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he history of the reign of Ahaz is found in Ch. 28. The passage states that Ahaz and Judah were given into the hand of the kings of Syria and Israel. While many treat this story as legend, the circumstances exactly match those of Micah 1.

There is great variety in the spelling of names ending in *yah* or *yahu* in the OT. The trend is the long form in early sources, the short form in late sources. Comparing the spelling of such names in the whole OT, it appears that 2 Chronicles is the most conservative book. We find many other words with defective spellings, in spite of consistent *lene* spellings elsewhere. Second Ch. contains effective spellings for many words, among them five *yahu* names, each spelled the old-fashioned way.

Andersen sees only one explanation for these facts. Second Ch. 28 reads like an old story, written before the Exile, as part of an 8th century annal. There is no external confirmation of the historicity of the story in 2 Ch. 28. Its neglect, however, arises solely from the prejudices of historians toward Chronicles as a whole. The mention of "Ephraim" in 28:7 is exact political terminology found in the 8th century prophets Isaiah, Micah, and Hosea.

The important historical point is that both kingdoms had been at the height of prosperity under Uzziah and Jeroboam. But before the Assyrians came, the twin kingdoms had already been decimated by civil war of unprecedented scope and savagery. And that is how Micah describes it, Second Chronicles preserves the only detailed history we have of these wars. This is not a legend but sober history.

Andersen's final lecture was on the use of the OT in Christian theology. The relationship of the OT and NT has been a much-debated question ever since Marcion rejected the OT as unchristian in the 2nd century. Many answers have been given, some mutually incompatible.

Andersen describes a solution presented by D.L. Baker as one that combines the best of every scheme. Baker pictures the OT as an elliptical cylinder with God and Israel at the foci and Christ at the center. Its length is the time during which Israel experienced God. Concentric layers of the cylinder are election, covenant, etc.

Andersen takes up where Baker left off to relate his diagram of the OT to the NT. He critiques Baker's model on two grounds. He asserts that a study of OT angelology shows that there is both continuity and fluctuation in OT thought; it is not simple linear development, as Baker's diagram suggests. Semitic deities are taken into the OT with varying degrees of demythologization. The process has not gone very far in Hab. 3, where Resheph and Debar accompany Yahweh.

But in Ps. 94, there are four abstractions, rather than four deities. Andersen says this allows us to see such metaphorical images as wind, fire and righteousness as aspects of Yahweh's activities, rather than entities. By this, he shows progression and reinterpretation in thought within the OT.

Ezekiel's opening vision has four living creatures and it is this conception that provides the material for John in Rev. 4. Thus there is development and fluctuation between the Testaments.

Also, Andersen feels that it is invalid to see Christ as the center of the cylinder. At best, Christ is in the middle as the mediator of the covenant, as the ideal prophet, priest and king.

Paul described the relationship of the church to Israel as the wild branch grafted on in place of branches broken off the stock. The original stock has its true life in the new branches. That is a good image of the relationship between the Old and New Testaments.

Editor's Note: Some of Andersen's work is available in his commentary on *Job* (IVP) and upcoming commentaries for Anchor, including the recently published *Amos, Hosea*.

(Probing questions, suggestions, encouragement in areas of personal/spiritual growth.)

## SPIRITUAL FORMATION

### BURNOUT

By Mary Berg, R.N. and Mark Lau Branson

"I can't go to class today. I can't possibly parse another Greek sentence."

"It's impossible to work with my youth group anymore. I'm too tired from the week of study and I know I'm still not ready for Monday. I find that I don't listen to the kids. I just don't care."

"We all run around campus all week, go to classes, run to internships, but we don't develop real friendships. I need someone to talk to, but nobody wants to listen."

"I yelled at my roommate this morning as I slammed the door - 'Shut the stereo off, NOW. I don't feel the joy, joy, joy, joy down in my heart.'"

These are comments from students experiencing burnout. It's an especially widespread phenomenon among service-oriented professionals and graduate students.

