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# OLD ROADS

CHRISTIAN LIVING. EDUCATION. THEOLOGY.

WHEN A CULTURE NEEDS  
TO BRUSH ITS TEETH

TACKLING  
MATHEMATICS

GRADUATE  
SPOTLIGHT

JERICHO

# OLD ROADS

January 2014 | Number 1

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*Ahoy!* Nate Ahern 1

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# A H O Y !

**W**elcome to the show. We're glad you're here to see what's new on the street, and what this is all about.

Why another journal? Hasn't it all been said? Solomon, the world's wisest man, said that of the making of many journals, there is no end (Eccl. 12:12). Or something like that.

We agree. We also think that's glorious. In God's world, there is always plenty to say and plenty to do. The world is changing from glory to glory, and God has put us right here in the middle of things to bring his kingdom to earth. Part of kingdom work is assembling the troops, and talking about strategy and battle formation are what a journal does well.

Issues will come every other month, and you'll find articles from teachers, administrators, and parents—and some from people you don't know. This is a journal about our school and about our culture, but it is not a "Providence" journal. We're a body of believers whose convictions lead us to many different conclusions, and that is part of the fun. Our standard of truth is the same, but our angles of approach are different. In short, this is a discussion among brothers and sisters in Christ, not the officially-vetted stance of Providence Classical School.

And why the title "Old Roads"? This is taken from Jeremiah 6:16—"Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

True. But we also reject a chronological snobbery that wistfully looks to the vague past as a golden age. No, in Christ's kingdom there is constant progress, change, and renewal—but that progress is always rooted in the old roads of God's law. Always and ever upward to the glory of God—while keeping to the old roads.

Talk to us. Read, and let us know what you think. (We might even print it.) Cultural renewal takes work, and the exchange of ideas is at the heart of that.

"Come, let us reason together," says the Lord."

A great idea. Giddyup.

Nate Ahern,  
Editor

# TO READ ALOUD, OR NOT TO READ ALOUD? IT IS NOT A QUESTION!

Sherilyn Lewis

**D**ads, take heed. *The Hobbit, Robinson Crusoe, A Little Princess, The Chronicles of Narnia, Moby Dick, The Secret Garden, Grimm's Fairy Tales*—there are so many great books yearning to be read aloud. Why, you say, should you read *aloud* to your children when they do not seem to take much interest in reading or are already avid readers? The reasons are many.

First, reading aloud to your children will build community within your home. Children delight in being read to. The relationships that are forged and the memories that are made through this quiet time together will only deepen with time. Your children need to know that reading is strongly valued in your life. Sitting and reading together on a routine basis will undoubtedly encourage your son or daughter to pick up a book on their own as well.

Second, reading aloud enhances your child's ability to learn. Younger children will strengthen their ability to decode the words they are beginning to encounter in their independent reading at both school and home. Both older and younger children will be exposed to a plethora of new vocabulary that will lead them to greater heights in the world of literature. Reading to children at a very young age is a strong indication of a

healthy reader later on during the school age years. As a child encounters more and more great literature, his ability to think and reason increases tremendously.

Third, reading aloud nourishes the soul and allows your children to gain insight into what it means to be understanding and wise as they walk through this life here on earth. Books such as *The Chronicles of Narnia* and *The Lord of the Rings* trilogy are chock-full of lessons that any mother or father would want their child to know. Andrew Kern, in his article "That Shriveled Grind" states,

Wisdom requires a well trained intellect, one that has carefully considered, not sales (of books), but the health of the soul being nourished. If we want our children to love reading, we must stop appealing to their untrained senses without regard for taste or intellectual development (cf. Veggie Tales), and we must drive them into the text itself, where they can live the action, feel the anxieties and hopes of the characters, enter the imaginative world of the story, and experience reading as a personal act of the soul instead of merely an external act of analysis.<sup>1</sup>

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<sup>1</sup> Andrew Kern, "That Shriveled Grind (on teaching reading)," <http://www.circeinstitute.org/2008/03/that-shriveled-grind-on-teaching-reading>, (2008).

How can one question the importance of nourishing our children's souls?

What books should you read to your child?<sup>2</sup> The Providence library is full of great options. Ask your child's teacher or the librarian about which books they recommend. Talk to other parents in whom you have observed a passion for reading. And be encouraged by the words of a humble Providence dad:

Nearly every night I read to my children until they fall asleep. I used to read a fun book or two for their "going-to-bed entertainment." Then I would read a chapter book until they fell asleep. These days, we mostly read the chapter books and the Bible. We have read all of C. S. Lewis' *Chronicles of Narnia* and have read *The Lion, the Witch, and the Wardrobe* at least five times. We have read classics like *Moby Dick*, *Captains Courageous*, *A Tale of Two Cities*, *The Red Badge of Courage*, and the list goes on. For the past couple of years we have read nearly every Percy Jackson book in the three different series I am aware of—with two remaining on the shelf awaiting their inclusion into the book queue. We keep the active books stored over the slats of the upper bunk so they can see them from the bottom bunk. There are no less than five books in the slats at this time.

I hope you don't receive this as bragging. I share this because I have noticed lately that I am less and less motivated to get up from whatever I am doing and put the kids to bed with my reading. Once I get the book in my hand, however, I am all in. Your message is timely motivation for me and validation that my reading is a gift in more ways than the obvious. I did not read as a child nor was I read to. I hated reading in school and avoided it at all costs. I started reading for pleasure as an adult and discovered doors to a world I never knew. Now I read to my children because I want them to love to read, to love to learn, and to appreciate the world of literature.

<sup>2</sup> Two good resources: 1) Memoria Press's classical core curriculum, found at [memoriapress.org](http://memoriapress.org); 2) *Deconstructing Penguins: Parents, Kids, and the Bond of Books* by Lawrence and Nancy Goldstone.

So go ahead. Find a great book. Light a fire in the fireplace, grab a cup of hot chocolate, and read aloud to your precious child. It will shape their life.

SHERILYN LEWIS teaches 3rd grade at Providence Classical School and is the parent of two Providence graduates. She received a B.S. in Education from Louisiana State University.

### BOOK-FEASTS FOR YOUR KIDS

<i>Gulliver's Travels</i>	Jonathan Swift
<i>Tales of Washington Irving</i>	Washington Irving
<i>Grimm's Fairy Tales</i>	Brothers Grimm
<i>The Water Babies</i>	Charles Kingsley
<i>At the Back of the North Wind</i>	George MacDonald
<i>The Adventures of Pinocchio</i>	Carlo Collodi
<i>The Adventures of Robin Hood</i>	Howard Pyle
<i>Alice in Wonderland</i>	Lewis Carroll
<i>King Solomon's Mines</i>	H. Rider Haggard
<i>Heidi</i>	Johanna Spyri
<i>Just So Stories</i>	Rudyard Kipling
<i>The Call of the Wild</i>	Jack London
<i>The Wind in the Willows</i>	Kenneth Grahame
<i>Treasure Island</i>	Robert Stevenson
<i>The Secret Garden</i>	Frances Burnett
<i>Winnie-the-Pooh</i>	A. A. Milne
<i>Little House in the Big Woods</i>	Laura I. Wilder
<i>The Prince and the Pauper</i>	Mark Twain
<i>The Hobbit</i>	J. R. R. Tolkien
<i>The Chronicles of Narnia</i>	C. S. Lewis
<i>The Trumpet of the Swan</i>	E. B. White
<i>To Kill a Mockingbird</i>	Harper Lee
<i>Charlie and the Chocolate Factory</i>	Roald Dahl
<i>The Yearling</i>	Marjorie Rawlings
<i>The Dragon's Tooth</i>	N. D. Wilson

# MATH AND SCIENCE AT PROVIDENCE

Donna Grimley

**T**here is a strong emphasis on Science, Technology, Engineering and Mathematics (STEM) careers in our world today. The cry for more STEM majors is sounded from educators, the media and even The President of the United States. How does a classical education prepare students to enter these fields?

At Providence, we understand that there are prerequisites to being successful in advanced scientific inquiry: an excellent mathematical foundation, an ability to read and comprehend difficult material, an inquiring mind, self-discipline, concern for accuracy and precision, persistence, patience, attention to detail, keen observation skills, an understanding of cause and effect, an ability to communicate technical information in written and spoken form, and an interest in contemplation. Those who have studied science at the university level will recognize how important these skills are.

In educational methodologies outside of the classical tradition, students are often exposed to vast amounts of information, but may not have developed a deep understanding of the material covered, or they may not have practiced the scholarly habits to be successful in higher-level study. It is our belief at Providence, that if we require our students to study the materials in depth, and to practice the scholarly habits of a scientist,

that we will prepare our students for success if they wish to pursue a scientific field in college. To achieve this, we need to cover the essential materials in a thorough and complete manner, focusing on the quality of material taught rather than the quantity. This will prepare our students for future study by giving them a solid foundation.

Providence has had twice as many science and math majors emerge as the national average.

