

CHRISTIAN CONTROVERSIES

Seeking the Truth



Scott S. Haraburda, PhD

Christian Controversies

Christian Controversies:

Seeking the Truth

Scott S. Haraburda, PhD



Spencer, Indiana

Christian Controversies: Seeking the Truth

Copyright © 2013 by Scott S. Haraburda. All rights, including translation, reserved. No part of this book may be used or reproduced, stored in a retrieval system, or transmitted in any form or by any means electronic, mechanical, photocopying, recording, or otherwise, without written permission of the publisher except in the case of brief quotations embodied in critical articles and reviews.

Unless otherwise noted, all images contained in this book are in the public domain because the copyright has expired or because the artist died more than 100 years ago. For some of the images from European Union countries, it is because the artist died more than 70 years ago.

Published by: Meaningful Publications
PO Box 343, 30 S Washington St, Spencer, IN 47460
mp@haraburda.us / www.haraburda.us

Cover design by Scott S. Haraburda.

Publisher's Cataloging-In-Publication Data

(Prepared by The Donohue Group, Inc.)

Haraburda, Scott S.

Christian controversies : seeking the truth / Scott S. Haraburda.

p. : ill. ; cm.

Issued also as an ebook.

Includes bibliographical references and index.

ISBN: 978-0-9886072-0-0 (cloth)

ISBN: 978-0-9886072-1-7 (pbk.)

1. Christianity--Philosophy. 2. Bible--Evidences, authority, etc. 3. Religion and science. 4. Church and social problems. I. Title.

BR100 .H37 2013

230.01

2012921339

To my wife, Marie, without whose support and assistance, none of this book would have been possible. She is the love of my life and first in my book.

Acknowledgments

No one walks alone on the journey of life. Just where do you start to thank those who have walked beside you and helped you along the way? Throughout my life, those I have met and worked with have shared many insights into the meaning of life, and the true desires of God. So, perhaps this book and its pages will be seen as “thanks” to the thousands who have helped make my life what it is today. Much of what I have learned from the years comes from being a father to five wonderful and delightful children: Ashlee, Beverly, Krystal, Jessica, and Christine, all of whom in their own way, has inspired me, which has contributed a tremendous amount to the content of this book. Moreover, I have to thank my amazing, loving wife, Marie, whose brilliant words and actions over the years have taught me much about myself and the wonderful spiritual ways of life. Both Marie and Krystal helped edit my book and provided me with several constructive suggestions. Finally, it would be incomplete if I failed to acknowledge the numerous military chaplains throughout my long military career who personally mentored me with their thought-provoking insights into Christianity and the true meaning of being a Christian. It’s through their teachings, encouragement, and support that I have grown as a Christian. A little bit of each of them is woven in and out of the pages.

Contents

| | | |
|--|-------|-------------|
| Tables | ..... | vii |
| Figures | ..... | viii |
| Chapter 1. What’s This Book Really About | ..... | 1 |
| Chapter 2. Wise Christians are Open-Minded | ..... | 5 |
| Open-Mindedness | ..... | 6 |
| Data | ..... | 12 |
| Information | ..... | 18 |
| Knowledge | ..... | 20 |
| Understanding | ..... | 24 |
| Wisdom | ..... | 28 |
| Conclusion | ..... | 29 |
| Chapter 3. Christian Rules Violate Jesus’ Lessons | ..... | 37 |
| Secular Ethics | ..... | 38 |
| Ethics of Jesus | ..... | 49 |
| Early Christian Church Ethics | ..... | 58 |
| Modern Age Christian Ethics | ..... | 72 |
| Conclusion | ..... | 77 |
| Chapter 4. Bible Can Justify Opposite Claims | ..... | 87 |
| Content | ..... | 88 |
| Translations and Interpretations | ..... | 103 |
| Context | ..... | 114 |
| Contradictions and Mistakes | ..... | 128 |
| Denominations | ..... | 142 |
| Conclusion | ..... | 144 |
| Chapter 5. Christian Leaders Defy Jesus’ Lessons | ..... | 159 |
| Infamous Examples | ..... | 160 |
| Infamous Popes | ..... | 176 |
| Good Leadership | ..... | 182 |
| Christian Leadership | ..... | 191 |
| Conclusion | ..... | 205 |

| | |
|---|------------|
| Chapter 6. Many Christians Also Defy Jesus..... | 219 |
| Group Behavior | 220 |
| Group Dynamics..... | 223 |
| Group Membership Process – Boot Camp Story.... | 224 |
| Groupthink..... | 235 |
| Christian Groupthink..... | 252 |
| Christians..... | 254 |
| Devil Made Me Do It | 260 |
| The Church | 264 |
| Conclusion..... | 269 |
| | |
| Chapter 7. Additional Christian Controversies..... | 281 |
| Controversial ‘What If’ Questions | 281 |
| Probing Questions | 325 |
| Conclusion..... | 329 |
| | |
| Abbreviations | 339 |
| | |
| Index | 341 |
| Authors, Artists, Groups and Key People..... | 341 |
| Books and Films | 351 |
| Canonical and non-Canonical Scriptures | 352 |
| Subjects..... | 355 |
| | |
| About the Author..... | 359 |

Tables

| | |
|---|-----|
| Table 1. Discredited Scientific Theories..... | 8 |
| Table 2. Questions Eliciting False Answers..... | 15 |
| Table 3. Different People Describing a Movie..... | 16 |
| Table 4. Symptoms of Post-traumatic Stress..... | 17 |
| Table 5. Facts Contradicting Popular Misinformation..... | 22 |
| Table 6. Controversies of Percentages..... | 27 |
| Table 7. Ecumenical Councils..... | 63 |
| Table 8. Books of the Bible – Old Testament..... | 90 |
| Table 9: Books of the Bible – New Testament..... | 92 |
| Table 10. Books of the Bible – Apocrypha..... | 94 |
| Table 11. Some Books Missing From the Bible..... | 98 |
| Table 12. Eight Popular Misquotes of the Bible..... | 111 |
| Table 13. List of Biblical Contradictions..... | 131 |
| Table 14. Transcription Errors..... | 136 |
| Table 15. Translation Errors..... | 140 |
| Table 16. Major Christian Denominations..... | 145 |
| Table 17. Early Christians Martyrs..... | 200 |
| Table 18. Methods of Christian Martyrdom..... | 201 |
| Table 19. List of My Group Memberships..... | 221 |
| Table 20. Individual vs Collective Narcissistic Thinking..... | 225 |
| Table 21. Christian Bumper Stickers..... | 259 |
| Table 22. Women as Weaker Sex in Ancient Documents..... | 307 |
| Table 23. Biblical Rules I Refuse to Follow..... | 309 |
| Table 24. Recent Heroic Individuals..... | 314 |

Figures

| | |
|---|-----|
| Figure 1. The Atmosphere: Popular Meterology..... | 11 |
| Figure 2. Christ in Front of Pilate. | 23 |
| Figure 3. Different Number of Shelves Image..... | 29 |
| Figure 4. Plato, Seneca, and Aristotle. | 40 |
| Figure 5. Saint Nicholas of Myra Saves Three Innocents from Death.. | 52 |
| Figure 6. Curses Against the Pharisees..... | 57 |
| Figure 7. The Kiss of Judas and Peter Cutting off the Ear of Malchus. | 64 |
| Figure 8. Inquisition Scene..... | 66 |
| Figure 9. Joan at the Stake | 68 |
| Figure 10. Inquisition Torture Chamber. | 70 |
| Figure 11. Jesus and the woman taken in adultery..... | 72 |
| Figure 12. Papyrus 20. | 112 |
| Figure 13. Adam and Eve in Worthy Paradise..... | 129 |
| Figure 14. Jim Jones as the Loving Father of the “Rainbow Family” | 166 |
| Figure 15. Members of the Westboro Baptist Church..... | 171 |
| Figure 16. Burning of Templars..... | 175 |
| Figure 17. The Cadaver Synod of 897. | 177 |
| Figure 18. The Army of the Second Crusade..... | 179 |
| Figure 19. Flagellation of Our Lord Jesus Christ..... | 192 |
| Figure 20. Joseph Interprets Pharoah’s Dream. | 194 |
| Figure 21. Saul Attempts to Kill David..... | 196 |
| Figure 22. Crucifixion of St. Pete. | 198 |
| Figure 23. Parable of the Good Samaritan. | 203 |
| Figure 24. Me and My Drill Sergeant. | 229 |
| Figure 25. Charge of the Light Brigade. | 243 |
| Figure 26. Exhumation of Polish Officers from Katyn Massacre..... | 246 |
| Figure 27. Space Shuttle Challenger Crewmember Remains. | 251 |

| | |
|--|-----|
| Figure 28. Give us Barabbas..... | 255 |
| Figure 29. Lamentations of Mary Magdalene on the Body of Christ. | 286 |
| Figure 30. Inferno 22. | 288 |
| Figure 31. The Birth of Venus. | 302 |
| Figure 32. Marriage at Cana. | 317 |
| Figure 33. Last Judgment..... | 322 |

Chapter 1. What's This Book Really About

It was the best of Christianity, it was the worst of Christianity, it was the age of Wisdom, it was the age of Ignorance, it was the time of Belief, it was the time of Doubt, it was the season of Light, it was the season of Darkness, it was the spring of Hope, it was the winter of Pessimism, we had everything, we had nothing, we were all going directly to Heaven, we were all going directly to Hell¹.

Even though this sounds cheesy, this is my Christian translation of Dickens' classic story about two cities, which is very applicable to Christianity today. Think about this.

As you're probably aware, there are millions of books written about Christianity, many of them contradicting one another. As a matter of fact, religious leaders and religious academic experts wrote many of them. For example, I heard many of those so-called leaders preach that we should return to the traditional biblical family values. If you hear this, run the other way. Why? For starters, the Bible is full of rules that describe women as property. They can be forced into marriage without their permission, whether it's their father's demands based upon receipt of payment from the future husband (otherwise known as the bride price²), or after being captured in a military battle³. Sacred prostitution was also acceptable⁴. These are some of the traditional biblical family values that I do NOT support!

¹This is the famous introduction to this classic Dickens' story, which during every age, people experience the same contradictory struggles, difficulties, and joys. I took the liberty to rewrite this for Christianity instead of for life.

²Exodus 22:16-17 and Deuteronomy 22:28-29. Also in Genesis 29. This was probably the reason that Jacob worked two consecutive seven-year terms in order to marry both Leah and Rachel.

³Numbers 31:17-18.

⁴Genesis 38 in which Judah paid to have sexual relations with Tamar. As a result, she gave birth to Perez, an ancestor of King David and Jesus. Judah was one of the brothers who sold Joseph into slavery. See also Westenholz 1989.

I'm none of those religious leaders or experts. So, why should you read this book? I'm just a humble servant of the Lord with no formal religious training. Nevertheless, I profess myself to be a Christian, having started my life as a Catholic and having attended a Protestant church throughout most of my adulthood. While as a former Army Brigade commander, I supervised the religious programs for more than 2,000 Soldiers, with a variety of different Christian denominations and different non-Christian religions, such as Wiccan, Judaism, and Muslim faiths. Furthermore, I spent several years teaching Sunday School classes in various non-denominational Christian churches (or chapels), including the United Methodist Church. Moreover, I also served one year as the Sunday School Superintendent while teaching at West Point.

During my life's travels, I experienced life in different regions of the world; and, I read the Bible several times over in my feeble attempt to understand it. Yet, in my extensive scholarly research of the biblical messages, I have come to believe that God wants us to understand the basic theme throughout the Bible, and that involves the Greatest Commandment to love our neighbors. If that is the basic and simple premise behind being a Christian, then why do we have thousands of denominations, each trying to complicate the issues by telling us that the other ones are incorrect? I guess that is the basic Christian controversy. They must be both correct and incorrect, or one correct and the other incorrect. So, what do we need to know? Who do we believe?

Today, we live in a very selfish and terrifying world. It's full of greed and brutality with millions starving, people slaughtered indiscriminately, environmental degradation, widespread ignorance, and insidious prejudices. Franklin Spinney, an expert known for fighting fraud, waste, and abuse inside the Pentagon, described this quite accurately when he wrote that the United States has, "become a fearful nation, a bunkered nation, bogged down in never ending wars abroad accompanied by shrinking civil liberties at home"⁵.

⁵ 2011

No wonder Americans, being fearful of everything, have a difficult time understanding Christianity. They should be fearful, especially about their spiritual well-being. Based upon my understanding of ancient history, specifically about the Athenian Empire, failure to learn from historical failures condemns us to repeat these failures⁶. This ancient empire was very similar to that of the United States. It started off as a democracy, expanded itself by gaining control over other countries, and lost everything when it destroyed itself from the inside out. The same is happening with Christians today. When we become more focused upon controlling what other people and organizations do, we begin to neglect ourselves. Then, eventually, we begin to lose ourselves spiritually and no longer believe in and follow the teachings of Jesus.

Although intended to be ironically humorous, George Carlin's monologue on religion portrays the perceptions that many Christians have regarding their faith, which I paraphrase below⁷.

The Christian religion requires its members to believe there's an invisible man living in the sky who constantly sees everything we do. And this Voyeur has a bunch of rules for us. If we break any of them, He'll send us to a fiery hot place where we'll suffer forever. What's more, He loves us.

A Christian should be able to respond to the errors implied within Carlin's monologue, but most of us can't. Largely, this results from lacking the wisdom of our faith, especially when dealing with contemporary controversial issues. As implied by its title, my book addresses many of the modern controversies surrounding the Christian faith and in a philosophical way, discusses different topics such as logic, epistemology, metaphysics, and even science.

⁶Santayana 1905-06. A paraphrase of "Those who cannot remember the past are condemned to repeat it."

⁷Dawkins 2006, 317 . You can read the entire monologue in this book.

I'll share with you topics such as ethics, leadership, Bible-thumping judgment of each other, a perfect Bible, sex, lying, killing, and women's equality to men (or women's rights), and what we find in the Bible on these subjects.

To illustrate several items graphically, I have included several historical paintings, some that most people have never seen. Ultimately, my book will extend beyond just an academia view of the history of Christianity and enter into the real volatile world of globalization in which people live as they confront modern issues.

So, fasten your seatbelt and put your tray in the upright and locked position, because you're about to take off on a fantastic journey that explores how dealing with these Christian controversies impacts everlasting survival along your life's path.

References.

- Dawkins, R. (2006). *The God Delusion*. New York: Bantam Books.
- Dickens, C. (1859). *A Tale of Two Cities*. London: Chapman & Hall.
- Santayana, G. (1905-06). *Reason in Common Sense, The Life of Reason: The Phases of Human Progress*. Vol. 1. New York: C. Scribner's Son.
- Spinney, F.C. (2011, February). "Why is this Handbook Necessary." In Wheeler, Winslow T., Ed. *The Pentagon Labyrinth*. Center for Defense Information, World Security Institute.
- Westenholz, J.G. (1989). "Tamar, Qedesa, Qadistu, and Sacred Prostitution in Mesopotamia." *The Harvard Theological Review*. 82(3): 245-65. http://clio.missouristate.edu/mcooper/HST541/Articles/Sacred_Prostitution.pdf. Accessed 31 August 2012.

Chapter 2. Wise Christians are Open-Minded

Can wise Christians possess absolute understanding about the teachings of Jesus? This is the Christian wisdom controversy. Only God has complete knowledge about this. Christians, who are mortal humans, should remain open-minded and grow in their faith, even if it means replacement of previous beliefs. Otherwise, faith will be nothing more than blind credulity, retrospective backwardness, and idle superstition. Becoming wise requires us to understand the wisdom hierarchy: data, information, knowledge, understanding, and wisdom. Without this wisdom, Christians risk making numerous defective decisions resulting from misleading experience, misleading prejudgments, inappropriate self-interest, and inappropriate attachments.

Wisdom is a controversy too and is mentioned first because we need wisdom to fully understand the other controversies. My general hypothesis of this controversy, though, is that most Christians tend to welcome advances in science and technology but fear similar advances in religion. This close-minded faith prevents Christians from becoming wise, making it difficult for them to develop a closer relationship with God. To illustrate my point, I have witnessed many Christians taking full advantage of current technologies while still believing that the world is only five thousand years old, its first human inhabitants were Adam and Eve, the stories contained in the Bible are a completely accurate account of human history, along with the future destination of the condemnation of billions of people today. This same Christian mindset is based upon creeds which represented people living more than 1,500 years ago, even though common sense, reason, technology, and average intelligence have advanced significantly since then⁸. It's no wonder that for more than forty years that some

⁸ Gulley 2010, 74.

modern theologians argue that God is dead and that we should get along without Him⁹. I totally disagree with this argument of a dead God and challenge all Christians to pursue wisdom in their faith, and not totally abandon it.

Wisdom – what is it? Do we picture a wise person as a white-haired elderly person sitting atop a mountain dishing out advice? Although that’s the typical picture of a wise person, I advocate that anyone can be wise, providing that they possess the analytical experience to understand knowledge with an open mind. To be a wise Christian, we must understand our religion. It’s more than just a recitation of mere facts or Scripture verses. To illustrate what I mean by wisdom, I offer the analogy of the wisdom hierarchy, which Russell Ackoff presented to the International Society for General Systems Research¹⁰. According to Ackoff, an organizational systems theorist, the human mind can process data in five progressive categories: data, information, knowledge, understanding, and wisdom. I have added an additional category of open-mindedness in that without it, the human mind can’t process data in the other five categories.

Open-Mindedness.

Uncompromising close-minded attitudes have resulted in extreme cruel behavior¹¹. Ancient Hebrews stoned their prophets¹². Religious members demanded the death of Socrates for being an evildoer and not believing in the Athenian gods¹³. Religious leaders murdered one of its own with cries of “Crucify Him, crucify Him!” including “Away with this Man, and release to us Barabbas”¹⁴. Middle Age Christian leaders frequently tortured and killed both heretics and reformers. It was so bad that these Christian leaders’ close-mindedness stood in the way of human progress by forcing Bruno, Galileo, Darwin, Haeckel and other

⁹ Fuerbringer 1966.

¹⁰ 1989.

¹¹ Schilpp 1938, 13.

¹² Acts 14:19-20.

¹³ See especially Stone 1988.

¹⁴ Luke 23:18-21.

scientists to deny what they knew to be the truth¹⁵. Religious beliefs became so strict that groups of Christians, many led by Martin Luther and John Wesley, broke away and revised their beliefs without the strict rigid adherence of their time¹⁶.

Today, many historians and scientists identify the faith of many Christians as that of blind credulity, retrospective backwardness, and idle superstition¹⁷. These same intelligent people also consider much of the Christian beliefs to be emotional in nature with little tolerance for rational analyses and criticisms¹⁸. As a scientist, I fully understand why scientists have a skeptical opinion of the Christian religion. But, on the other hand, I fully understand that science and its scientific analyses are based upon faith too in that science is fundamentally based upon assumptions. For example, Table 1 lists several scientific theories that were accepted as undisputed facts when developed are no longer valid based upon recently acquired knowledge.

That's the beauty of science – it's willing to correct itself when it finds itself in error. This is because scientists know that we're extremely limited in our ability to understand the true nature of the universe. As a former chemist and a college chemistry instructor, I completely understand the evolution of the atomic theory, an example of science changing its beliefs based upon additional information. The following is a brief chronological development of this theory in which previous beliefs were allowed to change when new knowledge and understanding of atoms were observed.

In 1803, John Dalton published his concept of atomic weights for various substances. In 1897 through his work using cathode rays, J.J. Thomson discovered electrons and developed his “plum pudding model” for the distribution of this electron field¹⁹. In

¹⁵ Schilpp 1938, 133.

¹⁶ See Luther 1958 and Collins 2007.

¹⁷ Schilpp 1938, 142.

¹⁸ Schilpp 138, 150.

¹⁹ 1897 and 1904.

Table 1. Discredited Scientific Theories.

| Theory | Truth |
|-----------------|--|
| Cold Fusion | In 1989, Martin Fleischman and Stanley Pons conducted experiments and reported generation of a low energy nuclear reaction ²⁰ . The media took these reports and raised hopes of a future technology capable of generating cheap and abundant energy supply. Fortunately, other scientists attempted to replicate the experiments and didn't obtain the same results. Soon, this theory was discredited. |
| Flat Earth | In ancient times, people thought the earth was flat and that going far enough in one direction would result in falling off the earth. This theory persisted until advancements in science challenged it. As early as the sixth century BCE, Pythagoras proposed a mind-boggling theory to people of his day that the earth was round ²¹ . Nevertheless, after many centuries later of additional significant scientific studies into the matter and acceptance by the educated men of the time validating Pythagoras' theory, several early Christian leaders continued denying that the earth was round by supporting their claim using the Bible as proof ²² . Fortunately, most people living on the planet today don't believe this. |
| Static Universe | In 1917, Albert Einstein proposed that space is neither expanding nor contracting. In other words, we live in a static universe . However, in 1929, Edwin Hubble made a discovery that the universe isn't static, but expanding. Even Einstein can be wrong too. |

²⁰ Simon 2002, 49.

²¹ Russell 1997. There is a great debate among scholars and religious leaders between the BC/AD and the BCE/CE systems for representing dates. I'll use the latter system because the other one misrepresents the birth of Jesus by as much as seven years. To illustrate my point, how can Jesus be born in 7 BC (Before Christ)? The BCE represents "Before Common Era" while CE represents "Common Era." Anno Domini (AD) means "In the Year of the Lord," and should be placed before the year and not after it. Of note, the BC/AD system was introduced by Dionysius Exiguus in the sixth century. Regardless, both systems represent the same dates.

²² 1 Chronicles 16:30, Psalms 93:1, 96:10, 104:5, and Isaiah 45:18.

Table 1. Discredited Scientific Theories (continued).

| Theory | Truth |
|---------------|---|
| Phrenology | In 1796, German physician Franz Joseph Gall believed that a person's personality, thoughts, and emotions were caused by the different parts of their brain. Several other scientists supported this theory, resulting in the establishment of several phrenological societies and the use of phrenologists as the professional name of these scientists. It was taken seriously and was prevalent within written publications during the nineteenth century. Yet, mainstream academia rejected it since the basis of this theory didn't have valid scientific basis. Throughout the twentieth century, additional experimental data contradicted the items within the theory, causing most scientists to completely abandon it. |
| Vulcan Planet | In 1860, French mathematician Urbain Jean Joseph Le Verrier announced the discovery of Vulcan, a planet between Mercury and the Sun ²³ . Several other observations supported this discovery. Yet, for several decades, many others couldn't find this planet. In 1915 as part of his theory of relativity, Albert Einstein explained that the object discovered by Le Verrier and others was the perihelion shift of Mercury ²⁴ . A perihelion shift involves the concept of curved space and time. On a side note, this was also the name for the fictional planet of the ancestors of the character Spock in the <i>Star Trek</i> science fiction shows. |

²³ Encyclopædia Britannica 1911. His most famous achievement was his prediction in 1846 that Neptune existed, which was later confirmed by Johann Galle and Heinrich d'Arrest about a month later.

²⁴ Ryden 2003.

Table 1. Discredited Scientific Theories (continued).

| Theory | Truth |
|---------------------|---|
| Luminiferous Aether | In 1704, using information derived from personal scientific experiments, Isaac Newton proposed that light travels on very small particles, called Aether (or ether). More than a hundred years later, James Clerk Maxwell developed a theory of electromagnetic waves that suggested that light didn't require a particle for propagation ²⁵ . Albert Einstein disproved much of the ether theory in 1920, although not completely ²⁶ . Shortly afterwards, the scientific community no longer supported this theory of light travel. |
| Martian Canals | In 1877, the Italian astronomer Giovanni Schiaparelli observed several dark lines on the planet of Mars and assumed they were canals. For several decades, other astronomers continued to support this theory of canals on Mars. By 1903, Joseph Edward Evans and Edward Maunder conducted experiments to discount the idea that Mars contained canals. Several other scientific studies continued to erode this theory, until it was finally disproved in 1965 with pictures taken by NASA's Mariner IV of the barren landscape ²⁷ . |

1909, Thomson's former student, Ernest Rutherford, discovered that most of the mass of an atom is concentrated with a positive charge in a very small fraction of the atom in the center and the negative charges are much smaller particles surround the nuclear in a "planetary model"²⁸. Unfortunately, this model couldn't explain the problems involving electrons not losing energy from its orbital motion and the presence of different spectra absorption of the atoms. Using the quantum theory developed by Albert Einstein and Max Planck, in 1913, Niels Bohr developed a model describing the electrons orbiting the nucleus in fixed circular

²⁵ 1878 and 1864.

²⁶ 1922.

²⁷ Smith et al. 1965.

²⁸ 1911.

angular momentum and energy²⁹. In 1916, Arnold Sommerfield added elliptical orbits to the “Bohr Model” to explain extra spectral emission lines for multi-electron atoms, which are atoms other than hydrogen³⁰. In 1926, Erwin Schrödinger used the observation from Louis de Broglie that electrons exhibit wave-like behavior by developing an equation to describe the electron as a wave function³¹. There have been additional significant improvements and changes to atomic theory since 1926, which was very important to me personally in that I used this scientific knowledge and its resulting beliefs (or theories) in my doctoral research for developing a rocket thruster. Yes, I’m a rocket scientist; but, we don’t have to be one to become wise Christians and understand information and knowledge that challenges the current Christian beliefs.

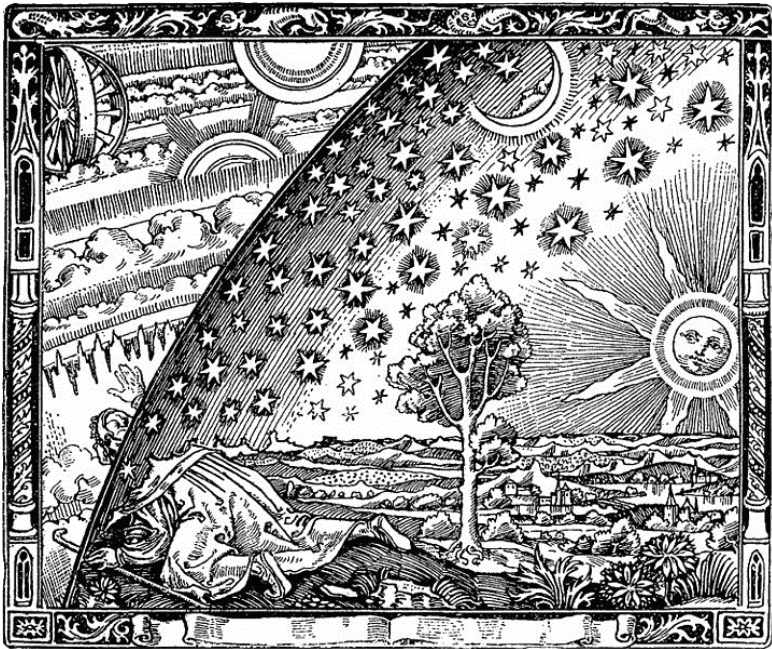


Figure 1. The Atmosphere: Popular Meteorology.

L'Atmosphere: Météorologie Populaire (1888) by Camille Flammarion.

²⁹ This is known as the “Bohr Model”.

³⁰ Mehra 1982.

³¹ This is known as the “Schrödinger Equation”.

In my doctoral dissertation describing particle flow through an electric rocket thruster, I used statistical mechanics to describe the thermodynamic properties and chemical reaction mechanisms of atoms at extremely high temperatures near 50,000 degrees Celsius³². Statistical mechanics applies probability theory to physics by expanding quantum mechanics down to the microscopic, or atomic, level. I fully believe that my calculated data in this rocket design will be replaced with better data when more advanced measurement instruments are developed to accurately measure these same properties at these extremely high temperatures. This is called evolution of technology. Using the same logic, I believe that evolution should occur with Christian beliefs when better data is discovered that affects those beliefs. Our religious beliefs should evolve continually with better data and not remain static. Faith in our beliefs must be rationally grounded since it's impossible for a rational person to believe in something that he knows definitely isn't true³³. I firmly believe that a rational God can't expect His followers to think irrationally.

So, what does having an open mind mean to us? In the basic purest sense of its meaning, the adult mind contains numerous facts of events, experiences, and beliefs such that it's virtually impossible to have a "blank slate" or a completely open mind³⁴. Instead of this extreme condition, an open mind for should mean that the mind is not "closed" to the introduction of new knowledge and understanding, even though it may contradict previous ideas³⁵.

Data.

This consists of symbols, such as letters, characters, images, numbers and other outputs. It's raw in that it simply exists and doesn't have any meaning of itself. Data also refers to qualitative or quantitative attributes of a variable or set of variables. For example, the number "7" in the Bible is just a number and doesn't

³² Haraburda 2001.

³³ Schilpp 1938, 157-58.

³⁴ Schilpp 1938, 8.

³⁵ Schilpp 1938, 9.

mean anything by itself. Thus, data on its own carries no meaning or value. For it to become information (the next level of wisdom), data must be interpreted and provide meaning. Finally, for data to have useful value to someone, it must be accurate, relevant, and practical³⁶.

Accurate.

For the data to be accurate, they must be valid and reliable. Valid data refer to data that can be directly related to factors being measured. One aspect of valid data being collected is that of causality. We must take special care to ensure that the data being collected caused the effect to occur. Reliable data refer to data that would be consistent regardless of the data collection technique. An effort should be made to eliminate or minimize errors in data collection due to collector bias, data collection administration, and wording. Another thing to consider is that people's memories should be considered flawed, and data obtained from them as also flawed. During the 24th Army Science Conference in Orlando, Florida, in December 2004, Harvard University psychology professor Daniel Schacter presented his theories of the "seven sins of memory" to the Army's scientific community³⁷. In addition to providing a brief description of these memory problems, he effectively demonstrated that I, along with the rest of his audience, exhibited memory problems. If a person's memory isn't accurate, decisions based upon these faulty memories can cause significant problems.

Transience

This is decreasing memory over time. In 1885, German psychologist Hermann Ebbinghaus published his groundbreaking article "Über das Gedchtnis" ("On Memory") in which he described experiments he conducted on himself to describe the process of forgetting. A popular schematic of this problem is the forgetting curve, which illustrated the decline of memory retention over time. The stronger the memory, the longer one retained it. A

³⁶ Haraburda 2003.

³⁷ Haraburda 2007.

typical graph of the forgetting curve showed that humans tend to halve their memory of newly learned knowledge in a matter of days or weeks unless they consciously review the learned material.

Absent-mindedness

This is forgetting to do things. This is memory loss resulting from failure to pay attention when carrying out an act—putting your keys or glasses down without registering where you’re putting them. Schacter’s example involved cellist Yo Yo Ma. In October 1999, he left his \$2.5 million cello, made in 1733 by Antonio Stradivari, in a New York cab. Apparently, he was preoccupied with other things and forgot to remind himself to ask the cab driver to retrieve his cello from the trunk.

Blocking

This is the tip-of-the-tongue experience. This is characterized by being able to retrieve quite a lot of information about the target word without being able to retrieve the word itself. We may know the meaning of the word, how many syllables the word has, or its initial sound or letter, but you can’t retrieve it. The experience is coupled with a strong feeling that you know the word and that it is hovering on the edges of our thought.

Misattribution

This is attributing a memory to an incorrect source, such as hearing something from a friend and thinking that it was heard elsewhere, such as on the radio. An example of this involves Donald Thomson, a memory researcher, who in the 1970s appeared in a television show on the unreliability of eyewitness testimony. Not long after the show aired, the police picked him up because a rape victim had identified him as the rapist. He had an unshakable alibi: the assault had occurred when he was on TV describing how people could improve their ability to remember faces. The victim had been watching Thomson on TV before the attack and had confused her memory of him with her memory of the rapist. I

recently conducted a couple of experiments with several senior military leaders. In the first experiment, I asked participants to read a four-line passage orally and count the number of times that a specific letter of the alphabet occurred. No matter how hard they tried, and retried, about half of them were unable to come up with the correct number. This was significant, since several of them were field-grade military officers who possessed graduate degrees and should have been fully capable of identifying their alphabet letters. In the second experiment, I read a list of fifteen words orally to these same leaders to determine their short-term memory retention. Over ninety percent of them claimed hearing a word that wasn't given to them, thus creating a false memory.

Table 2. Questions Eliciting False Answers.

| Question | Description |
|----------------------|--|
| Assumptive Question | This bases the question on an assumption. "How much will the price of gas go down next month?" assumes that the price will go down. |
| Linked Statement | This links two different items together and doesn't provide the same information for both items. Asking "Would you prefer to live in Detroit or Lansing where the crime rate is high?" doesn't mention anything about the crime rate in Detroit. |
| Implication Question | This provides a cause and effect result to the answer of the question. "If you stay out late tonight, how will you remain awake at work tomorrow morning?" |
| Asking for Agreement | This is typically the closed question that requires either a "yes" or "no" answer. "Do you agree that we need to help our church members before helping anyone else?" |
| Tag Question | These usually involve short phrases that end in a negative question. "You are coming to the very important church meeting, aren't you?" |
| Coercive Question | The context or tone of the question results in either an implicit or explicit coercion. In the following example, "How can you say that you will not be there?" the questioner conveys negative consequences for not attending. |

Suggestibility

This is implanted memory from others. We need to be careful about the way in which we solicit information from others since the way a question is asked may generate false information. Table 2 contains six different types of questions that can elicit a false answer or inaccurate memory.

Bias

This is distortion based upon knowledge, beliefs, and perspective. We need to understand the basis of the information that people provide. If four people observe the same object or event, they will describe it from four different perspectives. Table 3 lists how four people might describe the movie *The Wizard of Oz*.

Table 3. Different People Describing a Movie.

| Person | Description |
|-----------------|---|
| Young Child | Tells the story, listing the sequence of events , but not necessarily in the right order. |
| Emotional Child | Explains that the movie was very scary with witches and wizards and flying monkeys |
| Adolescent | Describes the movie's special effects. |
| Intellectual | Identifies the themes within the movie. |

Persistence

This is unwanted memory. Within the military, the most prevalent example of this is Post-traumatic Stress Disorder (PTSD). Audie Murphy, the most decorated American soldier in history at the time of World War II, suffered from PTSD as a result of his experiences. According to his first wife, he suffered terrible nightmares and always slept with a gun under his pillow. Table 4 lists the three symptoms that we must understand.

Table 4. Symptoms of Post-traumatic Stress.

| Symptom | Description |
|----------------|--|
| Intrusion | Since the sufferer can't process difficult emotions in a normal way, he or she re-experiences the trauma in recurrent nightmares or daytime flashbacks, leading to high anxiety levels. |
| Hyper-arousal | Characterized by a state of nervousness, the person is in fight-or-flight mode, exhibiting jumpiness in connection with sudden sounds or movements. |
| Avoidance | The event is so distressing that the person strives to avoid contact with everything and everyone—even his own thoughts—that can arouse memories of the trauma. This leads to isolation. |

Relevant.

For the data to be relevant, they must be credible and important. Credible data refer to data that will be believable by the people making the decisions. This is why I included hundreds of footnotes in this book, which provides you with the primary source of my data. As a wise decision maker, we should ensure there is a plan or baseline from which to compare, which should include the goals. Important data refer to data that address the important items associated with the factors being measured. For example, we shouldn't collect data on trivial items just because they are easy to collect and measure, such as the number of Christian members in a church. In this case, a better measurement would be the amount of good work provided by this church to the needy.

Practical.

For the data to be practical, it must be timely, simple, economic, and unchangeable. Timely data refer to data that can be measured in enough time to be effectively used. Simple data refer to data that are easy to understand. Economic data refer to data that can be obtained within the budget constraints for data collection. Unchangeable data refer to data that cannot be easily distorted to provide different information.

Information.

This is a combination of accurate, relevant, and practical data that provides the answers to “who”, “what”, “where”, and “when” questions. The answers to these questions come from a relational connection of data. For example, the number “7” preceding the words “churches today” provides the answers to “who” and “when”. Other than that, it doesn’t offer any additional meaning. It doesn’t provide meaning to how these “7 churches today” will do anything.

Once the information is developed, it should reflect reality. It should be as close to the truth as we can determine. Otherwise, this information could lead to erroneous knowledge, which could result in inappropriate actions. Historically, the Christian church and its members have used erroneous information and created more problems to God’s people, especially the needy. For example, the Church and its religious leaders supported evil actions such as supporting slavery and Inquisitions of Medieval Europe as God’s will³⁸. For centuries, the Church condemned women as second-rate people or as objects owned by men³⁹. Religious leaders even stated that diseases were a punishment from God⁴⁰. And, they stated that poverty was another form of divine rejection, usually in an effort to convince a non-Christian to become a Christian and profess the same beliefs and other Christians⁴¹.

Information can also include hypotheses involving the Christian faith, which are really hypotheses of metaphysical speculation⁴². In essence, God isn’t an object of empirical data. Often times, many religious leaders insist that positive changes in a person’s life are verifiable proofs that God exists. Although these changes prove the person’s faith about God, these changes can’t prove the actual existence of God or anything about Him⁴³. Belief in God is based

³⁸ See Lippy 2007 and Vacandand 1907.

³⁹ See especially Westerkamp 2007.

⁴⁰ See especially Allen 2000.

⁴¹ See especially Hughes 2009.

⁴² Schilpp 1938, 167-68.

⁴³ Schilpp 1938, 170.

upon faith, not verifiable data. Thus, information about the Christian faith not being the same as information about scientifically verifiable data doesn't mean that this faith-based information is irrelevant. The simple quote from Schilpp expresses this sentiment quite eloquently. "The meaning and significance of religious faith lie in what it is, not in what it is not"⁴⁴.

I caution you when you gather information to consider everything available, including information that we know contradicts our preconceived ideas. I almost didn't see one of my favorite movies, the 1986 film, *Heartbreak Ridge*, starring Clint Eastwood in a war film about a Marine. When it first came out, several veterans' groups were actively protesting this movie for its blatant misrepresentation of historical facts. The Battle of Heartbreak Ridge was fought by Army Soldiers in Korea in the fall of 1951⁴⁵. It wasn't fought by Marines as implied by the Eastwood film. Had I refused to watch the movie because of their protests, I wouldn't have seen a very good movie. I also realized that these protesters failed to watch the movie prior to their protests. Had they watched it, they would have discovered that Eastwood was an Army Soldier awarded the Medal of Honor for his duties during the Battle of Heartbreak Ridge and later became a Marine. Instead, the movie wasn't about the actual Battle of Heartbreak Ridge, but about the effects of that battle many years later. It was a good thing that I considered additional information, and wasn't close-minded.

So, what does this have to do with Christianity? Have you considered obtaining information about other religions? How about subjects that dispute the existence of God? On a New York Times' best seller list was the 2006 book, *The God Delusion*, written by Richard Dawkins, a self-proclaimed Atheist. Because this was a best seller, many Christians probably read this book. Why would they? Do they question the existence of God? Are they beginning to lose faith in their religion? Or, are they just searching for additional information. For me, I just wanted to read all information about the same subject from different perspectives.

⁴⁴ Schilpp 1938, 175.

⁴⁵ Second Infantry Division, Korean War Veterans Association 2011.

A wise person would do that, knowing that not all information from one source represents reality or the truth. Failure to consider all sides of a topic could lead to faulty decisions, which I'll describe in several examples later in this book.

When searching for the truth behind information, we should consider science along with faith. Popular evolutionist, Stephen Jay Gould, once wrote, "science covers what the universe is made of and why it works this way", and "religion extends over questions of ultimate meaning and moral value"⁴⁶. Both of these positions should coexist without conflict. We too should be open-minded, accepting that religion and science could both be correct.

Knowledge.

This is the application of both data and information, which answers "how" questions. In essence, this is a collection of information that provides some use to the person. Memorizing Scriptures in the Bible provides a person with knowledge, but it doesn't provide any additional knowledge. As an engineer, I offer the following analogy. In elementary school, I learned the math *times table* through memorization drills. I still remember my tables today in that I can easily tell you that " $2 \times 3 = 6$ ". But this doesn't provide us with the skills to answer the question of " 222×333 ". And, the answer isn't "666", instead correctly being "73,926". The *times table* in itself doesn't provide the answer because these large numbers aren't part of the *times table*. Unfortunately, today, most adults are fully incapable of answering this question without a calculator. They are limited to the knowledge of the *times table* if they can still remember it.

Knowledge may change with new information. For example, I was told as a young adult several decades ago that eating eggs significantly raises cholesterol, which could lead to coronary problems. Today I'm told by experts that eggs don't significantly affect a person's cholesterol levels. Also, I hear many different ideas on weight loss, including the protein diet, no-carb diet, no

⁴⁶ 2002.

exercise diet, and input versus output energy balance diet. In almost everything that we do, we can find someone to support one idea and another to support the opposite. What are we to believe? If doing something today is good and later told it's wrong by someone else, why should I believe it's good? How do we determine the correct information and get the correct knowledge? These are good questions. My only advice is for us to continue looking at all of the information available and to keep an open-mind to possible changes. For example, Table 5 contains seven facts that contradicts popular misinformation, and should change the knowledge we have regarding the areas of aviation, communications, science, and the military.

Facts are nothing more than data about the world in which we live. Theories and knowledge are developed that attempt to explain these facts. The facts don't disappear when researchers argue rival theories to explain them. Our interpretation of them changes. For example, Einstein's theory of relativity involving gravity replaced Newton's gravity theory⁴⁷. Gravity didn't change – apples fell from the trees for both Newton and Einstein. From a biblical perspective, even Pontius Pilate understood the need to obtain knowledge when he asked Jesus, “What is truth?” Afterwards, he told the Jews that he didn't find Him guilty⁴⁸.

In his book, Dawkins discussed the confusion of the word “God”. God can be seen as a superstitious idol to be worshipped, while others represent God as the supreme mystery behind the existence of the natural scientific universe. In my opinion, why can't he be both? Dawkins also described how close-minded religious believers react badly to criticism of their religion. Several times, Dawkins laid out logical arguments against religious theologians and tried to use scientific principles to further justify his theory that God doesn't exist. For example, he attempted to prove evolution over creationism. This didn't answer two questions that I had: why must there be only two possible options to human existence, and

⁴⁷ 1920.

⁴⁸ John 18:38.