### Definition

Christina Maslach defines burnout as a "syndrome of physical and emotional exhaustion, involving the development of a negative self-concept, negative job attitudes and loss of concern and feeling for clients" (*Human Behavior*, Sept., 1976).

Our lives have energy, love and concern to help needy people. When we keep charged up, we function fine. At times we run out of compassion. The energy output has been greater than the energy input. Burnout results after weeks and months of an imbalanced lifestyle. Time is not given to restorative measures. Our recharger has failed. (If you can sleep two nights and feel fine, you're just tired, not burned out.)

### SIGNS AND SYMPTOMS

#### Physical

Physical exhaustion is exhibited in various ways. There is a tiredness and lack of energy to do anything. The feeling is "I'd rather stay in bed and sleep than face another day." On the other hand, some students feel a lot of muscle tension and can't sleep. Their need for rest is frustrated by the inability to relax. This increases their exhaustion.

#### Emotional

One who is burned out feels totally drained of anything to give their families, classmates or parishioners in the way of patience, kindness and compassion. This is exhibited in being irritable. It begins at home and spills over at work. One student found herself saying, "When the kids are around, they are a nuisance." She was alarmed at

her attitude towards her first priority of family and felt bad. It made her stop and evaluate what was going on.

#### Mental

In burnout, flexibility and ability to cope with change is decreased. Problem-solving skills and pastoral judgements are poor. The blame is placed on the institution for causing burnout and negative study or job attitudes develop.

#### Social

Interpersonal relationships are strained. There is little energy to resolve conflicts so the student withdraws and isolates oneself with increasing feelings of alienation. Ministers and students experiencing burnout are more task-oriented than people-oriented. They remain aloof and avoid intense conversations to protect themselves from involvement.

#### Spiritual

Burnout permeates the very depth of our being. Spiritually, feelings of guilt and frustration occur for not doing the job the student felt he or she should. For some who derived meaning in life from study and ministry, they are now disillusioned. Their own resources for caring have run dry. The gospel had provided vision and enthusiasm, but now one's soul seems fogged-in or very dark. Prayer life is mechanical or non-existent. Devotional Bible study has lost its priority because academic procedures and questions seem to quench the Spirit's life-giving ministry. God is silent.

#### CAUSES

##### Interpersonal

Parishioners, staff, friends, and/or family with needs and/or interpersonal conflicts contribute to burnout when students do not have adequate resources to meet the needs. It takes energy and time to relate and meet demands and resolve the situations.

##### Institutional

The work or school environment may be a cause of burnout. Poor staffing, overtime and unreasonable work loads are primary factors. Unsupportive professors or supervisors who give negative criticism without affirmation while making unrealistic demands increase the potential for burnout.

##### Personal

Personal factors may contribute to burnout. Many changes in a short period of time take all of one's energy to cope. These changes could be moving to a new city, new apartment or new job. Role changes from student to grad, single to married, spouse to parent may be viewed as positive but do add stress. Personal beliefs that don't adequately help cope with life's issues such as suffering and death increases stress. With each stress it takes energy from us and drains our resources if we do not restore ourselves.

There are three alternatives to handle burnout: 1) Grin and bear it and move toward terminal burnout. 2) Cop out, thinking the grass is greener on the other side and leave the ministry. 3) Cope creatively and relieve burnout symptoms. This means realizing stress will always be present in life and that that the burnout syndrome can be an impetus to change maladaptive ways of handling stress.

#### TREATMENT

##### Physical

The physical fatigue and tension is the focus of the initial step in recovery from burnout. Consider what rest is needed. To get what is needed means going to bed at the hour which allows that number of hours of sleep, Jobwise, it may mean

saying "no" to extra committees and overtime. It may mean learning to live financially within a smaller salary.

Diet is important. The hectic workday often squeezes out a meal break. For others, lack of motivation in fixing a sack lunch or a feeling that it is too costly to eat in the cafeteria keeps them from eating. A related problem is snacking to relieve hunger, with the result of an unbalanced diet. Taking a meal break for nutrition as well as pulling out of the stress for only thirty minutes can be rejuvenating when the student consciously relaxes and slows down.

