Worldviews Through History – Compared to a Christian View

Kerby Anderson provides a summary of how mankind has viewed the world from the Romans until today. This summary provides us a perspective against which to compare and contrast a Christian, biblical worldview based on New Testament principles.

Roman Worldview

On the Probe Web site we often talk about worldviews. I want to explain how the worldviews we talk about developed through history. We will be using as our foundation an excellent book written by Professor Glenn Sunshine whom I have met and also had the privilege of interviewing. His book is *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home.*{1}



Glenn Sunshine is a member of the church that Jonathan Edwards attended when he was at Yale. Professor Sunshine gave a lecture about Jonathan Edward's worldview at a conference they held, and Chuck Colson invited him to teach with the Centurions program. He gave a talk about "How We Got Here" and then later turned it into *Why You Think the Way You Do*.

Since we will be talking about worldview, it would be good to begin with Glenn Sunshine's definition. "A worldview is the framework you use to interpret the world and your place in it."{2} You do not need to be a philosopher to have a worldview. All of us have a worldview.

Although Glenn Sunshine begins with the worldview of the Roman world, he quickly takes us back to neo-Platonism. It was the religion and philosophy based upon Plato's ideas. Neo-

Platonism was the belief that the fundamental ground of reality is non-physical. Instead it is found in the world of ideas (and is known as *idealism*). These ideas cast shadows that cast other shadows until they arrive at the physical world.

According to this worldview, the whole universe exists as a hierarchy. The spiritual is superior to the physical. This provides a scale of values for the world, but also provides a scale for humanity. In other words, those who are superior should rule over those who are inferior because they have demonstrated their ability to rule or conquer.

This view of hierarchy led to the idea of the father having superiority over all members of the family. It led to the idea that men are superior to women. It led to the idea that the emperor should rule and be worshipped. And it led to the idea that slaves are inferior to free people and nothing more than "living tools."{3}

This explains not only the success of Rome but also its ugly underside. Essentially there are two pictures of Rome: "the glittering empire and the rotten core."{4}

In Rome, human life did not have much value. While it is true that Romans abandoned human sacrifice, they engaged in other practices equally abhorrent. "They picked up the Etruscan practice of having people fight to the death in games in honor of the dead."{5}

Slavery provided the economic foundation for the empire. Abortion and infanticide were regularly practiced. "Roman families would usually keep as many healthy sons as they had and only one daughter; the rest were simply discarded."{6} And Roman law required that a father kill any visibly deformed child.

Transformation of the Pagan World

How did Christianity transform the pagan world? In AD 303, the Roman emperor Diocletian began a severe persecution of Christians. But because Christians were faithful and even willing to go to their deaths for their beliefs, their credibility increased. Eventually they were accepted and allowed to exercise their faith. Constantine even legalized the Christian faith by AD 313.

Once that took place, Christian ideas were allowed to percolate through society. One of the most important ideas was that human beings are created in the image of God. This idea has a profound impact. First, it meant that people are fundamentally equal to each other. No longer were there grounds for saying that some people are superior to others. In fact, "Christians were the first people in history to oppose slavery systematically."{7}

Christians (who believed that all are created in the image of God) treated the sick differently. They believed that even those who were deathly ill still deserved care. Dionysius of Alexandria reported that Christians (often at great risk to their own lives) "visited the sick fearlessly and ministered to them continually."{8} They would rescue babies abandoned in an act of infanticide. They would oppose abortion.

In economics, we can also see the influence of Christianity. The idea that God created the universe and then rested showed that God worked. That would mean that human beings (made in the image of God) are expected to work as well. God gave Adam and Eve intellectual work (in naming the animals) and physical work (in tending the Garden). Contrast this with the Roman world where physical work was seen as something that only slaves would do. Christians saw labor as something that was intrinsically valuable.

Labor is good; drudgery is bad. Drudgery is a result of the

Fall (Genesis 3). So Christians were the first to develop technology to remove drudgery from work. Other civilizations had technology, but the West uniquely applied such things as water power to make work more valuable and worthwhile by eliminating the drudgery and repetitive nature of certain tasks.

Property rights were also well-developed during this period. "The medieval world under the influence of Christianity has a much stronger emphasis on property rights than other cultures had."{9}

These ideas come from a biblical worldview and began to be developed during the Middle Ages. This led to a complete transformation of western society and set it on a trajectory to our modern world.

