

**Divine Violence in the Old Testament: Perspectives and Approaches of Bible Teachers in
Hong Kong**

by

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Statement of Originality

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June 2020

Abstract

Many Christians are worried about the Old Testament portraying God as violent and commanding people to kill others or commit genocide. This study conducted a survey of Sunday school and seminary teachers to obtain their opinions about the ethical and theological challenges of these problematic texts, with the goal of identifying which perspectives and approaches to God's violence tend to be adopted by Bible teachers in Hong Kong in their training classes. This study included a questionnaire survey of 300 respondents and interviews with 40 selected interviewees. The results identified different approaches to divine violence, related to those proposed by Eric A. Seibert. Then, the researcher analysed the approaches, perceptions, thoughts, and ideas of the different teachers, and their willingness and reluctance to discuss divine violence in their training classes. The survey responses yielded insights into how to approach and interpret such problematic texts in the Bible. Moreover, they offered pedagogical suggestions on how to teach about divine violence, as well as discussing the actual nature of God and the ethical framework for His divine action. The conclusion of the study is that no matter how people interpret these problematic Scriptures, which describe God's violent behaviour, Christians and non-Christians should no longer use violence to injure others or justify their violent behaviour in society. Instead, mutual communication between Christians and non-Christians should be encouraged.

Keywords: Catholic, Christianity, divine violence, genocide, Orthodox

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List of Abbreviations

ABS	Alliance Bible Seminary (建道神學院)
AG	Assembly of God Church (基督教神召會)
AG.FL	Fanling Assembly of God Church (基督教粉嶺神召會)
AGCC	Assembly of God Caleb Church (基督教神召會迦勒堂)
ANE	Ancient Near East (古代近東)
ANOVA	Analysis of Variance
BAPT	Baptist Church (基督教浸信教會)
BAPT.TST	Tsim Sha Tsui Baptist Church (基督教尖沙嘴浸信會)
BC	Bethel Church (基督教特利教會)
BC.TK	Hong Kong Tsz Kwong Bethel Church (基督教香港伯特利教會慈光堂)
BR	Bachelor's Degree
BSHK	Bible Seminary of Hong Kong (香港神學院)
BT	Bible Teacher in the Church, Sunday school teacher, Catechist/Catechetical assistant, Seminary teacher, Biblical school teacher
CAT	Catholic Church (天主教會)
CGST	China Graduate School of Theology (中國神學研究院)
CMA	Christian and Missionary Alliance Church (基督教宣道會)

CMA.MW	Ma Wan Alliance Church (基督教宣道會馬灣堂)
CMS	China Mission Seminary (中國宣道神學院)
CNEC	Christian Nationals' Evangelism Commission (基督教中華傳道會)
COSDAM	Catholic SS Cosma & Damian Church (天主教葛達二聖堂)
CRP	Catholic Resurrection Parish (天主教耶穌復活堂)
CUA	Catholic University of America, USA
CUHK	The Chinese University of Hong Kong (香港中文大學)
CUHK.DSCCC	Divinity School of Chung Chi College, CUHK (香港中文大學崇基學院神學院)
DCC	Diocesan Catechetical Centre (Catholic) (天主教教理中心)
DIP	Diploma
DR	Doctoral Degree
ECF	Evangelical China Fellowship (基督教中國佈道會)
ECF.SCC	ECF Shamshuipo Canaan Church (基督教中國佈道會深水埗迦南堂)
EdB	Education Bureau
EdUHK	The Education University of Hong Kong
EFCC	Evangelical Free Church of China (中國基督教播道會)
EFCC.YF	EFCC Yan Fook Church (中國基督教播道會恩福堂)
ELCHK	Evangelical Lutheran Church of HK (基督教香港信義宗教會)
ER	Elder
ETS	Ecclesia Theological Seminary (神召神學院)

FR	Father
FULLER	Fuller Theological Seminary, USA (美國福樂神學院)
GETS	Garrett-Evangelical Theological Seminary, USA
GS	Graduate School
HCC	Holy Cross Church (Catholic) (天主教聖十架堂)
HKBTS	Hong Kong Baptist Theological Seminary (香港浸信會神學院)
HKCBI	Hong Kong Catholic Biblical Institute (香港天主教聖經學院)
HKCCCC	Hong Kong Council of the Church of Christ in China (中華基督教會)
HKCCCC.KCC	HKCCCC Kei Chun Church (中華基督教會基真堂)
HKEC	Grace Hong Kong Evangelical Church (基督教宣教會恩磐堂)
HKICC	Hong Kong Institute of Christian Counsellors (香港基督教輔督學院)
HKSKH	Hong Kong Sheng Kung Hui (基督教香港聖公會)
HREC	Human Research Ethics Committee
HSSC	Holy Spirit Seminary College of Theology & Philosophy (香港聖神修 院神哲學院)
IECC	Island Evangelical Community Church, Quarry Bay, HK
KTS	Khabarovsk Theological Seminary, Russia (俄羅斯哈巴羅夫斯克神學 院)
LIVGRACE	Church of Living Grace – Cheung Sha Wan (基督教恩霖堂)
LMU	Ludwig-Maximilians University of Munich, Germany (德國慕尼黑大 學)
LTS	Lutheran Theological Seminary (信義宗神學院)

METHODIST	Methodist Church (基督教循道衛理教會)
METHODIST.KLN	Kowloon Methodist Church (基督教循道衛理聯合教會九龍堂)
METHODIST.MOS	Ma On Shan Methodist Church (基督教循道衛理聯合教會馬鞍山堂)
MINGHUA	HKSKH Ming Hua Theological College (明華神學院)
MR	Master's Degree
NA	Not Applicable
OLLC	Our Lady of China Church (Catholic) (天主教中華聖母堂)
ORT	Orthodox (正教/東正教會)
PGU	Pontifical Gregorian University, Italy (宗座額我略大學)
PHC	Pentecostal Holiness Church (基督教五旬節聖潔會)
PHC.WK	Wing Kwong PHC Church (基督教五旬節聖潔會永光堂)
PR	Priest
PRO	Protestant (基督教/基督新教)
PS	Pastor
PS/FR	Pastor (PS) / Priest (PR) / Father (FR) / Elder (ER)
PU	Pontifical University, Italy (宗座聖經學院)
PUU	Pontifical Urbaniana University, Italy (羅馬宗座傳信大學)
ROC	Russian Orthodox Church (香港俄羅斯東正教)
SAC	St. Andrew's Church (Catholic) (天主教聖安德肋堂)
SBC	St. Bonaventure Church (Catholic) (天主教聖文德堂)

SKH	Sheng Kung Hui (基督教聖公會)
SKH.SMC	SHK St. Matthias' Church (基督教聖公會聖馬提亞堂)
SL	Theological or Bible Seminary Lecturer / Professor
SPSS	Statistical Package for the Social Sciences
STAC	St. Thomas the Apostle Church (Catholic) (天主教聖多默宗徒堂)
STMARY	St. Mary's Church (Catholic) (天主教聖母堂)
SUNRISE	Sunrise Christian Community Hong Kong (基督教新曙光教會)
TPA	The Praise Assembly Church (基督教敬拜會)
TPA.KE	The Praise Assembly Church Kowloon East (基督教敬拜會東九區)
TRA	Theory of Reasoned Action
UG	University Graduate
UOTTAWA	University of Ottawa, Canada
UWGI	United Wesleyan Graduate Institute (衛道神學研究院)
VANDY	Vanderbilt University, USA (美國范德堡大學)

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Chapter 1: Introduction

- 1.1 Introduction**
- 1.2 Problems in Bible Training**
- 1.3 The Problematic Image of God**
- 1.4 The Ethical Issue of God**
- 1.5 The Aims and Objectives of this Study**
- 1.6 The Significance of the Study**
- 1.7 Chapter Summary**

1.1 Introduction

This chapter introduces the background to this thesis. It describes problems in Bible training faced in most Bible classes today. It discusses how the violent image of God in the Old Testament has often been a source of concern for many Christians regarding God's behaviour and has been seen as a problem in gospel preaching. The ethical issue of God's character is discussed. The aims and significance of the study are also provided.

Background

Many Christians are troubled by the passages in the Old Testament that describe a violent God who commands people to kill or even commit genocide. For example, in the book of Exodus, God commands the Israelites to wipe out the Canaanites without delay (Seibert, 2016). This is an issue that has bothered me ever since I was young and growing up in the church. I never received any concrete answer as to how to deal with this question and was offered different interpretations and perspectives by various pastors and senior brothers and sisters. The seeming impenetrability of this myth has troubled me a great deal.

1.2 Problems in Bible Training

Designing Bible teaching in Sunday schools and in higher education involves introductory and survey courses. In addition, explaining the entire Bible in a matter of months is extremely difficult. Therefore, it is appropriate to decide which books to study first, then which critical approaches to adopt, which questions to ask, which related reference materials to include in the course, and so on. However, it is not possible to teach an Old

Testament survey course without teaching Numbers, Exodus, and Joshua, as these books are central in the history of Israel (Seibert, 2014). Seibert (2014) argued that these scriptures must be taught, but they are rarely included in the curriculum. The problem is that teachers always avoid discussing divine violence in the Bible, because they are afraid to broach the topic. He suggested that there should be guidelines to help students, such as how to read and interpret biblical texts that portray God's violence and his command to some people to kill others (Seibert, 2014).

However, some people question the value of discussing the complicated and controversial issue of God's violence in the Bible, suggesting that it is better to avoid this problem and ignore these controversial scriptures. Nevertheless, Seibert (2014) argued that this approach is wrong. It is worth spending time in class to talk about divine violence in the Bible. By not doing so, students may never have the opportunity to deal with this controversial issue during their "academic experience" (Seibert, 2014, p. 324).

Spronk (2009) proposed that this method is common and frustrating, although many Christians accept the Bible. They are generally not open to discuss violent texts. They always choose to ignore or use specific texts to defend their views and convictions.

Moreover, it is regrettable that many religious educators, including Sunday school teachers, receive little training on how to deal with or discuss violent texts in the classroom. Many seminary and doctoral programmes do not pay much attention to these problematic texts or to God's violent depiction in the Bible. This may explain why some educators cannot readily answer students' questions in class (Seibert, 2014).

I hope that this study will help to address this situation to some extent by elaborating on and analysing my research findings with regard to the perspectives, approaches, and attitudes of Bible teachers in Hong Kong to this issue, as well as their willingness—or lack of such—to engage with this issue. Moreover, by comparing my findings with the extant

scholarly literature, I hope to supply new evidence and facts that may help to close the research gap.

Because it is rare to publish on the perspectives on and approaches to divine violence of Bible teachers in Hong Kong, my research may yield insights into divine violence that would be useful to Bible teachers. The findings may also be beneficial to Christians and non-Christians and relevant to teaching in churches and seminary schools.

1.3 The Problematic Image of God

As Spronk (2009) further explained:

The canonical context should also be taken seriously when it comes to describe the image of God. The Bible is handed over to us in a tradition which has as its basic conviction that the God this book talks about is a good god. He created mankind not to serve him. The ideal earth as the kingdom of God is a good place for humans. This positive standpoint concerning God indicates that biblical texts describing God as violent and describing violence performed in the name of God are regarded as problematic, but also that the source of the problem is probably not God but man. When God uses violence, it is usually to punish transgressors or to bring liberation. Most of the biblical stories about this subject are meant to reflect upon man and his sinful behaviour in the past and then inevitably also to mirror the life and thought of the present reader. Applying them to one's present situation and using them as indication that in a given situation violence can be used in the name of God is dangerous and may be blasphemous. It can also distract from the purpose of these sacred texts to let the reader reflect on his own life and responsibilities. (p. 464)

Whybray (2000) also commented on the image of God in the violent texts of the Old Testament:

The dark side of God is a subject that has received astonishingly little attention from Old Testament scholars. The standard Old Testament theologies, monographs about the Old Testament doctrine of God, articles about particular passages, even commentaries are almost completely silent on the matter It is almost as though there is a scholarly consensus that any criticism of God's character in the Old Testament is inconceivable. (p. 2)

It is the same in the church, which does not address this problematic image of God. Many pastors and church ministers simply ignore these problematic texts and God's violent depiction. In addition, very few of these violent passages are covered in Bible study, Sunday school, or sermons. It seems that these "forgotten texts ... have dropped out of memory" (Jenkins, 2011, p. 20; Seibert, 2016). Moreover, when Bible teachers remember that divine violence must be addressed, they are always reluctant to face these problematic texts.

Nevertheless, Crossan (2015) discussed the idea of violence in the Bible, studying Jesus in the context of early Christianity. He interpreted these violent texts in relation to their political, social, and economic context as a key criterion. He analysed their relevance and relationship to the environment and events of the time. In addition, he argued that throughout the Bible, violence and non-violence are linked. As a result, he suggested that Christians must use the critique of a non-violent historical Jesus as an evaluation criterion for identifying these complex biblical texts (Crossan, 2015; Strijdom, 2016).