Many students who arrive at the university are enthusiastic about science, but soon realize that they lack the skills and habits to be successful at the university level. Universities are lamenting that, increasingly, high school students are arriving without sound math and communication skills. According to the National Science Foundation statistics, Providence has had twice as many science and math majors emerge as the national average, even from our early years when we had no laboratory facilities. This is not surprising because our students have been taught how to analyze and comprehend difficult material in many of our courses and to approach problems logically. Of equal importance, in our math classes, they have mastered concepts with a limited

use of a calculator. In most college calculus classes, calculators are prohibited because the use of today's graphing calculators can easily mask a lack of fundamental understanding in a student.

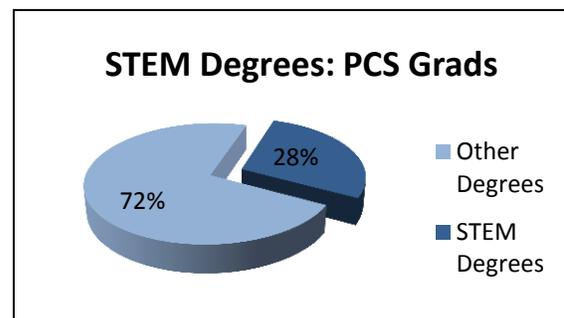
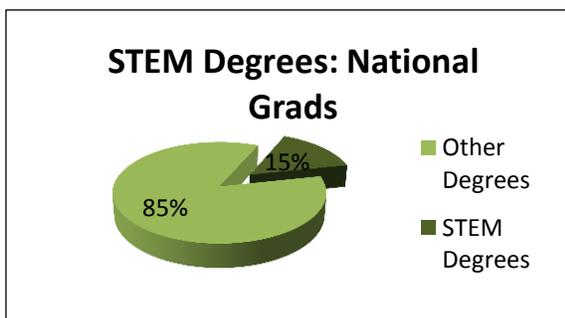
Our goal at Providence is to prepare students for any field of study by providing them with a well-rounded education. When choosing a classical education for a student, it is a choice for a broader educational experience than the student would have at a specialized magnet school that primarily focuses on math and science. These specialized schools often offer impressive scientific experiences that seem highly enticing. It is our belief, that while our students may *delay* some of these scientific experiences until college, the benefits of a broad and Christian education in their formative years will be highly influential on their character in significant and lasting ways. Most scientific study at the college level does not provide students

with the opportunity to take electives in history, Christology, ethics, philosophy, poetry, Latin, and the history of theology, to name a few of our courses. If we believe that it is valuable for students, both academically and spiritually, to be exposed to these courses, then classical education (at some point) is the answer for a well-rounded science major.

We have seen the fruits of this philosophy in our graduates who are excelling in their various fields of study. Our philosophy at PCS to teach our students *how to learn* has become a reality in our graduates. The staff at PCS is dedicated to continued growth in these fields. We encourage parents with questions to come and speak with us.

*DONNA GRIMLEY is Division Head of the Math & Science department at Providence Classical School and has a B.S. in electrical engineering from Texas A&M University.*

Fig. 1—The National Science Foundation collects statistics on our nation's graduates. Their most recent data show that 15% of bachelor's degrees awarded in the United States were awarded in the fields of math and science. Of the 77 graduates from Providence who have chosen to pursue a college education, 28% of them are currently studying or have received degrees in math and science.



\*STEM refers to "Science, Technology, Engineering and Math."

\*\*These statistics are from the National Science Foundation (NSF) website. In their STEM statistics, the NSF includes the social sciences such as political science, psychology and sociology. We have adjusted the data to include degrees awarded in mathematics, physical sciences, biology/agriculture, computer science and engineering. The 15% of STEM degrees awarded includes degrees awarded to students who are not United States (U.S.) citizens but who have entered the U.S. on international student visas.

Fig. 2—Below is a list of STEM degrees that have been awarded or will be awarded to our Providence graduates.

**DEGREES AWARDED**

B.S. in Math (4)  
B.S. in Mechanical Engineering Technology (1)  
B.S. in Aerospace Engineering (1)  
B.S. in Industrial Distribution (1)  
B.S. in Physics (1)  
B.S. in Astrophysics (1)  
B.S. in Biophysics; B.S. in Chemistry (1)  
B.S. in Biology (1)

**DEGREES IN PROGRESS**

B.S. in Math/Classics minor (1)  
B.S. in Biology/Psychology (1)  
B.S. in Biology/Neuroscience (1)  
B.S. in Computer Engineering (1)  
B.S. in Civil Engineering (2)  
B.S. in Mechanical Engineering (1)  
B.S. in Nursing (1)  
B.S. in Petroleum Engineering (1)  
Masters in Civil Engineering (1)  
Ph.D. in Material Science Engineering (1)

**SAY NOT THE STRUGGLE NOUGHT AVAILETH**

Say not the struggle naught availeth,  
The labour and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain.

If hopes were dupes, fears may be liars;  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but for you, possess the field.

For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent, flooding in, the main.

And not by eastern windows only,  
When daylight comes, comes in the light,  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright!

ARTHUR HUGH CLOUGH

# WHY TEACH PHYSICS IN 9<sup>TH</sup> GRADE?

Stephen Still and Donna Grimley

In past generations it was common for the progression through the upper school science curriculum to begin with physical science, move to biology, then chemistry, and end with an elective like vector-physics or anatomy. However, recent thought in the scientific teaching community sees the benefit of having an introductory physics course for all students in the 9<sup>th</sup> grade. This level of introductory physics is algebra-based and not to be confused with a more advanced physics course which requires trigonometry or calculus for vector analysis and problem solving. Without requiring an introductory physics course for all students, it is estimated that 80% of the student population (and thus the educated populous) will *never* receive formal instruction in one of the most basic of all sciences.

Between 9<sup>th</sup> and 11<sup>th</sup> grades, students are transitioning from concrete to increasingly abstract thought. Therefore, we try to reflect this change in the course sequence that we teach our students. Elementary physics is concrete, as it involves the examination of everyday events which occur with familiar objects. Chemistry is much more abstract in nature due to the invisibility of the atoms and molecules, the obscurity of the chemical processes, and the sophisticated symbolic representation required. Biology is a combination of concrete and abstract ma-

terial; it studies tangible living organisms but has the added abstraction of the biochemical and physical processes occurring within living organisms.

Another goal of our science department is to show our students the necessity of using mathematics to represent scientific phenomenon. We want to do this as early as possible. This is often difficult for students and is best started with simple problems which only require the use of basic algebra. The science and math programs at Providence are coordinated so that various math and science concepts are taught at mutually beneficial times to maximize comprehension. For example, in algebra, basic trigonometric functions are taught at the end of 8<sup>th</sup> grade, allowing students to tackle simplified force analysis in introductory physics. The text we have chosen, *Conceptual Physics*, is written for a 9<sup>th</sup>-grade audience, is conversational in tone, and has numerous real-world examples. Students notoriously dislike reading textbooks, but this book is engaging and is helpful in supporting class discussions. For extra help with working problems, we issue a complementary workbook which has been designed to offer step-by-step examples.

In an introductory 9<sup>th</sup>-grade physics course, students are able to solve simple problems using algebra they have already learned. They also have sufficient math



# TEACHING CLASSICALLY IN MATHEMATICS

Arthur Howard

Those of us who teach mathematics at a classical school are at a decided disadvantage. Generally speaking, we were not taught classically, and so we find ourselves needing to teach our students in ways we never experienced. In fact, the very definition of what constitutes “teaching mathematics classically” is not universally agreed upon. This essay will explore this dilemma and what Providence is attempting to do about it.

The mathematical instruction of most adults is the result of the same educational theory that produced the “see and say” instruction in reading. In that approach, memorization is used to develop fluency without understanding. Just as years of research and experience have taught us that “see and say” fails to develop analytical readers, it is clear that memorizing mathematical rules without understanding fails to produce analytical problem solvers. “I never could do math” is an all-too-common statement among otherwise successful adults. Classical teachers of reading abandoned the failed “see and say” approach in favor of phonics instruction, in which children learn to build words from meaningful sounds. Classical teachers must approach mathematics in the same way.

What then is appropriate classical mathematics teaching? How should our students be taught so that they are able to analyze new situations and recognize the overarching mathematical concepts at play? How do we equip them to see patterns and know

how to apply them to solve new problems? God’s universe is an amazing collection of perfectly connected concepts. To see those relationships is to catch a glimpse of God’s perfection at work. Students need to experience mathematical ideas at their fundamental level. As Galileo said, “All truths are

“I never could do math” is an all-too-common statement among otherwise successful adults.

easy to understand once they are discovered; the point is to discover them.” Discovery leads children to conceptual understanding.

Concepts, once understood, are easy to memorize and apply. A child who understands addition conceptually can see that it is related to multiplication, that multiplication is related to exponents, and exponents are related to logarithms. It all makes sense to them, because their foundation is sound.