Christianity and Politics

Glenn Sunshine points out that in the West, the dynamic between church and state is unique. Christianity was originally a persecuted minority religion. Even when Christianity was declared a legal religion, the church did not depend upon the state. So the question of the relationship between church and state has been an open question.

During the Middle Ages, two men helped shape political thinking. The first was Augustine, who described two realms: the City of God and the City of Man. He argued that human government is the result of sin. He believed that it is based upon selfishness. Government itself is corruption. In the absence of government, anarchy reigns. So government is a necessary evil.

The City of God is different in that it is not based upon force or coercion. It is based upon love, charity, and repentance. That doesn't mean that the City of Man and the City of God cannot work together. But overall, Augustine had a

more pessimistic view of government.

Aristotle had a different view of government. As people in the Middle Ages began to rediscover Aristotle, they began to develop a different view of government. They saw government as a necessary institution that God has placed in the world. It had positive and legitimate functions.

Aristotle believed that government had a more positive role in society. But the Christian theologians had to also deal with the problem of original sin. They wanted to find a way to prevent original sin from corrupting the government. The tension between these two views is what drives the discussion of western political theory.

Sunshine notes that "another check on civil government involved the idea of rights."{10} We normally associate the idea of rights, especially inalienable rights, with eighteenth century political theorists. However, John Locke's idea that we have inalienable right to life, liberty, and property is already found in the writings of medieval theologians. The basis for this is a belief that all are created in the image of God. Therefore, all of us have a number of natural rights that the state cannot remove. Natural law was the idea that God wove moral laws into the fabric of the universe.

There also was the belief that there should be limitations on the jurisdiction of civil government and church government. One example is the Magna Carta, that stated that the English church was to be free and its liberties unimpaired by the crown.

The Renaissance and Enlightenment

What about the transformation into the modern world? In the early modern period, starting with the Renaissance in the fifteenth century to the seventeenth century, there are a whole series of events that shook the worldview consensus that

developed in the Middle Ages.

Previously there were certain beliefs about truth: (1) that truth was absolute, (2) that truth is knowable to the human mind, and (3) that truth is necessary for society (a society could not be based upon a lie). The best good guide for truth would be the great civilizations of the past that lasted for so long and thus must have been based upon truth.

The idea was to go to the past to find truth. During the Renaissance scholars were very successful in collecting manuscripts and finding ancient sources. Unfortunately, they found so many sources that they discovered there was not a coherent perspective. The ancient writers disagreed with each other. In a sense, the Renaissance was a victim of its own success. There was too much information. The more ancient sources they found, the less likely they would find agreement in the perspectives. Once it became obvious that this grand synthesis was not possible, the entire purpose of intellectual activity was thrown into question.

Then there were the wars of the Reformation in which various factions fought over who was the true follower of the prince of peace. The devastation of the religious wars left many people wondering if there really was religious certainty. No longer was the question “is Christianity true” but rather “which Christianity is true?” Now you had a multiplicity of options that left people confused. This also generated questions about the role of religion in society.

Then you also had the discovery of the New World and whole people groups that had never heard the gospel. Some began to ask questions like: Is it fair of God to send them all to hell because they had never heard of Christianity? Or, in light of biblical history, where did they come from? How do these people fit with the story of Noah? These discoveries called into question biblical morality and biblical history.

Also, people started using a new way of looking at knowledge. They began to use the scientific method to evaluate everything. This begins a significant shift in how we understand the world. There is a movement away from certainty toward probability. There is also a movement away from studying ancient authors toward scientific experimentation.

In the modern world, therefore, truth is not found in the past but in the present and future. With this is also questioning of biblical authority.

The Modern World and Christianity

Let me conclude by talking about our modern world and how Christians should respond. Sunshine concludes his book with chapters on "Modernity and Its Discontents" and "The Decay of Modernity." Essentially the modern world has left humans with a loss of truth, certainty, and meaning in life. "Materialism provides a ready answer to the question of the meaning and purpose of life: there is none."{11} From a Darwinian perspective, our only purpose is to pass our genes on to the next generation.

This rejection of spirituality and meaning has ushered in various other worldviews as alternatives. These would be such worldviews as postmodernism, neo-paganism, and the New Age Movement. Sunshine argues that in many ways we have been catapulted back to Rome.

Like Rome we value toleration as the supreme virtue. Rome believed that toleration was important because it kept the empire together. If you go beyond the lines of toleration, you are persecuted. This is similar to the mindset today. The highest value in a postmodern world is toleration. Toleration so defined means that we will embrace any and all lifestyles people may choose.