1.4 The Ethical Issue of God

A chain of jarring texts in the Old Testament represents one of the most difficult issues facing Christian believers. After freeing Israel from slavery in Egypt, the Israelites arrived on the threshold of the Promised Land. The book of Deuteronomy says that God then commanded Israel to destroy completely the people occupying these regions (the Canaanites). The Israelites were commanded not to leave anything breathing alive (Copan & Flannagan, 2013).

The book of Joshua mentions the carrying out of this command. In the sixth chapter, it states: “they devoted the city to the LORD and destroyed with the sword every living component in it—men and women, old and young, farm animals, sheep and donkeys.” Some chapters later, the text affirms that Joshua “left no survivors. He completely destroyed all who breathed, just as the LORD, the God of Israel, had commanded.” The text mentions town after town where Joshua, at God’s command, put every inhabitant to the sword, totally destroyed the inhabitants, and left no survivors.

Furthermore, in 1 Samuel 15:1–3, God commands Saul to absolutely destroy and not to spare the Amalekites: “put to death men and women, children and infants, cattle and sheep, camels and donkeys.” If one is to take these passages literally, they indicate the divinely authorised commission of a holy battle, fought at God’s command against not only enemy combatants but also non-combatants, including women and children. In light of this, critics of Christian theism often ask: How could a good and loving God command the extermination of the Canaanites?

The problem the texts create was put forcefully by Raymond Bradley (2003), who contended that these passages show the falsity of the theistic idea of ethics. He argued that it is highly incorrect from a moral point of view to intentionally and mercilessly slaughter men, girls, and children who are innocent of any critical wrongdoing (Copan & Flannagan, 2013).

Bradley was not alone in stating this argument. Recently, Morrision (2009), Rauser

(2009), Fales (2011), and Curley (2011) each pursued the same fundamental line of reasoning. They concluded that it cannot be possible for anyone to rationally approve of the slaughter of innocents (Copan & Flannagan, 2013).

1.5 The Aims and Objectives of this Study

This study's main purpose is to survey and examine Bible teachers' perspectives on and approaches to divine violence in the Old Testament. How do Bible teachers in Hong Kong interpret this issue, and what views and teaching strategies do they adopt in their training classes to deal with it?

The research is based on Eric A. Seibert's seven approaches to interpreting God's violence. It aims to survey Bible teachers on how they respond to the moral and theological challenges of troubling texts in the Old Testament and to collect and analyse their perspectives and approaches. The study consolidates and analyses different teaching approaches to God's violent behaviour from the surveyed data. The study also hopes to share Bible teachers' standpoints on and theologians' views of the issue of divine violence with both Christians and non-Christians and to encourage more mutual communication between the two groups.

The main idea of the thesis is to serve as a reminder that one must be careful and thoughtful when seeking to use divine violence as an explanation to injure others or justify violent behaviour in society. The study is also related to education and aims to offer suggestions and ideas that may serve as a reference and guide for Bible teachers when teaching those problematic texts, especially concerning how they approach the topic of divine violence. The goal is to provide new recommendations for reasonable approaches to and

interpretations of divine violence in the Bible.

1.6 The Significance of the Study

The study's significance is that it cognitively maps the survey results to Seibert's seven approaches and analyses the perspectives, training approaches, thoughts, and ideas of various Bible teachers and their willingness or unwillingness to discuss divine violence in their training classes. Moreover, the study examines how teaching experience, level of education, and other factors affect teachers' perspectives and teaching approaches. It also provides an account of Bible teachers' awareness of divine violence, discusses the findings and suggestions of overseas theological scholars, and offers appropriate recommendations for future training, possible training approaches, and interpretations of the texts. The study's main contribution is to gather accepted and recognised approaches to this problem among various Bible teachers and to suggest a reasonable interpretation of the Old Testament depiction of divine violence.

Because research related to this topic is seldom published in Hong Kong, this study may be of use to Bible teachers as a source of information on divine violence. Therefore, all of the above points and suggestions should be beneficial to Bible teachers, students, and readers—Christian and non-Christian—as well as those in churches and seminary schools.

1.7 Chapter Summary

Because many Christians are troubled by the violent passages in the Old Testament in

which God commands people to kill others, Bible teachers have often tended to avoid discussing problematic texts in the Bible. Seibert (2014) suggested that there should be guidelines to help students understand such problematic passages, such as how to read and interpret biblical texts that portray God's violence. A positive evaluation of violence performed in the name of God is regarded as problematic, but the source of the problem is probably not God but man (Spronk, 2009). This study collects and analyses the perspectives, approaches to training, and statements of Bible teachers in Hong Kong regarding whether they are willing to discuss divine violence in class. The results of the analysis and suggestions should be of use to Bible teachers, students, Christians, and other interested readers.

Chapter 2: Literature Review

2.1 Introduction

2.2 The Interpretation of Violence

2.3 The Problem of Divine Violence in the Old Testament

2.4 The Recent Storm in the Literature

2.5 The Difficulty of Discussing Divine Violence in the Classroom

2.6 Ethical Perspectives on Divine Violence

2.7 In-Depth Interpretation of Divine Violence

2.8 Chapter Summary

2.1 Introduction

This chapter reviews definitions of violence and divine violence from today's perspective; it discusses both human and divine violence in the Old Testament. The literature review also illustrates the problem of divine violence in the Old Testament. The recent storm in the literature on divine violence shows that for many people, including Christians, it is difficult to interpret and accept God's methods. This chapter gives an overview of the ethical problems concerning biblical conflict and perspectives on divine violence. Moreover, it discusses how theological scholars can engage in in-depth interpretation of the passages of the Bible concerned with divine violence by bringing an understanding of the use of hyperbole and its implications to bear on these troubling texts.

2.2 The Interpretation of Violence

Dictionary Definitions of Violence

According to some dictionaries (Merriam-Webster, n.d.; Cambridge Dictionary, n.d.), violence is a noun that has the following meanings:

1. Actions or words that are intended to hurt people
2. The use of physical force to injure, abuse, harm, or destroy, an example of violent treatment or procedure
3. Extremely forceful actions that are intended to hurt people or are likely to cause damage
4. Excessive, turbulent, or furious and often destructive actions or uses of force
5. Vehement feelings or expressions, an example of such an action or feeling

Scholarly Definitions of Violence

There are a wide variety of scholarly definitions of violence. Haupt (2001) stated that the differences among direct and indirect, collective and individual, legitimate and illegitimate, concrete and structural, bodily and mental, and manifest and symbolic violence reflect various emphases within scholarly dialogue. Depending on the definition, the point of interest can be the manifestations of, the reasons for, or the results of violence. The meaning of the term can also be designated according to its intended use for qualitative or quantitative research.

Haupt (2001) argued that violence is broadly understood as damage to human bodily integrity. In the contemporary discussion amongst historians of various historical actors in diverse contexts, violence is not always visible as an anthropologically consistent trait, nor as a familiar ancient trait commonly accepted; it is, however, tied to the movements of unique businesses and conditions that sprung up in diverse national societies and epochs. In this sense, violence is an act of strength that results in intentional physical damage to others. From this point of view, corporality is what distinguishes violence from different means of domination, such as orders, although it also contributes to their effects (Haupt, 2001).

Haupt (2001) also stated that violence not only injures physical integrity but also has the capacity to evoke a sense of hazard and fear. This sense of hazard and fear can be a substitute for the actual commission of acts of violence, but it can also contribute to increasing the likelihood of such acts. The phrase “physical and psychological violence” touches on this connection: not only does the experience of physical violence, including torture and rape, have mental effects but mental violence, which includes brainwashing, can also have physical results. This definition also points to the idea of energy. Accordingly, it designates the content of violent conflicts as a regular structurally unequal state of affairs

with sufferers and perpetrators. Records of acts of violence are also part of the societal strategies through which the distribution and resources of power are contested.

Legitimate Violence

Olsson (2013) stated that legitimate violence refers to acts of force committed by an authority in retaining political order, using the prevention of violence in the very reality. In other words, violence can never be a manifest characteristic of legitimate violence. It has specific situations or conditions that are not immanent to it. Indeed, the very concept of legitimate violence only makes sense when there is a consensus regarding the commonly accepted rules and principles enforced throughout the polity.

Furthermore, the actual use of force has to seem like an exception to such rules and ideas. Legitimate violence draws attention to the limits of its legitimacy, and hence its power, every time it is deployed. For this reason, to acknowledge the validity of violence is to recognise a breach in one's legitimate authority. Overall, the principle of legitimate violence is to treat violence as a pacifying force to remedy problems against the backdrop of the fiction of social agreement (Olsson, 2013).

Self-Defence Against Violence

Self-defence is universally defined in terms of necessity and proportionality. A specific declaration of self-defence is successful is a reality-sensitive decision. Small degrees of force can be used for self-defence and in instances such as when an action becomes essential to rescue a life or lives and when the degree of force used is proportionate to the pressure of the hazard (Kopel et al., 2007).

This proposition holds true not only for public officials but also for private individuals, as all legal guidelines permit the repulsion of a threat with force. The reason is

that self-defence is natural and necessary, and as such, is seen as a primary law of nature. To kill in self-defence is reasonable, even if the one who kills escapes without injury and saves themselves (Kopel et al., 2007).

Regarding personal self-defence, if a man is assaulted in such a way that his life shall seem inevitably to be in hazard, he may not just make war upon but very justly destroy the aggressor. From this example, it appears that such a private battle may be natural and lawful. It is easy to determine that this right to self-defence arises without delay as a means of seeing to our own protection, as is natural (Grotius, 2005).

Therefore, self-defence is a part of the essential basis of society, as if people were no longer to guard themselves, it would not be possible for human beings to stay collectively in society. Not to offer a forceful defence when necessary would make honest people ready prey for evildoers (Kopel et al., 2007).

Psychological Violence

Jackson and Ashley (2005) stated that violence at work consists not simply of observable physical acts but also psychological behaviours. Victims are subjected to verbal abuse, bullying, threats, intimidation, sexual harassment, and other kinds of psychological violence. Violence in the workplace can motivate both immediate and long-term disruptions to interpersonal relationships and the working environment in general.

There is evidence that psychological violence, especially verbal abuse, has become more common than physical violence and that verbal abuse has become particularly pervasive, especially in health services (Jackson & Ashley, 2005).

Brief Definitions of Violence and Divine Violence

This study focuses on divine violence in the Old Testament. However, it is important

to clarify the respective meanings of “violence” and “divine violence” in this project. According to Eric Seibert (2012), violence refers to bodily, emotional, or “psychological damage” (p. 9) perpetrated by someone or something that results in harm, oppression, or demise. This is a broad definition of violence that incorporates a wide range of dangerous behaviours and actions. Conversely, divine violence is related to God’s violent behaviour in the Old Testament. It refers to the following aspects: (1) the violence that God promises without using human agents, such as sending fire to Sodom and Gomorrah; (2) God’s violent instructions, especially sending someone into exile to punish them for their sins, such as when Judah was sent to Babylon; and (3) the immediate violence that God commands, for instance, ordering the Israelites to wipe out the Canaanites (Seibert, 2016).

Violence in the Bible

Violence exists throughout the Bible: as we read, we often see it and feel depressed. Daniel Smith-Christopher (2007) argued that Psalm 137, which dates from the Babylonian Exile, uses violent rhetoric to describe the dream of the colonised to revolt against their colonisers. He suggested that the use of angry rhetoric by the colonised is “reckless irresponsibility” (Smith-Christopher, 2007, p. 172). In this historical context, the colonised turn to violence to allow them to express their anger and hatred and thus to survive. If contextualised, this interpretation represents a useful way to deal with biblical violence.

Similarly, Carroll Saussy (1995) proposed that “Each surge of anger” (p. 140) has a message to convey about hopes, goals, relationships, social justice, and the lure of God in people’s lives. However, the Israelites’ desire for violence did not play out as the Bible describes it. Therefore, it is irrational for people to use Psalm 137 to justify warfare and massacre (Dombkowski Hopkins & Koppel, 2013).

Eric Seibert (2012) identified a variety of interpretive methods related to our

understanding of biblical violence to some extent. One method is that of “conversant readers” (Seibert, 2012, p. 56) who critically evaluate and actively engage with biblical texts. These readers accept certain scriptures and reject others. Another method is that of “compliant readers” who study the Bible with faith and trust, taking its values as God’s values without question (Seibert, 2012, p. 55). This is “the default mode of readers” who develop within the church (Seibert, 2012, p. 55). The difference in these two approaches is their active and passive interpretation (Dombkowski Hopkins & Koppel, 2013).

Renita Weems (1995) suggested that these biblical texts should not be discarded. Similarly, Doebling (2006) stated that “deliberative theology” (p. 112) often develops as a result of life crises. She compared deliberative theology with embedded theology, which refers to a constructed theological presupposition that shapes our lives and practices from time to time. Therefore, these different types of theology can collide, after which pastoral caregivers are called to help navigate and transcend the life crises of people in need (Dombkowski Hopkins & Koppel, 2013).