Prior to the Renaissance, mathematics instruction was generally delayed until later years. The scientific and mathematical advances of the Renaissance, as well as the rise of the merchant class, however, resulted in a much greater demand for mathematical knowledge, especially for those who were expected to enter the trades. But because there was no precedent to follow, mathematics was taught through memorization of al-

gorithms. Analytical prowess was neglected in favor of rules for getting answers.

The origins of true classical mathematics teaching—that is, with conceptual understanding—arose in the late eighteenth century, primarily due to the educational philosophy of Swiss educator Johann Heinrich Pestalozzi. Pestalozzi promoted a more child-centered education, one which taught students as children, rather than little adults. In addition, Pestalozzi suggested that rote teaching, based as it was on the memorization of rules without meaning, needed to be replaced with conceptual teaching. As quoted in “Greenbank’s Periodical Library” in 1836, Pestalozzi said:

If, for instance, we learn simply by rote: ‘three and four make seven,’ and then build upon this ‘seven’ as if we actually knew that three and four make seven, we deceive ourselves; we have not a real apprehension of seven, because we are not conscious of the physical fact, the actual sight of which can alone give truth and reality to the hollow sound.

Pestalozzi was thus among the first educators to promote the use of physical objects, in teaching mathematical concepts.

Pestalozzi’s practices soon spread to America and were adapted by Bostonian Warren Colburn in his classroom. In 1821 Colburn published *First Lessons in Arithmetic, On the Plan of Pestalozzi*. In its preface, Colburn said, “The examples are to be performed in the mind, or by means of sensible objects, such as beans, nuts, etc. . . .” Colburn’s methods quickly replaced the rule-based instruction of the day. The major American authors of the nineteenth century revised their books to reflect this change in philosophy. So important was the use of real objects in the teaching of mathematics that an 1880s teacher education text, *How to Teach a Country School*, advised the following:

The teacher should supply himself with numerous objects of convenient sizes, of different

colors, shapes, etc. Blocks, shells, beans, buttons, pebbles, wooden toothpicks, straws cut to uniform lengths, pieces of cardboard, etc.; it will add to the interest in the work to ask them to find red, yellow and white ears of corn to be used in securing counters. It is well to ask your dry goods dealer to preserve his thread boxes for you, and when obtained use them for receptacles for the objects used.

The teacher was expected to use commonly-available objects to teach mathematical concepts in a variety of ways, so that students would understand addition as a *concept*, instead of simply memorizing facts about addition. Once the concept itself was understood, memorization of addition facts came easily because the student could “see” the facts in his mind.

Colburn’s text, and those that followed it, were highly popular because students who were taught by these methods learned mathematics in an interconnected way. Their thinking was not limited by algorithms and rules. For example, consider this problem: “If a third of a ton of hay costs \$20, how much would three-fourths of a ton cost?” Instead of asking “Should I multiply or divide?” a student who had been taught conceptually using real objects might reason as follows: “If a third of a ton costs \$20, then a whole ton would cost three times as much, or \$60. If a ton of hay costs \$60, then one-fourth of a ton would cost one fourth as much, or \$15. And if one-fourth of a ton costs \$15, then three-fourths would cost three times as much, or \$45.” The key difference in this approach is that the student is visualizing the relationship between the whole and its various parts, and understands every part of the problem-solving process conceptually.

A child thus taught has been given a lasting mental image of the concepts he has learned. Further, he truly understands the concepts, not just rules for getting right answers. In fact, he is often able to devise the rules himself, or recreate them if he forgets them. This allows a student to transfer this

conceptual understanding to new mathematical concepts. This is the goal of classical teaching: training our students to think, to analyze, and to learn independently of us.

Those of us who were taught traditionally rather than classically have to re-examine what and how we were taught and learn how to teach it conceptually. This is no easy task. Because a teacher must fully understand every aspect of a situation to be able to answer the inevitable student questions, this re-learning must be done thoroughly and in collaboration with others who

are attempting to do the same thing. Here at Providence, our Grammar School teachers are doing just that. They meet regularly to look at how the mathematics they teach can be taught conceptually. The process is neither easy nor quick, but the results for their students will be rich and lasting.

ARTHUR HOWARD *teaches mathematics at Providence Classical School. He received a B.S. in Mathematics and an M.Ed. in Curriculum and Instruction from The University of Houston.*

REBECCA,  
WHO SLAMMED DOORS FOR FUN AND PERISHED MISERABLY

A trick that everyone abhors  
In little girls is slamming doors.  
A wealthy banker's little daughter  
Who lived in Palace Green,  
    Bayswater  
(By name Rebecca Offendort),  
Was given to this furious sport.

She would deliberately go  
And slam the door like Billy-Ho!  
To make her Uncle Jacob start.  
She was not really bad at heart,  
But only rather rude and wild:  
She was an aggravating child. . . .

It happened that a marble bust  
Of Abraham was standing just  
Above the door this little lamb  
Had carefully prepared to slam,  
And down it came! It knocked her  
    flat!  
It laid her out! She looked like that.

Her funeral sermon (which was long  
And followed by a sacred song)  
Mentioned her virtues, it is true,  
But dwelt upon her vices too,  
And showed the dreadful end of one  
Who goes and slams the door for fun.

The children who were brought to hear  
The awful tale from far and near  
Were much impressed, and inly swore  
They never more would slam the door.  
—As often they had done before.

HILAIRE BELLOC

# BRUSHING YOUR CULTURAL TEETH

John R. Ahern

Every once and a while, it's good to back up and take the long view of what classical education is. At moments like this, I always find one of the best men for the big-picture moments is C. S. Lewis.

Lewis makes one of the best cases for classical education in an odd place: in his introduction to Athanasius' *On the Incarnation*. The famous author of *Mere Christianity* is asked to give a defense for reading old, dusty books of theology that may not be as immediately practical, and so he has to give us all sorts of compelling reasons why we ought to read something as old and dusty as Athanasius. He starts by pointing to all the modern debates that rage, debates of leftist politics versus conservatism, of fascism versus liberal democracy, and so on. He poses the question: what if there is some area in which we all actually agree on something so fundamental none of us notice it? Where are our cultural blind spots?

It's a bit like bad breath. Because you're so used to the smell of your own

What if all the people around you are making the exact same mistake you're making?

breath, you'll never notice it. You need some honest friends to become aware of it. In your cultural moment, you find it easy to notice the mistakes that you aren't making that show up in other people, but what if all the people around you are making the exact same mistake you're making? You might never notice it. It would be like all one culture having bad breath. And future generations will look back on us and think we were barbaric or idiotic or silly or hypocritical in ways we can't even imagine, just as we do to the 19<sup>th</sup> century South or the Middle Ages or the ancient Greeks. Every culture has bad breath of some kind and needs to know how to brush its cultural teeth.

So how do we solve this problem? We can't look to each other because these are errors that we aren't just guilty of but we're also *unaware* of. It's not simply that we don't notice them but that we *can't* notice them. Our only way of noticing errors is comparing ourselves to other people. When "other people" are just like you, how can you find out the problem? How do we know when there is culture-wide bad breath?

C. S. Lewis says to get some honest friends.

Every age has its own outlook . . . It is specially good at seeing certain truths and specially liable to make certain mistakes. We all, therefore,

need the books that will correct the characteristic mistakes of our own period.

Which books are those? Old ones, of course.

None of us can fully escape this blindness, but we shall certainly increase it, and weaken our guard against it, if we read only modern books. Where they are true they will give us truths which we half knew already. Where they are false they will aggravate the error with which we are already dangerously ill. The only palliative

—and here is one of my favorite phrases ever—

is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books.

Now, of course, most of us don't need to be convinced to read old books (or books by C. S. Lewis). Most parents send their students to Providence just so that they can get endlessly battered over the head by old books (or books by C. S. Lewis). But it's always been a marvel to me that we can swallow this principle very easily when it comes to books, but when it comes to music, we have a lot more trouble.

Most of the trouble arises from exactly my type of person: the musician who batters everyone over the head with all his classical music, but in a significantly less winsome way than the way the faculty of a classical Christian school batters you over the head with books. But I'm not interested in anything like what the Classical-music-police want. I am the first person to raise a defiant fist toward Tchaikovsky's ridiculous, sentimental nationalistic nonsense, Mahler's emotionally manipulative paganism, Wagner's sex-obsessed perversions, Beethoven's egomaniac, cult-of-the-hero, French-revolution Romanticism, and Mozart's overwhelming foppery. Some of the composers I mentioned I sometimes enjoy listening to; a great deal of the time I—a music major—despise them.

But here's the rub: I have the luxury of doing so because I know them. Hatred out of knowledge is incredibly fun. It isn't hatred at all if it's hatred out of stubborn ignorance.

But why should you *really* acquaint yourselves with old music? It's not enough to just tell a person, "You're stubbornly ignorant of music," because he has every right to not care *in the least* unless I give him a reason to. And here is the reason: your music—your Lumineers, your Sufjan, your Lorde, your Hans Zimmer, your Zeppelin, your Jay-Z, whoever you like—it came from somewhere. The producers of all your favorite music went to classes on studio production from schools like Berklee and Belmont. They make intentional and (yes, sometimes even) intelligent choices that influence whether or not you like the music and how you receive it. That repetitive sound in this or that soundtrack you find yourself liking a great deal, but this music would have been unfathomable several decades ago without the innovations of a group of composers in Juilliard. Every musical style you now enjoy was made possible by men and women with ideas and desires to shape music with intentionality and command.