Table 5. Facts Contradicting Popular Misinformation.

| Person | Description |
|-----------------------|--|
| Charles Lindbergh | He wasn't the first man to cross the Atlantic Ocean by air. He was the first to do it solo, doing it in May 1927 ⁴⁹ . However, it was Captain John Alcock and Lieutenant Arthur Brown who made the first non-stop crossing of the Atlantic Ocean in June 1919 ⁵⁰ . |
| Columbus | He wasn't the first European to discover North America, which was done by Viking Leiv Eiriksson ⁵¹ . |
| The Wright Brothers | They weren't the first to fly an airplane. Others, such as Gustav Whitehead, Clément Ader, and Alexander Mozhaiski have valid claims to have done this prior to the Wright Brothers ⁵² . |
| Alexander Graham Bell | He didn't invent the telephone. Although he was the first to obtain a patent for it. Elisha Gray was the first to create a working telephone ⁵³ . |
| Charles Darwin | He wasn't first to create theory of evolution. It was based upon theories of previous scientists, including Jean-Baptiste Lamarck, Pierre Louis Maupertius, and Erasmus Darwin ⁵⁴ . |
| Thomas Edison | He didn't invent the light bulb. He just made it better. Others developing it prior to him were Humphrey Davy and Frederick de Moleyns ⁵⁵ . |
| George Custer | He wasn't a general at the Battle of Little Big Horn, even though he was a general during the Civil War. Following the war as the size of the US Army was reduced, he returned to the permanent rank of lieutenant colonel ⁵⁶ . |

⁴⁹ Smithsonian National Air and Space Museum 2011.

⁵⁰ The New York Times 2011.

⁵¹ Ryne 2011.

⁵² See Randolf and Phillips 1935, Crouch 2011, and Gray 2011.

⁵³ Baker 2000, 90-91. The Patent Office quoted that, "while Gray was undoubtedly the first to conceive of and disclose the [variable resistance] invention, as in his caveat of 14 February 1876, his failure to take any action amounting to completion until others had demonstrated the utility of the invention deprives him of the right to have it considered."

⁵⁴ Gould 2002, 187; Bowler 2003, 73-75; and Fara 2011.

⁵⁵ Lamont-Brown 2004 and Encyclopædia Britannica 2011.

⁵⁶ Custer and Custer 1950, 185, 296.

why can't we have creationism through evolution? Also in his book, as a scientist himself, he implied that a real scientist wouldn't value the opinion of someone whose entire system of knowledge is based upon a book of myths. As a scientist myself, Dawkins hasn't proven that the myths weren't real. Dawkins' attempted to disprove God's existence using scientific logic was really nothing more than a word game. In my professional opinion, much of his evidence was based upon misinterpretations of nature or just plainly figments of his imagination. Furthermore, he claimed that almost all true intellectuals are Atheists, including the tendency that the higher a person's education level, the less likely they are to be religious. This does have some element of truth to it since I personally know several intellectual Atheists. But, this still doesn't convince me that God doesn't exist.



Figure 2. Christ in Front of Pilate.

jezus przed pilatem (1881) by Mihály Munkácsy.

In addition to my own self-assessment of his book, I also considered assessments from others, both those supporting Dawkins' theory and those who didn't. With a slight positive view, Jim Holt wrote that, "What Dawkins brings to this approach is a couple of fresh arguments -- no mean achievement, considering how thoroughly these issues have been debated over

the centuries -- and a great deal of passion. ... There is lots of good, hard-hitting stuff about the imbecilities of religious fanatics and frauds of all stripes”⁵⁷. Thomas Nagel wrote a negative view with, “Dawkins is convinced that religion is the enemy of science. The book is a very uneven collection of scriptural ridicule, amateur philosophy, historical and contemporary horror stories, anthropological speculations, and cosmological scientific argument”⁵⁸.

The Economist briefly described thoughts I had about his book and why all serious Christians should read it. Although he constructed a strong case against religion, “Atheists will love Mr Dawkins’ incisive logic and rapier wit and theists will find few better tests of the robustness of their faith. Even Agnostics, who claim to have no opinion on God, may be persuaded that their position is an untenable waffle”⁵⁹.

Regrettably, Julius Caesar’s words, *homines id quod volunt credunt*, express my concerns about people’s search for the knowledge of truth. “Men believe what they want to”⁶⁰. Unfortunately, most Christians would rather argue with someone instead of discussing with them about something they don’t already know or believe. Instead, they’re more influenced by the simple sound-bites of political talk-show radio rather than in what Jesus really taught⁶¹.

Understanding.

Once we possess knowledge, the next step towards wisdom is to assess the “why” question. Understanding knowledge is a cognitive and analytical process that transforms into new knowledge. Let me provide you an example of this in a situation that happened to me. When I was in college, I had a difficult time learning organic chemistry. I didn’t understand the complex

⁵⁷ 2006.

⁵⁸ 2006.

⁵⁹ 2006.

⁶⁰ Clark 2002, 204.

⁶¹ Collier 2012, 28 and 39.

organic reaction mechanism because it was just a leap of faith for me. In essence, I had to memorize the reaction steps. This was similar to just memorizing the Scriptures in the Bible and not analyzing that information to generate understanding. Reading the Bible and understanding the Bible are completely different.

In a recent poll on religion, the Pew Research Foundation asked over three thousand people in 2010 several questions involving religion in general. According to this survey, they claimed that Atheists and Agnostics knew more about religion than Christians. Unfortunately, this survey was flawed in that it only asked questions requiring facts and some knowledge. It didn't ask questions to assess one's understanding of their own religion. This survey contained questions about the history of Hindu, Buddhist, and Muslim religions. Yet, many theologians and other Christians have quickly used this survey results to validate their claims that Atheists know more than Christians. Maybe they do, but about all religions in general though. I agree that most Christians don't really understand their own religion. I also don't believe Atheists and Agnostics with the same educational level really understand Christianity either. This survey doesn't prove anything to me either.

Let me illustrate another problem many people have in understanding knowledge they hear or read. I'll do this by describing my simple controversy of percentages⁶². This controversy involves a bag containing two types of steel balls, both small and large, totaling one hundred balls. Three different people are asked to calculate the percentage of large balls in this bag with each providing contradictory results: 1%, 50%, and 99%. If I heard this initially, I'd think that two of these had to be wrong, and so would most people. However, in this controversial example, all three answers are correct. You're probably thinking I'm crazy to even imply such an impossible thing, and you might consider nominating me for the fictional absent-minded professor of the year award.

⁶² Haraburda 2008, 20-21.

Now let me explain this set of contradictory knowledge further. These people represented three different types of professions: accounting, construction, and transportation. The first person was an accountant concerned with the number of balls – 1 large and 99 small, resulting in 1% by number. Now, you must be thinking that this accountant had the real correct answer, with the other two definitely being wrong. The second person was a painter concerned with the surface area of the balls involving the amount of paint to use – the 1 large ball had a surface area of about 600 square inches and the total amount of the surface area of the very small 99 balls had the same cumulative surface area also of 600 square inches, resulting in 50% by area. You are thinking that this must be a trick problem. Finally, the third person was a truck driver concerned with the weight of the balls – the 1 large ball weighing about 396 pounds and all of the 99 small balls together weighing about 4 pounds, resulting in 99% by weight. Most people can't believe this. They would have made a different decision depending upon which percentage they had heard. As we may have been told, probably in math class a long time ago, percentages have no units of measurement, such as length or weight. However, as represented in Table 6, percentages do have units, such as percent by number, percent by area, and percent by weight. No wonder people hate numbers so much. Nevertheless, we should always try to understand the source of these percentages – we may even discover additional knowledge about reality along the way.

So, how does a Christian understand all of the knowledge it receives? As we can see from the controversy of percentages above, understanding something may become counter-intuitive. It may contradict some of our unchangeable beliefs. In our journey to understand this knowledge, we're challenged to understand the difference between empirical knowledge, metaphysical speculation, and Christian faith. As I cautioned you previously, our faith should extend beyond both science and reason and shouldn't be expressed in an equation⁶³. Trying to worship God becomes impossible if we can't understand Him. Furthermore, if

⁶³ Schilpp 1938, 158.

rational people are to become and remain Christian, their faith shouldn't contradict scientific facts or reason. To help, we might consider Christianity as simply a collection of emotions and feelings and leave the rest to scientific analyses. As we begin to seriously assess our faith and that of our fellow Christians, we may begin to realize that most Christians care more about things regarding Jesus than following his example. For me, I care more about His message rather than Him as the Messenger from God.

Table 6. Controversies of Percentages.

| Profession | Characteristics | Big Ball | Small Ball |
|-------------------|------------------------|-----------------|-------------------|
| Accountant | Number (each) | 1 | 99 |
| | TOTAL NUMBER | 1 | 99 |
| | Percentage | 1% | 99% |
| Painter | Area (square in. each) | 600 | 6.06 |
| | TOTAL AREA | 600 | 600 |
| | Percentage | 50% | 50% |
| Truck Driver | Weight (pounds each) | 396.0000 | 0.0404 |
| | TOTAL WEIGHT | 396 | 4 |
| | Percentage | 99% | 1% |

Source: Haraburda 2008

Finally, understanding the Christian knowledge is important since Christian theology is really the product of human hands and hearts. Many Christian leaders will try to convince us that everything written in the Bible is completely accurate since it was written through divine intervention. Furthermore, they'll try to convince us that a specific theory or doctrine is accurate as well, since the development of that theory was divinely inspired as well. But, don't believe them. Consider the words of Cicero, *damnant quod non intellegunt*, meaning "they condemn what they do not understand"⁶⁴. Instead, we need to research their theory and attempt to understand why it's both correct and incorrect. As you can tell by now, I'm not going to tell you what you should believe or understand about being a Christian. So, if you think my book is another instruction book on what you need to know, you will be

⁶⁴ Van Evrie 1864: 8.

very disappointed. I'm not going to do something Jesus never did to His disciples or others. Jesus didn't tell His followers what to do nor what to think, instead making them learn on their own through stories, questions, and parables. Likewise, I challenge all Christian leaders to focus their leadership more upon mentoring other Christians on "how" to think, not "what" to know so that their followers can understand their faith more fully.

Wisdom.

Wisdom provides us the best course of action in a specific situation. Obtaining it comes from an evaluation of knowledge to allow you to respond effectively with the "who", "what", "where," "when", "how", and "why" answers. Wisdom results from a rational extrapolation of existing knowledge to provide us an understanding in areas with little to no knowledge, even in areas where there'll never be concrete definitive empirically based knowledge, such as life after death. Some people might refer to this as philosophical probing⁶⁵. This evaluation allows us to discern the difference between right and wrong actions, good and bad ideas, and the relative value of gray-area information that doesn't fall clearly in a "black" or "white" classification. The process of obtaining wisdom requires us to have a soul since it requires both our heart and our mind.

The first four categories of the wisdom hierarchy (data, information, knowledge, and understanding) relate to the past, dealing only with what has been or what is known. For example, the Bible is full of data and information, many which are contradictory. Such as the image in Figure 3, we can see different numbers of shelves, depending upon how we look at the image. The wisdom comes from understanding these differences and coming up with things to do as a result of these differences. I wouldn't send this drawing of shelves to a carpenter building them for me. Christian knowledge and understanding of the information usually comes from religious studies. The last category, wisdom, has a focus upon the future. We can use wisdom to create the

⁶⁵ See especially Evans 1985.

future rather than just grasp the past. But let me tell you, achieving wisdom isn't easy since we must effectively and thoroughly process through the other four categories while keeping an open-mind.



Figure 3. Different Number of Shelves Image.

How many are there, three or four?

Conclusion.

Sadly, most people today prefer to be intellectually lazy and let others assess the data for them and tell them what it means. Furthermore, we tend to interpret information based solely upon our own biases and frame of references. As such, most Christians are biblically illiterate, meaning they don't know what their religion is about⁶⁶. The best advice that can be given was stated almost two hundred years ago by James Madison. "Knowledge will forever govern ignorance and a people who mean to be their own governors must arm themselves with the power which knowledge gives"⁶⁷. We make hundreds of decisions every day, many of them in the name of Christianity. Many of these are defective decisions, which result from misleading experience, misleading prejudgments, inappropriate self-interest, and inappropriate attachments⁶⁸.

Until we overcome our intellectual laziness involving our faith, we'll continue to make defective decisions. Yes, this should worry

⁶⁶ Collier 2012, 54.

⁶⁷ 1822.

⁶⁸ Finkelstein et al. 2009.

us since many Christians are biblically illiterate and believe their Christian leaders completely⁶⁹. Popular Christianity often degenerates rather than celebrate intellectual and critical inquiry. Our illiteracy supports the fundamental basis of modern Christian religion. Philip Gulley, a pastor of an Indiana Christian church, has a unique perspective about this. “Take an ancient doctrine, insist it originated with God, devise a ritual that reinforces it, wrap it in a prayer, reward those who perpetuate it, and condemn to Hell those who don’t, and what you have is a significant portion of today’s church”⁷⁰. Christianity should become better than this.

References.

- Ackoff, R.L. (1989). “From Data to Wisdom,” *Journal of Applied Systems Analysis*. 16: 3-9.
- Allen, P.L. (2000). *The Wages of Sin: Sex and Disease, Past and Present*. Chicago: University of Chicago Press.
- Baker, B. (2000). *The Gray Matter: The Forgotten Story of the Telephone*. St. Joseph, Mich.: Telepress.
- Bohr, N.H.D. (1913). “On the Constitution of Atoms and Molecules.” *Philosophical Magazine*. 26: 1-25. Article located on website for the Hamed Maleki Institut für Physik Johannes Gutenberg-Universität. http://www.cond-mat.physik.uni-mainz.de/~oettel/ws10/bohr_PhilMag_26_1_1913.pdf. Accessed 11 September 2011.
- Bowler, P.J. (2003). *Evolution: the History of an Idea*. 3rd Edition. Berkeley, Calif.: University of California Press.
- Clark, M. (2002). *Paradoxes from A to Z*. New York: Routledge.
- Collier, G.D. (2012). *Scripture, Canon, & Inspiration*. Cloverdale, Ind.: CWP Press.
- Collins, K.J. (2007). *The Theology of John Wesley: Holy Love and the Shape of Grace*. Nashville, Tn: Abingdon Press.
- Crouch, T. (primary contributor). (2011). “Clément Ader.” *Encyclopædia Britannica*. <http://www.britannica.com/EBchecked/topic/5780/Clement-Ader>. Accessed 15 June 2011.
- Custer, G.A. and Custer, E.B. (1950). *The Custer Story: The Life and Intimate Letters of General George A. Custer and His Wife Elizabeth*. Edited by Marguerite Merington. New York: Devin-Adair.

⁶⁹ Gulley 2010, 38.

⁷⁰ 2010, 76.

- Daigneault, A. and Sangalli, A. (2001). "Einstein's Static Universe: An Idea Whose Time Has Come Back?" *Notice of the American Mathematical Society*. 48: 9-16. <http://www.ams.org/notices/200101/fea-daigneault.pdf>. Accessed 9 June 2011.
- Dalton, J. (1803). "On the Absorption of Gases by Water and Other Liquids." In *Memoirs of the Literary and Philosophical Society of Manchester*, Second Series, 1, 271-87 (1805). Read October 21, 1803 [from Alembic Club Reprint #2]. <http://web.lemoyne.edu/~GIUNTA/dalton52.html>. Accessed 8 June 2011.
- Dawkins, R. (2006). *The God Delusion*. New York: Bantam Books.
- Eastwood, C. (director). (1986). *Heartbreak Ridge*. Internet Movie Database, <http://www.imdb.com/title/tt0091187/> Accessed 14 June 2011.
- The Economist (2006). Book review of *The God Delusion* by Richard Dawkins. (September 23). <http://www.economist.com/node/8380365>. Accessed 14 June 2011.
- Einstein, A. (1920). *Relativity: The Special and General Theory*. German original in 1916. Translated by Robert W. Lawson. New York: Henry Holt and Company. http://www.ibiblio.org/ebooks/Einstein/Einstein_Relativity.pdf. Accessed 25 September 2011.
- Einstein, A. (1922). "Ether and the Theory of Relativity" An address delivered on May 5, 1920 in the University of Leyden. German original. Translated by George B. Jeffery and Wilfrid Perrett in *Sidelights on Relativity*, 5-14. London: Methuen. http://www.ibiblio.org/ebooks/Einstein/Sidelights/Einstein_Sidelights.pdf. Accessed 10 September 2011.
- Encyclopædia Britannica (2011). "Frederick de Moleyns." *Encyclopædia Britannica*. <http://www.britannica.com/EBchecked/topic/388296/Frederick-de-Moleyns>. Accessed 15 June 2011.
- Encyclopædia Britannica (1911) "Urbain Jean Joseph Leverrier". *Encyclopædia Britannica*. http://www.1911encyclopedia.org/Urbain_Jean_Joseph_Leverrier. Accessed 9 June 2011.
- Evans, C.S. (1985). *Philosophy of Religion: Thinking about Faith: Contours of Christian Philosophy*. Downers Grove, Ill.: InterVarsity Press Academic.
- Evans, J.E. and Maunder, E. (1903). "Experiments as to the Actuality of the 'Canals' Observed on Mars." *Monthly Notices of the Royal Astronomical Society*. 63: 488-99. <http://adsabs.harvard.edu/full/seri/MNRAS/0063/0000488.000.html>. Accessed 9 June 2011.

- Fara, P. (primary contributor). (2011). "Erasmus Darwin." *Encyclopædia Britannica*. <http://www.britannica.com/EBchecked/topic/151960/Erasmus-Darwin>. Accessed 15 June 2011.
- Finkelstein, S.; Whitehead, J.; and Campbell, A. (2009). "Think Again: Why Good Leaders Make Bad Decisions and How to Keep it from Happening to You." *Harvard Business Review*. 87(2): 60-66.
- Fuerbringer, O. (1966). "Is God Dead," *Time Magazine*. (April 8). <http://www.time.com/time/magazine/article/0,9171,835309,00.html>. Accessed 11 September 2011.
- Gould, S.J. (2002). *The Structure of Evolutionary Theory*. Harvard University: Belknap Harvard.
- Gray, C. (2011). "Aleksandr Fyodorovich Mozhaiski." This article was posted on the Flying Machines website. <http://www.flyingmachines.org/moz.html>. Accessed 15 June 2011.
- Gulley, P. (2010). *If the Church Were Christian: Rediscovery the Values of Jesus*. New York: HarperCollins Publishers.
- Haraburda, S.S. (2008). *Premonitions of the Palladion Project: A Modern Project Management Fable*. Morristown, N.C.: Lulu Enterprises Publishing.
- Haraburda, S.S. (2007). "PROGRAM MANAGEMENT: The 'Seven Sins of Memory' – How They Affect Your Program." *Defense AT&L*. 36(1): 30-32. Ft. Belvoir, Va.: Defense Acquisition University Press.
- Haraburda, S.S. (2003). "Performance Measurement: Newport Chemical Agent Disposal Facility Project Management Team – Leveraging Fidelity of Performance-Based Metric Tools for Project Management," *Program Manager*. 32(1): 32-35. Ft. Belvoir, Va.: Defense Acquisition University Press.
- Haraburda, S.S. (2001). "Transport Phenomena of Flow through Helium and Nitrogen Plasmas in Microwave Electrothermal Thrusters," Ph.D. dissertation, Michigan State University.
- Holt, J.C. (2006, 22 October). "Beyond Belief." *The New York Times Sunday Book Review* <http://www.nytimes.com/2006/10/22/books/review/Holt.t.html>. Accessed 14 June 2011.
- Hubble, E.P. (1929). "A Relation between Distance and Radial Velocity among Extra-Galactic Nebulae" *Proceedings of the National Academy of Sciences of the United States of America*. 15(3): 168-73. This was communicated January 17, 1929. <http://www.pnas.org/content/15/3/168.full.pdf>. Accessed 9 June 2011.

- Hughes D. (2009). *Power and Poverty: Divine and Human Rule in a World of Need*. Downers Grove, Ill.: InterVarsity Press Academic.
- Lamont-Brown, R. (2004). *Humphry Davy: Life Beyond the Lamp*. Stroud, UK: Sutton Publishing.
- Lippy, C.H. (2007). "Slave Christianity." Chapter Ten in *Modern Christianity to 1900: A People's History of Christianity*, 6: 291-316, edited by Amanda Porterfield. Minneapolis, Mn.: Fortress Press.
- Luther, M. (1958). "Concerning the Ministry." Original German in 1523 Translated by Conrad Bergendoff in *Luther's Works*. Philadelphia, Pa: Fortress Press. 40: 3-44.
- Madison, J. (1822). "James Madison to W.T. Barry," (August 4). Writings 9: 103-9. In "Epilogue: Securing the Republic," Volume 1, Chapter 18, Document 35 of *The Founders' Constitution*, 1987. Edited by Philip B. Kurland and Ralph Lerner. Chicago: The University of Chicago Press. <http://presspubs.uchicago.edu/founders/documents/v1ch18s35.html>. Accessed 11 September 2011.
- Maxwell, J.C. (1878). "Ether." *Encyclopædia Britannica*, 9th Ed 8: 568-72. http://en.wikisource.org/wiki/Encyclop%C3%A6dia_Britannica_Ninth_Edition/Ether. Accessed 9 June 2011.
- Maxwell, J.C. (1864). "A Dynamical Theory of the Electromagnetic Field." *Philosophical Transactions*. Royal Society of London. 155: 459-512. <http://rstl.royalsocietypublishing.org/content/155/459.full.pdf+html>. Accessed 11 September 2011.
- Mehra, J. (1982). "The Bohr – Sommerfeld Theory of Atomic Structure." Chapter II in *The Quantum Theory of Planck, Einstein, Bohr and Sommerfeld: Its Foundation and the Rise of Its Difficulties 1900-1925 I (The Historical Development ... and the Rise of Its Difficulties 1900-1925*, 155-258. New York: Springer.
- Nagel, T. (2006). "The Fear of Religion." *The New Republic*. (October 23). <http://www.tnr.com/article/the-fear-religion>. Accessed 14 June 2011.
- The New York Times. (2011). "Alcock and Brown Fly Across Atlantic; Make 1,980 Miles in 16 Hours, 12 Minutes; Sometimes Upside Down in Dense Icy Fog." *The New York Times*. Front Page, June 16, 1919. Copy of page located at the Aviation History On-Line Museum. <http://www.aviation-history.com/airmen/alcock.htm>. Accessed 15 June 2011.
- Pew Research Center. (2010, 28 September). "U.S. Religious Knowledge Survey." *The Pew Forum on Religion & Public Life*.

- <http://www.pewforum.org/U-S-Religious-Knowledge-Survey.aspx>. Accessed 15 September 2012.
- Randolf, S. and Phillips, H. (1935). "Did Whitehead Precede Wright in World's First Powered Flight?" *Popular Aviation*. (January). Article contents posted on the Wright Brothers Aeroplane Company museum website. http://www.wright-brothers.org/History_Wing/History_of_the_Airplane/Who_Was_First/Gustav_Whitehead/Whitehead_Articles.htm. Accessed 15 June 2011).
- Russell, J.B. (1997). "The Myth of the Flat Earth". *American Scientific Affiliation Annual Meeting*. (Aug). This paper and presentation summarized his book, *Inventing the Flat Earth: Columbus and Modern Historians*, 1997 Westport, Ct.: Praeger. <http://www.asa3.org/ASA/topics/history/1997Russell.html>. Accessed 9 June 2011.
- Rutherford, E. (1911). "The Scattering of α and β Particles by Matter and the Structure of the Atom," *Philosophical Magazine*. 21: 669-88. Article located on website for the Hamed Maleki Institut für Physik Johannes Gutenberg-Universität. http://www.cond-mat.physik.uni-mainz.de/~oettel/ws10/rutherford_PhilMag_21_669_1911.pdf. Accessed 11 September 2011.
- Ryden, B.S. (2003). "General Relativity," Ohio State University Astronomy 162 course notes for February 11, 2003. http://www.astronomy.ohio-state.edu/~ryden/ast162_6/notes24.html. Accessed 9 June 2011.
- Ryne, L. (2011). "Leif Ericson: Columbus Predecessor by Nearly 500 Years." Excerpted from "Norwegian Explorers" on the ODIN website, produced for the Norwegian Ministry of Foreign Affairs by Nytt fra Norge. <http://www.mnc.net/norway/ericson.htm>. Accessed 14 June 2011.
- Schilpp, P.A. (1938). *The Quest for Religious Realism: Some Paradoxes of Religion*. New York: Harper & Brothers Publishers. The Mendenhall lectures, seventeenth series, delivered at DePauw University.
- Schrödinger, E. (1926). "Quantisierung als Eigenwertproblem," *Annalen der Physik*. 384(4): 361-76. German original. This was the first of four articles involving this equation. <http://onlinelibrary.wiley.com/doi/10.1002/andp.19263840404/abstract>. Accessed 25 September 2011.
- Second Infantry Division, Korean War Veterans Association. (2011). "History of the 2nd Infantry Division during the Korean War: Heartbreak Ridge." This was an article about one of the major

- battles of this division during the Korean War. <http://www.2id.org/heartbreakridge.htm>. Accessed 14 June 2011.
- Simon, B. (2002). *Undead Science: Science Studies and the Afterlife of Cold Fusion*. Piscataway, N.J.: Rutgers University Press.
- Simpson, D.A. (2005). "Phrenology and the neurosciences: contributions of F. J. Gall and J. G. Spurzheim." *ANZ Journal of Surgery*. 75(6); 475-82.
- Smith, E.J.; Davis Jr., L.; Coleman Jr., P.J.; and Jones, D.E. (1965). "Magnetic Field Measurements Near Mars". *Science, New Series* 149 (3689): 1241–42.
- Smithsonian National Air and Space Museum. (2011). "Milestones of Flight: Ryan NYP 'Spirit of St. Louis'." *Smithsonian National Air and Space Museum*. <http://www.nasm.si.edu/exhibitions/GAL100/stlouis.html>. Accessed 15 June 2011.
- Stone, I.F. (1988). *The Trial of Socrates*. New York: Little, Brown.
- Thomson, J.J. (1904). "On the Structure of the Atom: an Investigation of the Stability and Periods of Oscillation of a number of Corpuscles arranged at equal intervals around the Circumference of a Circle; with Application of the Results to the Theory of Atomic Structure." *Philosophical Magazine*, 39: 237-65. <http://www.chemteam.info/Chem-History/Thomson-Structure-Atom.html>. Accessed 8 June 2011.
- Thomson, J.J. (1897). "Cathode Rays." *Philosophical Magazine*, 44: 293. In Stephen Wright, *Classical Scientific Papers, Physics*, 1964. London: Mills and Boon. <http://web.lemoyne.edu/~GIUNTA/thomson1897.html>. Accessed 8 June 2011.
- Trinko, T. (2010, 3 October). "Flawed Pew Poll on Religious Knowledge Falsely Flatters Atheists." *American Thinker*. http://www.americanthinker.com/2010/10/flawed_pew_poll_on_religious_k.html. Accessed 15 September 2012.
- Vacandard, E. (1907). *The Inquisition: A Critical and Historical Study of the Coercive Power of the Church*. French original 1902. Translated by Bertrand Conway. New York: Longmans, Green and Co. <http://www.gutenberg.org/cache/epub/26329/pg26329.html>. Accessed 1 July 2011.
- Van Evrie, J.H. (1864). *Subgenation: The Theory of the Normal Relation of the Races; An Answer to "Miscengenation."* New York: John Bradburn.
- Westerkamp, M.J. (2007). "Gendering Christianity." Chapter Nine in *Modern Christianity to 1900: A People's History of Christianity*, 6: 261-90, edited by Amanda Porterfield. Minneapolis, Mn.: Fortress Press.

Chapter 3. Christian Rules Violate Jesus' Lessons

Can a true Christian comply with modern Christian rules and still follow the teachings of Jesus? This is the controversy of Christian ethics. Doing the right things based upon the right knowledge for the right reasons should be the goal of every Christian. But what are the right things, right knowledge, and right reasons? This understanding should begin outside the Church since Christian ethics has a strong foundation in the writings of ancient and renaissance philosophers such as Aristotle, Kant, Descartes, Epicurus, Cicero, Epictetus, and Seneca. This includes evolutionary development over two millennia starting with the teachings of Jesus together with analyses by key intellectuals such as Augustine. Preventing another recurrence of Christian-sanctioned cruelty, especially against those who questioned Christian authority, the resulting ancient rules should be modified for a modern world characterized by terrorism, drugs, environmental pollution, corruption, and human trafficking.

Being wise is good. But, being wise about the right knowledge is even better. So, what is the right knowledge, especially about Christianity? Where do I find it? How do we know it is the right knowledge? Can the right knowledge today be the wrong knowledge tomorrow, such as the Christian faith advocating slavery a few centuries ago while opposing it today? Was historical right knowledge, such as support of slavery, really the right knowledge back then? We should be asking ourselves these and many more similar questions. Having the right knowledge is only part of this. Doing the right thing based upon the right knowledge for the right reason is the best a Christian should do. So, what is the essence of Christian ethics? Georgia Harkness, professor of applied theology, stated a good definition of this.

Christian ethics means a “systematic study of the way of life exemplified and taught by Jesus, applied to the manifold problems and decisions of human existence”⁷¹.

Secular Ethics.

Today, many think about ethics as institutional rules of behavior, moral philosophy and consider little about the development of their own personal character and consideration about their environment. However, it’s best to consider ethics with a larger emphasis upon philosophy that permits one to become fully a self-conscious moral person committed to maintaining traditions that are essential to fulfilling one’s Christian responsibilities with integrity⁷². Many Americans were taught to live a secular life using the Western value system of right and wrong, as described by Major General Buckingham in 1985:

“Our Western value system of right and wrong is based primarily on what Jesus taught concerning the origin and value of human life, augmented by the Old Testament lawgivers and prophets. This is what we commonly call the Judeo-Christian tradition. Although these teachings have been eroded and in some cases prostituted radically through the centuries, they still strongly influence the attitudes of Americans and other Westerners and form the core of our ethical concepts. In the Judeo-Christian view, man was created by God in His image; that is, with awareness, with purpose, with personality, and with inherent worth. All forms of human life are equally endowed by God with worth and dignity. There is no distinction between

⁷¹ 1957. In Chapter 1, “What is Christian Ethics?” of this book. Georgia Harkness taught at the Pacific School of Religion in Berkeley, California.

⁷² See Shay 1994 and French 2003. These are two useful studies that emphasize issues of moral character in war and that draw from classical literature. The first involves the catastrophic combat experiences of the Vietnam War Soldiers and Soldiers in the Iliad. The second, with a forward from US Senator John McCain, contains a discussion of historical military values, including ancient Greeks, Romans, Vikings, Celts, Chinese monks, and Japanese samurai.

male and female, between black or white, rich or poor, aristocrat or peasant, Americans or Cambodians, Jews or Arabs, old or young, born or unborn, smart or dumb, with regard to inherent worth and dignity. All are created with equal worth, with equal dignity, with equal status, and with equal rights within the human race”.

One can further define secular ethics differently depending upon one's desired philosophical outlook on life. The following are six popular ones. The philosophies of Aristotle's *eudaemonism* described a practical life of moderation with each person performing the duties for which equipped to ensure happiness⁷³. The hedonistic ethics of Epicurus described the maximum pleasure-seeking life of “eat, drink and be merry, for tomorrow we die”⁷⁴. The formal rational duty ethics of Kant required people to act according to an inherent sense of duty, as portrayed by Mr. Spock, the logical half-human in Gene Roddenberry's *Star Trek*⁷⁵. Ethics of Bentham and Mill's utilitarianism was a pursuit for the

⁷³ 1812. “But the man of Perfected Self-Mastery is in the mean with respect to these objects: that is to say, he neither takes pleasure in the things which delight the vicious man, and in fact rather dislikes them, nor at all in improper objects; nor to any great degree in any object of the class; nor is he pained at their absence; nor does he desire them; or, if he does, only in moderation, and neither more than he ought, nor at improper times, and so forth; but such things as are conducive to health and good condition of body, being also pleasant, these he will grasp at in moderation and as he ought to do, and also such other pleasant things as do not hinder these objects, and are not unseemly or disproportionate to his means; because he that should grasp at such would be liking such pleasures more than is proper; but the man of Perfected Self-Mastery is not of this character, but regulates his desires by the dictates of right reason”.

⁷⁴ Gordon 2003. “My beginning students know little about philosophy, but they do know what (in their own view) Epicurus taught: eat, drink and be merry, for tomorrow we die. When on one occasion, I pointed out that that is quite wrong”. However, this is a common misconception is that the quote is attributed to Epicurus, but that quote is probably from Isaiah 22:13: “And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die”.

⁷⁵ Blackman and Utzinger 2009.

greatest amount of happiness for the maximum number of people⁷⁶. The “Social Adjustment” philosophy of John Dewey emphasized the process of improving virtuous conduct by valuing one as a good citizen in an ordered democratic society⁷⁷. Finally, the stoic life was the pursuit of virtue⁷⁸.



Figure 4. Plato, Seneca, and Aristotle.

An illustration in the medieval manuscript, *Devotional and Philosophical Writings* (C. 1325-1335).

Although there are both positive and negative aspects with each of these six philosophies, Christianity is more closely related to the Stoic ethic; as such, the remainder of this secular ethics section will

⁷⁶ Driver 2009. “The Classical Utilitarians, Jeremy Bentham and John Stuart Mill, identified the good with pleasure, so, like Epicurus, were hedonists about value. They also held that we ought to maximize the good, that is, bring about ‘the greatest amount of good for the greatest number’”.

⁷⁷ 1916.

⁷⁸ Evans 2011.

involve a stoic frame of reference. Additionally, I learned much of my ethical values while serving as a military officer. During most of my life, I was held to the standard of minimizing the risks to my Soldiers, acting carefully, avoiding waste of lives, not fighting battles that can't be won, and not seeking victories where the costs exceed the value⁷⁹. I fully understood that Soldiers were trained to kill. They may be ordered to, or they may order others to break the Sixth Commandment, the ultimate moral predicament.

To understand the foundation of this, we must understand the stoic school of philosophy, which is embedded in much of Western civilization⁸⁰. This is contained in the writings of René Descartes, David Hume, Immanuel Kant, Michel de Montaigne, Blaise Pascal, and Baruch Spinoza. Although secular in nature, it does include some of the ancient Christian theology, including Augustine, Thomas à Kempis, and Justus Lipsius⁸¹. In fact, Lipsius developed a Christianized form of Stoicism, referred to as neo-Stoicism, in the sixteenth century. His work influenced the evolution of Catholicism, Calvinism, and Lutheranism⁸². Furthermore, Stoicism was symbolized by the famous Serenity Prayer: "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference"⁸³. It really was about what we can control, in essence, a cultivation of the "inner citadel" of our soul⁸⁴.

Stoicism's four great teachings in the quest for virtue are: willing to endure pain for human good [courage]; pursuing right intentions over that of right results [wisdom]; understanding that fortune doesn't create human happiness [moderation]; and using self-control to prevent harming others and property [justice]⁸⁵.

⁷⁹ Walzer 1981

⁸⁰ Evans 2011.

⁸¹ Taylor 2007, 116, 119.

⁸² See especially Taylor 2007.

⁸³ Niebuhr 1987, 251.

⁸⁴ See especially Hadot 2001. The soul, the guiding principle within us, is in Aurelius' description of an inviolable stronghold of freedom, known as the "inner citadel."

⁸⁵ Holowchak 2008, 13, 91, 134, 141, 159.

Furthermore, Stoicism states that life is unfair and that there is no worldly benefit for living a moral life in the world. For example, martyrs and honest men may die poor; while dishonest men may die rich. Stoicism is also evident in both the Old Testament's (OT's) Job about God's good servant, and in Shakespeare's *King Lear* about an exemplary father. This philosophy reminds us that there's an unyielding struggle for right actions in an unfair world. Aeschylus, founder of the Greek tragedy, understood this philosophy and wrote about it in his *Agamemnon*, and which Robert F. Kennedy quoted in his Indianapolis speech on the assassination of Martin Luther King, Jr., "He who learns must suffer. And even in our sleep, pain which cannot forget falls drop by drop on the heart until, in our own despair, against our will, comes wisdom through the awful grace of God"⁸⁶.

Character, then, is really formed by free choice, a gift from God, and isn't something forced upon by others. A good character is accomplished by pursuing virtue and avoiding vice, which is shaped through times of both poverty and wealth. According to Epictetus, absolute virtue is comprised of righteousness, honor, and decency, and doesn't include health, wealth, or even life⁸⁷. Regrettably, many Christian groups use shame and guilt to persuade others to act. Yet, the Stoic believes that guilt is an individual free choice. This Stoic philosophy doesn't recognize social guilt in shaping one's character since it considers guilt involves individual choice and even individual misconduct⁸⁸. Everything that we do is based upon our own decisions. These choices are based upon either internal or external values. Epictetus further states, "of things some are in our power and others are not. In our power, are opinion, movement towards a thing [aim], desire, aversion [turning from a thing]; and in a word, whatever are our

⁸⁶ Kennedy 1968 and Aeschylus 1920. A link to the audio of the Kennedy speech can be found at the Kennedy Presidential Library website too. The Aeschylus quote is: "Man by Suffering shall Learn. So the heart of him, again Aching with remembered pain, Bleeds and sleepeth not, until Wisdom comes against his will."

⁸⁷ Brennan 1994, 2. This was based upon a course taught at the Naval War College.

⁸⁸ Stockdale 1995, 180, 234-36.

own acts; not in our power are the body, property, reputation, offices [magisterial power] and, in a word, whatever are not our own acts"⁸⁹. He further cautions us that if we focus upon external things, especially those that we can't control, we'll neglect our inner self. These external things are, "weak, slavish, subject to restraint and in the power of others". In most circumstances, external things in life don't necessarily hurt us, but our views of them could.

But, how do we know what is moral and what is immoral? Some believe that all moral purpose should be based upon reason and not the emotions of desire, pleasure, and fear. According to Admiral Stockdale, everything in life should be based upon "decisions of the will"⁹⁰. This is difficult since emotions are just as important as reason for decisions, according to recent scientific studies⁹¹. If happiness is what we want, then we shouldn't let emotionally based fears about our body, relationships and worldly possessions govern our decisions⁹². Returning to the ancient philosophers, we can learn much about life today. Not much has changed regarding morality during the past several millennia. For example, Africanus, conqueror of Hannibal, stated that virtue can't be found in selfish interests but through service to others. We should, "know that for all who shall have preserved, succored, enlarged their country, there is a certain and determined place in Heaven where they enjoy eternal happiness"⁹³.

In addition to life, business follows secular ethics. In my experience working in corporate America, I've found that very often businesses aren't bound by any ethics other than abiding by the law. Supporting this position is Milton Friedman, who held that corporations have the obligation to make a profit within the framework of the legal system, nothing more. He explicitly states that the duty of the business leaders is, "to make as much money as

⁸⁹ 1888.

⁹⁰ 1995, 182.

⁹¹ See Bagozzi et al. 2003 and Isen and Shalcker 1982. These are just a couple of studies that indicate that emotions affect decisions.

⁹² Seneca 1958, 51, 55, 59, 68.

⁹³ Cicero 1887

possible while conforming to the basic rules of the society, both those embodied in the law and those embodied in ethical custom⁹⁴. Ethics in business for Friedman is nothing more than abiding by customs and laws. The reduction of business ethics to abidance to laws and customs, however, has drawn serious criticisms. Counter to Friedman's logic, the legal procedures are technocratic, bureaucratic, rigid and obligatory whereas an ethical act is a conscientious, voluntary choice⁹⁵. Nevertheless, business ethics reflects the philosophy of business, one of whose aims is to determine the fundamental purposes of a company. If a company's purpose is to maximize shareholder returns, then sacrificing profits to other concerns is a violation of its fiduciary responsibility. Many churches today operate primarily as a business, focused upon fiduciary responsibilities only.

Individuals and businesses make numerous decisions each day. The real ethical concern is whether they can determine if their decisions are moral or immoral? We should also understand the popular paraphrase of Seneca Epistle 77.20, "life's like a play; it's not the length but the excellence of the acting that matters"⁹⁶. Meanwhile, Epictetus reminds us that "to select the part belongs to another"⁹⁷. Our character, the excellence of our life, should mean more to us than our reputation since it's best to have a good character than a false reputation. Marcus Aurelius, the Roman Emperor from 161 until 180 and another ancient Stoic philosopher, believed that we, "must stand erect, not be kept erect by others"⁹⁸. An example of this can be found in the novel, *Fame Is the Spur*, about an idealist British political leader becoming more corrupt in

⁹⁴ 1970.

⁹⁵ Agamben 1993, 43.

⁹⁶ Ker 2009, 118. The author lists Seneca's text in Latin along with its English translation. Latin text is "quomodo fabula, sic vita: on quam diu, sed quam bene acta sit, refert. nihil ad rem pertinent quo loco desinas. quocumque voles desine: tantum bonam clausulam inpone. vale." translated into English, "As in a story, so too in life: it is not how long, but how well it was acted, that matters. It is irrelevant in what place you cease. Cease wherever you want: just make sure to put a good end on it. Farewell."

⁹⁷ 1888.

⁹⁸ 1862.

pursuit of higher office by gradually renouncing his virtues. His soul withered in his unrelenting pursuit of personal ambition⁹⁹. That's the risk that all have when pursuing advancements in life. Rather than seeking fame, fortune, and power, which are popular lifetime goals, we should first conquer our own desires by altering our desires instead of changing our environment¹⁰⁰.

There are some situations in which violating secular or religious laws is the moral course of action. That is because these laws are inflexible by requiring violation as the right thing to do. Modern Americans are losing sight of the values that benefit others along with losing confidence in understanding those values as a whole¹⁰¹. As such, we should avoid subscribing to the popular "ethics without morality" in which the moral aspects of ethics are increasingly becoming obsolescent¹⁰².

One of my favorite books, *Once an Eagle*, is about two military officers and their advancements through the military hierarchy¹⁰³. The first officer, Courtney Massengale, was a cynical careerist with social connections and corrupt morality portraying the Epicurean philosophy of materialism¹⁰⁴. The other officer, Sam Damon, exemplified the stoic philosophy by pursuing real achievement instead of a quest for status. Both officers achieved similar achievements, but Massengale's was service to self, while Damon's was service to others.

⁹⁹ Spring 1940. A film was made of this book directed by Roy Boulting in 1947.

¹⁰⁰ Descartes 1649, 41. "My third Maxime was, To endeavour always rather to conquer my self then Fortune; and to change my desires, rather then the order of the world: and generally to accustome my self to beleeve, That there is nothing wholly in our power but our thoughts; so that after we have done our best, touching things which are without us, all whats wanting of success in respect of us is absolutely impossible."

¹⁰¹ Moskos et al. 2000, 4.

¹⁰² Coker 2002, 2 and 2008, 97, 137. Ethics without Morality involves the existential and metaphysical ideals that have traditionally underpinned a life dedicated to professionalism seem increasingly obsolescent.

¹⁰³ Myrer 1968. A mini-series was made of this book directed by E.W. Swackhamer and Richard Michaels from 1976 – 1977..