Holy War Violence

Most of the violence described in the Bible occurs in the Books of Joshua and Deuteronomy, which tell the story of Canaan’s defeat. By spending time analysing the conquest stories, readers are involved in compliant reading. Robert Warrior (2006) argued that God became the conqueror of access to Canaan, considering that He commanded liberation in Exodus. Warrior suggested that people do not read biblical narratives the way scholars and experts would like them to read and interpret them, but as they are described. Deuteronomy 7:1–2 clearly stated that “you must utterly destroy them,” promising that God would help empty the seven nations and give them to the Israelites (Deuteronomy 20:10–18). Moreover, in the Old Testament, Pharaoh’s army sank into the Sea (Exodus 14:15–31) and

the angel of death killed all firstborn sons of the Egyptians in the tenth plague (Exodus 12:29–30). In short, any holy war in the name of God calls for destruction and violence as a means of liberation (Dombkowski Hopkins & Koppel, 2013).

Violence in the Human World

The Book of Genesis explained that “While they were in the field, Cain attacked his brother Abel and killed him” (Genesis 4:8). Mark Galli (2018) argued that violence entered our world almost at the beginning. At that time, violence quickly increased and spread. Moreover, in the first two chapters of Genesis, God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth” (Genesis 6:13), because “the earth was corrupted in God’s sight and was full of violence” (Genesis 6:11).

However, the books of the prophets made it clear that God hates violence. For instance, the Book of Ezekiel described the following:

God said to me, have you seen this, son of man? Is it a trivial matter for the people of Judah to do the detestable things they are doing here? Must they also fill the land with violence and continually arouse my anger? Look at them putting the branch to their nose. (Ezekiel 8:17)

The Book of Obadiah stated that “Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever” (Obadiah 10). In addition, the Book of Hosea explained that “Ephraim feeds on the wind; he pursues the east wind all day and multiplies lies and violence” (Hosea 12:1).

If people trust the Bible, violent destruction is only caused by those who practise and support violence (Galli, 2018). However, God hates violent people and those who perpetuate violence will unleash His anger.

2.3 The Problem of Divine Violence in the Old Testament

The fact is that there is a significant amount of divine violence described in the Old Testament related to God's behaviour. Examples of this violence are widespread in the Old Testament (Nelson-Pallmeyer, 2001, pp. 24–53; Roncace, 2012, pp. 41–74; Seibert, 2016).

In the Old Testament, God regularly sanctioned violence against someone and always acted violently by striking and slaughtering many men, women, and children (Seibert, 2016). Schwager (2000) estimated that about a thousand paragraphs contain examples of divine violence, suggesting that “no other topic is as often mentioned in the Old Testament as God's bloody works” (p. 55; Seibert, 2016).

Steve Wells (2010) further argued that about two and a half million people were killed by God or by God's instructions in the Old Testament, demonstrating the wide variety of violence described in the Bible (pp. 359–367; Seibert, 2016). Wells further contended that if this estimate includes all those killed by God who are not mentioned, this figure will be 10 times higher (Seibert, 2016).

All kinds of people, young and old, women and men, fighters and citizens, die directly or indirectly by the hand of God. Many biblical texts describe God's behaviour as harsh and abusive (Genesis 16:9; 1 Samuel 16:14; Seibert, 2016).

God's violent behaviour in the Old Testament poses many challenges for people who believe in God. They firmly believe that God is morally right and accept without question the biblical description of God (Carroll, 1991, pp. 34–61; Seibert, 2016). Therefore, there is a conflict between what people believe about God and the way the Bible describes God. The problem is not always the God of the Old Testament, but also the God of the New Testament.

The Old Testament contains many representations of God that are hard to believe and contradictory. This does not fit the theological perspectives of many Christian scholars and Bible teachers (Barton, 2010; Seibert, 2016). As John Barton (1998) noted,

Most Christians probably read the Old Testament to learn about God. They expect it to tell them what God is like, what he has done and what he requires of them. But those who approach the OT in this way are soon disappointed. They find that the God it shows them is, at best, something of a mixed blessing. Although at times he is loving, gentle and trustworthy, at others he seems capricious, harsh and unfeeling The information we get about God from the OT seems fairly ambiguous, and we would be hard put ... to recognize in it the God in whom Jews or Christians now believe. (p. 94)

Another problem with violent biblical texts is that they are sometimes used by some people to justify harming and assaulting innocent people. They use and support violence against women, children, or indigenous people by claiming their righteousness based on these problematic texts (Seibert, 2016; Spong, 2005; Thatcher, 2008).

It is important to raise these issues and to urge theological scholars and Bible teachers to identify a reasonable and feasible solution to reading these texts, so that they are no longer misinterpreted to perpetuate injustice, oppression, and kill innocent people (Avalos, 2007; Chan, 2016; Seibert, 2016).

Addressing Divine Violence in the Old Testament

More and more scholars have focused on the ethics of God in the Bible. Many scholars have recently published books on this topic, discussing many problematic representations of God in the Old Testament (Chen, 2021; Seibert, 2009; Young, 2008). In addition, some educational meetings and seminars show great interest in this topic. Many of these meetings discuss a number of moral issues related to God's behaviour in the Old

Testament (Seibert, 2016).

God's violent depiction and behaviour have attracted much attention in many Christian publications and magazines. This topic was the cover story in 2013 of *Christianity Today*, discussing the difficulty of reconciling the God of the Old Testament and the God of the New Testament (Seibert, 2016). In addition, in 2003, Zondervan published a book called *Show Them No Mercy: Four Views on Canaanite Genocide* (Cowles, 2003; Seibert, 2016). Moreover, several articles, reviews, and essays have addressed these issues in recent decades (Seibert, 2016; Wright, 2008).

This trend shows no signs of decreasing in the future. Therefore, this study discusses this topic and examines how various scholars and Bible teachers respond to God's command to kill the Canaanites and others.

2.4 The Recent Storm in the Literature

Challenging God's problematic behaviour in the Bible, Richard Dawkins (2006) argued that the God of the Old Testament was terrible and not worth adoration and praise. In his book *The God Delusion*, he wrote the following:

The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully. (Dawkins, 2006, p. 51)

Moreover, the attacks in the United States on 11 September 2001 led to many discussions on the link between faith, violence, and its interpretation in the sacred texts of

these doctrines and creeds (Seibert, 2016). Current interest in these biblical texts has also sought to offer better explanations and interpretations of God's violent behaviour in Biblical texts than those given in the past. Many people and Christians find it difficult to interpret and accept the methods used by God in the Old Testament, and several scholars have been interested and eager to help them dispel their myths (Lamb, 2011; Seibert, 2016).

2.5 The Difficulty of Discussing Divine Violence in the Classroom

It is essential to take time in Bible study to consider the difficulty of divine violence in biblical texts, because religious fierceness and divinely authorised violence appear regularly in the Bible, especially in the Old Testament. As Schwager (2000) argued,

The theme of God's bloody vengeance occurs in the Old Testament even more frequently than the problem of human violence. Approximately one thousand passages speak of Yahweh's blazing anger, of his punishments by death and destruction, and how like a consuming fire he passes judgement, takes revenge, and threatens annihilation No other topic is as often mentioned as God's bloody works. (p. 55)

Therefore, it is essential to discuss divine violence in the Bible, knowing that many students are confused and lost and do not know what to do with these texts. Anyone who teaches the Bible to Sunday school or seminary students will be faced with questions that challenge God's violent behaviour. The image of God slaughtering, striking, and killing people does not correspond to the belief of many people that God is love (Seibert, 2014). For instance, one of Seibert's students felt sad after reading a passage about divine violence in the Old Testament:

So even after just two days of class, I find myself struggling with the image of God in

the Old Testament and the image of God in the New Testament. The same God seems like two completely different people to me. On the one hand, God is this vengeful, merciless, unforgiving God but on the other hand, I have always understood Him to be a forgiving, compassionate, and merciful God. These war stories seem to utterly contradict the image of God in the New Testament. (Seibert, 2014, p. 326)

This student is not alone in raising these questions. Many Sunday school and seminary students are confused and frightened by the violence and killing of the Old Testament and by God's behaviour. Bible teachers have the opportunity and responsibility to come together to discuss the challenges faced by these students and to help them navigate the moral and theological waters of these violent biblical texts (Seibert, 2014).

It is essential to help students recognise and understand these violent texts. This can enable them to broaden their responses when people use these texts to challenge and shame the Bible and criticise Christianity (Seibert, 2014). Seibert (2014) further explained:

It is important to discuss passages containing divine violence in an effort to prevent these passages from being used to harm others. Tragically, this is precisely how these texts often have been used. People have appealed to violent Old Testament texts to justify various acts of violence, oppression, and killing. Specifically, these texts have been used to legitimate such things as warfare and genocide, violence against women, child abuse, religious intolerance, capital punishment, slavery, bigotry, and racism. It is critical to make students aware of this troubling legacy. Hopefully, this will help them avoid mistakes of the past and encourage them to read these passages responsibly in the future. (p. 326)

2.6 Ethical Perspectives on Divine Violence

The Ethical Problem of Biblical Conflict

There are many violent occasions in the Bible, such as I Samuel 15:3, when God commanded Saul to “attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.” In light of this, Bradley (2003) contended that a Christian theist must be devoted to some inconsistent propositions: (a) any act that God commands people to perform is morally permissible; (b) the Bible is an authoritative revelation of what God commands; (c) it is morally wrong to intentionally and mercilessly slaughter men, women, or children who are innocent of any extreme wrongdoing; and (d) the Bible tells us that God instructs people to perform acts that violate these moral principles.

Is Divine Violence Permissible if it is Commanded by God?

One response is to contend that it is not always morally impermissible to commit acts of violence. This view was proposed thus by Augustine of Hippo:

There are some exceptions made by the divine authority to its own law, that men may not be put to death. These exceptions are of two kinds, being justified either by a general law, or by a special commission granted for a time to some individual. And in this latter case, he to whom authority is delegated, and who is but the sword in the hand of him who uses it, is not himself responsible for the death he deals. And, accordingly, they who have waged war in obedience to the divine command, or in conformity with His laws, have represented in their persons the public justice or the wisdom of government, and in this capacity have put to death wicked men; such persons have by no means violated the commandment, “Thou shalt not kill.”

(Augustine, 2009, 1:21)

In short, Augustine argued that people have an apparent responsibility not to kill. A particular apparent duty is objectively true and exceptionless, but it may be overridden by a weightier responsibility in a selected circumstance, as in the case of lying to save the life of an innocent person. In this example, the obvious duty not to kill is overridden when God gives instructions to the contrary. This is not extraordinary. In situations in which a sincere and loving person, privy to all applicable facts, ought to advise killing non-combatants, it is very difficult to see how such a killing could be incorrect.

Quinn (1990) noted that Augustine's argument can be defended in the context of a divine command conception of ethics. As seen in terms of divine command theory, wrongness is constituted by way of being contrary to God's instructions. In a particular situation, if God instructs a specific individual to commit violence, then it is no longer contrary to God's instructions for that individual, as such violence is no longer incorrect for that individual.

People who hold this view commonly think that instances in which God might command such things are extremely uncommon and that any claim that God has commanded such actions today is unlikely to be true. In reality, they may have theological reasons for wondering why such commands no longer arise outside of the occasions recorded in the scriptures. In adopting this view, one must acknowledge that such actions are, for practical purposes, truly wrong (Copan & Flannagan, 2013). It is self-evident that it can in no way be permissible to slaughter innocent people, especially infants. All this position involves, then, is the recognition that in specific, rare, and very unlikely to be repeated cases, such actions were authorised.

The Hyperbolic Analysis of Holy Warfare

The Theological Argument

It is well worth noting that not everyone's understanding of these passages is based on a strict literal analysis. Since the patristic era, many theologians have claimed that these passages in the Bible should no longer be understood in a strictly literal sense. In recent years, Copan and Flannagan (2013) and some Protestant scholars such as Wright (2008), Plantinga (2009), and Copan (2009) advocated a hyperbolic reading of the relevant passages. They suggested that language such as "destroy totally," "do not leave alive anything that breathes," smash "men and women, young and old," and so forth, ought to be understood much as we would look at someone who, in the context of watching a boxing or football match, yells that they would like to annihilate the other team or slaughter the opponent in the match. Now, the sports fan does not really want to behead their team's opponent or engage in mass killing. The same should be true here: understood in a non-literal sense, the terms in all likelihood suggest something like "assault them, defeat them, force them out," and not actually "kill every man, woman, infant, donkey and the like" (Copan & Flannagan, 2013).

Consequently, Nicholas Wolterstorff (2010) proposed a most particular defence of this argument; he claimed that the book of Joshua needs to be examined as a theologically orientated narration, stylised and hyperbolic at crucial points, of Israel's early small battles within the Promised Land, with the stories of these battles framed with the aid of descriptions of two remarkable ritualised activities. The tale as a whole celebrates Joshua as the wonderful chief of his followers, faithful to Yahweh, a well-intentioned successor to Moses. If we disregard the negative connotations of the phrase "hagiography," then we can call it a hagiographic account of Joshua's activities.