There is, perhaps, an even deeper level. When you are engrossed in a way of doing, you cannot conceive of another way of doing. It has always been the mark of a free mind, a classically educated mind, to think outside the common way of doing. There are, then, certain aspects of our music that we just take for granted. For instance, a chord is something that we simply assume all cultures in all places have had or is a building block of music. We also assume that "harmony" refers to a progression of chords in succession. If you were to say, "Let's throw some harmony into that song," you would mean that you had a melody and you wanted to put some chords underneath it.

But that is a peculiarly western and 250-year-old idea championed by French Enlightenment philosopher Jean-Philippe Rameau, whose goal in music theory was to

create a Platonic, Cartesian approach to music. He did, and 250 years later, it is a language that we all still speak, from Stevie Ray Vaughan to music theory classes. 150 years before Rameau, harmony meant something entirely different from “chords,” and the concept of a chord neither existed nor was important to composers of the west, or of any other culture.

No matter how much you may feel like facts and features of music history have no claim on your time or attention, they must. They must because, if they do not, you are allowing yourself to be controlled by forces that you don't understand. When you watch a movie or you read a book, if you just find yourself liking it and cannot explain to yourself or anyone else why, this is a tell-tale sign to everyone that you are naïve and simple, ready to take in anything you're given, happy to internalize anything offered, eager to be blown about by the most powerful rhetorical force on stage.

Originally, the training of a tradesman in his craft was said to be *vocational*, but the education of a freeman was said to be *liberal education*. This is because the men of the Renaissance and Reformation saw learning as a force that freed you from the assumptions around you that shackled you

and allowed you to think differently. It was, in some ways, the ultimate form of power and innovation, because a man who can see the world differently, more remotely, than everyone else around him can better diagnose the problem and find the solution. That is why we remember those men—Martin Luther and John Calvin, Michelangelo, William Shakespeare and John Donne, Josquin and Michael Praetorius—men whose outputs represent something new and totally different from their contemporaries and so changed everything after them irreparably.

It *was* the ultimate form of power and innovation then, and in the world of classical education, we pay big bucks because we believe it still *is*. So there is nothing trivial about music history and its role in classical education. If in *any* way music plays a role in our lives, in the backgrounds of our homes, TV shows, movies, workouts, studying, playing, eating, sleeping, it is for that reason of the utmost importance that we understand where we are in its history, where we have come from, and so better understand where we ought to be going.

JOHN R. AHERN *is a sophomore at Stanford University studying musicology.*

### PINEAPPLE FISH

Picture yourself in a boat on the ocean with  
Pineapple fish that swim under your sandy feet.  
Down in the canyons all deep underwater the  
Ponderous beasts languish silent and secretive.

Up and around you the clouds drift by softly like  
White wisps that twirl and twist round through the morning sky.  
Sunlight that streams bright reflects on the water where  
Hyacinth waves roll and ripple away from you.

HANNAH TALKINGTON

# TACKLING TEXTS: A CALL TO THOUGHTFUL DIALOGUE

Steven K. Mittwede

All of us encounter various texts (here, I do not refer to text messages!) in our daily lives. Sometimes we skim them to get an idea about their meanings, while at other times we have to digest well their contents. I dare say that, all too often, we are guilty of rendering judgments about some texts and ideas without giving them serious, devoted thought. John F. Kennedy, in a commencement speech given at Yale University, famously said, “Too often we hold fast to the clichés of our forebears. We subject all facts to a prefabricated set of interpretations. We enjoy the comfort of opinion without the discomfort of thought.”<sup>1</sup> Now that is a text to tackle!

This column is a call to focused thought about and discussion of texts, old and new. I would like to promote dialogue in this periodical, in our classrooms and in our homes. Some of you may be thinking, “I don’t have time for this” and are tempted to “take a pass” on this column. Maybe you are overly busy and have *no time for thinking*, or maybe the texts I choose are not within your area of interest. Please be assured that my goal is to select texts on a variety of subjects that are all germane to the broad realm

of faith-learning integration, a hallmark of classical education that is also Christian. If this text (or another that I may choose in the future) is of no interest to you, my only recourse is to take refuge in the words of the ever-trenchant G. K. Chesterton: “There is no such thing on earth as an uninteresting subject; the only thing that can exist is an uninterested person.”<sup>2</sup>

I intend to publish the ensuing virtual discussion in the following issue, if necessary devoting the entire column to feedback that is received. If response is limited, I intend to proffer a new text in each issue of *Old Roads*.

Michael Tuomey, the author of the following excerpt, was the first State Geologist of South Carolina. The book from which this text was excerpted, *A Report on the Geology of South Carolina*, was the earliest survey of the geology of that state.

*Consistency of Modern Geology with the Mosaic account of the Creation.*—When Geologists first announced the fact that deposits of great thickness, abounding in the remains of animals that once lived existed in the earth’s crust, and that all this could not be explained on the supposition that the age of the earth was only 6,000

<sup>1</sup> <http://millercenter.org/scripps/archive/speeches/detail/3370> (accessed 23 November 2013).

<sup>2</sup> <http://www.ccel.org/ccel/chesterton/heretics.iii.html> (accessed 23 November 2013).

years, Geology was considered, for a while, as opposed to the Bible.

Time was when Astronomy stood in the same relation; and although it is now known that it is the motion of the earth and not that of the sun that produces the phenomena of day and night, yet no one thinks the authority of the Scriptures lessened, or has his belief disturbed by this—and for the simple reason that he knows that the Bible was intended to be a code of moral and religious laws, and not a text book of Astronomy. And this science is now properly regarded as the handmaid of religion, in expanding and ennobling the mind, by elevated views of the Creator's works.

It is not to be supposed that Moses, in the account he gives of the creation, intended a system of chronology: his great object seems to be to impress his readers with the fundamental truths that the world was not eternal, but the work of the Almighty, and that man, like the rest, had a beginning in a word, to show them how, and not when, the world was made.

It must be borne in mind that the question is not between the facts of Geology and the credibility of the Mosaic Account of the Creation, but between those facts and the literal interpretation of that account.

It is acknowledged on all hands that the deposition of strata of rocks six or seven miles in thickness, containing organic remains, must have occupied, according to all the laws governing matter, an immensely great period of time. It was usual, at one time, to refer the phenomenon of the distribution of organic remains in these rocks to the Deluge; but no one, who has ever examined a fossiliferous deposit for five minutes, can hold such an opinion. The manner in which fossil shells are embedded shows most conclusively that the animals to which they belonged lived and died where we find them, and that they could not have been disturbed by the waters of a deluge.

There are, I believe, those who suppose that the world is not the result of a long continued series of events, but that it was created at once, and as we find it. Such an opinion can only be held in direct violation of all natural laws and analogies, and by forfeiting all the arguments and principles of Natural Theology. For if, when we examine the curiously organized eyes of the Trilobite, embedded in the older rocks, we are not allowed to infer adaptation to light and other external objects, why

then Paley's "watch" presents no evidences of design, and the arguments drawn from it are worthless.

The interpretation of the Mosaic narrative of the creation that is most in accordance with the discoveries of Geology, is that which supposes the "beginning," mentioned in the first verse, to be a time immeasurably distant from the "first day," mentioned in the fifth verse, and that in the interval between this "beginning" and the "first day," all the phenomena of Geology were brought about; and that the subsequent days refer to the present state of the earth's surface, and to the creation of existing races of animals and plants. This is the view taken by many Geologists, and by those Divines who have examined both sides of the question.

This interpretation was not first proposed by Geologists: some of the Fathers of the Church separated the "beginning" from the days of creation; and the notation of Luther's Bible goes to show that he supposed the creation to commence with the third verse of the Mosaic narrative.

Others suppose that the days of the Mosaic narrative are to be understood figuratively, for periods of time, of indefinite length. But whatever view be taken of this subject, no one need attempt to press Geology into any irreligious service. No science can be more worthy of the attention of the Christian student, for none can lead him more directly to the Creator, as the First Cause. It takes him back to the time when neither man nor beast nor bird nor creeping thing nor plant existed, and when even the oldest rocks had a less permanent form. In a word, it shows him that all save the Almighty had a beginning—that He alone is eternal.

As a geologist and theologian, I greatly appreciate Tuomey's winsome turn of phrase and the general reasonableness of his theocentric approach to this area of scientific *and* theological research; this is *not* to say that I have independent evidence suggesting that Tuomey was thoroughly orthodox in his faith. Please be assured that my goal is not to foment controversy but, rather,

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<sup>3</sup> <https://archive.org/stream/reporton-geology00tuom#page/58/> (accessed 23 November 2013).

to stimulate careful thought and dialogue worthy of the Gospel of Christ.