¹⁰⁴ See especially Epicurus 1925.

Aside from this fictional story, let me provide you a real example. Air Force Colonel James Burton, a senior military officer, fully understood secular ethics using the stoic philosophy. He was best known for his “to be or to do, that is the question” speech in June 1974 to his colleagues and subordinates at the Pentagon¹⁰⁵:

“You have to make a choice about what kind of person you are going to be. There are two [military] career paths in front of you, and you have to choose which path you will follow. One path leads to promotions, titles and positions of distinctions. To achieve success down that path, you have to conduct yourself a certain way. You must go along with the system. . . . The other path leads to doing things that are truly significant for the Air Force, but you may have to cross swords with the party line on occasion. You can’t go down both paths, you have to choose. Do you want to be a man of distinction or do you want to do things that really influence the shape of the Air Force? To be or to do, that is the question”.

In another real, but personal, example from the Spring of 1985, I was a platoon leader in a chemical company stationed at Fort Hood, Texas. My battalion commander was within his first year of command and was a full-bird colonel, which was unusual since command of a battalion is normally for lieutenant colonels, a lower-ranking officer. I believed that he pulled strings at the Pentagon for this command for self-interest reasons since the experience of commanding of a battalion or higher-level unit is required for promotion to brigadier general. Without it, he wouldn’t receive any more promotions.

On one of several occasions in which he didn’t support his troops happened during weapons qualifications within my company. I had the misfortune of serving as the Officer in Charge (OIC) of

¹⁰⁵ 1993. An HBO film was made of his book directed by Richard Benjamin in 1998.

the range at the time. Being fully prepared to run the range safely, I had previously taken the range safety class and taught our Soldiers marksmanship techniques as required. On the day of the range firing, everything was completed, along with having the requisite safety support in place. After about an hour into weapons firing, my battalion commander visited the range to see how things were going. After giving him an update, I noticed a jeep with a red placard displaying three stars on it enter the range. My battalion commander also noticed the jeep and quickly moved to hide behind the range tower, leaving me alone to greet Lieutenant General Walter F. Ulmer, Jr., commanding general of III Corps and Fort Hood. I was in disbelief that my battalion commander quickly escaped to leave me alone with this powerful person. General Ulmer served as Commandant of Cadets at West Point in 1976, where he was responsible for the first admission of female cadets and the cheating scandal involving several hundred of the junior classmen¹⁰⁶. After I provided him a quick overview of the range operations, he quickly followed me to talk to several Soldiers. These Soldiers were nervous talking to a three-star general. I know this, because they couldn't remember the marksmanship training that they took earlier in the morning. After talking to a few of the Soldiers, General Ulmer was convinced that none received any training as required and ordered me to halt range operations and immediately conduct the training. "Yes Sir!" I complied and quickly told my range safety officer to order a "cease fire" and stop range firing. Then, General Ulmer returned to his jeep and drove off. Afterwards, out of nowhere, my battalion commander magically appeared. He knew I had conducted the training, but refused to appear and defend me. My battalion commander never did get his star though. I guess the other generals knew about this character and his lack of support for his troops. I, on the other hand, later commanded a battalion successfully enough to command a brigade, a higher level position.

My other personal example involved my relationship with my company commander, a captain and another Epicurean officer, that same year. Early one evening, just before I was to leave for home,

¹⁰⁶ Time Magazine 1976.

my company commander called me to tell me that he was at the motor pool and discovered that one of my jeeps there had a fire extinguisher that needed to be secured. He ordered me to recall my entire platoon back into work and secure that extinguisher. I told him that I'd get that extinguisher secured and hung up the phone. What I didn't tell him was that I wasn't going to recall my platoon back to work since I'd personally drive to the motor pool and secure the extinguisher as ordered. It didn't make sense to me to order everyone back to work after they had spent a long twelve-hour day of training and they were already at homes with their families. I'd take care of the person or persons responsible for the unsecured extinguisher the following day. And, I was willing to take responsibility for any consequences of my decision to not recall them back to work for this petty thing. I didn't realize that the consequence involved the commander removing me as a platoon leader for insubordination a few days later. This devastated me and my hopes for a long productive military career. After over a year in the unit, I was just about to become the executive officer, or second in command, of the company. Now, I was no longer in the company and was sent to be a staff officer in another battalion. But, I felt that I did the right thing by not making all of my Soldiers and their families suffer for the mistake of one careless individual. I was the one who was punished, and punished for doing what I believed was the right thing to do. On an interesting note of delayed justice, this company commander was relieved from command a few months later, which is the military way of saying that he was fired too. Unlike my long successful military career, I heard that he never received another promotion and left the Army at his rank of captain. With this and many other examples during my entire military career, I demonstrated the Stoic philosophy of Damon, making me feel good about my soul.

So, from a secular point of view, ethics to me in a very general sense is about doing the right things for the right reasons. Doing the rights things, even though no one knows about it, is much better to me than being known as a person who does the right things, especially if done for the wrong reasons. There are even some situations in which violating inflexible secular or religious

laws is the right moral course of action. For example, killing everyone with a different religion even though the Bible commands it is morally wrong today¹⁰⁷. Unfortunately, this lack of clear guidance causes us today to lose sight of the values that benefit others, in addition to lose confidence in understanding those values as a whole¹⁰⁸. The resultant subscription to the popular “ethics without morality” is making the moral aspects of ethics increasingly obsolescent¹⁰⁹. It’s probably best that we realize that we today don’t live in a Hobbesian world, one in a pure state of nature¹¹⁰. Ethics in the real world involves real people in real situations.

Ethics of Jesus.

Next, the ethics of Christianity includes the ethics of Jesus, as understood through His actions and teachings. To assess this part of the Christian ethics, we should ask “What Would Jesus Do” (WWJD) ethically. However, most people today don’t ask themselves this ethical question. And, if they did, the answer wouldn’t be based upon a logical analysis of the available facts. Instead, they assume His ethics was the same as their idea of Christian ethics, two thousand years later. This modern view is based upon the combination of democracy, nationalism, and capitalism, all blended together with scientific and technological achievements. This is then mixed with the Western world’s way of life, patriotism, along with humanitarian concern for the weak, the helpless, and the suffering. In addition, this includes complete respect for law, especially involving kindness, generosity, and citizenship. The combination of all of that is what many regard as “acting like a Christian”¹¹¹. But, the ethics of Jesus isn’t this complex. Let me begin this with a brief story about my personal experience as a teenager involving the legend of Santa, you know,

¹⁰⁷ Deuteronomy 17:2-7.

¹⁰⁸ Moskos et al. 2002, 4.

¹⁰⁹ Coker 2002, 2 and 2008, 97, 137. Ethics without Morality involves the existential and metaphysical ideals that have traditionally underpinned a life dedicated to professionalism seem increasingly obsolescent.

¹¹⁰ Hobbes 1651. In this book, Hobbes argues for a social contract and rule by an absolute sovereign, which will avert chaos and civil war.

¹¹¹ Harkness 1957. In Chapter 1, “What is Christian Ethics?” of this book.

the one about the jolly ole man who brings everyone gifts in celebration of Jesus' birthday. As a young child, I once viewed Santa as the sure-fire magical self-interest way to receive toys, lots of them. Maybe, this is how many people view Jesus, a magical way to get into Heaven. Just believe in him, and He will welcome us with open arms, no matter what. No matter how evil we are and no matter how hateful we are of others, popular Christian belief is faith is enough. For me, this belief isn't enough.

There was a time when I was a non-believer in Santa. Maybe, I was even a non-believer in Jesus at that time too, even though I attended Catholic mass religiously every week. But, my belief in Santa changed in the basement of the Herpolsheimer's Department store, commonly known as Herp's, during the late 1970's. This store was located in the heart of downtown Grand Rapids, Michigan. Most Americans may remember that this was mentioned several times in the recent *Polar Express* movie¹¹². Portrayed in the movie, many Grand Rapids' children visited the Herp's Santa each Christmas Season, some like me having their picture taken with him.

I spent my pre-school days growing up in Grand Rapids, living near both of my grandparents. My childhood memories were magical in which anything was possible. My parents and grandparents helped me live in this magical period by supporting the Santa legend every year. Why would I doubt this? Santa was a popular topic of discussion at my elementary schools by not only the students, but by the teachers as well. There were Christmas songs too, both on the radio and sung at school. Also during the Christmas season, Christmas shows populated the television airwaves. These included Charlie Brown's concern about the commercialism of the season. *Rudolph* had a message on diversity. And, the *Drummer Boy* was part of the real Christmas Story. Finally on Christmas morning, I would awaken to see the stockings filled with goodies and additional presents under the tree. As a Christian child, I believed that Santa was the gift from God to

¹¹² Van Allsburg 1985. A film was made of his children's book directed by Robert Zemeckis in 2004.

celebrate the birth of His son, Jesus. I even thought that God used Santa, the real one from Herp's, to give every good child gifts on Jesus' birthday.

As I was growing up, I soon became a disbeliever. I couldn't understand how one person, with flying reindeer, could deliver presents to every child in every town on our planet Earth. It seemed impossible. So, too, the story of Jesus seemed impossible. I later had a shocking discovery that my parents had bought the Santa gifts several days prior to Christmas, and that this Santa myth was probably a parental trick to convince children to behave, at least once every year. Maybe, Jesus, too, was a religious trick to convince everyone to behave. While attending Creston High School in Grand Rapids, my grandmother asked me to do something. She was a sales representative for Herp's; and, she asked me if I wanted to be one of the Herp's Santa's that year. I couldn't believe this, since I was just a teenager, both tall and thin. I also needed the money, so of course I said, "yes".

My first day playing Santa was very memorable. I learned some of the key phrases that I needed to say, such as "Ho Ho Ho," and "What would you want Santa to bring you?" I also learned some key facts, such as the nine reindeer names. However, the most humiliating event of this day was putting on make-up, such as grey chalk for my eyebrows and red blush for my cheeks. Teenage boys didn't wear make-up, at least none that I knew. Then, it was time for me to walk out of the dressing room and begin my official duties as Santa. To say that I was nervous would be an understatement. There were several kids waiting to see me and were shouting that "Santa is coming". So, I began to populate a myth that I didn't believe in. How hypocritical of me? But, then again, there are many hypocritical religious leaders who populate the myth of Jesus that they don't believe.



Figure 5. Saint Nicholas of Myra Saves Three Innocents from Death.

Николай Мирликийский избавляет от смерти трёх невинно осуждённых by Ilya Repin (1888)¹¹³.

During my two years of playing Santa, I experienced the power of commercials. Most kids wanted the items that they saw on TV, such as the *Hungry Hungry Hippos* game. Also, some very young children were scared of me and didn't want to get anywhere near me - I guess that they were told never to trust strange old men. Jesus can be scary to many people too. Several times, I saw the sparkle in a child's face when he was talking to me. I, as Santa, made him happy. During the evenings when I wasn't Santa, I

¹¹³ From The Yorck Project: 10.000 Meisterwerke der Malerei 2002. The compilation copyright is held by Zenodot Verlagsgesellschaft mbH and licensed under the GNU Free Documentation License.

would operate the monorail in the basement, otherwise known as the *Santa Train*. I wonder if this train was the inspiration for the train in the *Polar Express* movie. Finally, I conducted research into the Santa legend for an English term paper, learning more about the Turkish Bishop, known as Saint Nick, and about the “*Yes, Virginia, there is a Santa*”, newspaper article¹¹⁴. I began to see Santa not as the jolly old elf from the North Pole, but as the symbol of the Christmas season.

Being the Herp's Santa for two years, from 1978 through 1979, was a very memorable experience for me. Herp's no longer exists today, giving way to the malls on the outskirts of the city. But, Santa still exists to millions of children throughout the world today. For them, Christmas without Santa is like peanut butter without jelly. Today, I can truly relate to the Santa from the *Polar Express*, especially from his statement that the true spirit of Christmas lies in the heart. This is like believing that wind exists even though we can't see the wind. But, we can see what the wind does to others. This is the same with Jesus. We know that the spirit of Santa exists, just look at the face of young children during the Christmas season. Since the time I was Santa and became a member of the “Long Red Line”, I passed on the Santa experience to my daughters and look forward to doing the same to my grandchildren. I wonder if I can hear the *Polar Express* bell that only rings for those who truly believe in Santa. They should also have a bell that only rings for true followers of Jesus. I doubt many people would hear the Jesus bell.

Believing in Jesus is similar to the belief in Santa. Even though stories about both are impossible by today's mortal understandings, the legends and stories of both exists to millions throughout the world. And, the true spirit of both lies in the heart. But, belief in Jesus is just not enough. Even Lucifer, the mythical chief of the fallen angels, believes in Jesus; but, Lucifer isn't going to spend eternity in Heaven with Jesus, despite his belief in Him¹¹⁵. So, what does it really mean being a Christian?

¹¹⁴ Church 1897.

¹¹⁵ Kent 1907.

Being a Christian isn't about the rules but about the relationship we have with Jesus. This relationship provides an objective reference for determining the difference between right and wrong, regardless of the situation. Without this reference, we can become captive in our own subjectivity, defining ethics based upon what we think we can keep. Unfortunately, modern Christians only find a patchwork today of homilies and sermon dictates, some of which are unclear and others of which are contradictory. Furthermore, the modern culture focuses upon individuality, competition, and consumerism, all which provide obstacles to following Jesus¹¹⁶.

The foundation of information about Jesus and His actual words originated from the Bible. During my readings of this Book and analyzing its information, I can tell you that Jesus didn't provide His followers with any such manual of Christian membership or church rules, at least not in the Bible. Furthermore, it would be presumptuous for any mortal human to attempt what Jesus was too wise to do. Yet, one continues to hear many preachers and read many theological books about the dictates of Jesus and His rules for Christian behavior. People should realize that there exists no perfect record of the life and teachings of Jesus, not even in the Bible. As such, I fully understand that no fallible human mind, including mine, can fully understand the divine consciousness of Jesus and assess without error what His opinion would be involving all modern decisions. Yet, many Christian leaders claim this understanding. Based upon our lives, would Jesus confirm us as friends on Facebook?

Direct information about Jesus can be found in the Bible's four gospels, each containing information about His actual life and teachings. In the Gospel of John, Jesus taught people, but mostly about Himself, such as Him being the "light of the world"¹¹⁷. In this gospel, Jesus directed His disciples to love one another¹¹⁸. In the Gospel of Mark, Jesus was described as a teacher of mysterious

¹¹⁶ Giannet 2002.

¹¹⁷ John 8:12.

¹¹⁸ John 15:12.

teachings about God that were so obscure that none of His disciples were able to understand them. Yet, this gospel lacked much information about daily ethical living¹¹⁹. The Gospel of Matthew is really a reproduction of Mark, such as love being the master virtue of Jesus, with stoic ethical philosophies added¹²⁰. These stoic philosophies were probably added since the author of Matthew didn't possess information about Jesus' character and wanted to write something about it. So, it's likely that he used the most prominent and respected philosophy at the time, which was Stoicism¹²¹. Besides adding ethical information to the Jesus story, Matthew also contained several contradictions involving His teachings. For example, in the Sermon on the Mount, Jesus instructed that anger was wrong, but He later attacked the money changers while He was angry¹²². In Matthew 5:22, He taught that calling another person a fool was punishable with eternity in Hell, yet He called the scribes and Pharisees fools in Matthew 23:17. Unfortunately, the problem with Matthew is that the stoic ethics combined with a vengeful god didn't logically fit with the love of enemies¹²³. In the Gospel of Luke, Jesus had good news for his people, including non-Jews such as a Roman officer¹²⁴. This gospel included famous parables not included in the other gospels, such as the parables of the *Good Samaritan*, the *Rich Fool*, and the *Rich Fool and Lazarus*¹²⁵.

From these gospel words, I can't tell you His opinions about modern issues. But, I can tell you what I do know about Him. First, the life and teaching of Jesus with regard to man's moral duty and ethical living can be found in "obedient love". This meant to love God and our neighbors as ourselves. Jesus combined Old Testament thought with the general guidance of God-centered moral living, and didn't use any other sources for His ethical directives. Almost everything that Jesus taught can be found in the

¹¹⁹ See Stowers 2010.

¹²⁰ Matthew 19:16-22 and Mark 10:17-31.

¹²¹ See Stowers 2010.

¹²² Matthew 21:12-13.

¹²³ See Stowers 2010

¹²⁴ Luke 7:1-9.

¹²⁵ Luke 10:25-37, 12:13-21, 16:19-31.

Old Testament. The Old Testament, we must remember, was His Bible. He didn't dispute its contents. Instead, Jesus fully embraced it. How do I know this? He frequently quoted from it to support His teachings. Yet, He didn't comply with everything in it for all situations, sometimes even changing the rules. For example in the Sermon on the Mount, he told His followers that, "You have heard that it was said But I say to you"¹²⁶. This indicated how he used Old Testament rules, which was a foundation that He elaborated upon. As a result, His teachings violated the traditional political and religious patriarchal order, not to mention the gender roles of the time. He aggressively challenged the legalistic and unreasonable requirements imposed by the religious leaders, such as the Pharisees¹²⁷. He opposed their hypocrisy and self-righteousness, which He told his people were morally hollow and alienated them from God¹²⁸.

Despite all the uncertainties involving His teaching, it is clear to me that they involved God's reign over people's hearts. Jesus always made human need the source of obedient love of God. For example, human service was more important than the law of the Sabbath¹²⁹. He socialized with both publicans and sinners to save them even at the cost of becoming ceremonial unclean. His words were meant for everyone in every country and within every race, gender, class, culture, and economic station. Whether they were women, children, slaves, Jew, Roman, Samaritan, or social outcasts, all persons were of equal value to Jesus.

Sacrificial offerings to God were also very important to Jews¹³⁰. Before one offered gifts to God, Jesus instructed that person should first reconcile their problems against their neighbor¹³¹. Jesus wasn't concerned about these gifts. Instead, He wanted one to have a loving relationship with others. Thus, our ethical behavior

¹²⁶ Matthew 5:20-48.

¹²⁷ Mark 12:38-40.

¹²⁸ Giannet 2002.

¹²⁹ Exodus 20:8-11, 31:12-17; Deuteronomy 5:12-15; Nehemiah 13:15-22; and Jeremiah 17:19-27.

¹³⁰ See Leviticus 1-7.

¹³¹ Matthew 5:23-24.

must be in order before our religious behavior was considered acceptable. Contrary to what one may have heard from religious leaders today, Jesus' words were clear on this subject. He placed a higher value for your loving ethical character above either material things or institutions.



Figure 6. Curses Against the Pharisees.

Imprécations contre les pharisiens (c. 1886-1894) by James Tissot.

Besides love, Jesus discussed salvation. Yet, there was significant confusion about the criteria for salvation, such as whether one can be saved by faith alone. Knowledge about His ethics wasn't enough. Discussed in Matthew 5:43-48, loving our enemies and praying for those who are persecuting us were difficult, unless we're willing to transcend our selfish ego and genuinely accept the awe-inspiring mystery of God¹³². However, if we insisted upon solely complying with man-made ethical codes instead of following the words and examples of Jesus, we risk living a life of the pious religious leaders whom Jesus disliked¹³³.

¹³² See especially Hick 1995.

¹³³ Giannet 2002.

The legend of Santa provides a good analogy for this. Jesus and Santa are both magical men who bring joy and happiness to millions throughout the world. And, the true spirit of both legends lies in the heart. But, belief, or faith, in Jesus just isn't enough. The ethics of Jesus is designed for this world, where persecution, lust and hatred are continuing realities. In the words of John Yoder, a Mennonite theologian¹³⁴:

“The kingdom of God is a social order and not a hidden one. It is not a universal catastrophe independent of the will of men; it is that concrete jubilarly obedience, in pardon and repentance, the possibility of which is proclaimed beginning right now, opening up the real accessibility of a new order in which grace and justice are linked, which men have only to accept. It does not assume time will end tomorrow; it reveals why it is meaningful that history should go on at all”

Jesus taught an ethic completely integrated with His Jewish religion. Yes, Jesus was a faithful Jew. However, He focused primarily upon the ethical and spiritual character of a person, not the rules. His most harsh words were toward those who preached, but didn't practice what they preached¹³⁵. Jesus didn't come to make us religious, righteous, or moral. Basically, His ethics involved His proclamation of a God-centered, love-filled life lived in obedience to God. Both love of God and love of others were very important to Jesus¹³⁶.

Early Christian Church Ethics.

The ethics of Jesus was simple. It was based upon his Greatest Commandments¹³⁷. Yet, mortal humans over time made this more complex. This evolved into the Christian ethics we know today. Initially, Christianity transformed an older religion, so that the link

¹³⁴ 1972, 108.

¹³⁵ Matthew 23:3-24.

¹³⁶ Schnackenburg 1965.

¹³⁷ Matthew 22:36-40.

between it and Judaism was close. In fact, it was much closer than that between Buddhism and Hinduism or between Islam and Christianity¹³⁸. The combination of the New with the Old Testaments further strengthened this linkage by providing the Gentile converts with fundamental Christian interpretation of existing sacred Jewish literature.

For Christians, many questions arose about the Bible and its role upon the Christian culture. What part of the Bible was more important than the others? Which stories in the Old Testament supported the Christian faith and which stories didn't? In the New Testament (NT), was one part more authoritative than another? Who determined which part was more important than another? Were there Scriptures that were more important than others? If one Scripture contradicted another, which one should we believe and follow? How could we know? Who could we trust? These and many others plagued the early Christians. In fact, modern Christians ask similar questions today. The answers to these questions throughout history evolved into our modern Christian culture.

So, what do we really know about the early Christians? What were their biggest contributions to Christianity? These can be found in the written words of the New Testament, which incidentally were written long after Jesus' departure from this world. For example, the gospels were nothing more than a product of the Church's experience in the first century and not an accurate newspaper-type firsthand account of Jesus' words and actions. There was even general agreement among current New Testament scholars that none of the gospels was completely historical¹³⁹. In addition to the gospels, much of the modern Christian faith developed from letters Paul wrote. Let me say that Paul was a devout Christian, a great theologian, and an effective missionary. Nevertheless, it was his words, not Jesus' words, that formed much of the basic structure of the Christian faith. Some of Paul's words, though, contradict

¹³⁸ See especially Olcott 1919, Dasgupta 1922, and Becker 1909.

¹³⁹ Harkness 1957. In Chapter 4: "Ethical Perspectives of the Early Church" of this book.

modern ethics. For example, many today have a personal problem with Paul's words requiring women to keep silent in the Church¹⁴⁰. All the same, we shouldn't advocate discarding his words completely because it contained several contradictions or mistakes. Instead, we should interpret the words of the New Testament to that which is most faithful to the total picture of Jesus.

There's no dispute that the Bible and its development had a significant role upon the Christian culture. Yet, confusion existed about which part of the Bible was more important than the others. For example, some of the stories in the Old Testament supported the Christian faith while others didn't. In the New Testament, too, some parts became more authoritative than others. However, it was a mortal person who determined which part and which Scriptures were more important. Confusion became more pronounced when several Scriptures contradicted others, making it impossible for Christians to determine which one should be believed and followed. In many cases, people allowed others whom they trusted to make this determination for them. These were the growing pains that plagued the early Christians. What's more, modern Christians have the same concerns today. The analyses, discussions, and decisions involving these concerns evolved into the current Christian culture.

Aside from the development of the Bible, the early religious cultural evolution can be viewed in three distinct phases¹⁴¹. The first phase involved the transformation of Jewish Christians into the Church of the Gentiles. This Church still followed their Jewish culture, which was both very strong and individualistic. The next phase involved the growth of the Church through an underground movement characterized by persecution and struggle for survival. There was no established Christian culture, yet these followers were united in faith while separated from the pagan culture that surrounded them. Besides, the State and the Church were enemies in this phase, requiring the Church to depend upon its internal resources for survival. The last phase involved the emergence of a

¹⁴⁰ 1 Corinthians 14:34.

¹⁴¹ Dawson 1954.

Christian culture that further changed the ancient secular world and its political order with Christian values and ideas. Christianity then became the official Roman religion with the Church acquiring immense wealth and power. In addition to being the head of the Christian community, bishops assumed powerful civic duties. Likewise, the Roman emperors influenced Christian doctrine and even presided at the ecumenical councils described later. The resulting religious canon laws then became embedded into the secular laws¹⁴².

On the surface, the people viewed the Church through its ceremonial Christian rites, which usually involved liturgies as an expression of its faith and culture. The ceremonies were first performed in the Constantinian basilicas that incorporated the secular Roman-Hellenistic culture¹⁴³. The liturgies themselves were artistic and expressed in poetry, music, and art. Furthermore, the early Christian liturgies included Jewish poetry of Psalms, which the Jews already used in their synagogues. This poetry expressed spiritual things better than classical secular poetry and could reflect individual expressions of both thoughts and feelings. In many of the newly converted countries, it was the monasteries that propagated this liturgical culture. Furthermore, the early Christians developed several rites and ceremonies that continue to be celebrated today, especially those involving baptism, Lent, Easter, and Pentecost.

Symbology within the early Church, especially during its ceremonies, became very important. These were often developed at the expense of an accurate representation of important events. For example, the Lord's Supper during which His Apostles ate was different than its liturgical replication as celebrated in a typical Roman Catholic Mass. Additionally, Jesus, His followers, and early Christians knew nothing about stone altars with shining candelabra, incense, and hymns associated with worship in a modern immense building called a church¹⁴⁴. Furthermore, since

¹⁴² Dawson 1954.

¹⁴³ See especially Austin 1981.

¹⁴⁴ See especially Vacandard 1907.

most of the lay members of the Church were illiterate, the liturgy was the only way for Christians to learn about their faith. Thus, the knowledge of Christianity for the general public was acquired orally. Because the written Bible wasn't produced until the 1450s by Johannes Gutenberg in Mainz, Germany, the early Christians relied upon their local religious leaders for interpretations of their religious beliefs¹⁴⁵.

Accordingly, from where did these interpretations come? I recommend reviewing many of the interpretations that are found in records of the first seven ecumenical councils, as listed in Table 7. They provide a written theological record of the evolution from the ancient world to Christianity, including the early development of its doctrine and its conflict with paganism¹⁴⁶. This record represents the primary foundation of the Christian ethical culture with input from key intellectuals such as Titus Flavius Clemens, Origen Adamantius, John Chrysostom, Theodoret of Cyrus, Tertullianus, and Augustine¹⁴⁷. The one who was more aware of the psychological problems of his time and his profound thoughts was Augustine. He was also more responsible than the others for the later development of Christian theology¹⁴⁸.

The early Christians augmented their culture with the personalities of the saints as their mortal role models. These saints personified the expected Christian way of life. The legends and fantasies surrounding these saints provided insight into the expectations of Christians throughout this cultural evolution¹⁴⁹. For instance, martyrdom replaced the hero of the pagan culture containing

¹⁴⁵ Estes 2005.

¹⁴⁶ See especially Schaff and Wace 1899.

¹⁴⁷ Schaff 1910. Especially the following numerous pages: 8, 55-59, 65-67, 106, 112-13, 118-25, 135-37, 144-49, 174, 218-19, 258-59 298, 305, 312, 330-31, 348-49, 358-61, 366, 371-72, 382, 391, 405, 416, 422, 460, 474, 478, 487, 496, 511, 522, 525, 538-48, 561, 573-74, 599-606, 652-69, 675, 679, 692-705, 727-41, 746-50, 755-74, 791-92 810, 833-836, 842 870, 893-95, 937, 946, 948, 956, 979, 1017, 1048-62, 1075, 1117, 1175, 1191, 1209, 1243-44, 1254, 1284, 1297, 1315, 1325, 1376, 1383, 1406, 1440

¹⁴⁸ Dawson 1954.

¹⁴⁹ Dawson 1954.

popular heroic myths and legends. Moreover, they treated virginity with sacred respect. Saint Agnes, a virgin, became an example of a highly respected Christian¹⁵⁰. In essence, Christians viewed virginity as a living martyrdom, with faith to transcend the human weakness of sexual desires. Also, monks living a celibate monastic life distinguished themselves from the rest of the faithful. These self-sufficient monks' support of their communities caused a rise of monasticism throughout the world, which in turn resulted in an expansion of followers based on Christian principles. Furthermore with the decline of the economic secular culture in the West during the fifth century, these monasteries became the spiritual source of the Christian faith¹⁵¹.

Table 7. Ecumenical Councils.

| Council | Location | Year | Emperor | Pope |
|----------------|-----------------|-------------|---|--------------------|
| First | Nice | 325 | Constantine | Silvester |
| Second | Constantinople | 381 | Theodosius | Damasus |
| Third | Ephesus | 431 | Theodosius II, Valentinian III | Celestine Leo I |
| Fourth | Chalcedon | 451 | Valentinian III Marcian Pulcheria | Leo I |
| Fifth | Constantinople | 553 | Justinian I | Vigilius |
| Sixth | Constantinople | 680- 81 | Constantine Pogonatus | Agatho I |
| Seventh | Nice | 787 | Constantine VI Irene | Hadrian |

Source: See especially Schaff and Wace 1899

From the beginning, acquiring new Christian members and keeping them weren't done by force. During the first three centuries, the early Christians never thought of using any physical or emotional force to convert or punish anyone. Although the Old Testament decreed the death penalty for apostasy or heresy, Origen and other

¹⁵⁰ Kirsch 1907.

¹⁵¹ Dawson 1954.

ecclesiastical writers favored toleration instead of force¹⁵². These early Christians preferred following the advice of Jesus as exemplified in Him forbidding Peter from using his sword¹⁵³. They viewed Jesus' purpose as coming to suffer, not to defend Himself or to protect us from God.



Figure 7. The Kiss of Judas and Peter Cutting off the Ear of Malchus.

O beijo de Judas e Pedro cortando a orelha de Malchus (1786) by José Joaquim da Rocha.

Then beginning with the reign of Roman Emperors Valentinian I and Theodosius I in the latter part of the fourth century, the Christian faith began to change. Specifically, the laws against

¹⁵² Vacandard 1907. See Chapter I: “First Period I-IV century – The Epoch of the Persecutions.”

¹⁵³ John 18:11 and Matthew 26:52.

heretics continued to increase with surprising regularity¹⁵⁴. By the middle of the fifth century, Theodosius II enforced the policy that his first duty was to protect the true religion of the empire¹⁵⁵. By then, the Christian religion was also the State religion, with secular philosophies embedded. Emperors began using religion as a method to rule over and control their people. Although minor physical force such as flogging was acceptable, other forms of force like the rack and iron pincers were considered cruel. For example, flogging and whipping others were frequently used by schoolmasters and parents to instill discipline. Within the Church, excommunication, a non-physical punishment, was the only penalty for heresy. However, some religious leaders, such as bishops Priscillian and Optatus, believed that the Church should execute heretics while citing the Old Testament as the authority¹⁵⁶. In ironic justice, Priscillian was the first person executed for heresy¹⁵⁷.

Although persecution of heretics was rare through the eleventh century, Christians began increasing cruelty against heretics then¹⁵⁸. For example, French King Robert II was very concerned about the effects of heresy upon his kingdom that he initiated the punishment

¹⁵⁴ Vacandard 1907. See Chapter II: "Second Period from Valentinian I to Theodosius II – The Church and the Criminal Code of the Christian Emperors Against Heresy."

¹⁵⁵ Vacandard 1907.

¹⁵⁶ Vacandard 1907.

¹⁵⁷ McKenna 1938, 56. "Priscillian was not condemned to death for heresy, but for the civil crime of magic, and his condemnation cannot be regarded as the prototype of the mediaeval inquisition. ... St. Martin of Tours, who was in Treves when the trial of Priscillian was going on, pleaded with Maximus not to allow the condemned bishop to be put to death. After the execution of Priscillian, St. Ambrose visited Treves and refused to associate with the bishops who were actually seeking to have the followers of Priscillian put to death. In a letter to Bishop Thuribius of Astorga on Priscillianism Pope Leo I (440-61), however, approved of the salutary effects that had resulted from this trial by the civil ruler. Maximus was therefore justified in saying to St. Martin that the heretics (Priscillian, etc.) were condemned by the secular courts rather than by the persecution of the bishops."

¹⁵⁸ Vacandard 1907. See Chapter III: "Third Period From 1100 to 1250 – The Revival of the Manichean Heresies in the Middle Ages."

of burning heretics at the stakes¹⁵⁹. Burning at the stake continued to be common throughout France during the twelfth and thirteenth centuries, mostly as a result of the people’s passion. With popular support to prevent heresy and save Christian souls, Roman Emperor Henry III hanged heretics in Goslar, located in present-day central Germany¹⁶⁰. The Church’s role in these executions was either remaining aloof or just expressing disapproval. Strengthening the union between the Church and the State, the coronation oath in France required the King to swear that he would exterminate all heretics from his kingdom¹⁶¹.



Figure 8. Inquisition Scene.

Tribunal de la Inquisición o Auto de fe de la Inquisición
(1819) by Francisco Goya.

This gradually grew into the horrible practices of the medieval Inquisition. Its primary mission was simple – to save souls, even if it killed them. The Church attempted to distance itself from this, but it wasn’t without guilt since it used everything within its power to convince the State to torture others. The Church accomplished

¹⁵⁹ Vacandard 1907.

¹⁶⁰ Vacandard 1907.

¹⁶¹ Vacandard 1907. See Chapter VI: “Fifth Period – Gregory IX and Frederic II – The Establishment of the Monastic Inquisition.”

this without physical force because it had something much better. It had the power of excommunication, which was consider more horrible than the torture itself. The head of the State, risking excommunication and eternal damnation of his soul, eagerly sided with the demands of the Church and readily tortured the people¹⁶². By now, the Church had forgotten Jesus' teachings of tolerance and adopted the Roman civil laws involving ancient paganism cruelty¹⁶³.

After several more centuries, the Church developed more efficient tools to deal with its enemies: torture and execution devices. These enemies were usually accused of practicing sorcery, magic and witchcraft¹⁶⁴. The medieval Church considered witchcraft a challenge to the order of society and to the majesty of God himself. As such, the Church sanctioned witch hunts to search for witches or evidence of witchcraft. These usually resulted in wide-spread panic, mass hysteria, lynchings, and burnings. In many cases, legally sanctioned witchcraft trials were conducted with judges of Christian bishops acting as God's defenders¹⁶⁵. From the fifteenth through eighteenth centuries, there were about eighty thousand witchcraft-related trials resulting in about thirty-five thousand executions¹⁶⁶. It wasn't until the eighteenth century, when prosecution of witchcraft ended. The objective existence of sorcery and witchcraft were then understood to be errors of either superstition or fraud¹⁶⁷. For instance, a famous heretic burned at the stake was Joan of Arc. Actually though, she was executed for political reasons, yet done legally under the authorities of the Inquisition¹⁶⁸. Had the Bishop of Beauvais, Pierre Cauchon, not

¹⁶² Vacandard 1907. See Chapter VII: "Sixth Period – Development of the Inquisition (Innocent IV and the Use of Torture)."

¹⁶³ Vacandard 1907.

¹⁶⁴ Vacandard 1907. See Chapter VIII: "Theologians, Canonists, and Casuists of the Inquisition."

¹⁶⁵ Russell 1972, 2-3.

¹⁶⁶ Monter 2002, 12. Approximate amount of trials/executions from 1450-1750 (in thousands) for British Isles & North America (5/2); Germany, Netherlands, Switzerland, Lorraine, Austria & Czech (50/25); France (3/1); Scandinavia (5/2); Poland, Lituania, Hungary, & Russia (7/2); and Spain, Portugal, & Italy (10/1).

¹⁶⁷ Russell 1972, 28.

¹⁶⁸ Vacandard 1907. See Chapter IX: "The Inquisition in Operation."

been an English partisan, I believe that the tribunal over which he presided likely wouldn't have brought in a guilty verdict.



Figure 9. Joan at the Stake
by Jules Eugène Lenepveu (1890).

So, why did I spend so much time discussing the Inquisition? I wanted you to know that human passions were primarily responsible for the many abuses of the Inquisition. Much of this happened because the rulers in both the Church and the State felt it their combined duty to defend both society and God in the world. They convinced the people of their divine authority, possessing God's permission to punish all crimes against His law. Heresy was

a religious crime, yet it was punishable by the State¹⁶⁹. Throughout this medieval time, Rome used Christianity as a significant source of its political authority. Likewise, the Papacy's attention and activity became more directed towards acquiring power in the new lands, like Britain and later Germany. Thus the medieval Pope was characterized as the highly political position of the head of Christendom and a key leader of society¹⁷⁰. This was best exemplified in the words of Edward Gibbon, an eighteenth century English historian and Member of Parliament. "The various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful"¹⁷¹.

During the Spanish Inquisitions alone, Christianity caused about five million deaths. Yet, this was small when compared to the more than fifty million killed for all religious reasons¹⁷². Particularly, Christian wars involved warriors killing to achieve God's purpose. These included the Pope-sanctioned Crusades against the Muslims in the Holy Lands during the eleventh through thirteenth centuries; the sixteenth century French Wars of Religion between the Catholics and Protestants; the seventeenth century Taiping Rebellion in China involving a protestant rebellion civil war against the imperial State; and the seventeenth century Thirty Years War between the Catholics and Protestants in the German states, Sweden, and Poland¹⁷³. So, why did Christians follow these aggressive dictates? The best answer I can provide comes from the slogan of the Crusades, *Deus vult*, meaning "God wills it"¹⁷⁴. Also during the Middle Ages, Christian Soldiers were required to perform penance after war for any sin that they may have done,

¹⁶⁹ Vacandard 1907. See Chapter X: "A Criticism of the Theory and Practice of the Inquisition."

¹⁷⁰ Dawson 1954.

¹⁷¹ 1782. This is popularly quoted as "Religion is regarded by the common people as true, by the wise as false, and by the rulers as useful" and most likely misattributed to Seneca. I could not locate this quote in any of Seneca's works.

¹⁷² Plaisted 2006.

¹⁷³ See Bréhier 1908, Encyclopædia Britannica 2011a and 2011b, and Spahn 1912.

¹⁷⁴ Phillips 2010, 3-28.

such as killing out of anger instead of duty in the service of justice¹⁷⁵. Much of the influence behind early Christianity came from the principle of the Peace of Augsburg of 1555, *cuius regio, eius religio*, meaning “Whose realm, his religion”¹⁷⁶: In a nutshell, the religion of the ruler dictated the religion of the ruled¹⁷⁷.



Figure 10. Inquisition Torture Chamber.

by Bernard Picard (1716). Obtained from Louis-Ellies Dupries’ *Mémoires historiques pour servir à l’histoire des Inquisitions*.

¹⁷⁵ Verkamp 1993, 11. First millennium “warriors returning from battle would or should be feeling guilty and ashamed for all the wartime killing they had done. Far from having such feelings dismissed as insignificant or irrelevant, returning warriors were encouraged to seek resolution of them through rituals of purification, expiation, and reconciliation. To accommodate these latter needs, religious authorities of the period not infrequently imposed various and sundry penances on returning warriors, depending on the kind of war they had been engaged in, the number of their killings, and the intention with which they had been carried out.”

¹⁷⁶ Krasner 1999, 79.

¹⁷⁷ See especially Miller et. Al. 2010.

This leads me to believe that no matter whom we are and no matter what we do, someone can attempt to use their Christian faith to find fault in us. Jesus didn't do this. For instance, while Jesus was teaching in the Temple in Jerusalem, some of the religious leaders interrupted Him and brought in an adulterous woman for His judgment¹⁷⁸. He refused to condemn her. If Jesus refused to condemn an adulterer, a person who willingly violated God's seventh commandment, why should a Christian? Throughout its history, there was no lack of Christians eager to tell others what to do. Instead of trying to please everyone, Christians today, should understand Abraham Lincoln's words to nineteenth century Christians about emancipation. "These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain physical facts of the case, ascertain what is possible and learn what appears to be wise and right. The subject is difficult, and good men do not agree"¹⁷⁹. No matter how hard he tried, Lincoln could never please puritanical moralists and idealists. So, why should anyone else?

Excluding the violence committed against others, the Christian ethics during this evolutionary period can be summarized with a list of seven things a Christian should do and shouldn't do. This involves living the *Seven Virtues* while avoiding the *Seven Deadly Sins*. In the late thirteenth century, Aquinas developed the *Seven Virtues* of justice, courage, temperance, prudence, faith, hope and charity¹⁸⁰. Prior to that in the late sixth century, Pope Gregory the Great directed that all Christians were to abstain from *Seven Deadly Sins* of pride, greed, envy, wrath, lust, gluttony, and sloth¹⁸¹. These requirements of what to do and not to do found their way into early literature such as Dante's epic poem, the *Divine Comedy*. This poem listed these same seven virtues and sins respectively

¹⁷⁸ John 7:53-8:11.

¹⁷⁹ Lincoln 1967.

¹⁸⁰ Pegis 1945, 466-80. From *Summa Theologica*, First Part. Habits, Virtues and Vices. Faith, Hope, and Charity are theological virtues, while Justice, Courage, Temperance and Prudence are cardinal virtues. *Summa Theologica* was written from 1265-74.

¹⁸¹ Gregory the Great 1844.

representing paradise of virtues and the sin's effects upon a person's soul after death¹⁸².



Figure 11. Jesus and the woman taken in adultery
by Gustave Doré (1865).

Modern Age Christian Ethics.

Now, this brings us to the modern age of Christianity. There has never been any progress without some mixture of human error and sin. Yet, Christianity today is further along the road toward a true Christian ethics than was Paul in his attitudes toward women, or Martin Luther in regard to the economic status of peasants, or John

¹⁸² 1867.

Calvin in regard to infant damnation¹⁸³. And, it's more than just pursuing *Seven Virtues* while avoiding the *Seven Deadly Sins*. The Bible remains the primary source of the Christian ethics even though there exist numerous translations and radical interpretation differences. Yet, it isn't the sole source. Even Roman Catholic Bishops, the senior Christian leaders, state that an examination of the Bible "do not provide us with detailed answers to the specifics of the questions we face today"¹⁸⁴.

Thus, with the increased literacy rate and availability of written works, there are numerous theological books that contribute to the overall Christian ethic, normally written by various Christian leaders. Except in such authoritarian churches of the Roman Catholic and Eastern Orthodox, the voice of the Church is rarely equated with the voice of Jesus. On the contrary, Protestant religious ethics don't believe that any single Christian or group of Christians fully understand Christian moral truth with a complete monopoly upon the gospels and its ethical interpretations¹⁸⁵. Additionally, many of the churches today don't always practice what they preach.