Wolterstorff (2010) argued that if we were to conduct a cautious analysis of the text in its literary context, it would show that it is not credible to interpret it as claiming that Yahweh ordered an extermination. It is critical to note that the book of Joshua comes after Numbers

and Deuteronomy and earlier than Judges. These books must be examined as a single and complete narrative.

We ought to note that the accounts of what God commanded differ in their details. Joshua 10–11 states: “He left no survivors. He totally destroyed all who breathed, just as the LORD, the God of Israel, had commanded,” and “exterminating them without mercy, as the LORD had commanded Moses.” However, although this command is already stated in Judges 2:1, there is no mention of genocide or annihilation. On the contrary, we read of the ways God had promised to drive them out and of his commands to the Israelites to no longer make treaties with the Canaanites and to smash their monuments. This silence is significant in the context. If God had commanded a genocide to be committed, then it would be very odd that only commands concerning treaties and monuments would be mentioned. Therefore, taken as a single narrative and literally, Joshua 1–11 offers an exceptional account of occasions that are also narrated in Judges, not to say of occasions narrated within the later chapters of Joshua itself (Copan & Flannagan, 2013).

Assuming that the Bible is God’s word, is it possible to claim that it teaches that God instructs us to carry out acts that violate ethical principles? Wolterstorff (1995) offered a thrilling and rigorous evaluation of the perception that scripture is the word of God. His analysis was as follows:

An eminently plausible construal of the process whereby these books found their way into a single canonical text, would be that by way of that process of canonization, God was authorizing these books as together constituting a single volume of divine discourse. (p. 295)

This perspective on the Bible represents the theological justification for analysing the text as a single collection. With the aid of inspecting what was affirmed in Judges and later passages of Joshua, it is possible to determine what the writer of the early chapters of Joshua

meant. Furthermore, if the primary author of the Bible is God, then the first creator of the ultimate canonical text is not going to have intentionally authored a glaringly contradictory narrative. As a result, even supposing that the apparent contradictions had no longer been apparent to the editors, they should have been conspicuous to God. For the reason that the editors incorporating these books into a single canon constitutes God authorising and confirming them, it is not possible that the editors would have maintained a contradictory version of events (Copan & Flannagan, 2013).

The early chapters of Judges have often been examined as though they reflected historical facts. However, the Book of Joshua has a highly ritualised character in some passages describing important events. The reason is that the early chapters of the Book of Joshua appear to be something other than a mere literal description of what occurred. They seem to be full of ritualistic, stylised, and formulaic language. In light of these facts, Wolterstorff (2011) argued that Judges should not be taken literally and that Joshua should be read as hagiographic history. They function as hyperbolic rhetorical accounts of what occurred; their purpose is to teach theological and moral points, not to give precise accounts of what actually occurred. Therefore, we cannot treat them literally as accounts of actual historical events in the Bible.

Historical Records of Conquest in the Ancient Near East

In a comprehensive comparative examination of the historical aspects of conquest in the Ancient Near Eastern (ANE), Old Testament scholars Younger et al. (1994) concluded that the Book of Joshua employs stylistic, rhetorical, and literary conventions identical to those of other descriptions of conflict of the same period. Younger et al. (1994) noted that such aspects are “highly figurative” (p. 207) and that they narrate the events of battle through a “common transmission code” (p. 211).

What is notable is the hyperbolic nature of the “transmission code.” Many aspects of ANE conquest records describe battles hyperbolically as taking place in a single day. The numbers of armies and enemies wounded can also be rhetorically exaggerated. Thus, Younger et al. (1994) noted that these aspects are very similar to the parallel events in Joshua 10.

Further, Younger et al. (1994) noted that in many ANE texts, “one can discern a literary technique in which a deity is implored to maintain daylight long enough for there to be a victory” (p. 219) which has clear parallels to Joshua 10:13–14. In addition, Hess (1997) noted that Hittite conquest records describe the gods knocking down the walls of an enemy city like that defined in the Battle of Jericho. The fact that similar activities are narrated in multiple distinctive records indicates that they may be a striking aspect of the transmission code for conquest records; that is, they appear to be part of the common hyperbolic rhetoric of warfare, as opposed to descriptions of what happened in reality. Thus, this “transmission code” is that many victories are narrated in an exaggerated hyperbolic style in phrases of total conquest, entire annihilation and destruction of the enemy, killing all and sundry, and leaving no survivors (Copan & Flannagan, 2013).

Several other examples can be provided that include hyperbolic use of language strikingly similar to that in Joshua. It is evident that histories of this kind are particularly stylised and regularly engage in exaggeration; they were composed for hagiographic purposes to commend the kings for being faithful servants of the gods, as opposed to literal descriptions of what happened. The language is typically full of bravado and usually depicts total devastation. The ANE reader would have understood that this was largely hyperbolic, and the historical account understood not to be literally true (Copan & Flannagan, 2013).

A comparison of these records with the early chapters of Joshua suggests that they were both written in keeping with the same literary conventions and transmission codes. Part of these transmission codes involves hyperbolically portraying a victory with absolute

phrases about “totally destroying the enemy” or in terms of an astonishing divine intervention. Such statements are rhetorical indicators of armed victory and not literal descriptions of what happened (Copan & Flannagan, 2013).

Therefore, these factors, taken collectively, offer compelling reasons for interpreting the textual content as a hyperbolic, hagiographic, and figurative account of what took place. In light of these elements, it appears realistic to conclude that the records of battles in Joshua 6–11 are not meant to be taken literally.

Joshua’s language echoes Moses’ sweeping instructions to “consume” and “utterly destroy” the Canaanites, to not “leave alive anything that breathes.” The text of the Bible indicates that, in fact, Joshua did fulfil Moses’ charge to him. So, if Joshua simply did as Moses commanded and if the destruction caused by Joshua was described in the hyperbolic terms that are commonplace in ANE struggle language and with which Moses would have been acquainted, then clearly Moses himself did not intend a literal, comprehensive destruction of the Canaanites. He, like Joshua, was simply following the literary conventions of those ancient days in how he expressed his command to Joshua (Wolterstorff et al., 2011).

Similarly, when one realises that Joshua is hagiographic and quite hyperbolic in its narration of what took place, the conclusion regarding how to interpret “killing everyone that breathed” should be that Israel scored decisive victories and that, once one understands the use of hyperbole, it is not even clear how decisive the victories were. Joshua did not triumph over all of the cities in the land, nor did he slaughter the entire population in the cities he overcame. The Book of Joshua does not say that he did (Wolterstorff et al., 2011).

Within these canonical texts, for the books of Judges and Exodus, the command is expressed in phrases about avoiding treaties and driving out the Canaanites. In Joshua and Deuteronomy, the command is expressed using the language of “totally destroying them.” We have reached the point of believing that the latter is figurative and the former is literal. If that

is the case, then the command was to force them out and not to actually exterminate them (Copan & Flannagan, 2013).

Hence, the critical approach emphasising the literal annihilation of the Canaanites cannot be sustained. As Copan and Flannagan (2013) asked:

- If the critic believes that Israel did, in fact, wipe out the Canaanites militarily, will he reject archaeological discoveries that stand to challenge this idea?
- If the critic claims that Israel engaged in the literal annihilation of the Canaanites, why does he not also take literally passages in the same texts that mention an abundance of survivors?
- If the critic believes that Moses commanded the literal annihilation of the Canaanites, why not deal with the claim that Joshua obeyed “all that Moses commanded” (Joshua 11:12, 14–15, 20), which included leaving masses of survivors?
- If the critic claims that God actually commanded Israel to “completely destroy” the Canaanites, then what are we to make of the language of God “completely destroying” Judah under the Babylonians (Jeremiah 25:9), something which did not actually happen?
- If the critic believes that the Old Testament does not use hyperbole or rhetoric in battle texts, then how would they suggest we handle the strong warning signs of rhetorical exaggeration in ANE battle texts composed in close historical proximity to the biblical texts?

It is vital to note that, as argued above, a literal reading creates major inconsistencies within the text. It puts the entire account—say 1 Samuel 15—in contradiction with the other texts in the Samuel narrative, especially 1 Samuel 27–30. Moreover, it places the account in contradiction with 1 Chronicles 4:43 and the Book of Esther. These are fairly massive inconsistencies. It is difficult to imagine that the author of the final form was sufficiently

careful about accuracy to avoid creating a minor inconsistency in 1 Samuel 15 and yet was unaware of these gaping contradictions. Taking 1 Samuel 15 as an exceedingly hyperbolised account creates a far more coherent narrative. It is much easier to imagine that the author was cautious enough to avoid massive inconsistencies but was willing to permit some minor incoherence in a story that was not supposed to be literally actual in its descriptions (Copan & Flannagan, 2013).

Similarly, it is evident that histories of this sort are fairly stylised and often use this type of exaggeration for what can be described as hagiographic functions to commend the kings as trustworthy servants of the gods rather than to give a literal description of what happened. They represent a massive use of hyperbole (Flannagan, 2012).

In summary, three pieces of evidence regarding the Book of Joshua become obvious when we look at the evidence. First, taken as a single narrative, Joshua 1–11 offers an account of activities at odds with those narrated by the Book of Judges and with those narrated in the later chapters of Joshua itself. Second, as Flannagan and Copan (2013) commented, the Bible author who edited the very last version of these writings into one sequence cannot have been mindless, especially if God was speaking through them. Third, even if Judges can be read as “down to earth history,” a cautious reading of Joshua reveals it to be full of ritualistic, stylised records and formulaic language. Flannagan (2012) stressed that these pieces of evidence are supported by studies of the historical records of conquest in the ANE. Such studies have shown that (a) such historical records are distinctly hyperbolic, hagiographic, and figurative and comply with a common transmission code; (b) comparisons between these historical records and the early chapters of Joshua suggest that Joshua was written in line with the same literary conventions and transmission codes; (c) part of this transmission code is to hyperbolically portray a victory using phrases about absolutely destroying the enemy or in terms of amazing divine interventions; such statements are the

rhetorical indicators of armed victory, not literal descriptions of what occurred (Flannagan, 2012).

These three factors, together with the perspectives of the theologians discussed above, provide convincing reasons for interpreting the text as an incredibly figurative and hyperbolic account of what happened. In light of these factors, it seems practical to conclude that the records of battles in Joshua chapters 6 to 11 are supposed to be literary and hagiographical and are not meant to be taken literally.

Ethical Demands for a Historical Context Regarding Israel in the Old Testament

Some additional thoughts regarding battles should be mentioned here. Copan (2008) remarked that Israel may no longer have been justified in attacking the Canaanites without Yahweh's specific command. Yahweh issued his command in light of a morally sufficient purpose: the incorrigible wickedness of the Canaanite way of life. The text of Deuteronomy 7:2–5 assumes that, regardless of Yahweh's command to convey punishment to the Canaanites, they could not have been obliterated; hence, the warnings not to make political alliances or intermarry with them. We also see from this passage that wiping out the Canaanites' religious practices was far more important than wiping out the Canaanites themselves. The language of obliteration in Joshua, for example, referring to leaving no survivor and fully destroying all who breathed, is frankly hyperbolic. It should not be forgotten how the text of Joshua itself assumes that the Canaanites still inhabited the land: "But if you turn away and ally yourselves with the survivors of these nations that remain among you and if you intermarry with them and associate with them, then you may be sure that the Lord your God will no longer drive out these nations before you. Instead, they will become snares and traps for you, whips on your backs and thorns in your eyes, until you perish from this good land, which the Lord your God has given you" (Joshua 23:12–13).

However, the text of Joshua 9–12 utilises the literary conventions of battle common in the ANE (Copan, 2008).

What, then, of the “innocent women and children” among the Canaanites? It should be recalled that when God destroyed Sodom, He was willing to spare the city if there were even 10 innocent persons there. However, not even 10 could be found. Given the moral depravity of the Canaanites, the women were far from innocent. This can be compared with the seduction of Israelite men by the Midianite women in Numbers 25 (Copan, 2008).

What, then, of the children? Copan (2008) stated that their loss of life could be seen as a mercy, as they would be ushered into the presence of God and spared the corrupting influences of a morally decadent way of life. However, what of the terrorised mothers trying to shield their innocent children as the Israelite soldiers invade? Here, perhaps a just battle analogy may be helpful. A cause may be morally justifiable—if, for example, it involved preventing the rise of Hitler or of Imperial Japan prior to the Second World War—even if innocent civilians were likely to be killed. In this case, this would represent unfortunate collateral damage.

God commanded the Israelites to enter the land of Canaan to attack the Canaanites. I suggest that this was because extra-marital sexual relationships had become widespread in Canaan. This can be compared and similar to the swine or avian influenza viruses, for which no cure has yet been found, even in our current age of biotechnology; we understand why an infected herd must be slaughtered. If we show compassion towards an infected herd and do not wipe them all out, the whole world could become infected.