*Nota bene:* The date of publication for the book from which this excerpt was taken, 1848, was 11 years before *On the Origin of the Species* was published by Charles Darwin.<sup>4</sup>

*Questions to Catalyze the Dialogue*

**QUESTION ONE**

What evidence can be brought to bear that indicates that Genesis 1 is specifically descriptive, not poetic, and thus that it should be regarded as historical narrative? (This is essentially a question regarding the genre of this part of the biblical text.)

**QUESTION TWO**

Was Tuomey a creationist? (I know that the term “creationist” carries a lot of baggage in our day, so please be clear about what you mean, whether answering in the affirmative or the negative.)

**QUESTION THREE**

If one accepts the antiquity of the earth, as Tuomey patently did, is that person necessarily accepting of evolutionary theory? Why or why not?

**QUESTION FOUR**

Does Tuomey’s statement—“. . . if, when we examine the curiously organized eyes of the Trilobite, embedded in the older rocks, we are not allowed to infer adaptation to light and other external objects, why then Paley’s<sup>5</sup>

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<sup>4</sup> Project Gutenberg: <http://www.gutenberg.org/files/1228/1228-h/1228-h.htm> (accessed 23 November 2013).

<sup>5</sup> William Paley (1743 – 1805) was an English Christian apologist and philosopher who set forth the argument for intelligent design by using the analogy of a watch (an object that clearly shows evidence of design

‘watch’ presents no evidences of design, and the arguments drawn from it are worthless”—have merit? Why or why not?

**QUESTION FIVE**

In general, do you find Tuomey’s observations, interpretations and conclusions convincing? If so, why? If not, why?

**QUESTION SIX**

Were you aware that Georges-Louis Leclerc (Comte de Buffon),<sup>6</sup> as far back as the 1770-1780s, propagated ideas that laid the foundation for later thinking on the subjects of evolution and the age of the earth?

Please tackle this text and respond to me with the fruit of your *rigorous* thought:

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and intent) and its maker (the mind/designer “behind” the watch). The “watchmaker” analogy may be accessed via this link:

<http://www.redwoods.edu/instruct/jjohnston/Philosophy1/Reading/PaleyWatch.pdf>

Note that the contemporary neo-atheist scientist and polemicist, Richard Dawkins, has attempted to discredit the Paley analogy through his 1986 book, *The Blind Watchmaker* (New York: W. W. Norton & Company).

<sup>6</sup> Ernst Mayr, in his 1981 book, *The Growth of Biological Thought* (Cambridge, Massachusetts: Harvard University Press, p. 330) wrote this of Leclerc (Buffon): “He was not an evolutionary biologist, yet he was the father of evolutionism. He was the first person to discuss a large number of evolutionary problems, problems that before Buffon had not been raised by anybody . . . he brought them to the attention of the scientific world. Except for Aristotle and Darwin, no other student of organisms [whole animals and plants] has had as far-reaching an influence. He brought the idea of evolution into the realm of science. He developed a concept of the ‘unity of type’, a precursor of comparative anatomy. More than anyone else, he was responsible for the acceptance of a long-time scale for the history of the earth. He was one of the first to imply that you get inheritance from your parents, in a description based on similarities between elephants and mammoths. And yet, he hindered evolution by his frequent endorsement of the immutability of species. He provided a criterion of species, fertility among members of a species, that was thought impregnable.”

*smittwede@pcsclassical.org*. Thanks in advance for the dialogue.

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*M.S. and Ph.D in Geology from The University of South Carolina, an M.A. in Intercultural Studies from Columbia International University, and an M.Th. from Wales Evangelical School of Theology/University of Glamorgan (Wales, UK).*

Where wast thou when I laid the foundations of the earth?  
 Declare, if thou hast understanding.  
 Who hath laid the measures thereof, if thou knowest?  
 Or who hath stretched the line upon it?  
 Whereupon are the foundations thereof fastened?  
 Or who laid the corner stone thereof; when the morning stars sang together,  
 And all the sons of God shouted for joy?  
 Or who shut up the sea with doors, when it brake forth,  
 As if it had issued out of the womb?  
 When I made the cloud the garment thereof,  
 And thick darkness a swaddlingband for it,  
 And brake up for it my decreed place, and set bars and doors, and said,  
 Hitherto shalt thou come, but no further: and here shall thy proud waves be  
 stayed?

Hast thou commanded the morning since thy days  
 And caused the dayspring to know his place;  
 That it might take hold of the ends of the earth,  
 That the wicked might be shaken out of it?  
 It is turned as clay to the seal; and they stand as a garment.  
 And from the wicked their light is withholden,  
 And the high arm shall be broken.  
 Hast thou entered into the springs of the sea?  
 Or hast thou walked in the search of the depth?  
 Have the gates of death been opened unto thee?  
 Or hast thou seen the doors of the shadow of death?  
 Hast thou perceived the breadth of the earth?  
 Declare if thou knowest it all.

JOB 38:4-18  
 AUTHORIZED VERSION

# ALUMNI SPOTLIGHT: EVERETT GRIMLEY

Providence Classical School, Class of 2009

Centenary College, Class of 2013

B.S. in Biophysics, B.S. in Chemistry

Currently pursuing a PhD in Materials Science at North Carolina State University

By Carmen Watson

**P***rovidence Classical School alumni have traveled all over the world and are involved in a variety of fields and industries. In each edition of Old Roads, we will highlight the experiences and achievements of one of our graduates with the hope that their stories encourage and inspire current PCS students and families. In this edition, we share a conversation with Everett Grimley.*

*Why did you choose to attend Centenary College?*

I knew I wanted to attend a small school with strong science departments because I wanted the opportunity to get to know my professors. I looked at schools like the University of Tulsa and Washington University in St. Louis, but Centenary fit the bill for me. At Centenary, I got a lot of personal attention from my professors, and watching them gave me a better idea of what to expect in my field as I head into grad school and a career. My professors knew me well enough to discern my strengths and interests and advise me in my studies and research.

*Were you involved in any research as a student at Centenary?*

Surprisingly, I began working with one of my professors in his lab during my freshman year.

It is very rare for freshmen to be accepted as research assistants, but because I knew my professor, he noticed my motivation and desire to be involved in research and offered me a position in his lab. I worked in the lab during the school year and for two summers, using a mass spectrometer to quantify how many gas molecules could dissolve in a solution. This has a variety of purposes, but one of the most interesting things we were testing was a fluid used in emergency situations for resuscitation. It carries more oxygen than saline and can be used as a transfusion fluid for people who have lost a lot of blood.

*Was that the only research you did as an undergraduate student?*

No, I was actually involved in another project that was completely new research for the school. Centenary does not have the huge labs and sophisticated equipment available at some larger universities, so before we could begin this new project, we actually had to design and build the workstation. Working with construction tools like lathes and mills was a big change from petri dishes and slides, but it was fun to improvise and use creativity, logic, and engineering principles to create the tools we needed. It reminded me of Lego League at PCS, trying to build and program our robots

and troubleshoot when they didn't behave like we anticipated.

Building the lab took over 500 hours of work, but it was rewarding to use tools we had designed to carry out this new research, building labs small enough to fit on computer chips. Using a rubbery plastic material, we made molds for tiny structures like mazes, which gave us fine control over cell cultures, proteins, and other microscopic materials. These labs can grow or sort cells, screen for cancer, and perform a variety of other functions.

*Are you doing similar research in your PhD program?*

I have actually switched gears for my PhD. I wanted to study materials science because it is more tangible and allows me to work with industry, making changes that are more rapidly visible than in pure physics. Now I look at atoms on a regular basis using transmission electron microscopy (TEM) to see how atoms in a material bond to each other to determine why a material works in the way it does. This is useful in products from semiconductors to high-strength steel. One interesting possibility we are examining is a patch people could wear that would use their body's waste electricity to power their watches!

*Has any of this research been published?*

I was named in the paper published about my research at Centenary, a rarity for undergraduates. I am currently publishing several papers regarding my research at NC State and have already written a grant with another NC State faculty member. This is fairly unusual for someone who has only been working in the lab for 6 months; some guys in my group have been there two years and have yet to publish. I have also been asked to work on papers with other members of my research group.

*Why have they sought your help if you are the new guy in the group?*

My professor at NC State has made me our research group's editor. I have discovered that it is so important to be a good writer if you want to advance in a scientific field! You are always writing papers to share your research or writing grants to apply for research funding. At Centenary, most of my classmates weren't good writers, so I was able to help them often by proofreading their essays. I am really thankful that my Providence classes taught me to write well!

*Was there anything else in your Providence education that you felt was helpful in college?*

Yes, learning how to read carefully and critically. When I got to Centenary, a lot of my classmates came from math and science magnet schools or had taken lots of advanced science and math classes, so I was afraid I would fall behind in my freshman chemistry class. Thanks to the training I received at Providence, however, I was actually able to read and understand my chemistry book and master the material quickly.