In my opinion, the Church only possesses the moral authority to speak to others about its ethics only when it holds itself accountable at the same time. Then again, the Church is inconsistent in its message if it preaches adoption over abortion but then creates a climate of ostracizing women who become pregnant. Also, I hear about many churches holding people accountable for their behavior, and it's almost always about sex. For example, somebody having an affair typically results in the church attempting to save the marriage before considering anything else¹⁸⁶. Essentially, the Inquisition is alive and well today as many Christians still feel the obligation to persecute others in the name of Jesus.

¹⁸³ 1 Timothy 2:11-14, Luther 1525, Schaff 1910.

¹⁸⁴ National Conference of Catholic Bishops 1983, 26.

¹⁸⁵ Harkness 1957. In Chapter 1, "What is Christian Ethics?" of this book.

¹⁸⁶ Mason 2011. This as a lecture the author provided at the Currie Strickland Lectures at Howard Payne University on March 15, 2011.

Many Christians believe it better to be “right” than to have a relationship with another. However, Jesus didn’t teach us to be right. I shared an analogy with my daughters involving righteousness and driving in which I commented that graveyards are filled with many drivers who had the right of way. No matter what anyone tells them, many people would rather be “right” and have no qualms about telling others that they are right, even if it killed them and even if it caused them to violate Jesus’ lessons.

So, what is a modern Christian? Believing in Christian doctrine and calling ourselves Christians without a change in personality or behavior towards that of Jesus isn’t enough. Otherwise, we’ll be nothing more than a hypocrite without compassion to human suffering. Not only that, bad Christians become barriers to God’s words when compared to good non-Christians¹⁸⁷. So, how do we define a good modern Christian? Do we have to possess the *Seven Virtues* and avoid the *Seven Deadly Sins*? If we do, is it enough? Do we have to profess the right Christian beliefs, belong to the right Church, and faithfully observe the sacraments? Do we have to live a completely God-centered life while following the teachings of Jesus?

For me, a true Christian fully believes and follows the teachings of Jesus. The love of God and our neighbor is the supreme virtue. Self-love and self-centeredness are the supreme sins. This means that the real Christian ethics should include thinking about the effects of decisions beyond self. These ethics shouldn’t be a version of looking out for “number one”. This is difficult since the fabric of modern secular society is full of dishonesty and other characteristics that are contrary to the Christian character. What’s more, many churches are plagued with dishonesty and sinful actions. For an appalling number of people, they tend to make decisions using two criteria: doing what other people do or doing what they can get away with without detection or penalty. Furthermore,

¹⁸⁷ Harkness 1957. In Chapter 5: “God, Sin, and Christian Character” of this book.

Christian ethics becomes questionable if it either accommodates secular standards completely or refuses to learn from the past¹⁸⁸.

Now, what is the modern Christian Church? What does it do? Is it just a group of modern real Christians? Does it have a mission? According to Jesus, He only mentioned the word "Church" twice in the Bible, one identifying Peter as the rock upon which to build the Church and the other stating that Heathens neglect to hear the Church¹⁸⁹. But, I prefer to think of the Church as a group of people whom Jesus says gather in His name¹⁹⁰. It should be faithful to its mission as the carrier of the gospels and should be a fellowship of persons sincerely trying to follow the teachings of Jesus¹⁹¹.

Unfortunately, many Christian religions tend to make people feel worthless and broken. Instead, they should be spiritually uplifting and enriching. Regrettably, they make people feel guilty for virtually everything: being born a sinner, experiencing human pleasures, not believing with enough zeal, not witnessing effectively, marrying someone outside the church, skipping church, attending the wrong church, and questioning religious beliefs¹⁹².

So, how does one become a member of a Christian church? Christian initiation of full membership into the Church involves formal religious education. For example, Catholics initiate members using Catechism, derived from the discourses of Saint Cyril of Jerusalem and the homilies of Saint Augustine¹⁹³. Aside from watching other Christians as role models, religious education is generally the process that people learn about Christian ethics. For many ancient and modern Christians, this religious education is both brutal and effective. I should know, at least from a modern perspective.

¹⁸⁸ Harkness 1957. In Chapter 1, "What is Christian Ethics?" of this book.

¹⁸⁹ Matthew 16:18, 18:17.

¹⁹⁰ Matthew 18:20.

¹⁹¹ Harkness 1957. In Chapter 1, "What is Christian Ethics?" of this book.

¹⁹² Gulley 2010, 31-32.

¹⁹³ Vaticana 2003, Cyril of Jerusalem 1969, and Augustine 2007.

From 1969 through 1972, I attended the Immaculate Conception School, which was part of the Catholic Church located in Franklin, New Jersey. This elementary school had three nuns, who were Sisters of Charity of Saint Elizabeth. One of them taught my first grade class. You would never have thought that light-weight frail nuns could strike terror into anyone's life. And, I'm not talking about the loving nun played by Sally Field in *The Flying Nun* sitcom in the late 1960s, nor about the humorous incompetent one in the *Sister Mary Elephant* comedy skit by Cheech and Chong in 1973¹⁹⁴. From my experience in this Catholic school, I know about the real terror of nuns. I think that even the local parish priests feared them too. On one memorable agonizing occasion, one of my classmates did something he wasn't supposed to do. He talked in class to another student without permission. And, he was caught by this "eagle eye" nun. The punishment for his crime was for him to meet "Charlie Brown". Now, who wouldn't want to meet Charles Shultz's famous gentle cartoon character? He was the lovable star of several popular films in the 1960s, such as *A Charlie Brown Christmas* and *It's the Great Pumpkin, Charlie Brown*¹⁹⁵. Yet, this nun's "Charlie Brown" was nothing like this person. Instead, it was her devious name for a large, thick, wooden paddle. Its purpose was painfully simple – corporal punishment to discipline children who violate rules.

As a six-year old who didn't know any better, I thought it was funny to see someone caught and sentenced to face the wrath of this Machiavellian nun. Why not? The Saturday morning cartoons I usually watched each week such as Looney Tunes' *Bugs Bunny* and *The Road Runner* conditioned me to find humor in anyone caught and punished for violating a rule¹⁹⁶. Watching super genius Wile E. Coyote suffer in his attempt to catch the Road Runner was funny. Unable to control myself as I watched my fellow classmate meet "Charlie Brown", I giggled. Sadly, it was loud enough for that "rabbit ears" nun to hear. When she was done disciplining the talkative student, she informed everyone that it was my turn. My

¹⁹⁴ Ackerman and Wylie 1967, and Marin and Chong 1973.

¹⁹⁵ Melendez 1965 and 1966.

¹⁹⁶ Beck and Friedwald 1989.

guilt? She told me that it was laughing without permission. From my perspective as an adult now, I really shouldn't have taken pleasure in the pain and suffering of others. But, I didn't know any better back then. To this day, I'll never forget the pain and embarrassment I suffered for my insensitive attitude towards others. Although I learned it wasn't good to laugh at someone being punished, this nun used violence and humiliation to teach me this lesson. Like many others throughout history, my religious training began with an unwavering definite fear of God, especially if He used an army of intolerable supernatural nuns to enforce His rules. For this young six-year old boy, Christian ethics meant doing whatever a nun or priest told you. As an adult, I know it means much more than that. Bishop Spong expressed this well. "Religious teachings must turn from its fear-driven moralism and concentrate on deepening relationships, articulating a new, responsible human maturity and recovering the essential goodness of life"¹⁹⁷.

Conclusion.

Today, one needs to be strongly rooted with Christian ethics, especially in a VUCA (volatile, uncertain, complex, and ambiguous) world. Modern Christians live in a world different than one Jesus personally knew. This is a world of sexual exploitation, forced labor, and child slavery affecting millions. Moreover, desperate economic conditions around the world, ignorance, or just plain greed could lead to families selling their children to human traffickers. Many people support both the pimps and human traffickers by paying for sex. The modern world also includes terrorism, drugs, corruption, genocide, population explosion, environmental pollution, animal extinctions, waste of natural resources, etc. These modern problems create ethical issues, such as the ones Chaplain (Colonel) Johnson describes as being relevant to Christian decisions¹⁹⁸. First issue is that ethical relativism has replaced right and wrong decisions with a "no fault" mentality. Second, loyalty or allegiance to a person or a group, such as a church, subordinates right decisions. Third, concern for

¹⁹⁷ Spong 2005, 47.

¹⁹⁸ Johnson 1974.

image trumps right decisions if it embarrasses the individual or group. Finally, success with fame, fortune, or power replaces right decisions.

No matter how hard anyone tries, including Jesus, we should understand that it's impossible to entirely expel evil from the world¹⁹⁹. Christians shouldn't look upon this as a bad thing, since I firmly believe that evil causes much of the misfortune that we experience and that some of this misfortune forces our soul to grow in a positive and good way. What's more, our true character can't be discovered unless we have a struggle with adversity, as Seneca quotes in *On Providence*. "Fire tests gold, misfortune [tests] brave men"²⁰⁰. Searching for absolute ethical and moral purity, the unobtainable purpose of many pious Christian fanatics, isn't the answer either. Furthermore, Christianity demands belief, but belief doesn't prevent unethical conduct²⁰¹.

Many times, Christians walk on a tight-rope moving between the extremes of an ethical crusader or ethical chameleon. A crusader is a pious self-righteous individual, while the chameleon dutifully agrees with others, even though this person frequently changes one's mind to remain faithfully loyal²⁰². Which one are you, a crusader or chameleon? Is being one more important than another? In my opinion, it depends upon not only the situation, but why. There are three generic internal reasons for doing the right thing. First, it is the right thing to do. Second, it makes us feel good. Third, we personally benefit from doing the right thing. In all three, we do the right thing, but only the first one is purely selfless. Not only doing the right things for the right reasons, Christian ethical decisions should be based upon personal honor, interpersonal relationships with others including non-Christians, and moral implications of the decisions. Anything less than this violates the teachings of Jesus.

¹⁹⁹ Solzhenitsyn 2002, 299-314.

²⁰⁰ 64. In Latin: "Ignis aurum probat, miseria fortes uiros".

²⁰¹ Saranam 2005, 57.

²⁰² Johnson 1974.

References.

- Ackerman, H. and Wylie, M. (creators). (1967). *The Flying Nun*. The Internet Movie Database. <http://www.imdb.com/title/tt0061252/> Accessed 10 July 2011.
- Aeschylus. (1920). *The Agamemnon*. Greek original 458 BCE. Translated by Gilbert Murray, London: Oxford University Press. Project Gutenberg. <http://www.gutenberg.org/cache/epub/14417/pg14417.html>. Accessed 26 June 2011.
- Agamben, G. (1993). *The Coming Community*. Italian original 1990. Translated by Michael Hardt. Minneapolis, Minn.: University of Minnesota Press.
- Aristotle. (1812). *Ethics*. Greek original 340 BCE. Translated by J.A. Smith. Book III, Section XI. <http://www.gutenberg.org/cache/epub/8438/pg8438.html>. Accessed 26 June 2011.
- Augustine. (2007). *Essential Sermons: The Works of Saint Augustine*. Latin original ca. 354-430. Translated by Edmund Hill and edited by Boniface Ramsey. Hyde Park, N.Y.: New City Press.
- Aurelius, M. (1862). *The Meditations*. Greek original 167. Translated by George Long. Book Three. The Internet Classics Archive, Massachusetts Institute of Technology. <http://classics.mit.edu/Antoninus/meditations.3.three.html>. Accessed 25 June 2011.
- Austin, M.M. (1981). *The Hellenistic world from Alexander to the Roman conquest: a selection of ancient sources in translation*. Cambridge, Mass.: Cambridge University Press.
- Bagozzi, R.P.; Dholakia, U.M.; and Basuroy, S. (2003). "How Effortful Decisions Get Enacted: The Motivating Role of Decision Processes, Desires, and Anticipated Emotions." *Journal of Behavioral Decision Making*, 16: 273–295.
- Beck, J. and Friedwald, W. (1989). *Looney Tunes and Merrie Melodies: A Complete Illustrated Guide to the Warner Bros. Cartoons*. New York: Henry Holt and Company.
- Becker, C.H. (1909). *Christianity and Islam*. German original 1907. Translated by Henry J. Chaytor, London: Harper & Brothers. <http://www.gutenberg.org/cache/epub/11198/pg11198.html>. Accessed 10 July 2011.
- Blackman, R.H. and Utzinger, J.M. (2009). "A Post-Roddenbery Star Trek," *The Cresset, Michaelmas*, 73 (1): 36-39.
- Bréhier, L. (1908). "Crusades." *The Catholic Encyclopedia*. 4. New York: Robert Appleton Co. <http://www.newadvent.org/cathen/04543c.htm>. Accessed 26 August 2011.
- Brennan, J.G. (1994). *Foundations of Moral Obligation: the Stockdale Course*. Novato, Calif.: Presidio Press.

- Buckingham, C.T. (1985). "Ethics and the Senior Officer: Institutional Tensions." *Parameters. Journal of the US Army War College*. 15 (Autumn): 23-32. <http://www.carlisle.army.mil/usawc/Parameters/Articles/1985/buck.htm>. Accessed 27 November 2011.
- Burton, J.G. (1993). *The Pentagon Wars: Reformers Challenge the Old Guard*. Annapolis, Md.: Naval Institute Press.
- Church, F.P. (1897, 21 September). "Is There a Santa Claus?" *The Sun of New York*.
- Cicero, M.T. (1887). "Scipio's Dream." In *On the Republic*. Greek original 51 BCE. Translated by Andrew P. Peabody in *Cicero De Officiis (On Moral Duties)*. Boston, Mass.: Little, Brown, and Co. Project Gutenberg. <http://www.gutenberg.org/cache/epub/7491/pg7491.html>. Accessed 26 June 2011.
- Coker, C. (2002). *Waging War without Warriors? The Changing Culture of Military Conflict*. International Institute for Strategic Studies (IISS) Studies in International Security. London: Lynne Rienner Publishers.
- Coker, C. (2008). *Ethics and War in the 21st century*. New York: Routledge.
- Cyril of Jerusalem. (1969). *The Works of Saint Cyril of Jerusalem*. Greek original ca. 313-86. Translated by Leo P. McCauley and Anthony A. Stephenson. Washington, D.C.: The Catholic University of America Press.
- Dante (Durante degli Alighieri). (1867). *The Divine Comedy: The Vision of Paradise, Purgatory, and Hell*. Italian original ca. 1308-1321. Translated by Henry W. Longfellow. Leipzig, Ger.: Bernhard Tauchnitz.
- Dasgupta, S. (1922). *A History of Indian Philosophy*. Cambridge, Mass.: Cambridge University Press. Vol. 1. <http://www.gutenberg.org/cache/epub/12956/pg12956.html>. Accessed 10 July 2011.
- Dawson, C. (1954). "Christian Culture in the Ancient World." *Folia Magazine*, 8(2). Article available at Catholic Education. <http://www.catholiceducation.org/articles/history/world/wh0130.htm>. Accessed 10 July 2011.
- Descartes, R. (1649). *Discourse de la Méthode*. French original 1637. Translation printed by Thomas Newcombe in *A Discourse of a Method for the Well Guiding of Reason and the Discovery of Truth in the Sciences*. London. <http://www.gutenberg.org/files/25830/25830-h/25830-h.htm>. Accessed 2 September 2011.

- Dewey, J. (1916). *Democracy and Education: An Introduction to the Philosophy of Education*. New York: Macmillan.
- Driver, J. (2009). "The History of Utilitarianism," *Stanford Encyclopedia of Philosophy*. <http://plato.stanford.edu/entries/utilitarianism-history/>. Accessed 26 June 2011.
- Encyclopædia Britannica. (2011a). "Wars of Religion." *Encyclopædia Britannica Online*. <http://www.britannica.com/EBchecked/topic/497152/Wars-of-Religion>. Accessed 26 August 2011.
- Encyclopædia Britannica. (2011b). "Taiping Rebellion." *Encyclopædia Britannica Online*. <http://www.britannica.com/EBchecked/topic/580815/Taiping-Rebellion>. Accessed 26 August 2011.
- Epictetus. (1888). *The Enchiridion*. Greek original 125. Translated by George Long in *The Discourses of Epictetus*. London: George Bell and Sons. <http://www.gutenberg.org/files/10661/10661-h/10661-h.htm>. Accessed 26 June 2011.
- Epicurus. (1925). *Principle Doctrines*. Greek original ca. 341-270 BCE. Translated by Robert D. Hicks. The Internet Classics Archive, Massachusetts Institute of Technology. <http://classics.mit.edu/Epicurus/princdoc.html>. Accessed 26 June 2011.
- Estes, R. (2005). *The 550th Anniversary Pictorial Census of the Gutenberg Bible*. Mainz, Ger.: Gutenberg Research Center.
- Evans, M. (2011). "Captains of the Soul: Stoic Philosophy and the Western Profession of Arms in the Twenty-first century." *Naval War College Review*. 64 (Winter): 35, 42-46.
- French, S.E. (2003). *The Code of the Warrior: Exploring Warrior Values Past and Present*. Lanham, Md.: Rowman & Littlefield.
- Friedman, M. (1970, 13 September). "The Social Responsibility of Business is to Increase Profit", *The New York Times Magazine*. 33: 122-26. <http://www.colorado.edu/studentgroups/libertarians/issues/friedman-soc-resp-business.html>. Accessed 25 June 2011.
- Gibbon, E. (1845). "The Internal Prosperity in the Age of the Antonines." Chapter II in *The History of the Decline and Fall of the Roman Empire*. London: Strahan and Cadell, 1782. Vol. I. Revised ed with notes by Rev. Henry H. Milman. <http://www.gutenberg.org/files/890/890-h/890-h.htm>. Accessed 2 September 2011.
- Giannet, S.M. (2002). "The Radical Ethics of Jesus. A Commentary on Feasibility." *The American Journal of Biblical Theology*. 3 (39). <http://www.biblicalthology.com/Research/GiannetS02.html>. Accessed 8 July 2011.
- Gordon, D.R. (2003). "The Philosophy of Epicurus: Is It an Option for Today?" In *Epicurus: His Continuing Influence and Contemporary Relevance*, edited by Dane R. Gordon and David

- B. Suits, 5. New York: Rochester Institute of Technology Cary Graphic Arts Press.
- Gregory the Great. (1844). *Morals on the Book of Job*. Latin original ca. 540-604. Translated by John H. Parker and J. Rivington. Oxford: J.H. Parker. Vol. III, Book XXXI. Section 87. <http://www.lectionarycentral.com/GregoryMoraliaIndex.html>. Accessed 29 July 2011.
- Gulley, P. (2010). *If the Church Were Christian: Rediscovery the Values of Jesus*. New York: HarperCollins Publishers.
- Hadot, P. (2001). *Inner Citadel: The Meditations of Marcus Aurelius*. French original 1992. Translated by Michael Chase. Cambridge, Mass.: Harvard University Press.
- Harkness, G.E. (1957). *Christian Ethics*. Nashville, Tenn.: Abingdon Press, 1957. <http://www.religion-online.org/showbook.asp?title=802>. Accessed 2 September 2011.
- Hick, J. (1995). *A Christian Theology of Religions: A Rainbow of Faiths*. Louisville, Ky: Westminster John Knox Press.
- Hobbes, T. (1651). *Leviathan*. Printed for Andrew Crooke at the Green Dragon in St. Paul's Churchyard. <http://www.gutenberg.org/files/3207/3207-h/3207-h.htm>. Accessed 22 June 2011.
- Holowchak, M.A. (2008). *Stoics: A Guide for the Perplexed*. New York: International Publishing Group.
- Immaculate Conception Regional School. (2011). *Immaculate Conception Regional School website*. <http://www.icrsshool.com>. Accessed 10 July 2011.
- Isen, A.M. and Shalke, T.E. (1982). "The effect of feeling state on evaluation of positive, neutral, and negative stimuli: When you 'accentuate the positive,' do you 'eliminate the negative'?" *Social Psychology Quarterly*, 45 (1): 58-63.
- Johnson, K.D. (1974). "Ethical Issues of Military Leadership." *Parameters. Journal of the US Army War College*. 4 (2): 35-39. <http://www.carlisle.army.mil/usawc/Parameters/Articles/1974/johnson.pdf>. Accessed 27 November 2011.
- Kennedy, R.F. (1968). "Statement on the Assassination of Martin Luther King," Indianapolis, Ind.: Speech (April 4). John F. Kennedy Presidential Library and Museum. <http://www.jfklibrary.org/Research/Ready-Reference/RFK-Speeches/Statement-on-the-Assassination-of-Martin-Luther-King.aspx>. Accessed 25 June 2011.
- Kent, W. (1908). "Devil." *The Catholic Encyclopedia*. 4. New York: Robert Appleton. <http://www.newadvent.org/cathen/04764a.htm>. Accessed 10 September 2011.

- Ker, J. (2009). *The Deaths of Seneca*. Oxford: Oxford University Press.
- Kirsch, J.P. (1907). "St. Agnes of Rome." *The Catholic Encyclopedia*. 1. New York: Robert Appleton <http://www.newadvent.org/cathen/01214a.htm>. Accessed 26 August 2011.
- Krasner, S.D. (1999). *Sovereignty: Organized Hypocrisy*. Princeton, N.J.: Princeton University Press.
- Lincoln, A. (1967). "Reply to Christians of Chicago, 1862." In *The Political Thought of Abraham Lincoln*, edited by Richard N. Current, 216-17. Indianapolis, Ind.: Bobbs-Merrill.
- Luther, M. (1525, May). "Against the Robbing and Murdering Hordes of Peasants." Article found at University of South Carolina website from Professor Kathryn Edwards History 310 course, *Age of Reformation*. <http://www.cas.sc.edu/hist/faculty/edwardsk/hist310/reader/lutheragainst.pdf>. Accessed 31 July 2011.
- Marin, R. (Cheech) and Chong, T. (1973). *Sister Mary Elephant*. Lyrics available at MetroLyrics <http://www.metrolyrics.com/sister-mary-elephant-lyrics-cheech-and-chong.html>. Accessed 10 July 2011.
- Mason, G.A. (2011). "Preaching on Ethics in the Local Church." *Christian Ethics Today*. 19 (2): 6-8.
- McKenna, S. (1938). "Chapter 3: xx." In *Paganism and Pagan Survivals in Spain up to the Fall of the Visigothic Kingdom*. Esopus, N.Y.: Mount Saint Alphonsus. <http://libro.uca.edu/mckenna/paganism.htm>. Accessed 17 July 2011.
- Melendez, B. (director). (1965). *A Charlie Brown Christmas*. The Internet Movie Database. <http://www.imdb.com/title/tt0059026/> Accessed 10 July 2011.
- Melendez, B. (director). (1966). *It's the Great Pumpkin, Charlie Brown*. The Internet Movie Database. <http://www.imdb.com/title/tt0060550/> Accessed 10 July 2011.
- Miller, F.P.; Vandome, A.F.; and McBrewster, J. (2010). *Cuius Regio, Eius Religio*. Saarbrücken, Germany: VDM Publishing House.
- Monter, E.W. (2002). "Witch trials in Continental Europe, 1560-1660." In *Witchcraft and Magic in Europe*, edited by Bengt Ankarloo and Stuart Clark, Part 1:1-52. Philadelphia, Penn.: University of Pennsylvania Press.
- Moskos, C.C.; Williams, J.A.; and Segal, D.R. (2000). "Armed Forces after the Cold War." In *The Postmodern Military: Armed Forces after the Cold War*, edited by Charles C. Moskos, John A. Williams, and David R. Segal, 1-13. New York: Oxford University Press.

- Myrer, A. (1968). *Once an Eagle*. New York: Harper Collins Publishers.
- National Conference of Catholic Bishops (American). (1983, 3 May). "The Challenge of Peace: God's Promise and Our Response." Washington, D.C. : Office of Pub. and Promotion Services, United States Catholic Conference. http://www.osjspm.org/the_challenge_of_peace_1.aspx. Accessed 2 September 2011.
- Niebuhr, R. (1987). *The Essential Reinhold Niebuhr: Selected Essays and Addresses*. Edited by Robert McAfee Brown. New Haven, Conn.: Yale University Press.
- Olcott, H.S. (1919). *The Life of Buddha and Its Lessons*. Adyar, Madras, India: Theosophical Publishing House. 2nd ed. <http://www.gutenberg.org/files/18194/18194-h/18194-h.htm>. Accessed 10 July 2011.
- Pegis, A.C. (ed). (1945). *Basic Writings of Saint Thomas Aquinas: Man and the Conduct of Life*. New York: Random House.
- Phillips, J.P. (2010). *Holy Warriors: A Modern History of the Crusades*. New York: Random House.
- Plaisted, D.A. (2006). *Estimates of the Number Killed by the Papacy in the Middle Ages and Later*. University of North Carolina archive. www.cs.unc.edu/~plaisted/estimates.doc. Accessed 2 September 2011.
- Russell, J.B. (1972). *History of Medieval Christianity*. Ithaca, N.Y.: Cornell University Press.
- Saranam, S. (2005). *God Without Religion: Questioning Centuries of Accepted Truths*. East Ellijay, Ga.: The Pranayama Institute.
- Schaff, P. (1910). "Calvin's Theology." In *History of the Christian Church, Volume VIII: Modern Christianity*. New York: Charles Scribner's Sons. http://www.ccel.org/s/schaff/history/8_ch14.htm. Accessed 30 July 2011.
- Schaff, P. and Henry W. (eds). (1899). "The Seven Ecumenical Councils." In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*. 2nd Series. Vol. 14. Grand Rapids, Mich.: Eerdmans Publishing Company. <http://www.ccel.org/ccel/schaff/npnf214.toc.html>. Accessed 2 September 2011.
- Schnackenburg, R. (1965). "Jewish Moral Teaching and Jesus' Moral Demands," Chapter 2 in *Jesus and the New Testament*, 54-89. London: Burns & Oates. <http://theology1.tripod.com/readings/Schnackenburg.htm>. Accessed 6 August 2011.
- Seneca, L.A. (64). *De Providentia (On Providence)*. Latin original. <http://www.thelatinlibrary.com/sen/sen.prov.shtml>. Accessed 26 June 2011.

- Seneca, L.A. (1958). Selected works. Latin original ca. 40-64. Translated by Moses Hadas. In *The Stoic Philosophy of Seneca: Essays and Letters*. New York: W.W. Norton & Company.
- Shay, J.S. (1994). *Achilles in Vietnam: Combat Trauma and the Undoing of Character*. New York: Simon & Schuster.
- Sisters of Charity of Saint Elizabeth. (2011). *Sisters of Charity of Saint Elizabeth website*. <http://www.scnj.org>. Accessed 10 July 2011.
- Solzhenitsyn, A.I. (2002). *The Gulag Archipelago, 1918–1956*. Abridged. New York: Harper Perennial Modern Classics.
- Spahn, M. (1912). “The Thirty Years War.” *The Catholic Encyclopedia*. 14. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/14648b.htm>. Accessed 26 August 2011.
- Spong, J.S. (2005). *The Sins of Scripture: Exposing the Bible's Texts of Hate to Reveal the God of Love*. New York: Harper Collins Publishing.
- Spring, H. (1940). *Fame is the Spur*. New York Literary Guild of America.
- Stockdale, J.B. (1995). *Thoughts of a Philosophical Fighter Pilot*. Stanford, Calif.: Hoover Institution Press.
- Stowers, S.K. (2010). “Jesus the Teacher and Stoic Ethics in the Gospel of Matthew.” In *Stoicism in Early Christianity*, edited by Tuomas Rasimus, Troels Engberg-Pedersen, and Ismo Dunderberg, 59-76. Peabody, Mass.: Grand Rapids, Mich.: Baker Publishing Group. http://www.brown.edu/Departments/Early_Cultures/events/documents/Stowers.pdf. Accessed 9 July 2011.
- Taylor, C. (2007). *A Secular Age*. Harvard University: The Belknap Press.
- Time Magazine. (1976, 27 December). “ARMED FORCES: A Barrage Hits West Point's Code,” <http://www.time.com/time/magazine/article/0,9171,947758,00.html>. Accessed 1 July 2011.
- Vacandard, E. (1907). *The Inquisition: A Critical and Historical Study of the Coercive Power of the Church*. French original 1902. Translated by Bertrand Conway. New York: Longmans, Green and Co. <http://www.gutenberg.org/cache/epub/26329/pg26329.html>. Accessed 1 July 2011.
- Van Allsburg, C. (1985). *The Polar Express*. New York: Houghton Mifflin.
- Vaticana, Libreria Editrice. (2003, 4 November). *Catechism of the Catholic Church*. Citta del Vaticano. http://www.vatican.va/archive/ENG0015/_INDEX.HTM. Accessed 10 July 2011.

- Verkamp, B.J. (1993). *Moral Treatment of Returning Warriors in Early Medieval and Modern Times*. Scranton, Penn.: University of Scranton Press.
- Walzer, M. (1981, March). "Two Kinds of Responsibility." *Parameters. Journal of the US Army War College*. 11: 42-46. <http://www.carlisle.army.mil/usawc/Parameters/Articles/1981/1981%20walzer.pdf>. Accessed 27 November 2011.
- Yoder, J.H. (1972). *The Politics of Jesus*. Grand Rapids, Mich.: Eerdmans.

Chapter 4. Bible Can Justify Opposite Claims

The Bible is the primary written source of Christianity. Yet, this book contains numerous contradictory statements, which amounts to controversies in the Bible. How can we logically use this book to support our assertion if others can use the same book to disprove it? Through two millennia of transcriptions, including changes in definitions, culture, technology, and world beliefs, there exists no correct transcription of the original texts. More to the point, it isn't even completely historically factual. There were no audio or visual recording of the events, not to mention the lack of timely news reports. Regardless, the Bible should be taken as a whole, contradictions and all. The primary message is that God loves us and everyone else.

The basis of Christianity comes from the Bible. It's really a collection of dozens of separate books written by authors from all walks of life ranging from kings to laborers, and from military leaders to professional workers. Yet, these authors, who mostly never met one another, wrote them over a time span of more than a thousand years and were originally written in Hebrew, Greek and Aramaic – not English²⁰³. Regrettably, biblical words have been used to justify killing, including justifying violence to racial minorities, women, Jews, and homosexuals²⁰⁴.

Instead, I've heard it many times that the Bible is God's love story to His people, but most Christians don't really know what this means. In addition to being a military history book, it's a law book full of rules that must be obeyed. It also contains fascinating stories, many of which contain R-rated adult themes. For instance, it contains stories about abortion, adultery, exhibitionism,

²⁰³ See especially Ackroyd and Evans 1970.

²⁰⁴ See especially Spong 2005.

homosexuality, incest, murder, polygamy, rape, robbery, slavery, suicide, torture, and war.

What do these stories really tell us? What should we learn from them? Are the messages today different than the messages intended thousands of years ago? And what do they say about our Christian faith? Are these stories accurate? Why are there so many interpretations and so many different denominations? What are we to believe; and who are we to believe? There are so many questions. Still, there are differing answers to each, depending on who we ask. Assisting us, there are tons of books available that provides us in-depth knowledge into the Bible, so I won't do that for you in this book. However, I'll briefly discuss its contents, the impact of language translations upon various versions, the context at the time it was written, the different interpretations, some of its controversial contradictions, and the resultant numerous denominations. For me, the message isn't that complicated. Simply stated, the Bible is nothing more than God's message through both literal and non-literal stories that He loves me and everyone else.

Content

In addition to more than seven million Christian book titles and fifty-six thousand Christian periodicals, there are over seventy million Bibles distributed annually²⁰⁵. The Bible contains many books, written by many authors from different times. Now, how were these books determined worthy of inclusion? What were the criteria? And, who made the decision? Why were some books not selected? To understand the Bible, we must understand why the contents were included²⁰⁶. These were decisions made by men, not God, though. True, we can say that the contents were inspired by God. But, God didn't make these decisions, and He definitely didn't personally write the books. After spending countless hours looking through Scriptures, I couldn't locate anything indicating that God wanted a complete, closed, never-changing, single collection of books for a Bible. Nor, could I find anything written

²⁰⁵ Gordon Conwell Theological Seminary 2011.

²⁰⁶ For a good simple source, see McDonald 2011.

that He inspired the Bible, let alone telling us that our current Bible is both infallible and accurate²⁰⁷. Scriptures are inspired; the Bible isn't²⁰⁸. Furthermore, God does inspire different people to do different things, even contrary to one another, while others may erroneously think their poor decisions were God-inspired.

Let me describe my recent divine inspiration. I had a dream one night early in 2011. This was a very vivid dream about writing my book, which was very clear to me the following morning. However, it still took me almost two years to put these ideas into written words. Much of this time was spent researching the source documents of my ideas to ensure that the facts in this book were verifiable facts. Then, I wrote my interpretation of these facts and laid out my understanding of everything I knew. Even now, can I truly say that I was divinely inspired? I really don't know for sure, and I most definitely can't prove it to you. What I do know is that I felt compelled to write this book, and that this book reinforced my understanding of the teachings of Jesus. Maybe, this is indeed divinely inspired. Having this personal experience, I fully understand how Christians can believe that their own decisions could be divinely inspired.

Now, back to the contents of the Bible. Only a few of the books specifically identify its author, leaving the others to guesses. Tables 8 and 9, obtained from the Christian Apologetics & Research Ministry (CARM), contain lists of the books of the Bible, its traditional author, and the approximate date written²⁰⁹. Instead of spending countless hours researching for this data, I chose to use the information from CARM, which is a non-profit Christian ministry that analyzes all religions such as Islam, Jehovah's Witnesses, Mormonism, Roman Catholicism, Universalism, and Wicca²¹⁰. For me, this was close enough to the truth. I also listed the original language.

²⁰⁷ Collier 2012, 103 and 122-23.

²⁰⁸ 2 Timothy 3:16 states that God inspired all Scriptures. However, 2 Corinthians 11:17 implies that some Scriptures weren't inspired.

²⁰⁹ Bradlaugh 1881.

²¹⁰ Slick 2011b.

Table 8. Books of the Bible – Old Testament.

| Book | Author | Date Written | Original Language |
|----------------------|-----------------------|-----------------------------|--------------------------|
| Pentateuch: | | | |
| Genesis | Moses | ≈ 1445 BCE | Hebrew |
| Exodus | Moses | 1445-1405 BCE | Hebrew |
| Leviticus | Moses | 1405 BCE | Hebrew |
| Numbers | Moses | 1444-1405 BCE | Hebrew |
| Deuteronomy | Moses | 1405 BCE | Hebrew |
| Historical: | | | |
| Joshua | Joshua | 1404-1390 BCE | Hebrew |
| Judges | Samuel | 1374-1129 BCE | Hebrew |
| Ruth | Samuel | 1150 BCE | Hebrew |
| 1 Samuel | Samuel | 1043-1011 BCE | Hebrew |
| 2 Samuel | Ezra (possible) | 1011-1004 BCE | Hebrew |
| 1 Kings | Jeremiah (possible) | 971-852 BCE | Hebrew |
| 2 Kings | Jeremiah (possible) | 852-587 BCE | Hebrew |
| 1 Chronicles | Ezra (possible) | 450-425 BCE | Hebrew |
| 2 Chronicles | Ezra (possible) | 450-425 BCE | Hebrew |
| 1 Esdras | Ezra | 330 BCE | Hebrew |
| Ezra | Ezra | 538-520 BCE | Hebrew, Aramaic |
| Nehemiah | Nehemiah | 445-425 BCE | Hebrew |
| Tobias | Tobias | 7 th Century BCE | Hebrew, Aramaic |
| Judith | unknown | 2 nd Century BCE | Hebrew |
| Esther | Modecai (possible) | 465 BCE | Hebrew |
| 1,2,3,4 Maccabees | unknown | 135 – 63 BCE | Greek |
| Wisdom: | | | |
| Job | Job (possible) | Unknown | Hebrew |
| Psalms | David and others | ≈ 1000 BCE | Hebrew |
| Odes | unkown | unknown | Hebrew, Greek |
| Proverbs | Solomon and others | 950-700 BCE | Hebrew |
| Ecclesiastes | Solomon | 935 BCE | Hebrew |
| Song of Solomon | Solomon | 965 BCE | Hebrew |
| Sirach | Jesus, son of Sirach | 180 – 175 BCE | Hebrew |

Table 8. Books of the Bible – Old Testament. (continued).

| Book | Author | Date Written | Original Language |
|------------------------|---------------|---------------------|--------------------------|
| Major Prophets: | | | |
| Isaiah | Isaiah | 740-680 BCE | Hebrew |
| Jeremiah | Jeremiah | 627-585 BCE | Hebrew, Aramaic |
| Lamentations | Jeremiah | 586 BCE | Hebrew |
| Baruch | Baruch | 599 BCE | Hebrew |
| Ezekiel | Ezekiel | 593-560 BCE | Hebrew |
| Daniel | Daniel | 605 – 536 BCE | Hebrew, Aramaic |
| Minor Prophets: | | | |
| Hosea | Hosea | 710 BCE | Hebrew |
| Joel | Joel | 835 BCE | Hebrew |
| Amos | Amos | 755 BCE | Hebrew |
| Obadiah | Obadiah | 840-586 BCE | Hebrew |
| Jonah | Jonah | 760 BCE | Hebrew |
| Micah | Micah | 700 BCE | Hebrew |
| Nahum | Nahum | 663-612 BCE | Hebrew |
| Habakkuk | Habakkuk | 607 BCE | Hebrew |
| Zephaniah | Zephaniah | 625 BCE | Hebrew |
| Haggai | Haggai | 520 BCE | Hebrew |
| Zechariah | Zechariah | 520-518 BCE | Hebrew |
| Malachi | Malachi | 600-450 BCE | Hebrew |

Sources: Bechtel, 1910; Bradlaugh 1881; Drum 1912; Gigot 1907, 1909, 1912; Pope 1910; and Souvay 1909

According to Dr. James Denison, President of the Center for Informed Faith, the early Christians used four criteria for accepting a book into its Christian Scripture, which later became the New Testament. First, an apostle or eyewitness must have written the book. Second, the book must be both credible and believable. Third, the entire Church, not just a single congregation, must accept it. And, finally, the entire Church must approve it²¹¹.

²¹¹ 2006, 5-6.

Table 9. Books of the Bible – New Testament.

| Book | Author | Date Written | Original Language |
|---------------------------|---------------------|---------------------|--------------------------|
| Gospels: | | | |
| Matthew | Matthew | 60s CE | Greek |
| Mark | Mark | Late 50s CE | Greek |
| Luke | Luke | 60 CE | Greek |
| John | John | 80s – 90s CE | Greek |
| Apostolic History: | | | |
| Acts | Luke | 61 CE | Greek |
| Pauline Epistles: | | | |
| Romans | Paul | 55 CE | Greek |
| 1 Corinthians | Paul | 54 CE | Greek |
| 2 Corinthians | Paul | 55 CE | Greek |
| Galatians | Paul | 49 CE | Greek |
| Ephesians | Paul | 60 CE | Greek |
| Philippians | Paul | 61 CE | Greek |
| Colossians | Paul | 60 CE | Greek |
| 1 Thessalonians | Paul | 50-51 CE | Greek |
| 2 Thessalonians | Paul | 50-51 CE | Greek |
| 1 Timothy | Paul | 62 CE | Greek |
| 2 Timothy | Paul | 63 CE | Greek |
| Titus | Paul | 62 CE | Greek |
| Philemon | Paul | 60 CE | Greek |
| General Epistles: | | | |
| Hebrews | Unknown | 60s CE | Greek |
| James | Jesus' Half Brother | 40s – 50s CE | Greek |
| 1 Peter | Peter | 63 CE | Greek |
| 2 Peter | Peter | 63-64 CE | Greek |
| 1 John | John | Late 80s CE | Greek |
| 2 John | John | Late 80s CE | Greek |
| 3 John | John | Late 80s CE | Greek |
| Jude | Jesus' Half Brother | 60s-70s CE | Greek |
| Apocalypse: | | | |
| Revelation | John | 80s – 90s CE | Greek |

Source: Bradlaugh 1881

From 50 through 100 CE, the New Testament books were written. However, other books were written during this period that could have been included, such as *Didache* in 70 CE and the *Epistle of*

Barnabas in 100 CE²¹². Around 200, the *Muratonian Canon* with the oldest known list of books was developed²¹³. By 367, Bishop Athanasius of Alexandria wrote the number and order of the books in his 39th *Festal, Easter*, letter of 367²¹⁴. Almost a thousand years later, during the Council of Florence in 1442, the entire Church recognized twenty-seven books, though didn't declare them unalterable²¹⁵. Finally, the Council of Trent in 1546 made decisions on the Christian biblical canons for the Catholic Church, the *Thirty-Nine Articles* in 1563 for the Church of England, the Westminster Confession of Faith in 1647 for Calvinism, and the Synod of Jerusalem in 1672 for the Orthodox Church²¹⁶.

Moreover, the Catholic and Orthodox Bibles contain the *Apocrypha*, ancient books not recognized by Protestants in theirs²¹⁷. Apocryphal writings “denoted a composition which claimed a sacred origin, and was supposed to have been hidden for generations, either absolutely, awaiting the due time of its revelation, or relatively, inasmuch as knowledge of it was confined to a limited esoteric circle”²¹⁸. Table 10 lists the books generally considered part of this *Apocrypha*, classified by either Jewish or Christian origin.

I caution you when reading these books of the *Apocrypha* since there is no standard English translation²¹⁹. Furthermore, there are different titles used for the same texts, along with the same titles used for different texts. As well, these texts vary in depth and breadth of coverage since not every text is fully translated²²⁰. Correspondingly, there remains a wide disagreement on authors,

²¹² Draper 2006 and Wake 1863.

²¹³ Kirsch 1911.

²¹⁴ Athanasius 1892

²¹⁵ Hahn 2011.

²¹⁶ Bruce 1988.

²¹⁷ Koester 1990, 43-48.

²¹⁸ Reid 1907.

²¹⁹ Metzger 1987, 165-90.

²²⁰ Metzger 1987, 251-286.