The Romans lived in an oversexed society.{12} So do we. Rome

practiced abortion. So does our society. Rome was antinatal and made a deliberate attempt to prevent pregnancy. They focused on sexual enjoyment and did not want to bother with kids. In our modern world, birthrates in most of the western democracies are plummeting.

Western civilization is a product of ancient Roman civilization plus Christianity. Sunshine argues that once you removed Christianity, modern society reverted back to Roman society and a recovery of the ancient pagan worldview.

So how should Christians live in this world? Of course, we should live out a biblical worldview. Every generation is called to live faithfully to the gospel, and our generation is no exception.

This is especially important today since we are facing a society that is not willing to accept biblical ideas. In many ways, we face a challenge similar to the early church, though not as daunting. From history we can see that the early church did live faithfully and transformed the Roman world. Christians produced a totally new civilization: western culture. By living faithfully before the watching world, we will increase our credibility and earn the respect from those who are around us by living in accordance with biblical principles.

Notes

1. Glenn Sunshine, *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home* (Grand Rapids, MI: Zondervan, 2009).
2. Ibid., 13.
3. Ibid., 31
4. Ibid., 20
5. Ibid., 30
6. Ibid., 33-34
7. Ibid., 43

8. Ibid., 44
9. Ibid., 76
10. Ibid., 91
11. Ibid., 177
12. Ibid., 33

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Charity and Compassion: Christianity Is Good for Culture

Byron Barlowe looks at the impact of Christianity on the world. He concludes that applying a Christian, biblical worldview to the issues that we face in our world has resulted in a great amount of good. Apart from the eternal aspect of Christianity, people applying Christian principles to worldly issues have benefited all mankind.

Christian Religion: Good or Bad for Mankind?

Standing on the jetway boarding a flight out of Cuzco, Peru, I overheard an American college student say to his companion, "See that older guy up there? He's a professor. Came here to give lectures on Christianity. Can you believe that?" In an apparent reference to abuses perpetrated on local Indians by the *conquistadors* centuries earlier, he added, "Haven't Christians done enough to these people?"

He didn't know that I was the professor's companion. Turning around, I said, "Excuse me, I couldn't help but overhear. I'm

with the professor and, yes, we were giving lectures at the university from a Christian worldview. But did you know that all these people in between us were helping with humanitarian aid in the poorest villages around here all week?"

He sheepishly mumbled something about every story having two sides. But his meaning was clear: what good could possibly come from Christians imposing their beliefs on these indigenous people? Their culture was ruined by their kind and should be left alone. Popular sentiments, but are they fair and accurate?

The church—and those acting in its name—has had its moments of injustice, intrigue, even murder. Unbiblical excesses during the Inquisitions, the Crusades, and other episodes are undeniable. Yet these deviations from the teachings of Christ and the Bible are overwhelmingly countered by the church's good works and novel institutions of care, compassion, and justice.

Carlton Hayes wrote, "From the wellspring of Christian compassion, our Western civilization has drawn its inspiration, and its sense of duty, for feeding the hungry, giving drink to the thirsty, looking after the homeless, clothing the naked, tending the sick and visiting the prisoner." As one writer put it, missionaries and other Christians lived as if people mattered.{1} Revolutionary!

Christianity exploded onto a brutal, heartless Greco-Roman culture. Believers in this radical new religion set a new standard for caring for the ill, downtrodden, and abused, even at risk of death. Through their transformed Christlike outlooks, they established countercultural ways that lead to later innovations: orphanages, hospitals, transcendent art and architecture, and systems of law and order based on fairness, to name a few. In the early church, every congregation had a list of needy recipients called a *matriculum*. Enormous amounts of charity were given.{2} "Pagan society, through its

excesses, teetered on the brink of extinction. Christianity, however, represented . . . a new way."{3}

Compassion and charity are biblical ideals. "Early Christians set a model for their descendents to follow, a model that today's modern secular societies try to imitate, but without Christian motivation."{4} We take for granted the notion that it's good to help the needy and oppressed, but wherever it's found, whether in religious or secular circles, it can be traced right back to Jesus Christ and His followers.

Answering Atheists: Is Religion Evil?

"Religion poisons everything," carps militant atheist Christopher Hitchens. Fellow atheist Richard Dawkins claims that "there's not the slightest evidence that religious people . . . are any more moral than non-religious people." True? Not according to social scientists from Princeton and other top universities.