*Are science and math books the only ones you like to read?*

Not at all! I really enjoy cultivating my non-science interests, particularly reading good books that are worthwhile. I have joined an online book club on the Art of Manliness, and some of my favorite PCS memories are actually of my humanities classes—all those books that I had to read. All I want to do now is go back and read them for fun. I think it would be great to read them and teach out of them. That would be really fun!

I don't want to be one of those scientists who only know about science. One of my professors told me not to marry an engineer because it would be boring to work all day then go home and only be able to talk about work. Unfortunately, I have found that many of my classmates have this problem. They have not been exposed to much other than their own thinking, and that means they don't have

much original thought. I enjoy having philosophical discussions with people—thinking about metaphysics, not just physics—but most of the people I know haven't read Plato or Aristotle or Hume. I have found myself in conversations with atheists who know less about atheism than I do. I did take a lot of philosophy classes at Centenary and enjoyed the dialogue, especially with one of my atheist professors who thought I was a good thinker, even though we often disagreed. People don't like it when you seem narrow minded, and you need to be able to dialogue, to accept that others make good points but remain firm in your convictions.

*Do you have any other advice for current Providence students?*

It's easy to think that the next part, the next phase of life will be easier than the past. It's not true. To be successful in college, you have to work hard, and it's also important to try to build good friendships. I still keep in touch

with my Providence friends. It is hard to keep up with people, but my PCS friends are worth keeping up with. I took it for granted that whatever school I attended, I would find a group of Christian friends, but this is not the case. Consider going to a school where you will have a good Christian community on campus, because you don't want your faith life to stagnate. I had already critically evaluated my worldview by the time I got to Centenary, so the college lifestyle did not shake me, but I have a lot of friends who live like they are their own god while they claim that they are Christians. I had to go off campus to find Christian community, and that was mostly with older people at my church. Now at NC State, I have found a church with lots of young people and am involved in Bible study, for which I am very thankful.

CARMEN WATSON *is College Advisor and French instructor at Providence Classical School. She received a B.A. in History and French from Rice University.*

## THE BENEFITS OF A LIBERAL ARTS EDUCATION

*Blake Schorlemer*

**T**he primary purpose of a liberal arts education is freedom from all kinds of oppression. Frederick Douglass largely attributes his rise up from slavery to his learning to read. With literacy came an open doorway to intellectual freedom. It was the freedom of mind—the capacity to think, to imagine something better—that elevated a pitiful “brute” to the dignity of manhood. This is the power and purpose of a liberal arts education: to raise a young man like Frederick Douglass or a young woman like myself to self-government. In life after graduation, I will be prepared to face an unforgiving world with logical reasoning, cultural literacy, and ordered love as guides, the means by which Almighty God lovingly leads His flock. Such tools are necessary for good

discipleship, citizenship, motherhood, sisterhood, daughterhood.

A liberal arts education will equip me not only for good personhood but for good marketability also. The ability to read, write, think, and speak well is universally and timelessly relevant. While highly-specific, vocationally centered education may engender six-digit starting salaries, capitalist economies change rapidly. Certain jobs become obsolete, and specialized training can lose value in a heartbeat. But as long as humans continue to interact with other humans, the ability to invent, order, and communicate ideas efficiently and persuasively will never become obsolete. A liberal arts education is something that will prepare me not only for life after graduation but for life after life.

BLAKE SCHORLEMER *is a senior and Student Council President at Providence Classical School.*

# THE BATTLE OF JERICHO

Joshua 6  
Combined Chapel, November 6, 2013

Nate Ahern

**D**raw your swords: it's time to sing. The year is 1400 B.C., and Joshua is just starting the conquest of the Promised Land. Moses is dead. Ever since Abraham, 500 years before, God had promised the Israelites land, and now they're finally about to take it.

Some background: Joshua is a man of war, a military hero. This is easy for us to forget, fed with badly-illustrated Bible stories as kids. We think of Moses, Joshua, Gideon, and David as good with a "rod and staff," maybe like Little John on the bridge with Robin Hood—but pit them against Achilles or Hector, and it would be no contest.

Not so fast. The men of the Old Testament were *fighters*, and they knew what they were doing. This was the era of heroes and legends, only a little while before the Trojan War. Jump ahead to the time of King David. 2 Samuel describes his mighty men (23:8-39), and these men could have held their own with Agamemnon, Hector, Ajax, and Sarpedon from Homer's *Iliad*. David's greatest warrior was Adino the Ez-nite, and he killed 800 men himself during one battle (2 Sam. 23:8). Benaiah, another of David's warriors, killed two "lionlike men of Moab" and also went down into a pit on a

snowy day to kill a lion (23:20). While history is admittedly silent on this point, David could have had some Trojans in his armies, sons and grandsons of Trojan-War escapees.

Back to Jericho. This city is the first of the Canaanite cities the Israelites must conquer to take possession of the land. Small problem: its walls are shut up tight. The city is afraid, scared witless, and for good reason: Yahweh, God of Israel, had just dried up a *river* and allowed his armies to cross. The Jordan River. The river just outside the walls of Jericho. Its people had heard the news: not only did Yahweh blow-dry the Red Sea all night to let his people across, but he did it again with the Jordan River. What was Jericho's response on hearing this news? Their hearts "melted" (Josh. 2:11). Entirely appropriate. The problem was, their hearts melted into stupidity, not repentance, and so they shut their gates (6:1). A King-of-Jericho syllogism might look like this:

*1<sup>st</sup> Premise:* Seas and rivers obey the God of Israel.

*2<sup>nd</sup> Premise:* The armies of the God of Israel are after us.

*Conclusion:* Better shut our gates.

“Yahweh can make a river into a wall—but can he get through *our gates?*” Fear and clear thinking don’t usually mix.

This is why God tells Joshua not to worry one bit. “See? I have given Jericho into your hand” (6:2). But what could Joshua see? Bare walls. He couldn’t *see* anything. But the God who hangs planets and tells water what it can and can’t do (Job 38:11) was giving Joshua a new set of eyes.

God reveals his plan of attack to Joshua (6:4): Walk in circles. Then sing a song. A shouting song. Then the walls will fall down.

Despite the new set of eyes, what must have first crossed Joshua’s mind? Surely God could help them scale the walls with ladders. Maybe lay siege. Build war machines and throw up some earthworks while they wait. Something *warlike* at least. But run around in circles?

God’s instructions are specific (6:9ff). March around the walls once each day for six days. On the seventh and final day, seven times. Soldiers must march in the front and at the rear, and the priests must be in the middle with the Ark of the Covenant, blowing rams’ horns. Nobody may talk or shout while marching. The only sounds should be blasts from the rams’ horns. *Picture that* from inside the walls of Jericho looking down. Imagine silence, with only the sounds of the rams’ horns, while your enemy circles. Imagine looking down on that day after day for a week. It’s the stuff that prickles spines.

Right before the walls come down, Joshua curses Jericho (6:17) and tells the people not to take any treasures from the city. Only the silver, gold, brass, and iron will be given to the House of God. God’s people are holy, Jericho is not, and the Israelites aren’t to mess with unholy things—even the really shiny, valuable ones. (It turns out that a man named Achan thought Joshua’s curse was a little unreasonable, and so after the battle, he snatched a bar of gold

and some other valuables for himself. *Good for the investment portfolio. The kids’ college fund. Wise move, really.* Not really. God had Achan, and all his family, stoned and burned (Josh. 7:10-26.)

On the seventh day, the Israelites shout (6:20). They blow their horns. Let loose. Cacophony. The walls fall down, and the city is destroyed. Following God’s orders, nothing is left alive—“both men and women, young and old, oxen, sheep, and donkeys” are destroyed “with the edge of the sword” (6:21).

Except for one family. Rahab and her family are spared because she had helped two Israelite spies escape from the city. No, let’s rephrase: Rahab is spared because she *lied* to the king of Jericho (Josh. 2:4-5). She was spared because she said the spies had gone *that way* when they had really gone the *other way*. She fibbed, and God blessed her. She fibbed and became the direct ancestor of Jesus Christ, marrying into the Davidic line (Matt. 1:1, 5).

Is God keeping a double-standard here? Is this a misinterpretation of the text? Not at all. While no verse in the Bible ever trumps any other verse, and while the Bible *rightly* and *explicitly* commands us not to lie (Exod. 20:16, Lev. 19:11), there are many examples of deception in Scripture that God rewards.<sup>1</sup> In a state of warfare, the enemies of God have forfeited their right to the truth, and they should not be given it. If you had been hiding Jews in World War II and the Nazis had come knocking, it would have

<sup>1</sup> *Genesis 31:34-35*—Rachel lies to Laban about where his idols are; *Exodus 1:15-21*—The Hebrew midwives, commanded by Pharaoh to slaughter all Hebrew baby boys at birth, lie to him and are blessed by God with houses; *1 Samuel 16:1-2*—God tells Samuel to offer a “sacrifice,” which will mask Samuel’s true (and dangerous) purpose—anoointing David king; *1 Samuel 19:12-17*—Michal deceives Saul by telling him that David is sick, when David had actually fled; *1 Samuel 21:1-2*—In order to protect Ahimelech, priest of Nob, David deceives him about why he has come; *1 Samuel 21:10-15*—To preserve his life, David feigns madness to Achish the Philistine while he is on the run from Saul; *1 Kings 22:22*—A spirit from God deceives Ahab.

been your duty *before God* to tell them you had never seen a Jew before in your life.