Table 10. Books of the Bible – Apocrypha.

| Jewish Origin: | |
|---|---|
| Henoeh Assumption of Moses Secrets of Henoeh 3,4 Esdras Apocalypse of Baruch Apocalypse of Abraham Apocalypse of Daniel Jubilees | Jannes and Mambres 3,4 Machabees Psalms of Solomon Prayer of Manasses Sibylline Oracles Testaments of the Twelve Patriarchs Ascension of Isaiaes |
| Christian Origin: | |
| Infancy Gospel of James Gospel of the Infancy Gospel of Gamaliel Transitus Mariæ Gospel according to the Hebrews Gospel According to the Egyptians Gospel of Peter Gospel of Philip Gospel of Thomas Gospel of Bartholomew Gospel of the Twelve Apostles Report of Pilate to the Emperor Gospel of Nicodemus Minor Pilate Apocrypha Narrative of Joseph of Arimathea Legend of Abgar Letter of Lentulus Acts of Peter Acts of John Acts of Andrew Acts and Martyrdom of Matthew Acts of Thomas | Acts of Bartholomew Acts of Peter and Paul Acts of Paul Acts of Paul and Thecla Acts of Philip Acts of Matthew Teaching of Addai Acts of Simon and Jude Acts of Barnabas Gesta Matthiæ Testamentum Domini Nostri Jesu Preaching of Peter Judicium Petri Preaching of Paul Epistles of the Blessed Virgin Epistle of Peter to James the Less Epistles of Paul to the Corinthians Correspondence of Paul and Seneca Apocalypse of Mary Apocalypses of Peter Apocalypse of Paul |

Source: see Reid 1907

dates, geographical origins, and theological orientations²²¹. If you are interested in reading these, though, I recommend James Elliott's 1993 *The Apocryphal New Testament*, which is based on the 1924 work of M. R. James while retaining the same value. I believe that the introductions and bibliographies in Elliott's book make this a better choice. There's no doubt that the books of the *Apocrypha* were and continue to remain controversial; but, it can't be denied, though, that fourteen of them were included in the original King James Bible.

As for the official selection of New Testament books, there were many who challenge the list chosen and recommend the inclusion of other books. For example, Archbishop William Wake formally disputed "the authority of those uncharitable, bickering, and ignorant Ecclesiastics who first suppressed" the New Testament Scriptures in his *Forbidden Books of the Bible*. A Church of England priest, Wake was the Archbishop of Canterbury from 1715 until 1737²²². Wake, in his book, claimed that the dissension, personal jealousy, intolerance, and bigotry contributed to the evolution of the Bible. Moreover, according to Edward Hancock, a later contributor to Wake's book, "bishops who extracted these books from the original New Testament, under the pretense of being Apocryphal, and forbade them to be read by the people, is proved by authentic impartial history too odious to entitle them to any deference"²²³. They both implied that the Nicene Council was a pious fraud in suppressing these books. Moreover, Wake's book includes text from those missing books²²⁴.

²²¹ Shepherd 2010, 40.

²²² Encyclopædia Britannica 2011

²²³ Wake 1863. Archbishop Wake refers to this as, "The Suppressed Gospels and Epistles of the Original New Testament of Jesus the Christ and Other Portions of the Ancient Holy Scriptures. Now Extant, Attributed to His Apostles, and other Disciples, and Venerated by the Primitive Christian Churches During the First Four Centuries, But Since, After Violent Disputations Forbidden by the Bishops of the Nicene Council, in the Reign of the Emperor Constantine and Omitted from the Catholics and Protestant Editions of the New Testament, by Its Compilers." Accessed 7 August 2011 <http://www.gutenberg.org/files/6516/6516-h/6516-h.htm>.

²²⁴ Mary, Protevangelion, 1 Infancy, 2 Infancy (Young Childhood), Nicodemus, Christ and Abgarus, Laodiceans, Paul and Seneca, Acts of Paul and Thecla, 1

Also missing from the Bible are the *Gnostic Gospels*, which is a collection of books based upon the teachings of Jesus and several prophets²²⁵. Andrew Bernhard comments in his 2006 text-critical edition of non-canonical gospels that the definition of “gospel” should be used for any text describing the teachings or activities of Jesus. These gospels were written from the second to the fourth century. Recently, these gospels received widespread attention as a result of Dan Brown’s 2003 best-selling novel *The Da Vinci Code*, which used them in its story. Brown’s book was a very intriguing and disturbing fictional book involving treachery, religious fanaticism, secret societies and an ancient conspiracy, making it widely popular globally. It also raised several thought-provoking questions about the reliability and accuracy of the Bible²²⁶. Even though it was cleverly written, Brown’s book contained numerous factual errors; yet, many people continue to believe these factual errors to be correct²²⁷.

Can we learn from reading these non-canonical books²²⁸? At least, reading them provides us more insight into the environment of the times and into additional literature that could supplement our further understanding of the canonical books. Table 11 contains a list of some of those missing books along with a brief description of each. For me, the four canonical Gospels are interpretive portraits of Jesus, not direct eyewitness accounts²²⁹. Regrettably, most people believe them to be accurate biographies of Him and an accurate history of the time. What most people fail to understand is that the early Christians believed that the remembered oral words of Jesus were more important than the written documents²³⁰. Initially, these stories were communicated orally, and it wasn’t

Clement, 2 Clement, Barnabas, Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnaeans, Polycarp, Philippians, 1 Hermas—Visions, 2 Hermas—Commands, and 3 Hermas—Similitudes

²²⁵ Arendzen 1909.

²²⁶ Abanes 2004, 5.

²²⁷ I’m not going to list these errors. If interested, you could easily find them.

²²⁸ See especially Pagels and King 2007.

²²⁹ Spong 2005, 279.

²³⁰ Metzger 1987, 3.

until decades later when they were written down. Sadly, it's these written words that we assume today to be an accurate account of Jesus.

Conversely, we can find others who would disagree with Wake while others advocate for the inclusion of these missing books. For one, Timothy Keller, an Adjunct Professor of Practical Theology at Westminster Theological Seminary and pastor of Redeemer Presbyterian Church (PCA) in New York City, wrote that many scholars don't accept these missing books from the Bible and aren't accepted by scholars. Actually, he believes that they aren't better than the ones contained in the Bible and that any claim of them being "better sources than the recognized gospels on the teachings and deeds of Jesus is simply unsupportable"²³¹. So, what should we believe? Should we try to get these missing books included in the Bible? Instead, should we protest any attempts to get them included? If you want to read them, you can easily obtain free copies of these books on the Web for your review. I obtained many of my copies from the *Project Gutenberg* site of free electronic books founded by Michael Hart in 1971.

What about the writers of the books in the Bible? How likely is it that the traditional authors listed in Table 8 and Table 9 above were the actual writers? Does it matter? Some people determine the credibility of a book based upon the credentials of the author. This means that for many people, the author is important. For me, I prefer to weigh the contents of the writings as being more important than the writer. As such, I consider the source of the documents in my assessment of the writing's credibility. With that said, let me provide you my personal opinion of who wrote some of the books of the Bible. And, I refer to the mortal authors, not the divine inspiration of God, in my opinion.

The first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), are referred to as the

²³¹ 2004.

Table 11. Some Books Missing From the Bible.

| Book | Description |
|---|---|
| Books of Adam and Eve | Considered written by unknown Egyptians. Parts of these can be found in the <i>Talmud</i> , the <i>Koran</i> and elsewhere. It was important in the original literature of early humans. The original manuscript was written in Arabic. |
| Prayer of Azarias | This prayer had been cut from the Bible. But in the Vulgate, the Greek translation of Daniel, it's inserted in the third chapter between the twenty-third and twenty-fourth verses. It was Azarias' prayer while he was standing in the fiery furnace with his two friends, Ananias and Misael. |
| General Epistle of Barnabas | Many ancient church authorities deem this to be canonical and genuine. It was read widely in the churches at Alexandria. It's supposed to have been written by Barnabas, an apostle and companion of Paul. |
| Prophecy of Baruch | Baruch, a disciple of Jeremiah., wrote it After Nebuchadnezzar plundered the temple of Jerusalem, Baruch described Jeremiah predicting the return of the Babylonians. |
| Gospel of the Birth of Mary | Written by Matthew, it's considered genuine and authentic by the early church. It was later rejected by various edicts and councils of the early Church. It described Mary's origin and her life leading to the birth of Jesus. |
| First Epistle of Clement to the Corinthians | Clement was a disciple of Peter. This was publicly read in the early church. This was rejected by early church fathers because they claimed it didn't honor the Trinity doctrine. This letter chastised the congregation for sedition and blasphemy. |
| Book of Enoch (Ethiopian Enoch) | The early church widely read and used this book during the first three centuries. The Council of Laodicia discredited and banned it. It was discovered in the Dead Sea Scrolls. |
| Book of the Secrets of Enoch | Widely used by early Christians, it was found in Russia and Servia. It explained and verified some of the darker and more mysterious passages of the New Testament. |
| Shepherd of Hermas | Hermas, the brother of Bishop Pius of Rome, wrote it. Early church leaders read it for direction and confirmation of the faith. It contained visions on how to live a godly, faithful Christian life. |
| Letter of Herod to Pilate the Governor | These connected the death of Jesus to Roman History. It gave us an overview of what happened to Herod after Jesus' crucifixion. |
| Letter of Pilate to Herod | This was the response to Herod's letter. Pilate also described several events regarding Jesus' death and resurrection. |

Table 11. Some Books Missing From the Bible (continued).

| Book | Description |
|--|--|
| Epistles of Ignatius | Ignatius was the Bishop of Antioch in Syria from 67-107. He wrote letters dealing with morality, faith, martyrdom and Jesus to various congregations while a prisoner and on his journey to Rome to martyrdom |
| First Gospel of The Infancy Of Jesus Christ | Written by Thomas. Used by early Christians along with the other four gospels. The Synod at Angamala condemned these gospel in 1559. Mohammed may have used it to compile the <i>Koran</i> . |
| Epistles of Jesus Christ and Abgarus, King of Edessa | Discussed in the public registers and records of the city of Edessa in Mesopotamia. It was written in the Syriac language. They are considered Apocryphal. The Epistles contain two letters: King Abgarus' request for help from Jesus, and His reply. |
| Book of Jasher | It's an ancient Hebrew manuscript that is mentioned twice in the Bible (Joshua 10: 12 and 2 Samuel 1:17). This book provided insight into the historical period from creation through the time of Joshua. Although a man named Jasher wrote the book, the Hebrew word Jasher meant straight or upright. Therefore, the translated name of this book could be The Book of the Straight or Upright |
| Epistle of Jeremiah | Unknown author's letter written in Greek to the Jewish captives of Nebuchadnezzar. It's a warning to the people to beware of idolatry. The early church declared it canonical. |
| Wisdom of Jesus, Son of Sirach | The early church used it. Written in Hebrew by Jesus, son of Sirach, between 190 and 170 BCE. It's about morality and wisdom. |
| Book of Judith | Written by Joachim during the reign of Manasses. The Protestants excluded it from the Bible because it didn't exist in the Hebrew Bible. It described a virtuous woman who, by her actions, saved Israel from destruction by Holofernes and his vast army. |
| First and Second Books of Maccabees | Written by an unknown Palestinian from 135 – 63 BCE, these contained a history of the Jews. Both books can be found in the Catholic Bible |
| Third and Fourth Books of Maccabees | Written by a Jew, they were used by the Greek Church. The Third book was intended to comfort to the persecuted Jews in Alexandria during the reign of Ptolemy Philopator. And, the Fourth one described the destruction of Jerusalem. |

Table 11. Some Books Missing From the Bible (continued).

| Book | Description |
|--------------------------------------|---|
| Prayer of Manasseh | Manasseh was an immoral king of Judah because he worshipped false gods. While in prison, he repented of his gross sins against God with this prayer. After his imprisonment, he removed all false gods and their altars. As part of his repentance, he then restored the worship of God to Judah. |
| Gospel of Nicodemus | Written by Nicodemus, a disciple of Jesus Christ. It was used by early Christians and churches until the end of the third century. It was considered canonical until its later removal by various edicts and councils of the early church. |
| Acts of Paul and Thecla | It's believed to have been a forgery, even though they were considered genuine by the early Christians. Emperor Zeno had a vision of Thecla, who promised him the restoration of his empire. Emperor Zeno's empire was restored and he built a beautiful temple in honor of Thecla in Seleucia, Isauria. Assumed to have been written during the Apostolic Age ²³² . |
| Report of Pilate to Augustus Caesar | Pilate sent this letter to Caesar with his private report of the occurrences surrounding Jesus' crucifixion. |
| Report of Pontius Pilate to Tiberius | Written by Pilate to Tiberius Caesar, describing the details about Jesus' crucifixion and events immediately following. |
| Letter of the Smyrnaeans | Written from the church at Smyrna to the church of Philomelium to describe Polycarp's martyrdom which took place in either 155 or 166. |
| Odes of Solomon | The origin and date of writing are unknown. It contained beautiful songs of joy and peace. Some believed them to be songs written by newly baptized Christians. |
| Psalms of Solomon | An ancient Semitic writer wrote this collection of eighteen war songs during the middle of the first century BCE. These war songs were widely circulated and held a prominent position in the early church. It's an eyewitness account of ancient history, telling the story of a great nation in the greatest crisis of its existence. |
| Wisdom of Solomon | Written in Greek, probably not by Solomon. It contained information on wisdom, how to obtain it and its benefits. |

²³² The Apostolic Age represents the time from Jesus' crucifixion in 30 CE until the death of John in 115 CE.

Table 11. Some Books Missing From the Bible (continued).

| Book | Description |
|---|--|
| Book of Susanna | It's about a good woman wrongly accused by two lustful men of committing immoral acts with them. It included how Daniel defended and saved her life. Excluded from the Bible because it wasn't written in Hebrew originally. |
| Thomas' Gospel of the Infancy of Jesus Christ | Thomas wrote this and connected it with the Gospel of Mary. It's an account of the miracles and supernatural actions that occurred during the infancy of Jesus. |
| Book of Tobit | Tobit and his son Tobias wrote this during the early seventh century. Fragments of the book were found in the Dead Sea Scrolls. The Protestants rejected The Book of Tobit as non-canonical and had it removed from the Bible. |
| Testaments of the Twelve Patriarchs | A Pharisee, wrote these as biographies between 107 and 137 BCE. Considered an actual source to the books of the Bible. For example, the Sermon on The Mount contained phrases from these testaments. Paul, too, used them. |

Source: Brinkley 2005.

Pentateuch. Moses was supposed to have been the writer of these²³³. However, most secular scholars suggest that these were not written by a single author and were likely written over several centuries²³⁴. I don't believe that Moses wrote the first five books of the Old Testament, either, which included a description of his death. Yet, it's written in the Gospels that Jesus claimed that he had²³⁵. I also don't believe that King David wrote Psalms either. Still, it's written in the Gospels that Jesus claimed that he had²³⁶.

Matthew, the tax collector and apostle, is the traditional author of the Gospel of Matthew. On the contrary, many scholars suggest that the author wasn't an eyewitness, but instead probably written by an ethnic Jewish scribe and written between 70 and 100²³⁷. Luke, the companion of Paul, is the traditional author of the Gospel of Luke and Acts. But, the author was probably an unknown

²³³ Jacobs 1995, 375.

²³⁴ McDermott 2002, 21.

²³⁵ Mark 1:44, Matthew 8:4, 19:7-8, 22:24, Luke 5:14, 20:28, and 24:27.

²³⁶ Mark 12:36-37, Matthew 22:43-45, and Luke 20:42-44.

²³⁷ Duling 2010, 302-3.

amateur Hellenistic historian²³⁸. John, an apostle, is the traditional author of the Gospel of John, three Epistles, and Revelation. However, many scholars believe that he wasn't the author of these five books²³⁹. But, does it really matter who the mortal authors of the books are?

Many Christians believed that God wrote the Bible through divine inspiration of men as stated in 2 Timothy 3:16. Yet, there were some Christians who believe the complete opposite, such as Bart Ehrman, the James A. Gray Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill²⁴⁰. He was also the New York Times bestselling author of *Misquoting Jesus* and *Jesus, Interrupted*. Professor Ehrman specifically wrote that, "many of the books of the New Testament were written by people who lied about their identity, claiming to be a famous apostle -- Peter, Paul or James"²⁴¹. Once again, there exist many learned scholars today who will be willing to provide contradictory assessments. Ultimately, only you can decide for yourself what you will use as the basis of your Christian faith.

As for its contents and analyses thereof, I prefer the tradition-rhetorical criticism process explained by Assistant Professor April DeConick of the Illinois Wesleyan University. This process is an approach to understanding literature by considering the author's attempt to modify religious traditions while allowing for the traditions of the time²⁴². This process involves assessing the conflicts present that motivated the author to create the text, the religious traditions of the time, the actual modifications of the tradition resulting from the new text, and the author's most likely meaning of the text. Moreover, the books of the New Testament should best be understood from the environment of the authors, such as the Judaism and Hellenistic religious environment.

²³⁸ Aune, 1987, 77.

²³⁹ Harris 1985, 355.

²⁴⁰ 2003.

²⁴¹ 2001.

²⁴² DeConick 2001, 15-16 and 21.

Otherwise, the reader would be unable to comprehend the writing and quickly succumb to illogical arguments given by experts.

Translations and Interpretations

Let me begin this section with a personal example. This is a story about my youth and my love of treasure hunting. It's been more than forty years since any of this happened; but, this is my remembrance of it, putting these into written words for the first time. And, it's my first-hand account of the events. Although some of this information may not be entirely accurate, the story and its overall meaning are indeed accurate. And, this is how I judge the translations, transcriptions, and interpretations of the Bible. Now, here's my brief biographical story about treasures.

My grandfather, Bert Fortuna, Sr., had three things that he loved to do: fishing, hunting, and lovemaking. Yes, I said lovemaking. And, this is what my grandmother said. So, it must be true. Who could contradict her on this subject? As a child, I enjoyed two of these loves with him. We'd spend time together fishing near Spike Horn Acres, which was my grandfather's cabin near White Cloud, Michigan, north of the city of Newaygo and near Croton Dam. I remember fondly of those seemingly long trips north from Grand Rapids. Sometimes, we'd stop for fresh plain cake donuts if we departed early in the morning. On the return trip, we'd usually stop for ice cream sundaes, especially those scrumptious hot fudge ones for me. All wonderful memories for a child who enjoyed sweets.

My grandfather taught me how to fish and spent time with me while fishing near this cabin. Sometimes, we'd fish in one of the small creeks running nearby; other times, we'd go via car to a hidden lake further into the woods. These were definitely fun times, even when we came back with no fish. But, there was always a story of how the big one got away.

In addition to fishing, I learned some hunting techniques, specifically how to use a bow and arrow. Behind the cabin was the family shooting range, which we used for practicing both bow and

gun. Accordingly, I acquired skill in using different types of bows, from the simple ones to the compound bows. On one occasion while I hunted deer alone with my bow, I wandered into a nearby clearing, where I sat beneath a tree. Being overcome with the boredom of waiting for one to appear, I fell asleep. About an hour later, I heard a noise, which was a doe in the field about fifty yards in front of me. It spent several minutes just staring at him. And, before I managed to get the bow ready to shoot, the doe darted off. No one believed this story except for my grandfather.

The most memorable hunting experiences involved hunting for treasure, such as boxes of hidden loot from pirates and crooks. The two of us would-be treasure hunters would talk about different plans necessary to find these throughout Michigan. We even talked about obtaining a metal detector to search for a variety of expensive metallic objects, such as golden doubloons, below the surface. My grandfather provided me locations of these treasures, such as in the basement of abandoned buildings and old barns. However, spooks, probably dead burglars, guarded these boxes of loot. Once, we attempted to enter the cellar of an old farmhouse near Cedar Rapids. My grandfather had a map of the basement, which contained an “X” marking the site of the hidden treasure. Unfortunately, it was nowhere near the stairs. In the vicinity of the buried treasure was a decaying bed on a floor of broken glass with a large boot nearby, which was supposed to be a boot worn by one of the spooks sleeping on the bed. As we both began to descend slowly into this dark basement, my grandfather quickly ran upstairs and darted out of the house screaming that he saw the spook waking up. This convinced me to leave too, daring not to enter the basement and look for the treasure, leaving it to the scary spook for another day.

Through these experiences, I became very fascinated with haunted houses, believing that they contained the spirits of deceased beings who may have been former residents or were familiar with the property. As my grandfather explained, these ghosts were the spirits of dead people who haven’t passed over, becoming trapped inside the property where their memories and energy were strong. I further understood that these haunted buildings often contained

spooks that made noises, appeared as apparitions, and moved physical objects. As a child, I had no desire to meet a spook face-to-face. Not even as an adult, either. They were just too scary.

In addition to searching for treasures in old abandoned houses, we would even search for treasure within old barns near the side of the roads. These barns were often found in a state of disrepair, maybe because they were no longer the centers of family and community life they once were. No matter if we grew up on the farm or in the city, I felt that barns spoke to the feeling of country life and America's rural past, being a symbol of rural architecture, rural life, and the rural community. Therefore, these barns, despite their shortcomings, continued to appeal to my senses, my memories and my imagination, such as searching for hidden treasures. On our way north to the cabin, we sometimes took a side trip to look for old barns. Even though we wandered through a half dozen of these barns throughout several trips, the one I remembered best was the barn with new windows in the hayloft area. According to my grandfather, the spooks installed them so that they could clearly see anyone approaching the barn, meaning there must be a treasure somewhere near. Because of that observation window, there was no way we were going to search that barn.

Sometimes, someone comes along in your life who knew how to get your attention while putting important things into perspective. That person would tell us how life works, providing their insights that life is really not complicated or political or negative. They would even listen to our opinions and value them, even if we were very young and inexperienced, especially for an eight-year old boy. My grandfather was one of those few people in my life. As one can imagine, I have wonderful memories of my grandfather from him showing his love through the time he spent sharing his loves, especially fishing and hunting.

So, why did I spend some time writing about my grandfather and treasure hunting in this chapter about the Bible? First, my hunt for treasures has changed since I was a child. As a child, I sought the treasure of fortune, the one with lots of gold, diamonds, and monetary currency. As an adult, I no longer seek fortune. Instead,

I hunt for the meaning of life today. I fully appreciate the fact that I can't take my money with me when I die. As you should be able to tell by now, this book contains knowledge I found in my quest for this meaning. The other reason why I wrote about my grandfather is that this is a story that several people have questioned. For one, my mother told me several times that my grandfather wasn't a good father to her and that he didn't treat women as equals to men. This may be true, but my story doesn't involve those topics. The primary topic of my story was that my grandfather loved his grandson and showed his love with his time and efforts. And, that was my interpretation of this story.

Now, back to the interpretations of the Bible. Previously, I discussed the mortal writers of the biblical books and not the assumed divine influence. I find it very difficult to believe that God wrote every word in every language of those books throughout thousands of years. Believing in complete divine authorship requires us to assume that God is a super manipulator by helping each writer write and transcribe the Bible. This would require us to believe that He was a super manipulator by watching each scribe copy the texts and each translator from one language to another, to ensure that there would be no mistakes, errors, or omissions of His words²⁴³.

We must remember that every translation of the oldest document from Greek, Hebrew, or Aramaic, reflected the biases of the numerous translators throughout time. There were no existing accurate or correct translations of the manuscripts, not even an original one. However, some copies were clearly more accurate than others. But, which ones were better? I caution you to never take a translation as an authority over a document written in its original language of Greek, Hebrew, or Aramaic. Such as, we must consider word choice, punctuation, word order, terms and terminology, past usage of words, present usage of words, and correct understanding of basic scriptural words and terms. Furthermore, we must understand that most documents written in

²⁴³ Spong 2005, 24.

the original host language didn't have punctuation or word structure like the English language does.

Another fact is that many Jews couldn't even read Hebrew, and this disturbed the Jewish leaders. Actually, most of the Old Testament was written in Hebrew spanning more than a thousand years²⁴⁴. Around 300 BCE, a translation of the Old Testament from Hebrew into Greek was undertaken which was completed about a hundred years later. Gradually this Greek translation of the Old Testament, called the *Septuagint*, was widely accepted and was even used in many synagogues during Jesus' time²⁴⁵. Moreover, the New Testament was first written in Greek. We might think this was unusual and would have assumed that it was written in either Hebrew or Aramaic. But, the Greek language was the scholastic language during the latter part of the first century CE²⁴⁶.

To fully understand the translated texts, we should have a fundamental understanding of paleography. This is the scientific study of ancient writing, which was written on papyrus, parchment, paper, potsherds, wood, or waxed tablets²⁴⁷. Prior to the seventeenth century, this science didn't exist, requiring early scholars to make guesses regarding the ages of documents. This science today requires an understanding in the production of the books, specifically the materials, textual formatting, and writing devices such as ink.

As mentioned previously, none of the original archetypal texts of any book in the New Testament exists today²⁴⁸. Further compounding the concerns is that the early Greek New Testament documents were written with no spacing between the words, requiring some training to individualize the words²⁴⁹. The following is an example of this paragraph with no spacing or punctuation.

²⁴⁴ Brotzman 1994: 37-62.

²⁴⁵ Vander Heeren 1912.

²⁴⁶ Davidson 1995, 117-23.

²⁴⁷ Metzger 1981, 3.

²⁴⁸ Comfort 2005, 6.

²⁴⁹ Black 2009, 7; and Comfort 2005, 53.

ASMENTIONEDPREVIOUSLYNONEOFTHEORIGINALARCHETYPALTEXTSOFANYBOOKINTHENEWTESTAMENTEXISTSTODAYFURTHERCOMPOUNDINGTHECONCERNSISTTHATTHEEARLYGREEKNEWTESTAMENTDOCUMENTSWEREWITTENWITHNOSPACINGBETWEENTHEWORDSREQUIRINGSOMETRAININGTODIVIDUALIZETHEWORDSTHEFOLLOWINGISANEXAMPLEOFTHISPARAGRAPHWITHNOSPACINGORPUNCTUATION

Can you imagine reading an entire book written like that of this preceding paragraph example without spacing and punctuation? And, can you imagine doing so without errors or misinterpretations from the original writer? I couldn't do it, even after reading several books about it²⁵⁰.

The *Latin Vulgate*, a collection of texts that Saint Jerome compiled and translated during the latter part of the fourth century, was dominant in Western Christianity through the Middle Ages²⁵¹. The first mass produced printed Christian book was the Bible, a version based on the Latin edition from about 380. John Wycliffe was the first to translate it into English²⁵². Johannes Gutenberg printed this in mass quantities in Mainz, Germany from 1452 -1455. Of interest, translated in the thirteenth century, the Old French Bible is the oldest complete biblical translation to survive in Western Europe²⁵³. Since then, the Bible was translated into numerous languages.

Now back to my discussion about translations. There have been numerous linguistic and ideological approaches to translating these documents. For instance, one translation could be a literal word for word approach, while another could be a translation of the

²⁵⁰ See especially Smith 1893.

²⁵¹ See especially Edgar 2011.

²⁵² 1320-1384.

²⁵³ Sneddon 1993.

meaning of a phrase or thought. Unfortunately, all languages have several idioms and concepts that aren't easily translated. The result is a debate about whether it's better to translate word for word literally or to translate a parallel idiom in the target language. English language examples of literal translations include the New American Bible, King James Version, New Revised Standard Version, and New American Standard Bible. More relevant translations with similar idioms include the New International Version and New Living Translation. Even though the text becomes easier to read, the further away one deviates from word for word literal translations, the more the translators must rely upon the theological, linguistic or cultural understanding of the original text. Maybe that is why Matthew 1:23 uses the text of Isaiah 7:14 to state that Jesus be born of a virgin. According to several scholars, this was an incorrect assessment of that passage since Isaiah used that Hebrew word *almah* (עלמה), a young woman, and not *bethulah* (בתולה), a virgin, will be with child²⁵⁴. This singular word choice was another example involving linguistic, historical, literary, and cultural factors involved in assessing the meanings of the biblical stories.

Additional causes of biblical translation errors came from misquotes. Many people believed that certain quotes or sayings appeared biblical in nature. I've assessed eight popular misquotes, providing comments about each in Table 12. I personally heard people tell me that these were definitely in the Bible. Some of them, I used to believe were true. Upon further investigation, I know better now. I wonder if you, the reader, too have heard many of them attributed to the Bible.

For my analyses of the Bible, I used some of the information involving the ancient texts. For your information, the name of an ancient book in leaf form, not in a roll, is called a codex. An

²⁵⁴ Heine 2007, 119. The Hebrew word of "almah" in Isaiah 7:14 is translated as a "young woman", while, the Hebrew word "bethulah" means "virgin." Throughout Isaiah, "bethulah" appeared four times (23:12, 37:22, 47:1, 62:5), so its author was most likely aware of the word's meaning. However, the reference to a "young woman" doesn't mean that she wasn't a "virgin" too.

example of this is the *Codex Vaticanus*, written in Greek in uncial letters during the fourth century. Unfortunately, this document was mutilated such that the first twenty folios were missing along with parts of others²⁵⁵. Uncial, by the way, referred to separate-letter form of writing. Whereas, minuscule referred to cursive-letter form of writing. Dating these documents involved archaeological evidence, codicology, comparative paleography and “Nomina Sacra”²⁵⁶. “Nomina sacra” were specific words that were abbreviated to set them apart as sacred²⁵⁷. For example, the word “God” was fully written as *Θεός* in Greek with the nominative as *ΘΣ*. Also in Greek, the word “Lord” was written as *Κύριος* with its nominative as *ΚΣ*; and, the word “Jesus” was written as *Ἰησοῦς* with its nominative as *ΙΣ*. Let me mention that a portion of the New Testament was made on papyrus²⁵⁸. These papyri codices were identified by a symbol similar to the character of P followed by a superscript. Today, we have 127 known papyri; with P^7 representing part of Luke 4²⁵⁹.

Besides translation errors, we have those involving interpretations. The word “Heaven”, as an example, has different meanings and its intended meaning should depend upon what the author intended, not the reader. Also, “Heaven” could mean God, human communion, or even divine love. Even our knowledge of the character of Jesus involves interpretations. Written within the Gospels, Jesus said that he wasn’t equal with God²⁶⁰. Even Jesus denied divine personal attributes in Mark 10:17-18 when He denied being good since only God alone is good. So, why should we believe that Jesus is a divine god? My understanding of this belief is traced back to the First Council of Nicea in 325 where

²⁵⁵ Benigni 1908.

²⁵⁶ Comfort 2005, 104.

²⁵⁷ Köstenberger and Kruger 2010, 191.

²⁵⁸ Aland and Aland 1989, 83-102.

²⁵⁹ See especially Elliott 2000.

²⁶⁰ John 14:28; Matthew 24:36.

Table 12. Eight Popular Misquotes of the Bible.

| Misquotes | Comments |
|--|--|
| Better to reign in Hell than serve in Heaven. | It's from John Milton's <i>Paradise Lost</i> , a poem about the fall of man involving Satan's temptation ²⁶¹ . |
| Cleanliness is indeed next to godliness. | This exact phrase comes from John Wesley's 1778 sermon based upon 1 Peter 3:3-4. However, the theme may an ancient one since Francis Bacon provided a similar saying in his 1605 <i>The Advancement of Learning</i> . |
| Do unto others as you would have them do unto you. | This was similar to Matthew 7:12. |
| A fool and his money are soon parted. | The quote was actually a proverb found in Thomas Tusser's poem <i>Five Hundred Points of Good Husbandry</i> ²⁶² . |
| God helps those who help themselves. | Sidney Algernon, an English politician and army colonel executed for his part of a plot against King Charles II of England, wrote this. It was later published in 1698 after his death ²⁶³ . Also, Benjamin Franklin quoted this in his 1757 <i>Poor Richard's Almanac</i> . Although credited to Algernon, its original origin is really based upon Aesop's Fables from the sixth century BCE ²⁶⁴ . Nevertheless, the Bible specifically stated the opposite ²⁶⁵ . |
| The lion shall lie down with the lamb. | There were a couple of Bible verses similar to this quote. The closest is probably from Isaiah 11:6. |
| Money is the root of all evil | This one isn't technically a misquote, but one of omission. It's missing part of the sentence that radically changes the meaning. It is missing the first three words, "The love of," from 1 Timothy 6:10. Money isn't inherently evil, and can be used for good things. However, the love of money causes a person to be selfish. |
| Spare the rod, spoil the child | There were a couple of Bible verses similar to this quote. The closest was probably from Proverbs 13:24. |

²⁶¹ 1667. In Book I, line 263.

²⁶² 1557, 19. "A foole and his monie be soone at debate, which after with sorrow repents him too late."

²⁶³ Contained in chapter 2 section 23 is, "Help thyself, and God will help thee."

²⁶⁴ In the fable, "Hercules and the Waggoner" is quoted as, "heaven helps those who help themselves."

²⁶⁵ Isaiah 25:4.

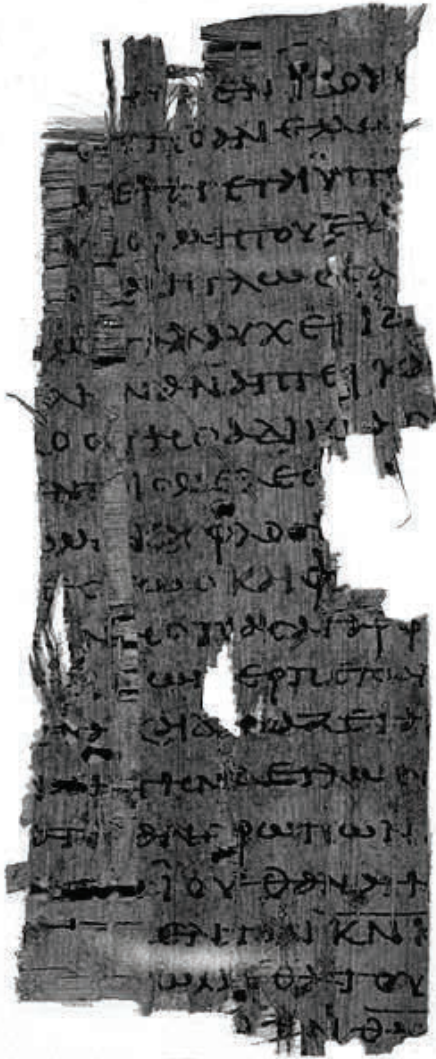


Figure 12. Papyrus 20.

Contains James 2:19-3:9 (c. third century).

bishops met to determine the nature of Jesus. Using a voting process, they essentially elected Jesus to the exalted position of a god. Risking excommunication or execution if they voted otherwise, those voters reluctant to believe the same were coerced by other mortal men in their voting and succumbed to the majority

opinion²⁶⁶. So, what is the truth behind the divinity of Jesus? Is there any direct evidence for this belief, or should we take this as faith based upon the opinions of other mortals?

Accordingly, which is more important, the interpretation by others or by us when understanding the Bible? My response to this question is that the truth is more important. Yet, finding the truth isn't that easy. Several Christian leaders, such as Augustine, had a tremendous influence upon Christianity²⁶⁷. His historical interpretations has added to the foundation of our Christian faith and getting us closer to the biblical truths. Accordingly, a personal understanding of these contributions adds to our own biblical understanding. As we can tell by now, truth is not found in any single scriptural passage, but in all of them. One Scripture should never trump that of another. Furthermore, let me tell you that God deplores selecting and using Scriptures in a smorgasbord manner²⁶⁸. Many times, there won't be a single passage that provides us comfort or answers a question. Much of the Bible isn't even factually true, since much of the texts involve figurative words, such as referring to Herod as a fox in Luke 13:31-32 and hypocritical religious leaders as whitewashed tombs in Matthew 23:27. Popular examples of modern figurative phrases include "light as a feather", "racking our brains", "moving like the wind", and "falling in love". The literal phrases for these, respectively, could be written as "incredibly light", "intensely thinking", "swiftly moving", and "beginning to love". Although reading the Bible literally distorts the message, most Christians throughout history read the Bible literally anyways²⁶⁹. It's no wonder that most biblical scholars and other historians today prefer seeking non-canonical Christian texts for answers with some of them placing more value²⁷⁰ on them instead of upon canonical texts²⁷⁰.

²⁶⁶ Gulley 2010, 19.

²⁶⁷ See especially Beduhn 2010.

²⁶⁸ Isaiah 28:12-13.

²⁶⁹ Lose 2011.

²⁷⁰ Van Voorst 2000, 3.

As we can see, determining the true meaning of someone else's words is a significant concern for us. Assisting me in this, I researched several books and articles focused upon the study of interpretations of the Bible, otherwise known as "biblical hermeneutics". This assessment of the various, and sometimes contradicting, interpretations involves analyses in the culture of the writers. It also requires an understanding of the context of the stories, along with the historical semantic changes in the words used. Furthermore, some of the stories in the Bible aren't historical records but that of metaphors, parables, and proverbs²⁷¹. I'll dive deeper into this in the following section for context.

Even an extensive search for the truth may lead to no answer at all. Let's not forget that the Gospels were certainly not written until some thirty years after the Ascension. Not knowing is entirely acceptable. We should be fully aware that all translations and interpretations of the biblical books have errors. Some of these errors are deliberate, many of them with good intent. Furthermore, some of these errors involve definitions of words that changed with time. For me, the best translation accurately communicates the author's true meaning of the original text into the translated language.

Context

When I was a young teenager, I read the Bible from cover-to-cover. Why did I do this? Recently, I've seen several plans for daily Scripture readings that would allow us to read the Bible in just 365 days. Thus, many today think this is important. Back when I was a teenager, I began studying the Christian faith in preparation for confirmation as a Roman Catholic. I definitely didn't want any terrorizing nun to discipline me for not doing my best in these studies. Also, several of my relatives back then told me that my grandfather was a wise Christian and understood his faith better than most. They also told me that he was wise because he had read the entire Bible and knew what it contained. So, to lay claim upon this pursuit of Christian wisdom too, I read the Bible –

²⁷¹ See especially Virkler and Ayayo 2007.

all of it from cover to cover. Afterwards, I was proud of myself for having read it entirely. And, several of my relatives were proud of me too. Well, not until after I told them I did it. In spite of this, I wasn't any smarter or wiser for this effort. It was hard to read, and it definitely wasn't organized in any logical manner. When it came to reading the Gospels, I felt like I was reading the same story four different times. In the end, all that I gained for my effort was lots of confusing information. And, it was very sketchy at that. I didn't analyze the stories that I read to develop any reasonable knowledge or understanding. In the end, I definitely wasn't any wiser as a result.

So, what was missing? How could anyone who read the entire Bible not be wise? I didn't understand any of it at the time. But, I understand more now. I didn't understand the controversies of Christian wisdom, which I described in a previous chapter of this book. So, what can we do to improve our knowledge and understanding through reading of the Bible? One thing we should consider is assessing the context of the stories in relation to both the culture and situation at the time. For most people, including myself, we tend to assess the stories we read through the lens of our personal situation and modern biases. But, this prevents us from really understanding the intended message.

Today, if you live in the United States, you probably have frequent access to modern conveniences and technologies that fill your daily lives that were unknown to ancient people during the biblical times. These include communication devices, computers, microwaves, toilets, medicines, vehicles, electrical appliances, televisions, audio / video players, cameras, power tools, electronic gadgets, light bulbs, and the list continues. It's definitely overwhelming. In fact, we probably can't imagine life without them. Even the food we eat, such as instant food year-round, and the clothes we wear, such as ones made from light-weight durable form-fitting material, are modern.

Now compare this to life during the biblical times. Father Professor Frédéric Manns, a Franciscan friar from the Order of Friars Minor, wrote about several cultural aspects of life during the

time of Jesus²⁷². Why should we believe someone like him about life in ancient Palestine? He was also the director of the Franciscan Biblicum Stadium in Jerusalem²⁷³. And, these friars have been the custodians of the Holy Land since 1219²⁷⁴. What did he use for his assessment? His information came from a variety of local Middle-East resources, including archeological excavations, such as the one Charles Warren did in 1867 along the south and southwest walls of the Temple Hill in Jerusalem. Warren's work revealed information necessary in helping us understand the culture of the people who wrote the Bible, including those in the biblical stories²⁷⁵. Even Augustine assumed that our moral views are influenced by the literary context in which we assess our ethical situations, constrained by the limitations of language²⁷⁶.

To begin, Jesus was a Jew, fully living within the Jewish culture of the time. As with other Jewish males, Jesus was circumcised eight days after his birth. The circumcision ceremony included drinking and dancing. He later learned to read and write, probably using the Torah, along with the other Jewish boys²⁷⁷.

From an economic perspective back then, beggars were common in Jerusalem. The town had bakers, butchers, shoemakers, money changers, farmers, perfumers and artisans²⁷⁸. It also had contemptuous professions of donkey drivers, sailors, dog dung collectors, tanners, dice players, tax collectors, publicans, coachmen, shepherds, shopkeepers, butchers, and physicians²⁷⁹. People considered butchers despicable because they were suspected of selling meat from animals with physical defects.

²⁷² 1998. Father Manns is a professor at the Franciscan Biblicum Studium in Jerusalem.

²⁷³ Information obtained from the Faculty of Biblical Sciences and Archaeology. "MANNNS Frédéric, ofm." Studium Biblicum Franciscanum in Jerusalem. Retrieved on August 14, 2011 <http://198.62.75.4/www1/ofm/sbf/segr/profs/Manns.html>.

²⁷⁴ Bihl 1909.

²⁷⁵ See especially Wilson et al. 1871.

²⁷⁶ Stock 2001, 4 and 57.

²⁷⁷ See especially Manns 1998.

²⁷⁸ Artisans sold souvenirs to pilgrims.

²⁷⁹ See especially Manns 1998.

Likewise, physicians were scorned because they were known for giving preferential treatment to the rich while neglecting the poor. Much of what little that the Jews had back then was given to the Roman government. Hence, taxation to pay for the Roman occupation of Palestine was a harsh burden to its people. Refusal to lessen the burden was the motive behind the Jewish War and the Siege of Jerusalem in 70 CE. There were numerous complaints of corruption. The Quirinus census, conducted around 6 CE, was to determine the number of subjects and the estimate of their possessions for tax assessments. This census involved the Roman Provinces of Syria and Judea when Publius Sulpicius Quirinius was governor of Syria²⁸⁰. This census was even mentioned in Luke 2:1-7.

Family life was very different than that within the modern Western world. Ancient Jewish fathers had the right to sell their daughters into slavery. Likewise, these young girls didn't have the authority to reject a marriage proposal arranged for them. However, future husbands had to pay a dowry to compensate for the economic loss of a daughter from the family. Also, marriage to a relative was common. Adultery was punishable by death. And, women had to wear veils and were prohibited from speaking to men²⁸¹. Marriages back then were celebrated for three days. However, if during the wedding night, the bride didn't display any signs of virginity, she was denounced immediately. Yes, the right of divorce was exclusively that of the men. Furthermore, displeasure was even grounds enough for a divorce²⁸².

Food was different then too. Wheat and barley were cooked or parched on a hot plate, or ground into flour by crushing the grain between two pieces of stone. The common vegetables were lentils,

²⁸⁰ Ben-Sasson 1976. Page 246: "When Archelaus was deposed from the ethnarchy in 6 CE, Judea proper, Samaria and Idumea were converted into a Roman province under the name Iudaea."; page 274: "Josephus connects the beginnings of the extremist movement with the census held under the supervision of Quirinius, the legate of Syria, soon after Judea had been converted into a Roman province."

²⁸¹ See especially Manns 1998.

