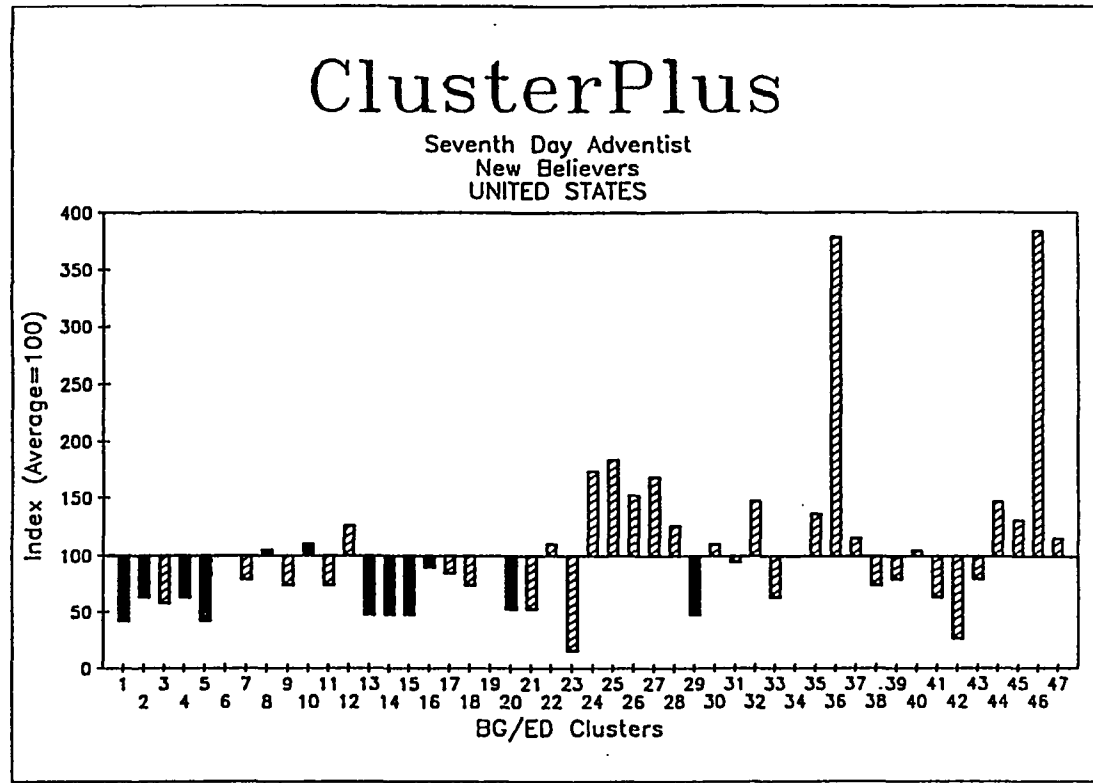


Fig. 2. Seventh-day Adventist new believers in Donnelly Clusterplus analysis. Reprinted, by permission, from North American Division Marketing Study (Berrien Springs, MI: Institute of Church Ministries, 1986), 95.



attracted most of the kind of people who lived in our ministry area and we still were not with the traditional methods available. Table 1 gives a brief description of some of Donnelly's clusters with low penetration index. Appendix 10 details the characteristics of the groups living in Chestnut Hill.

Netteburg further interpreted the demographic information. Since each cluster was also described in detail by Donnelly,<sup>1</sup> Netteburg made some suggestions about what programs of the church might be used to attract the people in the clusters living in a particular area. The program areas included evangelistic work, stress seminars, and cooking schools. The potential in each zip code in the Chestnut Hill ministry area was evaluated and the results graphed. Figure 3 shows that the potential is almost non-existent. The traditional approaches of the SDA church simply had not attracted the kinds of people who live in the Chestnut Hill area in the past and probably would not in the future. Outreach, then, in the Chestnut Hill area would have to be creative and non-traditional if it were to have hopes of being effective.

Experience had confirmed the demographic findings. Even though there had been some past success in the ministry area with traditional evangelistic meetings,

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<sup>1</sup>See appendix 10 for the groups represented in the Chestnut Hill area and a detailed description of their characteristics.

TABLE 1

CLUSTERS WITH BELOW AVERAGE NUMBERS OF SDAS  
IN BOTH TOTAL BELIEVERS AND NEW BELIEVERS

Cluster Number	Total Believers	New Believers	Median Income	Median Age	Median Educat	Percent Moved	Percent with Kids	Percent Blue Col	Percent Prof'n'l	Percent Black	Percent Hispanic
*1	59	42	44197	48	16	36	39	8	56	1	2
*2	87	63	39106	42	15	60	50	11	47	1	2
3	80	58	32324	38	14	71	62	16	41	2	2
*4	89	63	32232	41	14	43	56	18	39	3	2
*5	72	42	31192	47	14	34	39	14	44	2	2
7	77	79	20697	40	14	63	23	17	36	7	5
11	86	74	24114	41	13	35	53	31	23	7	2
*13	68	47	22281	49	13	29	32	27	25	2	2
*14	50	47	19648	54	13	52	16	15	37	3	3
*15	60	47	20396	47	13	35	32	23	30	4	2
*16	86	89	24148	42	13	34	47	32	21	5	4
17	64	84	15062	29	15	80	17	15	37	6	4
18	87	74	21968	38	13	49	57	32	24	15	2
*20	45	53	10312	34	12	42	24	18	20	9	3
21	76	53	18155	40	12	44	50	46	14	2	1
23	30	16	15129	44	12	35	46	24	10	1	1
*29	32	47	15946	47	12	38	32	36	16	3	5
33	79	63	15250	46	11	36	37	45	13	5	1
38	60	74	8079	57	11	59	14	27	20	7	6
39	62	79	14179	46	12	36	36	46	12	4	1
41	89	63	13201	42	11	44	48	51	11	3	1
42	57	26	10868	43	9	35	45	45	10	12	1
0	68	58	21295	43	13	45	39	27	27	5	2

\* Signifies clusters that predominated in the Chestnut Hill area.  
Source: North American Marketing Study (Berrien Springs, MI: Institute of Church Ministries, 1986), 27.

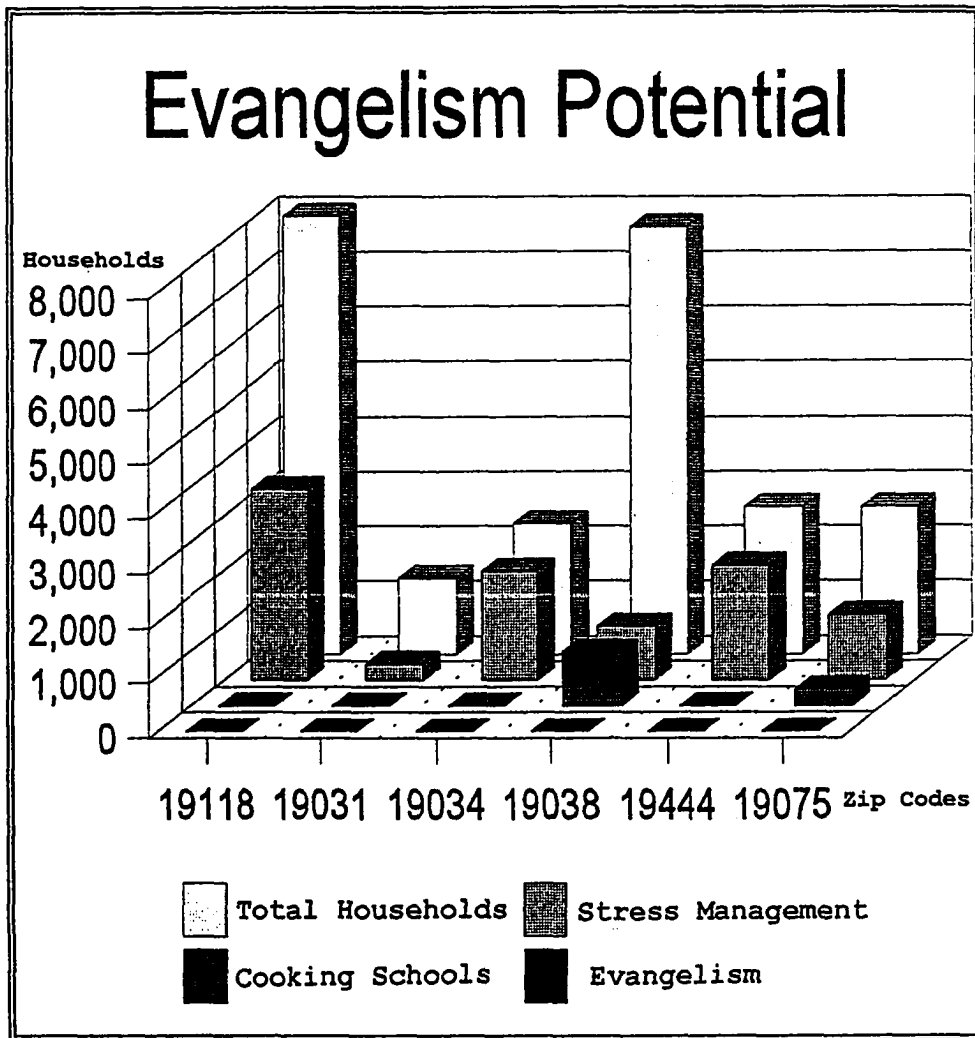


Fig. 3. Evangelism potential in Chestnut Hill area.

recent evangelism had faltered. The Revelation Seminar had been held with very little interest. An evaluation of the results of those meetings showed that the modest successes had been primarily on the edge of our ministry area, but nothing had been done that had reached the Chestnut Hill community itself.

### **Thinking Non-traditionally**

The Chestnut Hill church outreach committee began to consider how it might provide non-traditional outreach to the community. A well-attended cooking school had been held yearly for at least twenty years. The purchase of a new piano and a new pipe organ provided for the development of a community concert series. The church sponsored a Sabbath afternoon "Health Stop," with health screening during the annual May street festival. These programs of non-traditional outreach were quite effective in the number of community members involved, but the church still had a desire for something more directly spiritual.

In consultation with Netteburg on the demographic material of the Chestnut Hill area and possible evangelistic approaches, he asserted, "Archaeology draws upscale people."<sup>1</sup> At that declaration, the next step at the Chestnut Hill church became plain. Based on a personal interest in archaeology, I decided to produce a very high

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<sup>1</sup>Kermit Netteburg, interview by author, 15 October 1988, Philadelphia, PA.

quality evangelistic program based on interesting archaeological material combined with biblical truths. This program came to be called "Archaeology, the Ancient World and the Bible." This approach was created to attract the wealthy, educated people in the Chestnut Hill ministry area.

### **Personal Evangelistic Philosophy**

The program development of AAWB was heavily influenced by my own personal philosophy of evangelism. Hence, it is well for me to express that philosophy in plain terms. I believe in a relational model of evangelism.<sup>1</sup> This model is based on the building of relationships with people in order to influence them to become Christ's disciple and follow him in baptism. This model is based on Christ's method as expressed in the book, Ministry of Healing, by Ellen White.

Christ's method alone will give true success in reaching the people. The Savior mingled with men as one

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<sup>1</sup>The relational model is contrasted with what I consider to be the dominant model in reaping-type meetings --the doctrinal model. The doctrinal model seeks to establish the "truth" of the Bible as taught in SDA doctrinal understanding. Since people like truth, when they see it and understand, they want to follow that new truth as taught by SDAs. They, then, are baptized by becoming convinced of the truth of the SDA doctrinal position. Many of these people may have a conversion experience with Christ as well as a change of understanding in doctrine. However, since they have not been relationally grounded in the church after only four to six weeks in the meetings, many fall away from the SDA church, not because they do not believe it is right, but because they have not been grounded in human relationships.

who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."<sup>1</sup>

The building of relationships is the foundation of true evangelism. Mingling, ministering, and winning confidence are the steps that lead people to want to follow Jesus. This type of relationship building takes time and effort. Relationship building cannot be done from the pulpit alone. Jesus mingled. While people can come to "know" me from the pulpit, I cannot come to know them without spending time talking and visiting. The further benefit of a relational model in evangelism is found in the retention of new converts.<sup>2</sup>

With this philosophical approach in mind, the goal of AAWB is to use the medium of archaeology and the Bible to find people who have spiritual interests with whom we can build a continuing relationship. The hope is that this continuing relationship will lead to a closer walk with Jesus, an understanding of the good news that the Seventh-day Adventist church has for today, and baptism into

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<sup>1</sup>Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press Publishing Association, 1942), 143.

<sup>2</sup>Much study has been done in the area of convert retention and the drop-out track. John Savage (John Savage and Kenneth Mitchell, Lab I: Skills for Calling and Caring Ministries [Reynoldsburg, OH: L.E.A.D. Consultants, 1979], 6-8) suggests that the likelihood of new converts dropping out is correlated to the number of relationships they have built in the church. The relational model of evangelism helps provide those relationships.

membership. Because of this philosophical attitude and the stated goal, the purpose of AAWB is not primarily to be "reaping" style meetings and prepare people for immediate baptism, though that is the ultimate aim.

Further, I do not believe it necessary to cover everything SDAs believe during the AAWB meetings. There is a place for reaping meetings when adequate groundwork has been done. However, most of the attendees of AAWB have had little previous contact with the church. The lecture series is, for them, an entry event. A number of biblical truths can be covered in the home as people become ready for that truth. Included among these "home truths" are tithing, spiritual gifts, the spirit of prophecy in Ellen G. White, the 2,300 day/year prophecy, the significance of 1844, and the mark of the beast. If these doctrines are covered in the home as people are ready, the evangelistic audience, who may not be ready for some of these objectionable points, need not have them placed in the way as possible stumbling blocks. Some would suggest this is "watering down the truth." However, it is in keeping with what Ellen White meant when she said:

The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by Seventh-day Adventists, for this would close their ears at the very onset. You will be inclined to do this, for it would please your inclination and be in harmony with your character. God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labour. You

need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practising deception; it is working as Paul worked. He says, "Being crafty, I caught you with guile." Your method of labour would not have that effect.<sup>1</sup>

The workers in the cause should not feel that the only way they can work is to make known all points of doctrine as held by Seventh-Day Adventists, at once, and in every place. Such a course would close the ears of the people at the outset, and frustrate the end sought. God would have his workers be as lambs among wolves, wise as serpents, but harmless as doves. Their own ideas must be laid aside, and they must follow the direction of the Spirit of God. They should not feel that all the truth of God is to be spoken to unbelievers on any and every occasion, but should plan carefully what to say and what to leave unsaid. . . . There are some who will not be convinced by any method of presenting the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness unnecessarily. Let him give the people evidence that he is a true Christian, conscientious, desiring peace and not strife, and that he has a love for their souls. Thus the confidence of the people will be gained.<sup>2</sup>

This relational model of evangelism is a patient model. Each person can be viewed as on a spiritual continuum of one to ten.<sup>3</sup> This concept is illustrated in figure 4. At "one" on the continuum is the unchurched. At "four" on the continuum is conversion. "Five" is the baby

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<sup>1</sup>Ellen G. White, Testimonies to South Africa (Bloemfontein, OFS: South African Union Conference of Seventh-day Adventists, 1977), 16.

<sup>2</sup>Ellen G. White, "The Best Manner of Working," The Atlantic Canvasser, 11 December 1890, 1.

<sup>3</sup>The idea of viewing people on this ten-point continuum is not original. However, I do not remember where I first read or heard it so credit cannot be given. It has now become an integral part of my thinking.



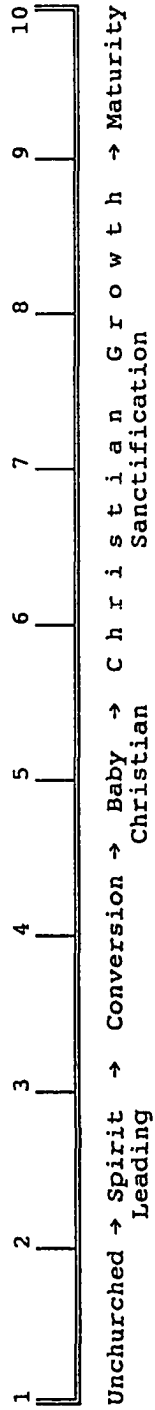


Fig. 4. Continuum of Christian experience.

Christian stage. "Six" through "ten" are the growth areas with "ten" being mature Christians. All one should ask is that a person's experience be moving in the positive growth direction along the continuum. I hope in AAWB to move people along the continuum from where they were when we first met to a point further along the line of growth. The ultimate purpose is to continue the relationship through the whole growth continuum. Nothing is wrong with being at any stage along the way as long as one is growing.

Jesus illustrated this idea in the parable of the growing plant in Mark 4:26-29 when he said,

The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.

Growth occurs naturally at its own rate. The plant's level of growth at each stage, in the parable, is proper for that stage in its life cycle. Most important is that growth is occurring. Either people are growing in their Christian experience or they are deteriorating. There is no place in the healthy Christian life for the status quo.

There are a number of implications to this evangelistic philosophy as it relates to the preparation of the AAWB meetings. These include: (1) the immediate goal of the meetings will not be baptisms, (2) not all doctrines

will be covered (some because they are "home doctrines," and some because there is no legitimate archaeological tie), (3) emphasis will be on spiritual development rather than doctrinal acceptance, and (4) relationship building of myself and the church congregation with the visitors will be primary.

### **Theological Reflections on Method and the Power of the Word of God**

Whatever the method used, there is power in the proclamation of the Word of God. Whether the meetings take a prophetic approach, an archaeological approach, or an incongruent approach, something happens when the Word of God is preached: faith appears. "So faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom 10:17). Therefore, whatever mechanism provides for the preaching of Christ, faith is the result or product.

Some more charismatic preachers may be able to apply the Word with unusual force. Some preaching styles may hold people's attention better. Some evangelistic approaches may draw larger crowds. Some evangelistic preachers may have the spiritual gift of bringing people to Jesus in large numbers. Still, the power of God is in the word and in its proclamation. One of the most powerful Christian speakers of all time, the apostle Paul, knew this source of power, as he wrote, "For I am not ashamed of the

gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom 1:16, emphasis supplied). He also declared, "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God" (1 Cor 1:18, emphasis supplied). There is power in the proclamation of the Word of God. Hence, any approach that provides the opportunity for proclamation can be a faith-building, life-changing event for the listeners.

Included in the theological reflection on the power of the proclamation of God's word is the fact of the creative potency of his word. By his word he created the world in six days (Gen 1:1-2:3). The account of each day of creation begins with the words, "And God said" (Gen 1:3, 6, 9, 14, 20, 24). Whatever God said, came to be. David marveled at this creative power of God's word. "For he spoke, and it came to be; he commanded, and it stood forth" (Ps 33:9). This creative power of God's word still operates today even when the words do not come from his mouth, but from the mouth of his chosen vessel. Though God does not use that brilliant power through human vessels to create new worlds, he does use it to create new hearts. Thus, each preacher of the gospel would do well to remember this true source of power: "This is the word of the LORD to Zerub'babel: 'Not by might, nor by power, but by my Spirit,' says the LORD of hosts" (Zech 4:6).

### Nightly Format of Meetings

The nightly format of evangelistic meetings needs to be in the same mode and mood as the approach advertised. The term "lecture" and "sermon" have very different connotations. If a lecture series is advertised, that approach dictates a certain nightly format. In the AAWB series, I chose a simple nightly format consisting of a welcome and announcements, musical number, lecture, closing prayer, and a drawing for a prize. Not only is this in the mood of a lecture approach, it also maximizes the amount of time available for speaking without lengthening the meeting. There was no congregational singing, separate Scripture reading, or other elements that typify a worship service. When the advertised material emphasizes that the speaker is an evangelist and calls his presentation "sermons," then the worship service mood is appropriate for the nightly format. This can be summed up: format is dictated by approach.

This format issue is essential to consider for another reason. The format chosen will be a contributing factor to the audience that is attracted. Churched people will be more at ease with the worship format, but also would be comfortable with the lecture format. Unchurched and secular people would likely be most comfortable with the lecture format and less with the worship format. The demographics of the area should be considered and the

target audience determined when considering the issue of format.

In order to promote the lecture format, even the special musical numbers need to be selected carefully. Instrumental selections bordering on classical music was selected for the first few meetings. Vocal music was gradually introduced as the series progressed. This vocal music moved toward a more religious base as the meetings proceeded and the spiritual undertones became more obvious. The careful selection of music ensures that the lecture mode is maintained instead of the worship atmosphere.

#### **Meeting Frequency**

The role of pastor-evangelist differs from the role of traveling evangelist. The pastor-evangelist is settled and in place for the long term. The travelling evangelist will be in a place for six to eight weeks and then will move to the next meeting place. The travelling evangelist must maximize the time spent at any certain place. It is, then, necessary to have meetings four or five nights per week. Some even go six nights per week or start off with ten nights in a row (Friday through the next two Sundays). Of the evangelists surveyed, 60 percent reported that they held meetings three to four nights weekly while 27 percent reported they hold five or six. When combined with the 51 percent who say their meetings are four to five weeks in length and the 33 percent who go six or more weeks, this

schedule could lead to people becoming tired.

The pastor-evangelist has no reason to put such strictures on time. Pushing the meetings together into four or five weeks is not necessary. In the city of Philadelphia, the demographics, as detailed above, showed that many people were professional. These people are especially busy. The area was also glutted with many appealing cultural, social, and sporting events--all vying for the attention of the public. Consequently, a two meeting per week pattern was selected--Friday and Sunday. Friday was chosen because it is a good night to get SDAs out. Sunday was chosen to stay out of the work week. This two-night per week schedule extended the series of meetings for ten to twelve weeks.<sup>1</sup> This length provided more time for relationship building and visitation and kept the attendees from wearing down. Even though the SDA members began to tire near the end, most found it a welcome change from the traditional five-to-six-night per week regimen.

#### **Choice of Venue**

Venue (meeting location) is one key question that an evangelist must settle early in the planning stage. The question involves the use of a public, neutral hall or the use of the church. The evangelists surveyed were evenly split (51% to 49%) on the question, "Where do you usually

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<sup>1</sup>Towards the end of the series, I even went one night per week in Chestnut Hill.

begin your meetings?" when given the choice of a public hall or the church. Many feel a neutral (public, rented) location provides the best setting. The reasons given include the suggestion that people do not want to go to another church, there is prejudice against going into the Adventist church, and the neutral hall provides a degree of anonymity. Without giving a reason, Dennis Clark states in his report on Orley Berg's meetings that "the meetings themselves are most productive when held in a facility other than the Seventh-day Adventist church."<sup>1</sup> He does not specify what "most productive" means--productive in number of attendees or in number of baptisms.

The church seems to be a viable alternative to a public hall. In many places the church may be the most convenient and acceptable auditorium available. Renting an auditorium for twenty nights can also be very costly. Depending on the size of the town, anonymity may be possible, but is not likely. If the question of who is holding a series is important in people's minds before they attend, they will seek that information. Many evangelists first use a neutral location and shift to the church after the people are comfortable, usually losing some in the move.

AAWB was planned to open directly in the church building. While this could lessen the initial number who

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<sup>1</sup>Clark, "Wonders," 15.



come, those who do come will be more at ease with the format of biblical presentation. The use of a rather extensive artifact display is the other reason for starting at the church. Hundreds of artifacts, worth thousands of dollars, are put on display in locked cabinets. Most public halls do not have the proper security and would not want to accept the long-term liability for such a display.

Each time AAWB has been held, the churches involved (Philadelphia Chestnut Hill and Mount Vernon Hill) have expressed concern about holding the series in the church. Both congregations were pleased and surprised at the community guests who came. We had 181 community guests on opening night at the Chestnut Hill, Pennsylvania, church and 155 in Mount Vernon, Ohio.

#### **Selection of Archaeological Topics and Biblical Material**

The selection of biblical truths (doctrines) to be covered and their coupling with archaeological topics was fundamental to development of the lecture series. As each doctrine was considered, an archaeological theme soon became evident with most. There are a few that still have potential to be developed, but, as stated above, it has not been my goal to develop all twenty-seven SDA fundamental beliefs.<sup>1</sup>

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<sup>1</sup>The number 27 comes from the recently published book, Seventh-day Adventists Believe...

Table 2 presents a summary of the lectures in the order as held at Chestnut Hill. Listed are the lecture title, the archaeological topic, and the biblical/doctrinal concept.

### **Doctrinal Coverage and Comparison**

Table 3 presents a picture of how AAWB compares in doctrinal coverage with other traditional Adventist evangelistic meetings. As a "control" or "base" standard, the meeting content as planned for the premier evangelist event of 1996, "Net 96," was selected. This evangelistic program will be held by Mark Finley in Orlando, Florida, and will be seen live--via satellite technology--in hundreds of SDA churches around North America. The wide distribution and influence led to the choice as a "base" since it will be the most influential Adventist evangelist program for many years. Two other SDA evangelists were interviewed and the content of every sermon they include in their series was determined for comparison to AAWB. Evangelist 2 in table 3 is a pastor-evangelist trained in evangelism by a successful evangelist trainer who has held field schools of evangelism all over the world. Evangelist 2's training makes him a good subject for comparison since

**TABLE 2**  
**SUMMARY OF LECTURES PRESENTED**  
**AT CHESTNUT HILL, PA**

No.	Title	Archaeological Topic	Biblical Concept
1.	"Amazing Discoveries in Lost Cities of the Dead"	Egypt, the pyramids, and Moses	Choice of spiritual or materialistic values
2.	"The Tale of the Toothbrush and the Trowel"	Archaeological discoveries that confirm the Bible	Authority and authenticity of the Bible
3.	"Mysterious Messages of the Ancients"	Rosetta stone, Behistan rock, and Dead Sea Scrolls	Reliability of the biblical text and suggested principles for interpretation
4.	"When Iraq Ruled the World"	Neo-Babylonian empire under Nebuchadnezzar	Daniel 2 and God's control of personal life
5.	"Messiahs or Men?"	Bar Kokhba and the cave of letters	Daniel 9 and Jesus as Messiah
6.	"Human History Frozen in Fire"	Pompeii	Second coming of Jesus
7.	"Secrets Only a Mummy Could Tell"	Mummification	Healthful living
8.	"The Truth about the Shroud of Turin"	The Shroud of Turin	Saving faith in Jesus
9.	"The Secret of the Lost Ark"	The ark of the covenant	Law of God
10.	"The Journey King Tut Missed"	Tutankhamen's tomb discovery	State of the dead
11.	"The Egyptian Feather-lite Heart"	Egyptian Book of the Dead	Judgment
12.	"Passing History's Ultimate Test"	Ur of the Chaldees	Abraham and faith/works (Law/grace)
13.	"No Other Gods!"	Canaanite religious practices of Baal and Ashtarte	Contemporary gods we serve today
14.	"Jerusalem--City of Peace?"	Jerusalem and its holy sites	Heaven and new earth
<i>Break of four months</i>			
15.	"Masada--Tragedy and Triumph!"	Masada	Decision sermon to choose to live for Jesus
16.	"Digging Up the Sin Cities of Sodom and Gomorrah"	Possible sites of cities of the plain	Hell

Table 2--Continued.

17.	"Hidden Secrets of the Mountain of God"	Mt. Sinai	Sabbath
18.	"The Curse of the Cross"	Crucifixion	Cross of Christ and conversion
19.	"The Second Battle Over Jericho"	Jericho	Presuppositions that Christians hold today that are not biblical
20.	"The Forgotten History of Sabbath and Sunday"	Historical view of Sunday in the early centuries	Change of the Sabbath

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TABLE 3

**COMPARISON OF DOCTRINES COVERED, COMPARING AAWB WITH  
"NET '96" AND TWO OTHER EVANGELISTIC SERIES**

Doctrinal Coverage of "Net '96" Meetings	Comparative Presentation of Doctrine		
	Evangelist #1	Evangelist #2	Evangelist #3 "AAWB"
1. Bible	#2		#2, 3
2. Daniel 2	#1	#2	#4
3. 2nd Coming Signs	#13	#1	#6
4. Origin of Evil	#3	#5	Planned
5. Conversion	#5	#4, 12, 23	#8, 9
6. Divinity of Christ	#21		#5
7. 2nd Coming	#16	#3	#6
8. 2,300 Days	#6	#8	
9. Judgment	#6	#7	#13
10. Law	#8	#9	#10, 11, 16
11. Sabbath	#9	#10	#11, 16
12. Sabbath Change	#10	#11	#17
13. Cults/Bible Truth			#18
14. Millennium	#15	#16	Planned
15. State of the Dead	#14	#15	#12
16. Baptism	#12	#18	Planned
17. Hell		#17	#15
18. Health	#11	#20	#7
19. Why Denominations	#23	#25	
20. Apostate Protestantism		#13	
21. True Church	#20	#19	
22. Tithing		#24	
23. Mark of the Beast	#18	#6, 13	#19
24. U.S. in Prophecy	#22	#14	
25. Holy Spirit	#19	#21	Planned
26. Heaven	#4	#26	#14

his instruction is similar to that of hundreds of other pastor-evangelists who have attended a field school of evangelism. Evangelist 3 is a conference evangelist who holds six meetings per year in different places. These three differing programs from diverse workers provide a valuable basis for comparison.

Analysis of table 3 shows that AAWB covers all the main doctrinal areas. There are two main areas covered by traditional Adventist evangelism that are not covered in AAWB. The first area is prophetic material. Most traditional Adventist evangelism covers a wide range of prophetic topics. AAWB covers only two--Dan 2 and part of Dan 8 and 9 (the seventy weeks). While it might be possible to cover more prophetic topics in AAWB, the archaeological tie is somewhat limiting. Also, AAWB has sought to attract those who have not traditionally been interested in prophecy, hence the caution about putting too much prophetic material into the series.<sup>1</sup>

The second area not covered materially could be called the "true church" sermons. These sermons usually center on aspects of Adventism such as: (1) being "those who keep the commandments of God and the faith of Jesus" (Rev 14:12) and the necessity of Sabbath worship to avoid the mark of the beast, (2) the role of spiritual gifts and

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<sup>1</sup>See the discussion of the participant questionnaires on pages 198-199 that suggests lack of interest in prophecy.

the ministry of Ellen White, (3) the errors of Protestantism and why there are so many denominations, and (4) the SDA church as the only church that meets the biblical standard of a true church. Since I have determined to make AAWB an entry event for many people and wish the meetings to be the beginning of a continued relationship, I have chosen not to preach the heavily decision-oriented sermons on the role of the Adventist church. The archaeological ties also become tenuous in these topics. For these reasons, recognizing the difference in material as compared with traditional evangelism, I have chosen to limit the coverage in the areas above.

**"Archaeology, the Ancient World, and the Bible"  
in Chestnut Hill**

"Archaeology, the Ancient World, and the Bible" was developed due to the needs ascertained in the Chestnut Hill community. Even though there was more demographic material available on the Chestnut Hill area and the program was developed for that area, the primary, detailed report of the lectures is presented on the Mount Vernon, Ohio, series since that series represents the most mature version of AAWB. Summarizing the Chestnut Hill, Pennsylvania, series is necessary to determine how the people groups targeted actually responded.

The 1992 Chestnut Hill AAWB series was a full

development of the integrated archaeology and the Bible approach. Fifteen lectures with lecture outlines, handouts, audio-visual materials, and participant questionnaires were held in the fall of 1992. The lecture series started on Sunday, September 27, 1992, in the seminar room of the church. The room matched the theme with a polished exhibit featuring over 300 ancient artifacts. Two identical sessions were held at 6:00 and at 7:30. This was for convenience of the attendees and because the room would seat only 140-150 people. Opening night attendance was 105 community guests at 6:00 and 76 at 7:30 (181 total). A total of thirty SDA members attended opening night (making a total attendance of 211 people). Table 4 shows nightly attendance for all lectures (including Part II, the spring segment). All together, 228 community guests attended at least one meeting. Of the total of twenty meetings (including both fall and spring), there was at least one new person every night. Over 300 community people responded when those who pre-registered, but did not attend, were counted.

#### Participant Questionnaire Analysis

One major question needed to be answered concerning the Chestnut Hill meetings: Were the unreached people groups (educated, wealthy, stable), as reported by Donnelly, represented in the attendees? An analysis of the participant questionnaire can provide the answer.



TABLE 4

**ATTENDANCE AT CHESTNUT HILL, PA, SERIES  
FALL 1992**

Meeting No. and Date	Community Attendance		SDA Attendance	
	6 P.M. Meeting	7:30 P.M. Meeting	Both Meetings	Total Attendance
1. 9/27/92	105	76	30	211
2. 10/2/92	56	57	32	145
3. 10/4/92	42	51	29	122
4. 10/9/92	47	70	30	147
5. 10/11/92	37	37	26	100
6. 10/16/92	37	44	24	105
7. 10/18/92	34	48	28	110
8. 10/23/92	26	24	22	72
9. 10/25/92	24	28	18	70
10. 10/30/92	N/A	41	17	58
11. 11/1/92	N/A	35	21	56
12. 11/6/92	N/A	32	15	48
13. 11/8/92	N/A	39	15	54
14. 11/15/92	N/A	47	11	58
15. 11/22/92	N/A	55	29	84
Break of four months				
16. 3/21/93	N/A	40	36	76
17. 3/28/93	N/A	37	20	66
18. 4/4/93	N/A	40	32	72
19. 4/11/93	N/A	35	14	49
20. 4/18/93	N/A	30	28	58

Note: N/A indicates that no 6 P.M. meeting was held

On the opening night, each person in attendance was asked to complete the participant questionnaire<sup>1</sup> during the first few minutes of the meeting. The stated purpose was: "In order to enable the speaker to best meet your needs and level of understanding."<sup>2</sup> Each new attendee on subsequent nights was asked at the registration table to complete a questionnaire.<sup>3</sup> This participant questionnaire asked about advertising effectiveness, archaeology interests, and Bible interests. Data on educational, occupational, and religious background were also requested. These latter questions were asked in order to ascertain the socioeconomic groups from which the attendees came. The educational and occupational characteristics are good indicators of status in society. From the educational questions, the level of academic achievement could be determined. From the occupational questions, economic levels could be inferred without asking offensive, explicit questions on income. The religious background question gave an idea of the spiritual level of the audience and was also very helpful for visitation purposes.

An analysis of the participant questionnaires

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<sup>1</sup>See appendix 11 for a copy of the participant questionnaire and the raw data from Chestnut Hill.

<sup>2</sup>From participant questionnaire.

<sup>3</sup>Unfortunately, not every attendee completed a questionnaire. We had 197 completed questionnaires from the 225 community attendees (88%).

reveals that the target groups were indeed present in large numbers.<sup>1</sup> Of the 197 responses, ninety-five (48%) reported having college degrees and forty-four (22%) reporting post-graduate degrees. The educational level of this group of respondents is above average. The data revealed that 104 (53%) had professional occupations. Another twenty-one (11%) classify themselves as retired from professional occupations. Some of the occupations represent high status positions such as: architect (2), bank trust officer, college professor (4), doctor (3), engineer (8), management consulting, musician, psychologist (4), teacher (20), and business owner or operator (11).

An analysis of the characteristics of the attendees of AAWB reveals that the attendees were from the groups targeted in the initial program development. In fact, so many people in the Chestnut Hill area were represented in these unreached clusters, that had the people in these groups not come, almost no one would have. Prior experience had shown this to be true. A Revelation Seminar in the area four years before had netted three community people opening night. Another, in a different corner of the ministry area, had netted about thirty people on opening night. These facts indicate that the archaeological approach is one valuable method of

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<sup>1</sup>See appendix 11 for the raw data from questionnaires.

attracting the people represented in the unreached people groups such as live in the Chestnut Hill area.

#### AAWB, Part II

After holding the series of meetings in the fall of 1992, continued contact with the attendees was desired. Mark Finley, successful evangelist and speaker for the It Is Written telecast, was consulted at a conference ministers' meeting<sup>1</sup> for input on the series of lectures. Finley identified a number of gaps and gave suggestions. Five new lectures based on Finley's input were prepared. In March 1993 a follow-up series with these five new lectures was held on five consecutive Sundays evenings. Forty community people attended on opening night of Part II. These were primarily the people who had been faithfully attending before and their return was gratifying.

#### Other Follow-up Plans

Since Philadelphia has one of the premier archaeological museums in the country, the University of Pennsylvania Museum, a tour was planned. The Chestnut Hill church provided bus transportation for all AAWB attendees who wished to participate. The tour was planned for a Sunday and began with a short personal tour showing the

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<sup>1</sup>Mark Finley, interview by author, 8 January 1993, Reading, PA.

important highlights. Each person then had time to explore on their own. About eighty people (church and community) participated in the museum tour. The church provided a late lunch upon returning to Chestnut Hill.

As another method of keeping in touch with the attendees, a quarterly newsletter was begun. The title was descriptive, not imaginative: "AAWB News: Newsletter of Archaeology, the Ancient World, and the Bible."<sup>1</sup> The goal of "AAWB News" was to maintain contact with the community people through a format in which they had expressed interest. Each newsletter would be composed of: (1) a spiritual message, (2) recent archaeological discoveries and news, (3) announcements of special church programs, and (4) pictures and descriptions of new artifacts in my collection. In addition to keeping in contact, the newsletter provided the opportunity to keep our community visitors informed events in the local church. "AAWB News" was short-lived, for after publishing two issues we accepted the invitation to minister in Mount Vernon, Ohio assuming those new responsibilities on December 1, 1993.

#### **New Responsibilities in Mount Vernon, Ohio**

After eight years as the pastor of the Chestnut Hill church in Philadelphia the contrast in environment was startling. From suburban living with the church on a busy

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<sup>1</sup>See appendix 14.

urban corner, we moved to country living on ten acres with a church outside the city limits of small-town America. Mount Vernon, Ohio has a population of 15,000. When added to the rural districts and small towns, the total county population is about 48,000.

The demographic differences of the Mount Vernon area when compared with Chestnut Hill were as striking as the environmental disparity. Mount Vernon is primarily a farming, industrial area with most people classified as blue collar. There are two colleges in the area: (1) Kenyon College, a liberal arts college and (2) Mount Vernon Nazarene College, a small, denominational college. This smaller, less diversified community did not necessitate an extensive demographic study as was done by Donnelly in Chestnut Hill. Demographic information was gathered from the Mount Vernon Chamber of Commerce and the Knox County Visitor's Bureau.

#### Evangelism History

A history of evangelism in Knox County had been compiled prior to my arrival.<sup>1</sup> The Seventh-day Adventist church has been in Mount Vernon for over 100 years. This history was assembled to gain an understanding of what had been done, what had been productive, and what had not. Prompted by a marginally successful series held in the fall

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<sup>1</sup>Dale Glass, "History of Public Evangelism Meetings in Knox County, OH: 1956-1993," in my possession, 1993.

of 1993 just prior to my arrival, the investigation revealed that traditional evangelistic methods had been tried many times in Knox County. Some early ones had been successful, but the success rate and enthusiasm barometer had declined through recent years. Traditional Adventist evangelism was not attracting the community or the church. Although the demographics were opposite, the situation was similar to Chestnut Hill. This question began to echo in my mind: "Will AAWB be as attractive in Mount Vernon (small town America) as it was in Chestnut Hill?" That question evoked a number of negative church board and business meetings. The Hill church family doubted that it was ready for another series of evangelistic meetings and doubted that the community would respond.

#### Factors Influencing Decision Making

Several factors convinced me to push forward with the holding of AAWB in Mount Vernon. Those factors not only included personal struggles, but also included experience and research. On a personal level, I made the subject a matter of prayer, knowing one cannot quantify what happens in the heart when we seek God's guidance through prayer. Through prayer, a conviction began to grow with very specific reasoning: I was convinced that God had called me to be the pastor of the Mount Vernon Hill Church. If he had called me, he knew my talents and abilities, so

he expected me to use those talents<sup>1</sup> in the place where he had appointed me. This line of reasoning began to convince me that AAWB should be held in Mount Vernon.

Remembering past experiences brought further confidence. Even at the Chestnut Hill church, a number had attended who did not fit the high socioeconomic groups that characterized that area. Through the years it has always been amazing how many people have found archaeology as it relates to the Bible an interesting topic. Seminars on archaeology and the Bible held at the 1994 and 1995 Ohio campmeetings had been very well attended. Based on such general experience, it seemed that the people of Mount Vernon would be no different. This factor is admittedly very subjective; nonetheless, it was balanced by the factor of research in the literature.

The article in Archaeology magazine, entitled "The Boom in Volunteer Archaeology" (which was discussed briefly in Chapter 3), was very timely for my personal decision making. It declared that

Americans of all ages and from all walks of life suddenly want to get involved in archaeology. In a poll of more than 50 federal, state, and local organizations, Archaeology has found a dramatic surge in volunteer participation coast to coast. One federal initiative, the Forest Service's "Passport in Time" program . . . reports a 550 percent increase in volunteer applications since its original two-state initiative went national in 1991.<sup>2</sup>

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<sup>1</sup>See the parable of the talents in Matt 25:14-30.

<sup>2</sup>Wertime, "Volunteer Archaeology," 67.