Think of it this way: on the battlefields of Iraq and Afghanistan, are our Marines committing sin by wearing fatigues that *intentionally* blend in with the desert sand? Are they sinning by trying to convince the enemy that they are just piles of sand when they are not, in fact, piles of sand? Of course not. That's the whole point, and it's the point *because it's a state of warfare*.

Back to Jericho again: last of all, Joshua curses anyone who might try to rebuild its walls (6:26). The curse is that that man "will lay the foundation thereof in his firstborn"—meaning it will cost his son's life.

Of course, just like Achan called Joshua's bluff on the first curse about taking no booty, someone else calls Joshua's bluff here. In both cases, God is not mocked.

This time, it's a man named Hiel who rebuilds Jericho. 520 years have passed, Ahab is king, and the city is rebuilt. Sure enough, Hiel's sons die because of it: "Hiel laid its foundation at the cost of Abiram his firstborn, and set up its gates at the cost of his youngest son Segub" (1 Kings 16:34). Sadly, their deaths were likely intentional. In the ancient world, it was not uncommon to dedicate new homes or buildings to the gods via human sacrifice, and then place the remains inside the buildings' walls, as a kind of grisly mortar. This was thought to pacify the gods—and by the time of Ahab, whose Phoenician wife Jezebel had thoroughly corrupted Israelite worship, it is not unlikely that this is exactly what Hiel does to his two sons. Cursed indeed.

But God is not thwarted by man's sin, and he redeems Jericho even so. Jericho becomes a school of prophets (2 Kings 2:5), Jericho's waters are miraculously cured (2 Kings 2:19), Jericho's inhabitants help rebuild Jerusalem's walls after the Babylonian exile (Neh. 3:2), Bacchides the Syrian fortifies Jericho's walls in the intertestamental period (1 Macc. 9:50), and Christ honors Jer-

icho, where he heals a blind man and dines with Zacchaeus (Luke 18-19). God is not mocked by man's sin, but neither is God fooled by man's sin. God redeems sin, and God redeems sinful situations. The last we see of Jericho in Scripture, it is a town that has been blessed.

What conclusions can we draw from the Battle of Jericho? How does an ancient near-eastern battle apply to our lives?

First, the Battle of Jericho teaches us that *worship is warfare*. Think about the way the walls of Jericho came down. Were there any swords? Spears? Battering rams? No, but there were a whole lot of horn solos, and then on the seventh day, a really amped-up "worship service." Not exactly the Iliad, for instance. Unlike biblical battles, Homer describes Trojan battles up close with plenty of blood:

He spoke, and rising hurl'd his forceful dart,  
Which, driven by Pallas, pierced a vital part;  
Full in his face it enter'd, and betwixt  
The nose and eye-ball the proud Lycian fix'd:  
Crash'd all his jaws, and cleft the tongue within,  
Till the bright point look'd out beneath the chin  
—*Iliad*, V, 350-355.

This does not mean that depicting gore is necessarily wrong.<sup>2</sup> But it does mean that

<sup>2</sup> A few biblical accounts, inspired by the Holy Ghost, are graphic. In Judges 3:21, "Ehud . . . took the dagger from his right thigh, and thrust it into [Eglon's] belly. Even the hilt went in after the blade, and the fat closed over the blade, for he did not draw the dagger out of his belly; and his entrails came out." In Judges 4:21, "Jael . . . took a tent peg and took a hammer in her hand, and went softly to [Sisera] and drove the peg into his temple, and it went down into the ground; for he was fast asleep and weary." In Judges 19:29, the Levite "entered his house . . . took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel." In 2 Kings 6:28-29, an Israelite woman tells a story to the king during a siege: "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' So we boiled my son, and ate him. And I said to her on the next day, 'give your son, that we may eat him'; but she has hidden her son." In 2 Kings 9:32-35, "[Jehu] looked up at the window, and said, 'Who is on my side? Who?' So two or three

Scripture typically has something else in mind than who killed whom. Biblical battles are often told in a way that points us to the true hero, the Lord of Hosts. Here, the walls of Jericho come down without any weapons, and only via shouts and horns. Only via *singing and music*. Further, this “worship service” took place on the seventh day (6:15), the same day God had established as a day of *rest* (Gen. 2:2). By worship and song, the walls came down, and God gave his people *rest* from their labors.

So the way God fights is different from the way we want to fight. We want to drop bombs, shoot guns, and wave swords (which are *sometimes* called for), but God likes unexpected kinds of warfare: loud songs. Joyful noises. High praise. That brings walls down, and that converts souls.

Second, the Battle of Jericho teaches us that Joshua is a new Moses, and by extension, that Joshua is a type of Christ. How do we know this? Joshua crosses the Jordan River just like Moses crossed the Red Sea. Joshua circumcises the Israelites after crossing the Jordan (Josh. 5:2ff) just like Moses circumcised his son after coming back to Egypt (Exod. 4:25). Joshua meets God in a theophany (Josh. 5:13ff) just as Moses meets God at the burning bush (Exodus 3). Joshua sends two spies into Jericho (Josh. 2:1) just as Moses sent twelve spies into Canaan (Num. 13:2). Joshua is a new Moses, and God is showing his faithfulness to the Israelites through Joshua by telling the same great stories in new ways.<sup>3</sup>

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eunuchs looked out at him. Then he said, ‘Throw [Jezabel] down.’ So they threw her down, and some of her blood spattered on the wall and on the horses; and he trampled her underfoot . . . So they went to bury her, but they found no more of her than the skull and the feet and the palms of her hands.” Finally, Psalm 139:9 says, “Happy the one who takes and dashes your little ones against the rock!”

<sup>3</sup> This idea, as well as the ideas of biblical deception and worship as warfare, I owe to Peter Leithart’s *A House for My Name* (Moscow, ID: Canon Press, 2000).

But Joshua is also a type of Christ, an even more encouraging comparison. Joshua crosses the Jordan from the desert and enters Canaan just as Christ crosses the Jordan and enters Jerusalem after his temptation (Luke 4:13-14). Joshua drives out the sinful Canaanites from Jericho and the Promised Land just like Christ drives out the moneylenders from the Temple (John 2:13-17). Joshua offers mercy to Rahab, a Gentile, just as Christ dies to save Jew and Gentile alike (Rom. 1:16).

Again, what does this mean for us? What good is all this typology? Because like Joshua and Moses, we all reflect Christ. We are made in God’s image (Gen. 1:27). Everyone is made in God’s image—even atheists. The question is this: *Are we good image-bearers, like Joshua and Moses, or are we image-bearers that lie about what Christ is like?* We can’t *not* bear God’s image. The question is whether we do it well or badly.

Who do people see when they look at your image? Do they see a twisted lie, or do they see Christ? What do people see when you worship? A robot that just goes along with it, or someone who brings down walls?

Do you want to defeat Satan? Sing from your gut. Do you want to convert people to Christ? Worship God wildly. Do you want to bring down walls? Ask God for the Holy Spirit’s help, and then sing in church so that your voice cracks.

The world is changing from glory to glory. Christ’s kingdom *has* come and *will* be spread. There’s no stopping it (Hab. 2:14). So what character are you in this Story? This is a glorious world. Like the Israelites around the walls of Jericho, sing loudly. Worship God with your whole hearts. By God’s grace, that *will* conquer Evil.

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# SOMEONE ONCE SAID . . . .

## *Thoughts for the Commonplace.*

Always forgive your enemies. Nothing annoys them so much.

—*Oscar Wilde, 1854-1900. Irish writer and poet.*

Being a Christian is less about cautiously avoiding sin than about courageously and actively doing God's will.

—*Dietrich Bonhoeffer, 1906-1945. German pastor and theologian.*

Beware the fury of a patient man.

—*John Dryden, 1631-1700. English poet and literary critic.*

Mere cleverness is not wisdom.

—*Euripides, 485-406 B.C. Greek dramatist.*

A young man who wishes to remain a sound atheist cannot be too careful of his reading.

—*C. S. Lewis, 1898-1963. English novelist and academic.*

I paint objects as I think them, not as I see them.

—*Pablo Picasso, 1881-1973. Spanish painter.*

A wind sprang high in the west, like a wave of unreasonable happiness, and tore eastward across England, trailing with it the frosty scent of forests and the cold intoxication of the sea.

—*G. K. Chesterton, 1874-1936. English essayist, novelist, and poet.*

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing ever happened.

—*Winston Churchill, 1874-1965. British Conservative statesman and Prime Minister.*

Cultures are identified by their stories.