²⁸² See especially Manns 1998.

coarse beans, and cucumbers. They didn't have squash, pumpkins, tomatoes or potatoes. Onions, leeks, and garlic were used for flavoring. Fruit available were figs, dates, grapes, and pomegranates. They used olives for oil. They ate fish along both the Mediterranean and the Sea of Galilee. Although they didn't have sugar, they used honey for sweetening. Dates, honey and nuts were used for candy. Even though grapes were eaten fresh or dried into cakes, most of them were used for wine²⁸³.

Wool or linen was used for most of the clothing worn then. Men and women wore similar clothes, which included a loincloth; a tunic reaching to the ankles and close-fitting at the neck; and an outer garment useful as a storm garment or a covering at night during journeys. Shoes were usually pieces of hide drawn together with thongs or cords. To increase its life, people often carried their shoes when they entered cities. The headdress was usually a folded square cloth worn as a veil for protection against the sun, or wrapped as a turban. Men wore their hair and beards long. Women also used artificial curling²⁸⁴.

As for life expectancy, the common ancient Palestinian had to survive under harsher conditions than those enjoyed by kings. Their life expectancy was less than forty, and was still lower for women who had to survive multiple pregnancies²⁸⁵. If I lived back then, I wouldn't be alive today since I'm much older than forty years. The life expectancy in the world today is between sixty-five and seventy years²⁸⁶. Much of this huge increase is based upon the modern conveniences and improved sanitary conditions. However, this depends upon where we live today. This ranges from a life expectancy of about forty-five years in Afghanistan to about eighty-five years in Japan²⁸⁷. Fortunately for me, I live in the United States with an expectancy of about eighty years²⁸⁸.

²⁸³ See especially Manns 1998.

²⁸⁴ Lussier 2011.

²⁸⁵ King and Stager 2001, 37.

²⁸⁶ Central Intelligence Agency 2011a.

²⁸⁷ Central Intelligence Agency 2011b and 2011c.

²⁸⁸ Central Intelligence Agency 2011d.

Scriptures were written a long time ago by people who lived in a very different world than we do. Furthermore, the biblical writers expected their readers to understand not only the language, but the historical, geographical and cultural references as well. These authors would view modern people today as gods since we're doing things unimaginable to them – from instantly telecommunicating anywhere in the world (telephone), people walking on the moon, moving pictures with sound (television), killing others with sticks (rifles), resuscitating the dead (cardiopulmonary resuscitation), magically writing with sticks (pens), to instantly traveling by ground and air (automobiles and airplanes).

So, what does this mean when it comes to understanding the Scriptures? I strongly suggest that we don't accept anything without assessing its context. How do we do that, you might ask? We must consider the surrounding verses, the cultural setting, the author, and its relationship with the rest of the Bible²⁸⁹. And, we must understand that the author determines the meaning of the written stories. It's only discovered by the readers. As I previously mentioned, the gospels were written several decades after Jesus' death; and, they didn't necessarily include His actual words

These biblical stories aren't historically accurate. How can they be? There were no audio or video recordings of actual words spoken, nor were there any scribes taking copious notes of those words. We just have some eye witnesses of the events describing their experiences several decades after they happen. Yet, many of these were stories using hearsay information, not direct witness observations. Can you remember what you ate for lunch yesterday? How about a week ago? Or even, a year, ten years, or even thirty years ago? Even for a significant emotional event, such as what I was doing when terrorists attacked the World Trade Center and the Pentagon over ten years ago, I had a difficult time remembering and describing what I did. Using information from my stored email to help me remember, and researching news

²⁸⁹ Dillon 1976, 5.

articles over the Internet, I was able to compose the following remembrance of that fateful day, ten years after it occurred.

I remember exactly what I was doing the morning of Tuesday, September 11, 2001, as though it were yesterday. I went to work as normal without a worry. As the deputy site project manager for the Newport Chemical Agent Disposal Facility, I supported the destruction of about 300 thousand gallons of VX nerve agent, a Weapon of Mass Destruction. This was an important and dangerous job; yet, I didn't worry for my safety or that of my colleagues. I ensured that everything we did was done with available safety protocols to effectively protect both the people and the environment. This facility was located about thirty miles north of Terre Haute, Indiana near the border of Illinois; and, it was in the middle of nowhere.

My duties as a Government civilian employee involved providing technical advice for the facility with overall responsibility for design, systemization, pilot testing, operations, and closure during the entire life cycle of the multi-year project with a total project cost of over \$1 billion. I also managed the project risk management program, which included: project control, safety, treaty compliance, and environmental compliance. In my risk management duties, I became fully aware of the project's risks to this chemical weapon stockpile. The Maximum Credible Accident was a plane crash into the stockpile, causing an uncontrolled airborne release of the chemical agent into the population. Until that morning, an accident like this had a very low probability. By noon, it was highly probable.

Around 9:00 am, a couple of hours after we started our day, our administrative assistant interrupted a meeting I had with my boss. He informed both of us that a plane accidentally hit one of the World Trade Center's towers. We didn't take this message too seriously until about a half hour later when additional information arrived. Knowing that the two towers and the Pentagon were deliberately attacked, we realized that our country was under attack. This was another Pearl Harbor event on US soil, and it was happening during my lifetime. We had several hundred employees

working at the facility that day, mostly construction workers under the control of our systems contractor, Parsons. Because our employees began getting nervous and our continual failure to contact higher headquarters for direction, Parsons sent their people home at 9:30 am. Government employees were then given the opportunity to take liberal leave, a chargeable vacation, if desired. Otherwise, we were to remain at work.

As a major in the Army Reserves with duties assigned to the Korean Theater, I received military email notification at 11:33 am that THREATCON DELTA was declared throughout the US, requiring the implementation of our Anti-Terrorism Force Protection plan because a terrorist attack was happening. Unfortunately, the Newport Chemical Depot plan was to provide security and force protection for us, which was limited and not designed to defend against a full-scale terrorist attack, especially from the sky. They only had a civilian contracted security force with no air defense capabilities. The depot was now fully closed down with all access points under armed guard. At 11:52 am, my boss finally directed all non-essential personnel to leave. However, I was one of the six essential managers directed to remain at my post. About an hour later, we too were directed to evacuate. Since I lived the closest to the facility, I agreed to remain until everyone left, meaning that I was officially the last person to leave the facility. Before I departed, I ensured that no one was left behind and that all items were powered off. By 1 pm, I had secured the buildings and was on my way home to await further instructions.

I was home by 1:30 pm, where I became glued to the television, watching in complete disbelief the horrors shown. While in the safety of my home, which was only about fifteen miles directly south from the stockpile, I observed several waves of army helicopters fly past my house on their way to the depot. I later learned that the Soldiers of Delta Company of the 1st Battalion, 502nd Infantry in the 101st Airborne Division from Fort Campbell, Kentucky arrived that afternoon to secure our stockpile and protect it from potential follow-on terrorist attacks. We weren't allowed to return back to work until Thursday, the 13th of September, where I

observed numerous armed Soldiers throughout the depot securing the stockpile.

Following these events, the complete stockpile was destroyed on August 8, 2008, leaving me without a job at the Newport Chemical Depot. Fortunately, I accepted a position with Crane Army Ammunition Activity and relocated near Crane, Indiana in February 2009. Since the attacks of 2001, I had visited the site of all three crashes. In 2005, I worked at the Pentagon overseeing the Army Science Board. While at the Pentagon, I provided several personal tours of the crash site and the memorial chapel there. In December 2005, I briefly visited Ground Zero in New York City during an Army colonel's holiday outing. And, from 2006 through 2007, I commanded the 464th Chemical Brigade with its headquarters in Johnstown, Pennsylvania, which is about thirty miles directly north of Stonycreek Township, the site of the Flight 93 crash. As the brigade commander, I worked with several Soldiers who were involved in security and recovery actions following the crash in of Flight 93. Because of this attack, I decided to postpone my retirement from the army by nine years and served a combat tour in the Middle East. Shortly before the date of the attack, I had just received the documentation notifying me that I had successfully served twenty years and was eligible to retire. These attacks had a tremendous impact upon my life.

I wouldn't have been able to provide the details of time, nor number of people, and definitely not the military unit identification without using my notes. And, from a contextual point of view, the readers of my 9-11 story above need to consider what I was doing, why I was doing it, and the culture involved. If people from ancient Palestine read this story, they wouldn't realize that several of the key essential people remaining behind were women. This wouldn't be feasible since women were considered objects and not people who can occupy positions of authority. They also wouldn't understand that we had technology of planes and Weapons of Mass Destruction. Nor would they understand that we were living in a peaceful society without threats of attacks from anyone. What's more, the last attack of a foreign country upon the US occurred

about sixty years prior. Context means a lot when it comes to understanding the author's intended meanings of his written works.

I recommend that we consider the historical context of the Bible. Let me provide some examples of literary works and compare them each to its historical context. *Beowulf* was a story developed during the eighth century and put into paper about 300 years later²⁹⁰. This was a story about monsters and magic, which were considered real during the perilous times when much of the European country was covered by dense forest and inhabited by wild animals. It wouldn't be uncommon for monks during this period to tell biblical stories involving monsters and magic, especially in an effort to win converts, such as the *Ecclesiastical History of the English Nation*²⁹¹. There were many poems written then describing heroic exploits of saints. Later in history, medieval religious literature became quite prominent, such as Passion plays performed on movable stages from town to town to teach illiterate people about biblical stories.

Milton's *Paradise Lost* and *Paradise Regained* in the seventeenth century involved Puritan rebellion against the tyranny of absolutism²⁹². These were books of rebellion, defeat, and hope of ultimate victory with Satan as a main character. The context then included the establishment of parliamentary democracy, such as civil rights, and the beginning of modern science.

This was followed by the age of enlightenment of the eighteenth century Europe with books such as Jonathan Swift's *Gulliver's Travels* and Daniel Defoe's *Robinson Crusoe*²⁹³. Respectively, these stories dealt with the vanity and corruptibility of scholars in a satirical effort along with overcoming fear, and the acceptance of God's will in an autobiographical format. These stories represented the belief held by "many humane thinkers and artists of

²⁹⁰ Unknown Author 1892.

²⁹¹ Bede 1910. This book is an account of Britain between the landings of Julius Caesar in 55 BCE and Augustine in 597 CE. It's a key source on the history of Christianity in Britain.

²⁹² 1667 and 1671.

²⁹³ 1726 and 1719.

the time that human reason could bring light into the darkness of the world [and] that it could prevail over tyranny, ignorance and superstition"²⁹⁴. Around this same time, Christian leaders began encouraging their followers to read the Bible.

By the nineteenth century, the Industrial Revolution took over, providing people with a variety of products from efficient large-quantity manufacturing production. Independence and other human rights were the thoughts of the common public. Thomas Paine wrote his *Rights of Man*, arguing that “human beings have basic rights by virtue of their existence as humans, that these natural rights have been usurped by tyrannical rulers supported by the aristocracy, whose position in society derives from wars of plunder, and by the churches, who keep the people in ignorance and through fear of Hell terrorize them into submission”²⁹⁵. And in 1792, Mary Wollstonecraft wrote her *A Vindication of the Rights of Women*, demanding both equality and education for women. Other popular literature during this period, affected by the historical conditions of the time, were Mary Shelley’s *Frankenstein* and Jane Austen’s series of romantic stories²⁹⁶. Shelley’s monster book represented the problems inherent in Man playing God, especially using technology to create life. Austen’s books involved educated young women and their efforts in finding suitable husbands, while advocating mutual respect and affection between wife and husband²⁹⁷. Additionally, many other popular literary classics were written during this period by well-known authors of Charles Dickens; the Brontë sisters of Charlotte, Emily and Anne; and Mary Ann Evans²⁹⁸.

²⁹⁴ Fleischmann 1999, 27.

²⁹⁵ Fleischmann 1999, 34.

²⁹⁶ Shelley 1818 and Koppel 1988. Mary Shelley was Mary Wollstonecraft’s second child. Wollstonecraft died ten days after the birth.

²⁹⁷ See especially Poovey 1984.

²⁹⁸ See especially Slater 2009, Kenyon 2003, and Graver 1984. Charlotte is known for her *Jane Eyre*, Emily for her *Wuthering Heights*, and Anne for her *The Tenant of Wildfell Hall*. Mary Ann Evans was better known by her pseudonym of George Eliot.

The twentieth century was marked with massive global wars and the development of Weapons of Mass Destruction. Technology had advanced tremendously to provide individual and global powers previously unimagined. Science fiction writing became popular, especially as a way to express humanity versus technology conflicts. George Orwell's *Animal Farm* and *Nineteen Eighty-Four* described socialists who became tyrants²⁹⁹. The first of these books was a political fable describing life on a farm after the humans departed, with the animals being dominated by the most intelligent – the pigs. Orwell's other book involved a negative form of Utopia in which people were completely controlled by an over-powering monolithic Government party.

These are just a few of many examples to illustrate the different types of stories written throughout the past millennia and how the historical context of the time had a profound impact upon the texts. All of these stories are popular today; yet, most people view them through the lenses of their modern lives and their experiences. Doing so without understanding the historical context when the stories were originally written puts us at risk of misunderstanding the authors. The same is true when reading the Bible. The stories contained within it don't represent a historical description of the events, as we would find in a newspaper article. Instead, they were allegories, or stories, told to convey a message, many done over a campfire or in a liturgy on a church pulpit. The complete message itself is wrapped in the context of the environment during which they were originally told.

This reminds me of a popular quotation from Ludwig Wittgenstein which reads “the world of the happy is quite another than that of the unhappy”³⁰⁰. Unless we understand the world of the author, we can't fully understand the full meaning of its story. I saw a good example of this misunderstanding in the 2011 Christmas Eve edition of Bil Keane's *The Family Circle*. In this comic, the

²⁹⁹ 1945 and 1949.

³⁰⁰ 1922, 88. In German, T 6.43 reads: “Die Welt des Glücklichen ist eine andere als die des Unglücklichen.”

mother is observed reading the Christmas Story³⁰¹. After she read "... and there was no room for them at the Inn", her daughter, Dolly, made a classic observation about this story from her childlike modern cultural perspective. She said, "Joseph should have just gone online and booked a room before they left". Now, how often do we make similar statements about the Bible using our modern culture world as our contextual point of view?

As for experts in the field, it's quite common to find some who are willing to contradict other reputable ones with their interpretation of the same information. For example, two modern scholars, Robert Funk and James Robinson, believe the gospels are reliable, but only admire Jesus as a spiritual leader and not Lord. Two others, Robert Price and Bart Ehrman, believe there's nothing reliable to know who Jesus was, what he said, and what he did³⁰². So, even expert interpretations of the Scriptures vary.

The context of the immutable Christian doctrine today was first formulated in the first century when Jesus' followers were baffled and overwhelmed by losing their Lord. This was especially troubling when they thought He was going to be a military style leader, such as King David. Furthermore, in the words of Philip Gulley, "the Bible was theologically inconsistent, written by many different authors with many different world-views, and that having to conform our insights and beliefs to every verse would be impossible"³⁰³. For example, how can we believe in a virgin birth that isn't supported by the Bible³⁰⁴. This belief was developed in an unenlightened era when both women and sexual relationships were believed to be sinful, and wasn't scientifically understood³⁰⁵. Where in the bible do we find Scriptures that state that Jesus was born of a virgin? I couldn't find any. If we were to ask these questions of most Christians, I bet their response would be that this is part of one's faith. In other words, we are led to believe in

³⁰¹ This specific one was probably done by Jeff Keane, his son, since Bil Keane died about a month earlier.

³⁰² Evans 2008, 19-26.

³⁰³ 2010, 74.

³⁰⁴ See especially Orr 1907.

³⁰⁵ Gulley 2010, 86-7.

something that one doesn't really believe based upon logic alone. Instead, we should understand the context of the Scriptures they quote.

Now, what about Judas and the changing environment involving the various Scriptures involving him? Was there really a Judas, a betrayer among the disciples? "Betrayed" is mentioned in 1 Corinthians 11:23-24; but the original context of using this word meant "handed over" and not "betrayed by a betrayer"³⁰⁶. Other inconsistencies in the story include 1 Corinthians 15:1-6, written in the 50's CE, which states that Jesus appeared to the twelve, which implied that Judas was present. However, written about thirty years later, Matthew 28:16-20 stated that Jesus appeared to the eleven, which meant that Judas wasn't present. So, why the difference in stories?

In reality, the written story of Judas as a traitor evolved with time. Written in the 70's CE, Mark 14:10-11, 14:20, and 14:44-45, contained little details. About ten years later, Matthew 26:15, 26:25, 26:51-54, and 27:3-10 contained slightly more details. Now five more years later, the stories about Judas in Luke 20:19-20, 22:3, 22:6, and 22:53 contained even more details. Finally, in the last gospel to be written, John 12:6, 13:18, 13:26-30, and 18:2-11 contained the most details. The evidence of an evolving story puts this traitorous story into question. Ironically, let me remind you that *Ιούδας*, Judas, is also the Greek spelling of Judah, the nation of Jews³⁰⁷.

Some have logically argued that the story of Judas the traitor was a fabricated story and not one of objective remembrance of historical fact³⁰⁸. Indeed, Bishop Spong suggested that the details of this Judas story had a stunning resemblance to several Old Testament stories: shepherd king of Israel betrayed over thirty pieces of silver³⁰⁹, Ahithophel's betrayal of King David after eating at his

³⁰⁶ Spong 2005, 200.

³⁰⁷ Robinson 1836, 393; and Robinson 2007, 149.

³⁰⁸ Spong 2005, 205.

³⁰⁹ Zechariah 11:12-13.

table and hanging himself³¹⁰, and King David's military chief Joab kissing his replacement Amasa on the cheek while disemboweling him with a dagger³¹¹. From 66 to 73 CE, there was a full-scale war between the Jews and the Romans, resulting in over one million Jewish casualties and the fall of Jerusalem. This included the destruction of its Second Temple³¹². There is a theory that the early Christians wanted to secure favor with Rome by blaming the Jews for their problems too³¹³. This context should be considered when assessing both the credibility and the message in the story of Judas.

Failure to understand this contributed to Christian anti-Semitism throughout history, which played a huge role in the Holocaust of WWII and the murder of millions of Jews. With few exceptions, such as Dietrich Bonhoeffer and Martin Niemöller, Christian leaders supported the Nazi agenda³¹⁴. Judgments of Jews as God's hated people provided Christians the scriptural justification to beat, rob, and murder them in the name of God. Why not, it was supported by the Bible. But, let me remind you that Jesus and his followers were Jewish. Furthermore, the early Christians in the decades after His death practiced their religion in synagogues. In essence, the early Christians were synagogue-worshipping Jews³¹⁵. What we should fully understand is that context is just as important in understanding the Bible.

Contradictions and Mistakes

We have heard that nearly everyone admits that the Bible contains errors, such as a faulty creation story here and a historical mistake there. Many people even agree that it contains a contradiction or two. But, do we really know how many there are? It really shouldn't matter how many contradictions and mistakes it contains. It matters more if we can recognize them and have some understanding of the truth behind them. Our understanding does

³¹⁰ 2 Samuel 15:7 to 17:23.

³¹¹ 2 Samuel 20:8-10.

³¹² Dimont 1962, 97-102.

³¹³ Spong 2005, 209.

³¹⁴ Brauch 2009, 54.

³¹⁵ Martin 2006.

help us, especially when other Christians search the Bible to locate a verse to support their position, even though other verses in the Bible contradict it.

Let's start my discussion "in the beginning". You may not know it, but there are two different Adam and Eve stories in the Bible with the first one beginning at the 26th verse of the first chapter and the other beginning in the third chapter. The first story is about original blessing, whereas the other is about original sin. Which one do you think is used by Christian leaders today? And when it comes to these leaders supporting their position, they frequently speak the words "This is the word of the Lord", especially in liturgical ceremonies following reading of the Bible. This is usually responded with "Thanks be to God" by the congregation to enhance two-way communication. This commonplace occurrence continues to reinforce to Christians that the Bible and everything in it is directly from God³¹⁶. How can anything He wrote have errors?



Figure 13. Adam and Eve in Worthy Paradise
by Peter Paul Rubens (1615).

³¹⁶ Spong 2005, 16.

Now, let's look at conceptual differences. My first question is whether God is a loving God. Written in 1 Samuel 15:3, God ordered King Saul to kill his enemies and every living thing associated with them. Now, should we believe that this execution order is based upon love? This same Bible gave fathers permission to sell their daughters into slavery³¹⁷. Permission was also given to own slaves from other countries³¹⁸. And now for the common conditions requiring the ultimate punishment – the Death penalty. The Bible required death for violating the Sabbath³¹⁹, and blaspheming³²⁰. And, if we can believe it, this loving God requires the execution of children disobeying parents, for over eating, or for drinking too much³²¹. Even though these were all Old Testament passages, many modern Christians continued using select Old Testament Scriptures to support their positions.

As for the New Testament, I'll add technology and advancements in understanding the Scriptures. One example involves Jesus claiming that epilepsy and mental illness are caused by demon possession and that being "deaf and dumb" is caused by the devil tying the tongue of the person³²². Based upon my knowledge of the medical sciences, I don't believe these statements are correct. So, what does this mean? Did Jesus make an inaccurate statement about the causes of these mental illnesses? Or, were the authors of this story incorrect in their writings? Or, were the interpretations and transcriptions through two millennia responsible for this inaccuracy? More, importantly, does it really matter if this statement is completely factual or even partially factual? During my research into the Bible, I've developed a list of key contradictions, contained in Table 13.

³¹⁷ Exodus 21:7.

³¹⁸ Leviticus 25:44.

³¹⁹ Exodus 31:15.

³²⁰ Leviticus 24:13-16.

³²¹ Deuteronomy 21:18-21.

³²² Mark 1:23-26, 9:14-18, and Luke 9:38-42.

Table 13. List of Biblical Contradictions.

| Statement | Contradictory Statement |
|---|--|
| Man was created after other animals (Genesis 1:25-27) | Man was created before other animals (Genesis 2:18-19) |
| Adam and Eve was about original blessing (Genesis 1:26-30) | Adam and Eve was about original sin (Genesis 3:1-19) |
| God was satisfied with His work (Genesis 1:31) | God was dissatisfied with His work (Genesis 6:6) |
| Salah's father was Arphaxad (Genesis 11:12) | Salah's father was Cainan (Luke 3:35-36) |
| Marriage to a sister allowed (Genesis 17:15-16 and 20:12) | Marriage to a sister forbidden (Deuteronomy 27:22; Leviticus 20:17) |
| Abraham's wife was Keturah (Genesis 25:1) | Abraham's concubine was Keturah (1 Chronicles 1:32) |
| Children punished for parent's sins (Exodus 20:5) | Children not punished for parent's sins (Ezekiel 18:20) |
| Polygamy allowed (Exodus 21:10; 1 Kings 11:3) | Polygamy forbidden (1 Corinthians 7:2; Deuteronomy 17:17) |
| God is seen and heard (Exodus 24:10, 33:11-23) | God is invisible and unheard (John 1:18, 5:37) |
| Killing is allowed (Exodus 32:27) | Killing is forbidden (Exodus 20:13) |
| David took 700 horsemen (2 Samuel 8:4) | David took 7,000 horsemen (1 Chronicles 18:4) |
| Elijah ascended to Heaven (2 Kings 2:11) | Only Jesus ascended to Heaven (John 3:13) |

Table 13. List of Biblical Contradictions (continued).

| Statement | Contradictory Statement |
|---|--|
| Wisdom is a source of enjoyment (Proverbs 3:13-17) | Wisdom is a source of grief and sorrow (Ecclesiastes 1:17-18) |
| Godly (people) receive property and worldly goods (Psalms 37:28-37; Job 42:12) | Godly (people) receive misery and destitution (Hebrews 11:35-40; Luke 21:17). |
| David's throne to last forever (Psalms 89:35-37) | David's throne was cast down (Psalms 89:44) |
| Man can find God if they seek Him (Proverbs 8:17) | Man can't find God if they seek Him (Proverbs 1:28) |
| Evil won't happen to the godly (Proverbs 12:21; 1 Peter 3:13) | Evil will happen to the godly (Hebrews 12:6; Job 2:3-7) |
| Laughter is commended (Ecclesiastes 3:1-4 and 8:15) | Laughter is condemned (Ecclesiastes 7:3-4; Luke 6:25) |
| God creates evil (Isaiah 45:7) | God does not create evil (1 Corinthians 14:33) |
| Mary's father-in-law was Jacob (Matthew 1:16) | Mary's father-in-law was Heli (Luke 3:23) |
| God's spirit is love and gentleness (Galatians 5:22) | God's spirit is vengeance and fury (Judges 15:14; 1 Samuel 18:10-11) |
| All Scripture is inspired (2 Timothy 3:16) | Some Scripture isn't inspired (2 Corinthians 11:17) |
| God gives freely to those who ask (James 1:5-6) | God withholds his blessings (John 12:40; Joshua 11:20) |

Table 13. List of Biblical Contradictions (continued).

| Statement | Contradictory Statement |
|---|--|
| Jesus 3 days and 3 nights in the grave (Matthew 12:40) | Jesus 2 days and 2 nights in the grave (Mark 15:42-46 and 16:9) |
| Satan entered Judas during supper (John 13:27) | Satan entered Judas before supper (Luke 22:3-7) |
| There were 14 generations from Abraham to David and 14 generations from Babylonian captivity to Jesus (Matthew 1:17) | There were 13 generations from Abraham to David and 13 generations from Babylonian Captivity to Jesus (Matthew 1:2-6 and 12-16) |
| God tempts man (Matthew 6:13) | God doesn't tempt man (James 1:13) |
| Marriage is encouraged (Matthew 19:5) | Marriage is discouraged (1 Corinthians 7:1-8) |
| Judas died by suicidal hanging (Matthew 27:5) | Judas didn't die by suicidal hanging (Acts 1:18) |
| Two thieves rebuked Jesus (Matthew 27:44; Mark 15:32) | Only one thief rebuked Jesus (Luke 23:39-40) |
| Jesus was all-powerful (Matthew 28:18; John 3:35) | Jesus wasn't all-powerful (Mark 6:5) |
| Jesus was crucified at the 3 rd hour (Mark 15:25) | Jesus was crucified at the 6 th hour (John 19:14-15) |
| Jesus' mission was peace (Luke 2:13-14) | Jesus' mission wasn't peace (Matthew 10:34) |
| Poverty is a blessing (Luke 6:20-24; James 2:5) | Riches are a blessing (Proverbs 10:15; Job 22:21-25 & 42:12) |

Table 13. List of Biblical Contradictions (continued).

| Statement | Contradictory Statement |
|--|--|
| Two angels seen standing at the sepulcher (Luke 24:4) | One angel seen sitting at the sepulcher (Matthew 28:2-5) |
| Jesus was equal with God (John 10:30; Philippians 2:5-6) | Jesus wasn't equal with God (John 14:28; Matthew 24:36) |
| Impossible to fall from grace (John 10:28; Romans 8:38-39) | Possible to fall from grace (Ezekiel 18:24; Hebrews 6:4-6; 2 Peter 2:20-21) |
| God is war (Isaiah 51:15) | God is peace (Romans 15:33) |
| Abraham had two sons (Galatians 4:22) | Abraham had only one son (Hebrews 11:17) |
| Two angels seen inside sepulcher (John 20:11-12) | One angel seen inside sepulcher (Mark 16:5) |
| Holy Spirit bestowed at Pentecost (Acts 1:5-8) | Holy Spirit bestowed before Pentecost (John 20:22) |
| God knows the hearts of men (Acts 1:24) | God tests men to find out what's in their heart (Genesis 22:12) |
| Women have rights (Acts 2:18 and 21:9) | Women don't have rights (1 Timothy 2:12; 1 Corinthians 14:34) |
| Man justified by faith alone (Romans 3:20-4:2; Galatians 2:16-3:11) | Man not justified by faith alone (James 2:21-24; Romans 2:13) |
| Judging others allowed (1 Corinthians 5:12) | Judging others forbidden (Matthew 7:1-2) |

Table 13. List of Biblical Contradictions (continued).

| Statement | Contradictory Statement |
|---|--|
| Dead will be resurrected (1 Corinthians 15:16 and 52; Revelation 20:12-13; Luke 20:37) | Dead will not be resurrected (Job 7:9-10; Ecclesiastes 9:5; Isaiah 26:14) |
| Jesus ascended from Mount Olive (Acts 1:9-12) | Jesus ascended from Bethany (Luke 24:50-51) |
| Judas purchased potter's field (Acts 1:18) | Chief Priests purchased potter's field (Matthew 27:6-7) |
| Lying is allowed (James 2:25) | Lying is forbidden (Revelation 21:8) |
| Earth will be destroyed (2 Peter 3:10; Hebrews 1:11; Revelation 20:11) | Earth won't be destroyed (Psalms 104:5; Ecclesiastes 1:4) |

Transcription Errors

Let me try to explain my fundamental understanding of these contradictions. The current editions of the Bible contain transcription mistakes, many of them. These mistakes can either be unintentional or intentional errors that include: cultural influences, assimilations, and substitutions³²³. An example of an accidental error involves Mark 8:1. In all but eight uncials and all but fifteen cursives, the passage is written *παμπολλου οχλου*, which means “the multitude being very great”³²⁴. The other ancient documents contain the familiar expression passage *παλιν πολλου*, instead of the unusual one of *παμπολλου*. The resulting change in the passage is “when there was again a great multitude”, a slightly different meaning.

³²³ Burgon 1896, 9.

³²⁴ Burgon 1896, 34.

Other errors involved copying the words from the original documents, such as transposition, addition, omission, and corruption are described in Table 14³²⁵:

Table 14. Transcription Errors.

| Error Type | Description |
|-------------------|--|
| Dittography | This means writing more than once what should have only been written once. The word God, written as <i>Θεός</i> in Greek, appears twice in Mark 12:27 in several works ³²⁶ . Another biblical example involves Matthew 27:17. There use to exist copies of this Gospel that contained a reference to Jesus Barabbas following Pilate’s question asking whom he should release. There is speculation that an inattentive second century scribe mistook the final syllable of <i>ὑμῖν</i> , “unto you,” for the abbreviated word <i>ἰν</i> , meaning “Jesus,” and carelessly duplicated the last two letters as <i>ὑμῖν ἰν</i> before the word <i>βαραββαν</i> , “Barabbas” ³²⁷ . Clearly, Jesus wasn’t called Barabbas, a sinner; and, fortunately, this error has been corrected since then. An English example of dittography includes writing the word “latter” instead of “later”. “Latter” means nearest the end. “Later” means after something else. This also partially explains why computerized spellchecking of documents doesn’t always identify misspelled words. |
| Fission | This means improperly dividing one word into two words. An English example of this is writing the word “nowhere” into “now here”. What’s more, writing the phrase “Jesus is nowhere” as “Jesus is now here” by eliminating a space and fusing two words together results in a completely different phrase and meaning. |
| Fusion | As the opposite of fission, this means combining the last letter of one word with the first letter of the next word. An English example of this writing “Look it is there in the cabinet” instead of “Look it is therein the cabinet,” which has a slightly different meaning. |

³²⁵ See especially Slick 2011a.

³²⁶ Patzia 2011, 232.

³²⁷ Burgon 1896, 53-54.

Table 14. Transcription Errors (continued).

| Error Type | Description |
|-------------------|---|
| Haplography | This is the opposite of dittography, which means the omission of letters, words, or sentences. An example of this is the phrase “money is the root of all evil”, as seen in Table 12, that lacks the words “the love of”. Other biblical examples can be found in Sir Fredrick Kenyon’s 1901 <i>Handbook to the Textual Criticism of the New Testament</i> ³²⁸ . Omissions in transcription includes scribes who left out words; whether misled by proximity of a similar word, or by recurrence of similar letters ³²⁹ |
| Homophony | This means writing a word with a different meaning for another word when both words have the exact same pronunciation. This is a difficult one to discover since most of the information about Jesus was oral for the first few decades after His death. Illustrating this problem is the English example of “meat” being written for the word “meet” since they both have the exact same sound but different meanings. Also, the words “there,” “their” and “they’re” is another example, one that is frequently committed. |
| Metathesis | This means an improper exchange in the order of letters. Some ancient documents containing Mark 14:65 has the phrase <i>ἔλαβον</i> meaning “they took,” while others have the phrase <i>ἔβαλον</i> with the exchange of only two letters that means “they threw” ³³⁰ . An English example of this involves the writing of the word “mast” with either “mats,” “cast or “cats,” all of which have different meanings. |

An example of additions to texts involving dittography is the *Pericope Adulterae*³³¹. This text was missing from the earliest and most reliable works, and first appeared in a Greek text during the

³²⁸ A good example is at the end of this book from pages 298-312.

³²⁹ Burgon 1896, 66-67.

³³⁰ Patzia 2011, 233.

³³¹ John 7:53 through 8:1-11.

fourth century³³². Scholars, such as a Bethel University professor, report that although the story isn't inspired Scripture, it should remain in the Bible because of its long history and resemblance to the oral stories of Jesus³³³. Some claim lectionary influence from scribes in style of words, its locations, and addition was part of this debate³³⁴. Nevertheless, its inclusion in the Bible in its current location is appropriate³³⁵. Yet, some religious leaders, such as John Calvin, removed this from their edition of the Bible because of their assumption it may have been spurious³³⁶.

Even the liturgies used by the early Christians influenced the contents of the Scriptures with additional words. An example of this is the Lord's Prayer doxology, "For Yours is the Kingdom and the power and the glory forever. Amen"³³⁷. This addition to the text is missing from the early Latin texts. Yet, it remains in our modern text because it's found in almost all the early Greek copies.

Occasionally, scribes substituted one common word for another, such as *είπε*, meaning "quoth", for *έλεγε*, meaning "said"³³⁸. Another example is substituting *κράβαττον*, meaning "bed or poor man's mat", for words with similar meaning, such as *κρᾶββατον*, *κρᾶβάττοις*, and *κρᾶβάτων*³³⁹. An analogy includes different types of chairs, such as stool, bench, couch, seat, caquette, fauteuil, glider, hassock, ottoman, pouffe, bean-bag, recliner, sgabello, throne, and zaisu for furniture. Or, a chair could mean: chairman, leader, chairwoman, chairperson, president for head of an organization. What if it was a verb instead of a noun? This chair

³³² Keith 2009, 120. This is missing from third century papyrus P⁶⁶ and P⁷⁵, along with the Codex Sinaiticus and Vaticanus. It is found in the Vulgate and Codex D from 384 CE.

³³³ Zylstra 2008.

³³⁴ Keith 2009, 135-39.

³³⁵ Keith 2009, 139.

³³⁶ Trumble 2010, 62.

³³⁷ Matthew 6:13. *οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας. αμην.*

³³⁸ Burgon 1896, 19.

³³⁹ Burgon 1896, 19. I used the online Greek Concordance for some of the other words used for *κράβαττον* in the Bible: http://concordances.org/greek/krabattton_2895.htm. See John 5:8-12 for this example.

could mean the act of presiding over something and could be written as lead, run, guide, moderate, or conduct. Which one is correct? Does it really matter? It does if we're concerned with the literalistic translations and meaning of each word. For me, it doesn't since I'm more concerned with reading the stories of the Bible metaphorically by looking into its meaning³⁴⁰.

Translation Errors.

In addition to transcription errors, we should consider translation and other meaning-related errors³⁴¹. To understand these errors, I suggest we understand Etymology, which is the study of the origins of words³⁴². Because the Bible wasn't written in a culture-independent non-arbitrary language, understanding its meanings requires understanding the potential semantic changes of words³⁴³. As languages evolve over time, the meaning of words frequently change. This causes confusion and misunderstanding when communicating with other people. My favorite example of this is the meaning of the word "doctor," which is near and dear to my own professional non-medical salutation. Although frequently used for physicians today, the original meaning didn't include them. Instead, the doctorate (Latin: *doceō*, I teach) appeared in medieval Europe as a license to teach at a university³⁴⁴. For example, the early church used the term "doctor" for Apostles, church fathers and other Christian authorities who taught and interpreted the Bible³⁴⁵.

Examples of other words that have changed over time include: awful, brave, cavalier, and girl. "Awful" originally was a positive word meaning deserving of awe³⁴⁶. "Brave" was a negative word meaning cowardice³⁴⁷. "Cavalier" used to mean brave and gallant,

³⁴⁰ See also Fokkelman 1999, 203.

³⁴¹ See especially Stern 1931.

³⁴² See especially Liberman 2009.

³⁴³ Wierzbicka 1992, 200.

³⁴⁴ Latin of *doceō* for I teach.

³⁴⁵ Super 1905, 610.

³⁴⁶ Steinmetz 2008, 101.

³⁴⁷ Sedgwick 2009, 26.

and now means careless, free and easy³⁴⁸. Finally, the word “girl” changed from meaning a young person of either gender to now just a young female³⁴⁹. So, what caused this? Table 15 describes five probable causes of this change³⁵⁰:

Table 15. Translation Errors.

| Error Type | Description |
|-------------------|---|
| Specialization | This is a narrowing of meaning. Similar to what happened to the word “girl”, the word “deer” used to mean any kind of beast and now means a specific one. |
| Generalization | This is a widening of meaning. The word “clerk” used to mean a member of the clergy, and now means an office worker. |
| Amelioration | This is an elevation of meaning. Similar to what happened to the word “brave”, the word “pretty” used to mean a negative sense of cunning or crafty and now describes beauty. |
| Pejoration | This is the degradation of meaning. Using the example of the word “awful”, King James in 1688 described the new St. Paul’s Cathedral as “amusing, awful and artificial”. respectively referring it to mean “wonderful, impressive as full of awe, and skillfully displaying art”. |
| Transfer | This is a complete change in meaning. The word “bureau” used to mean coarse woolen cloth in the twelfth century, a counting table in the fourteenth century, and to the room containing the counting table in the seventeenth century. |

My intent here wasn’t to make you an expert in semantic changes, but to inform you that changes in definitions have occurred and will definitely continue to change in the future. More to the point, we should be aware that linguistic expressions are very likely to change their meaning unpredictably over time through both lexical and grammatical semantic changes³⁵¹. Many have even argued

³⁴⁸ Steinmetz 2008, 39.

³⁴⁹ Steinmetz 2008, 82.

³⁵⁰ Culpeper 1997, 38.

³⁵¹ Hollmann 2009, 525 and 536.

philosophically that our human languages are limited, meaning they can't be used to completely describe ethical and religious concepts³⁵². This brings up another concept regarding language, involving yet another controversy.

The controversy (or paradox) of the heap, aka *Sorites Paradox*, considers a heap of sand, from which grains are individually removed. This classical controversy of definitions begins with the question of whether it still a heap when only one grain remains. If not, when did it change from a heap to a non-heap? The definition of this word or concept is really ambiguous, leaving room for doubt and multiple interpretations³⁵³. Unfortunately, I believe that a perfectly precise language is an unobtainable entity. Understanding the limitations of language should include classical logic, which leads to the principle of bivalence in which every statement is either true or false³⁵⁴. The first recorded attempt to understand this vagueness of languages began with the logician Eubulides in the fourth century BCE with this paradox³⁵⁵.

The heart of this controversy involved the phenomenon of vagueness. I prefer to think of this as the controversy of vagueness. Names, verbs, adjectives, adverbs and other types of words in any language were all susceptible to this controversy³⁵⁶. Ludwig Wittgenstein, an influential twentieth century philosopher, considered vagueness to be pervasive in all natural languages. Whenever we have seen a need for a better definition, a new word or definition was developed. But, this required developing the specific conditions for its use, which can't be done for every known and potential possibility³⁵⁷. When it comes to describing ethical and religious items, Wittgenstein stated that we don't need

³⁵² Grayling 1988: 56.

³⁵³ Burns 1991, 3.

³⁵⁴ Williamson 1994, 1.

³⁵⁵ Łukowski 2011, 132.

³⁵⁶ Hyde 2011.

³⁵⁷ Wolach 2007.

a language to describe them since they're "indeed the inexpressible. This shows itself; it is the mystical"³⁵⁸.

My last discussion about the biblical contents comes John Hayes and Carl Holladay's 2007 book on biblical exegesis describing their critical interpretation of the Bible. According to them in better understanding the truths emanating from the Bible, we should consider five elements. First, we should search for original words, especially those involving biblical interpretations since there are different forms in which these ancient words were written and preserved³⁵⁹. Second, we should assess the environment, including time and location, of the historical development of the textual interpretations³⁶⁰. Next, we should evaluate the textual language, together with its syntax and grammar³⁶¹. Fourth, we should analyze the composition and rhetorical style of the words with the aim of assessing its literary structure, style, purpose, mood, and imagination³⁶². Finally, we should consider the impact that the historical development of the words has upon this understanding. All cultures have traditions that assist in providing self-understanding and their sense of history that are passed from one generation to the next³⁶³. If we consider all of these elements in our own interpretation of the Bible, we would be much closer to its truths – God's truths.

Denominations

Aside from our own understanding of the Bible, the Christian churches each have their own interpretations. Unfortunately, many of them have become consumed with their quests for power and authority using the Bible as its source, making it difficult for God's true words to be heard³⁶⁴. To increase this power, they tend to scare its followers into believing that their denomination is the one and

³⁵⁸ 1922, 90. In German, T 6.522 reads: "Es gibt allerdings Unaussprechliches. Dies zeigt sich, es ist das Mystische."

³⁵⁹ 34.

³⁶⁰ 53.

³⁶¹ 81.

³⁶² 92.

³⁶³ 115.

³⁶⁴ Spong 2005, 25.

only true path to God, implying that all of the others are false³⁶⁵. Most Christians are incapable of challenging this power since they're almost completely ignorant of God's work after the biblical narrative ends³⁶⁶. For the two millennium of Christian theology, there have been unnecessary debates, conflicts, and deaths over minor issues of the faith³⁶⁷.

Christianity, nonetheless, is the largest religion in the world with about two billion followers. The next two religions are Islam with 1.2 billion and Hinduism with just under one billion. What I find interesting is that nonbelievers in God, as a group with about 750 million, is the fourth largest group in the world³⁶⁸. Christianity is also a huge economic power with over \$30 trillion personal income of church members, over \$500 billion contributed to Christian causes, and over \$200 billion in Church income annually³⁶⁹. Additionally, the annual earnings for Christians is more than \$8 thousand per capita versus non-Christian of less than \$3 thousand. The literacy of Christians is between 80 and 90% versus non-Christians of between 60 and 80%. So, what do these numbers really mean? Christians are richer and more educated than anyone else on average in the world. Furthermore in the past century, the typical character of Christians is becoming more diversified as demonstrated by about 80% of Christians being Caucasian in 1900; and, by 2005, Caucasian Christians becoming minorities about 40%³⁷⁰.