This article continues to report on other archaeological societies that have had from 30 percent to 300 percent increase in amateur involvement and that some thirty states are now holding an annual "Archaeology Week" to increase awareness and interest.<sup>1</sup> Further, Biblical Archaeology Review publishes a list of digs available in each January-February issue and reports that "thousands of volunteers, of all ages and backgrounds, from all over the world, boldly set off for excavations sites" in the Middle East environs.<sup>2</sup> This information, coupled with the literature concerning creative archaeology programs reported in chapter 2, confirmed that the American public is interested in archaeology. With these hopes and reports on which to build, the Mount Vernon Hill Church pushed forward with AAWB. A detailed report of the process of the holding of AAWB in Mount Vernon follows.

**"Archaeology, the Ancient World, and  
the Bible" in Mount Vernon**

Opening night in Mount Vernon for "Archaeology, the Ancient World, and the Bible" was set for Sunday, September 17, 1995. Questions concerning appropriateness of holding

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<sup>1</sup>Ibid., 67-68.

<sup>2</sup>"Focus on Digs: 1996 Excavation Opportunities," Biblical Archaeology Review 22 (January-February 1996): 23.

the meetings, venue, and budget<sup>1</sup> had been discussed and resolved.

#### Advertising

Advertising of the lecture series was one of the most important considerations, for without adequate advertising, an adequate audience cannot be expected. However, due to the expensive nature of advertising, the budget is often the limiting factor. Of the original \$11,000 proposed budget, \$9,000 (82%) was earmarked for advertising. The goal of advertising, idealistically, was to arrest the attention of the community with such an intensity that no one in the community would be unaware of the meetings. However, the realistic goal of the advertising campaign was to inform the community about the meetings through every possible medium, hoping that

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<sup>1</sup>The voted budget was \$11,000. Income budgeted: \$5,000--local church; \$6,000--Ohio Conference evangelism fund. Expenses planned: \$5,000--brochure printing and mailing (24,000); \$2,500--newspaper advertising; \$1,000--radio advertising; \$500--mailings; \$750--attendance awards; \$250--office supplies; and \$1,000--miscellaneous expenses. We actually spent about \$12,500 total with the excess being contributed by members.

different people would be reached by different advertising instruments.<sup>1</sup>

### **Direct Mail Brochure**

The mainstay of the advertising campaign was a colorful direct mail brochure<sup>2</sup> that was mailed to every home in the ministry area--over 25,000.<sup>3</sup> These brochures featured the death mask of Tutankhamen on the cover. Under the picture were headlines giving the title of the series, date, and city. The specific information on location, times, and specific lecture titles was given on the inside and back of the brochure. Included with the lecture titles were brief descriptions of each lecture. Even though the series was planned to include nineteen lectures from the beginning, only six lectures were advertised. The reasons for this partial listing were: (1) such a lengthy list of topics may seem overwhelming to the reader who might fear the commitment, (2) people may have more of a tendency to pick and choose topics, and (3) the brochure layout would

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<sup>1</sup>In the participant questionnaire, the question was asked: "What advertising attracted you to the lectures?" The goal was that only one response would be checked to indicate which advertising medium had been most effective. However, with only 151 community respondents, there were 213 responses. Obviously, some people gave multiple answers. The next time this questionnaire is used, the phrase "Only one answer please" will be included.

<sup>2</sup>Ninety-seven people (64%) responded that they had been attracted by the brochure in the mail.

<sup>3</sup>See appendix 4 for an example of this brochure and for a listing of the zip codes covered in this mailing.

become too cluttered. Sixty-seven percent of the evangelists surveyed indicated that this was the best practice.

The six lectures advertised in the brochure formed Part I of the lecture series. As the end of the first six lectures neared, it was announced that there would be a Part II. The next six lectures were advertised on a flyer distributed at the lectures and mailed in the weekly letter to all those we had contacted. As the end of Part II neared, a flyer was prepared to advertise the last seven lectures. The series was divided in this way to prevent attendees from feeling overwhelmed by the full nineteen lectures listed at once.

Since pre-registration was requested in the direct mail brochure, a telephone number was listed. Tickets were mailed to all those who called to pre-register.<sup>1</sup> This procedure of pre-registration and tickets was used for three reasons: (1) to capitalize on the initial interest and enthusiasm of the people as they first read the advertising brochure by getting them to make a commitment to attend by calling, (2) to make possible the sending of a letter and ticket confirming their registration, which served as a reminder the week before the meetings started, and (3) to help determine how much material to prepare. An

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<sup>1</sup>See appendix 6 for registration card and ticket examples.

intangible benefit is in enthusiasm building for the evangelist and congregation as the pre-registrations build. The bulk of the pre-registrants came from the direct mail brochure. A number of these unfolded brochures were distributed as posters in businesses and public buildings.

### **Newspaper Advertising**

Newspaper advertising can be very beneficial in most circumstances.<sup>1</sup> In the large city setting, like Philadelphia, the daily city newspaper is too large and expensive to be of much use. The alternative for large city papers is the small, weekly regional papers. However, in a small town like Mount Vernon the local newspaper can be a major source of knowledge for the community and can be used with great benefit.<sup>2</sup> Two types of newspaper advertising were utilized--free and paid.

First, many newspapers provide opportunities for free advertising. At Chestnut Hill and Mount Vernon, this free advertising came in the form of news stories about the program, a personality profile of the speaker, and community calendar listings. Most local newspapers will provide these listings as a courtesy to the church and for the interest of their readers. An unusual, high-quality

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<sup>1</sup>See appendix 7 for examples of newspaper advertising as used in both Chestnut Hill and Mount Vernon.

<sup>2</sup>Thirty-eight people (25%) responded that the newspaper advertising attracted them.

program like AAWB is newsworthy. Schulz considers this one of the advantages of archaeologically based evangelism.<sup>1</sup>

Paid advertising usually takes the form of display ads. The goal has been to have an ad each week during the whole lecture series--usually on Thursday--to advertise the weekend's lectures. Two rules are helpful to remember in placing display ads: (1) they must be placed in the hard news sections of the paper, not on the religion page, since many of the target audience do not read the religion page, and (2) the lecture display ad needs to be the largest ad on the page. One large ad that arrests people's attention, placed only once, seems to be more effective than four small ads placed on four days. The goal is to be noticed.

### **Radio Advertising**

In small town America, like Mount Vernon, the local radio station can also be used to great advantage.<sup>2</sup> The Mount Vernon area has three commercial radio stations and all have differing formats.<sup>3</sup> For the cost of \$1,100, we placed fifty, 30-second radio spots on each station, for a total of 150 spots. These spots started playing the day

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<sup>1</sup>Schulz, "Travelogue-Archaeological Approach," 96.

<sup>2</sup>The primary goal of the radio advertising was as a supplement and reminder to the other hard copy forms of advertising. Only eight people responded that the radio advertising or interview attracted them to the lectures.

<sup>3</sup>WMVO format is local news, programs, and limited music; WQIO is a contemporary music (rock) format; WWBK is a country-music station.

the brochures were delivered--ten days before opening night. Due to the differing audiences and appeals of the radio stations, two different spots were written. One spot was more directly religious and mentioned the Bible. The second was more secular in nature. They are listed below in that order:

Is the Bible simply a collection of tall tales and myths? The experts say so. But biblical archaeologists have been finding clues hidden in the dust for thousands of years that confirm many stories found in the Bible. This is Franke Zollman. Come join me as we explore these secrets in a lecture series entitled "Archaeology, the Ancient World, and the Bible," starting Sunday, September 17. Call 397-3531 for details.

Have you ever dreamed of finding hidden treasure? Biblical archaeologists have been digging up wonderful treasures for 100 years. But their treasures are not usually gold or silver, but rather clues to long forgotten mysteries. This is Franke Zollman. Come join me as we explore these secrets in a lecture series entitled "Archaeology, the Ancient World, and the Bible," starting Sunday, September 17. Call 397-3531 for details.

In addition to these paid advertising spots, the local radio stations offered free advertising in the form of community service announcements. A "News Release" was sent every three weeks to each radio station with a request that the lecture announcements be included in the community bulletin board segment of their broadcasting. Further, one local station (WMVO, the hometown, local news and talk station) hosts a program entitled "Coffee Cup" each morning, which features local interviews of community interest. After contacting the people in charge of the

program, a twenty-minute interview about AAWB was scheduled. This program is especially popular with the over-fifty age group. The interview aired the day the brochures were scheduled to be delivered by the postal service.

### **Local Library Advertising**

The local public library sponsors a weekly lunch-break meeting on Wednesdays, wherein interested listeners bring a brown-bag lunch and enjoy a live speaker. These are advertised on the radio and in the newspaper. I offered to fill several nice display cabinets in the library lobby with ancient artifacts as well as give a lecture on biblical archaeology at the weekly "brown bag chat." These offers were gladly accepted. The artifact display in the lobby of the library also had information on the upcoming lectures at the church in addition to advertising brochures. The "brown-bag chat" on August 23, 1995, entitled "Holding Ancient History in Your Hands," was attended by about forty people--proclaimed to be a "good crowd."<sup>1</sup> Another lecture was held on September 27, 1995, as the lecture series was starting to enter the unadvertised segments of the series. This form of advertising was beneficial and its results somewhat unexpected, as fifteen (10%) people indicated on the

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<sup>1</sup>Shelby Headlee, interview by author, 23 August 1995, Mount Vernon, OH.



advertising questionnaire that the library involvement had been important in their becoming acquainted with the AAWB lectures and attending them.

### **Letters and Invitations**

Letters were sent to all the people who are on our contact mailing list. These people have: attended a health seminar, attended a prior evangelistic series, had Bible studies, been members of the SDA church previously, listened to SDA media programs and made a request for literature, or have had some other contact with the church. Several different invitations<sup>1</sup> were developed to be sent to the different groups represented in the contact list. Four people responded on the advertising survey that this letter had attracted them.

### **Local Pastors and Continuing Education Units**

Due to the nature of the AAWB program, continuing education units (CEU) could be offered to participants. A letter was sent to every pastor in Knox County to inform them of the unique, and free, opportunity available to them. While it sounded like a good advertising opportunity, not one request was received from a community pastor for CEU credit. Though it produced no results here, it still seems like an idea that could be developed.

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<sup>1</sup>See appendix 5.

Several of the Adventist employee attendees did receive CEU credit for their participation.

### **Church Members Inviting Friends**

The most successful form of advertising is the most difficult to generate--church members inviting their friends. In the relational model of evangelism, the tie of friendship can be used to great advantage in getting someone to attend evangelistic occasions, but many church members are seemingly reticent to invite friends. A discussion of the reasons is not attempted, but they probably range from apathy to problems of credibility in former evangelistic activities. During a commitment service on Sabbath morning, a sheet was distributed to each church member asking them to write the names of friends, relatives, acquaintances, neighbors, and co-workers (FRANCS) that they would pledge to invite.

Of the people attending, thirty-eight (25%) responded that they were attracted by an invitation from a friend. One unexpected feature was the phenomenon of church members who met their friends at the meetings without having invited them: the friend came as a result of other advertising. These community attendees felt more at home immediately.

### **Banner**

During the month before opening night, a banner

hung over the driveway of the church announcing the coming lecture series. This banner provided advertising, but also contributed an air of expectancy and a festive note. While it was difficult to maintain and was damaged by the wind and rendered unusable, it was well worth the cost of \$150.

### **Advertising Concluded**

Every possible method of advertising that was within our means was employed. While the main advertising impact was the direct mail brochure, the remaining advertising media contributed to the milieu. The advertising goal was to create an atmosphere of interest, excitement, and expectancy with the advertising. We wanted the community to know that a major event was being planned. The message: "Archaeology, the Ancient World, and the Bible" is coming to Mount Vernon.

### **Physical Preparations**

The physical preparations were more important than many realize. These physical preparations included meeting hall setup, plans for creature comforts, and audio-visual setup. These preparations were done at Mount Vernon at least a week in advance to guard against any possible last-minute problems.

### **Meeting Hall Setup**

The setup of the meeting hall was extremely important. When visitors entered, there was only one

chance for a first impression. The meeting place must be clean, well-decorated, and thoughtfully arranged. In addition to the audio-visual setup (which is covered below), thought should be also given to the placement of registration tables. At Mount Vernon, a dozen volunteers were on duty to help the visitors as they entered.

### **Creature Comforts**

The comfort of the attendees was also prepared in advance. Plans for helping people park, to know which door to enter, at which table to register, where to sit, and a host of other details were devised. Other obvious creature comforts like temperature, location of bathrooms, and low lighting for ingress and egress during the meeting were also sketched out. Since many people may not feel as comfortable coming into the church for the first time, every conceivable problem was assessed and plans made to eliminate it.

### **Audio-visual Setup**

Audio-visual aids were an integral part of the AAWB presentations. These audio-visual aids were comprised of slides, audio segments, and the artifact display. There are a number of keys to remember in using these helpful materials.

First, the use of slides and audio segments provides an air of professionalism and dramatic appeal that

is not found in a simple lecture. Slide and audio segments can also prove to be a great distraction if there is inadequate planning. When using slides, the room must be darkened to the point that the slides are clear, bright, and distinct.<sup>1</sup> Too much light in the hall will "wash out" the slides and destroy their effectiveness. This may make it necessary to cover windows with blinds or shades. Though this can be considerable trouble, it is essential.

The projection equipment needed for production of a lecture series such as AAWB is quite basic. My system is composed of two Kodak carousel projectors joined with a dissolve unit, giving a capacity of up to 160 slides (which is quite sufficient for a one-hour lecture). The projectors are fitted with a zoom-type lens that will enable the screen to be filled from varying distances. When using rear projection, a wired remote is used for projector operation, but when using front projection, a wireless remote is helpful. This simple system does not provide the expanded capacities of six or eight projector systems that are controlled by a computer, but it is very affordable and easy to operate with a minimum of problems and expertise.

The screen should be of adequate size to be seen comfortably from the whole auditorium. A "skirt" at the

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<sup>1</sup>Many who would like to try this approach have asked about the source of good slides on archaeology. This is covered in-depth in appendix 16.

bottom of the screen is helpful to block what is behind the screen. This is especially important when using rear projection equipment. AAWB features the use of two screens--one for slides and the other for overhead transparencies of Bible texts, diagrams, and charts. The screens need to be approximately the same size in order to achieve a sense of balance.

Since it is quite dark in the hall to optimize the brightness of the slides, many people appreciate the use of a spotlight for illumination so that the attendees can see the speaker. A very simple spotlight can be made with a slide projector, a slide with a hole cut in a black transparency, and a long focal-length lens to concentrate the beam.

Each lecture also incorporated audio segments, or sound bites. Almost every lecture opened with appropriately chosen background music played softly during the first part of the lecture. This sets a tone or mood for the presentation. Other sound effects were incorporated at appropriate times: the sound of an earthquake when speaking of a volcano, chanting voices when referring to the Moslems in Jerusalem, and the sound of a hammer beating against an anvil while reading a poem entitled, "The Anvil." Many lectures also ended with the conclusion and appeal being spoken over background music. Appropriate music has been very hard to find, but has

produced many enthusiastic responses from the listeners. In this way, music can be used to set the mood and heighten the drama and heart appeal.

The artifact display is a very popular visual aid. My personal collection is quite extensive, with more than 300 ancient artifacts ranging from large pieces of pottery to small coins. These artifacts are prominently displayed. The display is usually quite fascinating to the attendees and provides good visual aids for the ancient world setting. These artifacts are used to illustrate points in the lectures as often as possible. A more important role, however, is that they can provide credibility. The advertising has invited the public to meetings on archaeology and the Bible. The artifacts confirm that indeed these lectures are on archaeology and the Bible, that they contain credible information, and that the collector/speaker is believable. Every possible mechanism to put the visitors from the community at ease should be employed.

#### Mount Vernon Opening Night

As opening night, September 17, 1995, arrived, the plans and preparations were in place. Though over 300 people had pre-registered, some would attend who had not pre-registered, and some who had pre-registered would not actually attend. On opening night, 285 people were in attendance--composed of 155 community people and 130 SDA

members. The program went well with no breakdowns of the extensive planning we had done. Each received a two-part ticket with half to be placed in a basket of sand for a drawing at the end of the lecture.

The format was simple. At 7:30 sharp, the people were welcomed by my wife who served as host each night so that the attendees could see a strong team approach. Announcements were made and each attendee was asked to complete the participant questionnaire. After these questionnaires were collected, there was a special musical number. At no more than ten minutes into the program, I was introduced, the lights dimmed, and the lecture began. Speaking over the strains of "The Theme from Exodus" for background music, I spoke idealistically about holding history in your hand, in your head, and in your heart. The rest of the lecture was built on Egypt, the pyramids, and Tutankhamen's tomb in the Valley of the Kings. Moses was inserted into Egyptian history and his story was told. His choices were examined and his priorities were evaluated. His life was held up as an example of making the difficult choice to follow God and serve his brothers no matter the cost. The attendees were then challenged to think of their own priorities and lives. After the lecture ended, the lights were again turned up and a small gift, an actual ancient oil lamp, was given away by "excavating" (drawing) a ticket from a basket of sand. The congregation was then



dismissed and they received that night's lecture outline at the door as they exited. Many people came forward to get acquainted or share their enthusiasm.

### The Continuing Program

This basic program continued each Friday and Sunday evening for nine more weeks. Table 5 lists the lecture titles and order of presentation for Mount Vernon.<sup>1</sup> Table 6 reports the nightly attendance for all nineteen lectures held in Mount Vernon.

Even though the nightly format remained the same, different elements were often introduced to maintain interest and to avoid predictability. On the night of the second lecture, which is about biblical archaeology, I dressed in "digging" clothes--shorts, boots, t-shirt, and hat. Prayer was also introduced into this lecture at the end. The lecture was about the value of the Bible, so the prayer was a simple thank you to God for the Bible. On the nights of lectures 2 and 3, we gave away a magazine, Biblical Archaeology Review, to the first fifty attendees. On several nights other artifacts from my personal collection were displayed--some of which were personal finds. Several nights featured "touching tables" with a grouping of ancient artifacts to be handled by the

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<sup>1</sup>See appendix 1 for the summary paragraphs written to advertise each lecture. See appendix 2 for the lecture outlines that were distributed each night.

**TABLE 5**  
**SUMMARY OF LECTURES PRESENTED**  
**AT MOUNT VERNON, OH**

No.	Title	Archaeological Topic	Biblical Concept
1.	"Amazing Discoveries in Lost Cities of the Dead"	Egypt, the pyramids, and Moses	Choice of spiritual or materialistic values
2.	"The Tale of the Toothbrush and the Trowel"	Archaeological discoveries that confirm the Bible	Authority and authenticity of the Bible
3.	"Mysterious Messages of the Ancients"	Rosetta stone, Behistan rock, and Dead Sea Scrolls	Reliability of the biblical text and suggested principles for interpretation
4.	"When Iraq Ruled the World"	Neo-Babylonian empire under Nebuchadnezzar	Daniel 2 and God's control of personal life
5.	"Messiahs or Men?"	Bar Kokhba and the cave of letters	Daniel 9 and Jesus as Messiah
6.	"Human History Frozen in Fire"	Pompeii	Second coming of Jesus
7.	"Secrets Only a Mummy Could Tell"	Mummification	Healthful living
8.	"The Truth about the Shroud of Turin"	The Shroud of Turin	Saving faith in Jesus
9.	"The Curse of the Cross"	Crucifixion	Cross of Christ and conversion
10.	"Passing History's Ultimate Test"	Ur of the Chaldees	Abraham and faith/works (Law/grace)
11.	"The Secret of the Lost Ark"	The ark of the covenant	Law of God
12.	"The Journey King Tut Missed"	Tutankhamen's tomb discovery	State of the dead
13.	"The Egyptian Feather-lite Heart"	Egyptian Book of the Dead	Judgment
14.	"Jerusalem--City of Peace?"	Jerusalem and its holy sites	Heaven and new earth
15.	"Digging Up the Sin Cities of Sodom and Gomorrah"	Possible sites of cities of the plain	Hell
16.	"Hidden Secrets of the Mountain of God"	Mt. Sinai	Sabbath
17.	"The Forgotten History of Sabbath and Sunday"	Historical view of Sunday in the early centuries	Change of the Sabbath

Table 5--Continued.

18.	"The Second Battle Over Jericho"	Jericho	Presuppositions that Christians hold today that are not biblical
19.	"Masada--Tragedy and Triumph!"	Masada	Decision sermon to choose to live for Jesus

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Special Events Lectures

1.	"No Other Gods!"	Canaanite religious practices of Baal and Ashtarte	Contemporary gods we serve today
2.	"In the Footsteps of Jesus on the Sea of Galilee"	Galilee	Having peace in your heart in times of trial

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**TABLE 6**  
**ATTENDANCE AT MOUNT VERNON, OH**  
**FALL 1995**

Meeting No. and Date	Community Attendance	SDA Attendance	Total Attendance
1. 9/17/95	155	130	285
2. 9/22/95	100	100	200
3. 9/24/95	94	82	176
4. 9/29/95	73	91	164
5. 10/1/95	62	79	141
6. 10/6/95	62	82	144
7. 10/8/95	55	79	134
8. 10/13/95	49	67	116
9. 10/15/95	41	59	100
10. 10/20/95	44	77	121
11. 10/22/95	45	68	113
12. 10/27/95	28	72	100
13. 10/29/95	33	70	103
14. 11/3/95	39	62	101
15. 11/5/95	45	50	95
16. 11/10/95	40	60	100
17. 11/12/95	38	63	101
18. 11/17/95	35	51	86
19. 11/19/95	50	75	125

attendees. Each night ended with a drawing for an ancient oil lamp, with other items like books and coins also given on occasion.

Cassette recordings were made of each lecture and made available for purchase. The purpose of the cassette tape sales was to reinforce in the listener's mind the points of each lecture. A video tape library was also made available. The video library contained about 140 different titles on archaeology and the Bible. This was a very popular aspect with as many as eighty tapes being borrowed each week. The introduction of the video library was timed to coincide with the time when many people might begin to tire of the schedule.

A letter was sent to each attendee on Monday or Tuesday of each week.<sup>1</sup> These letters were to keep the people informed of the next weekend's events and announce special attractions for the weekend. Often the special attractions were not announced at the meeting so that the letters would contain a note of mystery and excitement. The letters also served to reach those who may have missed or stopped attending. They were especially important to those who might have missed several nights in a row since the lectures were announced in three parts. None of the community people knew at the beginning of Part I that there would be two more parts. The envelope containing the

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<sup>1</sup>See appendix 8.

letter was consistently marked in the return address area with an Egyptian hieroglyphic stamp as our sign. The first three weeks were mailed with first-class postage because people are more receptive to these than letters that look like advertisements, but as the people became accustomed to the letter, we changed to bulk-rate mailings.

#### "A Taste of the Promised Land" Feast

The final night of the lecture series was planned to be memorable. After the regular program, the church family hosted a "Taste of the Promised Land" feast. In actuality, this was a reception with refreshments. Since the theme was the promised land, the refreshments and decorations were chosen to coincide. The refreshments were served in baskets and pieces of ancient pottery. The fare included grapes, figs, dates, pomegranates, raisins, almonds, pita bread, hummus, honey, and grape juice. Lightly puffed rice treats were served as "manna." The atmosphere was congenial, the fellowship and friendship quotient was at its highest, and the attendees left with a good taste in their mouth: literally and also in attitude towards the Mt. Vernon Hill Church.

#### Participant Questionnaire Analysis

The results of the participant survey can reveal some interesting information about the community visitors

who attended the lecture series.<sup>1</sup> A total of 151 responses was obtained from the community visitors.<sup>2</sup> The results--as compared with the ones from Chestnut Hill reported above--show how vastly different are the demographics of the area. The educational background data showed that: seventy-nine (52%) had high school diplomas, fifty-four (36%) reported having college degrees, and twelve (8%) related that they had post-graduate degrees. A lower educational level of the general population in Mount Vernon compared to the Chestnut Hill area had already been established. The over 50% of the attendees who reported having only high-school diploma educational level would seem to call into question the claim that archaeology appeals only to intellectual audiences rather than the less educated.<sup>3</sup> This statistic shows that the approach appeals to a broader spectrum than the group of educated, wealthy people in Chestnut Hill.

Over 44 percent reported having college or post graduate degrees. In Knox County only 18 percent of the county population is estimated to have college degrees or

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<sup>1</sup>See appendix 11 for the raw data from the participant questionnaires.

<sup>2</sup>These 151 responses were lower than at Chestnut Hill. With 275 community attenders, we received participant questionnaires from only 55%.

<sup>3</sup>Schulz, "Travelogue-Archaeological Approach," 5.

higher educational levels.<sup>1</sup> The comparison of these statistics shows that in Knox County, though the overall educational level is lower than the area for which AAWB was originally conceived, the archaeology and the Bible approach continued to attract people from above average education levels even in Mount Vernon.

The occupational data reveal that about forty-five (30%) of the community attendees were employed (or retired from) in professional occupations. These included administration/management (14), engineers (3), artist/sculptor (2), author, teacher (10), physician, and minister. The rest of the respondents indicated that their occupations were blue-collar-type jobs, they were unemployed (6), homemakers (16), or they listed no occupation. These employments are a basic cross section of the occupational base of the population of the county.

A substantial improvement was made in the participant questionnaire when it was used at Mount Vernon. On the first page, the question is asked: "Which topics would you like to hear about in a future series?" The choice of responses was written with a deliberate pattern. Of the twelve responses, four are direct biblical topics, four are archaeological topics, and four are topics that combine the two. It was hoped that a pattern might be

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<sup>1</sup>Ohio Department of Development, "Ohio County Profiles: Knox County" (Columbus, OH: Office of Strategic Research, [1993]), 2.



discerned in the answers that could help distinguish the interests of the person completing the questionnaire. At Chestnut Hill, many people checked all or most responses so that a pattern was not distinguishable. For the Mount Vernon use, the form of the responses was altered by grouping them in four groups of three responses. Each group had one question from each topic category listed above. The question requested that the respondent would "please check only one in each section."

This refinement in the groupings precipitated the data for which it was designed. In each section, the responses that combined archaeology and the Bible received the greatest amount of interest. This seems to indicate that the people who attended were indeed interested in biblical archaeology. The fact that the archaeological topic did not receive the highest number of responses seems to indicate that the attendees were not simply interested in the archaeological material. Further, the point that the biblical topic did not draw the most responses (though it did rank higher than the archaeological topic in three of the four sections) indicates that if the meetings had been direct biblical topics, many might not have attended. The results demonstrated what I had suspected: the combination of both the topics of archaeology and the Bible will draw this audience more than either topic alone. While a prophetic approach may also draw a large audience,

it would not have drawn this audience. Only thirty-six (24%) indicated that they would like to hear a topic on the prophecies of the Bible, while eighty-five (56%) people responded to a topic about "recent archaeological finds that confirm the Bible" (an alternative response in that grouping). More than twice the people preferred the biblical archeology topic to the prophetic one. The point of this discussion is that the statistical information confirms one of the primary reasons for the development of this method of evangelism: some people will not be attracted with the traditional SDA methods, including prophecy. Other, different approaches are needed to be used in places where the traditional prophecy programs have already been used several times or have been used with no success. AAWB meets this need as would other non-traditional, creative approaches yet waiting to be conceived and developed.

The rest of the information on the participant questionnaire dealt with religious background, familiarity with the Bible, and knowledge of archaeology. These data were primarily requested to assist in visitation.

Appendix 11 also lists the results of the ninety-five SDA participant questionnaires. An interesting corollary to the above discussion surfaces in their responses. In the section on topics they would like to hear, the interest in the biblical topics overall was

higher than observed in the community visitors' responses, yet, two aspects bear examination. In the same grouping discussed above on the choice of prophecy and recent archaeological finds, the SDAs chose archaeology (55%) rather than prophecy (22%). In three of the four sections, the biblical archaeology topic received the most responses.

These statistics support the assertion that

the approach is so completely different from the usual evangelistic approach and the conventional way of presenting the message, that present church members respond very favorably because they have learned things that they have not already learned in previous campaigns.<sup>1</sup>

Victor Schulz, from experience, says he has been "pleasantly surprised" by the number of members who are attracted by the archaeology and the Bible approach.<sup>2</sup> In the evangelists' questionnaire, 62 percent felt that a strength in using archaeology was that it interested members and nonmembers alike. Personal experience in two churches corroborates this assertion. Though many SDA church members may not be passionate about archaeology, they find themselves excited at the positive community response, while at the same time finding the AAWB experience to be different, interesting, and well worth their participation.

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<sup>1</sup>Orley Berg, quoted in Schulz, "Travelogue-Archaeological Approach," 105-106.

<sup>2</sup>Schulz, "Travelogue-Archaeological Approach," 106.

## Report Given to Board

After the AAWB meetings were over, a report was given to the church board. The full report can be seen in appendix 12; however, a few items deserve discussion. The statistical information has been mentioned, but it would be well to have it compiled:

1. number of community people who attended at least one night--275
2. number of community people who attended at least half the meetings--42
3. number of community people who attended closing night--50
4. number of community people who registered, but did not attend--57
5. number of SDA members who attended at least one night--178.

The church board report focused on various goals for the meetings and how they had been met. Goals such as community participation, community awareness, and church member interest were seen as having high levels of achievement. Goals such as relationship building and finding spiritually minded people for continued follow-up are harder to quantify. Still, most felt these goals had been reached and several told anecdotes to illustrate. The traditional question often asked: "How many baptisms did you have?" was not the criterion used to judge the meeting

of goals and the success of the program. Contacts had been made that would ultimately lead to baptism, but had not yet. (At the time of this writing, four people are currently attending church regularly and feel a part of the church family even if they have not yet been baptized into membership.)

The church board was very pleased with the lecture series and the response of the community. An evaluation form was distributed at the first church board meeting after the close of the AAWB meetings. Analysis of the evaluation responses showed that the board members were positive about the low-key approach. "It doesn't make people feel threatened"<sup>1</sup> so "the people kept coming."<sup>2</sup> All evaluators agreed that the doctrinal material was presented clearly. Most felt that the archaeological material was complementary to the biblical material, though one person felt they had been lost in the details of two or three lectures.<sup>3</sup> Members felt that the lecture series was very educational--even "scholarly"<sup>4</sup>--and that they learned information they had never heard before. When asked what could be changed, only one person suggested a change: make

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<sup>1</sup>Church board member response to AAWB evaluation questionnaire, 27 November 1995, Mount Vernon SDA Hill Church board meeting.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

it only eight weeks in length.<sup>1</sup> General comments included: "I could be proud of this series"; "Excellent series with long term possibilities"; "Best series of my lifetime"; and "You need to continue with more lectures."<sup>2</sup>

#### Lecture Series Follow-up

Since AAWB does not cover every SDA doctrine and is not reaping in intent, it is very important that contact be maintained with the attendees. Three different groups of attendees emerged as the lecture series ended: (1) those who thought the meetings were interesting, loved the archaeology, but had little interest sparked by the spiritual facets, (2) those whose enjoyed the combined approach, and had a spiritual interest awakened or reawakened, making them open to further spiritual teaching, and (3) those who found the lectures interesting and were desirous of learning more about the spiritual truths that were shared that reflect the doctrines of the SDA church.

These three groups require different types of follow-up. Group 1 will simply continue to receive mailings and offers for spiritual material in hope that a spiritual interest will develop. Greater, more personal contact will be maintained with groups 2 and 3--including continued visitation, evaluation of felt needs, and

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., passim.

personalized follow-up based on their interest. A continuing lecture series will be held each spring and fall. AAWB News will be sent out three to four times a year with invitations to special church programming. As opportunities arise, personal Bible studies and Bible study classes will be offered. Other seminars, such as The Daniel Seminar could be held. A personal goal calls for the development of a Bible study series entitled, The Genesis Seminar: Issues in Origins in which all the major themes of the Bible and doctrines of the SDA church will be explored from their Genesis roots. This follow-up can be summarized (in the relational model of evangelism): Stay in touch and continue to build relationships. While this may sound simplistic, there is great potential in its application.

### **Conclusion**

The development of "Archaeology, the Ancient World, and the Bible" has been a personally rewarding experience. In both venues in which it has been held, the church congregations and communities have been appreciative of the program. This chapter has described AAWB as it has been held, but the program will continue to develop and change in line with personal growth and perceived church and community needs and trends. While a "snapshot" of the program has been presented, it will, as all successful programs must, continue to mature.

## CHAPTER 6

### SUMMARY AND CONCLUSIONS

#### Summary

The importance of archaeological studies in reconstructing and establishing the biblical historical setting has been discussed. The interdependence of history and theology shows the importance of a firm historical base to ensure correct theological conclusions. Once biblical history has been validated, its stories can speak with the power of example to modern-day readers.

Since the SDA church recognizes the role of Ellen White as a messenger for God, looking at a number of seemingly critical statements on archaeology and travel to Palestine has been important. An understanding of these declarations in their historical and theological context revealed that Ellen White had specific concerns on each topic. She was not against archaeological investigations as such, but actually found ancient places and artifacts interesting.

A survey of literature on the use of archaeology in evangelism has revealed that little has actually been



written. The two most prominent uses of archaeology in evangelism have been: (1) to arrest attention (a come-on) and (2) to establish the veracity of the Bible. The use of archaeology by most evangelists has actually been incidental to their whole program. In spite of this, their advertising has often prominently featured archaeology--leading to a rapid decline in attendance when the biblical content becomes obvious. The above observations have been confirmed by a survey taken of the evangelists who report using archaeology. Instead of classifying many evangelists as using the "archaeological approach," it would be more precise to say that they use some archaeology in the prophetic approach. There is a need for both approaches.

An examination of current secular archaeological and educational literature has revealed a renewed interest in archaeology. Educational initiatives to teach archaeology are increasing. These trends suggest that archaeology will continue to be attractive in the future for drawing an evangelistic audience.

Information on unreached people groups in the United States has been discussed. Many of these groups have a high socioeconomic status, and traditional Adventist evangelism has not attracted them in the past. For this purpose, AAWB was developed for the Chestnut Hill setting in the city of Philadelphia. High numbers of people in the unreached people groups described above reside in that

community. A series of AAWB lectures held in Chestnut Hill revealed that the archaeology and the Bible approach attracted people from those high socioeconomic groups.

This paper has also detailed the holding of a series of lectures in Mount Vernon--a small, rural community. Evidence has been presented to show that the people in Mt. Vernon were also attracted by the archaeology and the Bible approach. Participant questionnaire analysis suggests that many of the attendees would not have been drawn by a traditional Adventist approach.

### **Conclusions**

1. Archaeology draws large crowds of attendees to evangelistic meetings. Those interested in general archaeology will respond as well as those who are biblically oriented. Since archaeology provides a more neutral setting for the preaching of the Bible, people seem to respond to archaeologically based meetings that might not respond to prophecy or other religion-based meetings.

2. People from various socioeconomic groups are attracted to archaeologically based evangelism. Though AAWB was developed to appeal to highly educated people with above average social status and income, people from a much broader spectrum have been attracted.

Analysis of the participant questionnaires has revealed that the educational level of the attendees of AAWB is above average. The target groups in Chestnut Hill,

which were in view at its inception, were attracted. Their responses on the participant questionnaire suggest that many would not have been attracted to traditional prophecy-based meetings. Thus, archaeology combined with the Bible in evangelism has indeed attracted those wealthy, educated people.

Analysis has shown, however, that many people from average, or below average, educational levels have also been attracted by AAWB. The criticism that archaeology appeals only to secular or educated groups seems to be overstated or in error. The archaeology and the Bible approach seems to appeal to all segments of society.

3. Research in current, secular archaeological and educational literature suggests that there is a surge of interest in archaeology. Participation by volunteers in archaeological digs and societies has increased dramatically. This trend suggests that using archaeology will continue to be a productive method for drawing people to evangelistic meetings in the future.

4. Archaeologically based evangelism is one possible method of reaching people with the message of the Bible and the Gospel. Traditional, prophecy-based meetings need to be continued. I do not suggest that archaeology replace prophecy--but I do believe it to be a valuable supplement. The development of other subject-based methods would also be helpful.

5. Evangelists who have used archaeology in the past have not always used it to the best benefit. Advertising should not make archaeology prominent if the evangelist does not intend to spend considerable time in developing archaeological topics. Too many evangelists have used it incidentally, thus making people feel that they have been "baited and switched." Credibility of the evangelist and the program suffer when people see such a practice. Instead of making archaeology so prominent, evangelists who are using a little archaeology in traditional, prophecy-based meetings would do well to advertise "Amazing Discoveries in Bible Prophecy and Archaeology."

6. Evangelists who choose to use archaeology in evangelism should be careful to use up-to-date and credible information. This will mean regular reading of archaeological magazines and contemporary books to stay current.

7. Archaeologically based evangelism has been criticized for lack of baptismal results. This problem may be due to several aspects. First, many of the attendees are more educated and from higher socioeconomic groups, and thus they may feel less spiritual need. They also tend to question more deeply and may be less likely to make the changes that are needed. This makes the reaping more difficult. Also, many may attend who have more interest in

archaeology than the Bible. This interest gives the opportunity to share God's word with them, but it may not be their primary interest. The AAWB meetings may be seed-planting that takes a long time to grow. Thus, archaeologically based evangelism may often be a long term approach. However, the meetings could also be structured in a different way--according to the inclination of the particular evangelist--than AAWB to be reaping in nature. The archaeological approach may not have been any more limiting than my own personal evangelistic philosophy.

8. Members of the church appreciate a new approach and hearing the teachings of the church from a different perspective. Many have been through several series of traditional meetings. Experience has shown that it is easier to get them excited about a different approach.

9. The archaeological approach is available to any evangelist who would like to develop it. Though many feel professional training is necessary, through personal study one can learn what is necessary to become well acquainted with important facts and events.

10. The possible and legitimate uses of archaeology in evangelism are threefold:

a. to build confidence in the Bible (This use emphasizes archaeological finds that can confirm the biblical text. This is the most prevalent usage by evangelists. Caution must be

exercised, however, that the evidence is not overstated to suggest that archaeology "proves" the Bible.)

b. to illustrate and illuminate the Bible (This is different from the above use in that the emphasis is on customs and culture. Archaeology is used to help the Bible "come alive" to the audience by making sense of unfamiliar customs. Since we are separated by thousands of miles and years from the Bible lands and time, the Bible may seem foreign to many people. This use of archaeology in evangelism helps span the gulf and makes the Bible understandable.)

c. to serve as examples for modern-day readers (The stories of the Bible, once they have been historically established, can provide powerful examples for today. Archaeology can lead into the biblical narrative by establishing the historical and geographical setting for the story. The next logical step is the telling of the story in hope that the conclusion can help persuade people by analogy.)

### **For Further Study**

1. Continued study should be given to the appeal of archaeology to various people groups. Deliberate and intentional effort should be given to test archaeologically

based evangelism in areas that are predominated by unreached people groups to ascertain if they respond to the approach.

2. A history of modern evangelism should be undertaken to determine the value of various methods and techniques.

3. An evaluative process should be developed that could be used by conferences to optimize their evangelistic efforts. This evaluative process should be used to evaluate all evangelistic meetings held in the conference. The process should include the evangelist's personal evaluation of each series held, church board input, and statistical information on attendees. A part of this evaluative process would be a participant questionnaire that would collect the same information from all attendees. An analysis of this questionnaire might reveal patterns of people groups being reached or not reached.

4. The SDA denomination should give study to instituting a forum for the dissemination of evangelistic ideas and techniques. While it is true that techniques that worked in one place might not work everywhere, they probably will work somewhere else. Hence, this forum would give opportunity for cross-pollination of evangelistic ideas.

### Final Thoughts

God's purpose and will is that his word will be preached into all the earth. Because we live in a complex world with multitudinous variations, the methods used to share God's word must vary. Pastors and evangelists need to continually seek new and different ways to arrest the attention of the community. As the world changes, methods need to change, too. The traditional methods will continue to work, but it is also essential that new and creative models be envisioned and developed. To meet that need, evangelists have turned to archaeology for many years--a method that will continue to be beneficial for the future.

Archaeologists will continue to dig in the ground to unearth clues that illuminate and reconstruct the ancient past. Pastors and evangelists should continue to dig for creative methods to impart that information in its biblical context. All must continue to dig in the Bible to discover not only facts about life in the past, but the truths that impact life today. That personal, spiritual application is the real goal of combining the study of archaeology and the Bible. "The kingdom of heaven is like a treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field" (Matt 13:44). There is great treasure to be found in the study of archaeology and the Bible. This exploration illuminates the acts of God in the past,



ensures his leading in the present, and inspires with hope  
for what he is yet to do.

## APPENDIX

APPENDIX 1  
LECTURE SERIES DESCRIPTIVE PARAGRAPHS

**ARCHAEOLOGY, THE ANCIENT WORLD,  
AND THE BIBLE**

**LECTURE SERIES  
DESCRIPTIVE PARAGRAPHS**

MOUNT VERNON, OHIO, SERIES  
September - November 1995

**LECTURE #1 AMAZING DISCOVERIES IN LOST CITIES OF THE DEAD**

Explore the world of ancient Egypt with Franke Zollman. Learn why the pyramids were built and then abandoned. See the magnificent wonders unearthed in the Valley of the Kings. Why did they bury such wealth with pharaohs like Tutankhamen? Weigh new evidence for the story of Moses and discover how he fits into Egyptian history. You won't want to miss this expedition into the ancient world and the Bible.