Physical exercise is a must. An excuse may be, "I don't need any. I get enough at work. It's a waste of time and only for fanatics." Work-related exercise is not toning up muscles or increasing endurance. Regular exercise gives energy, decreases fatigue, maintains muscle tone and increases a feeling of health.

Regular exercise also works off tension. Anger, anxiety and conflict set off the fight-flight reaction in the same manner that danger triggers it. The adrenalin flows to increase the heart rate, muscles tense and blood pressure increases. The body is ready for action. When no physical activity is done, these physiological alterations result in damage to internal organs. Exercise is the best method to handle the fight-flight response

One ministerial student took 1-2 hours to unwind in front of the TV at night before he could forget work. He decided to ride his bike the two miles to the seminary. By the time he biked home he has worked off frustrations of study and work, unwound and was ready to dig into household chores and family time. He was amazed at how exercise restored him.

##### Emotional

Emotional restoration may sometimes require time out from routine stress-producing activities. Christina Maslach describes time-outs as not being "merely short breaks from work such as rest periods or coffee breaks. Rather they are opportunities for the professional to voluntarily choose to do some other, less stressful work, while other staff take over client responsibilities." (op. cit.) An example would be to move from committee work to visitation. It may mean transferring from direct ministry for awhile. This type of time-out changes the demands on the student and pulls him/her back from the front lines where he/she experiences emotional drain more severely.

Outside of work, incorporate leisure or diversional activities into the day. This could be hobbies, gardening, maybe even housework. It helps give a feeling that more is going on in life than study, ministry and sleeping.

A seminarian took an evening ceramics class. She dug her hands into the cool clay, threw it on the potter's wheel and let her creative streak come out. This also let out her frustrations and cleared her head to return to her studying. The clay didn't yell like the kids in the youth group. It helped get her mind off of them and off of studies.

Annually, two weeks of vacation taken together are beneficial. The first week is spent unwinding, while the second week is restorative. If vacation lasts only one week, during the first half the student begins to unwind and then begins anticipating returning and needs to gear up for work again.

### Mental

Unless too many changes are the source of burnout, a change of job or a new course may provide challenge and intellectual stimulation.

### Social

People are social creatures created to live in relationships with others. A support system includes individuals who uphold and sustain a person to bear the weight of stress. This is done by people who care, listen, affirm and challenge one, personally and professionally. The availability of friends is crucial to one in need.

A seminarian's support group may change all too often. As one changes churches, sees classmates come and go, or transfers to another school, one may simply become too apathetic about investing time and energy into building supportive relationships. However, small gatherings with students and professors for prayer, encouragement and healing, as well as caring one-to-one relationships, are essential for health. Steps taken to deepen friendship are key ingredients toward wholeness.

Finally, spiritual resources must be found and drawn upon. It is not uncommon for the seminary years to be very dry spiritually. Gains made in intellectual, theological pursuits and even in relational, pastoral skills are not necessarily paralleled by a vital faith in and growing partnership with one's Lord. Guilt, disobedience, aloneness and directionlessness can all be met by our God who supplies our needs. Disciplines like prayer, meditation, devotional Bible study, fasting and journaling can help. Try taking a half-day off for silence with God. Renewal from within is crucial.

### A Bible Story

It is not God's intent that we are burned out. Jezebel sought to kill Elijah. God had just

worked in a mighty way in the contest between Elijah and the Baal prophets, each calling on their god to ignite a fire to the sacrifice on the altar. God answered Elijah's prayer and then gave him strength to kill the 400 prophets of Baal. Now a woman threatened Elijah's life. He left his servant behind, ran a day's journey for his life, sat down under a broom tree, told God he wanted to die and fell asleep. God had a prescription: food brought by an angel, sleep and later an assignment to go to Mt. Horeb to meet God. On the mount God listened to Elijah's complaint and his feeling of being left alone. God was in a still, small voice, not the wind, earthquake and fire. God had Elijah appoint an associate in ministry to relieve the pressure. God also assured him there were 7000 believers left in Israel. He wasn't alone. He had potential support people.