Moreover, Copan (2008) stressed the idea that the babies and children who had been killed by the Israelites could, during the afterlife, come to apprehend God’s just purposes, regardless of the horrors and terrors of battle. They would side with God because of the righteousness of His purposes, even though it had meant temporary terror

for them. This is precisely what the Apostle Paul said: he considered his own hardships and suffering, which included being crushed, stoned, imprisoned, shipwrecked, and so forth (2 Corinthians 11:23–7), to be non-permanent, just a slight discomfort in comparison to the “eternal weight of glory” that “surpasses them” (2 Corinthians 4:17).

2.7 In-Depth Interpretation of Divine Violence

The Argument About Hyperbole Applied to Troubling Texts

Wolterstorff et al. (2011) shed light on some different troubling texts within the Bible, along with the seeming genocide of the Midianites in Numbers 31. They stressed that Numbers 31 is one part of a broader context; it is both part of the Pentateuch and of a larger canonical collection. The Pentateuch incorporates the Torah or law. Typically, within the Torah, when Moses utters a command on God’s behalf, the passage begins with “The Lord commanded Moses,” but this preface is absent from the commands in Numbers 31. The passages simply state that God commanded them to make battle on Midian; see, for example, verse 7, “They fought against Midian, as the LORD commanded Moses, and killed every man.” This shows that the Israelites fulfilled this command. Moses’ command to kill women and children occurs after this and appears to be on his personal authority (Plantinga et al., 2011). If one reads the legal guidelines about war that are elaborated on in the Book of Deuteronomy, which follows Numbers, God commanded Israel not to kill non-combatants such as women and children. God condemned the form of conduct that Moses commands here (Copan & Flannagan, 2013).

Furthermore, the style and genre of the historical records suggest that Numbers 31 is a non-literal account; it appears quite hyperbolic and contains apparent rhetorical exaggeration

(Milgrom, 1990). The Israelite military is said to have killed every Midianite man in battle without a single Israelite fatality (Numbers 31:50). Moreover, the spoils of war are stated to be 32,000 maidens and 675,000 sheep and goats. This is an excessive and, indeed, ridiculous number. Fouts (1997) stated that the use of exaggerated numbers is a common type of hyperbole in ANE accounts of war and should be understood in the context of the hyperbolic descriptions of battles in the region (Copan & Flannagan, 2013).

To address the larger canonical series, the narrative states quite definitely that the Midianites were not literally wiped out. In Judges 6 and 7, the Midianites invade Israel in numbers stated to be “like swarms of locusts. It was impossible to count them or their camels” (Judges 6:5). Israel becomes so swarming with Midianites that they flee to “mountain clefts, caves and strongholds” (Judges 6:2). This is inconsistent with the idea that the Midianites had been “utterly destroyed” (Copan & Flannagan, 2013).

A similar situation applies in the case of the Midianites, the Amalekites, the Babylonian invasions, and the dismissal of the Jebusite town of Jerusalem (Goldingay, 2010). In each case, war is narrated in phrases involving the total destruction of all of the people. However, when these episodes are directly referred to later in the narration, it is evident that they did not literally occur in this manner. The fact that this occurs on multiple occasions in various books makes it unlikely that these cases are accidental or careless errors. Why is it that nearly every time a narration of “genocide” is given, it is accompanied by an account that presupposes that it did not occur? These facts drastically increase the probability that deliberate literary creation via the Bible authors is at work (Flannagan, 2012).

If we read the problematic textual content in the literary context of the wider canon, we see the author juxtaposing two aspects again. One claims that God prohibits killing non-combatants and that the Midianites, Amalekites, and other nations were persevered to stay inside the land, although they posed a serious threat to the Israelites. Another aspect, the use

of rhetoric in military contexts that is recognised as hyperbolic, states that Israel, at Moses' command, wiped out all of the Midianites and Amalekites. Assuming that the author was an intelligent individual, we are, at a minimum, owed an explanation as to why one should have to read these texts as actually claiming that God commanded the Israelites to commit genocide (Copan & Flannagan, 2013).

No matter how many problematic and hyperbolic texts there may be in the Bible, it is true that many Christians still believe that God is the one who inspired the various authors among His followers to write the Bible.

In-Depth Interpretation of the Hyperbolic Account

Copan and Flannagan (2013) stressed that an inspection of the biblical textual content demonstrates that the command should be placed in a certain context in which there were valid reasons for dispossessing the Canaanites.

The text elaborates on such motives, saying that the Canaanites had been occupying land to which Israel had a valid claim. Deuteronomy 20 limits holy battles to the “cities of the nations the LORD your God is giving you as an inheritance” (Deuteronomy 20:16). God prohibited Israel from conquering other neighbouring nations' territories. These nations were Moab and Ammon as well as Edom, even though Edom had previously refused to help the Israelites. The stated cause was that these nations' peoples—and not the Israelites—had valid title to their lands (Copan & Flannagan, 2013).

The granting of the title is developed in the Genesis narrative that precedes these texts. After the prehistory of the Fall, Flood, the Tower of Babel, and so forth, the tale of Israel's rights starts to change in Genesis 12 with Abram being called by God to go away from Ur of the Chaldees to visit an unknown land, which is later called Canaan (Copan & Flannagan, 2013).

Copan and Flannagan (2013) pointed out that God advised Abram that he would be the father of a whole state, one that could have its very own country. The connection with “make you into a great nation” parallels the proud boast of the builders of Babel in chapter 12. This promise was reiterated in several encounters between God and Abram. The point is that Abram turned having been given this land into a way to bless the whole world, which is the opposite of the curse of Babel (Copan & Flannagan, 2013).

After Abram and Lot reached Canaan, and Abram gathered enormous wealth, the confrontation over land and resources meant that “quarrelling arose between Abram’s herders and Lot’s” (Genesis 13:7). Abram solved the dispute tactfully by allowing Lot to choose his land, promising that his men would pass elsewhere (Copan & Flannagan, 2013).

Anderson et al. (2011) stated that it was through Abram’s generosity and willingness to share the land with others that Abram and his offspring were given everlasting title to the Promised Land. Additionally, they noted that Abraham got the best land in Canaan as an everlasting patrimony after showing his willingness to share its valuable land and resources. The making of an exquisite name is based on an act of generosity in place of legal entitlement (Anderson et al., 2011).

This is reiterated in the books of the Torah when, sometime later, it became legal for Israel to take the land due to the fact that the immorality of the Amorites had become extreme. Deuteronomy states that Israel ought to drive the nations out “because of the wickedness of those nations” (Deuteronomy 9:5). The most thorough list of the types of wickedness inevitably comes from Leviticus 18:10, which records acts of incest, adultery, bestiality, ritual prostitution, gay sex and, most significantly, infant sacrifice. The final item in the list, infant sacrifice, was singled out in particular, and the prohibition against ritual infant sacrifice was repeated in the Prophets, Psalms, and the historical books (Jeremiah 7:31–32; Ezekiel 16:20–21). Copan and Flannagan (2013) commented that it is worth noting that most

of these practices are unlawful these days, even in modern Western countries, and that no religious group today practises incest, ritual prostitution, bestiality, or human sacrifice. These would obviously not be tolerated even in current liberal societies with freedom of religion laws.

Another reason Israel was allowed to occupy the land subsequently was that it entered into a covenant involving promises not to engage in these immoral practices. If the Israelites were to breach this covenant, they could, like the Canaanites, lose possession of the land. As demonstrated above, the very language of “utterly destroy” could similarly be applied to Israel. The list of sins stated in Leviticus 18 finishes with this command:

Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; so, I punished it for its sin, and the land vomited out its inhabitants. But you must keep my decrees and my laws. The native-born and the foreigners residing among you must not do any of these detestable things, for all these things were done by the people who lived in the land before you, and the land became defiled. And if you defile the land, it will vomit you out as it vomited out the nations that were before you. (Leviticus 18:24–28)

If one pays attention to the narrative that follows, they will see that it records how, during the Deuteronomic history and the Prophets, Israel did not obey the instruction of the covenant. Over a long period after the Exodus, the Israelites were exiled and dispossessed of the land. The Bible makes it clear that Israel’s ownership of Canaan became subject to the same conditions as that of the Canaanites before (Copan & Flannagan, 2013).

In summary, the instructions to “destroy totally” the Canaanites, the conquest account in Joshua 6–11, and Saul’s campaign against the Amalekites in Samuel 15, if taken literally, will challenge the theist who accepts the Bible as the word of God. Copan and Flannagan

(2013) remarked that this challenge can be formalised as an inconsistent thing to which Christians are supposedly committed. Furthermore, the sort of function takes the fallibility and revisability of our ethical judgements significantly. Moreover, the contexts in which these texts arose, in addition to the literary motifs they use, make it unlikely that they were meant to be read literally. Copan and Flannagan (2013) commented that we can, in fact, sensibly deny that the Bible teaches that God commanded the “slaughter of men, women, and children” who were “innocent of any serious wrongdoing.” I suggest that we must no longer simply and casually study the Bible in a literal sense alone—in-depth interpretation is needed. Some incidents may not represent real documentary records but rather reflect the fact that someone needed to cowl something failure and uphold the images and winning deeds of some heroes at some stage in an ancient conflict.

Hyperbole and its Implications

Moreover, the Book of Joshua sincerely, explicitly, and repeatedly identifies what Joshua did in these chapters with the command that Moses had given concerning the Canaanites in Deuteronomy: “He left no survivors. He totally destroyed all who breathed, just as the LORD, the God of Israel, had commanded” (NIV Joshua 10:40). So, the text about “striking all the people by the sword,” “leaving no survivors,” “totally destroying,” “striking all the inhabitants with the edge of the sword,” and so forth, must be hyperbolic, as evidence has shown that the command cannot have been intended to be taken literally (Flannagan, 2010).

Wolterstorff et al. (2011) explained that an identical problem occurs with the discussion of the law, as in Deuteronomy 7, that repeats the guarantees and instructions laid down in Exodus 23:20–32. However, in Deuteronomy, the language of “destroy them” replaces the “do not let them live in your land” in Exodus. In the same way, when one

realises that Joshua is hagiographic and relatively hyperbolic in its narration of what came about, the judicious reader will interpret the account of killing everyone that breathed as follows:

Israel scored a decisive victory and once you recognise the presence of hyperbole it is not even clear how decisive the victories were. Joshua did not conquer all the cities in the land, nor did he slaughter all the inhabitants in the cities he did conquer. The book of Joshua does not say that he did. (Woltersorff, 2010, p. 263)

Other canonical elements are subject to the same analysis. Flannagan (2012) stated that in Judges and Exodus, the command is expressed in terms of not entering into treaties and casting out the Canaanites. In Joshua and Deuteronomy, the command is expressed using the language of “utterly destroying them.” The realisation here is that the latter is figurative and the former is literal. If that is the case, then the command was to drive them out—it was no longer to literally exterminate the Canaanites (Flannagan, 2012).

To summarise, the extensively held view that the Book of Joshua teaches that God commanded the genocide of the Canaanites is questionable. Flannagan (2012) contended that Joshua might be occurring as part of a canon. By analysing this context and taking the account of the complete annihilation of the Canaanites as a literal description of what took place contradicts what is affirmed to have literally occurred in Judges. Furthermore, there are conflicts with how the command is described in some other places in Judges and Exodus. Flannagan also remarked that the Bible authors would have noticed this and, possessing intelligence, could not have meant each account to be taken literally. This indicates that one needs to be non-literal. The literary conventions used by Joshua are tremendously stylised and figurative—they incorporate hyperbole and adopt a hagiographic perspective on what occurred. This is less the case with the conventions in the Book of Judges. Consequently, the so-called genocide in Joshua and the command to “utterly destroy the Canaanites” must not

be taken literally (Flannagan, 2012). Therefore, the hagiographic aspect of these hyperbolic texts ought to be acknowledged and examined in terms of their implications. One ought to view the figures mentioned in these texts as a symbolic way of conveying teaching and guidance regarding God's morality through a story about violent action.

The Ethical Spirit and Moral Norms in the Old Testament

In Deuteronomy 24:18, Yahweh tells his people: "But you shall remember that you were a slave in Egypt, and that the Lord your God redeemed you from there; therefore, I am commanding you to do this thing." That is the main reason why Israel changed and started showing compassion to low-income people, strangers, and the oppressed. Israel was once in a comparable position whilst enslaved in Egypt, and Yahweh repeatedly reminds Israel of his partiality to the dispossessed (Birch, 1991).