By country, over 250 million Christians reside in the US, over 165 million in Brazil, 110 million in China, 100 million in Mexico, 85 million in Russia, 74 million in Philippines, 68 million in India, 62 million in Germany, and 61 million in Nigeria. Regrettably, this single religion has over 40 thousand denominations, with over five

³⁶⁵ Gulley 2010, 22.

³⁶⁶ See especially Olson 1999.

³⁶⁷ Olson 1999, 17.

³⁶⁸ Zuckerman 2007, 55.

³⁶⁹ See especially Johnson 2011.

³⁷⁰ See especially Rhodes 2005

million congregations or worship centers. These denominations range from less than 100 to more than millions of followers³⁷¹.

Religion is most assuredly one of the most powerful human forces. It lifts the heart, challenges the mind and inspires great achievements³⁷². Molded by religion, our beliefs affect how we live. Accordingly, understanding the truths within the Bible is an excellent way to improve our life, and afterlife. An understanding in the variety of beliefs in the different denominations helps us towards our search for the real Jesus. Choosing one as our Christian religion has a tremendous influence upon our path towards the truth. I don't claim to possess this truth, and I don't believe anyone else has the complete truth. Nevertheless, my intent in this section wasn't to dive deeply into each of these denominations and compare them to one another. I leave that up to you, the reader, to the extent that you deem necessary.

Why are there so many churches in one street, many across the street from one another? Why aren't they full and why don't their leaders work together? When I attended a United Methodist Church in New Martinsville, West Virginia, I was shocked to realize that this small town of about five thousand had three churches with this same denomination. This is definitely a problem since we should be united so that the world may believe³⁷³. Instead, we're divided, making it hard for the rest of the world to believe the Christian message³⁷⁴. For your reference, I have listed six of the major denominational groups in Table 16.

Conclusion.

In my overall opinion, the stories in the Bible really should be understood allegorically and not literally. We don't need to be a literalist in order to be a Christian. Christian allegories aren't literal accounts of the actual events, making them obstacles to faith, barriers to membership and embarrassing remnants of a naïve

³⁷¹ See especially Rhodes 2005

³⁷² See especially Mead 2001.

³⁷³ John 17.

³⁷⁴ See especially Maseko 2008.

understanding of the world. No one should disagree that God is perfect and everything He does is perfect. So how can those Churches and organizations who advocate that the imperfect Bible with all of its contradictions and mistakes is the literal word of God? Logically, it doesn't make sense to me that a perfect God can make an imperfect book.

Table 16. Major Christian Denominations.

| Denomination | Description |
|---------------------|--|
| Roman Catholic | It was founded in Rome in 1054 as a result of the Great Schism ³⁷⁵ . They have over one billion followers ³⁷⁶ . Its original language was Latin. They use the <i>Roman Missal</i> as their worship literature ³⁷⁷ . |
| Orthodox | It was founded in Constantinople in 1054 as a result of the Great Schism too. They have over 200 million followers. Its original language was Greek ³⁷⁸ . |
| Lutheran | Martin Luther founded it in Germany in 1517 with his publication of <i>Ninety-five Theses</i> against indulgences ³⁷⁹ . They have about eighty-five million followers. The original languages were German and Latin. They use the <i>Book of Concord</i> as their worship literature ³⁸⁰ . |
| Presbyterian | John Calvin founded it in Scotland in 1560 ³⁸¹ . They have about fifty million followers. The original languages were French and Latin. They use the <i>Directory for Worship</i> as their worship literature ³⁸² . |

³⁷⁵ See especially Salembier 1907.

³⁷⁶ I obtained these numbers of followers on January 21, 2012, from the www.adherets.com website, which is a growing collection of over 40 thousand adherent statistics and religious geography citations with references to published membership/adherent statistics and congregation statistics for over 4,200 religions, churches, denominations, religious bodies, faith groups, tribes, cultures, and movements.

³⁷⁷ Websites: www.catholic.org and www.vatican.va.

³⁷⁸ Website www.ec-patr.org/athp/index.php?lang=en.

³⁷⁹ Gassmann et al. 2001, xvi.

³⁸⁰ Website www.ilc-online.org.

³⁸¹ Walker 1906, 392.

³⁸² Websites www.ipc-ealing.co.uk and www.pcusa.org.

Table 16. Major Christian Denominations (continued).

| Denomination | Description |
|----------------------------|---|
| Methodist | John Wesley founded it in England in 1739 ³⁸³ . They have about fifty million followers. The original languages were English and Latin. They use the <i>Book of Discipline</i> as their worship literature ³⁸⁴ . |
| Anglican / Episcopalian | King Henry the VIII founded it in England in 1532 with his issuance of an <i>Act of Restraint of Appeals</i> ³⁸⁵ . They have about eighty million followers. The original languages were English and Latin. They use the <i>Book of Common Prayer</i> as their worship literature ³⁸⁶ . |

Unfortunately, even today, many scholars who suggest that the Bible is inaccurate face punishments and sanctions from Christian leaders. Such is the recent case of Professor John Schneider, who was removed from his Calvin College position because of his controversial study considering whether the Adam and Eve story should be considered allegorical instead of historical fact. Regrettably, this Christian college, founded by the Christian Reformed Church, considers the biblical text literally³⁸⁷.

Sadly, most Christians treat the Bible as a holy relic, something to worship³⁸⁸. Definitely not something to read or understand. Why? We live in a world where people prefer simple sayings, such as quick sound-bites of single scriptural verses such as John 3:16, instead of hard work to understand the context and meanings of biblical sources to discover the truth. The New Testament as an example isn't really about Jesus being a god and defining our life's purpose as found in His death. Instead, our life should be found in His example of "accepting the excluded, healing the sick, strengthening the weak, loving the despised, and challenging the

³⁸³ Overton 1891 and Tomkins 2003, 75.

³⁸⁴ Website new.gbgm-umc.org for United Methodist churches.

³⁸⁵ Kirkpatrick 2008, 25-26.

³⁸⁶ Website www.anglicancommunion.org.

³⁸⁷ Murray 2011.

³⁸⁸ Collier 2012, 51-57.

powerful”³⁸⁹. Consequently, the acid test of Christianity is whether its followers are people who do justice, love kindness, and walk humbly on the Earth.

What's more, the Bible shouldn't be used as a law book with someone quoting scriptural sound-bites to justify their position. If they do, they are likely conducting spiritual malpractice. Instead, the Bible should be taken as a whole, contradictions and all. The primary message is that God loves everyone. Likewise, we, too, should love God and everyone else. Any other message is probably a contradiction to the overall meaning of the Bible.

References.

- Abanes, R. (2004). *The Truth Behind the Da Vinci Code*. Eugene, Or.: Harvest House Publishers.
- Ackroyd, P.R. and Evans, C.F. (eds). (1970). *The Cambridge History of the Bible*. (1). New York: Cambridge University Press.
- Adrian Room. (1986). *Dictionary of True Etymologies*. New York: Routledge & Kegan Paul.
- Aesop. (2011). “Hercules and the Waggoner.” In *Aesop Fables*. Ca. 600 BCE. <http://www.gutenberg.org/files/11339/11339-h/11339-h.htm>. Accessed 5 August 2011.
- Aland, K. and Aland, B. (1989). *The Text of the New Testament*. Original German in 1981. 2nd Edition. Translated by Erroll F. Rhodes. Grand Rapids, Mich.: Eerdmans Publishing Company.
- Algernon, S. (1698). *Discourses Concerning Government*. London.
- Arendzen, J. (1909). “Gnosticism.” *The Catholic Encyclopedia*. 6. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/06592a.htm>. Accessed 10 December 2011.
- Athanasius. (1892). *Festal Letter XXXIX*. Greek original in 367. Translated by R. Payne-Smith in *Nicene and Post-Nicene Fathers*, 2nd Series. 4. Edited by Philip Schaff and Henry Wace. Buffalo, N.Y.: Christian Literature Publishing Co. Revised and edited for New Advent by Kevin Knight. <http://www.newadvent.org/fathers/2806039.htm>. Accessed 23 September 2011.
- Aune, D.E. (1987). *The New Testament in Its Literary Environment*. Philadelphia, Penn.: The Westminster Press.

³⁸⁹ Gulley 2010, 26.

- Bacon, F. (1893). *The Advancement of Learning*. Latin original in 1605. Transcribed by David Price from 1893 edition. London: Cassell & Company. <http://www.gutenberg.org/dirs/etext04/adlr10h.htm>. Accessed 5 August 2011.
- Barrett, D.B. and Johnson, T.M. (2001). "Martyrology: The Demographics of Christian Martyrdom, AD 33 – AD 2001." Part 4 in *World Christian Trends AD 30 – AD 2200: Interpreting the Annual Christian Megacensus*. Pasadena, Calif.: William Carey Library. http://www.gordonconwell.edu/resources/documents/WCT_Martyrs_Extract.pdf. Accessed 13 August 2011.
- Bechtel, F. (1910). "The Books of Machabees." *The Catholic Encyclopedia*. Vol. 9. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/09495a.htm>. Accessed 7 August 2011.
- Bede. (1910). *The Ecclesiastical History of the English Nation*. Latin original in 731. Translator not clearly indicated (appears to be L.C. Jane's 1903 Temple Classics translation), introduction by Vida D. Scudder. London: J.M. Dent. <http://www.fordham.edu/halsall/basis/bede-book1.asp>. Accessed 30 September 2011.
- Beduhn, J.D. (2010). *Augustine's Manichaean Dilemma, I: Conversion and Apostasy 373-388 C.E.* Philadelphia, Penn.: University of Pennsylvania Press.
- Ben-Sasson, H.H. (1976). *A History of the Jewish People*. Cambridge, Mass.: Harvard University Press.
- Benigni, U. (1908). "Codex Vaticanus." *The Catholic Encyclopedia*. 4. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/04086a.htm>. Accessed 27 December 2011.
- Bernhard, A.E. (2006). *Other Early Christian Gospels: A Critical Edition of the Surviving Greek Manuscripts*. Library of New Testament Studies. 315. New York: T & T Clark.
- Bihl, M. (1909). "Order of Friars Minor." *The Catholic Encyclopedia*. Vol. 6. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/06281a.htm>. Accessed 14 August 2011.
- Black, D.A. (2009). *Learn to Read New Testament Greek*. Nashville, Tenn.: B&H Publishing Group.
- Bradlaugh, C. (1881). *When Were Our Gospels Written?* London: Freethought Publishing. <http://www.gutenberg.org/files/36267/36267-h/36267-h.htm>. Accessed 6 August 2011.
- Brauch, M.T. (2009). *Abusing Scripture: The Consequences of Misreading the Bible*. Downers Grove, Ill.: InterVarsity Press.

- Brinkley, B. (2005). *The Lost Books of the Bible: The Supernatural*. Berkeley, Calif.: Oracle Research Publishing.
- Brotzman, E.R. (1994). *Old Testament Textual Criticism: A Practical Introduction*. Grand Rapids, Mich.: Baker Book House Company.
- Brown, D. (2003). *The Da Vinci Code*. New York: Doubleday Publishing.
- Bruce, F.F. (1988). *The Canon of Scripture*. Downers Gove, Ill.: InterVarsity Press.
- Burgon, J.W. (1896). *The Causes of the Corruption of the Traditional Text of the Holy Gospels: Being the Sequel to the Traditional Text of the Holy Gospels*. Edited by Miller, Edward. London: George Bell and Sons. <http://www.gutenberg.org/files/21112/21112-h/21112-h.htm>. Accessed 7 August, 2011.
- Burns, L.C. (1991). *Vagueness: An Investigation Into Natural Languages and the Sorites Paradox*. Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Central Intelligence Agency. (2011a). "World." *The World Factbook*. <https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html>. Accessed 14 August 2011.
- Central Intelligence Agency. (2011b). "Afghanistan." *The World Factbook*. <https://www.cia.gov/library/publications/the-world-factbook/geos/af.html>. Accessed 14 August 2011.
- Central Intelligence Agency. (2011c). "Japan." *The World Factbook*. <https://www.cia.gov/library/publications/the-world-factbook/geos/ja.html>. Accessed 14 August 2011.
- Central Intelligence Agency. (2011d). "United States." *The World Factbook*. <https://www.cia.gov/library/publications/the-world-factbook/geos/us.html>. Accessed 14 August 2011.
- Collier, G.D. (2012). *Scripture, Canon, & Inspiration*. Cloverdale, Ind.: CWP Press.
- Comfort, P. (2005). *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism*. Nashville, Tenn.: Broadman & Holman Publishers.
- Culpeper, J. (1997). *History of English*. London: Routledge.
- Davidson, J. (1995). *The Gospel of Jesus: In Search of His Original Teachings*. Shaftesbury, U.K.: Element Books Limited.
- DeConick, A.D. (2001). *Voices of the Mystics: Early Christian Discourse in the Gospel of John and Thomas and Other Ancient Christian Literature*. London: Sheffield Academic Press.

- Defoe, D. (1719). *The Life and Adventures of Robinson Crusoe*. London: W. Taylor. <http://www.gutenberg.org/files/521/521-h/521-h.htm>. Accessed 30 September 2011.
- Denison, J.C. (2006). "The Real Painter of the Gospel: The Da Vinci Code in the Light of History." (Feb) 5-6. Article available on the Mimosa Lane Baptist, Mesquite, Texas website. <http://www.mimosalane.org/images/davincicode.pdf>. Accessed 7 August 2011.
- Dillon, W.S. (1976). *Commentary on the Book of Matthew*. River Grove, Ill.: Voice of Melody.
- Dimont, M.I. (1962). *Jews, God and History*. 2nd Ed. New York: New American Library.
- Draper, J.A. (2006). "The Apostolic Fathers: The Didache." *The Expository Times*. (February) 117(5): 177-81.
- Drum, W. (1912). "Tobias." *The Catholic Encyclopedia*. Vol. 14. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/14749c.htm>. Accessed 7 August 2011.
- Duling, D.C. (2010). "Gospel of Matthew." Chapter 18 in *The Blackwell companion to the New Testament*, edited by David E. Aune, 296-318. West Sussex, U.K.: Blackwell Publishing.
- Edgar, S. (ed). (2011). *The Vulgate Bible: Douay-Rheims Translation*. 5 vol. Cambridge, Mass: Harvard University Press.
- Ehrman, B.D. (2001, 25 March). "Who Wrote the Bible and Why It Matters." *Huffington Post*. http://www.huffingtonpost.com/bart-d-ehrman/the-bible-telling-lies-to_b_840301.html. Accessed 6 August 2011.
- Ehrman, B.D. (2003). *Lost Scriptures: Books that Did Not Make it into the New Testament*. New York: Oxford University Press.
- Elliot, J.K. (1993). *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation Based on M.R. James*. New York: Oxford University Press.
- Elliot, J.K. (2000). *A Bibliography of Greek New Testament Manuscripts*. Society for New Testament Studies Monograph Series 109. Cambridge: Cambridge University Press.
- Encyclopædia Britannica. (2011). "Archbishop of Canterbury." *Encyclopædia Britannica Online*. <http://www.britannica.com/EBchecked/topic/93055/archbishop-of-Canterbury>. Accessed 9 August 2011.
- Evans, C.A. (2008). *Fabricating Jesus: How Modern Scholars Distort the Gospels*. Downers Grove, Ill.: InterVarsity Press.
- Fleischmann, R. (1999). *A Survey of English Literature in its Historical Context*. Student study guide of English Literature for Die

- Universtät Koblenz-Landau. <http://www.uni-bielefeld.de/lili/personen/fleischmann/surveyelit.pdf>. Accessed 17 August 2011.
- Fokkelman, J.P. (1999). *Reading Biblical Narrative: An Introductory Guide*. Original in Dutch. Leiderdorp, The Netherlands: Deo Publishing.
- Franklin, B. (1757). *Poor Richard's Almanack*. Philadelphia, Penn.
- Gassmann, G.; Howard, D.H.; and Oldenburg, M.W. (2001). *Historical Dictionary of Lutheranism*. Lanham, Md.: Scarecrow Press.
- Gigot, F. (1907). "Baruch." *The Catholic Encyclopedia*. Vol. 2. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/02319c.htm>. Accessed 7 August 2011.
- Gigot, F. (1909). "Ecclesiasticus." *The Catholic Encyclopedia*. Vol. 5. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/05263a.htm>. Accessed 7 August 2011.
- Gigot, F. (1912). "Book of Wisdom." *The Catholic Encyclopedia*. Vol. 15. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/15666a.htm>. Accessed 7 August 2011.
- Gordon Conwell Theological Seminary. (2011). "Status of Global Mission, 2011, in Context of 20th and 21st Centuries." (January) <http://www.gordonconwell.edu/resources/documents/StatusOfGlobalMission.pdf>. Accessed 1 October 2011.
- Graver, S. (1984). *George Eliot and Community: A Study in Social Theory and Fictional Form*. Berkeley, Calif. University of California Press.
- Grayling, A.C. (1988). *Wittgenstein: A Very Short Introduction*. New York: Oxford University Press.
- Gulley, P. (2010). *If the Church Were Christian: Rediscovery the Values of Jesus*. New York: HarperCollins Publishers.
- Hahn, P. (2011). "Development of the Biblical Canon." Adapted from materials used for Professor Hahn's University of St. Thomas courses. <http://www.columbia.edu/cu/augustine/a/canon.html>. Accessed 7 August 2011.
- Harris, S.L. (1985). *Understanding the Bible*. Palo Alto, Calif.: Mayfield.
- Hayes, J.H. and Holladay, C.R. (2007). *Biblical Exegesis: A Beginner's Handbook*. 3rd Edition. Louisville, Ky.: Westminster John Knox Press.
- Heine, R.E. (2007). *Reading the Old Testament with the Ancient Church: Exploring the Formation of Early Christian Thought*. Grand Rapids, Mich.: Baker Academic.
- Hollmann, W.B. (2009). "Semantic Change." Chapter 35 in *English Language: Description, Variation and Context*, edited by

- Jonathan Culpeper, Francis Katamba, Paul Kerswill, and Tony McEnery. Basingstoke, U.K.: Palgrave Macmillan. 525-537. http://www.lancaster.ac.uk/staff/hollmann/WBH_SemChange_finaldraft.pdf. Accessed 1 January 2012.
- Hyde, D. (2011). "Sorites Paradox," *The Stanford Encyclopedia of Philosophy* (Winter), Edward N. Zalta (ed.), <http://plato.stanford.edu/archives/win2011/entries/sorites-paradox>. Accessed 18 December 2011.
- Jacobs, L. (1995). *The Jewish Religion: a Companion*. Oxford: Oxford University Press.
- James, M.R. (ed). (1924). *The New Testament Apocrypha*. Oxford: Clarendon Press.
- Johnson, T.M. (2004, September). "World Christian Trends 2005." IFMA/EFMA, St. Louis. http://www.gordonconwell.edu/resources/documents/IFMA_World_Trends.pdf. Accessed 1 January 2012³⁹⁰.
- Keane, B. (2011, 24 December). "The Christmas Story." Comic. *The Family Circus*.
- Keith, C. (2009). *The Periscope Adulterae, the Gospel of John, and the Literacy of Jesus*. Leiden, The Netherlands: Brill.
- Keller, T. (2004). "Lost books of the Bible." This article was excerpted from his article "The Gnostics and Jesus" Redeemer Report for the Redeemer Presbyterian Church, New York. The Truth About Da Vinci Code website. <http://www.thetruthaboutdavincci.com/lost-books-of-the-bible-article.html>. Accessed 7 August 2011.
- Kenyon, F.G. (1901). *Handbook to the Textual Criticism of the New Testament*. London: MacMillan and Company.
- Kenyon, K.S. (2003). *The Brontë Family: Passionate Literary Geniuses*. Minneapolis, Minn.: Lerner Publications.
- King, P.J. and Stager, L.E. (2001). *Life in Biblical Israel*. Louisville, Ky: Westminster John Knox Press.
- Kirkpatrick, F.G. (2008). *The Episcopal Church in Crisis: How Sex, The Bible and Authority are Dividing the Faithful*. Westport, Conn.: Praeger Publishers.
- Kirsch, J.P. (1911). "Muratorian Canon." *The Catholic Encyclopedia*. Vol. 10. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/10642a.htm>. Accessed 7 August 2011.
- Koester, H. (1990). *Ancient Christian Gospels: Their History and Development*. Harrisburg, Penn.: Trinity Press.

³⁹⁰ Johnson is from the Center for the Study of Global Christianity at the Gordon Conwell Theological Seminary.

- Koppel, G. (1988). *The Religious Dimension in Jane Austen's Novels*. Ann Arbor, Mich.: UMI Research Press.
- Köstenberger, A.J. and Kruger, M.J. (2010). *The Heresy of Orthodoxy: How Contemporary Culture's Fascination with Diversity Has Reshaped our Understanding of Early Christianity*. Wheaton, Ill.: Crossway.
- Lieberman, A. (2009). *Word Origins And How We Know Them: Etymology for Everyone*. New York: Oxford University Press.
- Lose, D. (2011, 6 August). "4 Good Reasons Not to Read the Bible Literally." *Huffington Post*. Retrieved August 6, 2011 http://www.huffingtonpost.com/david-lose/4-good-reasons-not-to-read-bible-literally_b_919345.html. Accessed 6 August 2011.
- Lussier, E. (2011). "Daily Life in Ancient Israel." *The American Ecclesiastical Review*. Washington, D.C.: The Catholic University of America Press. <http://www.catholicculture.org/culture/library/view.cfm?recnum=1356>. Accessed 14 August 2011.
- Łukowski, P. (2011). *Paradoxes*. Series: Trends in Logic. (31). Original Polish. Translated by Marek Gensler. Dordrecht, The Netherlands: Springer.
- Manns, F. (1998, Autumn). "Everyday Life in the Time of Jesus." *Holy Land*. Translations by Fathers A. Parent and James Heinsch. Washington: Holy Land Franciscans. <http://198.62.75.1/www1/ofm/mag/TSmgenB3.html>. Accessed 14 August 2011.
- Martin, R.P. (2006). "How the First Christians Worshipped" in *Introduction to the History of Christianity*, edited by Tim Dowley. 123-29. Minneapolis, Minn.: First Fortress Press.
- Maseko, A.N. (2008). *Church Schism & Corruption*. Durban, South Africa: Lulu Publishing.
- McDermott, J.J. (2002). *Reading the Pentateuch: a Historical Introduction*. New York: Paulist Press.
- McDonald, L.M. (2011). *The Origin of the Bible: A Guide For the Perplexed*. New York: Continuum Books.
- Mead, F.S. (2001). *Handbook of Denominations in the United States*. Nashville: Abingdon Press.
- Metzger, B.M. (1981). *Manuscripts of the Greek Bible: An Introduction to Greek Paleography*. New York: Oxford University Press.
- Metzger, B.M. (1987). *The Canon of the New Testament: Its Origin, Development and Significance*. New York: Oxford University Press.
- Milton, J. (1667). *Paradise Lost*. England. <http://www.gutenberg.org/cache/epub/20/pg20.html>. Accessed 5 August 2011.

- Milton, J. (1671). *Paradise Regained*. England. <http://www.gutenberg.org/cache/epub/58/pg58.html>. Accessed 30 September 2011.
- Murray, D. (2011, 19 August). "Not So Fast, Calvin." *Grand Rapids Press*.
- Olson, R.E. (1999). *The Story of Christian Theology: Twenty Centuries of Tradition & Reform*. Downers Grove, Illinois: InterVarsity Press.
- Orr, J. (1907). *The Virgin Birth of Christ: Being Lectures Delivered Under the Auspices of the Bible Teachers' Training School*. (April). New York: Charles Scribner's Sons.
- Orwell, G. (1945). *Animal Farm: A Fairy Story*. London: Secker and Warburg.
- Orwell, G. (1949). *Nineteen Eighty-Four*. London: Secker and Warburg.
- Overton, J.H. (1891). *John Wesley*. London: Methuen & Co.
- Pagels, E. and King, K.L. (2007). *Reading Judas: The Gospel of Judas and the Shaping of Christianity*. New York: Penguin Group.
- Paine, T. (1791). *The Rights of Man*. London: J.S. Jordan
- Patzia, A.G. (2011). *The Making of the New Testament: Origin, Collection, Text & Canon*. Downers Grove, Ill.: InterVarsity Press.
- Poovey, M. (1984). *The Proper Lady and the Woman Writer: Ideology as Style in the Works of Mary Wollstonecraft, Mary Shelley, and Jane Austen*. Chicago: University of Chicago Press.
- Pope, H. (1910). "Book of Judith." *The Catholic Encyclopedia*. Vol. 8. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/08554a.htm>. Accessed 7 August 2011.
- Reid, G. (1907). "Apocrypha." *The Catholic Encyclopedia*. 1. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/01601a.htm>. Accessed 2 October 2011.
- Rhodes, R. (2005). *The Complete Guide to Christian Denominations: Understanding the History, Beliefs, and Differences*. Eugene, Or.: Harvest House Publishers.
- Robinson, E. (1836). *A Greek and English Lexicon of the New Testament*. Boston, Mass.: Crocker and Brewster.
- Robinson, J.M. (2007). *The Secrets of Judas: The Story of the Misunderstood Disciple and His Lost Gospel*. New York: HarperCollins.
- Salembier, L. (1907). *The Great Schism of the West*. London: Kegan Paul, Trench, Trübner & Co.
- Sedgwick, F. (2009). *Where Words Come From: A Dictionary of Word Origins*. New York: Continuum International Publishing Group.

- Shelley, M. (1818). *Frankenstein, or the Modern Prometheus*. London: Lackington, Hughes, Harding, Mavor & Jones. <http://www.gutenberg.org/files/84/84-h/84-h.htm>. Accessed 1 October 2011.
- Shepherd, W.H. (2010). "Early Christian Apocrypha: A Bibliographic Essay." *Theological Librarianship*, an Online Journal of the American Theological Library Association. 3(1): 40-47. <https://journal.atla.com/ojs/index.php/theolib/article/viewFile/125/430>. Accessed 10 December 2011.
- Slater, M. (2009). *Charles Dickens: A Life Defined by Writing*. New Haven, Conn.: Yale University Press.
- Slick, M. (2011a). "Introduction to Bible Difficulties and Bible Contradictions." *Christian Apologetics & Research Ministry*. <http://carm.org/introduction-bible-difficulties-and-bible-contradictions>. Accessed 5 August 2011.
- Slick, M. (2011b). "When Was the Bible Written and Who Wrote It?" *Christian Apologetics & Research Ministry*. <http://carm.org/when-was-bible-written-and-who-wrote-it>. Accessed 7 August 2011.
- Smith, R.M. (1893). *Studies in the Greek New Testament*. Nashville, Tenn.: Publishing House Methodist Episcopal Church.
- Sneddon, C.R. (1993). "A neglected mediaeval Bible translation." *Romance Languages Annual*. 5(1): 11-16. West Lafayette, Ind.: Purdue Research Foundation. <http://tell.fl.purdue.edu/RLA-Archive/1993/French-html/Sneddon,Clive.htm>. Accessed 10 December 2011.
- Souvay, C. (1909). "Esdras." *The Catholic Encyclopedia*. Vol. 5. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/05535a.htm>. Accessed 7 August 2011.
- Spong, J.S. (2005). *The Sins of Scripture: Exposing the Bible's Texts of Hate to Reveal the God of Love*. New York: Harper Collins Publishing.
- Steinmetz, S. (2008). *Semantic Antics: How and Why Words Change Meaning*. New York: Random House.
- Stern, G. (1931). *Meaning and Change of Meaning with Special Reference to the English Language*. Göteborg, Sweden: Elanders Boktryckeri Aktiebolag.
- Stock, B. (2001). *After Augustine: The Meditative Reader and the Text*. Philadelphia, Penn.: University of Pennsylvania Press.
- Super, C.W. (1905). "Physicians and Philosophers." *Popular Science Monthly*. Science Press. 67(7): 608-21. <http://www.archive.org/stream/popularsciencemo67newy#page/608/mode/1up>. Accessed 12 August 2011.

- Swift, J. (1726). *Gulliver's Travels Into Several Remote Nations of the World*. London: Benjamin Motte. <http://www.gutenberg.org/files/829/829-h/829-h.htm>. Accessed 30 September 2011.
- Tomkins, S. (2003). *John Wesley: A Biography*. Oxford: Lion Publishing.
- Trumble, A. (2010). *The Finger: A Handbook*. Victoria, Australia: Melbourne University Press.
- Tusser, T. (1812). *Five Hundred Points of Good Husbandry*. Original in 1557. In William Mavor edition. London: Lackington, Allen, and Company.
- Unknown Author. (1892). *Beowulf*. Old English original ca. eleventh century. Translated by Lesslie Hall. Boston, Mass.: D.C. Heath & Co. <http://www.gutenberg.org/files/16328/16328-h/16328-h.htm>. Accessed 30 September 2011.
- Van Voorst, R.E. (2000). *Jesus Outside the New Testament*. Grand Rapids, Mich.: Eerdmans Publishing.
- Vander Heeren, A. (1912). "Septuagint Version." *The Catholic Encyclopedia*. 13. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/13722a.htm>. Accessed 27 December 2011.
- Virkler, H.A. and Ayayo, K.G. (2007). *Hermeneutics: Principles and Processes of Biblical Interpretation*. 2nd Edition. Grand Rapids, Mich.: Baker Academic.
- Wake, W. (1863). *The Forbidden Books of the New Testament*. Ca. 1657 – 1737. Contributed by William Hone and Edward Hancock. London: E. Hancock & Co. <http://www.gutenberg.org/files/6516/6516-h/6516-h.htm>. Accessed 7 August 2011.
- Walker, W. (1906). *John Calvin: The Organiser of Reformed Protestantism, 1509 – 1564*. New York: The Knickerbocker Press.
- Wesley, J. (2011). "On Dress." *Sermon 88*. Original 1778. Sermon available at the United Methodist website. <http://new.gbgbm-umc.org/umhistory/wesley/sermons/88/> Accessed 5 August 2011.
- Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*. New York: Oxford University Press.
- Williamson, T. (1994). *Vagueness*. London: Routledge.
- Wilson, C.W.; Warren, C.; Morrison, W.; and Stanley, A.P. (1871). *The Recovery of Jerusalem: A Narrative of Exploration and Discovery in the City and the Holy Land*. New York: Appleton.

- Wittgenstein, L. (1922). *Tractatus Logico-Philosophicus*. Original German in 1921. Translated by C.K. Oggen. London: Kegan Paul, Trench, Trubner and Company. <http://www.gutenberg.org/files/5740/5740-pdf.pdf>. Accessed 18 December 2011.
- Wolach, D.M. (2007, December). "Wittgenstein and the Sorites Paradox." *Sorites*. 19: 58-60. http://www.sorites.org/Issue_19/wolach.htm. Accessed 18 December 2011.
- Wollstonecraft, M. (1792). *A Vindication of the Rights of Women*. Boston, Mass.: Peter Edes
- Zuckerman, P. (2007). "Atheism: Contemporary Rates and Patterns." In *Cambridge Companion to Atheism*, edited by Michael Martin. New York: Cambridge University Press. Dr. Zuckerman is a professor of sociology at Pitzer College, Claremont, California.
- Zylstra, S.E. (2008, 23 April). "Is 'Let Him Who is Without Sin Cast the First Stone' Biblical?" *Christianity Today*. <http://www.christianitytoday.com/ct/2008/aprilweb-only/117-31.0.html>. Accessed 1 January 2012.

Pages 159 to 338 Removed

Abbreviations

| | |
|-----------|---|
| AD | Anno Domini |
| AIDS | Acquired Immunodeficiency Syndrome |
| AWOL | Absent Without Leave |
| BC | Before Christ |
| BCE | Before Common Era |
| BRM | Basic Rifle Marksmanship |
| CARM | Christian Apologetics & Research Ministry |
| CE | Common Era |
| CEO | Chief Executive Officer |
| CIA | Central Intelligence Agency |
| CNN | Cable News Network |
| CQ | Charge of Quarters |
| D&C | Drill and Ceremony (ie military marching) |
| DFAC | Dining Facility (military) |
| DWP | Democratic Workers Party |
| EC-PATR | Ecumenical Patriarch (of Constantinople) |
| FBI | Federal Bureau of Investigation |
| GI | Government Issue |
| ILC | International Lutheran Council |
| KP | Kitchen Police (ie military kitchen duties) |
| MCF | Military Correction Facility (ie jail) |
| NAE | National Association of Evangelicals |
| NASA | National Aeronautics and Space Administration |
| NCO | Non-Commissioned Officer |
| NT | New Testament |
| OIC | Officer in Charge |
| OT | Old Testament |
| PCA | Redeemer Presbyterian Church |
| PCUSA | Presbyterian Church USA |
| POV | Privately Owned Vehicle |
| PSYOPS | Psychological Operations (military) |
| PT | Physical Training |
| PTL | Praise The Lord (organization) |
| PTSD | Post-traumatic Stress Disorder |
| ROTC | Reserve Officers' Training Corps |
| THREATCON | Threat Condition |
| TDY | Temporary Duty (official travel) |
| TV | Television |

| | |
|------|---|
| UCMJ | Uniform Code of Military Justice |
| UMC | United Methodist Church |
| US | United States |
| USMA | US Military Academy (West Point, NY) |
| USO | United Service Organization (military) |
| VUCA | Volatile, Uncertain, Complex, and Ambiguous |
| VX | O-ethyl S-[2-(diisopropylamino)ethyl] methylphosphonothioate [a WMD nerve agent] |
| WAC | Women's Army Corps |
| WMD | Weapons of Mass Destruction |
| WWII | World War II |
| WWJD | What Would Jesus Do? |
| | |
| ΘΣ | God (nominative Greek) |
| ΙΣ | Jesus (nominative Greek) |
| ΚΣ | Lord (nominative Greek) |
| Ϟ | papyri codice symbol (followed by a superscript) |

Index

Authors, Artists, Groups and Key People

- 700 Club, 252
- Abanes, R., 96, 147
- Abbott, L., 327, 328, 330
- Ackerman, H. and Wylie, M., 76, 79
- Ackoff, R.L., 6, 30
- Ackroyd, P.R. and Evans, C.F., 87, 147
- Adamantius, O., 62
- Ader, C., 22
- Adrian Room, 147
- Aeschylus, 42, 79
- Aesop, 111, 147
- Africanus, 43
- Agamben, G., 44, 79
- Agnostics, 24, 25
- Ahlstrom, D. and Bruton, G.D., 247, 252, 270
- Alamo Christian Ministries, 160
- Alamo, T., 160, 210
- Aland, K. and Aland, B., 110, 147
- Alcock, J., 22
- Alexander the Great, 225, 271
- Algernon, S., 111, 147
- Allen, P.L., 18, 30
- Allport, G.W., 222, 270
- Amish, 168, 209, 215
- Andersen, C.P., 204, 206
- Anderson, D., 249, 270
- Anderson, J.H., 229, 270
- Aphrodite, 303, 333
- Applewhite, M., 161
- Aquinas, T., 71, 84, 327
- Aramaic, 87, 90, 91, 106, 107
- Arendzen, J., 96, 147
- Aristachus, 265
- Aristotle, 37, 39, 40, 79
- Army Civilian Study Panel, 190, 206
- Army Science Board, 122
- Asch, S.E., 224, 270
- Asinof, E., 159, 206
- Athanasius, 93, 147
- Athenian Empire, 3, 6
- Attila, 225, 275
- Augustine, 37, 41, 62, 75, 79, 113, 116, 148, 155, 295, 298, 330
- Aune, D.E., 102, 147, 150
- Aurelius, M., 41, 44, 79, 82, 178
- Austen, J., 124, 153, 154
- Austin, M.M., 61, 79
- Bacchiocchi, S., 317, 331
- Bacon, F., 111, 148
- Bagozzi, R.P.; Dholakia, U.M.; and Basuroy, S., 43, 79
- Baker, B., 22, 30
- Bakker, J., 162, 252, 253
- Bakker, T.F., 253
- Balk, A.P., 206, 207
- Barabbas, 6, 136, 253, 254, 255
- Barber, R., 284, 331
- Barclay, W., 267, 270
- Barnes, R., 170, 207
- Barnett, F. and Lord, C., 241, 270
- Barrett, D.B. and Johnson, T.M., 148, 193, 199, 200, 201, 207
- Bartov, O., 226, 270
- Baruch, 91, 151
- Basile, P., 284
- Beach, G.K., 326, 331
- Bearak, B., 161, 207
- Bechtel, F., 91, 148
- Beck, J. and Friedwald, W., 76, 79
- Becker, C.H., 59, 79
- Bede, 123, 148
- Beduhn, J.D., 113, 148
- Beebe, J.R., 329, 331
- Bell, A.G., 22
- Bell, R., 266, 270, 320, 331
- Bellafaire, J.A., 227, 270

- Benigni, U., 110, 148
 Benner, E., 186, 207
 Bennet, G., 290, 331
 Ben-Sasson, H.H., 117, 148
 Bent, W., 162, 206
 Berman, H.J., 264, 270
 Bernhard, A.E., 96, 148
 Betts, R.K., 187, 207
 Bevington, D. and Rasmussen, E.,
 261, 271
 Bhutto, B., 307, 331
 Bihl, M., 116, 148
 Bingham, R.L., 269, 271
 Black, D.A., 107, 148
 Black, S.C., 326, 327, 331
 Blackman, R.H. and Utzinger, J.M.,
 39, 79
 Bloxham, A., 308, 331
 Böcklin, A., 286
 Bohaterowicza, B., 246
 Bohr, N.H.D., 10, 30, 33
 Bonavoglia, A., 269, 271
 Bonhoeffer, D., 128, 299, 336
 Boorstein, M., 254, 271
 Borek, D.; Lovett, D.; and Towns,
 E., 193, 194, 196, 197, 207
 Borzello, A., 169, 207
 Bouguereau, W.A., 192, 302
 Bowler, P.J., 22, 30
 Boyd, G.A., 322, 331
 Bradlaugh, C., 91, 92, 148
 Bradley, O.N., 191, 207
 Branstetter, Z., 268, 271
 Brauch, M.T., 128, 148, 299, 331
 Bredfeldt, G., 185, 208
 Bréhier, L., 69, 79
 Brennan, J.G., 42, 79
 Breuer, H., 325, 331
 Brighton, T., 243, 271
 Briner, B. and Pritchard, R., 206,
 208
 Brinkley, B., 101, 149
 Brontë sisters, 124, 152
 Brooks, A., 331
 Brotzman, E.R., 107, 149
 Brown, A.W., 22
 Brown, D., 96, 149
 Brown, R.M., 222, 223, 271, 316
 Brown, S., 328, 331
 Browne, S. and Harrison, L., 173,
 208
 Bruce, F.F., 93, 149
 Buckingham, C.T., 38, 80
 Buenting, J., 292, 332
 Buffett, W., 313, 334
 Burchardus, J., 180, 208
 Burgon, J.W., 135, 136, 137, 138,
 149
 Burns, L.C., 141, 149
 Burrus, V., 302, 332
 Burton, J.G., 46, 80
 Buxton, C., 186
 Bwire, R., 170, 208
 Cain and Abel, 287, 337
 Calley, W., 186, 234
 Callick, R., 172, 208
 Calvin, J., 202, 208
 Campbell, A.; Whitehead, J.; and
 Finkelstein, S., 191, 208
 Campbell, W.D., 266, 271
 Camping, H., 162-64, 208, 214,
 215
 Canfora, L., 312, 332
 Cannon, L., 159, 208
 Capill, G., 164, 214
 Capon, R.F., 323, 332
 Capps, W.H., 326, 332
 Carlin, G., 3
 Carlino, M.A., 294, 332
 Catholic, 2, 41, 50, 61, 69, 73, 75,
 76, 84, 89, 93, 99, 114, 145,
 159, 169, 171, 172, 173, 176,
 180, 182, 194, 209, 232, 263,
 265, 266, 273, 274, 279, 292,
 304, 305, 313
 Cawthorne, N., 225, 271
 Center for Military Readiness, 233,
 271
 Central Intelligence Agency, 118,
 149, 249, 271, 275, 277, 279

- Chapman, A.W.; Lilly, C.J.;
Romjue, J.L.; and Canedy, S.,
233, 271
- Charles, L., 290, 326, 329, 332
- Chatterjee, P., 159, 208
- Christian Identity, 173, 174, 214
- Chrysostom, J., 62
- Church, F.P., 53, 80
- Churchill, W., 184, 211
- Cicero, M.T., 27, 37, 43, 80
- Cienciala, A.M.; Lebedeva, N.S.;
and Materski, W., 247, 272
- Clark, M., 24, 30
- Clemens, T.F., 62
- Coates, G.W., 195, 209
- Coffey, J.W., 293, 332
- Coker, C., 45, 49, 80
- Collins, J.J., 287, 332
- Collins, K.J., 7, 30
- Columbus, 22, 34
- Comfort, P., 107, 110, 149
- Committee on Defense Women's
Health Research, 229, 272
- Congregation for the Doctrine of
the Faith, 272
- Cook, M.L., 295, 296, 332
- Cooperman, A., 257, 272
- Copernicus, 265, 273
- Crusades, 69, 79, 84
- Countryman, L.W., 300, 301, 333
- Crider, L.W., 244, 272
- Crouch, T., 22, 30
- Culpeper, J., 140, 149, 152
- Curran, T., 204, 209
- Custer, G., 22, 30
- Cutbirth, J., 170, 209
- Cyprian and Justina (saints), 261,
277
- Cyril of Jerusalem, 75, 80
- Cyrino, M.S., 303, 333
- da Rocha, J.J., 64
- Daigneault, A. and Sangalli, A., 31
- Dalton, J., 7, 31
- Daly, S. and Kaplan, D., 223, 272
- Daniel (person), 101, 198
- Dante, 71, 80, 179, 290, 333
- Daraul, A., 172, 209
- Darwin, C., 6, 22
- Darwin, E., 22
- Dasgupta, S., 59, 80
- David, 90, 101, 126, 127, 131, 132,
133, 196, 298, 301, 318
- David, G.J. and McKeldin, T.R.,
241, 272
- Davidson, J., 107, 149
- Davidson, R.M., 305, 333
- Davies, B. and Evans, G.R., 289,
333
- Davies, D.T., 245, 253, 272
- Davis, E., 268, 272
- Davy, H., 22
- Dawkins, R., 4, 19, 21, 23, 31
- Dawson, C., 60, 61, 62, 69, 80
- De Dreu, C.K. and Van de Vliert,
E., 252, 272
- de Hartog, L., 312, 333
- de Moleyns, F., 22
- de Zavala, A.G.; Cichocka, A.;
Eidelson, R.; and Jayawickreme,
N., 225, 272
- DeConick, A.D., 102, 149
- Defoe, D., 123, 150
- Democratic Workers Party, 172
- Dempsey, J.K., 234, 272
- Denison, J.C., 91, 150
- Descartes, 37, 41, 45, 80
- Dewey, J., 40, 81
- Di Mambro, J., 165
- Dickens, C., 1, 4, 124, 155
- Dillon, W.S., 119, 150
- Dimont, M.I., 128, 150
- Doré, G., 72, 179, 196, 288
- Dörner, D., 187, 209
- Doyle, T.P.; Sipe, A.W.R.; and
Wall, P.J., 159, 209
- Dracula, 312, 338
- Draper, J.A., 93, 150
- Driver, J., 40, 81
- Drum, W., 91, 150
- Duling, D.C., 101, 150
- Dumas, A., 195, 209