**LECTURE #2 THE TALE OF THE TOOTHBRUSH AND THE TROWEL**

Tels do tell tales! Discover the hidden secrets from these ancient city hills. Did you know that only one-tenth of one percent of these ancient cities have been uncovered? The greatest treasures and truths yet wait to be found. Also hear about the recent discoveries of a long lost inscription naming King David and a forgotten tomb from the Valley of the Kings recently opened again.

**LECTURE #3 MYSTERIOUS MESSAGES OF THE ANCIENTS**

Voices from the ancient past speak to us through long lost writings. The Rosetta stone reluctantly gave up its key to Egyptian hieroglyphics. The massive Behistan rock helped decipher the puzzling cuneiform tablets buried for thousands of years. The Dead Sea Scrolls have contributed beyond measure to an understanding of the times of the Bible and still, today, controversy swirls around these ancient strips of skin and papyrus. Hear these stories and the mysterious messages from the past that reveal timely thoughts for today.

**LECTURE #4 WHEN IRAQ RULED THE WORLD**

Bent upon world domination, the ancient Iraqi leader from Babylon sent his armies out to conquer. Nebuchadnezzar ruled the world! But a bizarre dream foretold his doom--and the history of nations for more than 2,500 years. Hear the strange experience of this fallen god-king for truth that is stranger than fiction

**LECTURE #5 MESSIAHS OR MEN?**

The Messiah. The anointed one. Was it Simeon Bar-Kokhba? Was it Jesus Bar-Joseph? History records their names, but what were their claims? Hear the fascinating story of the Judean desert finds in the cave of letters. Piece together the pieces of a puzzle that could change your life. Searching for the real Messiah.

**LECTURE #6 HUMAN HISTORY FROZEN IN FIRE**

Walk the streets of Pompeii--the city destroyed by volcanic Mount Vesuvius in A.D. 79. Hear stories of the tragedy and human suffering revealed in the ashes. See one of the most well preserved Roman cities from the first century A.D. Learn valuable lessons that speak to our modern lifestyle and future safety.

**Part II****LECTURE #7 SECRETS ONLY A MUMMY COULD TELL**

How were mummies made? What was the process and why was it done? What killed the ancient Egyptians? Hear this in-depth description of modern medical examinations of ancient Egyptian mummies. Also, did you know mummies were once taken as medicine? What you hear tonight may make you think next time you open your mouth to eat.

**LECTURE #8 THE TRUTH ABOUT THE SHROUD OF TURIN**

Is the Shroud of Turin the actual burial cloth of Jesus? Come and hear the facts concerning recent investigation of the image on the shroud. Also, see an actual ancient token that was given to a pilgrim some 1400 years ago. It is said to contain a fragment of the true cross. Does it? Or does it really matter?

**LECTURE # 9 THE CURSE OF THE CROSS**

Crucifixion was developed by the Romans as a method of torture which would lead to death. Each and every aspect was designed to inflict the maximum amount of pain. The victims of crucifixion would die by inches until most of them finally suffocated to death. Only one victim of crucifixion has been archaeologically identified. Hear a graphic description of the suffering of Jesus on the cross and reflect on its meaning for your life.

**LECTURE #10 PASSING HISTORY'S ULTIMATE TEST**

Visit Ur of the Chaldees--home of Abram. See pictures of the sensational finds made by Sir Leonard Wooley in the royal cemetery. Find out what could make a man leave all of it behind to go to a foreign land. Tonight, you'll face the ultimate test with Abraham!

**LECTURE #11 THE SECRET OF THE LOST ARK**

Indiana Jones made the lost ark of the covenant famous. What are the facts surrounding this ancient ark? Does it contain mystical and magical powers? Just what does it contain? Hear a fascinating description of the ark, its meaning, its location, and its significance for today.

**LECTURE # 12 THE JOURNEY KING TUT MISSED**

Such magnificent treasures were buried with the ancient Egyptian Pharaohs. Each one had a special meaning for the life to come. Examine the priceless artifacts from King Tutankhamen's tomb. How is it that he never took his final journey? All dressed up with no place to go!

**LECTURE # 13 THE FEATHER-LITE HEART**

If you knew that you were going to meet all your deeds in a day of judgment, how would you live? The ancient Egyptians believed that at the end of a man's life his heart would be weighed in the balances and there his eternal destiny would be decided. Learn about this fascinating belief from the Egyptian Book of the Dead and be challenged to think about your own heart's standing.

**Part III****LECTURE #14 JERUSALEM -- CITY OF PEACE?**

Walk the streets of this troubled city whose name means 'city of peace.' Explore its holy places. Examine the tensions that exist because three major religious groups and two ethnic groups claim this land as theirs. Will peace ever come to this troubled city?

**LECTURE #15 DIGGING UP THE SIN CITIES OF SODOM AND GOMORRAH**

Have the lost sin cities of Sodom and Gomorrah been found? We'll examine the evidence that makes many archaeologists believe that they have been uncovered southeast of the Dead Sea. These ancient cities were destroyed in a divine act of judgment almost 4,000 years ago. They have become a byword for degradation and destruction and a New Testament symbol of the fires of hell.

**LECTURE #16 HIDDEN SECRETS OF THE MOUNTAIN OF GOD**

Mt. Sinai, the mountain where God met Moses with the ten commandments, has traditionally been identified with Jebel Musa, a peak on the Sinai peninsula. Visit this holy spot where God came to earth. At the base of Jebel Musa is St. Catherine's monastery, one the lecturer's favorite ancient places. One of the world's oldest known Bibles was discovered in this mysterious monastery. We'll examine the largely unknown secrets of Mt. Sinai and their meaning for today.

**LECTURE #17 THE FORGOTTEN HISTORY OF SABBATH AND SUNDAY**

How did Sunday become the popular Christian day of worship? This lecture will discuss that question from a historical viewpoint. The eight New Testament texts that talk about this first day of the week will be discussed. Wasn't the day changed at the resurrection of Jesus? The history of the early church will further be examined to seek the answer to the Sabbath to Sunday shuffle. What reasoning prompted the early Christians to adopt a new day of worship? This fascinating historical study may surprise you and answer questions you've asked for a long time.

**LECTURE #18 THE SECOND BATTLE OVER JERICHO**

"Joshua fought the battle of Jericho, and the walls came tumbling down," says the words of a gospel song. But was there ever really a battle of Jericho with falling walls some 3,500 years ago? Most archaeologists had discounted the story as myth until recently. However, new interpretations of old data suggest the reality of the event. Time magazine says of this story, "Score one for the Bible!" We'll revisit the battle for Biblical validity and challenge the basis of our own preconceived ideas about this ancient source of truth.

**LECTURE #19 MASADA -- TRAGEDY AND TRIUMPH!**

Over nine hundred Jewish men and women died under Roman siege at this desolate spot almost 2,000 years ago. Their motto--NO SURRENDER! We'll examine this favorite spot of the lecturer and understand its real triumph in spite of tragedy. A dramatic end to our lecture series that you won't want to miss. One attendee will take home a very special treasure this night.

**OTHER LECTURES****NO OTHER GODS!**

Ancient Israel was warned against having other gods. Who were these other gods and what was involved in their worship? Why was their worship so attractive to the ancients? What modern gods do we worship? Hear about the motel of mysteries excavated in the year 4022 in the old country of Usa.

**IN THE FOOTSTEPS OF JESUS ON THE SEA OF GALILEE**

Galilee is one of the most beautiful areas of the land of Israel. Its green landscape is in marked contrast to much of the rest of the country. In this lecture we'll center our attention on the Sea of Galilee where Jesus spent so much time. We'll visit the traditional sites of the feeding of the 5,000 and the Sermon on the Mount. We'll also visit Capernaum, Peter's home town, and see the possible foundations of his house. One of the newest discoveries we'll examine is the recently discovered boat from the time of Jesus. Finally, spend the night on the sea and learn the lesson of the storm.



**APPENDIX 2**  
**LECTURE OUTLINES**

## EXPLANATORY NOTES FOR APPENDIX 2

## LECTURE OUTLINES

1. Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of these outlines may have changed. Most would have originally been formatted to fit on one sheet of paper--front and back. Several were three pages long.
2. These lecture outlines were handed out nightly and given to people when they missed a night in attendance. Each was printed on differently colored paper (as far as possible) to facilitate differentiation of outlines.
3. As stated in Chapter 1 under "Limitations", this dissertation is not intended to be a scholarly research project in the field of archaeology. Hence, the material contained in these outlines has not been footnoted to show the original sources.
4. Complete and detailed notes were written by the author for the oral, public presentation of the material. These outlines only represent the main points of each lecture. Complete and detailed notes of fifteen to twenty pages in length (per lecture) are available from the author.

## ARCHAEOLOGY, THE ANCIENT WORLD, AND THE BIBLE

"Amazing Discoveries in Lost Cities of the Dead"  
Night #1 Lecture Outline

- I. INTRODUCTION--HOLD HISTORY IN YOUR HAND!
  - A. Herodotus--"Egypt is the gift of the Nile"
  - B. Upper Egypt = Southern Egypt; Lower Egypt = Northern Egypt because of flow of Nile.
  - C. History divided into 31 dynasties (from 3100 to 300 BC) by Egyptian Priest, Manetho, in 300 BC
- II. THE GREAT PYRAMID
  - A. Old Kingdom Period (round figure--2,500 BC)
  - B. All pharaohs of 4th and 5th dynasty built pyramids--more than 40 of them altogether.
  - C. Great Pyramid built by Khufu (Gr. Cheops) 2551-2528 BC
    - 1. 481.4 feet tall
    - 2. 756 feet each side--covering 13 acres
    - 3. 2.5 million limestone and granite blocks used in 201 tiers weighing from 2 to 70 tons
  - D. Al Mamun tunneled into pyramid in AD 820
  - E. Scientific investigations
    - 1. Napoleon
    - 2. Taylor, Smith, and Menzies measured and concluded that it was a Monument of Inspiration with prophetic and other Biblical parallels
  - F. Sir William Flinders Petrie debunked all these theories with an accurate measuring of pyramid.
  - G. Purpose? Tombstone? Memorial? Burial crypt?
  - H. See young boy in shadow of pyramids--already ancient--he knows this is how pharaoh is treated. His name is Moses.
- III. THE VALLEY OF THE KINGS--TUTANKHAMEN'S TOMB
  - A. New Kingdom Period (round figure 1500 BC)
  - B. Burial area is in central valley--Valley of the Kings
    - 1. To provide security against grave-robbing
    - 2. 62 known tombs in valley
    - 3. Original inhabitants were who's who of Egyptian royalty
    - 4. Most thought valley was "dug out"
  - C. Howard Carter
    - 1. Digging for 6 years and this was last season
    - 2. November 26, 1922 tomb was opened by Howard Carter, Lord Carnarvon, Lady Evelyn and others
    - 3. "Can you see anything?" "Yes, wonderful things."

- D. Tomb of Tutankhamen
  - 1. Reigned for ten years--1333-1323 BC
  - 2. Minor Pharaoh who died at about 18 years of age
  - 3. 5,000 priceless artifacts
  - 4. Howard Carter took 9 years to clear tomb
- IV. THE STORY OF MOSES
  - A. 1 Kings 6:1--480 years from Exodus from Egypt to 4th year of Solomon's reign = 1450 BC
  - B. Exodus 7:7--Moses 80 years old when went to Pharaoh = Moses born 1530 BC
  - C. Story of Moses' Life
    - 1. Exodus 1:22--death decree for all Hebrew boys
    - 2. Moses put in basket and set afloat
    - 3. Pharaoh's daughter finds basket and adopts baby
    - 4. Calls him "Moses", means "drawn out of the water"
    - 5. Moses brought up as Grandson of pharaoh
    - 6. Acts 7:21-23--skilled in all the wisdom of Egypt
    - 7. In line for throne of Egypt
  - D. Hebrews 11:24-25--A different choice
    - 1. Blood is thicker than water--Moses was Hebrew
    - 2. Religious upbringing--nothing was more important than his God, the God of heaven call Yahweh
    - 3. Turned his back on the throne of Egypt and cast his lot with his people and his God
    - 4. Moses realized there are some values more important than success, power, and position
- V. CHALLENGING OUR VALUES
  - A. Moses' choice speaks to us of our choices today
  - B. Do you believe in anything so strongly that you could make a choice like Moses?
  - C. Won't likely be asked to be quite so drastic, but we may be called in small ways to make sacrifices, change our thinking, and put spiritual and family values in a higher place
  - D. Hebrews 11:26-27--There are spiritual rewards far beyond anything we can imagine

### ABC'S TO REMEMBER

**A**rchaeological point--Pyramid Age approximately 2,500 BC

**B**iblical idea--By faith Moses made a choice to follow God instead of pursue the power of Pharaoh

**C**onclusion--There may be spiritual, religious, or family values that need more attention in your life at this point in time. Are you willing to pursue them?

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Tale of the Toothbrush and the Trowel" Night #2 Lecture Outline

- I. THE DISCIPLINE OF BIBLICAL ARCHAEOLOGY
  - A. Tels do tell tales!
    - 1. Tell (Arabic) or Tel (Hebrew) means mound or hill
    - 2. Artificially constructed by the building of and subsequent destruction of cities through thousands of years
    - 3. The lower the layer or strata, the older the city.
  - B. Archaeologists are after clues that can be pieced together to give a full picture of the past.
  - C. What do they find?
    - 1. Pottery
    - 2. Burials
    - 3. Architectural remains
    - 4. Stone tools
    - 5. Much more!
  - D. Exact records kept and published.
  - E. Pottery style dating is very important.
    - 1. Petrie noticed sequence of pottery styles
    - 2. Pottery styles changed over periods of time
    - 3. Level may be dated from pottery style.
- II. HOW HAS ARCHAEOLOGY HELPED US UNDERSTAND THE BIBLE?
  - A. Archaeology has discovered ancient texts that tell about the ancient world and has provided the means to read them. (Lecture 3)
  - B. Archaeology has confirmed the reliability of the transmission of the text of the Bible. (Lecture 3)
  - C. Archaeology has shown that the Biblical narratives are accurate reflections of the times in which they are said to have occurred and been written.
    - 1. Genesis 15:1-3 and the Nuzi texts on adoption.
    - 2. Genesis 16:1-4 and the Nuzi texts on giving of woman to bear children if wife cannot bear children
    - 3. Exodus 20 and the Law Code of Hammurabi
    - 4. Alphabetic script by 1450 BC and the Ebla and Ras Shamra tablets
    - 5. Genesis 14:1,2 and the Ebla tablet listing of five cities of the plain

- D. Archaeology has helped confirm people and places written about in Biblical text actually existed.
    1. Genesis 15:18-21--the Hittites
    2. Isaiah 20:1--Sargon
    3. Luke 3:1--Pontius Pilate
    4. Matthew 26:3--Joseph Caiaphas
    5. 2 Samuel 5:1-3--King David
  - E. Difficult words and phrases have been illuminated by archaeology.
    1. 1 Samuel 13:19-21--PIM
    2. 1 Kings 22:39--Ahab's ivory palace
- III. THE BIBLE FOR TODAY
- A. Biblical text has proven to be:
    1. Accurate and Authentic
    2. Reliable
    3. Trustworthy
  - B. But will we allow it to be authoritative in our own life?
    1. 2 Timothy 3:16-17
    2. All Scripture is inspired.
    3. Take Bible as a whole as supernatural book or reject it as a book produced by man and of only marginal value.
  - C. Text is realistic--its claims are do-able.  
1 Corinthians 10:13
  - D. Text is also timely--it has principles that are worth application in modern world.
- IV. THE GREAT TREASURE
- A. Only 1/10 of 1% of ancient tells have been excavated. The greatest treasures and answers just wait to be discovered.
  - B. Matthew 13:44--The Bible is like a treasure hidden in a field. Nothing is too great to give up in order to possess such treasure.

### **ABC'S TO REMEMBER**

**A**rchaeological point--A tell is an artificially constructed mound of ruined cities which go back in time the deeper you dig.

**B**iblical idea--The Bible is an inspired book that is a accurate, authoritative, reliable, realistic, trustworthy, and timely.

**C**onclusion--The Bible contains principles that can help us live in a modern world even though it is an ancient book. That is because of its supernatural origin.

## ARCHAEOLOGY, THE ANCIENT WORLD, AND THE BIBLE

### "Mysterious Messages of the Ancients" Night #3 Lecture Outline

- I. INTRODUCTION--ARCHAEOLOGY CONFIRMS THE BIBLE
  - A. Archaeology has discovered ancient texts and provided us a means to read them.
  - B. Archaeology has confirmed the reliable transmission of the Biblical text.
  - C. Archaeology has confirmed that the customs recorded in the Bible accurately reflect the time in which they are said to have occurred and been written.
  - D. Archaeology has confirmed people and places mentioned in the Bible actually existed.
  - E. Archaeology has illuminated difficult or unknown words or phrases.
- II. CARBON 14 DATING
  - A. Carbon 14 is a radioactive substance produced in upper atmosphere
    - 1. All living creatures ingest C-14
    - 2. Ratio of C-12 and C-14 constant in nature
    - 3. When a living thing dies, it ceases to ingest C-14 and the C-14 begins to deteriorate
  - B. Ratio of C-14 to C-12 can be used to tell how long something has been dead--used only for organic material
- III. ANCIENT TEXTS FOUND AND READ
  - A. Rosetta Stone--Key to hieroglyphic writing
    - 1. Found in Rosetta, Egypt in 1799 by Napoleon's troops
    - 2. Bi-lingual written in three scripts
      - a. Egyptian hieroglyphics
      - b. Egyptian demotic
      - c. Greek
    - 3. Jean Francois Champollion deciphered
      - a. Banks monument important
      - b. Used cartouches which contained royal names of Ptolemy and Cleopatra
      - c. Decree on 1st anniversary of Ptolemy V Epiphanes
  - B. Behistun Rock--Key to cuneiform writing
    - 1. Carved by Darius I at defeat of Gaumata
    - 2. Tri-lingual
      - a. Old Persian
      - b. Elamite
      - c. Akkadian
    - 3. Henry Rawlinson deciphered after 9 years

- IV. ARCHAEOLOGY HAS CONFIRMED THE RELIABILITY OF THE TRANSMISSION OF THE BIBLICAL TEXT
- A. In 1947 first of the Dead Sea Scrolls were found by two Bedouin herdsmen
    1. 800 scrolls found in 11 caves
    2. Produced at least in part at nearby site, Qumran
    3. Every OT book represented except Esther
    4. 1000 years older than copies of OT we had
      - a. Remarkable agreement
      - b. Only scribal variants, errors, omissions, additions and corrections
  - B. Problems in publication
    1. Original scholars published only part
    2. Campaign by BAS to release scrolls for all
    3. Text reconstructed by concordance
    4. Pictures released
- V. SUGGESTIONS FOR MAKING BIBLE TEXT OF MOST USE TODAY
- A. Read a modern translation
  - B. Start with selections that are more easily readable.
    1. Read OT Psalms, Esther, Ruth, Proverbs, Genesis
    2. Read NT Gospels, Matthew, Mark, Luke, John
  - C. Let Bible be its own interpreter.
    1. Daniel 7:2-3--Symbol of beasts
    2. Daniel 7:17--Beasts = kingdoms
  - D. Never give up on seeking to understand.
    1. Matthew 7:7
    2. Zollman translation--Seek and keep on seeking
  - E. Realize that Bible is a spiritual book
  - F. Realize the nature of truth
    1. God has a truth for mankind
    2. John 17:17
  - G. God wants to establish us in His truth--2 Peter 1:12

### ABC'S TO REMEMBER

**A**rchaeological point--Archaeology has provided great discoveries in the Rosetta stone, the Behistun rock, and the Dead Sea scrolls.

**B**iblical idea--The Bible has been transmitted reliably and the text is trustworthy.

**C**onclusion--Our religious goal in life should be to discover God's truth and seek to bring our lives in tune with it.



## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "When Iraq Ruled the World" Night #4 Lecture Outline

- I. INTRODUCTION--THE CONQUEST
  - A. Powerful Iraqi leader
    - 1. Early August
    - 2. Looked at rich resources of southern neighbor
    - 3. Seasoned army from previous wars
    - 4. Quick campaign conquered small neighbor country
  - B. The year--605 BC
  - C. The conquered--The land of Israel
  - D. The conqueror--Nebuchadnezzar, King of the Neo-Babylonian Empire
- II. NEBUCHADNEZZAR AND BABYLON
  - A. Second king of Neo-Babylonian Empire
    - 1. Father--Nabopolassar
    - 2. Centered in Mesopotamia--land between two rivers
      - a. Tigris
      - b. Euphrates
    - 3. Capital--Babylon
    - 4. Proud and powerful--Daniel 4:30
  - B. Babylon excavated
    - 1. Robert Koldeway
    - 2. Started 1899 for 18 years
    - 3. City uncovered showed:
      - a. 3,000 acres
      - b. 13 miles of walls
      - c. gates
      - d. most impressive--Ishtar gate
      - e. hanging gardens
      - f. sat on both sides of Euphrates River
  - C. Unconfirmed stories
    - 1. Found Daniel's lion den
    - 2. Found fiery furnace
    - 3. Koldeway's attempt to confirm faith of visiting pilgrims
  - D. Bricks stamped with Nebuchadnezzar's name in cuneiform script
  - E. Conquered Israel
    - 1. Daniel 1:1,2
    - 2. Defeat of Israel's God by Marduk
    - 3. Exiles taken to Babylon
      - a. Indoctrinate them
      - b. Send them back to govern conquered provinces

- III. NEBUCHADNEZZAR'S DREAM--Daniel 2
- A. Couldn't remember dream vs. tested them
    - 1. Wise men must tell dream or be executed
    - 2. Daniel, a Hebrew, asks for time
      - a. Prays for God to reveal it
      - b. Gives God credit--Daniel 2:28
      - c. Daniel relates dream
  - B. A Great Multi-Metal Image--Daniel 2:31-35
    - 1. Head--Gold
    - 2. Arms--Silver
    - 3. Belly--Brass
    - 4. Legs--Iron
    - 5. Feet--Iron and clay
    - 6. Stone--cut out without hands
  - C. Daniel tells interpretation--Image foretells world history--Daniel 2:36-38
    - 1. Head--Gold = Babylon
    - 2. Arms--Silver = another kingdom (Medo-Persia)
    - 3. Belly--Brass = another kingdom (Greece)
    - 4. Legs--Iron = another kingdom (Rome)
    - 5. Feet--Iron and clay = a divided kingdom
    - 6. No more world empire--not cleave--Daniel 2:43
    - 7. Stone = God's kingdom which will stand forever--Daniel 2:44
  - D. Fulfillment
    - 1. From this side of history - it's correct
    - 2. Four kingdoms - not three or five
- IV. APPLICATION
- A. Daniel 2:28--God in heaven is in control of earth's history
  - B. Daniel 2:44--God's kingdom will be set up. In prophetic time, this is next biblical event from this passage
  - C. God in control of our life too.
    - 1. Jeremiah 29:11-14
    - 2. Psalms 139
- V. NEBUCHADNEZZAR'S RESPONSE
- A. Daniel 3--Image all of gold
    - 1. Rejection of God's revelation
    - 2. "May it last forever"
  - B. Daniel 5--Babylon fell to Medo-Persians

### ABC'S TO REMEMBER

**A**rchaeological point--Nebuchadnezzar was a powerful ruler of the Neo-Babylonian empire around 600 BC.

**B**iblical idea--God revealed through prophecy an outline of the world's history.

**C**onclusion--God also wishes to be in control of individual lives if we allow Him.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "Messiahs or Men?" Night #5 Lecture Outline

- I. INTRODUCTION--A STAR OR A DECEIVER?
  - A. Shimeon bar Kosiba
    - 1. AD 135
    - 2. Legendary figure until about 1960
  - B. History
    - 1. 1st revolt against Rome--AD 66-70
      - a. Josephus wrote Great War of the Jews
      - b. Put down by Titus
      - c. Jerusalem destroyed and temple demolished
    - 2. One group held out at Masada until AD 73
    - 3. Hadrian rebuilds Jerusalem as Roman city and names it Aelia Capitalina
    - 4. 2nd revolt--AD 135
  - C. Revolt led by Shimeon bar Kosiba, but changed name to Shimeon bar Kokhba which meant "Son of a star"
    - 1. Messianic applications--Numbers 24:17
    - 2. Coins found struck with name Shimeon and other legends like "of the freedom of Israel / Jerusalem"
- II. THE CAVE OF THE LETTERS
  - A. Yigael Yadin led search in caves in Judean wilderness in a dry river bed--Wadi Hever
    - 1. Cave had been investigated before
    - 2. First day found a niche filled with bones that had been missed before
  - B. Coin found of Bar Kokhba outside cave--first clue that this find was dealing with that time period
  - C. Other finds
    - 1. Arrow and shaft
    - 2. Cache of metal objects - pitchers, pans, keys
    - 3. Fragment of scroll
    - 4. Water skin packed with cosmetic items
    - 5. Glass plate
  - D. Bundle of papyri was found that proved to be letters from Bar Kokhba himself and his commanders
    - 1. 15 letters altogether
    - 2. Reveal how badly things were going
  - E. Remains of Roman camps nearby reveal what happened and why everything was hidden
  - F. Revolt failed
    - 1. People of the cave died

2. Word game played with Bar Kokhba. Turned into Bar Kiziba--"the son of a star" became "the son of a liar"
- III. JESUS BAR JOSEPH
- A. Also claimed to be the Messiah
    1. John 6:38--claimed to come down from heaven
    2. John 8:36--claimed to be a deliverer
    3. John 8:33--claimed his truth to be spiritual
    4. John 18:36--his kingdom not of this world
  - B. Appealed to OT--Jewish scriptures--Luke 24:27
    1. Numbers 24:17 & Matthew 1:1,2--lineage from Jacob
    2. Isaiah 7:14 & Luke 1:26,27,30,31--virgin birth
    3. Micah 5:2 & Luke 2:1,3,4--place of birth Bethlehem
    4. Psalm 22--death and resurrection
    5. Isaiah 53--mission as a suffering servant
  - C. Daniel 9 prophecy
    1. Daniel 9:25--time of coming of messiah to be 483 prophetic days which equaled 483 years
    2. Starting point for 483 years in 457 BC with a decree by Artaxerxes
    3. 483 years ends in AD 27
    4. Luke 3:1,2,21,22--baptism of Jesus bar Joseph is only dated event in his whole life and happened in AD 27
      - a. "Messiah" in Hebrew means "anointed one"
      - b. "Christ" in Greek means "anointed one"
      - c. Jesus anointed by Holy Spirit at baptism
    5. Mark 1:15--Jesus begins his preaching with "Time is fulfilled"--prophetic time prophecy was fulfilled
    6. Daniel 9:27--be cut off in the middle of the last week which equals 3 1/2 years
    7. Jesus bar Joseph died in AD 31
    8. Prophecy fits exactly
- IV. MESSIAHS OR MEN?
- A. Shimeon bar Kokhba--Messiah or man?
    1. You decide
    2. Probably won't really matter too much
  - B. Jesus bar Joseph of Nazareth--Messiah or man?
    1. You decide again
    2. That decision will make all the difference.

### **ABC'S TO REMEMBER**

**A**rchaeological point--Yigael Yadin excavated in the cave of letters and found remains of bar Kokhba's followers from the second revolt period--AD 135.

**B**iblical idea--The Bible presents Jesus as the fulfillment of all the prophecies of the Old Testament.

**C**onclusion--Many have found this discovery to be a great blessing in their life. Are you letting Jesus be your Messiah or is he just a man?

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "Human History Frozen in Fire" Night #6 Lecture Outline

- I. INTRODUCTION--THE SETTING
  - A. In Italy
    - 1. On coast with port
    - 2. Volcano--Mt. Vesuvius
  - B. A getaway for the rich and famous
    - 1. Rome was filthy and had lots of crime
    - 2. Resort around that area
  - C. Mt. Vesuvius
    - 1. Rich soil due to past eruptions
    - 2. No eruption in recorded history of 1st century AD
- II. THE CITY
  - A. Houses
    - 1. Few windows because of thieves
    - 2. Mosaics of dogs--"Cave Canem" = "Beware of Dog"
    - 3. House built around central patio--atrium
    - 4. Rooms opened off atrium
    - 5. Some houses had two stories
  - B. Home decorations
    - 1. Mosaics
    - 2. Frescoes
    - 3. Statues
  - C. Public Buildings
    - 1. Forum
    - 2. Temples
      - a. Jupiter
      - b. Vespasian, Roman Emperor
      - c. Hercules
      - d. Isis
    - 3. Small theater for plays seating 1,200
    - 4. Large coliseum style theater seating 5,000
  - D. Personal art is costly and spectacular
  - E. Graffiti
- III. THE EVENT
  - A. August 15, AD 79
    - 1. Vesuvius was smoking and steaming
    - 2. Had been for weeks
    - 3. No reason to get excited
  - B. August 24, AD 79
    - 1. Began to get worse
    - 2. Still, everyone was going about their business
    - 3. Top of Vesuvius split off
    - 4. Volcanic dust started to fall
    - 5. Stone began to rain down

- 6. Poisonous sulphur gas seeped down
- 7. Many escaped at first warning signs
- 8. Of 20,000 population, about 2,000 perished
- C. Pompeii is important because it reveals to us a Roman town frozen at a violent instant in history
- IV. HUMAN HISTORY TO BE AGAIN VIOLENTLY INTERRUPTED
  - A. Daniel 2:44--God's kingdom to be set up
  - B. 2 Peter 3:10--Reveals the coming of God's kingdom with a great commotion
  - C. 2 Peter 3:3,4--People will be doing the same sort of things as at Pompeii, oblivious to end of world
  - D. 1 Thessalonians 4:16,17--What coming is 2 Peter talking about? The coming of Jesus Christ
  - E. 1 John 14:1-3--Jesus himself promised he would come
- V. WHAT WILL WE BE DOING AT SUCH A MOMENTOUS TIME?
  - A. Archaeologists have found voids in ash.
  - B. When filled with plaster of paris, they have found remains of people as they fell so many years ago
    - 1. Whole families
    - 2. People carrying their belongings which weighted them down until they fell in death
  - C. Two pitiful finds
    - 1. A man reaching for his gold coins just out of the grasp of his hand as life slips from his grasp
    - 2. A father trying to protect his family and they struggle to get out of the city
  - D. Luke 17:26-30--Could we paraphrase it by saying as it was in the days of Pompeii?
  - E. 2 Peter 3:11-12--What kind of people ought we to be, then, and how should we live our lives?
  - F. If archaeologists would dig up this civilization 2,000 years after the coming of Jesus, what would they find--or who would they find--some of us doing the same clutching they did at Pompeii?

### ABC'S TO REMEMBER

**A**rchaeological point--Pompeii reveals to us a slice of life from a Roman town in the first century AD--AD 79.

**B**iblical idea--The Bible reveals that the history of the world will be interrupted at the coming of Jesus Christ.

**C**onclusion--If this is true, what does that mean about how we live our lives? Perhaps we should reexamine our priorities in reference to our eternal needs.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "SECRETS ONLY A MUMMY COULD TELL" Night #7 Lecture Outline

- I. INTRODUCTION--WHAT IS A MUMMY?
  - A. Everyone has a mummy! That joke has been around forever.
  - B. Mummy comes from Greek word "moumia" which means "bitumen" or "something preserved by bitumen" (tar)
  - C. Mummy has come to mean any animal or human that has been embalmed or prepared by the ancient Egyptians
  - D. Actually mummies from all over the world--many naturally preserved because of burial conditions
    - 1. Denmark
    - 2. Peru
    - 3. Southwest United States
    - 4. Melanesia
    - 5. Greenland
    - 6. Many others
- II. HISTORICAL INTEREST IN MUMMIES
  - A. Mummy ground up as a drug
  - B. Great trade in getting Egyptian mummies
  - C. Modern mummies (corpses) prepared to look ancient and passed off as the real thing
- III. MUMMIFICATION--THE PROCESS
  - A. Not a fascination with death, but a looking forward to the afterlife
  - B. Purpose of mummification
    - 1. To guarantee full functioning in afterlife, all the organs and body needed to be preserved
    - 2. Physical appearance had to be maintained so that Ba (soul) could recognize its body
  - C. Earliest mummies
    - 1. Pre-dynastic burials
    - 2. In sand in flexed position
    - 3. Good preservation since sand dried out body quickly
  - D. Process of mummification
    - 1. Put body on mummification table
    - 2. Extraction of the brain
    - 3. Extraction of the viscera
    - 4. Sterilization of the body cavities and viscera
    - 5. Embalming viscera and placing in canopic jars
    - 6. Temporary stuffing of the body cavity



7. Dehydration of the body with salts
8. Removal of the stuffing material
9. Packing of body with permanent stuffing
10. Anointing the body
11. Packing the face openings
12. Smearing the body with molten resin
13. Adorning and bandaging the mummy
  - a. Linen
  - b. Amulets
  - c. Masks
14. Burial in sarcophagus (or sarcophagi)
15. Burial in tomb with all accompanying grave goods

#### IV. PALEOPATHOLOGY--STUDY OF DISEASE OF MEN FROM ANCIENT SOURCES

- A. Exodus 15:26--God promises to protect Hebrews from diseases of Egyptians
- B. Can we discover what diseases Egyptians suffered from?
  1. Mummy autopsies--36,000
  2. X-rays of mummies
  3. Newest technology--CT-scans
- C. Center on New Kingdom times--time of Moses and Exodus
- D. Early mummies showed no apparent diseases
  1. Nefer--no tooth decay or arthritis
  2. Harder working, less refined diet
- E. New Kingdom mummies show a host of health problems
  1. Seti I--cavities, missing teeth, arthritis
  2. Ramses II--cavities, arthritis, arteriosclerosis to the point that he was probably senile
  3. Merenptah--Back teeth missing, periodontal disease, cavities, broken hip, degenerative arthritis, arteriosclerosis. Cross sections of his arteries show severe plaque build-up
  4. Yuya and Thuya--arthritis, dental disease
  5. Some mummies have shown cirrhosis of the liver
  6. Records reveal that upper class in New Kingdom did not place restrictions on their lives.
  7. Did very little work and ate largely of refined foods
- F. Diseases of the Egyptians? Lifestyle diseases
  1. Atherosclerosis
  2. Heart disease
  3. Obesity
  4. Cancer
  5. Tooth decay
  6. Stress

7. Venereal disease
  8. Diabetes
  9. Arthritis
- V. GOD'S ANSWER FOR THE HEBREWS--AND FOR US, TOO!
- A. Heart disease--Leviticus 3:17 and Leviticus 11  
--the law of clean and unclean meats
    1. Went all the way back to the flood
    2. Four legged--split hoof and chew cud
    3. Sea food--has fins and scales
    4. Birds named and specified
  - B. 1 Corinthians 6:19-20--Body is temple of Holy Spirit--expectation that we should take care of it since we are not our own, but God's
  - C. 3 John 2--God wants us to be in good health
  - D. A personal testimony
    1. Seventh-day Adventist lifestyle
      - a. Obey clean and unclean meats
      - b. Not alcoholic beverage drinkers
      - c. Not smokers
      - d. Careful in the use of drugs--even in over the counter medication
      - e. Try to limit intake of too much refined foods and sugars
      - f. Caffeine free for the most part
      - g. Limit the use of animal products like cheese, eggs and milk
      - h. Know the benefits of exercise--SDAs have been talking about the benefits of exercise such as brisk walking for 100 years, long before the modern interest
      - i. Observance of Sabbath as a day dedicated to God without the task of work or making a living
    2. Pay off? Studies by Loma Linda University have indicated that SDAs live 7 years longer.
    3. Some SDAs have become vegetarian.
      - a. No flesh foods at all
      - b. Some drink milk and use limited eggs
    4. Payoff for vegetarian SDAs? 14 years longer than general population
    5. The 7 or 14 years are generally healthy years, not simply years of survival
- VI. OUR MODERN LIFESTYLE AND HEALTH
- A. Daniel 1:8--Daniel recognized that certain foods are not for consumption and can defile a person
  - B. 1 Corinthians 10:31--Even in eating and drinking, do ALL to the glory of God
  - C. It is never too late to start!

### **ABC'S TO REMEMBER**

**A**rchaeological point--Mummification was an important part of Egyptian life in order to make the transition to the other world.

**B**iblical idea--God has set up rules of health in the Bible that, if abided by, will greatly increase one's health.

**C**onclusion--We would do well to pay close attention to the laws of health and live a longer--and healthier life. Not only is it an individual duty, it is also a moral and religious responsibility.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Truth About the Shroud of Turin" Night #8 Lecture Outline

- I. INTRODUCTION--SEEKING SACRED PLACES
  - A. Pilgrims have always sought to find sacred places and things that substantiate their beliefs.
  - B. Constantine the Great, the first Christian Roman emperor
    - 1. AD 300
    - 2. Popularity of Christianity soared--purity declined
      - a. Was Romanism Christianized?
      - b. Or was Christianity Romanized and paganized?
      - c. Campaign to identify holy sites and items.
- II. THE LEGEND OF THE PILGRIM'S TOKEN
  - A. Helena, the mother of Constantine, built many churches in early 4th century as she identified holy places.
  - C. Legend--In AD 327 she found three crosses in Jerusalem
    - 1. Sick woman healed when placed on the true cross of Jesus Christ
    - 2. Cross became venerated in Jerusalem by Christians
  - D. History--By AD 600 there is an object in Jerusalem being venerated as the true cross of Jesus
    - 1. June AD 614, Khusra II, a Sassian king, captured Jerusalem and ransacked it
    - 2. Took true cross back to his capital, Cresiphon
    - 3. Heraclius, the Byzantine emperor, mounted a crusade to reclaim the true cross from infidels
    - 4. Arrived in Jerusalem on July 14, AD 629
    - 5. Pilgrims who accompanied the cross on this pilgrimage received a token made from clay
    - 6. Legend is that a sliver of true cross was burned and mixed with clay so that each pilgrim had a minute piece of the true cross
  - E. Relics became substitute for faith--found or "created"?
- III. THE SHROUD OF TURIN
  - A. A shroud, or burial cloth
    - 1. First displayed in AD 1357

2. Owned by Geoffrey de Charny and Jeanne de Vergy
  3. 14.25 ft. long by 3.58 ft. wide
  4. Faint image - front and back - of a human body
  5. Wounds on man's body reflected those of Jesus Christ and thus was declared to be his burial cloth
- B. Roman Catholic authorities not enthusiastic, but disclaimer that the cloth is not the burial cloth of Jesus seemed to make little difference to pilgrims
- C. Shroud moved to Turin in Southeastern France in 1532
- D. Early photograph in 1898 showed that image was a negative image--not a positive image
- E. Shroud of Turin Research Project (STURP)--1978
1. Studied shroud for 5 days, 24 hours a day
  2. To do non-destructive tests on shroud
    - a. X-rays
    - b. Microscopic examination
    - c. Examination with different kinds of light
    - d. Special tape to remove fibers
    - e. Chemical analysis of 'blood stains'
    - f. Computer enhancements
  3. Conclusions
    - a. Blood was blood
    - b. Not a painting since there were no brush marks
    - c. Nothing to confirm date
    - d. No way to prove or disprove its authenticity
- F. Carbon-14 date done in 1988
- a. Three independent laboratories
  - b. Dates from AD 1260 - 1380
  - c. Some believers still attribute it to a miracle
- G. 1994 book claims the shroud was made by Leonardo Da Vinci. It is his image on the shroud.
- IV. THE REAL MEANING OF FAITH
- A. Hebrews 11:1
1. Faith = Greek "pistis"
  2. Not simply "belief", but "trust"
  3. Faith in death and resurrection of Jesus not based on shroud, but on the fact that Bible says it
  4. Bible is a book of faith that does not need to be proved, even though often it can be authenticated
- B. Romans 10:17
1. Faith comes from hearing the word of God

2. Primary method of building faith in Jesus is to read and study the Bible
- C. Romans 5:1,2
1. Justified by faith--made to come out right
  2. We, thus, have peace with God
  3. Through faith in Jesus Christ we have gained access to the Father
- D. Acts 16:30,31--Faith in Jesus makes it come out right
- E. Man and woman's condition
1. Isaiah 59:2--separated from God by sin
  2. Romans 3:23--all are sinners
  3. Romans 6:23--wages of sin is death
  4. Ephesians 2:8--saved by grace through faith
  5. John 3:16--God gave his only-begotten Son so that whosoever believes in him can have everlasting life
- F. MY hope is not based on an ancient relic, but on a love from Jesus and of Jesus that the authentication or debunking of an ancient relic cannot change

### **ABC'S TO REMEMBER**

**A**rchaeological point--Carbon-14 date of the shroud of Turin is from medieval times--AD 1260 - 1380.

**B**iblical idea--Faith in Jesus is the key to being brought by into a relationship with God and thus obtain eternal salvation.