The essential nature of Yahweh's character and how He views salvation is interwoven into the action surrounding Israel's legislation. This is what Wright (2013) called a human sense within the law of regulation. This sense cannot be reduced to an ethical code but entails something even deeper: protection for the vulnerable, particularly those lacking the natural safety of their own family and land, namely, widows, orphans, people of Levite origin, immigrants, and resident aliens; justice for low-income people; impartiality inside the courts; generosity at harvest time and in everyday financial dealings; respect for individuals and their assets, even when it comes to one's enemies; sensitivity to the honour even of the debtor; taking special care of strangers and immigrants; thoughtfulness towards people with disabilities; prompt reimbursement of wages earned using hired labour; sensitivity over articles taken in pledge; consideration for human beings in early marriage or in bereavement; even care for animals, domestic and wild, and the timber of fruit trees. It would really be worth pausing properly with a Bible text to study these passages and their footnotes to sense

the warm heartbeat of this material (Wright, 2013).

Copan (2008) noted that the New Atheists wrongly expect the Old Testament to provide excellent ethics while ignoring its redemptive spirit and creative ideals. Regardless of Dawkins's (2006) shocking hostility towards spiritual notions, he was right to mention the Old Testament's ubiquitous weirdness. Similarly, atheist writer Christopher Hitchens (2007) referred to the authors of the Old Testament as crude, uncultured human animals. Copan (2008) argued that Christians can agree that the aspects of the Old Testament reflect an intricate and more primitive ANE ethical framework, which Israel had adopted. Instead of idealising it, we ought to examine it for positive creational issues, including God's image and committed monogamous marriage, to inform us as we navigate the Old Testament's challenging waters. Genesis 1–2 undercuts the ANE systems of approving racism, slavery, patriarchy, primogeniture, concubinage, prostitution, child sacrifice, and so forth (Copan, 2000). The Mosaic regulatory law thus represented a marked ethical improvement over that of other ANE cultures; it nonetheless permitted to regulate embedded bad styles due to the hardness of human hearts.

Towards a More Noble Morality and Spirituality

The historian Tacitus (AD 55–120) wrote of the Roman Empire: “Laws were not made for the public only, but for particular men. And in the most corrupt period of the commonwealth, the greatest number of laws were made” (Tacitus, 1881, p. 124). This is much like how a rebellious little boy will regularly need external regulations, strict time limits, and close supervision until an inner ethical change takes place. Rules, although an expedient measure, are infrequently perfect (Copan, 2008).

In many societies, legal guidelines are often pragmatic. They stand as a compromise between the perfect and the enforceable. Critics often make the mistake of confusing the

maintenance of law and ethics. To use modern terms, Copan (2008) stated that there is a difference between “positive law” and “natural law” or the “divine intent.” He suggested that the Mosaic law is virtually an ethical development of the surrounding ANE cultures, and that it is justifiably known as “spiritual” and “good” (Romans 7:14, 16) and reflective of Yahweh’s wisdom (Deuteronomy 6:5–8). However, this is evidently less than ideal. Contrary to the New Atheists’ assumptions, the law is not permanent and glued theocratic well known for all countries. As Wenham (2004) showed, the Old Testament’s legal codes do not express “the ideals of the law-givers, but only the limits of their tolerance: if you do such and such, you will be punished” (p. 86).

Copan (2008) raised some questions about polygamy: Why did God not ban polygamy outright in favour of monogamy? Why allow a double standard for men who can take multiple wives, whilst a woman can only have one husband? Wenham (2004) remarked that, notwithstanding the realistic problems of polygamy, it may have been tolerated because of the difficulties associated with enforcing monogamy. Moreover, the biblical writers “hoped for better behaviour,” and the Pentateuch makes it clear that the monogamous ideal existed from the very beginning (Genesis 2:24). As Wenham noted, the Bible often portrays polygamy as an unwanted marital state, and it contains strong warnings for men likely to be polygamous, such as kings: “He shall not multiply wives for himself, or else his heart will turn away” (Deuteronomy 17:17). In this respect, King Solomon is guilty of a flagrant act of disobedience (1 Kings 11:3).

Barton (1978) commented that although polygamy became tolerated, this did not negate the concept of a husband and wife loving and cleaving to each other over a lifelong faithful monogamous relationship, as set forth at the start of the Genesis. An exclusive marriage gradually became the general expectation, which is precisely what Yahweh models with Israel (Jeremiah 3:18; Malachi 2:16). The people of God should recognise and continue

to emulate this ideal and be aware that polygamy was a deviation from the beginning (Barton, 1978).

Some New Atheists have statically viewed the ethical considerations of the Old Testament as one-size-fits-all legislation for all nations. They have overlooked the unfolding “redemptive motion” of God’s self-revelation to his people, even within the Old Testament (Webb, 2001, pp. 41–43). As we examine the scriptures, we are often reminded of advanced, although imperfect, ethics, even as various hidden ethical ideals, such as the divine image in all humans, lifelong monogamous marriage, and Yahweh’s concern for the countries, continue to go with the flow. Copan (2008) claimed that Yahweh redirects His people morally, theologically, and spiritually to move beyond the mindset of the surrounding cultures. As seen earlier, God does not completely abolish the complex problems of the ANE but accepts socially common practices such as slavery, polygamy, patriarchy, and the like. However, Israel’s legal guidelines, the law, reveal a dramatic, humanising development compared with other peoples of the ANE (Copan, 2008).

Copan (2008) noted that there is something of a parallel scenario with respect to the patriarchal laws concerning primogeniture, which are delicately undermined in the Old Testament. Despite the Mosaic law favouring men in numerous aspects, Numbers 27:1–11 shows another side, when the daughters of the deceased and sonless Zelophehad appeal to Moses regarding legal guidelines favouring male inheritance in light of their particular situation. Moses takes this matter before Yahweh, and the daughters’ request is granted. We see Yahweh’s willingness to allow ANE structures to evolve as people try to change in light of deeper moral perceptions and an aspiration to move towards an ideal (Copan, 2008). Even in advance, numerous Old Testament narratives delicately attack the laws of primogeniture, as the younger regularly supersedes the elder, as in the cases of Abel over Cain, Isaac over Ishmael, and Jacob over Esau (Parry, 2005). Based on this biblical sampling, we have a

revolutionary and highly democratic ethic that, although not perfect and in places overlapping, is already a drastic improvement over cuneiform law (McConville, 2006).

In summary, Wenham (2004) explained that Moses' regulations include the seeds for moral growth and glimmers of light, illuminating a clearer moral path. God prohibits the worship of different gods and the fashioning of images of idols. However, the ultimate preference is to let Yahweh's people love Him wholeheartedly. Love cannot be reduced to the restraining effect of laws. In addition, enjoying God's presence is not always equal in reality to abstaining from the worship of idols (Wenham, 2004).

Copan (2008) stated that Yahweh, although gracious and compassionate (Exodus 34:6), is not to be trifled with. Yahweh began to allow the ANE's lifestyles to evolve, graciously accommodating sinful humans surrounded by sinful social structures in the hope of leading them in the right direction. Deuteronomy often notes Israel's radical sinfulness and stubbornness, no longer its moral superiority over other nations. In Deuteronomy 9:4–13, Yahweh reminds the Israelites that they have inherited the land not because of their own "righteousness" or "uprightness" but rather because of other nations' "wickedness." After all, Israel is "a stubborn people" that has certainly been "rebellious" ever since leaving Egypt. God ought to monitor Himself with holy firmness at times, fierceness to get the attention of those rebels of Israelites, not to mention the surrounding nations (Copan, 2008).

Childs (1993) argued that Old Testament ethics are not only a cultural phenomenon that imitates ANE cultures. Alternatively, they offer judgements and wisdom fully grounded in the context of the divine–human covenant relationship and the human response to God's individual character. God's holy character turns into a norm for Israel: "be holy, for I the Lord your God am holy" (Leviticus 19:2). Additionally, Childs (1993) reiterated that His redemptive actions serve as a model for the people of Israel to observe and follow: "He executes justice for the orphan and the widow and shows His love for the alien via giving him

food and clothing. So, show your love for the alien, for you were aliens in the land of Egypt” (Deuteronomy 10:18–19).

In summary, although some Old Testament texts present challenges and difficulties, navigating these issues can be manageable with a patient heart and nuanced attention to the relevant texts, the ANE context, and the wider biblical canon (Copan, 2008). Furthermore, I argue that to interpret these texts in-depth, it is necessary to understand their historical background, purpose, and meaning. What is the word of God that He wants to reveal to us? Are we learning from His word and changing our behaviour in the right way, along with our lives? It is important to note that God reveals His image and love to us through Jesus Christ in the New Testament and that He desires His followers to follow Jesus Christ’s acts.

2.8 Chapter Summary

The definition of violence is actions or words that are intended to hurt people. Violence can be direct or indirect, collective or individual, legitimate or illegitimate, and bodily or mental. Violence reflects various settings and emphases within the scholarly dialogue. Divine violence is related to God’s violent behaviour in the Old Testament. In the Old Testament, God regularly sanctioned violence against people and often acted violently by striking and slaughtering many men, women, and children. Many people, including Christians, find it difficult to interpret and accept the methods used by God.

Churches generally avoid teaching and discussing biblical texts that deal with divine violence. This is evident from the literature review. They are afraid to tackle these problems and lack useful information and interpretations. The issue of violence reflects Bible teachers’ perspectives and approaches in the Old Testament.

It is essential to take time in Bible study to consider the problem of divine violence in biblical texts because religious ferocity and divinely authorised violence appear regularly in the Bible. This will help students recognise and understand these violent texts. This can broaden their responses when people use these texts to challenge and shame the Bible and criticise Christianity.

The ethical problem of biblical conflict acknowledges that it is in no way permissible to slaughter innocent people, especially infants. The hyperbolic analysis of holy warfare shows that Judges should not be taken literally, whilst Joshua should be taken as hagiographic history. We cannot treat these texts literally, as representing actual historical events in the Bible. This is similar to the ANE historical records of conquest, in which the textual content is a hyperbolic, hagiographic, and figurative account of what took place.

Careful interpretation is therefore required, as some incidents may not be accurate documentary records due to someone's desire to cover up their failure or uphold the images and winning deeds of heroes at some stage in an ancient conflict. Furthermore, it is necessary to understand the historical background, purpose, and meaning of the texts.

Adopting a reasonable perspective on and understanding of divine violence will change the approach to problematic texts in the Bible. Bible teachers who lack clear ideas, useful information and appropriate interpretations, and experience in handling the topic of divine violence may be embarrassed when they mention God's violence in class.

Chapter 3: Methodology

3.1 Introduction

3.2 Research Objective and Design

3.3 Theoretical Framework

3.4 Methodological Approaches, Quantitative and Qualitative Data, and Data Collection

3.5 Chapter Summary

3.1 Introduction

The chapter introduces the research objectives and design. Taking Seibert's seven approaches to divine violence in the Old Testament as a framework, it shows how the data collected in the questionnaire can be mapped to these seven approaches. It also introduces the theoretical framework for this research: the Theory of Reasoned Action and the Divine Violence Research Framework.

It also discusses the methodological approach adopted, i.e., a questionnaire survey, which is a valuable way to collect information and data for both quantitative and qualitative surveys and analyses. Moreover, it describes this survey's milestones and the timeline for thesis writing. Finally, the relationship between the participants and those involved in their recruitment are described, as well as the special precautions that were taken for their protection.

3.2 Research Objective and Design

The Purpose of this Study

This study examines the approaches used by Bible teachers to deal with the ethical and religious questions raised by the occurrence of divine violence in the Old Testament. The survey conducted in this study focuses on Sunday school teachers and seminary teachers and how they have faced and struggled with these violent texts in significant ways. Therefore, I examines their struggles, perceptions, and engagement with these problematic biblical texts. Although this study focuses only on violence in the Old Testament, this does not mean that violence is not present in both Testaments. People wishing to explore divine violence in the

New Testament should refer to the many resources available (Seibert, 2019; Weaver 2001).

Dombkowski Hopkins and Koppel (2013) suggested that the classroom, similar to a learning cubicle, is compressed and intensive, like clinical pastoral training, in which personal and group work together to create a “therapeutic and learning environment” (pp. 2–10). There are many therapeutic elements that operate in group work that are especially important with regard to violence, which is faced as a group. If done well, it will encourage self-examination, persistence in the face of violence, appreciation, and attraction. This method can help group members share their strengths and weaknesses to protect the most vulnerable and create a comfortable place to realise a new destiny, instead of repeating the old conventional method. Group work in the classroom can illustrate the three basic principles of contextuality, multiple perspectives, and authentic participation (Lartey, 2003). Authentic participation can encourage marginalised people to speak out and express their feelings and opinions. Bible teachers must be attentive to hearing the voices of those who are generally silenced.

Dombkowski Hopkins and Koppel (2013) further argued that the representation of God in the Bible does not mean that God prefers those who focus on “complaint readings or core testimony” (pp. 2–12). Bible teachers should support the tradition and protection of God with essential testimony, but should also discuss and promote other people with counter-testimony. Blumenthal (1993) also insisted that when referring to the Holocaust, one must focus on healing and spirituality to remember these terrible passages. He stated that “given Jewish history and family violence as our generations have experienced them, distract a proper religious affection, and theology of sustained suspicion is a proper theology to have” (Blumenthal, 1993, p. 257). It is good to understand the reality of God who has a bad side and a good side. It is also important to promote the relationship between our sorrow and protests and our praise and worship of God, in the context of care.