As citizens, religious people generally shine. According to Logan Paul Gage, "for every 100 altruistic acts—like giving blood—performed by non-religious people, the religious perform 144." Also, those active in religion in the U.S. volunteer in their communities more.{5} A Barna study reports that "more than four out of five (83%) gave at least $1000 to churches and non-profit entities during 2007, far surpassing . . . any other population segment studied…."{6} This echoes studies from the past few decades.

Furthermore, studies show that religious youth have more self-control against cigarettes, alchohol and marijuana. "Religion also correlates with fewer violent crimes, school suspensions and a host of other negative behaviors."{7}

It appears that Dawkins is very wrong. He lamented that "faith is . . . comparable to the smallpox virus but harder to eradicate." People who care about our culture will hope he's

right about how hard religion is to eliminate, especially Christianity.{8}

So, what about the evil perpetrated by the church? Early Christians were admirable in their display of compassion and charity. But haven't the centuries since witnessed a parade of continual religious wars (including "Christian wars), persecutions, and mayhem? Among Christianity's sins: forced conversions, expansion by so-called "Christian states" mingled with genocide, execution of accused heretics and witches, and the ever infamous Crusades. Regrettable, inexcusable, but largely overblown.

Dinesh D'Souza writes that this popular refrain also "greatly exaggerates [crimes of] religious fanatics while neglecting or rationalizing the vastly greater crimes committed by secular and atheist fanatics."{9} Historian Jonathan Riley-Smith disputes that the Crusaders were rapists and murderers. He and other historians document that they were pilgrims using their own funds to liberate long-held Christian lands and defend Europe against Muslim invaders.{10}

What about heretics who were burned at the stake? Author Henry Kamen claims that "much of the modern stereotype of the Inquisition is essentially made up. . . . Inquisition trials . . . were fairer and more lenient than their secular counterparts."{11}

Atheism is associated with far more death and destruction than religion is, particularly Christianity. In *Death by Government*, R.J. Rummel writes "Almost 170 million men, women and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed or worked to death; buried alive, drowned, hung, bombed or killed in any other of a myriad of ways governments have inflicted death on unarmed, helpless citizens and foreigners."{12} Rummel directly attributes eighty-four percent of these to atheistic "megamurderers" like Stalin, Hitler, and Mao.

For perspective, consider that "the Crusades, Inquisition and the witch burnings killed approximately 200,000 people" over five hundred years. These deaths, tragic and unjust as many were, only comprise one percent of the deaths caused by atheist regimes during a few decades. That's a ninety-nine to one ratio of death tied directly to the atheist worldview.{13}

History shows that atheism, not Christianity, is the view that is bad—even murderous—for society.

Compassion: Christian Innovation in a Cruel World

Christianity is unique. No other religion or philosophy values *and practices wholesale* taking care of the young, sick, orphaned, oppressed, and widowed, hands-on and sacrificially.

To ancient Greeks and Romans, life was cheap. Infanticide—baby killing— was "condoned and practiced for centuries without guilt or remorse [and] extolled by Greco-Roman mythologies." This ungodly practice was opposed by Christians, whose compassionate example eventually caused Roman emperors to outlaw it.{14} First-century art shows believers rescuing unwanted Roman babies from the Tiber River. They raised them as their own.

Emperors pronounced death sentences on a whim, even beyond gladiatorial games. This was the ultimate extension of *paterfamilias*: a father had the right to kill his own child if she displeased him. Life was expendable, even among families!{15}

Abortion, human sacrifice, and suicide were also part of societies unaffected by God's love.How different from the scriptural doctrine that all are made in God's image and deserve life and dignity.

Slaves and the poor were on their own. One exhaustive survey

of historical documents "found that antiquity has left no trace of organized charitable effort."{16}

The ancient code was: "leave the ill to die." Roman colonists in Alexandria even left their friends and next of kin behind during a plague.{17} Japanese holy men kept the wealthy from relieving the poor because they believed them to be "odious to the gods."{18}

By contrast, Jesus expanded the Jewish obligation of compassion well beyond family and tribe even to enemies. His parable of the Good Samaritan exploded racial and social boundaries.{19} Scripture says that Jesus "had compassion on them and healed their sick." Christ's disciples went around healing and teaching as their master had. Believers were instructed to care for widows, the sick, the disabled and the poor, and also for orphans. "Justin Martyr, an early defender of Christianity, reveals that collections were taken during church services to help the orphans," writes Alvin Schmidt. By the time of Justinian, churches were operating old folks' homes called *gerontocomia*. Before Christianity, homes for the aged didn't exist. Now, such nursing homes are taken for granted.{20}