**C**onclusion--Every man, woman and child must trust their eternal destiny to Jesus who promises eternal life.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Curse of the Cross" Night #9 Lecture Outline

- I. INTRODUCTION--DESENSITIZATION TO CROSS
  - A. TV generation has become desensitized to death through watching Hollywood version
  - B. Same thing has happened to the cross of Jesus
    - 1. Sentimentalized
    - 2. Pure and pristine
    - 3. Cross has become a symbol--the central symbol--of Christianity, but does it really mean anything?
  - C. Actually the cross was an ugly instrument of torture and death
- II. CENTRALITY OF CROSS TO CHRISTIAN MESSAGE
  - A. 1 Corinthians 2:1-2--Christ and Christ crucified was Paul's message
  - B. Everything Paul preached was in the context of Christ's sacrifice on the cross of Calvary
  - C. Cross = Latin "crux" or "crucis" in the genitive case
    - 1. Webster--crux: the essential or deciding point
    - 2. The cross of Jesus was the crux of history
  - D. For some, the cross was foolishness as is shown by graffiti found in Rome
- III. CRUCIFIXION--THE SOURCES
  - A. Ancient writers told about crucifixion
  - B. Recent investigation--Journal of the American Medical Association, 1986, article on medical aspects
  - C. Bones of crucified man found in 1968
    - 1. 25-28 year old male, Yehohanan
    - 2. Heel bones found with spike in them still because the tip bent
    - 3. Disagreement over interpretation
    - 4. Leg bones broken proving John 19:31-33
    - 5. Scratches on arm bone (radius) showing that nails probably were driven in wrist instead of palm
    - 6. ONLY crucifixion victim ever identified out of thousands who were said to have been crucified

- IV. CRUCIFIXION--THE PROCESS
- A. Started with scourging
    - 1. Flagellum was whip-like with lead and bone ends to tear at skin
    - 2. Would kill the victim if used too much
  - B. Crown of thorns placed on Jesus head
  - C. Jesus led out to be crucified
    - 1. Probably carried only crossbar of cross
    - 2. Nailed to cross, hands and feet
  - D. How die?
    - 1. Probably through suffocation as weight would ultimately prevent inhalation
    - 2. To prolong death, there was placed a small seat and footrest to allow victim to gain breath easier
  - E. Jesus felt shut out from the Father
    - 1. Mark 15:34--Why have you forsaken me?
    - 2. Isaiah 53:4-6--Jesus bore the sins of mankind
  - F. Jesus died in just a couple of hours
- V. THE SIGNIFICANCE OF THE CROSS
- A. An ugly instrument of death for Jesus, a wonderful instrument of life for me!
  - B. Romans 5:8--Jesus died for us while we were sinners
  - C. What does his death mean to us?
    - 1. 1 Corinthians 1:18--foolishness or power?
    - 2. Romans 1:16--cross is the power of God to provide salvation
  - D. John 3:14-15--As Moses lifted up serpent, so must Jesus be lifted up
  - E. John 12:32-33--Jesus draws men and women to himself to provide salvation
  - F. John 3:16--"Whosoever believes" includes all of us and each of us

### ABC'S TO REMEMBER

**A**rchaeological point--The crucifixion of Jesus was a torturous death. Only one such victim as ever been identified.

**B**iblical idea--Jesus died on the cross to bear our sins and provide for us eternal life.

**C**onclusion--Every man, woman and child may accept the sacrifice of Jesus for them and by believing and accepting Him as Savior, they may claim forgiveness of sins and eternal life.



## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "Passing History's Ultimate Test" Night #10 Lecture Outline

- I. INTRODUCTION
  - A. Abraham, the Father of many nations
    - 1. God's promise--Genesis 12:1-3
    - 2. Jews descended through Isaac
    - 3. Arabs descended through Ishmael
    - 4. Muslims claim him as spiritual forefather
    - 5. Christians are spiritual children of Abraham  
--Galatians 3:29
  - B. Time frame--1880 BC (as early as 2170 BC)
- II. THE CALL OF ABRAHAM FROM UR
  - A. Hebrews 11:8-10--The call of Abram
  - B. Genesis 11:27--Abram at Ur of the Chaldees
    - 1. Possible north or south location
    - 2. Southern location preferred since we know of  
tell named Ur that was occupied in right  
time
- III. Ur excavations
  - A. Ur excavated by Sir Leonard Woolley--1922-1934
    - 1. Joint project of University of Pennsylvania  
and British Museum
    - 2. A very deep excavation with layer after  
layer
  - B. Temple--ziggurat--of Ur-nammu
  - C. Cuneiform tablets
  - D. Houses were better than average ancient houses
  - E. Common graves
  - F. Royal tombs
    - 1. Prince Mes-Kalam-shar--gold helmet
    - 2. Pu-abi and husband
      - a. Sloping trench with many bodies
      - b. Harps poured with plaster of paris
      - c. Sledge with oxen
      - d. Poison pot where all drank
    - 3. The goat in the thicket
- IV. THE PROMISE OF A SON
  - A. Hebrews 11:11-12
    - 1. Abraham waiting 25 years
    - 2. Genesis 15:1-3--Shall his heir be servant?
    - 3. Nuzi text--Adoption of servant, Zigi
    - 4. God will give Abraham son
  - B. Genesis 15:4-6
    - 1. Abraham believed God
    - 2. Faith = Hebrews 11:1,2

- 3. Ephesians 2:8--Saved by grace through faith
- 4. Romans 4:1-5, 16--Abraham's faith
- C. Abraham attempts to give God a helping hand
  - 1. Hagar, Egyptian handmaiden has child
  - 2. Named Ishmael
  - 3. Nuzi text--Gilimninu gets wife for Shennima if she cannot have children
- D. Finally Sarah has a baby at age 90, Abraham is 100.
  - 1. Isaac is his name
  - 2. The child of promise
- V. THE ULTIMATE TEST
  - A. Hebrews 11:17-19--Sacrifice his son, Isaac
    - 1. James 2:20-22--Contrast with Paul--Abraham justified by his actions
    - 2. James is dealing with a specific problem
      - a. James 2:14--Faith, no works
      - b. James 2:17-18--Faith shown by works
      - c. Faith is root, works are fruit
      - d. James 2:23-24
  - B. Genesis 22:1,2--Called to go out and sacrifice Isaac at Mt. Moriah
    - 1. Mt. Moriah is where Jerusalem is today and is the place temple was built
    - 2. Isaac's questions--Where is the sacrifice?
    - 3. "God will provide"
  - C. Altar built and Isaac is told of plan
    - 1. Isaac willingly submits
    - 2. Perhaps Hebrews 11 should have included a verse that said "By faith Isaac submitted himself."
  - D. The last words are said and the last embrace given
    - 1. Abraham lifts knife
    - 2. Knife is stayed by an unseen hand
    - 3. Ram is found caught in brush nearby
    - 4. Abraham passed ultimate test
      - a. His faith and obedience had combined
      - b. He had passed history's ultimate test --to do what God commanded no matter what the cost

## **ABC'S TO REMEMBER**

**A**rchaeological point--Ur of the Chaldees was most probably located in southern Mesopotamia and was excavated by Sir Leonard Woolley.

**B**iblical idea--Faith and works, law and grace, are not competitive Biblical concepts. They work together and form a mature Christian life as faith is made complete by works.

**C**onclusion--In our personal religious lives we should ever be looking for the ways in which God would have us obey him because we have placed our faith in his love.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Secret of the Lost Ark" Night #11 Lecture Outline

- I. INTRODUCTION--ARKOMANIA
 

Indiana Jones and "Raiders of the Lost Ark" was Hollywood's version of the secret of the lost ark which led to much interest in the lost ark, its contents, and location
- II. THE OLD TESTAMENT SANCTUARY AND THE ARK OF THE COVENANT
  - A. Exodus 25:8,9--Purpose of the sanctuary was that God might dwell among his people
  - B. Exodus 25:40--Sanctuary was built according to pattern given Moses on the mountain
  - C. Exodus 25:10-22--Specific instructions on building
  - D. Description of sanctuary--a tent with a courtyard
    - 1. Holy place
      - a. Altar of incense
      - b. Lampstand
      - c. Table of shewbread
    - 2. Most Holy place
      - a. Ark of the covenant
      - b. Included mercy seat on top
    - 3. Courtyard
      - a. Altar of sacrifice
      - b. Laver
  - E. Description of sanctuary service
    - 1. Daily service
      - a. Sacrifice of lambs for forgiveness of sins
      - b. Substitutionary principle
    - 2. Yearly service--the Day of Atonement
  - F. Ark of the Covenant transferred to Solomon's Temple
  - G. 605 BC--Jerusalem destroyed by Nebuchadnezzar
    - 1. What of the ark? Possibilities:
    - 2. Had been taken to Ethiopia
    - 3. Was destroyed
    - 4. 2 Maccabees 2:4ff--Hidden in cave by priests
- III. ATTEMPTS TO FIND THE ARK OF THE COVENANT
  - A. Many modern attempts have ended in failure
  - B. 1981--News that an ancient ark had been found.
    - 1. At Nabratein by Eric and Carol Meyers
    - 2. Found pediment stone from an ancient ark from a Jewish synagogue

3. Not the ark of the covenant, but an ancient ark
  - C. A 3rd century AD substitution used to house Torah scrolls
- IV. THE LOST SECRET OF THE ARK
- A. Contents of the original ark
    1. Pot of miracle food from the wilderness--  
manna
    2. Aaron's rod that budded with almond flowers
    3. Two tables of stone with 10 commandment law  
written by God's own finger
  - B. The ten commandment law has been largely lost to  
moderns, but is still relevant and valuable today
- V. THE TEN COMMANDMENTS--EXODUS 20
- A. Matthew 22:37-40 sums up the ten commandments
    1. Love for God = first four commandments
    2. Love for fellowman = last six commandments
  - B. The preamble to the commandments--Exodus 20:2--  
gives the rationale and the reason why God has  
the right to ask them to obey
    1. 1st commandment--20:3--No other gods  
before God
    2. 2nd commandment--20:4-6--No graven  
images
    3. 3rd commandment--20:7--Not taking God's  
name in vain
    4. 4th commandment--20:8-11--Remember the  
Sabbath day
      - a. Genesis 2:2,3--Sabbath is 7th day,  
and God blessed it, sanctified it, and  
rested from work
      - b. Mark 2:27,28--Sabbath made for  
mankind
      - c. Luke 4:16--Jesus custom to worship on  
Sabbath
      - d. Acts 17:2--Paul's custom, too
      - e. Matthew 24:20--Sabbath important in  
AD 70
      - f. Isaiah 66:22,23--Sabbath in new earth
    5. 5th commandment--20:12--Honor mother and  
father
    6. 6th commandment--20:13--Prohibition of  
murder (Jesus reinterprets in Matthew 5:21-  
26)
    7. 7th commandment--20:14--Prohibition of  
adultery (Jesus reinterprets in Matthew  
5:27-30)
    8. 8th commandment--20:15--Prohibition of  
stealing
    9. 9th commandment--20:16--Prohibition of  
false witness
    10. 10th commandment--20:17--Prohibition  
against coveting

- C. John 14:15--Love and obedience intermingled
    - 1. Command? Keep my commandments
    - 2. Cause and effect? You will keep my commandments
  - D. Matthew 5:17,18--Jesus came to fill law full of new meaning and give new motive and rationale to keeping it
- VI. WILL THE ARK OF THE COVENANT BE FOUND?
- A. Greatest archaeological find ever!
  - B. Would make little difference otherwise--we have an exact transcript of its contents. If we, by faith want to believe and obey, we will anyway
  - C. Revelation 12:17--People who are God's people in the last days in Revelation are commandment keepers

### **ABC'S TO REMEMBER**

**A**rchaeological point--The ark of the covenant was lost at the destruction of Jerusalem and no solid evidence has shown its modern day location.

**B**iblical idea--The law of God--the ten commandment law --was contained in the ark.

**C**onclusion--Christians will obey God's ten commandment law as a result of their love for Jesus.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Journey King Tut Missed" Night #12 Lecture Outline

- I. INTRODUCTION--THE DIG THAT ALMOST WASN'T
  - A. Howard and Lord Carnarvon had dug for 15 years
    - 1. Infrequent finds
    - 2. Six years in the Valley of the Kings
    - 3. Conventional wisdom--valley had been dug out
  - B. Carter spurred on by several clues
  - C. Researched all the other digs and found a small triangle that had not been dug to bedrock
  - D. Arrived at valley for last season on October 28, 1922 and digging began on November 1
- II. THE DISCOVERY OF TUTANKHAMEN'S TOMB
  - A. November 4, 1922
    - 1. Carter arrived to silence with no digging
    - 2. A step in the bedrock had been uncovered
    - 3. Top of plastered door visible with royal seal
  - B. Filled in to await arrival of Carnarvon
    - 1. Arrived from England on November 21
    - 2. Daughter, Lady Evelyn, accompanied him
  - C. November 26, 1922 tomb was opened
    - 1. "Can you see anything?" "Yes, wonderful things"
    - 2. Carnarvon, Carter, Lady Evelyn and Callender looked inside and then went to bed according to official report
    - 3. Thomas Hoving says they entered the tomb and spent the night looking around the whole tomb
  - D. 5,000 artifacts were found
    - 1. Tutankhamen was minor pharaoh who reigned only ten years and died by age 18
    - 2. Nine years to remove contents
  - E. Curse of the tomb
    - 1. Lord Carnarvon died within six months from an infection he got when a mosquito bite was nicked by barber
    - 2. Carter lived many years to ripe old age
- III. THE MEANING OF TOMB TREASURES
  - A. Not a preoccupation with death, but with the afterlife
    - 1. Everything needed in life to come provided
    - 2. You COULD take it with you!
  - B. Examples of artifacts with meaning
    - 1. Boat--take Ba on the journey across Nile
    - 2. Ushabtis--servants for the afterlife

3. Wooden head--in form of lotus blossom since he would be reborn as the sun god
  4. Wishing cup--magical incantation that would come true--"May you spend millions of years, you who love Thebes, sitting with your face to the north wind, your two eyes beholding happiness"
  5. Alabaster vases--with perfumes and ointments
  6. Rings--with protecting deities
  7. Amulets--with protective powers, also
  8. Cobra--guide through the underworld
  9. Food offerings--to help on journey
  10. Mask--so that Ba could recognize body and come back again in afterlife
- C. Tutankhamen's mummy was quite badly preserved
- D. All dressed up with no where to go!
- IV. CONTRASTING CONCEPT OF BIBLE ON DEATH
- A. Jacob and Joseph taken back to Canaan for burial --Genesis 50:2,26
- B. Biblical concept of man's makeup--Genesis 2:7
1. Body + breath = living being (soul)
  2. Living being--breath = body (corpse)
  3. No supernatural / immortal part of man that goes on after death
  4. 1 Timothy 6:15,16--God only has immortality
- C. Ecclesiastes 12:7--Spirit returns to God  
Job 27:3--Spirit = breath of life
- D. What is death like?
1. John 11:11-14--Lazarus is dead = is asleep
  2. Psalm 115:17--Dead do not praise God
  3. Ecclesiastes 9:5,6--Dead don't know anything
- E. Dead raised again at the second coming of Jesus
1. 1 Thessalonians 4:16,17--dead raised
  2. 1 Corinthians 15:51-56--made immortal
- F. The thief on the cross died and went to heaven according to the words of Jesus--Luke 23:43
1. Punctuation in ancient Greek manuscripts non-existent, added in 7th century
  2. "Surely I say to you, Today you will be with me ..."
  3. "Surely I say to you today, You will be with me ..."
- G. Jesus says,:
1. "I am the resurrection and life" John 11:25-26
  2. "I have the keys of hell and of death" Rev. 1:18



### **ABC'S TO REMEMBER**

**A**rchaeological point--Tutankhamen reigned in about 1350 BC and was found by Howard Carter in the Valley of the Kings in 1922.

**B**iblical idea--The condition of mankind in death is a state of unconsciousness, waiting in the grave for the resurrection.

**C**onclusion--It is Jesus who will ultimately overcome death in this world and give immortality at his second coming.

**HOWARD CARTER ON FINDING TUTANKHAMEN'S TOMB**

Slowly, desperately slowly it seemed to us as we watched, the remains of passage debris that encumbered the lower part of the doorway were removed, until at last we had the whole door clear before us. The decisive moment had arrived. With trembling hands I made a tiny breach in the upper left-hand corner. Darkness and blank space, as far as an iron testing-rod could reach, showed that whatever lay beyond was empty, and not filled like the passage we had just cleared. Candle tests were applied as a precaution against possible foul gases, and then, widening the hole a little, I inserted the candle and peered in, Lord Carnarvon, Lady Evelyn and Callender standing anxiously beside me to hear the verdict. At first I could see nothing, the hot air escaping from the chamber causing the candle flame to flicker, but presently, as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold - everywhere the glint of gold. For the moment - an eternity it must have seemed to the others standing by - I was struck dumb with amazement, and when Lord Carnarvon, unable to stand the suspense any longer, inquired anxiously, "Can you see anything?" it was all I could do to get out the words, "Yes, wonderful things." Then, widening the hole a little further...we inserted an electric torch.

I suppose most excavators would confess to a feeling of awe - embarrassment almost - when they break into a chamber closed and sealed by pious hands so many centuries ago. For the moment, time as a factor in human life has lost its meaning. Three thousand, four thousand years maybe, have passed and gone since human feet last trod the floor on which you stand, and yet, as you note the signs of recent life around you - the half-filled bowl of mortar for the door, the blackened lamp, the finger-mark upon the freshly painted surface, the farewell garland dropped upon the threshold - you feel it might have been but yesterday. The very air you breathe, unchanged throughout the centuries, you share with those who laid the mummy to its rest. Time is annihilated by little intimate details such as these, and you feel an intruder.

That is perhaps the first and dominant sensation, but others follow thick and fast - the exhilaration of discovery, the fever of suspense, the almost overmastering impulse, born of curiosity, to break down seals and lift the lids of boxes, the thought - pure joy to the investigator - that you are about to add a page to history, or solve some problem of research, the strained expectancy - why not confess it? - of the treasure-seeker. Did these thoughts actually pass through our minds at the time, or have I imagined them since? I cannot tell. It was the discovery that my memory was blank, and not the mere desire for dramatic chapter-ending, that occasioned this digression.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Egyptian Feather-Lite Heart" Night #13 Lecture Outline

- I. INTRODUCTION--THE BOOK OF THE DEAD
  - A. Deceased one made journey to afterlife
    - 1. Dangers on the way
    - 2. Had to get through judgment
  - B. Book of the Dead
    - 1. Contained magico-religious spells to help one face the dangers along the way
    - 2. Originated during New Kingdom--dynasties 18-20--(1558-1085 BC)
    - 3. Continued into Roman times
    - 4. Papyrus scroll with hieroglyphics and highly illustrated
      - a. Largest--78 feet long
      - b. Small as fingernail
    - 5. Collection of over 200 spells--no one collection is absolutely complete
  - C. Roots of the Book of the Dead
    - 1. Pyramid texts--Old kingdom
    - 2. Coffin texts--Middle kingdom
- II. THE JOURNEY TO THE AFTERLIFE
  - A. Journey to the afterlife was to the West
  - B. Started by boat across the Nile
  - C. Troubles were encountered along the way
    - 1. Monsters
    - 2. Demons
    - 3. Gods
  - D. Spells in the Book of the Dead were magical to help overcome the various perils
    - 1. Written word was even more powerful than spoken word
    - 2. To know a god's name was to have power over him, so all the various names are spelled out in Book
  - E. The final step is the judgment
- III. THE JUDGMENT SCENE
  - A. Deceased one comes to face Osiris
    - 1. Osiris, God of the underworld
    - 2. He is judge
  - B. Jury is 42 demigods
  - C. Central feature is balance scales
  - D. Toth, the divine scribe, records verdict
  - E. Deceased confesses any wrongs that he has done
    - 1. 400 statements of what he did not do
    - 2. All commandments covered except first two prohibiting other gods and images

3. "O, Bonebreaker who comes from Hercleopolis, I have told no lies"
- F. Heart of deceased is produced
  1. Put on one side of scale
  2. Feather put on other side
    - a. Feather = maat
    - b. Maat = ideal way, truth, justice, right
  3. If judgment is failed, heart is fed to the Eater, the Devourer of Shades
  4. If judgment is passed, Osiris declares deceased "True of voice"
  5. Deceased one passes to comfort of afterlife
  6. With Book of the Dead no one failed
- IV. BIBLICAL CONCEPT OF JUDGMENT
  - A. 2 Corinthians 5:10--All will appear in judgment
  - B. Acts 17:31--God has appointed a day for judgment
    1. Actual event with an assigned time
    2. Revelation 22:12--Before the coming of Jesus with reward--pre-advent judgment
    3. Daniel 8:44--2,300 days = 2,300 years--takes down to 1844 for beginning of judgment in heaven
  - C. Ecclesiastes 12:13,14--God brings deeds into judgment
    1. Deeds fair judge of man's heart
    2. Matthew 25:31-46
    3. John 14:15--If you love me you will keep commandments
  - D. James 2:12--Ten commandments are standard of judgment
  - E. Who presides at judgment?
    1. John 5:22--All judgment given to Jesus
    2. 1 John 2:1--Jesus is advocate (lawyer)
  - F. Judgment is good news for those who know Jesus because their case is guaranteed to be won and eternal life awarded
- V. VICTORIOUS JUDGMENT SCENE IN DANIEL
  - A. Daniel 7:9-10--Scene is set and books opened
  - B. Daniel 7:22--Judgment given in favor of saints of the most high
  - C. Key in judgment outcome--be saint of Most High!

### **ABC'S TO REMEMBER**

**A**rchaeological point--The Egyptian Book of the Dead was a collection of magical spells to help journey to afterlife.

**B**iblical idea--The Bible portrays that each of us will face the judgment before Jesus comes again.

**C**onclusion--The answer to being on the right side in the judgment is based on who we know rather than what we have done.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

"Jerusalem--City of Peace?"  
Night #14 Lecture Outline

- I. INTRODUCTION
  - A. Psalm 122
    - 1. A song of Ascents
    - 2. Sung by pilgrims going up to Jerusalem
  - B. Topography of Jerusalem--sits on ridge of Judean hills
- II. HISTORY OF JERUSALEM
  - A. Mentioned in ancient texts
  - B. Comes into Israel's hands in time of King David
    - 1. Jerusalem ruled by Jebusites
    - 2. Daniel's general, Joab, finds a way into city through ancient water system
    - 3. Became capital of Israel
    - 4. For 400 years it was in Israelite hands
    - 5. Solomon built temple
  - C. Later history-
    - 1. Babylonians--Nebuchadnezzar--captures Jerusalem 605 B.C.--captives taken
    - 2. Babylonians destroy Jerusalem--586 B.C.
    - 3. Israelite exiles come back to Jerusalem
    - 4. Persians
    - 5. Greeks
    - 6. Romans conquer Jerusalem 168 BC
    - 7. Destroyed by Titus in A.D. 70
    - 8. Rebuilt by Hadrian in A.D. 135 as pagan city -- Aelia Capitalina
    - 9. Constantine rebuilt Christian city early 4th century
    - 10. AD 1000. Fell to Mohammedans (Islam)
    - 11. Taken by Christians during crusades of Middle Ages
  - D. Partially or wholly destroyed 40 times in its history
  - E. 20 feet of debris and rubble since time of Jesus -- 70 feet in Kidron Valley
- III. HISTORICAL PLACES
  - A. Hezekiah's tunnel--2 Kings 20:20
    - 1. Starts Gihon Spring outside city walls
    - 2. Need to bring water into city walls
    - 3. Dug tunnel--1,750 feet long on circuitous route
    - 4. Ends at Siloam pool
    - 5. Inscription found commemorating the event
  - B. Walls
    - 1. Built in 1542 by Suleiman the Magnificent
    - 2. 7 gates into old city

## IV. HOLY PLACES

- A. Jerusalem holy to 3 different religions - Christians, Jews, and Moslems
- B. Christian holy places abound
  - 1. Mount of Olives
  - 2. Garden of Gethsemane
  - 3. Via Dolorosa
  - 4. Burial and resurrection place
    - a. Garden tomb--Gordon's calvary
    - b. Church of the Holy Sepulchre
- C. Jewish holy places
  - 1. Center around temple Mount where Solomon's and Herod's temple was
  - 2. Walls around temple Mount are restraining walls to increase size of area
  - 3. Western wall is closest one to holy place
    - a. place of prayer
    - b. place prayers in cracks
  - 4. Many important archaeological features
    - a. Robinson's area
    - b. Wilson's area
    - c. Herodian stones
    - d. Place of trumpeting
    - e. Broad staircase where Jesus walked
- D. Moslem holy places occupy Old Temple Mount
  - 1. Dome of the Rock--Built in A.D. 600
  - 2. El Aksa Mosque
  - 3. Mohammed ascended to heaven from Rock inside

## V. THE NEW JERUSALEM

- A. Revelation 21:4
- B. Revelation 21:2,3
- C. Revelation 21:1--God creates new heaven & earth
- D. 2 Peter 3:10,12,13--God destroys all and creates new
- E. John 14:1-3--Jesus prepared a place for us
- F. Hebrews 11:8-10--Abraham was looking for city
- G. Isaiah 66:22,23--Come to worship Jesus in new earth on Sabbath
- H. Galatians 3:24--Believing in Jesus
- I. 2 Peter 3:11,12--How then shall we live?
- J. Matthew 23:37--O Jerusalem, Jerusalem

**ABC'S TO REMEMBER**

**Archaeological point**--Jerusalem has a long history and has been destroyed 40 times in its history.

**Biblical idea**--Jesus is preparing the New Jerusalem for those who love Him and are ready for His coming. This will be the home of the redeemed for eternity.

**Conclusion**--As Abraham was looking for this city whose builder and maker was God, so can we be dissatisfied with life here and look forward to a better place.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

"Digging Up The Sin Cities of Sodom and Gomorrah"  
Night #15 Lecture Outline

- I. INTRODUCTION--GOD AND ABRAHAM DISCUSS SODOM
  - A. Genesis 18:2--For 10 righteous people, God will not destroy Sodom
  - B. Genesis 13:10-13--Lot, Abraham's nephew, lived there
  - C. But found only wickedness
    - 1. People of city try to molest strangers
    - 2. Angels warn Lot and family to flee
    - 3. Lot's wife turns to pillar of salt
    - 4. Sodom and three other cities destroyed
- II. SODOM AND GOMORRAH--THE CITIES
  - A. Until 1970s no extra-Biblical mention of cities
  - B. Ebla tablets
    - 1. Date to 2,500 BC
    - 2. Mention five cities as found in Genesis 14:2
  - C. Where are these ancient cities located?
    - 1. North? No evidence of these cities
    - 2. Under southern end of Dead Sea? No evidence of cities as it has dried up
    - 3. West side of Dead Sea? Ron Wyatt. These are undoubtedly geological formations
    - 4. Southeastern corner of Dead Sea
      - a. Five ancient cities have been found
      - b. Several large cemeteries
- III. BAB EDH-DHRA--ANCIENT SODOM'S REMAINS?
  - A. Paul Lapp did excavations
  - B. Found evidence of large population in the Early Bronze Age--Dating to 3000 BC to 2000 BC.
  - C. Two different tombs in cemetery
    - 1. Shaft tombs
    - 2. Charnel house
  - D. Other structures found by Rast and Schaub
    - 1. Wall with gate
    - 2. Public building
    - 3. Sanctuary
  - E. Graves most important find
    - 1. Faces have been reconstructed from skulls
    - 2. LOTS of pottery--thousands of pieces
  - F. Destroyed by fire and has a layer of ash
  - G. A little too early for Abrahamic times
  - H. Is Bab edh-Dhra actually Sodom? No evidence currently to prove it is or it isn't
- IV. SODOM AND GOMORRAH BECOME WATCHWORD FOR HELL
  - A. Deuteronomy 29:23 & 2 Peter 2:6
  - B. Four words for hell in King James Bible

1. Psalm 16:10--sheol = grave
  2. Revelation 1:8--hades = grave (= OT sheol)
  3. 2 Peter 2:4--tartarus = place of darkness
  4. Matthew 18:9--gehenna = burning place (named after the Valley of Hinnom near Jerusalem where there was a trash dump and continually burning fires)
- C. When and where will hell be?
1. Revelation 20:7-9
  2. At least 1,000 years in the future, not burning now
  3. Upon the earth
- D. Who is hell for?
1. Matthew 25:41--Devil and his angels
  2. Revelation 20:10, 15--Devil and his followers
- E. How long will hell last?
1. Two camps of thought: eternity or short time period
  2. Texts that suggest into eternity
    - a. Revelation 20:10
    - b. Mark 4:43
    - c. Jude 7
  3. Texts that suggest a short time
    - a. Malachi 4:1-3
    - b. Ezekiel 28:18
    - c. Revelation 20:9
- F. How to reconcile #2 & #3? Exodus 21:1-6 and 1 Samuel 1:22 & 28 show meaning of "forever" is only as long as something lasts--its lifetime
- G. Everlasting or eternal fire? Jude 7 says Sodom destroyed with eternal fire, but not burning now
- H. How does God feel about the death of the wicked? Ezekiel 33:11 tells us he takes no pleasure in it
- V. GREATEST TRAGEDY OF HELL
- A. Jonathan Edwards (1740s) tried to scare people to heaven by threatening hell
  - B. Revelation 22:1-7 tells of the joys of heaven
  - C. The greatest tragedy of those who don't choose to be in heaven is not what they suffer in hell, but what they miss in heaven

### ABC'S TO REMEMBER

**A**rchaeological point--The remains of Sodom and Gomorrah have not absolutely been identified, but many like the sites of Bab el-Dhra and the cities located with it.

**B**iblical idea--The Bible teaches that hell is yet to come and will destroy sin and sinners totally.

**C**onclusion--The reason to choose to follow God and serve Jesus is for the joys of heaven to come, not to escape the scare of the fires of hell.



## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "Hidden Secrets of the Mountain of God" Lecture #16 Outline

- I. INTRODUCTION--MOSES AT THE MOUNTAIN
  - A. Genesis 3:1-6--Moses at the Mountain of God
    - 1. Take off shoes for holy ground
    - 2. At burning bush God speaks to him
  - B. Called to lead Israel out of Egypt
  - C. Brings Israelites back to Sinai and receives ten commandment law
- II. MOUNT SINAI
  - A. Suggested locations
    - 1. Jebel Serbal
    - 2. Jebel Musa
    - 3. Ras es-Safsafeh
    - 4. Other "cutesy" locations suggested
  - B. Jebel Musa--Mountain of Moses--is traditional site
    - 1. 7, 363 ft above sea level
    - 2. Hike to top takes about 4 hours
    - 3. 2 chapels on top
- III. SAINT CATHERINE'S MONASTERY
  - A. Founded by Byzantine emperor, Justinian (late 6th c. AD)
    - 1. Monks living there already
    - 2. Built as a monastery and fortress for protection
    - 3. Has actually changed very little in 1400 years
  - B. Main chapel
    - 1. Gold altar
    - 2. Marble tomb of patron saint, St. Catherine
  - C. Chapel of the burning bush
  - D. Charnel house
    - 1. Dead are buried
    - 2. Later disinterred and skulls placed in charnel house
    - 3. Thousands of skulls dating back to very beginning
      - a. Stephonsos, 6th century monk still on guard
      - b. Sign--"Vanity of vanities, all is vanity."
  - E. Icons from 1400 years, the richest collection anywhere

- F. Library houses over 6,000 volumes
  - 1. Constantin von Tischendorf found ancient manuscript
  - 2. Called "Siniaticus"---a 4th century Bible
  - 3. Now in British Museum (bought for \$500,000 in 1933)
- IV. THE LAW OF GOD PRIOR TO SINAI
  - A. Malachi 3:6--"I change not"
  - B. Exodus 16--the giving of the manna in the wilderness
    - 1. God gives Israelites food from heaven--Manna
    - 2. Not any given on 7th day--Sabbath
    - 3. Sabbath a commandment already
  - C. The origin of Sabbath was at creation--Genesis 2:1-3
    - 1. "Rest" and "Sabbath" are the same Hebrew word
    - 2. Made for all mankind--in a perfect world!
  - D. The law of God is shown to have been from the very creation of the world.
- V. THE LAW OF GOD IN NEW TESTAMENT TIMES
  - A. Jesus came to fulfill the law--Matthew 5:17-19
    - 1. Fulfill means to "fill full" of meaning
    - 2. Could not mean to make it of no importance since that would be destroying it
    - 3. Luke 4:16--Jesus himself kept the law of Sabbath
  - B. Followers of Jesus are asked to follow the commandments because of love--John 14:15
  - C. After Jesus death and resurrection, the disciples continued to keep the law and Sabbath commandment
    - 1. Acts 17:2 & Acts 18:4
    - 2. No record of disciples keeping any other day
  - D. Paul's attitude
    - 1. Not under law but under grace--Romans 6:14
    - 2. BUT still must obey the law--Romans 6:15
    - 3. To transgress law would be sin--1 John 3:4
- VI. THE LAW OF GOD IMPORTANT BEFORE JESUS COMES
  - A. Revelation 12:17--People before coming of Jesus have two characteristics
    - 1. Faith in Jesus
    - 2. Keep commandments of God
  - B. Even in the earth made new--a perfect world--the law of God will still be the basis of our lives as is shown by our observance of Sabbath--Isaiah 66:22-23
  - C. Commandments are valuable for today
    - 1. 5th commandment speaks about family relations
    - 2. Commandments 6 - 10 reveal how we should treat our fellow man if we are to love them as we love ourselves

3. Commandments 1 -3 reveal how we can make God first in our lives
  4. The Sabbath commandment--the 4th one-- provides a day dedicated to God and spiritual purposes to help this all come true
- D. Commandments provide a framework for following Jesus and a "Pause for Peace" in every week

### **ABC'S TO REMEMBER**

**A**rchaeological point--Jebel Musa, the traditional site of Mt. Sinai, has been considered a holy site for 1,400 years. At it's base sits St. Catherine's monastery.

**B**iblical idea--The law of God, given on Sinai, is actually a timeless and changeless law and was given to mankind to be a touchstone for living life.

**C**onclusion--As Christians, if we love Jesus, we will pay attention to His ten commandment law and do whatever it takes to bring our lives into line with its requirements.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Forgotten History of Sabbath and Sunday" Night #17 Lecture Outline

- I. INTRODUCTION
  - A. Presuppositions to begin
    - 1. Bible is God's word and rule of faith and practice--2 Timothy 3:16-17
    - 2. Bible commands the worship of Sabbath and there is no evidence of Sunday worship in New Testament
  - B. The Sabbath in review
    - 1. Genesis 2:1-3--Sabbath instituted at creation
    - 2. Exodus 20:8-11--Fourth commandment commands the remembering of Sabbath day
    - 3. Luke 4:16--Jesus was regular Sabbath keeper
- II. SUNDAY TEXTS OF THE NEW TESTAMENT
  - A. Group that simply records that Jesus was resurrected on Sunday morning--"the first day of the week"--but give no indication of the change of worship day
    - 1. Matthew 28:1
    - 2. Mark 16:1,2
    - 3. Mark 16:9
    - 4. Luke 24:1
    - 5. John 20:1
  - B. John 20:19--Gathered because of "fear of the Jews" so no sacredness because of resurrection indicated. (They did not even believe totally in resurrection yet!)
  - C. 1 Corinthians 16:1-2--Counsel to lay aside offerings at home, not an indication of Sunday worship
  - D. Acts 20:6-12--Meeting sparked by Paul's leaving, not because it was the regular day of worship
- III. OTHER TEXTS TO CONSIDER
  - A. Revelation 1:10--John in Spirit on "Lord's day"
    - 1. Some suggest this is Sunday, but no evidence that Sunday was called "Lord's day" this early.
    - 2. Could be Sabbath in light of Mark 2:27
  - B. Matthew 24:20--Jesus indicates that Sabbath will be important at time of destruction of Jerusalem in AD 70--forty years after his resurrection
  - C. Quote #1 (Qu#1)\* by Cardinal Gibbons

## IV. EARLY CHURCH EVIDENCE

- A. Sunday did not immediately replace Sabbath as the day of worship as it might have been had Jesus changed the day at His resurrection (\* Look in appendix for quote numbers listed in outline)
- B. Sabbath and Sunday--Apostolic Constitutions (Qu#2)
  - 1. Sabbath = memorial to creation
  - 2. Sunday = memorial to resurrection
- C. Other writers--especially Socrates Scholasticus and Sozomen indicate the same still happening in fifth century, but not Rome and Alexandria (Qu#3 & Qu #4)
- D. Justin Martyr--Rome, AD 150--tells about Sunday observance (Qu#5)
- E. Why different in Rome and Alexandria? Why did Sunday supplant Sabbath so early there?
- F. Factors in Rome that influenced change of worship day
  - 1. Anti-Jewish feeling of Romans--to be a Sabbath keeper was to be classed with Jews during persecution
  - 2. Sabbath had become a day of fasting and gloom
  - 3. Inroads of paganism
- G. Constantine the Great's law--AD 321 (Qu#6)
  - 1. Rest on the "venerable day of the sun"
  - 2. Not primarily religious, but pleased church leaders
- H. Ecclesiastical authorities quickly followed up with Sunday laws that required keeping of Sunday (Qu#7 & 8)
- I. Thus the change was well underway and with the Roman church leading the way. This traces its history to today's Roman Catholic church
- J. CONCLUSION--The change of the sanctity of Sabbath to Sunday was an ecclesiastical change, not biblical one

## V. MODERN DAY DOCUMENTATION (see appendix)

- A. Catechism quotes (Qu#9 & 10)
- B. Catholic Mirror quote (Qu#11)
- C. Question Box quote (Qu#12)

## VI. CONCLUSION

- A. To accept the duty of Sunday worship includes giving authority to the Roman Catholic church system over my religious belief and practice. This is unacceptable.
- B. There is not evidence in Scripture that the day was changed, so those who go by the Bible and the Bible only should keep Sabbath.
- C. John 14:15--"If you love me, you will keep my commandments" includes the Sabbath one.

## ABC'S TO REMEMBER

**Archaeological / historical point**--Sunday worship arose at the behest of the church in the early centuries.

**Biblical idea**--The Bible commands the keeping of the Sabbath as a day of worship.

**Conclusion**--Those who accept the Bible as the ultimate authority of faith must grapple with the question of the proper day of worship. An issue of the authority of God and man is at stake.

### IMPORTANT QUOTATIONS

#### #1--CARDINAL GIBBONS, THE FAITH OF OUR FATHERS

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

#### #2--APOSTOLIC CONSTITUTIONS

Keep the Sabbath [Saturday], and the Lord's day [Sunday] festival; because the former is the memorial of the creation, and the latter of the resurrection.

#### #3--SOCRATES SCHOLASTICUS

For although almost all churches throughout the world celebrate the sacred mysteries [the Lord's Supper] on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, having ceased to do this.

#### #4--SOZOMEN

The people of Constantinople, and almost everywhere, assembled together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.

#### #5--JUSTIN MARTYR

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things." (He further writes that next follows prayer, communion, and an offering for the poor.)

#### #6--CONSTANTINE'S SUNDAY LAW, Mar. 7, 321 AD

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

#### #7--EUSEBIUS, A.D. 330

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."

#8--CHURCH'S FIRST SUNDAY LAW, 364 A.D.

"Christians shall not Judaize and be idle on Saturday but shall work on that day; but the Lord's day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."

#9--CONVERT'S CATECHISM, by Peter Giermann

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

Q. Why did the Catholic church substitute Sunday for Saturday?

A. The church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

Q. By what authority did the Church substitute Sunday for Saturday?

A. The church substitutes Sunday for Saturday by the plenitude of divine power which Jesus Christ bestowed upon her.

#10--STEPHEN KEENAN, A DOCTRINAL CATECHISM

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

#11--CATHOLIC MIRROR EDITORIAL

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday ... The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

# 12--QUESTION BOX ANSWER

"The (Catholic) Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "The Second Battle Over Jericho" Night #18 Outline

- I. THE FIRST BATTLE OVER JERICHO
  - A. Deuteronomy 9:1--Promise of God to Israelites
  - B. Joshua 6--Joshua's battle over Jericho
    - 1. Walked around city once each day for six days with ark of the covenant, priests and warriors
    - 2. Seven times around on the seventh day
    - 3. Blew ram's horn trumpets and shouted
    - 4. Joshua 6:20--The walls fell flat!
- II. THE SITE OF ANCIENT JERICHO
  - A. Modern day name--Tell es-Sultan
    - 1. 65 feet above plain
    - 2. covers 10 acres
  - B. 6 Miles north of Dead Sea
  - C. 750 feet below sea level
  - D. Elisha's spring located there--2 Kings 2:18-22
  - E. Spring causes an oasis
  - F. "World's Oldest City"
  - G. New Testament Jericho that Jesus visited is some two miles away
- III. JERICHO AND ITS EXCAVATORS
  - A. John Garstang
    - 1. Excavated from 1930 - 1936
    - 2. Found neolithic evidence dating to 4,000 BC
    - 3. Found four cities
    - 4. Dated city four to the Late Bronze Age--ca. 1400 BC
      - a. Destroyed by fire
      - b. A walled city
      - c. Large amounts of grain found
    - 5. Identified these ruins as the walls of Joshua's time
  - B. Kathleen Kenyon
    - 1. Excavated from 1952-1958
    - 2. Used trench method through depth of tell
    - 3. Found neolithic tower she dated to 7,000 BC
    - 4. Plastered skulls that seemed to be a sort of ancestor worship shrine
    - 5. Redated Garstang's city 4 to the Middle Bronze age, thus making it much too early for Joshua
    - 6. Concluded that there was no occupation in Late Bronze period time of Joshua
    - 7. Hence, no evidence of story of Joshua 5, and it could not have happened



8. Kenyon died before publishing the final report
- C. Bryant Wood
  1. In late 1980s, the final report on Jericho came out
  2. Wood is a Bronze Age Pottery expert
  3. Saw evidence of Late Bronze pottery that Kenyon had not identified
  4. She had been looking for a specific type of painted, imported pottery to date a LB occupation
  5. However, Wood identified dozens of common LB vessels
  6. Has concluded that there was indeed a large settlement at Jericho in LB period
    - a. Pottery styles evidence
    - b. Scarab evidence
    - c. Carbon date--1400 BC (+ or - 40 yrs)
    - d. Large quantity of grain showed that city was destroyed quickly in the right season
    - e. Walls shown to have tumbled down
  7. Time magazine reported in March 5, 1990 and said "Score one for the Bible."