Total exhaustion requires comprehensive care. Many treatments are necessary. Begin with the basics of food, rest and exercise. Seek to lead a balanced life with study, recreation, people and worship. God's resources are activated by prayer and Scripture reading. Cultivate friendships to build your support system. Don't say, "I will start after the quarter ends." Begin now to treat or prevent burnout from occurring. You need your full potential to be used by God and carry out responsibilities. Burnout makes one ineffective. Take care of yourself out of respect for God's love for you and for those around you.

[Portions of this article are published concurrently in *HIS* (Inter-Varsity Christian Fellowship) and in the *Imprint Career Planning Guide* (National Student Nurses Association). Ms. Berg is on staff with Nurses Christian Fellowship in Southern California.]

## NOTEWORTHY ARTICLES

We will continue to (1) suggest worthwhile articles in other periodicals and (2) review books. The listing of an article does not imply endorsement nor that everyone should read it. We mainly want to help you sort through the mass of information. These articles are considered to be significant contributions to whatever issue they address. Perhaps one concerns an issue in which you are interested-- or an issue which you *avoid*! Your suggestions are welcomed also. To assist us in evaluating books, let us know what volumes are most visible at your school, or maybe which books *should* be. If you would like to contribute a review, correspond with the editor or appropriate Associate Editor:

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Don Tinder (Church History), New College for Advanced Christian Studies, 2606 Dwight Way, Berkeley, CA 94704.

"The Pentateuch and Its Early Mesopotamian and Syrian Parallels" by James Jordan in *Fides et Historia* (Publication of Conference on Faith and History, Fall 1979, Volume XII, Number 1).

"Perplexing Texts" by Ronald J. Feenstra in *The Reformed Journal* (Eerdmans, March 1980, Volume 30, Number 3), on II Cor. 15:29 and baptising the dead.

"Inner-city Ministry: Today's Urgent Call" by David Hewitt in *Renewal* (Fountain Trust, England, June/July 1979, No. 81).

"Winds of Change in Latin America" by Faith Annete Sand with William Cook (p. 14) and "From a Hand-Carved Dove, a Call to Repentance" by William Cook (p. 20) in *The Other Side* (Jubilee, April 1980, Issue 103).

"Exemplary Disbelief, A Meditation on Holy Week" by William Stringfellow in *Sojourners* (Washington, DC, March 1980, Vol 9, Number 3).

"An Evangelical Theology of Liberation" by Ronald J. Sider: "By largely ignoring the centrality of the biblical teaching that God is on the side of the poor and the oppressed, evangelical theology has been profoundly unorthodox." (p. 314)  
"Spiritual Discipline: Countering Contemporary Culture" by Donald E. Miller: "Through a commitment to daily prayer, meditation and Bible study, liberals, too, can seek to establish an identity that is self-consciously 'Christian.'" (p. 319)  
Both articles are in *The Christian Century* (March 19, 1980; Volume XCVII, Number 10).

"Is Mennonite Theology Becoming Smug?" in *Festival Quarterly* (November, December, 1979, January, 1980). The author, Mary Jay Kraybill is presently a student at Mennonite Biblical Seminaries in Elkhart, Indiana. Read this article with the responses to it on the following page.

"Scripture: Recent Protestant and Catholic Views" by Avery Dulles, S.J. (p. 7); "Theological Table-Talk, Theological Labels" by George S. Hendry (p. 69); "The Church in the World, 'The Battle for the Bible' Rages On" by Donald W. Dayton (p. 79) in *Theology Today* (Princeton, April 1980, Volume XXXVII, Number 1).

"The Local Church, Clergy/Lay Support Groups" by David L. Williamson in *Faith at Work* (Maryland, March/April 1980, Volume XCIII, Number 2).

"Evangelicalism--a Fantasy" by Lewis Smedes (p. 2); "The American Civil Liberties Union" by Harry R. Boer, the