Schmidt notes that "Christianity filled the pagan void that largely ignored the sick and dying, especially during pestilences." Greeks had diagnostic centers, but no nursing care. Roman hospitals were only for slaves, gladiators, and occasionally for soldiers. Christians provided shelters for the poor and pilgrims, along with medical care. Christian hospitals were the first voluntary charitable institutions.{21}

A pagan Roman soldier in Constantine's army was intrigued by Christians who "brought food to his fellow soldiers who were afflicted with famine and disease." He studied this inspiring group who displayed such humanity and was converted to the faith. He represents much of why the early church grew despite

bouts of severe persecution.{22}

Basic beliefs—or worldviews—lead to basic responses. The Christian response to life and suffering changed the world for good.

Early Church Charity vs. Self-Serving Greco-Roman Giving

In ancient Greece and Rome, charity was unknown, except for gaining favors and fame. This stood in stark contrast to Jesus' thinking. He rebuked the Pharisees, whose good deeds were done for public acclaim. Christ's ethic of sharing with any and all and helping the underprivileged brought a revolution that eventually converted the entire Roman Empire.

Caritas, root word of *charity*, "meant giving to relieve economic or physical distress without expecting anything in return," writes Schmidt, "whereas *liberalitas* meant giving to please the recipient, who later would bestow a favor on the giver."{23} Pagans almost never gave out of what we today would ironically call true *liberality*.

In contrast, for Christ-followers part of worship was hands-on charity. They celebrated God's redemption this way, giving and serving both individually and corporately. Cyril, bishop of Jerusalem in the fifth century, sold church ornaments to feed the poor. (Another contrast: the Hindu worldview assumes that neediness results from bad deeds in a past life.)

Ancient culture was centered on elitism. The well-off and privileged gave not out of any sense of caring, but out of what Aristotle termed "liberality, in order to demonstrate [their] magnanimity and even superiority." They funded parks, statues, and public baths with their names emblazoned on them. Even the little philanthropy the ancients did was seldom received by the needy. Those who could pay back in some way

received it.{24}

Historian Kenneth Scott Latourette noted that early Christians *innovated* five ways in their use of their own funds for the general welfare:

First, those who joined were *expected to give* to their ability level, both rich and poor. Christ even called some to give all they had to the poor. St. Francis of Assisi, Pope Gregory the Great, and missionary C.T. Studd all did as well.

Second, they had a *new motivation*: the love for and example of Christ, who being rich became poor for others' sakes (2 Corinthians 8:9).{25}

Third, Christianity like Judaism, created *new objects of giving*: widows, orphans, slaves, the persecuted.

The fourth Christian innovation was *personalized giving*, although large groups were served. Also, *individuals* did the giving, not the government. "For the most part, the few Roman acts of relief and assistance were isolated state activities, 'dictated much more by policy than by benevolence'."{26}

Last, Christian generosity was not solely for insiders.{27} This was truly radical. The emperor known as Julian the Apostate complained that since Jews never had to beg and Christians supported both their own poor and those outside the church, "those who belong to us look in vain for the help we should render to them."{28}

Believers sometimes fasted for charity. The vision was big: ten thousand Christians skipping one hundred days' meals could provide a million meals, it was figured. Transformed hearts and minds imitated the God who left the throne of heaven to serve and die for others.{29}

Even W.E. Lecky, no friend to Christianity, wrote, "The active, habitual, and detailed charity of private persons,

which is such a conspicuous feature in all Christian societies, was scarcely known in antiquity."{30} That is, until Christians showed up.

Medieval and Modern Manifestations

This way of thinking and living continued in Medieval times. Third century deacon St. Laurence was ordered by a Roman offiical to bring some of the treasures of the church. He showed up with poor and lame church members. For this affront to Roman sensibilities, he was roasted to death on a gridiron. Today, a Florida homeless shelter named after St. Laurence provides job help and basic assistance to the downtroden.

The Generous Middle Ages

The Middle Ages saw Christian compassion grow. In the sixth, seventh and eighth centuries, Italian clergy "zealously defended widows and orphans."{31} Ethelwold, bishop of Winchester in the tenth century "sold all of the gold and silver vessels of his cathedral to relieve the poor who were starving during a famine."{32}

Furthermore, according to Will Durant,

> *The administration of charity reached new heights in the twelfth and thirteenth centuries. . . . The Church shared in relieving the unfortunate. Almsgiving was universal. Men hopeful of paradise left charitable bequests. . . . Doles of food were distributed [three times a week] to all who asked. . . . In one aspect the Church was a continent-wide organization for charitable aid.{33}*

From Hospitals to the Red Cross

Christian hospitals spread to Europe by the eighth century. By the mid-1500s, thirty-seven thousand Benedictine monasteries cared for the ill. Arab Muslims even followed suit.