#### IV. THE ROLE OF PRESUPPOSITIONS

- A. The difference in interpreting basically same evidence can be largely accounted for by presuppositions
- B. Garstang and Kenyon each found what they thought they may
- C. Wood seems to be even handed since he works with both the Biblical material and the archaeological method
- D. Many people don't realize the place of their presuppositions
  1. Look for a church that teaches what they believe
  2. Should look at the Bible to see what to believe and then find a church that teaches that

#### V. PRESUPPOSITIONS THAT ARE WIDESPREAD TODAY, BUT NOT BIBLICAL

- A. Evolution has been proven by science
  - a. Genesis 1:1 is either true or not
  - b. Revelation 14:6-8 presents God as creator
- B. When you die, you go to heaven
  - a. Ecclesiastes 9:5
  - b. 1 Thessalonians 4:16-17
- C. Christians don't have to keep the law anymore
  - a. Matthew 5:17-18
  - b. Romans 6:14-15

- D. Sunday is the Lord's Day and the proper Christian day of worship since Jesus changed it at the resurrection.
- E. It doesn't really matter what we do with our bodies. Health is not related to spiritual issues
  - a. 1 Corinthians 6:19
- F. When Jesus comes back again it will be a secret rapture
  - a. Revelation 1:7
- G. Sinners in hell will burn without end into future
  - a. 2 Thessalonians 1:9
  - b. 2 Peter 3: 10-13
- H. Our task is to seek to learn God's truth by putting aside our own presuppositions and follow that which he reveals

### **ABC'S TO REMEMBER**

**A**rchaeological point--Excavations at the site of ancient Jericho have resulted in conflicting interpretations. Recent evidence suggests the veracity of the Biblical story.

**B**iblical idea--It is very important to see that our presuppositions are based on the Biblical text.

**C**onclusion--Theological presuppositions and starting points will determine our view of many Biblical topics.

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "Masada --Tragedy and Triumph!" Night #19 Lecture Outline

- I. INTRODUCTION
  - A. "Masada shall not fall again!"
    - 1. Oath of recruits of Israeli defense forces
    - 2. Oath taken on top of Masada
  - B. "We shall remain free men"
- II. HISTORY
  - A. Located west of Dead Sea about 2/3 the way south
    - 1. Across from Lisan--tongue of the Dead Sea
    - 2. Dry, desert area
    - 3. Plateau 1300 ft. tall with very steep sides
  - B. Herod the Great built a fortress on top of Masada
    - 1. Place to flee in case of insurrection
    - 2. Built 36-30 BC
  - C. The first Jewish revolt
    - 1. Started in AD 66
    - 2. Minted their own coins
    - 3. Revolt crushed in AD 70, Jerusalem destroyed and temple burned
    - 4. Arch of Titus in Rome shows temple and menorah
    - 5. One outpost remained--Masada
- III. MASADA UNDER THE JEWS
  - A. Zealots captured Masada from Romans in AD 66
  - B. Fortress was unconquerable by Romans
  - C. Flavius Silva marched on Masada with 10th Legion with thousands of Jewish prisoners of war
    - 1. Set up numerous camps
    - 2. Built a wall around whole base of fortress to prepare for a siege
  - D. No way to attack because of steep sides so he built a siege ramp up the west side
    - 1. Basket by basket of dirt moved by Jewish slaves
    - 2. Built a siege tower with a battering ram
    - 3. Succeeded in breaching the wall
  - E. Much of information comes from Josephus Flavius
- IV. MASADA EXPEDITION
  - A. Led by Yigael Yadin in 1963 - 1965
  - B. Found the wonderful fortress of Herod the Great
    - 1. Three tier palace and villa
    - 2. Bath house
    - 3. Storerooms
    - 4. Cisterns for water storage
    - 5. Casement wall surrounding the whole top
    - 6. Administrative building

- C. Found three skeletons at bath house near northern villa
  - 1. Scalp with hair preserved
  - 2. Hundreds of small silver scales of armor
- D. In casement wall a scroll of Ecclesiasticus found
- V. THE FALL OF MASADA
  - A. Breach made in wall by Roman battering ram-- morning would bring a hoard of Roman soldiers
  - B. Last night speech by Zealot leader, Eleazar ben Yair
    - 1. Surely die or become slaves on the next day
    - 2. Or, steal the victory from the Romans' hands
  - C. Each man killed his own family members
  - D. Then men gathered back together and selected ten commanders to kill the rest
  - E. Ten commanders chose lots for the one to kill nine
  - F. Last one killed himself
    - 1. Suicide to Jews was to be totally lost
    - 2. Could last one be the one found at bath house steps?
  - G. 960 people died, not found, probably removed by Romans
  - H. Yadin found 11 small pottery sherds with names
    - 1. One had name of ben Yair, the leader
    - 2. These were probably the lots cast by last few men
  - I. Jewish Zealots would rather die than submit themselves to Romans--especially their worship
- VI. FACING HISTORY'S FINAL CHOICE
  - A. Revelation 13:15,16--In last days, there are those who will choose death rather than worship as beast says
    - 1. Issue involved in mark of the beast-- WORSHIP--this is in the spiritual realm
    - 2. Beast is power or organization, not simply a man
    - 3. Problem--To follow beast means to disobey God
  - B. God will take care of beast--Revelation 14:9-11
  - C. How can one not be follower of beast of Revelation?
    - 1. Keep the commandments of God--Revelation 14:12
    - 2. Have the faith of Jesus--Revelation 14:12
  - D. Acts 5:29--Obey God rather than man
  - E. Some people claim to be willing to die for their religious belief, but will they LIVE for Jesus today?
    - 1. Love Jesus more than anything else
    - 2. Search out what scripture says and order life by it

3. Only those who live in such a way will be willing to die for such a thing  
F. Matthew 24:42-44--Be watchful, be ready.

### **ABC'S TO REMEMBER**

**A**rchaeological point--Masada was the site of the death of 960 Jewish Zealots who died at their own hands. It was excavated by Yigael Yadin in early 1960s.

**B**iblical idea--There will be those in the time before Jesus comes who will have to choose to obey God or the beast. They are characterized as believers in Jesus and commandment keepers.

**C**onclusion--Do you believe in anything enough to die for it? Do you love Jesus so much that you'd not only die for him, but you'll live for him, too?

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

### "No Other Gods" Lecture Outline

#### I. INTRODUCTION

- A. Exodus 20:2,3--First commandment
  - 1. No other gods before God
  - 2. Preamble is reason for God's authority
- B. Exodus 20:4-6--Second commandment
  - 1. Image worship prohibited
  - 2. Almost unparalleled in ancient world because almost none of the gods were jealous
- C. Setting--Israel coming out of Egypt steeped in polytheism--multiple gods
- D. Now only one God-- the God of heaven, Yahweh, Jehovah, the God of Abraham, Isaac and Jacob

#### II. THE GODS OF CANAAN THAT ISRAEL FACED IN CIRCA. 1400 BC

- A. Chief God--Baal
  - 1. Means "lord" or "master" or "owner" or "possessor"
  - 2. Responsible for the land--a sort of farm god
  - 3. Responsible for fertility of the land and the crops
  - 4. Baal happy, crops flourish; Baal angry, crops die
- B. Rain would insure the fertility of the land
  - 1. Baal was the one who sent the rain
  - 2. Storm god on stele at Ras Shamra (Ugarit) brandishing lightning and thunder
- C. Also associated with bull since bull was a symbol of fertility
- D. Female partner is always associated with Baal
  - 1. Known by various names
  - 2. During most of Israel's history this female goddess was known as Ahtoreth or Ashtarte
  - 3. Two sides of goddess
    - 1. Fertility and passion
    - 2. Ruthless and vengeful
  - 4. Shown in figurines as fertility figure with exaggerated sexual characteristics including large breasts, nude, often pregnant, often holding breasts

#### III. THE WORSHIP OF BAAL AND ASHTARTE

- A. Worshipped at high places--the closer you could get in height, the closer you could get to gods

- B. Characteristics
    - 1. Animal (and human) sacrifices
    - 2. Burned incense
    - 3. Offerings of produce brought
    - 4. Ecstatic rituals where jumped and cut themselves
    - 5. Sex--often sexual intercourse--for worshippers with the "sacred prostitutes"
  - C. Sex was an essential part because we are dealing with a fertility cult and god and goddess would imitate what they saw on earth and bring fertility to the land
  - D. No moral obligations to religious practice
- IV. THE ISRAELITE RESPONSE TO BAAL WORSHIP
- A. Numbers 25:1-3--First contact they fell-- 24,000 killed
  - B. Continual problem for Israelites
    - 1. Joshua--Joshua 24:15,16
    - 2. Period of judges--Judges 8:33
    - 3. United monarchy--Solomon--1 Kings 11:4-6
    - 4. Divided monarchy
      - a. Northern kingdom--17 evil kings who follow Baal, 1 good king who follows Yahweh--kingdom destroyed by Sargon in 721 BC
      - b. Southern kingdom--12 evil kings who follow Baal, 8 good kings who follow Yahweh--kingdom destroyed in 605 BC by Nebuchadnezzar
  - C. Baal worship presented as reason for fall of both kingdoms--2 Kings 17:16-23
- V. THE GODS OF THE 1990S--GODS THAT WE SERVE TODAY
- A. Motel of Mysteries--book by David McCauley
  - B. The gods of today
    - 1. Amusement and recreation
    - 2. Career, success, money and power
    - 3. Sex
    - 4. Intellect--our own preconceived ideas
    - 5. Theological thoughts that have no basis in Bible but are based on tradition
      - a. Matthew 15:8,9--In vain worship God with traditions that get in the way of his commandments
      - b. Take Bible very seriously and study out God's truth in its pages and follow no matter what the cost
  - C. Problem with the above? It is impossible for us to chase after these things and God at the same time.

## **ABC'S TO REMEMBER**

**A**rchaeological point--The main god of the Canaanites during the Late Bronze Age was named Baal. His female counterpart was Ashtarte or Ashtoreth.

**B**iblical idea--The Israelites continually fell into worshipping these other gods probably because of their fertility rites and were ultimately led into foreign captivity because of their disobedience.

**C**onclusion--The gods that plague our lives today are not of terra cotta or stone, but the principle is the same: Anything that becomes more important than seeking a relationship with the God of heaven becomes a sort of god in our life.



**APPENDIX 3**  
**SUPPLEMENTAL LECTURE HANDOUTS**

EXPLANATORY NOTES FOR APPENDIX 3

SUPPLEMENTAL LECTURE HANDOUTS

1. Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of these handouts may have changed. Most would have originally been formatted to fit on one sheet of paper--front and back. Some have been reduced to 80% or 85% of their original size and some have been reformatted to meet the margin guidelines.
2. These handouts were given out on various nights during the lecture series as follows:  
  
Time Periods--Night 2  
Resource List--Night 3  
The Collector--Night 4
3. All handouts were printed on different colors of paper--in so far as is possible--in order to differentiate them more easily.

**PALESTINE**  
**The Archaeological Periods and Their Biblical Parallels**

Early Bronze I	(EB I)	3100-2750 BC	
Early Bronze II	(EB II)	2750-2500 BC	
Early Bronze III	(EB III)	2500-2200 BC	
Middle Bronze I/Early Bronze IV		2200-1950 BC	Patriarchal Period
Middle Bronze II <sub>A</sub>	(MB II <sub>A</sub> )	1950-1750 BC	Patriarchal Period
Middle Bronze II <sub>B</sub>	(MB II <sub>B</sub> )	1750-1650 BC	Patriarchal Period
Middle Bronze II <sub>C</sub>	(MB II <sub>C</sub> )	1650-1550 BC	Patriarchal Period
Late Bronze I	(LB I)	1550-1400 BC	
Late Bronze II	(LB II)	1400-1200 BC	Settlement & Judges
Iron I		1200-1000 BC	Judges, Saul, David
Iron II <sub>A</sub>		1000-900 BC	Solomon (970-930) Judah: Rehoboam, Abijah, Asa (930-869) Israel: Jeroboam I, Nadab, Baasha (930-886)
Iron II <sub>B</sub>		900-800 BC	Judah: Asa, Jehoshaphat, Jehoram Ahaziah, Athaliah, Joash (910-796)  Israel: Baasha, Elah, Zimri, Tibni, Omri, Ahab, Ahaziah, Joram, Jehu, Jehoahaz (908-798)
Iron II <sub>C</sub>		800-586 BC	Judah: Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah (835-586)  Israel: Jehoahaz, Jehoash, Jehoam II, Zechariah, Shallum, Menahem, Pekah, Pekahiah, Hoshea (814-723)
Persian		586-332 BC	Medo-Persian Empire: Cyrus and Darius
Hellenistic		332-168 BC	Greek Empire: Alexander the Great
Roman		168 BC-476 AD	Time of Christ and Early Church
Herodian		37 BC-135 AD	Time of Christ and Early Church
Byzantine		5th-7th Centuries AD	
Arabic/Islamic		8th-10th Centuries AD	

**EGYPT**  
**The Dynasties and Archaeological Periods**

Early Dynastic Period	Dynasties 1-2	3100-2686 BC
Old Kingdom	Dynasties 3-8	2686-2160 BC
1st Intermediate Period	Dynasties 9-11	2160-2040 BC
Middle Kingdom	Dynasties 11-13	2040-1633 BC
2nd Intermediate Period	Dynasties 14-17	1786-1558 BC
New Kingdom	Dynasties 18-20	1558-1085 BC
3rd Intermediate Period	Dynasties 21-25	1085-656 BC
Saite Period	Dynasty 26	665-525 BC
Late Dynastic Period	Dynasties 27-31	525-330 BC
Hellenistic		330-30 BC
Ptolamaic		304-30 BC
Roman		30 BC- 395 AD
Byzantine		395-640 AD

**ARCHAEOLOGY, THE ANCIENT WORLD  
AND THE BIBLE**

SUGGESTED RESOURCE LIST  
(\* denotes highly recommended resources)

BOOKS

- \*Berg, Orley. Treasures in the Sand. Available from ABC and published in 1993.
- Ceram, C. W. Gods, Graves and Scholars. A good general book on early archaeological finds.
- Ceram, C. W. Hands on the Past. A collection of original writings by the archaeologists who made discoveries.
- \*Horn, Seigfried H. Biblical Archaeology: A Generation of Discovery. Foundational book on Biblical archaeology that is available from the Biblical Archaeology Society (BAS).
- Horn, Seigfried H. The Spade Confirms the Book. Unfortunately out of print, but MV Public Library has a copy.
- \*Marshall, David. The Battle For The Book. Includes information on how the Bible has been shown to be accurate. Available from ABC.
- \*Marshall, David. Where Jesus Walked. Discusses the places of the major events in Jesus' life. Available from ABC.
- Ritmeyer, Leen. Reconstructing Herod's Temple Mount In Jerusalem. With fantastic architectural illustrations, this book is available from BAS.
- Shanks, Hershel, ed. Understanding the Dead Sea Scrolls. Different authors cover various aspects of the Dead Sea Scrolls. Available from BAS.
- Shanks, Hershal. The City of David: A Guide to Biblical Jerusalem. Great tour type guide with fascinating information. Available from BAS.
- Yadin, Yigael. Masada, Bar-Kokhba, and Hazor. Three books on important excavations in Israel. Yadin has a way of writing that is delightful and entertaining.

MAGAZINES

\*Biblical Archaeology Review. Published by Biblical Archaeology Society (BAS), 3000 Connecticut Ave., NW, Suite 300, Washington, DC 20008. Six issues per year. They publish a catalog with many interesting products.

Archaeology and Biblical Research. Published by Associates for Biblical Research, P. O. Box 125, Ephrata, PA, 17522. Four issues per year.

Archaeology. Published by Archaeological Institute of America, 15 Park Row, New York, NY, 10038. Six issues per year. This is a more general archaeology magazine dealing with all areas of the world.

REFERENCE BOOKS

Cornfeld, Gaalyah. Archaeology of the Bible: Book by Book. A survey of Bible texts which archaeology can help illuminate.

Gower, Ralph. The New Manners and Customs of Bible Times. Very helpful in understanding Bible times.

Thompson, J. A. IVP Handbook of Life in Bible Times. Especially valuable for colorful pictures and illustrations to help visualize Bible times.

FOR YOUNGER READERS

Biblical Archaeology for Teens includes four books: Discovering the Old Testament, Discovering the New Testament, Discovering Daily Life In Bible Times, and Discovering Jerusalem. Published by Rainbow Publishers, Division of Success With Youth, P.O. Box 261129, San Diego, CA 92126. These are good!

Bethlehem, B.C. Sets, sounds and activities to re-create life in Bible times. Published by Graded Press, P.O. Box 801, Nashville, TN, 37202. This is activity rather than reading oriented material. Included are further suggested resources that can be purchased elsewhere.

Eyewitness Books is a series of books published by Alfred A. Knopf. Titles include Bible Lands, Ancient Greece, Ancient Rome, Ancient Egypt, Early Humans, Mummy, and Fossil.

FOR YOUNGER READERS, continued.

Journey to Bible Times is a Vacation Bible School program produced by Gospel Light. Excellent activities and information.

OTHER SOURCES

National Geographic often has interesting and well illustrated articles on archaeological themes.

Many videos are currently being produced as well as programming on Public television and cable channels like A & E and Discovery.

(Original handout was formatted to fit on the front and back of one page. Due to the layout requirements and spacing guidelines of the D. Min. dissertation, the original format has been altered.)

**ARCHAEOLOGY, THE ANCIENT WORLD  
AND THE BIBLE**

The Collector  
by Franke Zollman

Whenever I get a new piece of pottery for my collection, my wife always wants to examine it to find where it says "Made in Taiwan." How does one know if an ancient artifact is authentic?

When I first started collecting ancient artifacts, I began by walking plowed cornfields in search of Indian arrowheads. Certainly this is one way to know it is authentic -- by finding it yourself in its original setting.

But there are various other ways one can confidently collect ancient artifacts. The most obvious one is to buy them. There are several ways to assure that what you buy is the genuine article. First, buy from a reputable dealer who seems to know the field. Also, ask that dealer for a reasonable return period of two weeks so that you can have an article checked out by another authority.

The best way, however, to be sure of what you are buying is to do the research and become knowledgeable yourself. When I buy a piece of ancient pottery, I buy with a certain amount of confidence because I have a "feel" and an "eye" for it. I know what types of pottery wares were used in certain time periods and in certain cultures, what forms were used and the way the pottery should look and feel. These combine to make one comfortable with or doubtful about the authenticity of a piece of pottery.

When all else fails, I have one rule of thumb. If an ancient artifact looks too good in condition or price to be true, it probably is! Sometimes I'm willing to take the risk, but usually I pass on such an opportunity.

Many people think that ancient material must be so rare that it is difficult to get and very expensive. Actually, ancient artifacts are readily obtainable if you know the source. Common items -- average coins, pottery and oil lamps -- are available at very reasonable prices. Some coins are as low as \$10 and common oil lamps can be purchased for as little as \$40. If there are any who are interested in obtaining an authentic ancient piece of pottery, coins or whatever, I will be glad be of assistance by finding it for you or giving you advice.



**APPENDIX 4**  
**DIRECT MAIL BROCHURE**

## EXPLANATORY NOTES FOR APPENDIX 4

## DIRECT MAIL BROCHURE

1. The direct mail brochure was sent to all homes in the local area. The postal zip codes and number of mail boxes are included in this appendix for informational purposes.

## CHESTNUT HILL, PA, MEETINGS--SEPTEMBER 1992

19118 Chestnut Hill (8,457)  
 19031 Flourtown (1,961)  
 19034 Fort Washington (2,985)  
 19444 Lafayette Hill (3,744)  
 19075 Oreland (2,917)  
 19025 Dresher (1,957)

Total--22,021

Also, selected carrier routes around church members homes were included in the mailing, bringing the total to 25,000 brochures mailed.

## MOUNT VERNON, OH, MEETINGS--SEPTEMBER 1995

43050 Mount Vernon (11,722)  
 43019 Fredericktown (2,928)  
 43028 Howard (1,430)  
 43022 Gambier (1,155)  
 44822 Butler (1,020)  
 43011 Centerburg (1,852)  
 43014 Danville (1,144)  
 43080 Utica (1,976)  
 43005 Bladenburg (161)  
 43006 Brinkhaven (223)  
 43027 Homer (90)  
 43037 Martinsburg (242)  
 43048 Mt. Liberty (85)

Total--24,028

2. The mailed flyer original size is 17" by 11". It is printed in four-color and then folded twice.
3. In each place, about 1,000 brochures were printed to be used by church members for special invitations to friends and to give to lecture participants to give to friends. Unfolded brochures were used as posters in public buildings and on windows.

# IN SEARCH OF MEANING FROM THE SANDS OF THE PAST



See and Hear  
"ARCHAEOLOGY, THE ANCIENT WORLD, AND THE BIBLE"  
at 535 Wooster Road  
Mount Vernon, Ohio  
Starting September 17 at 7:30 pm

# 1 Amazing Discoveries In Lost Cities Of The Dead

EXPLORE WITH FRANKE ZOLLMAN, THE WONDERFUL  
MIND OF BIBLICAL ARCHAEOLOGY, EXPERIENCE THE  
MUSEUM OF ANCIENT ARTIFACTS ON DISPLAY.

Explore the world of ancient Egypt with Franke Zollman. Learn why the pyramids were built and then abandoned. See the magnificent wonders unearthed in the Valley of the Kings. Why did they bury such wealth with Pharaohs like Tutankhamen? Weigh new evidence for the story of Moses and discover how he fits into Egyptian history. You won't want to miss this expedition into the ancient world and the Bible.

SUNDAY, SEPTEMBER 17 at 7:30 PM

## THE TALE OF THE TOOTHBRUSH AND THE TROWEL



Tels do tell tales! Discover the hidden secrets from these ancient city hills. Did you know that only one-tenth of one percent of these ancient cities have been uncovered? The greatest treasures and truths yet wait to be found. Also, hear about the latest finds of a long lost inscription that names King David and a fascinating forgotten tomb in Egypt's Valley of the Kings.

FRIDAY, SEPTEMBER 22 at 7:30 PM

## MYSTERIOUS MESSAGES OF THE ANCIENTS



Voices from the ancient past speak to us through long lost writings. The Rosetta Stone reluctantly gave up its key to Egyptian hieroglyphics. The massive Behistan rock helped decipher the puzzling cuneiform tablets buried for thousands of years. The Dead Sea Scrolls have contributed beyond measure to an understanding of the times of the Bible and still, today, controversy swirls around these ancient strips of animal skin and papyrus. Hear these stories and the mysterious messages from the past that reveal timely thoughts for today.

SUNDAY, SEPTEMBER 24 at 7:30 PM

## "ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE"



Place: Mount Vernon SDA Hill Church  
535 Wooster Road  
Mt. Vernon, Ohio  
(In Academia)

When: Starts Sunday, September 17 at 7:30 PM

**CALL 397-3531**  
**FOR FREE RESERVED SEAT TICKETS.**  
**PLAN NOW TO ATTEND.**

Free babysitting service may be requested with tickets.

*Digging up the remains of a glorious past—do the Bible and the spade agree?*

### WHEN IRAQ RULED THE WORLD



Bent upon world domination the ancient Iraqi leader from Babylon had sent his armies out to conquer. Nebuchadnezzar ruled the world! But a bizarre dream foretold his doom—and the history of nations for more than 2,500 years. Hear the strange experiences of this fallen god-King for truth that is stranger than fiction.

FRIDAY, SEPTEMBER 29 at 7:30 PM

### MESSIAHS OR MEN?



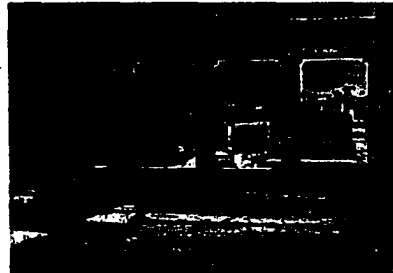
The Messiah. The Anointed One. Was it Shimeon Bar-Kokhba? Was it Jesus Bar-Joseph? History records their names, but what were their claims? Hear the story of the fascinating Judean desert finds in the cave of letters. Piece together the pieces of a puzzle that could change your life! Searching for the real Messiah.

SUNDAY, OCTOBER 1 at 7:30 PM

## 6— HUMAN HISTORY FROZEN IN FIRE

Walk the streets of Pompeii—the city destroyed by volcanic Mount Vesuvius in A.D. 79. Hear stories of the tragedy and human suffering revealed in the ashes. See one of the most well preserved Roman cities from the first century A.D. Learn valuable lessons that speak to our modern lifestyle and our future safety.

FRIDAY, OCTOBER 6 at 7:30 PM



Don't miss the display of actual ancient artifacts from the Bible lands— thousands of years old!  
Five glass cases cradle over 250 ancient treasures—several to be presented as gifts to participants.



The lands of the Bible are familiar terrain to Franke Zollman who has traveled extensively in Israel and Egypt. Always preferring the road less traveled, Zollman is an avid explorer and has investigated dozens of archaeological sites. Within his personal collection of Mideastern artifacts are dozens of oil lamps and pottery pieces which Zollman feels connects him with the ancient past. "Each artifact has its own story to tell, and holding each one is like holding history in your hand," Zollman says with a smile. Through lecture, slides and actual artifacts, Zollman makes the ancient world come to life. This series of lectures has met with much appreciation on the East Coast and look forward to their Ohio debut.

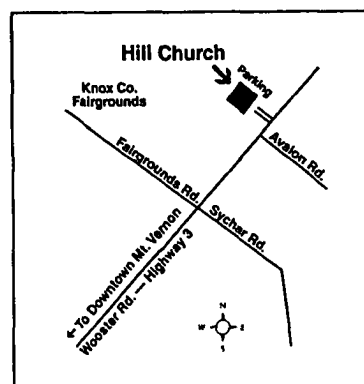
Franke Zollman is affiliated with numerous archaeological societies—including the Biblical Archaeology Society and the Horn Archaeological Society. Moving toward the completion of his Doctor of Ministry degree from Andrews University, Zollman's dissertation centers on archaeology and the Bible.

Begins Sunday, September 17 at 7:30 pm  
**HILL CHURCH**  
535 Wooster Road  
Mount Vernon, Ohio

Guarantee your free seat and study materials by calling 397-3531 and requesting tickets. Free babysitting service may be requested with tickets.

There is no fee for this program, but an expense offering will be taken.

For free tickets, call now!



**APPENDIX 5**  
**CONTACT LIST INVITATION LETTERS**

EXPLANATORY NOTES FOR APPENDIX 5

CONTACT LIST INVITATION LETTERS

1. Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of these letters has been altered. Each has been reduced to 85% of the original size.
2. These letters were written to be sent to the contact list of the Mount Vernon Hill church. The names on this contact list come from a variety of sources--health seminars, other evangelistic meetings, media programs, and former SDAs. Since this list represents a variety of people, three different invitations were developed. The first one was sent to contacts of various seminars. The second was sent to attenders of a recent cooking school. The third one was sent to former SDAs. The fourth was sent to all pastors in Knox County, OH.



**YOU ARE CORDIALLY INVITED TO FIND MEANING**

**FROM THE SANDS OF THE PAST**

*Have you almost given up on finding the real meaning of life?  
Are you wondering how God fits into the picture?  
Are you searching for a higher source of truth on which to depend?  
People have been doing the same throughout the history of mankind.*

*The good news is that you can*

*Find Meaning  
From The Sands of the Past.*

*In a series of free lectures entitled  
Archaeology, The Ancient World and the Bible,  
Franke Zollman will draw important lessons from the past  
that will help you to:*

*Find the source of reality for modern living.  
Examine the values that shape your life.  
Experience intellectual stimulation that challenges.  
Have renewed hope for tomorrow.*

*You are invited to attend this series of free lectures  
and enjoy the featured display of Franke Zollman's  
personal collection of ancient artifacts.*

*Where? Mount Vernon Hill SDA Church  
535 Wooster Road*

*When? Starts Sunday Night  
September 17 at 7:30 PM*

*Please see the enclosed brochure for details .*

**CALL 397-3531  
FOR PRE-REGISTRATION AND FREE TICKETS**

*This is another public and community service brought to you by the same people who brought you other seminars like:  
Increasing Your Health and Vigor; Cooking With Vigor; Gardening; Discoveries In Prophecy; and others.*

## ***COOKING WITH VIGOR***

4 September 1995

Dear "Vigorous" Friends,

The last time that we were together, we celebrated a feast of good food and fellowship. After our weeks of learning how to make better health choices and then the fun of actually learning how to prepare good food that tasted good, our banquet was a real celebration! I'd now like to take the opportunity to invite you to another kind of a feast--a *feast of knowledge*.

Have you ever heard questions regarding the validity of the Bible? Or maybe you have had those questions yourself? We do live in a world of skepticism and even cynicism when it comes to religion. Even many Christians seem to feel that the Bible really isn't accurate, that miracles were someone's sanctified imagination, and that while the Book has some good principles in there, it really can't be depended on for history or accuracy.

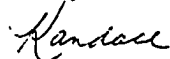
What's really exciting is that scientists and archaeologists are continually finding evidence to the contrary! More and more, as the ancient is unearthed, it is discovered that the Bible IS substantiated. That it has been right all along! And that IS exciting!

My husband, Franke, has been involved in the study of archeology since we were in college. As the years have rolled by, it has become his passion, for he has discovered the thrill of finding that the facts confirm his faith. He spends hours reading and researching the relationship between the Bible and archeology, and has traveled extensively in the Holy Land. By May he hopes to have completed his dissertation on the subject, which will give him a doctoral degree. He loves to say: "Just think, in just a few months I'll have my doctoral degree. I'll be 'Franke J. Zollman, D. Min.'--and you can call me... 'FRANKE'!" You'll find his easy-going approach both easy to understand and inspiring. And don't be surprised if you leave with more than a little of his enthusiasm! I am continually amazed at how many people are intrigued by his seminars. Such a "dead" topic really brings new life to the Bible!

Enclosed you'll find a flyer giving you more details on the seminars, which start Sunday evening, September 17 at 7:30 pm at the Mt. Vernon Hill Church. I'll be there to host his meetings so I hope to see you there. It will really be wonderful to "feast" together with you again! Let's increase our SPIRITUAL vigor!

May our ever present Lord continue to bless you as you strive to live a more "vigorous" life. May you grow stronger daily in the fullness of His love!

Sincerely,



Kandace Zollman  
Instructor, "Cooking with Vigor"

**YOU ARE CORDIALLY INVITED TO FIND MEANING**

**FROM THE SANDS OF THE PAST**

*Have you almost given up on finding the real meaning of life?  
Are you wondering how God fits into the picture?  
Are you searching for a higher source of truth on which to depend?  
Are you wondering if its time to give church a try again?  
People have been doing the same throughout the history of mankind.*

*The good news is that you can*

*Find Meaning  
From The Sands of the Past.*

*In a series of free lectures entitled  
Archaeology, The Ancient World and the Bible,  
Franke Zollman will draw important lessons from the past  
that will help you to:*

*Find the source of reality for modern living.  
Examine the values that shape your life.  
Experience intellectual stimulation that challenges.  
Have renewed hope for tomorrow.*

*You are invited to attend this series of free lectures  
and enjoy the featured display of Franke Zollman's  
personal collection of ancient artifacts.*

*Where? Mount Vernon Hill SDA Church  
535 Wooster Road  
When? Starts Sunday Night  
September 17 at 7:30 PM*

*Please see the enclosed brochure for details .*

**CALL 397-3531  
FOR PRE-REGISTRATION AND FREE TICKETS**

*Is it time to give church a try again? Perhaps its been a long time since you've attended.  
This is a wonderful, non-threatening way to check us out.  
Like the commercial says, "Try us again for the first time!" We hope you'll do just that.*

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

Dear Colleague,

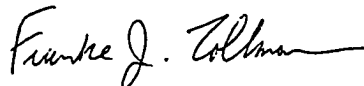
Growth is one of the laws of living. Either we grow or stagnate and die. This is especially true in the personal spiritual and intellectual realm. For this reason Stephen Covey, in his book, The Seven Habits of Highly Effective People, includes what he calls "Sharpening the Saw" as an essential habit for us to cultivate. Often, however, due to lack of budget, lack of time, and lack of availability, we have neglected professional growth as ministers. I saw a cartoon recently that showed a minister talking to a co-worker with this quip: "My congregation took up a collection for my continuing education. Know any good seminars available for \$16.89?"

In order to facilitate my own continuing education, I have developed a seminar that I teach which is called "Archaeology, The Ancient World and the Bible." I have found one way to force myself to stay current is to put myself in front of people in a teaching experience. Archaeology and the Bible is an area about which I am passionate and am actually completing a Doctor of Ministry degree with my dissertation centering on that area.

This letter is to let you know of an exciting growth opportunity that is available to you this Fall. I will be holding "Archaeology, The Ancient World and the Bible" in Mount Vernon starting Sunday, September 17. Through an arrangement with the Andrews University Continuing Education Program, (the university from which I am receiving my D. Min. degree) I am able to offer continuing education units (CEUs) for this lecture series. There will be 20 contact hours available which translates to 2 CEU credits. If you could not attend all twenty hours of lectures, I am able to break them down into five hour units with .5 CEU credits available for each. Best of all, there is absolutely no charge for these lectures. My church, the Mount Vernon Hill SDA Church is making it possible for me to hold this lecture series for the public -- and you -- by underwriting all the costs.

If you are interested in this opportunity, please call me at 397-3531 for more information or to pre-register. You will find enclosed some information about the first six lectures. I do hope I can be of service to you. We'll have fun as well as making it a growing experience spiritually, theologically and intellectually. Your faith in Scripture will be strengthened as you learn how archaeology has confirmed the Bible. Your imagination will be quickened as you journey to exotic places without ever leaving your chair. Your "saw will be sharpened" as you challenge yourself to learn new ideas and facts. I'm excited. I think you will be, too!

Sincerely,



Franke J. Zollman, AAWB Speaker

**APPENDIX 6**  
**REGISTRATION CARD AND TICKETS**



# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Registration Card



# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

AMAZING DISCOVERIES IN LOST  
CITIES OF THE DEAD

ADMIT ONE

535 Wooster Rd., Mt. Vernon, OH

SUNDAY, SEPTEMBER 17 AT 7:30 P.M.

*(Your seat held until 10 minutes before program commences).*

Night 1 Ticket  
(Mailed to all pre-registrations  
along with the letter in this appendix)



# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

THE TALE OF THE TOOTHBRUSH  
AND THE TROWEL

ADMIT ONE

535 Wooster Rd., Mt. Vernon, OH

FRIDAY, SEPTEMBER 22 AT 7:30 P.M.

*(Your seat held until 10 minutes before program commences).*

Night 2 Ticket  
(Given to all night 1 attenders and  
mailed to all pre-registrations)



# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

MYSTERIOUS MESSAGES  
OF THE ANCIENTS

ADMIT ONE

535 Wooster Rd., Mt. Vernon, OH

SUNDAY, SEPTEMBER 24 AT 7:30 P.M.

*(Your seat held until 10 minutes before program commences).*

Night 3 Ticket

(Given to all night 2 attenders and  
mailed to all pre-registrations)



# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

WHEN IRAQ  
RULED THE WORLD

ADMIT ONE

535 Wooster Rd., Mt. Vernon, OH

FRIDAY, SEPTEMBER 29 AT 7:30 P.M.

*(Your seat held until 10 minutes before program commences).*

Night 4 Ticket

(Given to all night 3 attenders)





# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

MESSIAHS  
OR MEN

ADMIT ONE

535 Wooster Rd., Mt. Vernon, OH

SUNDAY, OCTOBER 1 AT 7:30 P.M.

*(Your seat held until 10 minutes before program commences.)*

Night 5 Ticket  
(Given to all night 4 attenders)



# ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

HUMAN HISTORY  
FROZEN IN FIRE

ADMIT ONE

535 Wooster Rd., Mt. Vernon, OH

FRIDAY, OCTOBER 6 AT 7:30 P.M.

*(Your seat held until 10 minutes before program commences.)*

Night 6 Ticket  
(Given to all night 5 attenders)

**APPENDIX 7**  
**NEWSPAPER ADVERTISING**

EXPLANATORY NOTES FOR APPENDIX 7

NEWSPAPER ADVERTISING

1. Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of many of these ads and articles has been altered.
2. Each page contains a note to tell you how the exhibit published here compares in size to the original as it was published in the newspaper, i.e., "Image below is 75% [or 70%] of original size."
3. Most ads in this appendix are from the last series of lectures held in Mount Vernon, Ohio in the Fall of 1995. In some cases other newspaper advertising from the series held in Chestnut Hill, Pennsylvania has been included if there were no parallels in Mount Vernon or if there were significant differences.

Chestnut Hill Local, September 17, 1992

Original size - 10" X 4". Image below is 65% of original.

Page 36 CHESTNUT HILL LOCAL Thursday, September 17, 1992

**Pastor Zollman offers lecture series on Biblical archaeology**

Beginning Sunday, September 27, area residents are invited to a popular lecture series entitled "Archaeology, the Ancient World and the Bible." Presented by Frankie Zollman, pastor of the Chestnut Hill Seventh-day Adventist church, the lectures combine modern scientific findings with ancient Biblical understandings. They will take place at the church at 8700 Germantown Ave. in the community meeting room each Sunday and Friday night at 6:00 and 7:30.

Having spent hours as a boy searching for fossils and arrowheads along the creekbanks of his home in southern Indiana, Zollman realized as an adult how crucial such finds have been to the present understanding of ancient cultures. As he continued his education to complete a



Pastor Zollman

bachelor's degree in theology and a master of divinity degree from Andrews University in Michigan, Zollman became further

intrigued by the revelations of Biblical history that were brought forth by the work of archaeologists. So many ideas and problems in the Bible were illustrated by this approach that he began accumulating material on Biblical archaeology as well as making his own collection of authentic antiquities.

"There's something really special to me about holding an ancient artifact in my hand. Time and space seem to be meaningless, and I seem to be connected with people of the ancient past," says Zollman.

When Zollman began work on his doctoral degree, a study leave to Israel and Egypt confirmed his belief in the reality and validity of Biblical stories.

The planned lectures will tie archaeological material to Biblical material and point out important lessons from the combination.

The opening night lecture, September 27, will center on ancient Egypt, the secrets of the pharaohs' burying grounds, and how Moses fits into secular history.

On Friday, October 2, material regarding

recent discoveries in the Middle East will be discussed. Zollman outlined how these findings confirm Biblical history.

The Rosetta Stone, the Dead Sea Scrolls and other ancient writing will be the focus of the October 4 lecture.

Modern day Iraq and its strong tie to ancient history will be the center of the lecture material on October 9.

On Sunday, October 11, Pastor Zollman will be discussing the concept of the Messiah and the many who have claimed that title.

The ancient ruins of Pompeii will be explored on Friday, October 16, and societal comparisons drawn.

The lectures are open to the public, but since seating to the series is limited, preregistration is necessary. In order to better accommodate the public, two sessions of identical lectures will be offered nightly, one at 6 p.m. and the other at 7:30 p.m. Admission is free, but an expense offering will be taken. For tickets, call 247-7022.

Ambler Gazette, September 23, 1992

Original size - 6" X 10". Image below is 75% of original.

## Pastor uses archaeology to back up theology

Frank Zollman, pastor of the Chestnut Hill Seventh Day Adventist Church, will be offering a lecture series, "Archaeology, the Ancient World and the Bible," beginning Sept. 27. The series will be held in the church community meeting room, 8700 Germantown Ave., Sunday and Friday night at 6 and 7:30 p.m.

Having spent hours as a boy searching for fossils and arrowheads along the creek banks of his home in southern Indiana, Zollman realized as an adult how critical such finds have been to our present understanding of ancient cultures. As he continued his edu-

•Please turn to page C-19



Pastor Frank Zollman looks at the carvings on an artifact in his collection.