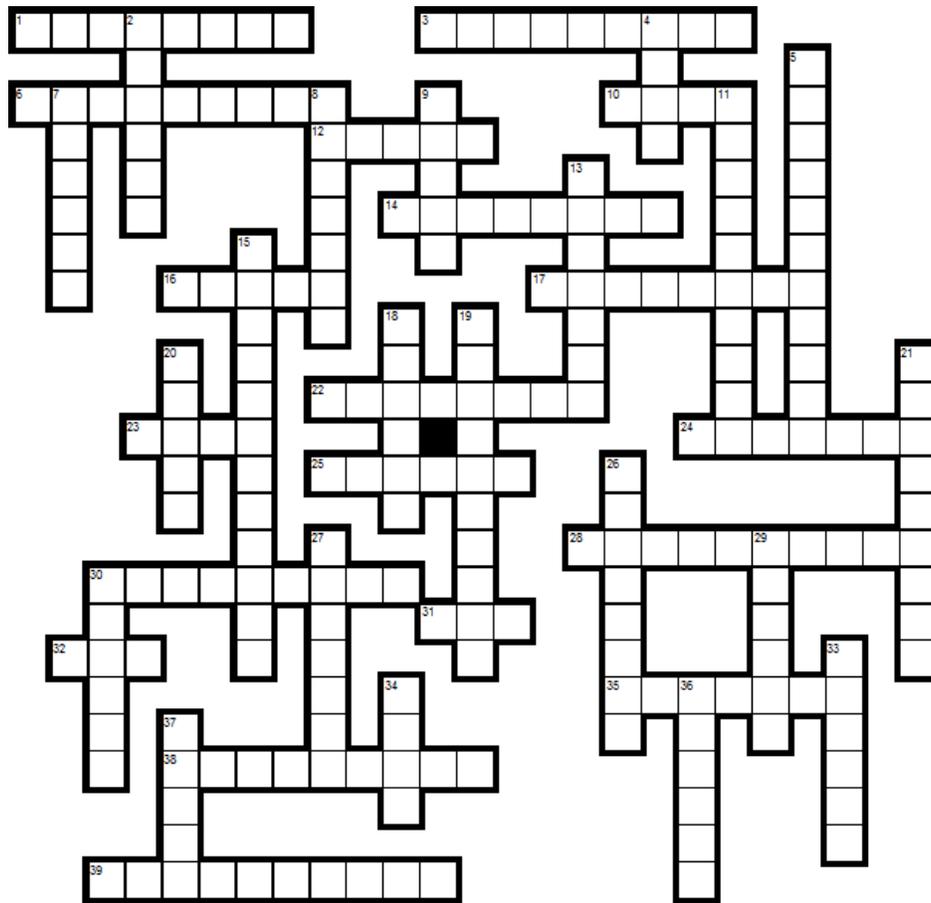
—*Peter Leithart, 1959—. Author, minister, and theologian.*

To the lofty One it is a great glory to be able to abase Himself exceedingly.

—*John Chrysostom, 347-407. Archbishop of Constantinople and Early Church Father.*

# WORDS NACK.

For answers, consult your trusty bone-globe. And perhaps this journal.



## ACROSS

- |   |  |
|---|--|
| <p>1. Ancient Roman historian.</p> <p>3. Designed Monticello.</p> <p>6. Fallacious personal attack.</p> <p>10. A son to replace Abel.</p> <p>12. Psyche's sister.</p> <p>14. Journal name.</p> <p>16. Number divisible only by itself and one.</p> <p>17. Ninth plague.</p> <p>22. Financial Founding Father.</p> <p>23. Rebuilt the walls of Jericho.</p> <p>24. Weighty subatomic partiele.</p> <p>25. What Providence seniors love.</p> <p>28. Like, perpendicular.</p> <p>30. Everett Grimley's alma mater.</p> <p>31. His wife said, "Curse God and die."</p> <p>32. "Pain. Grit. ___."</p> <p>35. A lion helped him peel off his dragon skin.</p> <p>38. Achilles hates him.</p> <p>39. PCS head.</p> | <p>4. "Science, Technology, Engineering, and Math."</p> <p>5. Lipstick pop star.</p> <p>7. Wrote "The Voyage of the Beagle."</p> <p>8. Arthur's nemesis.</p> <p>9. What love never does.</p> <p>11. Longest side of a right triangle.</p> <p>13. Providence mascot.</p> <p>15. "David" sculptor.</p> <p>18. Caesar's friend, then enemy.</p> <p>19. "Pineapple Fish" author.</p> <p>20. "Providence has had _____ as many science and math majors emerge as the national average."</p> <p>21. Created version of periodic table.</p> <p>26. What never-meeting lines are.</p> <p>27. What worship is, according to article "Jericho."</p> <p>29. Joshua built an altar here.</p> <p>30. Gets you deals.</p> <p>33. Youngest to score 20,000 in NBA (first name).</p> <p>34. "The play's the thing wherein I'll catch the conscience of the _____."</p> |
|---|--|

## DOWN

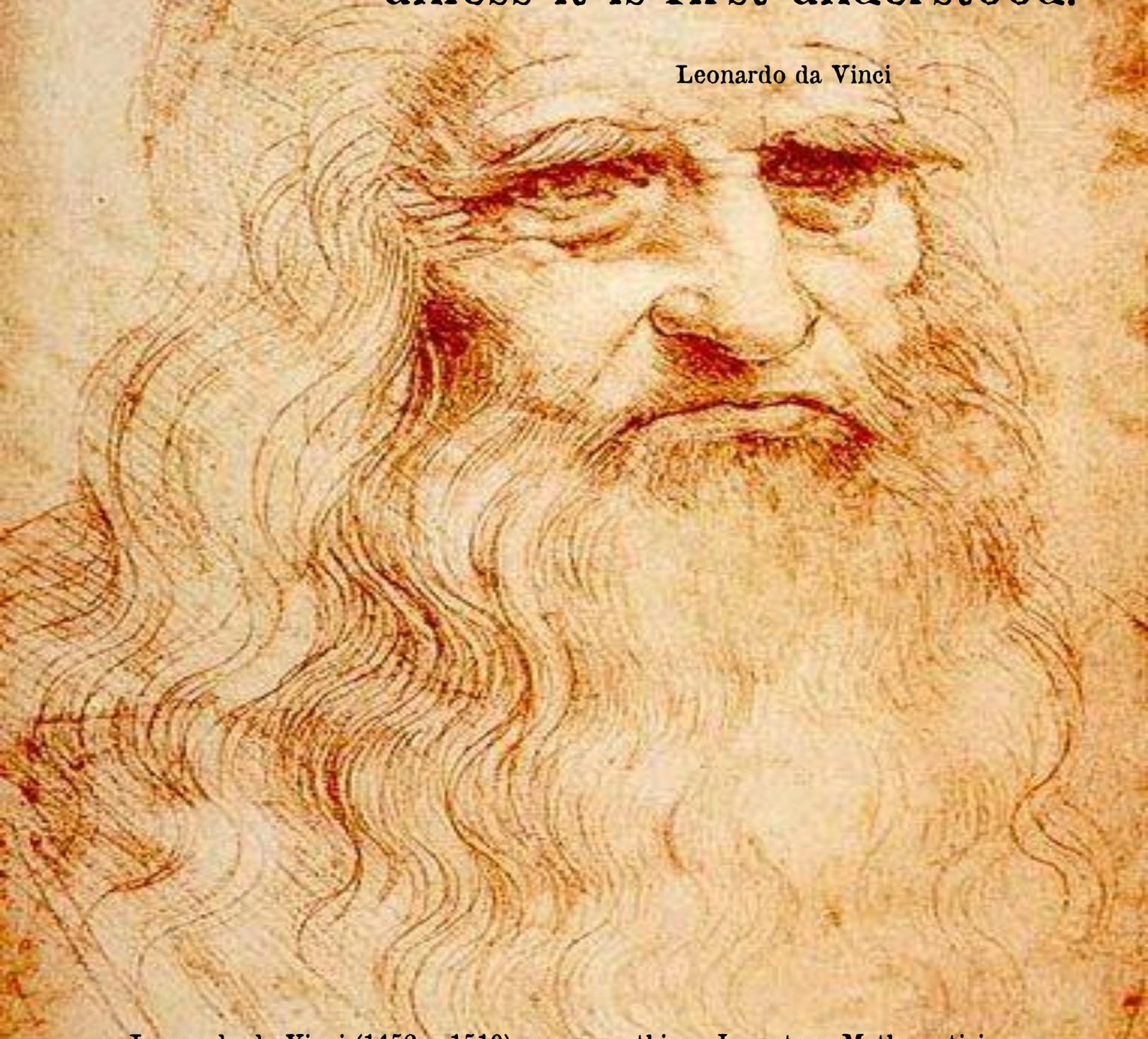
2. Author of "Tackling Texts" excerpt.

36. Endzone sack.
37. Abram's "sister."

**Nothing can be loved or hated**

**unless it is first understood.**

**Leonardo da Vinci**



**Leonardo da Vinci (1452 – 1519) was everything. Inventor. Mathematician. Painter. Architect. Sculptor. Musician. Anatomist. Geologist. Writer. Cartographer. Botanist. Human. The front cover shows his famous designs for a flying machine.**