- Dupries, L.E., 70
 Dutton, D.G., 248, 273
- Eastwood, C., 19, 31
 Ebbinghaus, H., 13
 Eckholm, E., 168, 209
 Edgar, S., 108, 150
 Edison, T., 22
 Edward, E.J., 301, 333
 Ehrman, B.D., 102, 126, 150
 Einstein, A., 9, 10, 21, 31, 33
 Eiriksson, L., 22
 Eisenhower, D., 184, 216, 217, 218
 Ellens, J.H., 304, 333
 Elliot, J.K., 95, 110, 150
 Epictetus, 37, 42, 44, 81
 Epicurus, 37, 39, 40, 45, 81, 329
 Esser, J.K. and Lindoerfer, J.S.,
 252, 273
 Estes, R., 62, 81
 Evans, C.A., 126, 150
 Evans, C.S., 28, 31
 Evans, J.E. and Maunder, E., 10, 31
 Evans, M., 40, 41, 81
 Evans, R.J., 244, 273
 Ewing, J.E., 268
- Fadem, T.J., 325, 333
 Falwell, J., 253
 Fantus, C., 174, 209
 Fara, P., 22, 32
 Faure, B., 307, 333
 Felt, J.B., 262, 273
 Finkelstein, S. et. al., 29, 32
 Finnegan, S., 263, 273
 Finocchiaro, M.A., 265, 273
 Fladager, B., 171, 209
 Flammarion, C., 11
 Fleischmann, R., 124, 150
 Fokkelman, J.P., 139, 151
 Fonda, J., 204, 206, 209, 211
 Foote, G.W. and Wheeler, J.M.,
 176, 210
 Forbes, G.W., 202, 210
 Forsyth, D.R., 249, 273
 Foucault, M., 301, 304, 333
- Fowler, J., 222
 Franklin, B., 111, 151
 French, B., 253, 273
 French, S.E., 38, 81
 Friedman, H.H., 193, 194, 196,
 197, 210
 Friedman, M., 43, 44, 81
 Fudge, E.W. and Peterson, R.A.,
 291, 333
 Fuerbringer, O., 6, 32
 Fundamentalist Church of Jesus
 Christ of Latter Day Saints, 165
- Gaca, K.L., 301, 333
 Galileo, 6, 273
 Gandhi, 185
 Gandi, 296
 Gassmann, G.; Howard, D.H.; and
 Oldenburg, M.W., 145, 151
 Gates, B., 313, 334
 Genghis Khan, 225, 279, 312, 333
 Gera, V., 265, 273
 Gervais, W.M.; Shariff, A.F.; and
 Norenzayan, A., 287, 333
 Gesta Matthiæ, 94
 Giannet, S.M., 54, 56, 57, 81
 Gibbon, E., 69, 81
 Gibson, D., 254, 273
 Gigot, F., 91, 151, 210
 Gleijeses, P., 249, 273
 Goeschel, C., 248, 273
 Goethe, J.W., 261, 273
 Goldberg, B., 210, 258
 Golding, W., 223, 273
 Goldman, A.L., 334
 Goleman, D.; Boyatzis, R.; and
 McKee, A., 159, 210
 Goralka, J., 262, 273
 Gordon Conwell Theological
 Seminary, 88, 151, 255, 274
 Gordon, D.R., 39, 81
 Gould, S.J., 20, 32
 Goya, F., 66
 Graham, B., 290, 334, 336
 Graver, S., 124, 151
 Gray, C., 22, 32

- Gray, E., 22
 Grayling, A.C., 141, 151
 Greenleaf, R.K. and Spears, L.C.,
 192, 210
 Gregory the Great, 71, 82
 Gruber, H., 173, 174, 210
 Gruhl, W., 248, 274
 Gulley, P., 5, 30, 32, 75, 82, 113,
 126, 143, 147, 151, 255, 260,
 265, 266, 274, 285, 308, 310,
 319, 320, 323, 334

 Hadot, P., 41, 82
 Hafez, M.M., 248, 274
 Haggard, T., 257
 Hahn, J., 162, 253
 Hahn, P., 93, 151, 267
 Hale, M.F., 165
 Halliburton, 159, 208
 Hanna, E., 274, 292, 334
 Haraburda, S.S., 12, 13, 25, 27, 32,
 211
 Hardon, J., 264, 274
 Harkness, G.E., 37, 38, 49, 59, 73,
 74, 75, 82
 Harris, S.L., 102, 151
 Hasel, M.G., 225, 274
 Hassett, M., 199, 211
 Haught, J.A., 329, 334
 Hawthorne, N., 257, 274, 303, 334
 Hayes, J.H. and Holladay, C.R.,
 142, 151
 Hayward, S.F., 184, 211
 Heathens, 75, 219, 255, 287
 Heaven's Gate, 172, 207, 211
 Heine, R.E., 109, 151
 Henderson, W.D., 221, 223, 274
 Herb, G.H. and Kaplan, D.H., 244,
 274
 Herdt, J.A., 261, 274
 Hernandez, D., 242, 274
 Herod Antipater, 318
 Herpolsheimer, 50, 51, 53
 Hexham, I.; Poewe, K., 161, 211
 Hibernians, 173, 213
 Hick, J., 57, 82

 Hills, N.D., 180, 211
 Hite, S., 300, 304, 334
 Hitler, A., 184, 244, 245, 276, 277,
 312, 335
 Hobbes, T., 49, 82
 Hockfield, V., 313, 334
 Hoffman, R.J., 287, 334
 Hollander, E.P. and Hunt, R.G.,
 221, 274
 Hollmann, W.B., 140, 151
 Holloway, J.L., III, 250
 Holowchak, M.A., 41, 82
 Holt, J.C., 23, 32, 284, 334
 Holzer, H.M. and Holzer, E., 204,
 211
 Holzworth, C.E., 250, 275
 Horne, C.F. and Bewer, J.A., 255
 Hubble, E.P., 32
 Hughes D., 33
 Hughes, D., 18
 Hugo, V., 314, 334
 Huntington, S.P., 296, 334
 Hyde, D., 141, 152
 Hylton, H., 166, 211
 Hypatia, 242

 Illuminati, 173, 174, 210
 Infidels, 256, 276
 Isen, A.M. and Shalker, T.E., 43, 82

 Jacobs, L., 101, 152
 James, C.C., 310, 334
 James, L., 226, 275
 James, M.R., 152
 Janis, I.L., 235, 275
 Janis, I.L. and Mann, L., 241, 275
 Jastaniya, S., 279, 308, 338
 Jeffs, W., 165, 211, 217
 Jesus, 3, 5, 21, 24, 27, 28, 32, 37,
 38, 49-59, 73, 74, 78-89, 96-
 102, 107, 109-10, 119, 126-38,
 144-52, 159, 161, 170, 175, 176,
 191, 193, 199- 208, 217, 219,
 224, 245, 253-69, 274, 278, 280-
 91, 298, 301, 306-38
 Ji-sook, B., 172, 211

- Joan of Arc, 67, 68
 John (person), 92, 100, 102
 John Paul II, 291, 334
 John the Baptist, 318
 Johns, J.H.; Bickel, M.D.; Blades, A.C.; Creel, J.B.; Gatling, W.S.; Hinkle, J.M.; Kindred, J.D.; and Stocks, S.E., 221, 223, 275
 Johnson, J.T., 293, 334
 Johnson, K.D., 77, 82
 Johnson, T.M., 152
 Jones B.H., Manikowski J.A., Harris J.A., Dziados J.E., Norton S., Ewart T., and Vogel J.A., 229, 275
 Jones, H., 249, 275
 Jones, J., 166, 167
 Joseph, 194, 301
 Joshi, S., 314, 334
 Joshua (person), 90, 195, 253, 297
 Jost, L., 197, 211
 Jouret, L., 165
 Judas, 64, 127, 133, 135, 154, 199, 331
 Julius Caesar, 24, 312, 332

 Kamm, W., 167
 Kant, I., 37, 39, 41, 335
 Ka-shing, L., 313
 Kataribabo, D., 169
 Keane, B., 125, 152
 Keith, C., 138, 152
 Keller, T., 97, 152
 Kelly, C., 225, 275
 Kempis, T., 41
 Kennedy, J.F., 241
 Kennedy, R.F., 42, 82
 Kent, W., 53, 264, 275
 Kenyon, F.G., 137, 152
 Kenyon, K.S., 124, 152
 Keppie, L.J.F., 225, 275
 Kershaw, I., 312, 335
 Kibweteere, J., 169
 King, K.L., 285, 335
 King, M.L. Jr., 42, 82, 185, 202, 211, 215, 296
 King, P.J. and Stager, L.E., 118, 152
 Kington, T., 170, 211
 Kipling, R., 243, 275
 Kirkpatrick, F.G., 146, 152
 Kirkpatrick, L.B., 249, 275
 Kirsch, J.P., 63, 83, 93, 152, 176, 178, 212
 Kirsch, K., 242, 275
 Klenke, K., 184, 212
 Knights of Malta, 173, 174
 Knights Templar, 165, 173, 174, 179, 213
 Koester, H., 93, 152
 Koirala, A., 314
 Komp, D.M., 298, 335
 Koppel, G., 124, 153
 Köstenberger, A.J. and Kruger, M.J., 110, 153
 Kowert, P.A., 247, 276
 Krasner, S.D., 70, 83
 Kreeft, P. and Tacelli, R.K., 327, 335
 Ku Klux Klan, 214
 Kunst, J., 261, 276
 Kurst-Swanger, K., 171, 212
 Kyle, J.H., 250, 276
 Kyle, R.G., 253, 276

 Lacey, M. and Malkin, E., 168, 212
 Lalich, J., 172, 173, 212
 Lamarck, J., 22
 Lamont-Brown, R., 22, 33
 Lang, A. and Mascia, K., 325, 335
 Laurens, J.P., 177
 Lazarus, 55
 Le Bon, G., 242, 276
 Lee, S.J., 244, 276
 Legionaries of Christ, 168
 Lenepveu, J.E., 68
 Lepage, J., 245, 276
 Lewis, J.R., 165, 212
 Lewis, P.; Kuhnert, K.; and Maginnis, R., 183, 186, 212
 Liberman, A., 139, 153
 Librescu, L., 315, 336

- Lifton, R.J., 246, 276
 Lincoln, A., 71, 83, 185, 217
 Lindbergh, C., 22
 Lippy, C.H., 18, 33
 Lipsius, J., 41
 Loader, W., 304, 310, 335
 Logan, F.D., 178, 212
 Lomax, S.S., 260, 276
 Longshore, D., 234, 276
 Lord Our Righteousness Church,
 162
 Lose, D., 113, 153
 Loughlin, J., 176, 180, 212
 Luftwaffe, 248
 Luke (person), 101, 200
 Łukowski, P., 141, 153
 Lussier, E., 118, 153
 Luther, M., 7, 33, 72, 73, 83, 145,
 181, 327
 Lutheran, 41, 145, 151
 Lyons, H., 168, 214

 MacCaffrey, J., 179, 181, 212
 Machiavelli, 76, 186, 207
 Maciel, M., 168, 212
 Madison, J., 29, 33
 Magee, R.R., 294, 335
 Maita Nepal, 314
 Majelis al-Ifta' al-A'ala, 308
 Malisow, C., 268, 276
 Manchester, W., 180, 212
 Mann, H., 177, 178, 213
 Manns, F., 115, 116, 117, 118, 153
 Manu, 307, 335
 Marin, R. and Chong, T., 76, 83
 Marlowe, C., 261, 271, 276
 Martin, R.P., 128, 153
 martyr, 42, 62, 94, 99, 100, 148,
 199, 200, 201
 Mary Magdalene, 286
 Masaccio, 198
 Maseko, A.N., 144, 153
 Mason, G.A., 73, 83
 Mason, J.M., 256, 276
 Matthew (person), 98, 101, 306
 Maupertius, P.L., 22

 Maxwell, J.C., 10, 33
 Mayans, 164
 McCarthy, J., 186, 210
 McDermott, J.J., 101, 153
 McDonald, L.M., 88, 153
 McDowell, J. and Stewart, D., 258,
 276
 McFaul, J., 174, 213
 McGlynn, K., 310, 335
 McGowan, J.A. and Kashatus,
 W.C., 315, 335
 McGrath, J., 316, 336
 McKenna, S., 65, 83
 McLaren, B.D., 328, 336
 McPhail, C., 242, 276
 Meacham, J., 267, 277
 Mead, F.S., 144, 153
 Media Elite, 210, 258
 Mehra, J., 11, 33
 Meier, G., 277
 Melendez, B., 76, 83
 Merchant, D., 270, 277
 Methodist, 2, 144, 146, 155, 156,
 267, 274, 361
 Metzger, B.M., 93, 96, 107, 153
 Mieszkowska, A., 315, 336
 Miller, F.P.; Vandome, A.F.; and
 McBrewster, J., 70, 83
 Milton, J., 111, 123, 153
 Mizell, L.R. Jr., 162, 213
 Moeller, C., 174, 213
 Mohler, R.A. Jr., 320
 Monter, E.W., 67, 83
 Montgomery, D., 256, 260, 277
 Moore, R.L., 187, 213
 Moore, T., 302, 303, 305, 336
 Morden, B.J., 227, 277
 Moses, 85, 90, 94, 101, 195, 209,
 218, 253, 298, 318
 Moskos, C.C.; Williams, J.A.; and
 Segal, D.R., 45, 49, 83
 Mother Teresa, 184, 314
 Movement for the Restoration of
 the Ten Commandments of God,
 169, 172, 215
 Moynihan, C., 315, 336

- Mozhaiski, A., 22
 Mulder, W., 180, 213
 Mullet, S., 168, 215
 Munkácsy, M., 23
 Munoz, O., 171, 213
 Murphy, A., 16
 Murphy, D.E., 169, 213
 Murray, D., 146, 154
 Muslim, 2, 25, 69, 160, 205, 248, 263, 308, 331
 Muverengwi, P., 213, 256, 277
 Mwerinde, C., 164, 169
 Myrer, A., 45, 84
- Nagel, T., 24, 33
 Namie, G. and Namie, R., 240, 277
 Napoleon, 187
 Neal, B., 325, 336
 Nelson, C., 169, 214
 Nelson, S.; Smith, M.; and Walker, N., 167, 214
 Newton, I., 10, 21
 Nicene Council, 95
 Niebuhr, R., 41, 84
 Niemöller, M., 128
 Nobili, A., 170
 Nyberg, D., 298, 336
- Oeconomicus, 307, 338
 Oestereich, T., 178, 214
 Office of the Inspector General, 159, 214
 Offstein, E.H., 299, 336
 Ohnuki-Tierney, E., 248, 277
 Olcott, H.S., 59, 84
 Oliver, K., 234, 277
 Olson, R.E., 143, 154
 Oltean, D., 164, 214
 Order of St. Charbel, 167
 Order of the Solar Temple, 165, 172, 209, 212
 Orr, J., 126, 154
 Orthodox, 73, 93, 145, 171
 Orwell, G., 125, 154, 220, 235, 236, 277
 Osama Bin Laden, 312, 337
- Ott, M., 181, 214
 Overton, J.H., 146, 154
 Overy, R.J., 245, 277
- Pagels, E. and King, K.L., 96, 154
 Paine, T., 124, 154
 Palmer, P.M. and More, R.P., 261, 277
 Pan Twardowski, 262
 Panetta, L.E., 258, 277
 Pape, J.M., 183, 214
 Parker, S., 222, 277
 Parks, R., 185
 Patterson, K.; Grenny, J.; Maxfield, D.; McMillan, R.; and Switzler, A., 182, 214
 Patzia, A.G., 136, 137, 154
 Paul, 59, 72, 92, 95, 98, 101, 254, 257, 301, 333, 334, 336
 Paxton, R.O. and Hessler, J., 244, 277
 Payne, P.B., 307, 336
 Peczenik, A., 309, 336
 Pegis, A.C., 71, 84
 Peoples Temple, 166, 172, 214
 Perse, E.M., 235, 241, 277
 Peter (person), 64, 75, 92, 94, 98, 102, 198, 297
 Pfeiffer, J.B., 249, 277
 Phelan, G.L., 254, 278
 Phelps, F., 170, 171, 209
 Phillips, D.T., 185, 215
 Phillips, J.P., 69, 84
 Pieter Bruegel the Elder, 322
 Plaisted, D.A., 69, 84
 Plant, S., 299, 336
 Plato, 40, 336
 Poe, T.M., 223
 Polelle, M.R., 185, 215
 Pontius Pilate, 21, 100, 253
 Poovey, M., 124, 154
 Pope, H., 91, 154
 Porter, H.D., 171, 209
 Praise The Lord (PTL), 162, 252, 253, 278
 Presbyterian, 97, 145, 152

- Proal, L., 324, 336
 Putnam, R.D., 319, 337
 Pythagoreans, 265
- Quarles, C.L., 174, 214
 Quesada, A., 249, 278
- Randolf, S. and Phillips, H., 22, 34
 Ratzinger, J., 173, 215
 Record, J., 215, 265
 Redd, S.E., 252, 253, 278
 Rees, J.C., 185, 215
 Reid, G., 93, 94, 154
 Reimink, T., 163, 215
 Repin, I., 52
 Rey, A.R., 163, 215
 Rhodes, R., 143, 154
 Richard the Lionhearted, 284
 Riding, A., 167, 215
 Robertson, P., 164, 252
 Robinson, E., 127, 154
 Robinson, J.M., 127, 154
 Rogers, W.P., 252, 278
 Rudolph, 50
 Russell, J.B., 8, 34, 67, 84
 Ruth, 90, 310, 334
 Rutherford, E., 10, 34
 Rutter, T., 232, 278
 Ryden, B.S., 9, 34
 Ryne, L., 22, 34
- Saint Matthew's Churches, Inc.,
 267, 268, 276
 Salembier, L., 145, 154, 180, 215
 Salkin, J.K., 312, 337
 Sanford, G., 247, 278
 Santa Claus, 49, 50, 51, 52, 53, 58,
 80
 Santayana, G., 3, 4
 Santucci, J., 169, 215
 Saranam, S., 78, 84, 263, 267, 278,
 319, 329, 337
 Saul, 130, 196, 298
 Schacter, D., 13
 Schaff, P., 62, 73, 84
 Schaff, P. and Henry W., 62, 63, 84
 Schamschula, W., 262, 278
 Scheeres, J., 172, 215
 Schein, E.H., 295, 337
 Scheuer, M., 312, 337
 Schilpp, P.A., 6, 7, 12, 18, 19, 26,
 34, 285, 312, 319, 320, 323,
 325, 337
 Schleiermacher, F., 326, 337
 Schnackenburg, R., 58, 84
 Schrödinger, E., 11, 34
 Schwartz, R.M., 287, 337
 Second Infantry Division, Korean
 War Veterans Association, 19,
 34
 Sedgwick, F., 139, 154
 Sekunda, N., 225, 278
 Sandler, I., 315, 336
 Seneca, 37, 40, 43, 44, 69, 78, 83,
 84, 94, 95
 Seok, J.M., 171
 Shahan, T., 179, 215
 Shay, J.S., 38, 85
 Sheeran, T.J. and Seewer, J., 168,
 215
 Shelley, M., 124, 154, 155
 Shepard, J.E., Jr., 294, 337
 Simon, B., 8, 35
 Simpson, D.A., 35
 Sister Mary Elephant, 76, 83
 Sisters of Charity of Saint
 Elizabeth, 76, 85
 Slater, M., 124, 155
 slavery, 18, 37, 77, 88, 117, 130,
 185, 194, 201, 287, 304, 332
 Slick, M., 89, 136, 155
 Smith, D.K., 240, 278
 Smith, E.J. et.al., 10, 35
 Smith, J.E., 184, 216
 Smith, R.M., 108, 155
 Smithsonian National Air and
 Space Museum, 22, 35
 Smorawiński, M., 246
 Sneddon, C.R., 108, 155
 Sneed, J., 324, 336
 Snider, D.M.; Nagl, J.A.; and Pfaff,
 T., 297, 337

- Snowden, D.J. and Boone, M.E.,
 185, 216
 Socrates, 6, 35, 307
 Solzhenitsyn, A.I., 78, 85
 Sorley, L., 185, 216
 Souvay, C., 91, 155
 Spahn, M., 69, 85
 Spiegel, J.S., 256, 278
 Spinney, F.C., 2, 4
 Spong, J.S., 77, 85, 87, 96, 106,
 127, 128, 129, 142, 155, 172,
 175, 216, 286, 303, 304, 305,
 306, 337
 Spring, H., 45, 85
 Starry, D.A., 184, 189, 216
 Steigmann-Gall, R., 245, 278
 Steinmetz, S., 139, 155
 Stern, G., 139, 155
 Stevens, J., 164, 216
 Stevenson, M., 164, 216
 Stock, B., 116, 155
 Stockdale, J.B., 42, 43, 79, 85
 Stone, I.F., 6, 35
 Stowers, S.K., 55, 85
 Stradivari, A., 14
 Strobel, L., 254, 278
 Stroup, T.G., 295, 337
 Super, C.W., 139, 155
 Swift, J., 123, 156

 't Hart, P., 247, 251, 278
 't Hart, P. and Kroon, M.B.R., 250,
 251, 279
 Talby, D., 262
 Talmud, 98
 Tamar, 1
 Taylor, C., 41, 85
 Taylor, M.J., 292, 293, 338
 Tennyson, A., 243, 279
 Tertullianus, 62
 Texas Cheerleading Murdering
 Mom, 325
 Theodoret of Cyrus, 62
 Theophilus of Adana, 261
 Third Reich, 226, 244, 270, 273,
 278

 Thiselton, A.C., 290, 338
 Thomas, C., 324, 338
 Thomasson, D.K., 266, 279
 Thompson, M., 235, 279
 Thomson, D., 14
 Thomson, J.J., 7, 35
 Tintoretto, 317
 Tissot, J., 57, 194
 Tomkins, S., 146, 156
 Tomlinson, H., 308, 338
 Toner, J.H., 294, 338
 Trow, M.J., 312, 338
 Trujillo, A., 170, 216
 Trumble, A., 138, 156
 Tubman, H., 315, 335
 Turnbull, S., 226, 279
 Turner, C., 255, 279
 Turner, M.P., 163, 216
 Tusser, T., 111, 156

 Ulmer, W.F. Jr., 47, 187, 216

 Vacandard, E., 35, 61, 64, 65, 66,
 67, 85
 Van Allsburg, C., 50, 85
 Van Voorst, R.E., 113, 156
 van Wormer, K. and Besthorn,
 F.H., 222, 279
 Vander Heeren, A., 107, 156
 Vaticana, 75, 85
 Vaughan, D., 251, 279
 Velarde, R., 258, 279
 Verkamp, B.J., 70, 86
 Vermès, G., 202, 217
 Victor, G., 247, 279
 Vincent, T., 290, 338
 Vinsten, L., 289, 338
 Virgin Mary, 169, 286, 306
 Virkler, H.A. and Ayayo, K.G.,
 114, 156
 von Templern, V., 175

 Wagner, D., 166, 217
 Wake, W., 95, 97, 156
 Walker, W., 145, 156
 Walls, J.L., 292, 338

- Walsh, H.E., 241, 247, 253, 279
 Walt Disney, 185
 Walvoord, J.F., 291, 338
 Walzer, M., 41, 86
 Ward, K., 327, 338
 Warner, M., 249, 279
 Washington, G., 185, 215
 Webber, G., 168, 217
 Weber, N., 180, 217
 Weems, R.J., 300, 338
 Weigley, R.F., 184, 217
 Wesley, J., 7, 30, 111, 146, 154, 156
 Westboro Baptist Church, 170, 171
 Westenholz, J.G., 1, 4
 Wheat, C.E., 186, 217
 Whitehead, G., 22
 Whyte, W.H. Jr., 235, 280
 Wicca, 2, 89, 205
 Wickham, C., 225, 280
 Wierzbicka, A., 139, 156
 Wijnants, J., 203
 Wilgoren, J., 165, 217
 Wilkes, C.G., 191, 217
 Wilkes, D.E. Jr., 177, 217
 Williams, F. J.; Pederson, W.D.; and Marsala, V.J., 185, 217
 Williams, P., 185, 197, 218
 Williamson, T., 141, 156
 Willis, M., 256, 280
 Wilmore, J.C., 171
 Wilson, C.W.; Warren, C.; Morrison, W.; and Stanley, A.P., 116, 156
 Winter, P., 254, 280
 Witt, T., 325, 331
 Witte, E.H., 222, 280
 Wittgenstein, L., 125, 141, 151, 157
 Wolach, D.M., 141, 157
 Wollstonecraft, M., 124, 154, 157
 Wong, F.A., 223, 280
 Woodville, R.C., 243
 Woolfe, L., 193, 196, 218
 Woolton, J., 256, 280
 Working Lady Nuns of Nazareth House, 170
 Wright Brothers, 22, 34
 Wright, B.R., 257, 280
 Wukovits, J. and Clark, W.K., 184, 218
 Xenophon, 307, 338
 Xyrichis, A. and Ream, E., 223, 280
 Yahya, H., 263, 280
 Yo Yo Ma, 14
 Yoder, J.H., 58, 86
 Zaloga, S.J., 248, 280
 Zimbardo, P., 269, 280
 Zimmerman, G., 262, 273
 Zuckerman, P., 143, 157
 Zylstra, S.E., 138, 157

Books and Films

- Agamemnon, The, 42, 79
 America's Got Talent, 223
 Animal Farm, 125, 154
 Arc of the Covenant, 318
 Beowulf, 123, 156
 Bugs Bunny, 76
 Charlie Brown Christmas, 76, 83
 Count of Monte Cristo, The, 195, 209
 Defending Your Life, 292, 331
 Divine Comedy, 71, 80, 333
 Drummer Boy, 50

- Economist, The, 24, 31
- Fame is the Spur, 44, 85
- Faust, 261, 271, 273, 276, 277, 278, 279
- Frankenstein (or, The Modern Prometheus), 124, 155
- Gulliver's Travels, 123, 156
- Heartbreak Ridge, 19
- It's the Great Pumpkin, Charlie Brown, 76, 83
- Jersey Shore, 312
- Jessica Hahn Bares It All, 162
- Keeping Up With the Kardashians, 312
- Law of Manus, 307, 335
- Les Misérables, 314, 334
- Lord of the Flies, 223, 273
- Lord, Save Us from Your Followers, 270, 277
- Magna Carta, 284, 334
- Marquis of Queensburg Rules, 186
- Nineteen Eighty-Four, 125, 154, 235, 277
- On the Social Element in Religion, 326, 337
- Once an Eagle, 45, 84
- Paradise Lost, 111, 123, 153
- Paradise Regained, 123, 154
- Polar Express, The, 53, 85
- Rights of Man, 124, 154
- Republic, The, 307, 336
- Road Runner, The, 76
- Robinson Crusoe, 123, 150
- Scarlet Letter, 257, 274, 303, 334
- Star Trek, 9, 39, 79
- Vindication of the Rights of Women, A., 124, 157
- Wizard of Oz, 16
- Yes, Virginia, there is a Santa, 53

Canonical and non-Canonical Scriptures

- Acts, 6, 92, 133-34, 178, 198, 205, 261, 282, 297
- Acts and Martyr, 94
- Acts of Andrew, 94
- Acts of Bartholomew, 94
- Acts of John, 94
- Acts of Matthew, 94
- Acts of Paul, 94
- Acts of Paul and Thecla, 94, 95, 100
- Acts of Peter, 94
- Acts of Peter and Paul, 94
- Acts of Philip, 94
- Acts of Simon and Jude, 94
- Acts of Thomas, 94
- Adam and Eve, book, 98
- Amos, 91
- Apocalypse of Abraham, 94
- Apocalypse of Baruch, 94
- Apocalypse of Daniel, 94
- Apocalypse of Mary, 94
- Apocalypse of Paul, 94
- Apocalypses of Peter, 94
- Apocrypha, 93-95, 99, 150, 152, 154-55
- Ascension of Isaias, 94
- Assumption of Moses, 94
- 1 Chronicles, 8, 90, 131

- 2 Chronicles, 90
 Codex Vaticanus, 110, 148
 Colossians, 92
 1 Corinthians, 92, 127, 131-35,
 308, 333
 2 Corinthians, 92, 132, 206, 319
 Correspondence of Paul and
 Seneca, 94

 Daniel, 91, 98, 198
 Deuteronomy, 1, 49, 56, 90, 97,
 130, 131, 254, 282, 300, 309,
 316

 Ecclesiastes, 90, 132, 135, 316, 318
 Enoch, book, 98
 Ephesians, 92
 Epistle of Jeremiah, 99
 Epistle of Peter to James the Less,
 94
 Epistles of Ignatius, 99
 Epistles of Jesus Christ and
 Abgarus, King of Edessa, 99
 Epistles of Paul to the Corinthians,
 94
 Epistles of the Blessed Virgin, 94
 Esdras, 94
 Esther, 90
 Exodus, 1, 56, 90, 97, 130, 131,
 195, 253, 298, 300, 318
 Ezekiel, 91, 131, 134, 298, 301
 Ezra, 90

 First Epistle of Clement to the
 Corinthians, 98

 Galatians, 92, 132, 134
 General Epistle of Barnabas, 98
 Genesis, 1, 90, 97, 131, 134, 193,
 261, 288, 305, 307
 Gospel according to the Egyptians,
 94
 Gospel according to the Hebrews,
 94
 Gospel of Bartholomew, 94
 Gospel of Gamaliel, 94

 Gospel of Jesus' Wife, 285, 335
 Gospel of Nicodemus, 94, 100
 Gospel of Peter, 94
 Gospel of Philip, 94
 Gospel of the Birth of Mary, 98
 Gospel of the Infancy, 94
 Gospel of The Infancy, 99
 Gospel of the Twelve Apostles, 94
 Gospel of Thomas, 94

 Habakkuk, 91
 Haggai, 91
 Hebrews, 92, 132, 134, 135
 Henoah, 94
 Hosea, 91, 301

 Infancy Gospel of James, 94
 Isaiah, 8, 39, 91, 109, 111, 113, 132

 James, 92, 112, 132, 133, 134, 263,
 297, 321
 Jannes and Mambres, 94
 Jasher, book, 99
 Jeremiah, 56, 90, 91, 98, 301, 318
 Job, 42, 82, 90, 132, 133, 135
 Joel, 91
 John, 21, 54, 64, 71, 92, 102, 110,
 127, 131-34, 137-38, 144, 146,
 149, 152, 192, 193, 206, 258,
 261, 282, 284, 285, 298, 315-16,
 321, 324
 1 John, 92, 193
 2 John, 92
 3 John, 92
 Jonah, 91
 Joshua, 90, 99, 132, 195
 Jubilees, 94
 Jude, 92, 289
 Judges, 90, 298, 317
 Judicium Petri, 94
 Judith, book, 90, 99, 154

 1 Kings, 90, 131, 197
 2 Kings, 90, 131, 298
 Koran, 98, 99, 307

- Lamentations, 91
 Latin Vulgate, 108
 Legend of Abgar, 94
 Letter of Herod to Pilate the Governor, 98
 Letter of Lentulus, 94
 Letter of Pilate to Herod, 98
 Letter of the Smyrnaeans, 100
 Leviticus, 56, 90, 97, 130, 131, 300, 309
 Luke, 6, 55, 92, 101, 110, 113, 117, 127, 130-35, 175, 202, 208, 210, 256, 264, 282, 310, 313, 316, 317, 321, 323, 325
 1,2,3,4 Maccabees (Machabees), 90, 94, 99
 Malachi, 91
 Mark, 54, 55, 56, 92, 101, 110, 127, 130, 133-37, 164, 175, 205, 208, 253, 256, 283, 285, 289, 313, 316, 321
 Matthew, 55, 56, 57, 58, 64, 75, 85, 92, 101, 109-13, 127, 132-38, 203, 205, 206, 208, 256, 258, 261, 265, 269, 282-87, 310, 313, 316, 318, 321, 322, 325
 Micah, 91
 Minor Pilate Apocrypha, 94
 Nahum, 91
 Narrative of Joseph of Arimathea, 94
 Nehemiah, 56, 90
 Nomina Sacra, 110
 Numbers, 1, 90, 97, 195, 282
 Obadiah, 91
 Odes of Solomon, 90, 100
 Pentateuch, 90, 101, 153
 Pericope Adulterae, 137
 1 Peter, 92, 111, 132
 2 Peter, 92, 134, 135, 289
 Philemon, 92
 Philippians, 92, 134, 206
 Prayer of Azarias, 98
 Prayer of Manasseh, 100
 Prayer of Manasses, 94
 Preaching of Paul, 94
 Preaching of Peter, 94
 Prophecy of Baruch, 98
 Proverbs, 90, 111, 114, 132, 133
 Psalms, 61, 90, 101, 317
 Psalms of Solomon, 94, 100
 Report of Pilate to Augustus Caesar, 100
 Report of Pilate to the Emperor, 94
 Revelation, 92, 102, 135, 261, 267, 289, 291, 319
 Romans, 92, 134, 205, 333
 1 Samuel, 90, 130, 132, 196, 298, 318
 2 Samuel, 90, 99, 128, 131, 197, 318
 Secrets of Enoch, book, 98
 Secrets of Henoah, 94
 Septuagint, 107, 156
 Shepherd of Hermas, 98
 Sibylline Oracles, 94
 Solomon, 90, 94, 100, 197, 305, 318
 Song of Solomon, 90, 305
 Susanna, book, 101
 Teaching of Addai, 94
 Testaments of the Twelve Patriarchs, 94, 101
 Testamentum Domini Nostri Jesu, 1 Thessalonians, 92, 333, 338
 2 Thessalonians, 92, 291, 298, 338
 1 Timothy, 73, 92, 111, 134
 2 Timothy, 92, 102, 132, 94
 Titus, 92
 Tobias, 90, 101, 150
 Tobit, book, 101
 Transitus Mariæ, 94
 Wisdom of Jesus, Son of Sirach, 90, 99

Wisdom of Solomon, 100

Zechariah, 91, 127

Zephaniah, 91

Subjects

abortion, 73, 87, 256, 266, 329

Act of Contrition, 263

adultery, 72, 87, 117, 176, 178,
192, 283, 303, 305, 309

amelioration, 140

anti-Semitism, 128

Atheism, 19, 23, 25, 35, 157, 205,
287, 288, 333

atonement, 264, 275

Banquet of Chestnuts, 180

Bay of Pigs, 248, 271, 273, 275,
277, 279

bestiality, 305

bigotry, 95, 206, 219, 242, 256

Black Sox Scandal, 159

bride price, 1

Buddhism, 25, 59, 283, 307, 333

bushidō, 248

Cadaver Synod, 177, 217

Calvinism, 41, 93

Catechism, 75, 85, 274

Charge of the Light Brigade, 243,
271, 272, 275, 279

Christmas, 50, 53, 125, 152, 254,
271, 273, 279, 310, 328

codicology, 110

cold fusion, 8, 35

creationism, 21, 23, 329

crucifixion, 100, 198, 253, 254, 278

dittography, 136, 137

divorce, 117, 306, 308, 325

evolution, 20, 21, 22, 23, 30, 32,
37, 161, 329

exhibitionism, 87

Facebook, 54, 311

Final Judgment, 289

fission, 136

flat earth, 8, 34

Freemasonry, 173, 174, 210

fusion, 136

generalization (error), 140

genocide, 77, 201, 245, 246, 273,
276, 299, 312

Gnosticism, 96, 147, 152

Good Samaritan, 55, 202, 203, 205,
206, 287, 288

Great Depression, 244

groupthink, 223, 235, 240-54, 273-
80

Greek, 42, 79, 80, 81, 87, 90, 92,
98-100, 106, 107, 110, 127, 136-
38, 145, 147, 148, 150, 153-55,
265, 289, 290, 301, 303, 316,
333, 336, 338

haplography, 137

hate, 50, 85, 128, 155, 202, 209,
216, 260, 280, 287, 288, 325,
337

Heaven, 1, 43, 50, 53, 110, 111,
131, 161, 169, 248, 259, 260,
264, 267, -70, 284, 292, 293,
306, 318, 331

Hebrew, 6, 87, 90, 91, 99, 101, 106,
107, 109, 290, 300, 316, 337,
338

Hell, 1, 30, 55, 80, 111, 124, 179,
262, 267, 270, 274, 277, 284,
287-92, 318, 320-33, 338

Hellenistic, 61, 79, 102

hermeneutics, 114, 156

Hinduism, 25, 59, 143, 307

- homophony, 137
 homosexual, 87, 88, 161, 182, 256,
 257, 287, 301, 308, 329
 Honor Code, 299, 336
 Holocaust, 128, 171, 245, 315, 336
 Hurricane Dennis, 234
 Hurricane Katrina, 266
 hypocrisy, 56, 83, 206, 213, 219,
 256, 257, 258, 264, 277-78, 280

 incest, 88, 178, 305
 Inquisition, 18, 35, 66, 67, 68, 69,
 70, 73, 85, 258, 323
 Iran Hostage Rescue, 250, 276
 Inquisition, 18, 35, 66, 67, 68, 69,
 70, 73, 85, 258, 323
 Iran Hostage Rescue, 250, 276

 Judah, 1
 Judaism, 59, 102, 205, 245, 334
 jus ad bellum, 293, 295
 jus in bello, 293, 296
 Just War Theory, 295

 Kamikaze, 248, 277, 280
 Katyn Forest Massacre, 246, 247,
 272, 278

 Little Big Horn, 22
 love, 2, 54, 55-58, 74, 85- 88, 103,
 105, 110-13, 130, 132, 137, 147,
 155, 193, 206, 216, 219, 256-70,
 284-91, 300-3, 308, 315, 318,
 320, 321, 324, 325, 327, 330,
 331, 336-38
 luminiferous aether, 10

 Martian Canals, 10
 Medal of Honor, 19, 314
 metathesis, 137
 Michigan, 50, 103, 104, 164, 226,
 227, 310, 320
 minuscule script, 110
 moralism, 77, 303
 murder, 6, 83, 88, 128, 165, 167,
 171, 173, 176, 178, 201, 208,
 209, 213, 224, 242, 246-47, 253,
 262, 287, 324-25, 331
 My Lai Massacre, 234, 277

 necrophilia, 305

 Operation Eagle Claw, 250, 275

 paleography, 107, 110, 149, 153
 papyrus, 107, 110, 112, 138, 285,
 335
 Pearl Harbor, 120, 247, 279
 pedophilia, 266, 305
 pejoration, 140
 persecution, 58, 60, 65, 174, 219,
 256, 267
 philanthropy, 168, 313, 334
 phrenology, 9, 35
 polygamy, 88, 131
 pornography, 308
 PSYOPS, 241
 Purgatory, 292, 293, 333, 334, 338

 rape, 14, 88, 207, 287, 305, 306
 rapture, 162, 163, 216, 259

 sacred prostitution, 1
 semantics, 156, 329
 Seven Deadly Sins, 71, 73, 74
 Seven Virtues, 71, 73, 74
 sex, 4, 30, 77, 126, 152, 161, 164,
 167-69, 188, 209, 210, 214, 285,
 300-5, 324, 332-36
 Siege of Jerusalem, 117
 sorcery, 67
 Sorites Paradox, 141, 149, 152, 157
 Space Shuttle Challenger, 251, 252,
 273, 278, 279
 Space Shuttle Columbia, 252
 specialization (error), 140
 static universe, 8, 31
 stoic, 40, 41, 42, 44, 45, 48, 55, 81,
 82, 85

 Tailhook, 159, 214, 217
 Texas, 46, 203, 241, 325, 335

torture, 6, 66, 67, 70, 88, 201
Twitter, 311

uncial script, 110, 135

Underground Railroad, 315

Utopia, 125

vengeance, 132, 195, 324, 325, 336

Venus, 302

Vulcan Planet, 9

war, 16, 19, 22, 69, 80, 88, 100,
117, 128, 184, 193, 207, 216,
226, 231, 247, 248, 265, 270,
274, 293, 295, 332, 334

Watergate Scandal, 249, 270

Weapons of Mass Destruction, 122,
125, 183

wisdom, 1, 3, 5, 6, 13, 28, 30, 41,
90, 99, 100, 114, 132, 151, 196,
197, 215, 218

witch, 16, 67, 83

About the Author

The author earned a Bachelor's Degree in Chemistry from Central Michigan University, along with a Masters and a Doctorate Degree in Chemical Engineering from Michigan State University. Colonel Scott S. Haraburda served in the US Army, rising through the ranks to command the 472nd Chemical Battalion and later command the 464th Chemical Brigade. He also taught chemistry at West Point, ran the Army Science Board in the Pentagon, provided logistics in Kuwait, and graduated from the Army War College. He retired from the US Army in 2010, earning the Legion of Merit for distinguished service.

In his civilian experience, Dr. Haraburda worked as an engineer for Bayer Corporation and General Electric; the Deputy Site Project Manager for the Newport Chemical Agent Disposal Facility in Indiana, where he helped to successfully destroy the facility's entire VX nerve-agent stockpile; and the Director of Manufacturing & Engineering for the Crane Army Ammunition Activity in Indiana. Dr. Haraburda was awarded two US patents and has authored numerous technical and management articles. He is also a Registered Professional Engineer in the State of Indiana. In 2009, he received the Alan Rankin Award as member of the Terre Haute Children's Museum's Board of Directors for outstanding community leadership. In 2011, he was inducted into the Central Michigan University ROTC Hall of Fame.

Dr. Haraburda spent several years teaching Sunday school classes in various non-denominational Christian churches (& chapels), including the United Methodist Church. He also served one year as the Sunday School Superintendent while he was teaching at West Point. During his military service as a battalion commander and brigade commander, he was responsible for the supporting and maintaining the religious needs of thousands of Soldiers.

Scott and his wife, Marie, are a team with a small writing company nestled in the wooded hills of southern Indiana.