• Continued from page C-18

cation to complete a bachelor's degree in theology and a Master of Divinity degree from Andrews University, Zollman became further intrigued by the revelations of biblical history that were brought forth by the work of the archaeologist's shovel. So many ideas and problems in the Bible were illuminated by this approach that he began collecting material on biblical archaeology as well as formulating his own collection of authentic antiquities.

"There's something really special to me about holding an ancient artifact in my hand. Time and space seem to be made meaningless, and I seem to be connected with those of the ancient past," Zollman said.

The planned lectures intend to specifically tie archeological material with biblical material bringing important lessons from the combination. The opening night lecture, Sept. 27, will center on ancient Egypt, the secrets of the pharaoh's burying grounds and how Moses seems to fit into secular history.

Other sessions include: Oct. 2, material regarding recent discov-

eries in the Middle East will be revealed, outlining how they confirm biblical history; Oct. 4, the Rosetta Stone, the Dead Sea Scrolls and other ancient writings will be discussed and analyzed; Oct. 9, modern day Iraq and its strong ties to ancient history; Oct. 11, the concept of the Messiah and the many who have claimed that title, and Oct. 16, the ancient ruins of Pompeii will be explored and societal comparisons drawn.

In addition to the lectures, participants may peruse the collection of more than 200 Middle Eastern artifacts dating from 3300 B.C. to 1500 A.D. The collection includes an authentic mummy mask, an idol collection, large transport amphoras and a collection of oil lamps.

The lectures are open to the public but preregistration is required since seating is limited. To better accommodate the public, two sessions of identical lectures will be offered nightly, one at 6 p.m. and the other at 7:30 p.m. Admission is free, but an expense offering will be taken.

Information, tickets: 247-7022.

Chestnut Hill Local, September 24, 1992

Original size - 7.5" X 10". Image below is 70% of original.

Page 38 CHESTNUT HILL LOCAL Thursday, September 24, 1992

## IN SEARCH OF MEANING FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY,  
THE ANCIENT WORLD,  
AND THE BIBLE"**

Starting September 27 at 6:00 & 7:30 p.m.

**"Amazing Discoveries in Lost Cities of the Dead"**

Community Room

Chestnut Hill SDA Church, 8700 Germantown Avenue


For Free Reserved Seat Tickets, Call 247-7022

EXPLORE WITH FRANKE ZOLLMAN THE WONDERFUL  
WORLD OF BIBLICAL ARCHAEOLOGY. EXPERIENCE  
THE MINI - MUSEUM OF ANCIENT ARTIFACTS ON DISPLAY.

Chestnut Hill Local, October 8, 1992

Original size - 8" X 5". Image below is 80% of original.

**IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST**



**SEE AND HEAR  
"ARCHAEOLOGY,  
THE ANCIENT WORLD,  
AND THE BIBLE"**

Friday, October 9 at 6:00 & 7:30 p.m.  
*"When Iraq Ruled the World"*

Sunday, October 11 at 6:00 & 7:30 p.m.  
*"Messiahs or Men?"*

**Community Room**  
Chestnut Hill SDA Church, 8700 Germantown Avenue  
*For Free Reserved Seat Tickets, Call 247-7022*

**EXPLORE WITH FRANKE ZOLLMAN THE WONDERFUL  
WORLD OF BIBLICAL ARCHAEOLOGY. EXPERIENCE THE  
MINI-MUSEUM OF ANCIENT ARTIFACTS ON DISPLAY.**

Chestnut Hill Local, November 5, 1992

Image below is original size.

Page 30

CHESTNUT HILL LOCAL

Thursday, November 5, 1992

# THISWEEKTHIS

## Thursday, November 5

**10-11:30 a.m.**, Workshop, "Emergency First Aid for Parents," Chestnut Hill Hospital, Laughlin Hall, 8835 Germantown Ave. Call 248-8245 to register and for more information.

**10:30 a.m.**, Coffee hour, hosted by the editorial department of the Chestnut Hill Local, at the *Local* office in Chestnut Hill Town Hall, 8434 Germantown Ave. Public relations representatives and publicity chairpersons of area organizations are welcome. To sign up and learn more, call 248-8807.

**6-10 p.m.**, Infant and child CPR for Parents, Parents' Place at Chestnut Hill Hospital, Laughlin Hall, 8835 Germantown Ave. Call 248-8245 for more information.

**8 p.m.**, Meeting, Land Use Planning and Zoning Committee of the Chestnut Hill Community Association, Chestnut Hill Town Hall, 8434 Germantown Ave. Public is welcome.

## Friday, November 6

**8:30 a.m.**, Meeting, Aesthetics Committee of the Chestnut Hill Community Association of the Chestnut Hill Community Association, Chestnut Hill Town Hall, 8434 Germantown Ave. Public is welcome.

**7:30 p.m.**, "Archeology, the Ancient World and the Bible," series continues with a program on "Passing History's Ultimate Test," presented by Pastor Franke Zollman of the Chestnut Hill Seventh-day Adventist Church, at the church, 8700 Germantown Ave. Free and open to the public. No registration is required.

**8 p.m.**, Play, Bruce Graham's *Devious Means*, presented by the Allens Lane Theater at Allens Lane Art Center, McCalum St. and Allens Lane, Mt. Airy. Admission is \$8. For reservations and more information, call 248-0546.

## Sunday, November 8

**9 a.m.-4 p.m.**, Craft show, sponsored by Bishop McDevitt High School Parents' Association, in the school cafeteria, Royal Ave. and Mulford Rd., Wyncote. Admission is free.

**7:30 p.m.**, "Archeology, the Ancient World and the Bible," series continues with a program on "No Other Gods" presented by Pastor Franke Zollman of the Chestnut Hill Seventh-day Adventist Church, at the church, 8700 Germantown Ave. Free and open to the public. No registration is required.

This exhibit is an example of the note that was put in the "THIS WEEK" section of the Chestnut Hill Local each week during the lecture series. Although this is the only one shown, there were originally eight insertions in this weekly section.



Chestnut Hill Local, March 11, 1993

Original size - 7.5" X 10". Image below is 70% of original.

## IN SEARCH OF MEANING FROM THE SANDS OF THE PAST



**SEE AND HEAR THE LECTURE SERIES  
'ARCHAEOLOGY, THE ANCIENT WORLD,  
AND THE BIBLE''**

**ANNOUNCING THE SPRING LECTURE SERIES!**

**MARCH 14 AT 7:30 P.M.**

**DIGGING UP THE SIN CITIES OF SODOM AND GOMORRAH**

**MARCH 21 AT 7:30 P.M.**

**HIDDEN SECRETS OF THE MOUNTAIN OF GOD**

**MARCH 28 AT 7:30 P.M.**

**THE SECOND BATTLE OVER JERICO**

**APRIL 4 AT 7:30 P.M.**

**THE CURSE OF THE CROSS**

**Community Room**

**Chestnut Hill SDA Church, 8700 Germantown Avenue**

**EXPLORE WITH FRANKE ZOLLMAN THE WONDERFUL  
WORLD OF BIBLICAL ARCHAEOLOGY. SEE ACTUAL  
ANCIENT ARTIFACTS ON DISPLAY.**

Chestnut Hill Local, March 11, 1993

Image below is original size.

## Zollman sets archeology series

Pastor Franke Zollman, of the Chestnut Hill Seventh-day Adventist Church, will begin a spring lecture series on "Archeology, the Ancient World and the Bible," on Sunday, March 14, at 7:30 p.m. with a program on "Digging Up the Sin Cities of Sodom and Gomorrah."

The series will continue on Sunday, March 21; at 7:30 p.m. with a program on Mt. Sinai entitled "Hidden Secrets of the Mountain of God."

Other lectures scheduled are "The Second Battle over Jericho," Sunday, March 28; and "The Curse of the Cross," April 4. Both programs begin at 7:30 p.m.

A concert on Easter Eve, April 10, at 7:30 p.m., will include instrumental, choral and solo musical selections that will present the passion of Jesus in song and word. A reception will follow.

The church is hosting a small display of artifacts including a front wrapping of a mummy with a painting of the goddess Isis and a broken handle that has a rare Hebrew inscription identifying it as belonging to the king, LeMelek.

Chestnut Hill Local, November 11, 1993

Original size - 10" X 5.5". Image below is 65% of original.

Page 24 CHESTNUT HILL LOCAL Thursday, November 11, 1993

**Seventh-day Adventist pastor called to church in Ohio**

by Katie Worrall

The Rev. Franke Zollman, pastor of the Chestnut Hill Seventh-day Adventist Church, will become pastor of a church in Ohio on December 1.

Zollman, who has led the congregation at Germantown and Rex Aves. since March 1985, will be the spiritual leader of Mount Vernon Hill Church in Mount Vernon, a town of 15,000 that lies 30 miles northeast of Columbus.

"The Hill Church sits on the campus of an Adventist boarding academy, Mount Vernon Academy, so I will have 120

teenagers every week. My wife, Kandace, is an alumna of the school," said Zollman, who will serve as pastor to the students but will have no direct school responsibilities.

During his years here, the Chestnut Hill Seventh-day Adventist Church has grown, gaining new members, and accomplished major maintenance projects such as building new sidewalks and a new roof, Zollman said.

The pastor is pleased with the purchase of a rebuilt 1881 Steinway piano as well as with the Walker pipe organ obtained in July.



The Rev. Franke Zollman studies a Phoenician vase dating to 700 BC, that is from his collection of ancient artifacts.

Zollman served two terms as an institutional director of the Chestnut Hill Community Association.

"I've enjoyed having the Chestnut Hill Senior Center in the basement, Leslie Schade, the center's director, and I have had a great working relationship," he said.

Zollman is completing his doctor of ministry degree at Andrews University in

Michigan. He has finished all of the coursework and will write a dissertation on archeology and the Bible.

"I've done three series of talks to the community on archeology and the Bible — something that I will be able to do in Mount Vernon. I will be able to pursue my interest in North American Indians," Zollman said.

The pastor said that he and his family hate leaving Philadelphia.

"We looked for every reason not to move to Mount Vernon but the Lord wanted us to go there. It was something we saw by faith not by choice," Zollman said.

Zollman has served the Chestnut Hill Seventh-day Adventist Church for eight years, a longer tenure than the average five years that a pastor serves, he said. The central church conference in Reading will select candidates for pastor, then suggest them to the local church for input before making a final choice, Zollman said.

"Although I start in Ohio on December 1, we will be here during the Christmas season because we couldn't bear the thought of not spending Christmas with the Chestnut Hill church," he said.

Zollman, his wife, and their children, Allison, eight, and Nathan, three, have been living in the church parsonage in Hatboro. A native of Terre Haute, Indiana, Zollman completed all his schooling in Adventist institutions: Indiana Academy, Andrews University and Seminary.

Mount Vernon News, August 18, 1995

Image below is original size.

## **Briefs**

### **Ancient history brown bag subject**

MOUNT VERNON —  
"Holding Ancient History in  
Your Hands" is the title of the  
Brown Bag Chat Wednesday,  
Aug. 23, at the Public Library  
of Mount Vernon and Knox  
County.

Host Franke Zollman has  
traveled extensively in Israel  
and Egypt, investigating  
dozens of archaeological sites.  
Through lecture, slides and  
actual artifacts, he makes the  
ancient world come to life.

Those who attend should  
bring a brown bag lunch; bev-  
erages will be provided.

Mount Vernon News, August 31, 1995  
Mount Vernon News, September 6, 1995  
Mount Vernon News, September 14, 1995

Original size - 6.5" X 11". Image below is 70% of original.

## IN SEARCH OF MEANING FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY,  
THE ANCIENT WORLD,  
AND THE BIBLE"**

Starting September 17th at 7:30 p.m.  
**"Amazing Discoveries in Lost Cities of the Dead"**

Explore the world of ancient Egypt with Franke Zollman. Learn why the pyramids were built and then abandoned. See the magnificent wonders unearthed in the Valley of the Kings. Why did they bury such wealth with pharaohs like Tutankhamen? Weigh new evidence for the story of Moses and discover how he fits into Egyptian history. You won't want to miss this expedition into the ancient world and the Bible.

Mount Vernon Hill SDA Church  
535 Wooster Road, Mount Vernon

For Free Reserved Seat Tickets Call 397-3531  
EXPLORE WITH FRANKE ZOLLMAN THE WONDERFUL WORLD  
OF BIBLICAL ARCHAEOLOGY. EXPERIENCE THE MINI-MUSEUM  
OF ANCIENT ARTIFACTS ON DISPLAY.

Mount Vernon News, September 8, 1995

Image below is original size.

## Get the real scoop on biblical archaeology with lecture series

By ANNA ZISSIS  
Lifestyle Editor

MOUNT VERNON — Clay shards, pottery, ancient scrolls, mummies, the Bible ... all with something to say.

And Franke Zollman is eager to share their story.

But first, he cautions, "This is not New Age."

If anyone, the pastor of Mount Vernon Seventh-day Adventist Hill Church should know. Through classes at the master's and doctorate level, participation in archaeological digs the United States, theological training from Andrews University in Michigan, and a fervent belief in the validity of the Bible, Zollman combines modern scientific findings with biblical understandings.

"You don't have to listen to me talk about it for long before you find out I'm passionate about the subject," he grinned.

The subject is biblical archaeology and, with ancient artifacts such as an oil lamp about 3,500 years old — "the time of Moses," Zollman explained — strewn about his church office, his dedication is easy to spot.

Zollman will bring his belief, dedication and scientific findings to the lecture series "Archaeology, the Ancient World and the Bible," which starts Sept. 17, 7:30 p.m., at Mount Vernon Seventh-day Adventist Hill Church.

The series of lectures will cover topics such as the pyramids of Egypt, evidence of Moses, exploring ancient writings, lifestyle of the ancients to name a few.

Despite his dedication, Zollman warns "you should dig with a Bible in your hand," expressing skepticism of people who find exactly what they

are looking for.

"Let the evidence speak for itself," he said. "The biblical text I give authority to ... Take the field experience and see how they conform."

He freely admits that there are places where field experience contradicts the biblical text. However, to Zollman that means that the search for true scientific evidence must continue.

Then there are the times where biblical texts and scientific data dovetail, confirming each other.

One such instance is the discovery of the name of the House of David inscribed in recent finds at Tel Dan in Israel.

"This is the first time David's name has been found in a secular source," Zollman said, adding that without such evidence, David might have been a myth.

"Not only was the man confirmed," he stressed, "but so was his dynasty."

It's finds like these that keep Zollman searching.

Some of what has been found with regards to ancient lifestyles, however, shows startling similarities to today's world.

"They had many of the lifestyle diseases we have today," he said, citing heart disease and diabetes as causes for some of the deaths in the 18th and 19th dynasties.

Only about 1 percent of what's to be found has been uncovered, according to Zollman.

"I can't not do it," he grinned.

...

*The church is at 535 Wooster Road, Mount Vernon. For more information on the lecture series, call 397-3531.*

Shoppers' Mart, September 10, 1995  
Shoppers' Mart, September 17, 1995

Original size - 6.5" X 11". Image below is 70% of original.

IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY,  
THE ANCIENT WORLD,  
AND THE BIBLE"**

Starting September 17th at 7:30 p.m.

***"Amazing Discoveries in Lost Cities of the Dead"***

Explore the world of ancient Egypt with Franke Zollman. Learn why the pyramids were built and then abandoned. See the magnificent wonders unearthed in the Valley of the Kings. Why did they bury such wealth with pharaohs like Tutankhamen? Weigh new evidence for the story of Moses and discover how he fits into Egyptian history. You won't want to miss this expedition into the ancient world and the Bible.

Mount Vernon Hill SDA Church

535 Wooster Road, Mount Vernon

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WORLD OF BIBLICAL ARCHAEOLOGY. EXPERIENCE THE  
MINI-MUSEUM OF ANCIENT ARTIFACTS ON DISPLAY.

Mount Vernon News, September 21, 1995

Original size - 6.5" X 11". Image below is 70% of original.

## IN SEARCH OF MEANING FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY,  
THE ANCIENT WORLD,  
AND THE BIBLE"**

Friday September 22 at 7:30 p.m.

***"The Tale of the Toothbrush and the Trowel"***

Tels do tell tales! Discover the hidden secrets from these ancient city hills. Did you know that only one-tenth of one percent of these ancient cities have been uncovered? The greatest treasures and truths yet wait to be found. Also hear about the latest discoveries of a long lost inscription naming King David and a forgotten tomb from the Valley of the Kings recently opened again.

Sunday, September 24 at 7:30 p.m.

***"Mysterious Messages of the Ancients"***

Voices from the ancient past speak to us through long lost writings. The Rosetta stone reluctantly gave up it's key to Egyptian hieroglyphics. The massive Behistan rock helped decipher the puzzling cuneiform tablets buried for thousands of years. The Dead Sea Scrolls have contributed beyond measure to an understanding of the times of the Bible and still, today, controversy swirls around these ancient strips of skin and papyrus. Hear these stories and the mysterious messages from the past that reveal timely thoughts for today.

Mount Vernon Hill SDA Church, 535 Wooster Road, Mount Vernon  
For Free Reserved Seat Tickets Call 397-3531  
EXPLORE WITH FRANKE ZOLLMAN THE WONDERFUL  
WORLD OF BIBLICAL ARCHAEOLOGY. EXPERIENCE THE  
MINI-MUSEUM OF ANCIENT ARTIFACTS ON DISPLAY.



Mount Vernon News, September 22, 1995

Original size - 7" X 4.75". Image below is 75% of original.

# RELIGION

## ***Bible toured with evidence in lecture***

By JOHN W. WASHATEKA  
Staff Writer

MOUNT VERNON — Using archaeological evidence and the Bible, explorer Franke Zollman dated the life of Moses and the Exodus of the Israelites out of the land of Egypt.

Zollman, in the first lecture of a 19-part series, spoke about Egyptian pyramids, the Valley of the Kings in Egypt and Moses to a nearly filled auditorium.

With slides and an overhead projector as visual aids, the pastor of Mount Vernon Hill Seventh-day Adventist Church took the audience on a tour of the Great Pyramid and Tutankhamen's Tomb.

The Great Pyramid was built about 2550 B.C. during the rule of Pharaoh Cheops. According to Zollman, the structure measured 481.4 feet tall and 756 feet on each side. The pyramid base covers 13 acres.

Zollman discussed the first attempts to penetrate the pyramid and the later investigative expeditions of Napoleon Bonaparte and Englishman John Taylor. The pyramid, Zollman said, probably served primarily as a monument to the pharaoh.

The Valley of the Kings provided tombs for Egyptian royalty who ruled from 1500 B.C. to about 1200

B.C.

It is the site of Tutankhamen's tomb, a minor pharaoh who ruled Egypt for 10 years, from 1133 to 1123 B.C., according to Zollman.

Zollman showed slides of some of the 5,000 artifacts recovered from the tomb, undisturbed until its discovery by English explorer Howard Carter in November of 1922.

Referring to a verse in the Old Testament book of 1 Kings, he traced Moses' birth to about 1530 B.C.

Zollman disputes the idea made popular by Cecil B. De Mill's film "Exodus" that Ramses was pharaoh during the Exodus. The pharaoh was actually Thutmose I, Zollman said.

Outlining Moses' life as recorded in the Bible, Zollman told of the circumstances of Moses' birth and upbringing as pharaoh's grandson.

Zollman said Moses realized there are some values more important than success, power and position. Moses turned his back on the throne of Egypt and cast his lot with his people and his God.


Zollman challenged listeners with making choices, such as those Moses made, in the areas of spiritual and family values.

The lecture series continues on Fridays and Sundays. Tonight's lecture, "The Tale of the Toothbrush and the Trowel," starts 7:30 p.m., at the church.

Mount Vernon News, September 28, 1995

Original size - 4.25" X 10". Image below is 75% of original.

IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**  
Friday, September 29 at 7:30 p.m.  
***"When Iraq Ruled The World"***  
Bent upon world domination the ancient Iraqi leader from  
Babylon sent his armies out to conquer. Nebuchadnezzar ruled the  
world! But a bizarre dream foretold his doom - and the history of  
nations for more than 2,500 years. Hear the strange experience of  
this fallen god-king for truth that is stranger than fiction.

Sunday, October 1 at 7:30 p.m.  
***"Messiahs or Men?"***  
The Messiah. The anointed one. Was it Simeon Bar-Kokhba? Was  
it Jesus Bar-Joseph? History records their names, but what were  
their claims? Hear the fascinating story of the Judean desert finds in  
the cave of letters. Piece together the pieces of a puzzle that could  
change your life. Searching for the real Messiah.

Mount Vernon Hill SDA Church  
535 Wooster Road, Mount Vernon  
For Free Reserved Seat Tickets Call 397-3531

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WONDERFUL WORLD OF BIBLICAL ARCHAEOLOGY.  
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ANCIENT ARTIFACTS ON DISPLAY.

Mount Vernon News, October 5, 1995

Original size - 4.25" X 10". Image below is 75% of original.

IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**

Friday, October 6 at 7:30 p.m.

***"Human History Frozen In Fire"***

Walk the streets of Pompeii - the city destroyed by volcanic Mountain Vesuvius in A.D. 79. Hear stories of the tragedy and human suffering revealed in the ashes. See one of the most well preserved Roman cities of the first century A.D. Learn valuable lessons that speak to our modern lifestyle and future safety.

Sunday, October 8 at 7:30 p.m.

***"Secrets Only a Mummy Could Tell"***

How were mummies made? What was the process and why was it done? What killed the ancient Egyptians? Hear this in-depth description of modern medical examinations of ancient Egyptian mummies. Also, did you know that ground up mummies were once taken as medicine? What you hear tonight may make you think next time you open your mouth to eat.


Mount Vernon Hill SDA Church  
535 Wooster Road, Mount Vernon  
For Information Call 397-3531

EXPLORE WITH FRANKE ZOLLMAN THE  
WONDERFUL WORLD OF BIBLICAL ARCHAEOLOGY.  
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Mount Vernon News, October 12, 1995

Original size - 4.25" X 10". Image below is 75% of original.

**IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST**



**SEE AND HEAR THE LECTURE SERIES  
"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**

Friday, October 13 at 7:30 p.m.  
**"The Truth About The Shroud of Turin"**

Is the shroud of Turin the actual burial cloth of Jesus? Come and hear the facts concerning recent investigation of the image of the shroud. Also, see an actual ancient token that was given to a pilgrim some 1400 years ago. It is said to contain a fragment of the true cross. Does it? Or does it really matter?

Sunday, October 15 at 7:30 p.m.  
**"The Curse of the Cross"**

Crucifixion was developed by the Romans as a way of torture that would lead to death. Each and every aspect was designed to inflict the maximum amount of pain. The victims of crucifixion would die by inches until most of them finally suffocated to death. Only one victim of crucifixion has been archaeologically identified. Hear a graphic description of the suffering of Jesus on the cross and reflect on its meaning for your life.


Mount Vernon Hill SDA Church  
535 Wooster Road, Mount Vernon  
For Information Call 397-3531

EXPLORE WITH FRANKE ZOLLMAN THE  
WONDERFUL WORLD OF BIBLICAL ARCHAEOLOGY.  
EXPERIENCE THE MINI-MUSEUM OF  
ANCIENT ARTIFACTS ON DISPLAY.

Mount Vernon News, October 19, 1995

Original size - 4.25" X 10". Image below is 75% of original.

**IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST**



**SEE AND HEAR THE LECTURE SERIES  
"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**

Friday, October 20 at 7:30 p.m.  
**"Passing History's Ultimate Test"**

Visit Ur of the Chaldees -- home of Abram. See pictures of the sensational finds made by Sir Leonard Wooley in the royal cemetery. Find out what could make a man leave all of it behind to go to a foreign land. Tonight, you'll face the ultimate test with Abraham.

Sunday, October 22 at 7:30 p.m.  
**"The Secret of the Lost Ark"**

Indiana Jones made the ark of the covenant famous. What are the facts surrounding this ancient ark? Does it contain mystical and magical powers? Just what does it contain? Hear a fascinating description of the ark, its meaning, its location, and its significance for today.

Mount Vernon Hill SDA Church  
535 Wooster Road, Mount Vernon  
For Information Call 397-3531

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WONDERFUL WORLD OF BIBLICAL ARCHAEOLOGY.  
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ANCIENT ARTIFACTS ON DISPLAY.

Mount Vernon News, October 26, 1995

Original size - 4.25" X 10". Image below is 75% of original.

**IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST**



**SEE AND HEAR THE LECTURE SERIES  
"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**

Friday, October 27 at 7:30 p.m.

***"The Journey King Tut Missed"***

Such magnificent treasures were buried with the ancient Egyptian Pharaohs. Each one had a special meaning for the life to come. Examine these priceless artifacts from King Tutankhamen's tomb. How is it that he never took his final journey? All dressed up and nowhere to go!

Sunday, October 29 at 7:30 p.m.

***"The Egyptian Feather-lite Heart"***

If you knew you were going to meet all your deeds in a day of judgment, how would you live? The ancient Egyptians believed that at the end of a man's life his heart would be weighed in the balances and there his eternal destiny would be decided. Learn about this fascinating belief from the Egyptian Book of the Dead and be challenged to think about your own heart's standing.


Mount Vernon Hill SDA Church  
535 Wooster Road, Mount Vernon  
For Information Call 397-3531

EXPLORE WITH FRANKE ZOLLMAN THE  
WONDERFUL WORLD OF BIBLICAL ARCHAEOLOGY  
EXPERIENCE THE MINI-MUSEUM OF  
ANCIENT ARTIFACTS ON DISPLAY.

Mount Vernon News, November 2, 1995

Original size - 4.25" X 10". Image below is 75% of original.

**IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST**



**SEE AND HEAR THE LECTURE SERIES  
"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**

Friday, November 3 at 7:30 p.m.  
***"Jerusalem - City of Peace??"***

Walk the streets of this troubled city whose name means 'city of peace.' Explore its holy places. Examine the tensions that exist because three major religious groups and two ethnic groups claim this land as theirs. Will peace ever come to this troubled city?

Sunday, November 5 at 7:30 p.m.  
***"Digging up the Sin Cities of Sodom and Gomorrah"***

Have the lost sin cities of Sodom and Gomorrah been found? We'll examine the evidence that makes many archaeologists believe that they have been uncovered southeast of the Dead Sea. These ancient cities were destroyed in a divine act of judgement about 4,000 years ago. They have become the byword for degradation and destruction and a New Testament symbol for the fires of hell.

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ANCIENT ARTIFACTS ON DISPLAY.**

Mount Vernon News, November 9, 1995

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IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST



SEE AND HEAR THE LECTURE SERIES  
**"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**

Friday, November 10 at 7:30 p.m.

***"Hidden Secrets of The Mountain of God"***

Mt. Sinai, the mountain where God met Moses with the ten commandments, has traditionally been identified with Jebel Musa, a peak on the Sinai peninsula. Visit this holy spot where God came to earth. At the base of Jebel Musa is St. Catherine's monastery, one of the lecturer's favorite ancient places. One of the world's oldest known Bibles was discovered in this mysterious monastery. We'll examine the largely unknown secrets of Mt. Sinai and their meaning for today.

Sunday, November 12 at 7:30 p.m.

***"Forgotten History of Sabbath and Sunday"***

How did Sunday become the popular Christian day of worship? This lecture will discuss that question from a historical viewpoint. The eight New Testament texts that talk about the first day of the week will be discussed. Wasn't the day changed at the resurrection of Jesus? The history of the early church will further be examined to seek the answer to the Sabbath to Sunday shuffle. What reasoning prompted the early Christians to adopt a new day of worship. This fascinating historical study may surprise you and raise -- or answer -- questions you've asked for a long time.

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ANCIENT ARTIFACTS ON DISPLAY.



Mount Vernon News, November 16, 1995

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**IN SEARCH OF MEANING  
FROM THE SANDS OF THE PAST**



**SEE AND HEAR THE LECTURE SERIES  
"ARCHAEOLOGY, THE ANCIENT  
WORLD, AND THE BIBLE"**  
Friday, November 17 at 7:30 p.m.  
**"The Second Battle Over Jericho"**

"Joshua fought the battle of Jericho, and the walls came tumbling down," says the words of a gospel song. But was there ever really a battle of Jericho with falling walls some 3,500 years ago? Most archaeologists had discounted that story as a myth until recently. However, new interpretations of old data suggest the reality of the event. *Time* magazine says of this story, "Score one for the Bible!" We'll revisit the battle of Biblical validity and challenge the basis of our own preconceived ideas about this ancient source of truth.

Sunday, November 19 at 7:30 p.m.  
**"Masada - Tragedy & Triumph"**

Over nine hundred Jewish men and women died under Roman siege at this desolate spot almost 2,000 years ago. Their motto -- NO SURRENDER! We'll examine this favorite spot of the lecturer and understand its real triumph in spite of tragedy. A dramatic end to our lecture series that you won't want to miss. One attendee will take home a very special treasure this night.

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WONDERFUL WORLD OF BIBLICAL ARCHAEOLOGY.  
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**APPENDIX 8**  
**LETTERS SENT TO ATTENDEES**

EXPLANATORY NOTES FOR APPENDIX 8

LETTERS SENT TO ATTENDEES

1. Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of these letters may have changed.
2. Each letter had a logo of the mask of King Tutankhamen (shown below) at the top above the letterhead.



3. These letters were mailed out weekly in an envelope with a hieroglyphic stamp in the corner. This uniformity in time and appearance helped the attendees begin to identify the letters from the bulk of other mail.

## **ARCHAEOLOGY, THE ANCIENT WORLD, AND THE BIBLE**

### **DIG IN!**

That's what we did last Sunday night as our series of lectures started with a trip to ancient Egypt. I'm glad for those of you who were able to attend. However, due to a variety of circumstances, a number of you were not able to come to the meeting. Well, it is not too late. Our next meeting will be on this coming Friday evening at 7:30. Those who were at the opening night received tickets for the Friday lecture. Those who were unable to attend will find their tickets enclosed.

The Friday evening (September 22) meeting is entitled, "The Tale of the Toothbrush and the Trowel." This happens to be one of my favorite lectures because in it I deal with the discipline of Biblical archaeology. (You'll find that each lecture is actually one of my favorites for some reason or another!) I'll share the ways archaeology has helped us understand the Bible. I think you'll find these discoveries to be interesting and valuable. I will also be sharing a report on recent finds like the bones of the high priest from Jesus' time, the only inscription ever found which mentions King David, and the finding of an inscription by a team from my alma mater, Andrews University.

The Sunday evening (September 24) lecture is entitled, "Mysterious Messages of the Ancients." It will deal with ancient writings and how we have come to be able to read them. The Rosetta Stone and the Behistan rock will be discussed. Special emphasis will be given to the Dead Sea Scrolls which have been much in the news of late.

As we did the first night, we'll be sending a special treasure home with someone both nights. Also, plan to come just a little early since the first 50 people to check in at the registration tables will receive a complimentary copy of Biblical Archaeology Review, a magazine devoted to Biblical archaeology. You may want to spend some extra time in browsing the artifact displays, too.

If you did not get tickets for Friday night yet, you can call 397-3531 and leave a message on the answering machine with your name, address, telephone number, and the number of tickets. Please feel free to invite your friends and neighbors.

See you there!

Franke J. Zollman, AAWB Presenter

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

September 25, 1995

Dear Lecture Friends:

I just wanted to remind you of what is coming up this weekend. It promises to be a memorable experience.

On Friday evening, September 29, the lecture will be entitled "When Iraq Ruled the World." We'll take a trip to the Neo-Babylonian empire of the 6th century BC and learn about an ancient king of Iraq who got away with his conquests -- at least for a while. This evening will feature a "Hold History In Your Hand" touching table. I will have a number of artifacts out for you to handle. Perhaps you'll feel that sensation of being connected with the ancient past as I do when I hold them. You may want to come just a little early for this special feature. Also, for the last time, we are going to give a complimentary copy of Biblical Archaeology Review or Signs to the first 50 people who check in at the registration table.

Sunday night, October 1, the lecture will be entitled "Messiahs or Men?" I will be telling about some fascinating finds in the cave of letters in the Judean wilderness. These finds reveal much to us about a particularly turbulent period in the history of the Jews. You'll hear the story of Shimeon Bar-Kokhba. You'll be able to see one of the actual coins that was minted with his name on it. We'll also look at a fascinating passage from the book of Daniel that gives us insight into the Messianic claims of that period.

All in all I think we'll have a great weekend. See you at 7:30 each night. If you don't have tickets, call 397-3531 and leave a message on the answering machine and they'll be held for you at the registration table. As usual, don't forget your red ticket on the way in so you can take part in the drawing for the lamp at the end of the meeting.

See you there,

Franke Zollman, AAWB Presenter

## **ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE**

October 2, 1995

Dear Archaeology Attendees,

This letter is to keep you up to date on what is on line for the up-coming weekend. Unfortunately, quite a number of you were missing for last weekend's events and you missed several important announcements. We'll also keep the touching tables up for those who were out of town last weekend.

The lecture for Friday, October 6, is entitled "Human History Frozen in Fire." This lecture will feature slides and comments on the doomed city of Pompeii. It is a slice of Roman history frozen at an instant in time. Some of the finds were tremendous. Some were pitiful. After speaking about the ancient inhabitants of that city, I want to challenge you with the thought of what is really important. On this night I plan to light a couple ancient oil lamps for you to see how much light they give off.

The lecture for Sunday, October 8, will be "Secrets Only a Mummy Could Tell." I'll be sharing with you the method used to prepare Egyptian mummies and the reasons behind this elaborate ritual. I'll be using pieces from my collection to illustrate several points. The last time I held this lecture series, this particular lecture proved to be one of the most popular.

Please find enclosed, also, a summary of Part II for this lecture series. There was not room on the original brochure to advertise all of the topics I wanted to cover. I hope you'll enjoy hearing this next segment as much as I'll enjoy sharing it! If you've missed a night, please remember that tapes are available and that you can also pick up a lecture outline at the registration table.

See you Friday!

Franke Zollman, AAWB Presenter

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

October 10, 1995

Dear Archaeology and the Bible Enthusiasts,

It is hard to believe that we've already had seven lectures in this series. I do hope you are finding them interesting, challenging and spiritually uplifting. I just wanted to let you know what to expect in the upcoming weekend. No more tickets will be required so you won't have to call and make reservations.

On Friday, October 13, at 7:30, the lecture is entitled "The Truth about the Shroud of Turin." This lecture will share interesting data about this ancient cloth and draw lessons on the real meaning of faith. I'll be sharing information from the latest book to be published on the Shroud. The author claims that the Shroud is a forgery and actually suggests the one responsible -- a well known inventor-artist whose visage actually appears on the Shroud! (Who? You'll have to come and find out!) I'll also unveil my find of a lifetime on this night. You'll want to see this special ancient artifact that took me hours to uncover and put together.

Sunday, October 15, will be a lecture entitled "The Curse of the Cross". This lecture will be a gripping and graphic description of crucifixion in the first century -- the period when Jesus was alive and died on a cross. What did crucifixion consist of and what was the meaning of Christ's death in such a manner? Also, you'll hear information about the only skeleton that archaeologists have ever found that we know was a victim of crucifixion. My special find unveiled on Friday will remain on display.

We've had a lot of fun up to this point and some of the best is still to come! There's still more treasure to be found in **Archaeology, the Bible and the Ancient World**.

See you this weekend.

Franke Zollman, AAWB Presenter

## **ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE**

October 16, 1995

Dear Students of Archaeology and the Bible,

We've been digging into archaeology and the Bible for four weeks now. I hope the opportunity for discovery has been an exciting experience for you. I just want to catch you up on the upcoming weekend's program and let you know about a couple special features.

On Friday night, October 20, the lecture will be "Passing History's Ultimate Test." We'll journey in our thoughts to ancient Ur of the Chaldees, the home of Abraham. We'll explore this city of the second millennium BC and glimpse the royal cemetery found by Sir Leonard Wooley. We'll end the evening considering the inspiring story of Abraham and face the ultimate test. This evening I'll have a special display of another part of my collection that you have not yet seen -- Pre-Columbian artifacts from Mexico and Central America. The highlight is a 16 inch high statue that I've been restoring. You'll want to see this!

The Sunday, October 22, lecture will be entitled "The Secret of the Lost Ark." Ever since Indiana Jones made his bid for the ark in the Hollywood feature, "Raiders of the Lost Ark", much interest has been shown in this ancient object. Unfortunately, not much is known about its actual resting place. This lecture will deal heavily in Biblical history and the meaning of the ark of the covenant. Some believe it will still be found. Would it really matter? This evening I will be giving a special piece of the ancient world to each attender.

If you have missed any lectures, please remember that they are available on cassette tape for \$2.00 each. (Yes, they are finally available.) You may also pick up the lecture outline for any lecture you might have missed. Just ask at the receptionists' tables. We'll see you this weekend.

God's blessings,

Franke Zollman, AAWB Presenter



## **ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE**

October 23, 1995

Dear Mummies, Daddies and Others  
Attending the Archaeology and the Bible Lectures,

There are a number of items I need to make sure that all of you are up to date on. First of all, let me tell you about the lectures for the upcoming weekend -- an all Egypt weekend!

On Friday, October 27, the lecture is entitled "The Journey King Tut Missed." We will be discussing the incredible discovery of Tutankhamen's unlooted tomb and the significance of some of the items found therein. We'll also look at the Egyptian fascination with the afterlife and discover its contrast with the Biblical concept of death and the afterlife. We'll have a special table with Egyptian artifacts to hold and touch.

The Sunday, October 29, lecture will be entitled "The Egyptian Feather-light Heart." This journey into the afterlife and to the judgment will feature the Egyptian Book of the Dead. What lessons can we learn that will help us? A recent survey revealed that most people believe in a future judgment and that men and women will be held accountable for their works on this earth. So did the Egyptians. But can this judgment actually be good news? Such answers await you in this lecture.

Please find enclosed with this letter the third and last installment of this lecture series. The enclosed listing spells out the rest of the lectures so that you'll know what to expect and plan for. Several of these last lectures are my favorites to share. I hope you'll be able to join us for as many as possible.

See you in Egypt at 535 Wooster Road in Mount Vernon, Ohio!

Franke J. Zollman, AAWB Presenter

## **ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE**

October 30, 1995

Dear Archaeology and the Bible Friends,

With this coming weekend we begin Part III -- the last segment -- in our Archaeology and the Bible series. I have been very happy to have the opportunity to combine and share these two subjects which I love to study.

"Jerusalem, City of Peace?" will be the Friday, November 3, lecture. This lecture will feature a tour of Jerusalem, a brief glimpse of its history and the Biblical material on the coming New Jerusalem of peace. The city of Jerusalem is one of the most exotic and exciting places I've ever visited and I hope you'll catch the vision, too.

Our topic on Sunday the 5th will be "Digging Up The Sin Cities of Sodom and Gomorrah." This lecture will present the latest archaeological thinking concerning the location of those famous (or maybe we should say infamous) ancient cities. We will also examine how these two cities became the Biblical metaphor for the concept of a burning hell.

As usual, these lectures will be available on audio cassette for \$2.00 each. If you have an interest in the video which is being shot each night, please talk to Paul Keeler as you leave. The video ministry is something Paul enjoys doing and he'd be happy to help out any way he could.

This weekend will also highlight one other new feature that I'd like to make available. I have collected an extensive video library through the years with a wide range of topics on archaeology and the Bible. I am going to be making these available to you on a loan basis during the month of November. They may be checked out for a week free of charge. Usually I have charged rental on these -- and penalties -- to assure that I get them back, but I guess I must be getting soft in my old age -- or nicer!

The Jews have a saying: "Next year in Jerusalem." We'll modify it: "Next Friday in Jerusalem." See you then.

Franke Zollman, AAWB Presenter

## **ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE**

November 6, 1995

Dear Friends:

The end of our lecture series nears. Just two more weekends and it will be history (but not ancient . . . yet!) Please note the following points about upcoming events and features.

On Friday evening, November 10, our lecture will be entitled "Hidden Secrets of the Mountain of God." There are several different peaks that have been suggested as a possible site for Mt. Sinai. I'll share with you the possibilities, but the bulk of our time will be spent talking about -- and touring -- the traditional site of Mt. Sinai, Jebel Musa, in the Egyptian Sinai desert. I'll also acquaint you with the ancient monastery that sits at the foot of Jebel Musa, St. Catherine's monastery. It was at this sacred place that one of my favorite ancient objects was found. The story of my night on top of Jebel Musa will probably amuse you. It was exciting to say the least! This place happens to be on my list of top ten greatest places on Earth.

Then, the Sunday evening lecture is entitled "The Forgotten History of Sabbath and Sunday." In this lecture we will examine the New Testament material that speaks about Sunday, the first day of the week. We will, also, take a historical survey of the first few centuries of the Christian church to discover currents of change that shaped the future belief and practice of the church even until today. You will find this lecture interesting, surprising, and perhaps even controversial. Several will take home a special prize tonight from the digging box that connects with the lecture.

The video tape library will remain available for your use this weekend. There are over 140 different titles available for you.

We have a real treat planned for the last Sunday night of the lectures as a grand finale. I won't tell you what it is, but you'll not want to miss this special treat. We'll announce the last night plans on this Sunday evening at the lecture.