Christianity was changing the world, even beyond the West.

The much-maligned Crusaders founded healthcare orders, helping Muslims *and* Christians. This led to the establishment of insane asylums. By the 1400s, hospitals across Europe were under the direction of Christian bishops who often gave their own money. They cared for the poor and orphans and occasionally fed prisoners—an all-purpose institution of care.

"Christian aid to the poor did not end with the early church or the Middle Ages," says Schmidt.{34} By the latter years of the nineteenth century, local Christian churches and denominations built many hospitals.

Medical nursing, a Christian innovation in ancient times, took leaps forward through the influence of Christ-follower Florence Nightingale. In 1864, Red Cross founder Jean Henri Dunant confessed on his deathbed, "I am a disciple of Christ as in the first century, and nothing more."{35}

Child Labor Laws

The Industrial Revolution in England ushered in a shameful exploitation of children, even among those naming the Christian faith. Kids as young as seven worked in horrible conditions in coal mines and chimneys.

Compassionate believers like William Wilberforce and Charles Dickens rallied their callous countrymen to pass Parliamentary laws against the worst child labor. The real superman of this cause was Lord Shaftesbury, whose years of tireless "pleadings, countless speeches, personal sacrifices and dogged persistence" resulted in "a number of bills that vastly improved child labor conditions." His firm faith in Christ spurred him and a nation on to true compassion.{36} This had a ripple effect across Western nations. Child labor has been outlawed in the West but continues strongly in nations less affected by Christian culture.

And Still Today . . .

This attitude of charity and compassion continues today in Christian societies like the Salvation Army and Christian groups who aided Hurricane Katrina victims so much better than the government.{37} Many more can be named. As someone said, "'Christian ideals have permeated society until non-Christians, who claim to live a "decent life" without religion, have forgotten the origin of the very content and context of their "decency"."{38}

Notes

1. Alvin J. Schmidt, H*ow Christianity Changed the World* (Grand Rapids, MI: Zondervan, 2004) 147-148.
2. Ibid, 127.
3. Bruce L. Shelley, *Church History in Plain Language* (Nashville: Word/Thomas Nelson, 1995) 40.
4. Schmidt, pg. 148.
5. Logan Paul Gage, *Touchstone*, January/February 2008.
6. "New Study Shows Trends in Tithing and Donating," Barna Research Group, April 14, 2008, www.barna.org/FlexPage.aspx?Page=BarnaUpdateNarrowPreview&BarnaUpdateID=296.
7. Ibid.
8. Ibid.
9. Dinesh D'Souza, *What's So Great About Christianity* (Washington, D.C.: Regnery, 2007), 204.
10. Ibid, 205.
11. Ibid, 207.
12. R. J. Rummel, *Death by Government* (Transaction Publishers, 1994), quoted in *The Truth Project* DVD-based curriculum, Focus on the Family, 2006.
13. D'Souza, 215.
14. Schmidt, 71.
15. Schmidt, 100.
16. James Kennedy and Jerry Newcombe, *What If Jesus Had Never*

Been Born? (Nashville: Thomas Nelson, 1994) 29.
17. Schmidt, 129.
18. Schmidt, 131.
19. Christopher Price, "Pagans, Christianity, and Charity," CADRE (Christian Colligation of Apologetics Debate Research & Evangelism), www.christiancadre.org/member_contrib/cp_charity.html.
20 Schmidt, 136.
21. Schmidt, 155-157.
22. Schmidt, 130.
23. Schmidt, 126.
24. D'Souza, 64.
25. 2 Corinthians 8:9.
26. Lecky, quoted in Schmidt, 128.
27. Kennedy and Newcombe, 30.
28. Shelley, 36.
29. Schmidt, 126.
30. Quoted in Kennedy and Newcombe, 32.
31. Schmidt, 131-134.
32. Schmidt, 126.
33. Will Durant, *The Age of Faith*, 31, quoted by Christopher Price: www.christiancadre.org/member_contrib/cp_charity.html.
34. Schmidt. 137.
35. Schmidt, 155-166.
36. Schmidt, 143.
37. Schmidt, 142-144.
38. Schmidt, 131.

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