Moreover, people must ponder whether these violent texts still speak positively to them. Do violent biblical texts reflect our ugly human side rather than represent a divine right (Trible, 1978)? Bible educators and pastors should help people distinguish between “descriptive and prescriptive” biblical texts and regulate their behaviour (Dombkowski Hopkins & Koppel, 2013, pp. 2–13). For example, when meeting someone who criticises biblical texts containing violent behaviour, can Bible teachers support the Bible with open and reasonable answers or simply remain silent and avoid these destructive and violent texts?

Seven Approaches to Divine Violence in the Old Testament

Seibert (2009) argued that there are many approaches to divine violence in the Old Testament and that it is difficult to manage the challenges associated with these problematic texts. However, he collected and divided these challenges into seven approaches. In this study, I offered an evaluation of these tactics in the questionnaire. Seibert’s seven approaches to divine violence are described below.

a) Defence Approach

This approach is generally adopted by traditional Christian scholars. Their main method is to stand on the sidelines and to defend God’s behaviour in the Bible. This approach defends the idea that if God is everything, as the Bible says, everything He does is good, including His permission to kill (Seibert, 2009).

Many traditional scholars (e.g., Copan, 2011; Lamb, 2011; Wright, 2008) have defended God’s violent behaviour by arguing that God has the right to harm, oppress, or even kill people and explaining that those who died did something wrong, which triggered God’s quick and terrible vengeance. In short, divine violence is always justified, because God uses violence “to punish the wicked or to protect the weak” (Lamb, 2011, p. 112).

Other strategies used by traditional scholars to explain God's violent behaviour in the Old Testament include explaining how God's actions were for the greater good. For example, God's command to kill the Canaanites and reduce the population was to stop the destruction of Israel and the rest of the world (Deuteronomy 20:16–18).

Schlimm (2015) suggested that people should not “imitate God's violence” (pp. 66–70) in the Old Testament or defend Canaan's defeat. Indeed, people should not use it to justify future acts of violence.

b) Balance Approach

Some researchers have alleviated specific problems related to God's violence in the Old Testament by directing readers to a friendlier representation of God, such as His mercy and grace, pointing out that the violent description of God does not tell the whole story. It is necessary to balance the various traditions of the Bible to prevent people from misinterpreting specific biblical texts (Nielsen, 2013; Tsang, 2010).

However, scholars have not really tackled the theological question of whether or not these problematic texts should inform people's opinions about God. They have mainly suggested that people today must not treat the violent depiction of God as a justification for future bloodshed (Römer, 2013).

c) Critical Approach

Some scholars have proposed that it is foolish to try to defend God's genocidal decisions, mass killing, and rude behaviour. They only represent God with “unsavoury and unpalatable images” (Seibert, 2016, p. 21).

These scholars have generally attempted to explain God's violent behaviour in the Bible as somewhat appropriate. Many have suggested that it is better to be sincere about the

problematic nature of these texts. However, although the Bible depicts God behaving violently or cruelly, readers refuse to accept this image as an accurate representation of God. Therefore, scholars should not try to justify behaviour that could be considered unethical or immoral through other popular measures. Instead, they should be willing to criticise this image as “unworthy of God” (Seibert, 2016, p. 21).

In addition, scholars have explained that the violent texts of the Old Testament reproduce the world view, expectations, and biases of people of that time. Therefore, it is not surprising that these texts describe God as narrow-minded, patriarchal, and fierce. In fact, among the peoples of the ancient Near East, the Israelites believed that God used disease, natural disasters, and conflict as methods of divine judgment. They also believed that God helped them in battles and made them successful in warfare.

This approach raises the question of the factors that influence readers to determine which image is the best representation of God. On what basis should the representation of God be considered revealing when others find it unacceptable? It is essential that each person carefully conceptualises the different images of God. Otherwise, readers run the risk of accepting the image of God they prefer while rejecting those they do not like.

In addition, readers have a duty to do more than just study texts. They must examine the good done in these texts. This method allows readers to understand what is ethically admirable in these texts while criticising what is ethically offensive, regardless of their interpretation of the Bible (C. G. Wong, 2018).

It is important that Bible readers are free to distinguish between the different representations of God when they read the Old Testament. However, this can encourage readers to accept certain behaviours and reject others.

To summarise this issue, it is worth pointing out that the entire Bible tells people that God is good and loves with mercy. The overarching principle of the Bible is that God is love,

which is essential to guide all Bible readers in their interpretation of God's image in the Old Testament.

Some Christian scholars have recommended using a Christocentric hermeneutic to define the representation of God. This means using Jesus and His actions in the world to reveal the moral nature of God (Janzen, 2003; Nelson-Pallmeyer, 2001). In the Bible, Jesus is the standard for assessing all images of God. In the New Testament, Jesus is not defined through God, but God is defined through Jesus. He is the lens through which a comprehensive, balanced, and undistorted view of God's loving heart and His sympathetic character can be seen (Cowles, 2003). The nature of God found in Jesus, which allows everyone to identify the texts of the Old Testament correctly portraying God, demonstrates whether God is like Jesus.

From this Christocentric perspective, Weaver (2001) argued that there may be evidence that the authors of the Bible proposed a distorted or false image of God as being violent. He added that people should recognise that not all texts in the Bible use the same voice and tone. They should admit that some views are incorrect or inaccurate and should be ignored.

However, can people agree on which texts should be accepted and which should not, or which should be abandoned or ignored? God represents three people in one, Jesus being one of them. In the Old Testament, people can learn more about the character of their Heavenly Father. However, in the New Testament, people know more about the character of His son, Jesus Christ. Should people accept that the entire Bible is based on the word of God, regardless of His violent instructions or the violent texts of the Old Testament? Can people accept that these violent orders follow God's plan and are in their best interest, although they cannot understand this yet?

It is better to emphasise that Christian readers should justify, decide, and interpret the

fierce representation of God in the Old Testament. If this fierce representation does not reflect God's true character, what is its value for Christian readers? As a result, readers should decide whether to reject these violent texts and justify and interpret the passages in which they are found in the Old Testament (Seibert, 2016).

All of these concerns encourage readers to think about and freely interpret the violent image of God. Can it endanger an individual's perspective? Is it a fair and reasonable approach because not all readers are mature, as some of them are newcomers? They may be misled by Old Testament texts if they have no basic knowledge or background of the contents of the Bible. Therefore, it is better to guide them and show them the true character of God throughout the Bible, before they can judge and interpret His image.

d) Agreement and Rejection Approach

This approach seeks to establish a central path involving an aggregate of each path that fully accepts or rejects the violent image of God. Some scholars have accepted God's involvement in violence, but have failed to agree that each image of God in the Bible shows God's true behaviour (Fretheim, 2010). Essentially, they have suggested that God's relationship to violence is immediately related to His character and the way He works in the world, concluding that God sets His own limits and that they should trust Him to limit His exercise of power. Indeed, God chooses to share His power with people. This power sharing association is essential for God to build real relationships with people, which is God's desire (Fretheim, 2010; Seibert, 2016). Fretheim (2010) also argued that God uses violence to ensure that "sin and evil do not cross unchecked" (p. 28).

Some scholars have also suggested that God sometimes acts violently. However, when using a Christocentric hermeneutic, it is pointless to argue that God participates in acts of violence. Indeed, God prefers that Jesus participate in the world in a non-violent way and

calls His followers to follow Him (Seibert, 2016). It is true that God sometimes behaves violently. In addition, God approves and participates in acts of violence. However, people should know that God has a plan for them in the world, which is good and full of love. At this point, people cannot know the truth and the facts until Jesus appears in the world a second time (1 Corinthians 13:12).

e) Symbolic Approach

Some academics have suggested using a symbolic approach to discuss the most violent and ethically problematic texts of the Old Testament (Earl, 2010; Seibert, 2016). The goal is not to report past events, but to use the past to encourage and help people to keep their faith in the present. For instance, the stories of genocide in the Old Testament are not expected to provide direct access to God's nature. They are symbolically designed to stimulate devotion, faith, and obedience to God (Seibert, 2016). As a result, the violent texts of the Old Testament should not be interpreted literally. Instead, they should be read as symbolic narratives to inspire devotion, obedience, and faith in God.

f) Protest Approach

Some scholars have carefully analysed all of the data in the Bible to help them understand God's actions. Roncace (2012) argued that the inconsistent image of God in the Bible, both generous and cruel, good and genocidal, present and absent, is the true nature of God in the world. God is not always good, not always all-powerful, not always holy, and not always loving. God partly does these things and partly does the opposite. However, others have proposed that people can oppose part of God's conduct. People should challenge God's attitude and behaviour: "We should be bold to tell God" what we think (Roncace, 2012, p. 81).

This approach can free readers from the need to resolve the conflicting image of God. In addition, it eliminates the need to explain how divine behaviour that looks terrible can also be good. Therefore, readers must accept the truth that God is both right and wrong, moral and immoral, and good and evil (Seibert, 2016). Indeed, God's actions in the Old Testament are sometimes good and sometimes evil, sometimes moral and sometimes immoral. This explains why He wants to train His people in this world to face difficulties and to follow His plan of salvation.

As Christians following Jesus, people must have faith in Him. They must believe in their hearts that God is light and love (John 8:12). This is the core and the main principle of Christianity.

g) Celebration Approach

Not all academics have considered violence in the Bible to be problematic. Some scholars have argued that divine violence has a beneficial meaning that should not be overlooked. Creach (2013) suggested that God's violence is used to counter and correct human violence. It seeks to restore the order of God. God's violence performs corrective and redemptive functions against the violence caused by people. However, "God is violent for the right reasons while human beings are violent for the incorrect reasons" (Seibert, 2016, p. 32).

If people understand this method, divine violence should not be seen as a theological problem to be solved. It is a theological approach to inspire and promote non-violence in the world.

Research Objective

The research objective of this study is based on Eric A. Seibert's seven approaches to

interpreting God's violence as proposed in his article "Recent Research on Divine Violence in the Old Testament (with Special Attention to Christian Theological Perspectives)" (2016).

Therefore, this research uses the results of previous studies based on Seibert in this specific context. However, I focus on the case of Hong Kong and on Sunday school Bible teachers and seminary scholars. Previous research has identified different approaches based on the perspectives of various theologians. As a result, I not only identified the perspectives and approaches of Bible teachers and seminary scholars but also conducted a questionnaire for quantitative research purposes and interviewed some of the respondents for qualitative research purposes to confirm the results of the questionnaire.

The central objective of this study is to identify current perspectives and approaches to divine violence based on Seibert's theory, and to compare them with those obtained from Bible teachers in Hong Kong. The goal is to provide new recommendations for reasonable approaches and interpretations of divine violence in the Bible. To this end, the survey results are cognitively mapped to the seven consolidated approaches discussed above, then the perspectives, training approaches, thoughts and ideas of various teachers and their willingness and reluctance to discuss divine violence in their training classes are analysed.

To fulfil the above objective, this research adopts an exploratory method. According to Sekaran and Bougie (2016), an exploratory study should be used when there is little information on the situation of interest, or when there are no data available on how comparable issues or research problems have been resolved in the past. The goal is to improve familiarity with the topic and increase in-depth expertise using the perspectives and approaches of Bible teachers. I hope that regardless of the interpretation of the texts of the Old Testament, Christians and non-Christians should not use them to hurt others or justify future acts of violence.

Research Questions and Survey Analysis

1. What are the perspectives, training approaches, thoughts, and ideas of various Bible teachers on divine violence, and how willing or reluctant are they to discuss this issue in their training classes?
2. What are Bible teachers' perceptions of and approaches to students' questions about divine violence in the Old Testament?
3. Are there differences in perceptions and approaches to divine violence between those who have 5 years of coaching and training experience and those who do not?
4. Are there differences in perceptions and approaches to divine violence between teachers with different levels of education or seminary achievement?
5. What factors affect Bible teachers' perceptions of and perspectives on divine violence and their teaching approaches?
6. Do Bible teachers realise and admit that a biased interpretation of divine violence is a problem in Hong Kong society today?
7. Do Bible teachers' teaching experience or level of theological education affect their perspectives on and teaching approaches to divine violence?
8. Is awareness of violence in biblical texts and its interpretation essential for Bible teachers from various training fields?
9. Are the views, findings, and suggestions of foreign theologians on divine violence important references for Bible teachers in Hong Kong?
10. Is it problematic if Bible teachers do not mention or avoid discussing divine violence in biblical texts?
11. Is it reasonable for Bible teachers to respond positively to questions about divine violence and to explain God's revelation and His will in this historical period?
12. How should we analyse the perceptions of Bible teachers who avoid discussing or

actively responding to divine violence in biblical texts and the reasons for their behaviour in their training classes?