God's blessings,

Franke Zollman, AAWB Presenter

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

November 13, 1995

Dear Friends of AAWB,

Our last lecture weekend is upon us! Solomon tells us in Ecclesiastes 3 that everything has its season. In verse 7 he says that there is "a time to keep silence and a time to speak." My time to speak has been for about ten weeks now. The time for my silence will soon come. (At least in this lecture series!)

On Friday night, November 17, we will revisit the battle over Biblical authority and authenticity. "The Second Battle Over Jericho" will feature some of the most up to date archaeological information available on the important city of Jericho. Did Joshua -- or did he not -- lead the Israelites in an important victory at this site? We'll examine the data and draw conclusions. Further, we will examine the role presuppositions have played in the interpretation of the archaeological and Biblical data from Jericho. We'll address the problem of presuppositions and maybe even challenge yours! Come with an open mind.

Then on Sunday evening, November 19, the final lecture is entitled "Masada -- Tragedy and Triumph." The site of Masada happens to be my very favorite archaeological place to visit. One can sit and imagine the events of two thousand years ago when 960 people took their own lives and marvel at such determination. This dramatic end to our lecture series will challenge your thinking. Caution: This lecture may be hazardous to your complacency. Also, someone will take home a very special gift this night.

At the conclusion of the Sunday lecture we are going to have a "Taste of the Promised Land" reception. This will feature refreshments with a Middle Eastern theme. The Promised Land was said to be "a land flowing with milk and honey" -- a figure of speech to describe its rich resources. You won't want to miss this taste of the Promised Land to which Joshua led his people. I think you'll really enjoy tasting the foods that awaited the Israelites. Above all, I hope that you'll not only enjoy the pleasure in your palate, but that you'll also "Taste and see that the Lord is good!" (Psalm 34:8).

Wishing you blessings,

Franke J. Zollman, AAWB Presenter

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

December 4, 1995

Dear Friends,

We faced the ultimate choice at Masada together on our last night when I challenged you to live your faith in Jesus. With that lecture we arrived at the end of our Fall series. It really has been a privilege and pleasure to get acquainted with so many of you. There were just a couple of items I wanted to share with you as we wind down at this point in time.

If you have missed any lectures and want the outline or tapes, please call 397-3531 and leave a message with the secretary or on the answering machine. The tapes are \$2.50 when mailed. The outlines will be sent out at no charge. It has come to my attention that there was a problem with tape #6. If you have a copy of that one, please check it. We'll be glad to replace it if there are any problems.

I have plans for a couple of lectures in the Spring. So many things are currently in the news about recent finds that have been long buried. If you have any particular topics you'd like to see me cover, please call me and share them with me. I'm all ears! I've always got ideas -- if only my time matched!

Also, I want to tell you about two special events scheduled for the Hill church. On Saturday, December 9, at 4:30 P.M., the Mount Vernon Academy Music Department will be holding a Christmas concert featuring a Christmas cantata. Then on Tuesday, December 12 at 7:00 PM we will have a special Christmas program put on by our elementary school entitled "Angels, Lambs, Ladybugs and Fireflies." We'd be pleased if you might spend this time with us as we celebrate our Lord's birth.

I am glad that the Lord saw fit to let our lives touch and I count you among my friends.

Sincerely,

Franke J. Zollman, AAWB Presenter

## ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE

January 15, 1996

Dear Friend,

They say that things are not always as they seem. Perhaps you've seen optical illusions - drawn to deceive the eye - that ask, "Which circle is bigger?" or "Which line is longer?" The fact is usually different from the way our eyes think they see it.

As a Seventh-day Adventist minister, I am often asked about something in the religious realm that looks one way, but the facts indicate that it may actually be different. More than any other question, I am asked why I go to church on Saturday. Actually the questioner usually wants me to explain why I don't attend church on Sunday. Many people have mentioned to me that they've noticed in the Bible that Saturday is the Sabbath day, "but the day was changed, wasn't it?" they ask.

Because of these questions, I recently delivered a lecture, as part of a lecture series on Archaeology, the Ancient World, and the Bible that I was conducting, to address "The Forgotten History of Sabbath and Sunday." I have this lecture available on cassette tape and since it was well received by the lecture attenders, I thought it would be nice to offer this taped lecture on a broader scale. Therefore, I am writing to you to offer to you a free copy of the cassette, "The Forgotten History of Sabbath and Sunday." If you'll just send back the enclosed card requesting your free copy, I'll have it sent to you along with a printed outline. You won't want to miss the opportunity to gain this interesting insight into the Bible and history.

I, also, want to give you a special invitation to our church service on Saturday, January 20 at 11:30 a.m. I will be sharing some information on creationism and evolution that I've gleaned recently from an article in Time magazine. Entitled, "Portraits From My Family Tree," my sermon will deal with evidences of creation that are being written about in scientific literature but go misunderstood because of incorrect presuppositions. Even though this is more in the field of anthropology and paleontology rather than archaeology, I think you'll find this information quite fascinating.

I hope you'll write soon for your free cassette. I hope, also, that you will continue to seek God's blessings. Those who seek will find.

Sincerely,

Franke J. Zollman, AAWB Presenter

APPENDIX 9  
PASTORS' AND EVANGELISTS' LETTERS,  
QUESTIONNAIRE, AND RAW DATA

September 15, 1994

Dear Conference Evangelism Coordinator,

As the one in charge of evangelistic activities in your field, I'd like to ask for your help. I am currently conducting research on the use of archaeology in evangelism. This research is being done for the Doctor of Ministry program at the Seventh-day Adventist Theological Seminary. The goal of the research is to assess the current use of the archaeology in evangelism. The ultimate goal is to make some recommendations on how we might improve the use of the archaeological approach in evangelism.

I'd like to ask you to send to me all names and addresses of evangelists and pastor-evangelists in your field who use archaeology in any way in their evangelistic meetings. This would include the use of slides and movies on archaeology, the use of lectures or sermons using archaeology as a basis, or even those who only mention archaeological findings in even one sermon. I will be sending them a short questionnaire which will form the basis of part of my project report. You will find a sample of the questionnaire enclosed with this letter.

In order to get the responses back from your field in time to be included in my research, I will need the names by October 15, 1994. Not wanting to cause you great inconvenience, I do not ask that your list be exhaustive, but would like it to be as complete as possible. You may just want to take a pastor's list and mark the ones of which you are aware.

Let me thank you in advance for your help on this project. I'll be happy to send you a synthesis report of the findings from this questionnaire that you could pass along in your conference. It is my hope that it may help us sharpen our skills in attracting people to our meetings and ultimately in being a part of the church.

Sincerely,

Pastor Franke J. Zollman



November 7, 1994

Dear Pastor - Evangelist,

I'd like to request your voluntary help on a research project that I am conducting. I am currently studying the use of archaeology in evangelism. This study is being done as a project for the Doctor of Ministry program through the Seventh-day Adventist Theological Seminary.

Your name has been passed on by your conference evangelism coordinator as someone who uses archaeology in your evangelistic meetings. I have asked for the names of all who use archaeology in any way during their meetings.

You will find a short questionnaire enclosed. Would you please voluntarily complete it and mail it back to me? The information gained from these completed questionnaires will form part of a chapter in my project report entitled, "Archaeology and the Bible: An Integrated Evangelistic Approach."

Please complete the enclosed questionnaire and return it to me at the address above with the stamp that has been provided. After the results have been tabulated from all responses, I will be sending a synthesis report to your evangelism coordinator for your information.

In order for your answers to be included in the research, I will need your response by December 9, 1994. I appreciate your help very much as we seek to use our talents for His glory and increase.

Sincerely,

Pastor Franke J. Zollman

Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of the questionnaire has changed.

Please return to: Franke Zollman, Mount Vernon SDA Hill Church, P. O. Box 891, Mount Vernon, Ohio, 43050.

### PASTOR'S / EVANGELIST'S QUESTIONNAIRE

Total responses -- 55

1. How would you characterize your use of archaeology in evangelism?

- 9 a) as a travelogue
- 37 b) as illustrative material
- 14 c) as an attention getter
- 9 d) as a special feature
- 8 e) as the basic format for each presentation
- f) other
  - confirm biblical accuracy 4
  - prove Bible prophecy 2

2. How many years have you been using archaeology in evangelism?

- 8 a) under 2 years
- 11 b) 2-5 years
- 10 c) 6-10 years
- 11 d) 11-15 years
- 7 e) 16-20 years
- 8 f) more than 20 years

3. Have you noticed a change in people's interest in this approach in the years you have used it?

- 4 a) draws more people than when I first started using it
- 3 b) draws less people
- 39 c) draws about the same

4. How many times have you visited the Bible lands?

- 26 a) never
- 20 b) 1-2 visits
- 4 c) 2-5 visits
- 6 d) 5 or more visits

5. How do you advertise yourself? (circle all applicable answers)

- 14 a) as a world traveller
- 4 b) as an archaeologist
- 36 c) as a Bible lecturer
- 22 d) as a minister or preacher
- 6 e) as a teacher
- 4 f) as an authority (i.e. an author or Ph.D.)
- 13 g) as an evangelist

6. What do those who read the advertising expect the program to consist mainly of?

- 8 a) archaeology
- 1 b) world travel
- 8 c) current events
- 19 d) evidence for Biblical reliability
- 44 e) Bible prophecy
- 5 f) doctrinal studies

7. What features are stressed in the initial advertising? (circle all applicable answers)

- 52 a) lectures/sermons
- 25 b) visual aids
- 4 c) artifact display
- 11 d) special music
- 7 e) contests and awards

8. What media do you use to advertise? (circle all applicable answers)

- 52 a) brochures
- 29 b) radio
- 17 c) television
- 41 d) newspaper
- 45 e) letters to interest file
- f) other

banner  
church members inviting friends  
SDA doctor's mailing list  
posters

9. Which of the following is best in the initial advertising? (circle all applicable answers)

- 9 a) state that the meetings are sponsored by the SDA church
- 24 b) announce no church ties
- 37 c) announce only first few meetings
- 16 d) announce all meetings and topics

10. Where do you usually begin the meetings?

- 29 a) in a rented hall
- 28 b) in the church

11. What is included in the content of most meetings? (circle all applicable answers)

- 31 a) archaeological slides
- 15 b) travel slides
- 11 c) artifacts display
- 28 d) awarding of gifts
- 44 e) lectures
- 39 f) musical selections
- 50 g) doctrinal / prophetic subject

12. From which background do most participants come?

- 27 a) religious background
- 3 b) secular background
- 25 c) mixed pretty evenly
- 2 d) don't know

13. Of those who are of religious background, which of the following best describes them?

- 16 a) Catholic
- 47 b) Protestant
- 2 c) Jewish
- 4 d) don't know

14. What is the general educational background of those who attend?

- 6 a) generally well educated
- 45 b) generally moderately educated
- 4 c) generally poorly educated
- 1 d) can't see that it matters

15. What is the average length of your series of meetings?

- 9 a) 1-3 weeks
- 28 b) 4-5 weeks
- 18 c) 6 weeks or more

16. How many nights per week do you usually meet?

- 7 a) 2 nights per week
- 33 b) 3-4 nights per week
- 15 c) 5-6 nights per week
- 0 d) 7 nights per week

17. What percentage of your lectures use archaeology in some fashion?

- 33 a) less than 25%
- 11 b) 25%
- 4 c) 50%
- 2 d) 75%
- 6 e) 90% to 100%

18. In the sequence of the series, when is the archaeological material used?

- 20 a) during the whole series
- 16 b) for the first few meetings only
- 17 c) alternating with other topics throughout

19. Which sites seem to interest your audiences most? (circle all applicable answers but preferably not every answer)

- 35 a) Egypt
- 46 b) Israel
- 9 c) Greece
- 26 d) Babylon
- 13 e) Petra
- 37 f) Jerusalem
- 4 g) Italy
- 19 h) Bethlehem
- 18 i) Nazareth
- 19 j) Galilee
- 19 k) Mt. Sinai
- 8 l) Jordan
- 4 m) Syria
- 7 n) Turkey
- 15 o) Iraq / Persia

20. Do you find it difficult to bridge the gap between archaeology and the Seventh-day Adventist doctrines?

- 2 a) yes
- 45 b) no
- 7 c) sometimes

21. Do you find it difficult to bridge the gap between Seventh-day Adventist doctrine and archaeology?

- 1 a) yes
- 46 b) no
- 6 c) don't know

22. Do you preach the doctrines differently using archaeology than you would in the traditional prophecy approach?

- 13 a) yes
- 35 b) no
- 7 c) don't know

23. Does use of archaeological material limit the topics you choose to develop?

- 8 a) yes
- 42 b) no
- 4 c) don't know

24. Which topics do you find you cannot cover?

- millennium
- 2,300 days
- Sabbath-4
- tithe-2
- state of the dead-2
- gift of prophecy
- Christian conduct
- salvation by grace
- righteousness by faith (justification, sanctification)
- repentance

25. Do you notice a marked reduction in attendance when you leave the primarily archaeological topics for doctrinal topics?

- 6 a) yes
- 38 b) no
- 4 c) not sure

26. What type of follow up do you use in your meetings?

- Daniel Seminar--8
- Revelation Seminar--7
- small groups--9
- quarterly lecture
- visitation--27
- pastor's Bible class--6
- Bible studies--14
- Health programs--3

27. What are the strengths of the archaeological approach to evangelism? (circle all applicable answers)

- 21 a) attracts crowds
- 0 b) does not require much advertising
- 22 c) can easily be related to Adventist doctrines
- 30 d) attracts people of a variety of religious convictions
- 25 e) attracts secular people
- 2 f) makes it easy to get decisions
- 34 g) interests members and non-members alike
- 6 h) helps to stabilize the audience
- 25 i) provides a sense of the concrete to spiritual issues
- 44 j) establishes Biblical reliability and authority
- 18 k) attracts intellectual audiences

28. What are the weaknesses of the archaeological approach to evangelism? (circle all applicable answers)

- 6 a) attracts only intellectuals
- 9 b) attracts only people interested in travelogue
- 11 c) frustrates people when doctrines are highlighted in addition to talking about archaeological material.
- 5 d) is difficult to transfer to spiritual topics
- 11 e) requires professional archaeological training
- 13 f) is too expensive in travel and equipment
- 6 g) is hard to get spiritual decisions

29. How would you classify the archaeological approach to evangelism that you use?

- 24 a) an entry event
- 19 b) a full message evangelistic meeting
- 8 c) a reaping series

30. Please feel free to make any general comments about the use of archaeology in evangelism that you feel have not been covered in the above questionnaire. (attach another sheet if necessary)

I use it to build credibility of Bible.--6  
I use David Downs' videos.  
Archaeology is excellent to draw a crowd.  
Pretentious for most evangelists. Need archaeology degree.  
Slides are very helpful.  
I've used it many years. It is important part of my evangelistic method.  
I used archaeology once and it was a disaster.  
I did archaeology, but did not do as well as prophecy.  
I am moving away from using archaeology.

This questionnaire adapted from: Victor A. Schultz, "A Study and Analysis of the Bible Lands Travelogue Approach in Public Evangelism" (D.Min. Project, Andrews University, 1979).

**PASTOR'S / EVANGELIST'S QUESTIONNAIRE**

Selected answers from those who indicated  
archaeology was used as the basic format.

Total responses--9

1. How would you characterize your use of archaeology in evangelism? (circle all applicable answers)

- 0 a) as a travelogue
- 2 b) as illustrative material
- 1 c) as an attention getter
- 2 d) as a special feature
- 8 e) as the basic format for each presentation

2. How many years have you been using archaeology in evangelism?

- 0 a) under 2 years
- 1 b) 2-5 years
- 1 c) 6-10 years
- 0 d) 11-15 years
- 5 e) 16-20 years
- 2 f) more than 20 years

3. Have you noticed a change in people's interest in this approach in the years you have used it?

- 2 a) draws more people than when I first started using it
- 0 b) draws less people
- 7 c) draws about the same

4. How many times have you visited the Bible lands?

- 0 a) never
- 3 b) 1-2 visits
- 3 c) 2-5 visits
- 3 d) 5 or more visits

5. How do you advertise yourself? (circle all applicable answers)

- 3 a) as a world traveller
- 3 b) as an archaeologist
- 5 c) as a Bible lecturer
- 1 d) as a minister or preacher
- 1 e) as a teacher
- 3 f) as an authority (i.e. an author or Ph. D.)
- 2 g) as an evangelist

6. What do those who read the advertising expect the program to consist mainly of?

- 6 a) archaeology
- 1 b) world travel
- 0 c) current events
- 4 d) evidence for Biblical reliability
- 3 e) Bible prophecy
- 1 f) doctrinal studies

7. What features are stressed in the initial advertising? (circle all applicable answers)

- 7 a) lectures/sermons
- 4 b) visual aids
- 3 c) artifact display
- 1 d) special music
- 0 e) contests and awards

8. What media do you use to advertise? (circle all applicable answers)

- 8 a) brochures
- 2 b) radio
- 2 c) television
- 6 d) newspaper
- 6 e) letters to interest file

9. Which of the following is best in the initial advertising? (circle all applicable answers)

- 1 a) state that the meetings are sponsored by the SDA church
- 4 b) announce no church ties
- 5 c) announce only first few meetings
- 2 d) announce all meetings and topics

10. Where do you usually begin the meetings?

- 4 a) in a rented hall
- 5 b) in the church

11. What is included in the content of most meetings? (circle all applicable answers)

- 9 a) archaeological slides
- 5 b) travel slides
- 7 c) artifacts display
- 4 d) awarding of gifts
- 7 e) lectures
- 4 f) musical selections
- 6 g) doctrinal / prophetic subject

12. From which background do most participants come?

- 2 a) religious background
- 1 b) secular background
- 5 c) mixed pretty evenly
- 2 d) don't know

13. Of those who are of religious background, which of the following best describes them?

- 2 a) Catholic
- 6 b) Protestant
- 2 c) Jewish
- 3 d) don't know

14. What is the general educational background of those who attend?

- 4 a) generally well educated
- 5 b) generally moderately educated
- 0 c) generally poorly educated
- 1 d) can't see that it matters

15. What is the average length of your series of meetings?

- 3 a) 1-3 weeks
- 3 b) 4-5 weeks
- 3 c) 6 weeks or more

16. How many nights per week do you usually meet?

- 3 a) 2 nights per week
- 4 b) 3-4 nights per week
- 1 c) 5-6 nights per week
- 0 d) 7 nights per week

17. What percentage of your lectures use archaeology in some fashion?

- 0 a) less than 25%
- 0 b) 25%
- 1 c) 50%
- 2 d) 75%
- 6 e) 90% to 100%

18. In the sequence of the series, when is the archaeological material used?

- 7 a) during the whole series
- 2 b) for the first few meetings only
- 0 c) alternating with other topics throughout

19. Which sites seem to interest your audiences most? (circle all applicable answers but preferably not every answer)

- 7 a) Egypt
- 8 b) Israel
- 3 c) Greece
- 3 d) Babylon
- 5 e) Petra
- 8 f) Jerusalem
- 1 g) Italy
- 4 h) Bethlehem
- 5 i) Nazareth
- 5 j) Galilee
- 2 k) Mt. Sinai
- 4 l) Jordan
- 3 m) Syria
- 5 n) Turkey
- 2 o) Iraq / Persia

20. Do you find it difficult to bridge the gap between archaeology and the Seventh-day Adventist doctrines?

- 1 a) yes
- 8 b) no
- 0 c) sometimes

21. Do you find it difficult to bridge the gap between Seventh-day Adventist doctrine and archaeology?

- 0 a) yes
- 8 b) no
- 1 c) don't know

22. Do you preach the doctrines differently using archaeology than you would in the traditional prophecy approach?

- 4 a) yes
- 3 b) no
- 1 c) don't know

23. Does use of archaeological material limit the topics you choose?

- 2 a) yes
- 7 b) no
- 0 c) don't know

27. What are the strengths of the archaeological approach to evangelism? (circle all applicable answers)

- 6 a) attracts crowds
- 0 b) does not require much advertising
- 4 c) can easily be related to Adventist doctrines
- 6 d) attracts people of a variety of religious convictions
- 6 e) attracts secular people
- 1 f) makes it easy to get decisions
- 4 g) interests members and non-members alike
- 1 h) helps to stabilize the audience
- 3 i) provides a sense of the concrete to spiritual issues
- 5 j) establishes Biblical reliability and authority
- 4 k) attracts intellectual audiences

28. What are the weaknesses of the archaeological approach to evangelism? (circle all applicable answers)

- 1 a) attracts only intellectuals
- 2 b) attracts only people interested in travelogue
- 3 c) frustrates people when doctrines are highlighted in addition to talking about archaeological material.
- 3 d) is difficult to transfer to spiritual topics
- 2 e) requires professional archaeological training
- 2 f) is too expensive in travel and equipment
- 1 g) is hard to get spiritual decisions

29. How would you classify the archaeological approach to evangelism that you use?

- 5 a) an entry event
- 3 b) a full message evangelistic meeting
- 1 c) a reaping series



**APPENDIX 10**  
**CLUSTER DESCRIPTIONS**

**DONNELLEY CLUSTERPLUS  
DECRPTION OF CHESTNUT HILL**

We describe the Chestnut Hill area by listing the Clusters which have a Penetration Index of at least 200. This index means that there are twice as many of these types of people in Chestnut Hill as we would expect from that Cluster are represented.

	Cluster Number	Penetration Index	Cluster Number	Penetration Index	
19031	1	854	19075	5	1616
	5	256		8	295
	13	2648		13	1514
	10	978		15	385
			16	400	
19034	1	1462	19118	1	854
	2	2580		5	1388
	4	867		14	1793
	5	1000		15	704
	13	210		20	229
	15	396		29	225
19038	5	316	19444	4	2720
	13	543		5	1652
	14	370		13	762
	15	2078		20	286
	16	441			

We've attached an extended description of people in these Clusters—their income, education, occupation, mobility, product preferences, children, and other factors. We hope this will help you plan your advertising and outreach to touch the felt needs of the people in these Clusters in Chestnut Hill.

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**ESTABLISHED WEALTH**

**DONNELLEY CLUSTER 01**

**ADVENTIST WORK**

The Adventist Church has very few members in this the highest socioeconomic cluster. The member index is only 58, which means there are half as many members as we would expect based on national averages. However, the baptismal rate is even less; the index is 42. The church needs to develop new ways to reach the people in this top socioeconomic cluster.

**DEMOGRAPHICS**

Cluster 1 is the essence of upper class. These people enjoy all the good things in life. Most have incomes above \$50,000 and live in home valued above \$150,000. More than half work at white collar jobs, and almost 90% own the home they live in. They live in fancy suburbs—Los Altos, California; Westport, Connecticut; Bethesda, Maryland; Scarsdale, New York; Highland Park, Illinois. It's significant to note that none of these communities has a rapid turnover of population; barely 6% move each year.

**LIFESTYLE**

The people in Cluster 1 do all of the "right" things, like driving their children to private schools in Cadillacs— unless they're gone on vacation in Hawaii or the Caribbean. When they've left the children off, they'll see their brokers to invest in stocks and mutual funds, with a stop on the way home to buy expensive men's blazers and women's suits. They also are likely to buy imported wines.

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**MOBILE WEALTHY WITH CHILDREN**

**DONNELLEY CLUSTER 02**

**ADVENTIST WORK**

The Adventist Church's membership rate in Cluster 2 is not particularly low—an index of 85—but the baptismal index is significantly lower—63. The church faces serious problems reaching people in this cluster.

**DEMOGRAPHICS**

People in Cluster 2 move a lot; 65% move every five years. And when they move, it's into nice neighborhoods—average home value is over \$140,000. These people are very well-to-do. They make more than \$40,000 a year; almost half work at professional jobs; 65% own their own homes. This is also a relatively young group for being so well-to-do; they are just about the average age of all Americans. Also, more than half of the households have children.

**LIFESTYLE**

People in Cluster 2 enjoy the good life. They buy imported cars—probably Mercedes and BMWs. When they travel, they stay in luxury hotels; they like skiing, golf and health clubs. They invest in money market funds and buy modern kitchen appliances. They also buy high quality dresses. They are the people most likely to buy brand new homes and high-priced condominiums.

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**SUBURBAN FAMILIES WITH TEENS**

**DONNELLEY CLUSTER 04**

**ADVENTIST WORK**

The member index of 87 in Cluster 4 is just barely below average. However, the baptismal index of 63 is significantly lower than that. It means that the Adventist Church must develop new methods of reaching these families.

**DEMOGRAPHICS**

The families in Cluster 4 are exactly what the Adventist educational system needs. They have the highest incidence of teenagers of any cluster in America. Better yet, they have large incomes to support those families. The average income is over \$32,000, and they live in homes valued over \$85,000. This is a well-educated group, with almost half of them college graduates. Almost 40% hold professional jobs, although 18% hold blue collar jobs. They are not nearly as likely as other up-scale clusters to buy new homes; they tend to live in the homes they bought in the 1960s.

**LIFESTYLE**

People in Cluster 4 are very concerned with their homes. They buy storm windows and doors; they buy power mowers. They have department store credit cards to finance the purchases of things for their homes. When they're not busy fixing on their homes, they drive their compact domestic cars to the tennis courts. They also like to drink gin and play video games.

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**ESTABLISHED AFFLUENCE**

**DONNELLEY CLUSTER 05**

**ADVENTIST WORK**

The Adventist Church is doing a poor job of reaching people in cluster 5. While the member index of 70 is not terrible, the baptismal index of 42 is third from the worst of any cluster in America. We do not have many members in this cluster, and we are going to have fewer members in the future unless changes occur.

**DEMOGRAPHICS**

People in Cluster 5 have it pretty well made. They are not trying hard to increase their status in life—they feel they already have it made. Their incomes are well over \$30,000; their home values are well over \$80,000. Almost half have graduated from college, and almost half hold professional jobs. 90% own their own homes, and they're not moving—only 6% move each year. This cluster is quite a bit older than average. Almost half of the people in this cluster are over 50, and only 40% of the households have children. They tend to live in the established suburbs of towns like Chicago, New York and Boston.

**LIFESTYLE**

The heaviest investors in IRA and Keogh plans and long-term saving certificates are people in Cluster 5. They are socking it away for the future so they can be sure of having the good life when they retire. They also are very likely to buy expensive men's suits and high quality dresses and go on foreign trips. The people in Cluster 5 are also big supporters of pro baseball and buy a lot of domestic wine. They have to buy a lot of lawn fertilizer to keep their homes looking nice in those established suburbs.

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**OLDER MOBILE EDUCATED HOUSEHOLDS**

**DONNELLEY CLUSTER 08**

**ADVENTIST WORK**

The member index of 137 for Cluster 8 means that we have many more members in this cluster than would be expected on average. The baptismal index of 105 indicates we're doing better than average baptizing people as well. The church should concentrate additional efforts on this affluent cluster to increase the number of up-scale numbers in the church.

**DEMOGRAPHICS**

Almost half the people in this cluster are over 50 years, and they live in homes valued less than one would expect—just barely over \$60,000. Because this group is older, few households have children—only 30%. However, even though this group is older, they tend to be quite mobile, with more than 10% moving each year. While 33% are employed in professional jobs, more than 20% also hold blue collar jobs—among the best paid blue-collar workers in America.

**LIFESTYLE**

These people are into power boating and football. They buy imported cars and carpeting. They like to drink soft drinks and vacation in Hawaii.

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## SMALL TOWN HOUSEHOLDS WITH FEW CHILDREN

### DONNELLEY CLUSTER 13

#### ADVENTIST WORK

The Adventist Church has not done well with Cluster 13. The member index of 67, which is very low, is better than the baptismal index of 47; indeed this is one of the weakest performing clusters for the Seventh-day Adventist Church.

#### DEMOGRAPHICS

Cluster 13 is an older cluster—more than half of the people are over 50. Because the cluster is older, less than 1/3 of the households have children. Less than 6% move every 5 years. These are stable well-to-do people, with more than 1/4 holding professional jobs and average incomes topping \$22,000. They live in small towns like New Hyde Park, New York, and Fairlawn, New Jersey. Most own homes built in the 1950s. They probably bought their home new and haven't moved since.

#### LIFESTYLE

The fact that Cluster 13 people live in older homes shows in the number of new roofs they put on their homes. They also buy a lot of burglar systems and clothes dryers for their homes. Their age shows up in the IRA and Keogh plans they invest in. They like women's cologne, vans, and cable television.

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## RETIREES AND PROFESSIONALS IN URBAN AREAS

### DONNELLEY CLUSTER 14

#### ADVENTIST WORK

The member index of 50 in Cluster 14, combines with a baptismal index of 40 to produce one of the poorest performing clusters for the Seventh-day Adventist Church.

#### DEMOGRAPHICS

Cluster 14 is the oldest in America—half the people are over 55. The people in Cluster 14 are much more likely to live in condominiums and apartments than most people; only 43% own their own homes. Their homes and condominiums have very high values—an average of \$85,000. However, the average income is less than \$20,000. There are also very few children in this cluster; only 16% have children. Palm Beach, Florida, is a good example of the cluster; 83% of the people in Palm Beach belong to Cluster 14. Almost 40% of the people in this cluster have professional jobs, a high percentage; less than 15% have blue collar jobs.

#### LIFESTYLE

People in Cluster 14 really enjoy the good life. They take trips to Mexico, the Caribbean, and Latin America. They use a lot of travel and entertainment cards, and they contribute money to public television stations. They are also investors in six-months' certificates of deposits and money market mutual funds. And they buy a lot of things in health food stores.

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## STABLE URBAN HOUSEHOLDS

### DONNELLEY CLUSTER 15

#### ADVENTIST WORK

The Adventist Church has had very little success in Cluster 15. The member index of 59 is matched by the baptismal index of 47.

#### DEMOGRAPHICS

People in Cluster 15 do not move very much. Only 1/3 move every 5 years. And because they are somewhat older—median age is 47—they have few children living at home—only 32% have children. There are quite a number of professional people in this group, but they live in relatively inexpensive homes—median value is under \$55,000. They live in major urban areas like Brookfield, Illinois; Glenside, Pennsylvania; Lansdowne, Pennsylvania; and Watertown, Massachusetts.

#### LIFESTYLE

Cluster 15 people are the people who have their money in NOW accounts. They like horse racing and drink a lot of liquor and iced tea. They also buy air conditioning units and snow tires.

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## URBAN WORKING COUPLES WITH CHILDREN

### DONNELLEY CLUSTER 16

#### ADVENTIST WORK

The Adventist Church has a member index of 87 and a baptismal index of 85 in Cluster 16. New methods are essential to reach this cluster.

#### DEMOGRAPHICS

Cluster 16 is made up of working couples who hold more blue collar than professional jobs and average about \$25,000 in household income. They are stable people who bought their homes in the 1950s and have stayed put in towns like Levittown, New York; Levittown, Pennsylvania; Garden City, Michigan; and La Mirada, California. Even though the median age is 42, half the households have children present.

#### LIFESTYLE

The Levittown people love to eat fresh chicken and frozen deserts. They buy a lot of vinyl and tile flooring to fix up their older homes. They also buy Ford cars—and compact cars. When they have some free time around the house, they like to watch cable television.

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**GROUP QUARTERS-MILITARY CAMPS**

**DONNELLEY CLUSTER 20**

**ADVENTIST WORK**

The church has not done well with this group. The member index is only 45, and the baptism index is only 53.

**DEMOGRAPHICS**

The people in Cluster 20 tend to have their lives controlled by institutions. They have very low incomes, and very few live in their own homes. The average age is 33. That's probably very misleading because the ages range from very young--inductees into the army--to very old--people in nursing homes. Given the high number of people in the army one would expect there to be great mobility; yet less than 10% move each year, well below the national average. But this again depicts the diversity of this cluster; people in nursing homes don't move often.

**LIFESTYLE**

The primary descriptor for these people is that they live in military camps, prisons, nursing homes, or mental hospitals. Nothing else describes them better.

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**OLDER URBAN NORTHEASTERERS**

**DONNELLEY CLUSTER 29**

**ADVENTIST WORK**

The Adventist Church does as poorly in Cluster 29 as we do anywhere. The member index of 33 is only slightly worse than the baptismal index of 47. The Adventist Church does not do well in this cluster at all.

**DEMOGRAPHICS**

These are the people who live in the big towns in the Northeast, with a strong European ethnic flavor. There's a high proportion who speak foreign languages. They also live in apartments or condominiums; only 53% own homes, and only 45% live in a single family dwelling unit--meaning that a lot own co-op apartments. They live in towns like East Boston, Massachusetts; Bayonne, New Jersey; Woonsocket, Rhode Island; and New Britain, Connecticut. The average age is older at 47, and less than 1/3 of the households have children. Blue collar jobs employ 56% while 16% work at professional jobs. The majority have not completed high school.

**LIFESTYLE**

People in Cluster 29 may spend more money on automobiles than home ownership, because they buy a lot of automobile burglar systems. They also buy a lot of room air conditioners; you can't put a central air conditioning unit in an old apartment. Their ethnic background shows up in the amount of pasta, English muffins, and orange juice they buy.

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APPENDIX 11  
PARTICIPANT QUESTIONNAIRE  
RAW DATA



EXPLANATORY NOTES FOR APPENDIX 11

PARTICIPANT QUESTIONNAIRE  
RAW DATA

1. Due to the layout restrictions and spacing guidelines of the D. Min. dissertation, the original format of the questionnaire has changed slightly.
2. A blank questionnaire has been included in addition to the raw data.
3. The raw data from the participant questionnaires of three groups are contained in appendix: the community guests from the Chestnut Hill series in 1992-93, the community guests from the Mount Vernon Series held in 1995, and the SDA participants from the same Mount Vernon series.

## *ARCHAEOLOGY, THE ANCIENT WORLD AND THE BIBLE*

Name \_\_\_\_\_

### PARTICIPANT'S QUESTIONNAIRE

In order to enable the speaker to best meet your needs and level of understanding, your responses to the following questions are requested.

1. What advertising attracted you to these lectures?
  - a) Brochure in the mail
  - b) Newspaper advertising
  - c) Newspaper article in AAWB
  - d) Radio announcements
  - d) Coffee Cup interview
  - f) Artifact display at Public Library
  - g) Brown Bag Chat at Public Library
  - h) Sign at the church
  - i) Personal letter
  - j) Invitation by a friend
  - k) church announcement
  
2. What topic would be your preferred choice in a future series?  
(please check only one in each section)
  - a) The prophecies of the Bible
  - b) Recent excavations in Cyprus
  - c) Recent archaeological finds that confirm the Bible
  
  - d) A study of the life of Jesus
  - e) Finds on the Egyptian Giza plain
  - f) Biblical customs that are illuminated by archaeology
  
  - g) Principles of interpretation to use in Bible study
  - h) Archaeological dating techniques
  - i) Jerusalem in New Testament times
  
  - j) How to apply the Bible to today's situations
  - k) Preservation of ancient archaeological sites and conservation of ancient artifacts
  - l) Evidences of actual Biblical personages found by archaeologists

3. What is your educational background?

- a) High School
- b) College degree  
What area of study? \_\_\_\_\_
- c) Post graduate degree  
What area of study? \_\_\_\_\_

4. What is your occupation?

\_\_\_\_\_

5. What is your religious background?

- a) Catholic
- b) Protestant  
What denomination? \_\_\_\_\_
- c) Jewish
- d) None
- e) Other \_\_\_\_\_

6. How well acquainted are you with the Bible? (please check all applicable answers)

- a) Not at all
- b) Somewhat
- c) Quite well
- d) I never read the Bible
- e) I sometimes read the Bible
- f) I try to read the Bible several times each week or daily
- g) I can find a Biblical reference if just the book, chapter and text numbers are given

7. How well acquainted are you with archaeology? (please check all applicable answers)

- a) Not at all
- b) Somewhat
- c) Quite well
- d) I watch television programs whenever available
- e) I have archaeological training
- f) I have visited the Middle East  
Where (in general) \_\_\_\_\_

Thanks!

PARTICIPANT'S QUESTIONNAIRE RAW DATA  
 Chestnut Hill, Pennsylvania, Fall 1995  
 Community Guest Attenders  
 Total Responses - 197

In order to enable the speaker to best meet your needs and level of understanding, your responses to the following questions are requested.

1. What advertising attracted you to these lectures?

- 128 a) Brochure in the mail
- 17 b) Newspaper advertising
- N/A c) Newspaper article
- N/A d) Radio announcements
- N/A e) Coffee Cup interview
- N/A f) Artifact display at Public Library
- N/A g) Brown Bag Chat at Public Library
- 6 h) Sign at the church
- 8 i) Personal letter
- 64 j) Invitation by a friend
- 2 k) Church announcement
- 12 l) Other Attended previous seminar

2. What topics would you like to hear about in a future series? (please check as many as apply)

- 58 a) The prophecies of the Bible
- 49 b) Recent excavations in Cyprus
- 89 c) Recent archaeological finds that confirm the Bible
- 46 d) A study of the life of Jesus
- 67 e) Finds on the Egyptian Giza plain
- 62 f) Biblical customs that are illuminated by archaeology
- 22 g) Principles of interpretation to use in Bible study
- 62 h) Archaeological dating techniques
- 41 i) Jerusalem in New Testament times
- 29 j) How to apply the Bible to today's situations
- 60 k) Preservation of ancient archaeological sites and conservation of ancient artifacts
- 101 l) Evidences of actual Biblical personages found by archaeologists
- 14 m) All of the above

3. What is your educational background?

40 a) High School

b) College degree - What area of study? Total responses - 95

- |                           |                       |
|---------------------------|-----------------------|
| Accounting - 3            | History/Biology       |
| Agriculture               | History/Economics     |
| Architecture              | Hotel Management      |
| Architecture/Fine Arts    | Humanities            |
| Art/Art Education - 2     | Interior Design       |
| Beauty School             | Journalism - 2        |
| Biology - 2               | Junior College        |
| Business - 7              | Languages/            |
| Business Adm. - 2         | Humanities            |
| Business College - Sec.   | Liberal Arts - 3      |
| Business Management       | Literature            |
| Business/Engineering      | Marketing/Real Estate |
| Business/Finance          | Mathematics           |
| Chemical Engineering      | Mechanical            |
| Chemistry/Library Science | Engineer - 2          |
| Choreography              | Mechanical Eng/       |
| Commerce                  | Business Adm.         |
| Communications            | Medical               |
| Corporate Finance         | Mental Health         |
| Dental Hygiene            | Missionary            |
| Design                    | Music - 3             |
| Early Childhood Ed.       | Music/Nursing         |
| Economics                 | Nursing - 5           |
| Education - 4             | Physical Ed.          |
| Electronics               | Physical/Health Ed.   |
| Elementary Ed.            | Psychology            |
| Engineering - 4           | Real Estate           |
| English - 3               | Registered            |
| English/History           | Nurse - 2             |
| Finance/Human Resource    | Rehabilitation/       |
| Fine Arts                 | Psychology            |
| Geology/Art               | Sociology - 2         |
| History - 3               | Theology              |

c) Post graduate degree - What area of study? Total responses - 44

Accounting/Law	History
American History	Industrial Relations
Archaeology/ Arch. South America	Landscape Arch.
Biochemistry	Medicine - 2
Biology/Chemistry	Nursing
Business	OSS/Anthropology
Business Admin./ Education	Periodontist
Business, Finance/ Pennsylvania CPA	Political Science/ Public Admin..
Computer Systems	Psychology - 3
Data Processor	Psychology/Biology
Dentistry	Psychology/ Social Work
Dietetics	Religion/Early Childhood Ed.
Education - 9	Religion/Law
Engineering - 3	Science
Forestry/ Environmental Sci.	Social Work
	Sociology

4. What is your occupation?

Accountant	Management - 2
Administrative Asst.	Maintenance
Architect - 2	Market Management
Bank Trust Officer	Market Research
Barber (Manager)	Mechanical Engineer
Bookkeeper	Musician
Business Owner	Nurse - 4
Cashier	Nurse's Aide
Catering (Asst. Mgr.)	Office Worker
Chemical Engineer	Operation Manager
Child Care	Outpatient Services
Civil Servant	Payroll Manager
Clerk - 5	Photographer/Artist
College Faculty	Piano Teacher
Compliance Director	Postal Service - 3
Cook/Caterer	Potter
Court Stenographer	Professor - 3
Dance Teacher	Psycholgist - 2
Dental Hygienist	Purchaser
Dietitian/Nutritionist	Purchasing Manager
Doctor	Real Estate - 4
Electrician	Registered Nurse - 3
Electronic Design	Retail Manger
Electronic Technician - 2	Retail Grocery Owner
Engineer - 5	Retail Owner
Engineer - Management	Sales
Executive Secretary	Sanitation Worker
Free Lance Interviewer	Scientist/Manager
Graphic Production Artist	Secretary - 4
Homemaker - 17	Owens Service Station
Secretary/Bookkeeper	Shampoo Person
Human Resource Manager	Social Security
Insurance - 2	Social Worker - 3
Interior Design - 2	SPD Teacher
Journalism Teacher	Student - 8
Landscape/Musician	Supervisor
Landscape Arch. & Contractor	Surveyor
Librarian	Teacher - 17
Machinist	Technician
Management Consultant	Wireman

Retired

Accountant  
 Anthropologist  
 Artist  
 Beautician  
 Business  
 Business Admin.  
 Civil Service  
 Contractor  
 CPA  
 Electronic  
 Engineer  
 Engineer/Finance Exec.  
 English

History/Biology  
 Journalism  
 None Listed - 17  
 Physician - 2  
 Psychology - 2  
 Secretary  
 Social Worker  
 Teacher - 3  
 Teacher (Psych/Bio)  
 Technical Chemistry  
 Librarian  
 Vice President of  
 Mining Corp.

5. What is your religious background? Total responses - 168

Catholic - 69

Protestant - 19

African Methodist Epis.  
 Anglo ?  
 Baptist - 3  
 Baptist Fund.  
 C.M.E.  
 Episcopalian - 19  
 Lutheran - 2

Methodist - 2  
 Non-Denom. - 4  
 Presbyterian - 14  
 Quaker - 2  
 Unitarian -  
 Universalist  
 United Methodist. - 2

Unaffiliated Bible Teaching, Mission Oriented Church

Jewish - 15  
 None - 4  
 Other - 7  
 Muslim - 3

6. How well acquainted are you with the Bible? (please check all applicable answers)

8 a) Not at all  
113 b) Somewhat  
42 c) Quite well  
9 d) I never read the Bible  
49 e) I sometimes read the Bible  
26 f) I try to read the Bible several times each week or daily  
37 g) I can find a Biblical reference if just the book, chapter and text numbers are given

7. How well acquainted are you with archaeology? (please check all applicable answers)

27 a) Not at all  
127 b) Somewhat  
13 c) Quite well  
88 d) I watch television programs whenever available  
3 e) I have archaeological training  
25 f) I have visited the Middle East

Adu Dabi/Dubai/Husband from Baghdad  
 (B.A.R.)  
 (Biblical - 2)  
 Egypt - 6  
 Egypt/Greece/Turkey, etc.  
 Egypt/Israel - 3  
 Egypt (Libya)  
 Egypt (Libya)/Jordan  
 Israel - 6  
 Israel/Cyprus  
 Israel (Jerusalem)  
 Israel/Turkey - 2  
 Jerusalem, Galilee  
 Mt. Holyoke

PARTICIPANT'S QUESTIONNAIRE RAW DATA  
 Mount Vernon, Ohio, Fall 1995  
 Community Guest Attenders  
 Total Responses - 151

In order to enable the speaker to best meet your needs and level of understanding, your responses to the following questions are requested.

1. What advertising attracted you to these lectures?

- 97 a) Brochure in the mail
- 38 b) Newspaper advertising
- 2 c) Newspaper article
- 5 d) Radio announcements
- 3 e) *Coffee Cup interview*
- 12 f) Artifact display at Public Library
- 3 g) Brown Bag Chat at Public Library
- 1 h) Sign at the church
- 4 i) Personal letter
- 38 j) Invitation by a friend
- 10 k) Church announcement
- l) Other \_\_\_\_\_

2. What topics would you like to hear about in a future series? (please check only one in each section)

- 36 a) The prophecies of the Bible
- 12 b) Recent excavations in Cyprus
- 85 c) Recent archaeological finds that confirm the Bible
- 37 d) A study of the life of Jesus
- 37 e) Finds on the Egyptian Giza plain
- 52 f) Biblical customs that are illuminated by archaeology
- 30 g) Principles of interpretation to use in Bible study
- 44 h) Archaeological dating techniques
- 45 i) Jerusalem in New Testament times
- 34 j) How to apply the Bible to today's situations
- 23 k) Preservation of ancient archaeological sites and conservation of ancient artifacts
- 74 l) Evidences of actual Biblical personages found by archaeologists

3. What is your educational background?

79 a) High School

b) College degree - What area of study? Total responses - 54

- |                               |                 |
|-------------------------------|-----------------|
| Administration/Management - 3 | Graphic Design  |
| Agriculture - 2               | History - 3     |
| Art - 3                       | Home Economics  |
| Bible                         | Material        |
| Business - 5                  | Engineer        |
| Civil Engineer                | Nursing - 7     |
| Computers                     | Psychology - 3  |
| Dentistry                     | Real Estate - 2 |
| Economics                     | Science - 3     |
| Education - 6                 | Social Work     |
| Electrical Engineer           | Sociology       |
| English - 3                   | Speech          |
| Government                    | Theater         |

c) Post graduate degree - What area of study? Total responses - 12

- |                                 |              |
|---------------------------------|--------------|
| Education - 5                   | Law          |
| Engineering/Business Management | Medicine - 2 |
| History                         | Theology - 2 |

4. What is your occupation?

Accountant  
 Administration/Management - 14  
 Author  
 Bank Teller - 2  
 Bus Diver  
 Civil Engineer  
 Clerk  
 Computer Specialist  
 Engineer  
 Excavator  
 Exterminator  
 Farming - 2  
 General Labor - 2  
 Graphic Art/Design - 2  
 Homemaker - 16  
 Hospice Volunteer  
 Insurance Agent  
 Maintenance

Retired

Business Executive  
 College Registrar  
 Engineer  
 Farmer  
 Minister

Newspaper  
 Metallurgist  
 Nursing - 4  
 Nutrition - 3  
 Oil Production  
 Painter  
 Physician  
 Real Estate  
 Sales - 5  
 Sculpturer  
 Secretary - 3  
 Self Employed - 4  
 Supervisor - 4  
 Student - 16  
 Teacher - 7  
 Truck Driver  
 Unemployed - 6  
 Waitress

None Listed - 16  
 Nurse - 3  
 Postal Employee  
 Secretary - 2  
 Teacher - 3

5. What is your religious background? Total responses - 143

Catholic - 18

Protestant - 21

Baptist - 12  
 Church of Christ - 10  
 Church of God - 2  
 Congregationalist - 1  
 Christian - 13  
 Disciples of Christ - 2  
 Evangelical -  
 Non Denominational 2  
 Fundamentalist - 1  
 Grace Brethren - 2

Lutheran - 4  
 Mennonite - 1  
 Methodist - 20  
 Nazarene - 8  
 Non- Denomin. - 3  
 Pentecostal - 7  
 Presbyterian - 7  
 Southern Baptist - 3  
 Wesleyan

Jewish - 1  
 None - 3  
 Other - 1

6. How well acquainted are you with the Bible? (please check all applicable answers)

2 a) Not at all  
75 b) Somewhat  
41 c) Quite well  
4 d) I never read the Bible  
31 e) I sometimes read the Bible  
50 f) I try to read the Bible several times each week or daily  
51 g) I can find a Biblical reference if just the book, chapter and text numbers are given



7. How well acquainted are you with archaeology? (please check all applicable answers)

- 24 a) Not at all
- 85 b) Somewhat
- 12 c) Quite well
- 71 d) I watch television programs whenever available
- 1 e) I have archaeological training
- f) I have visited the Middle East

Baharan - 1	Jerusalem - 2
Egypt - 7	Jordan - 2
Greece - 1	Lebanon - 1
Holyland - 2	Rome - 1
Iraq - 2	Saudia - 2
Israel - 6	Turkey - 1
Italy - 1	

PARTICIPANT'S QUESTIONNAIRE RAW DATA

Mount Vernon, Ohio, Fall 1995  
Seventh-day Adventist Attenders  
Total Response - 95

In order to enable the speaker to best meet your needs and level of understanding, your responses to the following questions are requested.

1. What advertising attracted you to these lectures?

- 26 a) Brochure in the mail
- 12 b) Newspaper advertising
- c) Newspaper article
- 5 d) Radio announcements
- e) Coffee Cup interview
- 4 f) Artifact display at Public Library
- 3 g) Brown Bag Chat at Public Library
- 14 h) Sign at the church
- 12 i) Personal letter
- 6 j) Invitation by a friend
- 78 k) Church announcement
- 1 l) Other Campmeeting

2. What topics would you like to hear about in a future series? (please check only one in each section)

- 21 a) The prophecies of the Bible
- 7 b) Recent excavations in Cyprus
- 52 c) Recent archaeological finds that confirm the Bible
  
- 28 d) A study of the life of Jesus
- 11 e) Finds on the Egyptian Giza plain
- 34 f) Biblical customs that are illuminated by archaeology
  
- 36 g) Principles of interpretation to use in Bible study
- 16 h) Archaeological dating techniques
- 19 i) Jerusalem in New Testament times
  
- 36 j) How to apply the Bible to today's situations
- 6 k) Preservation of ancient archaeological sites and conservation of ancient artifacts
- 37 l) Evidences of actual Biblical personages found by archaeologists

[ 67 ]

3. What is your educational background?

45 a) High School

b) College degree - What area of study? Total responses - 28

Accounting - 2	History - 2
Broadcasting	Journalism
Business - 3	Language/Business
Chemistry - 3	Library
Construction Technology	Marketing/
Education - 6	Management
Electronics	Nursing
Engineering	RN/Paralegal
English/Music	Science

c) Post graduate degree - What area of study? Total responses - 7

Administration	Nursing
Art Education	Reading -
Education	Elementary
Journalism	Theology

4. What is your occupation?

Administration/Management - 9	Layout Artist
Beautician	Maintenance
Bookkeeper	Minister
Chemist - 3	Nursing - 3
Child Care - 2	Pianist
Clerical	Sales - 2
Contractor - 2	Self Employed - 3
Cook	Social Work
Courier	Student - 4
Electronics	Teacher - 5
General labor - 3	Treasurer
Homemaker - 11	Typesetter
Inspector	Unemployed
Insurance Adjuster	

Retired

Electrician	None Listed - 16
Machinist	Teacher

5. What is your religious background?

Seventh-day Adventist

6. How well acquainted are you with the Bible? (please check all applicable answers)

a) Not at all  
 15 b) Somewhat  
 35 c) Quite well  
 d) I never read the Bible  
 9 e) I sometimes read the Bible  
 50 f) I try to read the Bible several times each week or daily  
 38 g) I can find a Biblical reference if just the book, chapter and text numbers are given

7. How well acquainted are you with archaeology? (please check all applicable answers)

24 a) Not at all  
 51 b) Somewhat  
 3 c) Quite well  
 38 d) I watch television programs whenever available  
 e) I have archaeological training  
 f) I have visited the Middle East

Egypt	Israel
Iraq	Jerusalem - 2

APPENDIX 12  
REPORT TO CHURCH BOARD

PROJECT REPORT  
ARCHAEOLOGY, THE ANCIENT WORLD  
AND THE BIBLE LECTURE SERIES  
DECEMBER, 1995

By Franke Zollman

The Fall 1995 session of Archaeology, the Ancient World and the Bible is now history. It is good for us to stop and review its results, plan for follow-up and evaluate the program.

RESULTS

Statistics:

- 275 Community people attended at least one night
- 4 Community people had perfect attendance
- 42 Community people attended half of the meetings
- 50 Community people attended closing night
- 57 Community people registered but did not attend

- 178 SDAs attended at least one night
- 12 SDAs had perfect attendance

Reaching of goals:

**Goal – Hold a program that would encourage community people to come into the church.**  
**Achieved.** 187 community people attended on opening night. 275 community people attended at least one night.

**Goal – Hold a program that would let the community know the SDA Hill church is alive and well.**  
**Achieved.** People in Mt. Vernon knew about the meetings by the time they were held. I think the opening night made an impact on the community. About half way through the meetings were mentioned on WMVO during "This Week at the Library" when they were talking about FZ Brown Bag Chat.

**Goal – Franke Zollman become known in the Mt. Vernon Community.**  
**Achieved.** Through the Brown Bag Chats, Radiospots, Radio interview, and AAWB meetings, I have met hundreds of people and had the opportunity to impact their lives in various ways.

**Goal – Hold a program the church family would get excited about and of which they could feel proud.**  
**Achieved.** The church family supported the AAWB meetings very well in attendance and with offerings. The feedback I have gotten is that a lot of the church family enjoyed the different approach and they have been very complimentary to my attempts.

**Goal – Invite the community in and have the opportunity to build friendships and bridges.**  
**Achieved.** There are many stories to relate to show this happening. One would be of Joan and Herman Blanton and the prayer time shared with myself and Kandace about a friend who was ill. Another would be the friendship of Dot and Wayne Behner with a couple who have invited them to their home. Dot brought pumpkin bread for them one evening. The warm greetings by Kandace Zollman and the receptionists made the atmosphere conducive to building relationships.

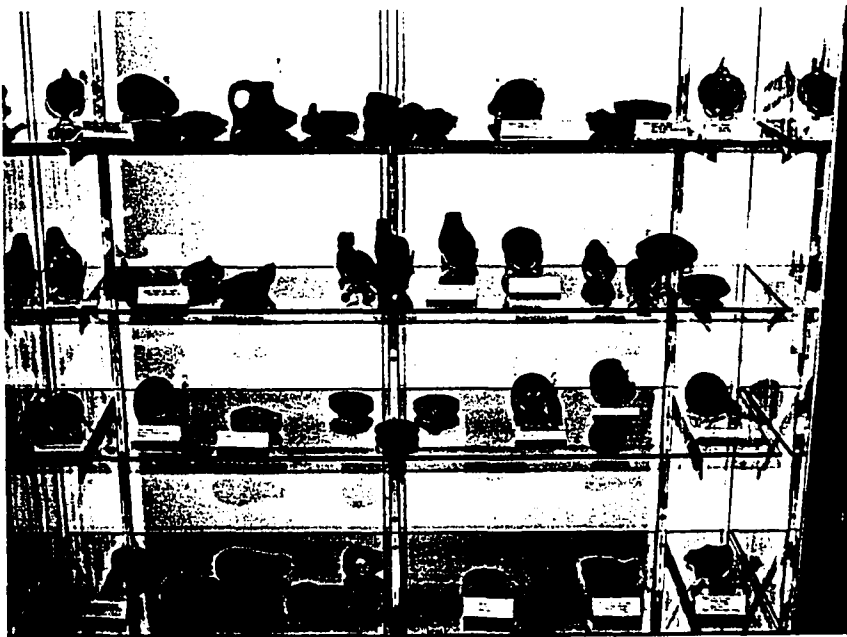
**Goal – Find people in the community who are spiritually minded and open to the truth of Seventh-day Adventism.**  
**Achieved.** As I continue to visit, I am seeing doors opening and prejudices dropping. I believe we've found 25 or more people to follow up with.

**Goal?– What about baptisms?** This question is almost always the first that people ask when you tell them we've had evangelistic meetings. AAWB has not been structured to be "reaping type" meetings. For that reason I do not make alter calls. However, the content of the meetings is very spiritual and somewhat doctrinally oriented. My hope is to sow the seeds and allow the Holy Spirit to bring conviction. These meetings fall on their face unless we continue to work with these new friends in follow-up session of some sort.

APPENDIX 13  
PICTURES OF ARTIFACT DISPLAY



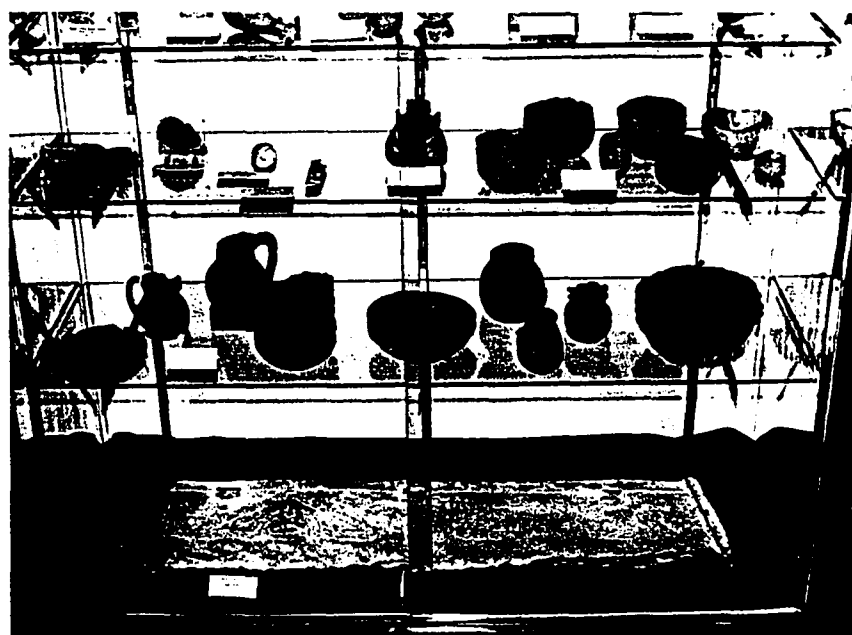
Artifact Display of Assorted Pottery Pieces



Artifact Display of Pottery Oil Lamps



Artifact Display of Pottery, Glass, and Deities



Artifact Display Close-up of Above Cabinet

APPENDIX 14

"ARCHAEOLOGY, THE ANCIENT WORLD, AND  
THE BIBLE" NEWSLETTER



# *AAWB NEWS*

*Newsletter of Archaeology, the Ancient World and the Bible*

Volume 1, Number 1

January 1993

## ANNOUNCING THE SPRING LECTURE SERIES !

### DIGGING UP THE SIN CITIES OF SODOM AND GOMORRAH

March 14 at 7:30 PM

Have the lost sin cities of Sodom and Gomorrah been found? We'll examine the evidence that makes many archaeologists believe that they have been uncovered southeast of the Dead Sea. These ancient cities were destroyed in a divine act of judgment almost 4,000 years ago. They have become a byword for degradation and destruction and a New Testament symbol of the fires of hell.

### HIDDEN SECRETS OF THE MOUNTAIN OF GOD

March 21 at 7:30 PM

Mt. Sinai, the mountain where God met Moses with the ten commandments, has traditionally been identified with Jebel Musa, a peak on the Sinai peninsula. Visit this holy spot where God came to earth. At the base of Jebel Musa is St. Catherine's monastery, one of the lecturer's favorite ancient places. One of the world's oldest known Bibles was discovered in this mysterious monastery. We'll examine the largely unknown secrets of Mt. Sinai and their meaning for today.

### THE SECOND BATTLE OVER JERICHO

March 28 at 7:30 PM

"Joshua fought the battle of Jericho, and the walls came tumbling down," says the words of a gospel song. But was there ever really a battle of Jericho with falling walls some 3,500 years ago? Most archaeologists had discounted that story as a myth until recently.

However, new interpretations of old data suggest the reality of the event. Time magazine says of this story, "Score one for the Bible!" We'll revisit the battle for Biblical validity and challenge the basis of our own preconceived ideas about this ancient source of truth.

#### THE CURSE OF THE CROSS

April 4 at 7:30 PM

Crucifixion was developed by the Romans as a way of torture which would lead to death. Each and every aspect was designed to inflict the maximum amount of pain. The victims of crucifixion would die by inches until most of them finally suffocated to death. Only one victim of crucifixion has been archaeologically identified. Hear a graphic description of the suffering of Jesus on the cross as the Christian Holy Week begins and reflect on its meaning for your life.

#### EASTER EVE CONCERT

April 10 at 7:30 PM

The celebration of the resurrection of Jesus Christ dates to very ancient times. This concert will present the passion of Jesus in song and word. It will include instrumental, choral, and solo musical selections. Many of the people who have shared their talents with us during the lectures will be a part of this concert. A reception will follow.

#### AAWB NEWSLETTER UNEARTHED

During recent excavations in my office on the top of my desk, I discovered a long lost project whose time has come. For several years I have wanted to develop a newsletter featuring information on archaeology and the Bible. All together I read about five magazines on archaeology and several others that regularly feature such articles in their pages. This newsletter will provide an opportunity to share some of that information with you.

I also intend to continue to develop the lecture series, Archaeology, the Ancient World, and the Bible. This newsletter will provide me the opportunity to keep you up to date on the various programs that are being made available to you, such as the spring lecture series.

If any of you run across news notes in the paper or in journals you read that deal with interesting archaeological information, I'd really appreciate it if you would send them along to me. The basic information may appear in a future edition of AAWB NEWS.

It is my intention that this publication will appear roughly four times each year--at the beginning of the quarter (January, April, July and October). However, that schedule may vary slightly due to other needs and busy schedules.

KEEP DIGGING! *Frankie*

## ARCHAEOLOGY AND THE BIBLE IN THE NEWS

### CACHE OF MUMMIES FOUND

The remains of 528 ancient Egyptian mummies were recently discovered in Egypt. Where was such a mass of mummies hidden? In the museum of the anatomy department of Cairo University! They had been brought there some 60 years ago by Douglas Derry, head of the anatomy department of Cairo University in the 1930s. The mummies had been lent from the collections of the Egyptian Museum, also in Cairo. Among the mummified remains are some important ancient Egyptians. These include: Sheshonk, a pharaoh of the 22nd dynasty; Djoser, an Old Kingdom pharaoh who built the famous stepped pyramid at Saqqara; the queen / wives of Pepi II and Iseki (ca. 2400 BC); the entire family of Senenmut, the architect of Hatshepsut's mortuary temple; and the mummy of a fetus believed to be from Tutankhamun's tomb. Since many of the mummies were dissected, few of the remains can now be exhibited. For example, only Pharaoh Djoser's foot remains intact. How Egyptologists lost track of so many important mummies is hard to explain. It only goes to show that some of the greatest discoveries may simply await the opening of a musty, dusty museum store room. (Reported in Jan/Feb issue of Archaeology magazine.)

### ANCIENT IRAQ & THE GULF WAR

The front cover of the December 1992 issue of Biblical Archaeologist shows a large bomb crater from the Gulf war with the Ur Ziggurat in the background. Much concern was expressed in archaeological circles about the damage that might be done to important ancient sites by Allied bombs during the many bombing raids. Thankfully, it seems that the Allied forces missed hitting important archaeological treasures. Even though information has been slow to come out of Iraq since the Gulf War, please be sure that if any important and famous site had been hit and destroyed or irreparably damaged, Saddam Hussein would have made it know to the world! News crews would have been taken to the spot and it would have been an opportunity for the mother of all propaganda campaigns. The silence has spoken almost as much to confirm the situation as would hard news reports.

This is not to say that there was no damage to Iraq's ancient heritage during the war. The January/February issue of Archaeology reports that some 4,000 artifacts are reported missing from the regional museums. Many believe that the artifacts were stolen and smuggled out by anti-Hussein forces in the

aftermath of the war--particularly in the Kurdish northern regions and the Shiite southern regions. Among the stolen artifacts are ivories from Nimrud, jewelry and vases from Ur, and clay tablets from Sumeria.

Antiquities are being moved from museums in Baghdad to these outlying areas to make up for their losses. It will also provide room in the Baghdad museums for the objects that were removed (looted) from the Kuwaiti National Museum before the Gulf War began. It would seem that in this case the ancient saying, "What goeth around, cometh around", is applicable. The real loss, though, is to the future generations who will never again see those 4,000 pieces of ancient history.

#### **CAIAPHAS TOMB MAY BECOME TOURIST TRAP**

During the AAWB lectures in the Fall of 1992, we reported to you the finding of the tomb of the Caiaphas family. Most probably the bones in one of the ossuaries were those of Joseph Caiaphas, the high priest at the time of the crucifixion of Jesus. After excavation of the tomb, it was recovered by the Israeli authorities. It may, however, be restored and opened to tourists. Because of cracks in the soft limestone walls and the collapse of part of the original roof, it is not known if this is possible. Authorities are currently

assessing the condition. If it is restorable, replicas of the limestone ossuaries will be displayed. (The originals are already in the Israel Museum in Jerusalem.) If the tomb is not restorable, there is talk about the possibility of constructing a replica.

#### **DEAD SEA SCROLLS IN COURT**

Elisha Qimron has sued the Biblical Archaeology Society in an Israeli court of law for a quarter of a million dollars. At issue is his claim that he owns the copyright to a 120 line text of a Dead Sea Scroll called MMT. MMT is a very important text that was originally assigned to John Strugnell, formerly chief editor of the official scroll publication team. Strugnell called Qimron in for assistance because of his expertise in Jewish law and Hebrew philology (the study of the origins of language). Strugnell, however, was deposed from his position because of anti-Jewish remarks in an interview with an Israeli journalist. Hence, Qimron now feels that he has the right to publish the text. It is unclear how much of the reconstruction of the text is actually his, however, and how much is Strugnell's. This much is sure: This case will test whether or not scholars will have free access to the Dead Sea Scrolls after forty years of being denied by a small group of scholars. It is also for sure that the only ones who will probably profit will be the lawyers on both sides.

### SMALL HANDLES WITH A BIG STORY

In the study of archaeology even the smallest part of a pottery vessel can tell a big story. Even though pottery itself is probably the most enduring substance ever created by mankind, intact vessels are not enduring. For that reason every ancient site is littered with broken pieces of pottery known as sherds. Many times from a small sherd one can tell what the entire vessel looked like—if you have the right 'diagnostic' sherd like a rim, base, handle, or specific body part.

One very rare, diagnostic sherd is the handle from a late Iron age storage jar. These handles come from a very specific time period dating to around 700 BC and bear a seal with a Hebrew inscription, lmlk. Lmlk in Hebrew means 'belonging



to the King." Randall Younker, in an article in Ministry magazine in July 1991, explains the significance of these artifacts. He concludes that they were from storage jars that held supplies for the Israelite army or government. They probably date to the time of king Hezekiah. Each inscription usually includes the name of a city which may indicate the place of its manufacture or possibly its destination. Most probably it is the former since the inscriptions usually have nothing to do with the actual city in which the handles are found.

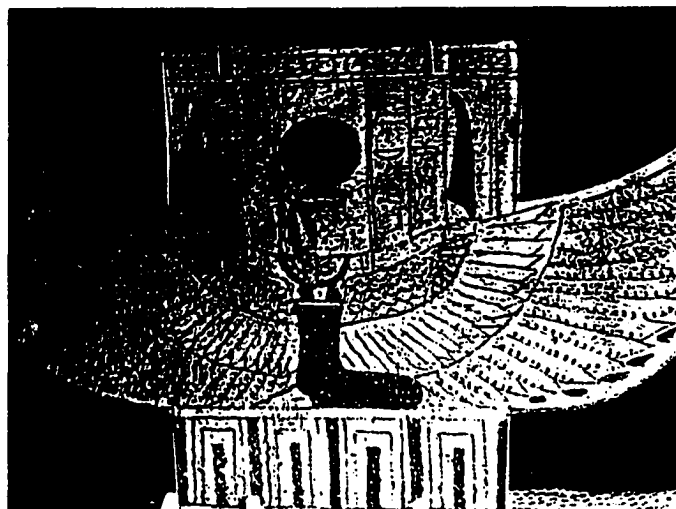
There are two kinds of seals found on the handles. One is a two-winged scarab and the other is a four-winged scarab. The winged scarabs were royal symbols. Younker argues convincingly that the two winged variety was used primarily in the Southern kingdom of Judah and that the four-winged was used in the Northern kingdom of Israel. However, when the Northern kingdom fell to Assyria in 722 BC, many people fled to the south and both styles are somewhat mixed up. Hezekiah probably continued to use both styles to incorporate the people moving from the north into his kingdom.

(Attendees of the Spring AAWB lectures will have a chance to see a lmlk handle up close. Recently I had the opportunity to acquire such a two-wing handle with the inscription lmlk hbrn, meaning "belonging to the king, Hebron." You can see it pictured to the left, but you can see it in person on February 14.)

### NEW ARTIFACT DISPLAY TO ACCOMPANY SPRING LECTURES

Along with the lectures planned for March and April, there will also be a new display of artifacts. Recently I have acquired a number of new artifacts that are quite spectacular. Among these are: 1) the handle mentioned on page 5; 2) a group of oil lamps including a Roman one with an amphora on the discus and three Byzantine lamps with wonderful decoration; 3) a spectacular coin of Alexander the Great -- a silver tetradrachma; 4) a broken cylinder seal

showing a king; 5) a small bronze Mesopotamian god; 6) a terra cotta Phoenician mother goddess which is pregnant; 7) a bronze bracelet of unknown origin and date; 8) a red glazed juglet / bottle; and others. Probably the highlight, though, 9) is a piece of the cartonage (plastered linen) from the chest of a mummy showing the goddess Isis in the form of a falcon, breathing life into the deceased one. See the picture below and soon you'll see it in life.



\*\*\*\*\*

AAWB NEWSLETTER  
8700 Germantown Ave.  
Philadelphia, PA 19118

# *AAWB NEWS*

*Newsletter of Archaeology, the Ancient World and the Bible*

Volume 1, Number 2

November 1993

**ONE LAST TIME!  
ANNOUNCING A FALL 1993 LECTURE  
NOVEMBER 21, 1993**

**7:00 PM -- MINI ORGAN CONCERT  
7:30 PM -- LECTURE**

**IN THE FOOTSTEPS  
OF JESUS  
ON THE SEA OF GALILEE**

Galilee is one of the most beautiful areas of the land of Israel. Its green landscape is in marked contrast to much of the rest of the country. In this lecture we'll center our attention on the Sea of Galilee where Jesus spent so much of his time. We visit the traditional sites of the feeding of the five thousand and the Sermon on the Mount. We'll also visit Capernaum, the home town of Peter and see the possible foundations of the very house of Peter where Jesus stayed. We'll also discover the fascinating remains of a recently discovered first century boat that gives us new insight into life on the lake. Finally, we'll spend the night on the Sea of Galilee and learn the lesson of the storm. You won't want to miss this last lecture in the series. (See personal note on the next page.)

Dear Lecture Friends,

Time marches on and things keep changing. Recently I wrote to you that we would not be having any lectures this fall. The situation, however, has changed at this point in time, so I wanted to let you know about several items.

First, the reason things have changed are due to an upcoming move on the part of my family. We have accepted an invitation to pastor a church in Mount Vernon, Ohio -- about 30 miles northeast of Columbus. After much prayer and after much heartfelt pain, we determined that it was indeed God's leading that we should move to Mount Vernon. For that reason, I wanted to hold just one more lecture so that I might have the opportunity to say good-bye to the friends I have made through the Archaeology and the Bible lectures. You can see the announcement on the opening page and I do hope that it will be possible for you to come.

If I do not have the opportunity to see you in person before we leave in January, I do hope that the hours we spent together were profitable for both your mind and heart. My goal has been to educate you in an area I love and to help you focus on the God I love. Remember, the same God that has worked in history is the same today and he wants to call each of us His sons and daughters. What a great God He is!

Blessings,



## WALKER PIPE ORGAN NEWS

As announced before, the Chestnut Hill Seventh-day Adventist Church recently purchased a new pipe organ. The organ is a wonderful instrument dedicated in worship and unveiled in the inaugural concert on Sabbath, October 2, 1993. Most of you received information in the mail about those events. There are three more upcoming events that merit your attention:

### CONCERT--November 13, 7:00 PM

This concert will feature William Ness from Atlantic Union College in South Lancaster, Massachusetts. Mr. Ness is the minister of music and organist of the College Church which owns the sister organ to the one in the Chestnut Hill Church. Thus, he is uniquely qualified to have a concert on the Chestnut Hill Walker Organ. There is no admission charge, but a freewill offering will be collected.

### MINI-CONCERT--November 21, 7:00 PM

One-half hour before the Archaeology and the Bible lecture will begin at 7:30, there will be a short mini-concert on the Walker Organ by the local organists.

### CHRISTMAS EVE SERVICE-- DECEMBER 24, 7:00 PM

This will be the first Christmas with the new organ. This program will feature a variety of music from instrumental to choral. What better way to celebrate the birth of the Savior but by being in church with your loved ones. This weekend will be Pastor Zollman's last in Philadelphia.



## ARCHAEOLOGY IN THE NEWS

### NEW GIZA PYRAMID FOUND

The Spring 1993 issue of KMT: A Modern Journal of Ancient Egypt reports the finding of a new pyramid at Giza. It was found along the south side of the Khufu Pyramid when an asphalt road was removed. Although almost totally ruined, it is still of great historical interest. It is twenty three meters square and would have risen to a height of twelve to fifteen meters. Only three courses of stone still remain in place. Its discoverers call it a satellite pyramid or a spare pyramid and date it to Khufu's reign. This discovery brings the total of known pyramid structures to ninety-six.

### TABLOIDS TAUT TRICKY TREASURES

Recent tabloids have been featuring spectacular archaeological finds. Among them have been the discovery of Noah's mummy in the ark, Goliath's skull with the stone still embedded, and an expose on the hidden predictions in the Dead Sea Scrolls for today's celebrities. All quote scholars who are famous so long as you don't go looking for them. The greatest mystery is not where they have found such treasures, but when they found the people to dream up such ridiculous stories. You thought they were true? Boy, do I have something for you (smile) . . . the very trumpet Joshua blew. Perhaps you'd like something from the New Testament like . . . a piece of

papyrus with Paul's signature on it. Too old? Well, I do have a bridge for sale, too . . . if you're interested.

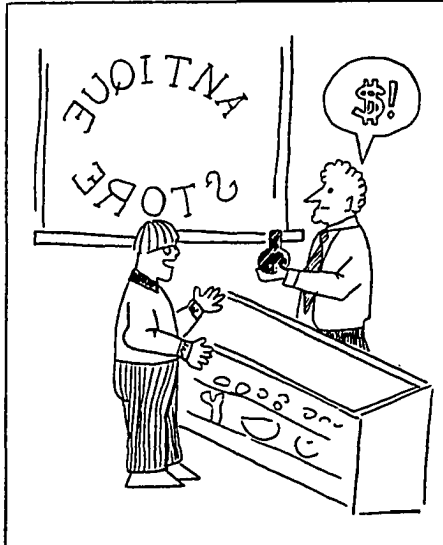
### CELEBRITIES VISIT ISRAEL

Recent editions of the Jerusalem Post have reported on recent visits by American celebrities. The first famous (infamous) visitor was Madonna, in Israel on her "Girlie Show" tour. She wanted to stop long enough to visit some holy places like the Church of the Holy Sepulchre and the Garden of Gethsemane. Michael Jackson was the other American celebrity to visit. Also on tour, Jackson visited the Western (wailing) Wall one Sabbath to shouts of "Don't desecrate our Sabbath" by the faithful Jewish worshippers gathered there. Quite a paradox, don't you think?

### EYEWITNESS BOOKS -- A TERRIFIC RESOURCE

Alfred A. Knopf (New York) has been publishing a wonderful series of resource books for young and old alike. Called Eyewitness Books, this series is colorfully illustrated and well written. With at least 48 titles, these titles would be of interest to AAWB News readers: Ancient Egypt, Ancient Greece, Ancient Rome, Arms & Armor, Bible Lands, Early Humans, Fossil, Knight, and Mummy. Each volume sells for \$15.00. I highly recommend this series.

*They'll do it Every Time!*



But I can't pay **THAT** much!  
That old thing is **THOUSANDS**  
of years old!



But of **COURSE** it's worth that  
much, **Honey!** It's actually  
**THOUSANDS** of years old!

.....

**AAWB NEWSLETTER**  
8700 Germantown Ave.  
Philadelphia, PA 19118

**APPENDIX 15**  
**SLIDE SOURCES AND PRODUCTION**

## APPENDIX 15

## SLIDE SOURCES AND PRODUCTION

The old saying goes, "A picture is worth a thousand words." The extensive use of quality slides in "Archaeology, the Ancient World, and the Bible," is an implementation of that principle. Description only limits the material one is able to communicate. The use of slides and other visual aids enables the audience to gain the full picture. Many have asked about a source for quality slides for evangelistic use. Four possible sources will be discussed here.

**Slides Personally Taken**

One of the most excellent sources, that builds credibility with the evangelistic audience, is slides that have been personally taken by the speaker. This entails travel to the places covered in the lectures. Speakers should take the opportunity to allow themselves to be photographed at various sites. Travel expense is a limiting factor in this source, but each speaker should take the opportunity to visit the Bible lands at least once. Film is cheap in comparison to travel so many rolls of films should be taken.

**Purchased Slides**

Many ancient sites are cluttered with souvenir vendors. Many times slides sets are available from these vendors which include views impossible for you to take. These slides should be inspected for quality before purchase.

There are a number of good sources in the United States from which to obtain slides. The best ones I've found thus far are:

1) Biblical Archaeology Society, 3000 Connecticut Ave. NW, Suite 300, Washington, DC 20008. At least eight slide sets on biblical archaeology are available and are of the highest quality.

2) Pictures of Record, 119 Kettle Creek Rd., Weston, CT 06883. Although the emphasis of the slide sets is not

biblical archaeology, there are a number of excellent sets available.

3) Horn Archaeological Museum, Andrews University, Berrien Springs, MI, 49103. A slide set of the murals in the Horn Museum is helpful to contextualize many historical settings.

4) Some of the slide-based Bible study programs produced by the SDA church feature a limited number of slides on archaeology. These can be purchased from the Adventist Book Center or through the North American Resource Center. Although high in quality, the number of slides on archaeology is limited.

5) Many archaeologists and evangelists have high quality slides that they have personally taken. With their permission and a minimum of expertise and equipment, these slides can be reproduced.

#### **Duplicating Slides and Reproducing Pictures from a Book**

One of the best sources is producing one's own slides by duplicating slides which have not be copyrighted or reproducing prints and pictures from a book. While pictures in a book are usually considered to be copyrighted, the law provides for fair use. This means an evangelist could copy a few pictures from the book to be used for personal use only. These could not be reproduced and given or sold to others.

Equipment needed for slide reproduction. A 35mm camera; slide duplicator which mounts in place of the lens (may need adapters to fit mounting style); tripod; daylight balanced light source--BCA bulbs, and Kodak Kodachrome or Kodak Ektachrome slide film (preferably low ASA).<sup>1</sup>

Process of duplicating slides. Mount slide duplicator to front of camera. Two styles of duplicators are available. The less expensive one will duplicate slide at a 1:1 ratio. The more expensive model will allow you to zoom in for a 2:1 reproduction ratio. The second one allows for more creativity.

Mount the camera on tripod in front of the light

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<sup>1</sup>Any other quality slide film can be used. Check at a camera shop. I have used Ektachrome almost exclusively due to its ease of processing in comparison to Kodachrome. I always seem to be in a hurry to get it back.

source. Push slide into the front of the slide duplicator. After centering, take the picture with the shutter release. Distance from the light source will have to be determined by trial and error. The variables are too numerous for there to be a set rule. Advance film and take another slide. The process is very simple and reproduces slides with very little loss in quality.

Equipment needed for reproducing slides from prints or photographs. A 35mm camera with basic lens (most often 50mm focal length) and screw-on, filter type closeup lenses;<sup>1</sup> copy stand; cable remote for shutter release; daylight balanced light source--BCA bulbs, and Kodak Kodachrome or Kodak Ektachrome slide film (preferably low ASA).

Process for reproducing pictures. The camera must be mounted on a copy stand for optimal slide quality. Some have tried to take these shots with the camera mounted to a tripod. While this is possible, it does not provide for the range of motion which is most helpful. The copy stand allows the camera to be moved to any distance as it is raised or lowered with the clamp on the back vertical pipe.

The screw-on, filter type close-up lenses are screwed on the front of the basic camera lens. Camera lenses differ in the size of the screw mount. Check to get the right size. The close-up lenses usually come in a set of three. They are designated by powers of +1, +2, and +4. They can be stacked to form any power from +1 to +7 (or higher with more lenses). The closer the page to be copied, the higher the magnification needs to be, i.e. far away from a page would use +1 power and very close would use +7. They should be stacked with the highest number closest to the lens. For best results, no more than two of these lenses should be stacked--and certainly not over three.

Once the close-up lenses are in place, the camera should be focused very carefully. The light source should be painstakingly placed to avoid glare and wash out from over lighting. It is best to use two lights and place one on either side of the picture to be copied, shining down at about a 45-degree angle. The aperture setting should be set at the smallest possible size (f-stop set at largest possible number) to provide for optimal depth of field. This small

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<sup>1</sup>Other camera equipment options include a 35mm camera with a zoom lens with a macro feature, or a 35mm camera with a closeup lens. Both these options are more expensive than the one above. A further option I have not personally tried is the use of extension tubes to extend the length of the lens. The tubes come in different lengths and are inexpensive.

aperture setting will probably mean that the shutter speed will be quite slow, but shooting with the copy stand enables one to take exposures of 1/15th or 1/8th second without blurring. Due to the fact that the shutter speed is often slower than usual, it is best to use a remote cable shutter release to avoid shaking the camera. Care must be taken to get the page as flat as possible. Also, as you hold the book, remember to keep your fingers out of the way!

The light source must match the type film being used. Kodak Kodachrome and Ektachrome slide film are both daylight balanced and can be used with BCA bulbs (they look blue). Since you are shooting off a copy stand, the ASA of the film can be low, never more than ASA 200, to avoid loss of definition in the picture. Although both Kodachrome and Ektachrome give high quality color reproduction, Kodachrome is said to be the more permanent process, but Ektachrome is much quicker to get developed. A camera supply shop can help match the bulbs and film. Some copy stands have built-in light sockets. The one I use personally was the economy model so I simply use light sockets with dome hoods from the hardware store. They come with clips on the base which may be used to manipulate the light to get optimal placement as described above.

With this simple method, many quality slides can be reproduced for personal use in evangelism. All slides should be taken with a horizontal orientation. Practice and experimentation will enable the evangelist to become very proficient.

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