13. Are the most common and reasonable approaches to and suggestions regarding divine violence among Bible teachers in Hong Kong beneficial for individuals and Christian entities?

3.3 Theoretical Framework

The Theory of Reasoned Action

Parminter and Wilson (2001) suggested that attempts at biodiversity protection, even if well-intentioned, will only succeed if they address elements influencing human behaviour. The guidelines for inspiring voluntary behaviour change in people are designed to target specific segments, increase the number of interventions, and identify their motivators and demotivators.

Interventions on human behaviour are formulated by policy organisations to affect or change people's behaviour for socially beneficial outcomes. Policy organisations have several instrumental units to fulfil their functions. They can legislate regulations to prescribe certain behaviours, offer economic incentives, or use education to influence people's choices and develop skills (Parminter, 2003).

The Theory of Reasoned Action (TRA) is a useful framework that provides a set of ideas to guide companies adopting the behaviour change approach (Ajzen & Fishbein, 1980). It can be used to evaluate the importance of factors that directly influence voluntary behaviour. There is also a version of the TRA for voluntary change policy strategies.

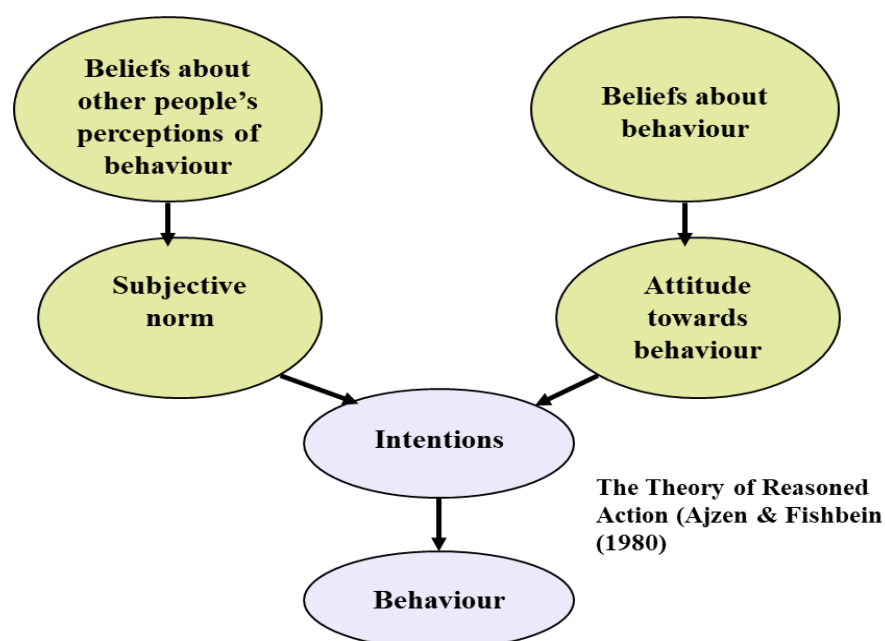
The model examines the internal determinants of people's behaviour under a wide

variety of physical and social conditions. The TRA is based on the idea that people's behaviour is strongly associated with their attitudes towards this behaviour. People shape their attitudes by systematically reflecting on all of the facts related to the behaviour under consideration (Fazio, 1990). However, attitudes result from people's beliefs about the outcomes of a particular behaviour and their assessment of these ideals. The more people expect their behaviour to have desirable outcomes for themselves, the more likely they are to have a positive attitude towards that behaviour. The more people expect their behaviour to have unwanted consequences for themselves, the more likely they are to have a negative attitude towards that behaviour. People's attitudes affect their behaviour by forming intentions to behave in a specific way. A similar process exists with subjective norms. This sequence of cognition is represented in Figure 3.1.

The TRA can therefore be used to provide information and data on people's behaviours, associated attitudes, subjective norms, and the corresponding elements influencing their actions (Parminter & Wilson, 2003).

Figure 3.1

The Theory of Reasoned Action



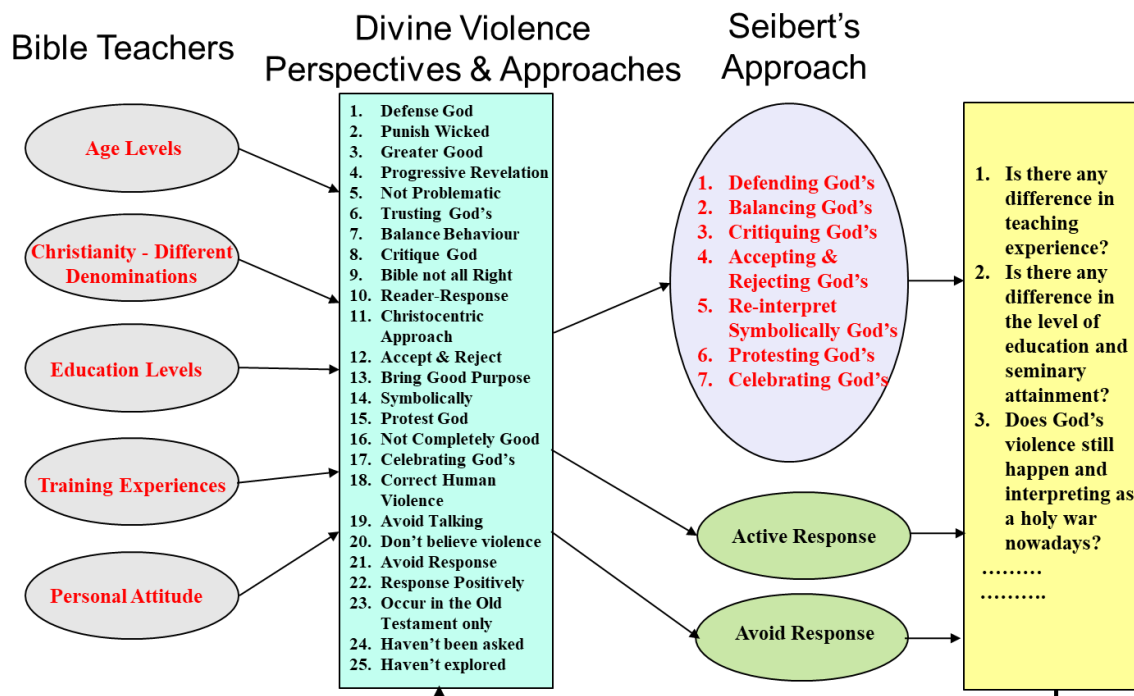
Perspectives on and Approaches to Divine Violence: Research Framework

For the TRA model, I developed a similar but improved research framework to study the perspectives on and approaches to divine violence, as illustrated in Figure 3.2.

Figure 3.2

Divine Violence Perspectives & Approaches – Research Framework

Theoretical Framework



This framework consists of four parts: Bible teachers' personal data, their perspectives and approaches to divine violence, Seibert's approaches, and analysis of the research questions.

Bible teachers' personal data included their age, Christian denomination, education level, training experience, and attitudes.

Bible teachers' perspectives on and approaches to divine violence included 25 questions about divine violence in the Old Testament and their personal attitudes. The participants were asked various questions, such as: Do they defend God or not? Do they protest against God's behaviour or not? Do they use a Christocentric approach or not? Do they avoid talking about divine violence or not?

For Seibert's approaches, I converted and cognitively matched the 25 questions on divine violence with Seibert's 7 approaches and the participants' attitudes and behaviour to study and evaluate their approaches.

To answer the research questions, I collected all necessary data on the perspectives and approaches of Bible teachers for consolidation and evaluation, such as differences in their perspectives on violence based on their teaching experience, level of education, and seminary achievements, and their beliefs concerning whether divine violence still occurs today.

Overall, this research framework was used as a model to evaluate and analyse the different perspectives and approaches of Bible teachers, their behaviour and attitudes, and their willingness or reluctance to discuss divine violence in their training classes. It also suggested reasonable approaches to and interpretations of biblical texts in Bible classes.

3.4 Methodological Approaches, Quantitative and Qualitative Data, and Data Collection

To achieve the objective of this research, valuable information was collected for use in both quantitative and qualitative analysis. The first type of information was collected through the questionnaire survey. It involved Bible teachers serving in Sunday schools in various churches and seminaries in Hong Kong. In addition, during the interviews, I collected more in-depth data from the interviewees to better understand the topic. These interviews were conducted with a selection of respondents who completed the questionnaire.

Sample Design

It is better to survey an entire population. However, it may not be feasible or practical to do so; therefore, a survey sample is often used. According to Black and Champion (1976), a sample is an aggregate of factors taken from a population, which is representative of that population.

As mentioned earlier, to collect the first type of data, I used the questionnaire survey

method. For this study, I used random sampling. Sakaran (2000) suggested that a sample size greater than 30 and less than 500 is suitable for many types of research. Considering different obstacles, I used 300 questionnaires, designed for Bible teachers in various Christian churches and seminaries in Hong Kong.

For qualitative analysis, I used the interview survey method. The sample population for this study was 40 interviewees made up of Bible teachers from various Christian churches and seminaries.

Questionnaire Survey

Cohen and Tate (1989) argued that questionnaires are used as self-report tools to accumulate data on the variables of interest in survey studies. They suggested that in a survey, closed-ended questions are designed to elicit responses that narrow down the sector of inquiry, because the respondents choose between fixed responses. In addition, they facilitate data analysis for me, as the responses can be immediately compared and effortlessly obtained. Moreover, surveys are flexible as they involve people of all ages, move from one problem to another, and can answer many questions in a short time (Aaker & Day, 1990).

The questionnaire used in this study consisted of three parts (see Appendix A1). The first part focused on the personal profile of Bible teachers to obtain their personal information and data, such as name (optional), age, gender, marital status, religion, educational attainment, professional certificates, and years of service in Bible training. The second part focused on their approaches and perspectives. This was the central part of the questionnaire. All questions in this part sought to identify the ideas and training approaches of Bible teachers and their attitudes towards divine violence in the Old Testament. There were no right or wrong answers if the respondents answered honestly. The aim was to rate and assess their perspectives and approaches to divine violence in biblical texts. All responses and data

collected from the questionnaires were processed by me to ensure confidentiality. All survey results were used for academic purposes only.

For the questionnaire, I used the online Merriam-Webster dictionary to define “Divine Violence” as follows: “divine” means related to or proceeding directly from God, and “violence” means intense, turbulent, or furious and often destructive action. The goal was to inform and explain to all respondents how to interpret the expression “Divine Violence.”

The questionnaire consisted of 25 questions and was distributed to 300 respondents. All questions were related to Seibert’s seven approaches, as discussed earlier. Each question was rated on a 5-point Likert scale in sequential order (1 = *strongly disagree*, 2 = *disagree*, 3 = *neutral*, 4 = *agree*, 5 = *strongly agree*). All questions were related to divine violence in the Old Testament, such as “please share your ideas on whether to defend God’s violent behaviour in the Bible, whether God’s violent actions serve the greater good, and whether to trust God and His violence while acknowledging unanswered questions.” Other questions were related to their choice to balance God’s violent behaviour with His non-violent behaviour, to use a Christocentric approach to justify and criticise divine violence, to symbolically reinterpret God’s violent behaviour, and to protest or celebrate God’s violent behaviour. Finally, the respondents were asked whether they generally avoid talking about God’s violence in biblical texts and whether they actively mention and discuss divine violence in their Bible classes.

Finally, the third part of the questionnaire asked whether the participants were interested in participating in an interview for further qualitative analysis. They were asked to indicate whether they would be willing to participate in a personal interview and to provide their name, contact number, email address, and possible interview location.

In summary, the questionnaire survey was distributed by mail, email invitation, or online weblink to 300 respondents, all of whom were Christians and Bible teachers in Hong

Kong. The 25 questions in the questionnaire used a 5-point Likert scale design. The time to complete the questionnaire was approximately 20 minutes.

For the web link method, I set up an online questionnaire to invite potential participants to complete the questionnaire. All online and paper questionnaires were verified to be in the same format and include the same content.

Interview Survey

The personal interview approach was used because it is the most flexible and effective method of communication and enables freedom of dialogue. However, problems sometimes arise, such as the researcher having to guide the conversation when the discussion is unsuccessful. In addition, it is time-consuming and can lead to response bias when the respondents try to please the investigator (Aaker & Day, 1990).

During the interviews, I tried to avoid interrupting and guiding the conversation when the discussion failed. In addition, he avoided wasting time by limiting the duration of each interview to approximately 45 minutes.

For these interviews, I selected 40 participants from the 300 respondents to the questionnaire for semi-structured face-to-face interviews, each lasting approximately 45 minutes. It involved two interest groups: one with Bible teachers serving in churches and one with lecturers serving in seminaries. I chose between group interviews or face-to-face interviews based on their age, education level, and service in churches or seminaries. In addition, an imperative adaptation, such as repeating or rephrasing the question, was understood by the interviewee during each interview meeting.

Each interview had two parts. The first part was the primary interview, which was a semi-structured discussion with 13 open-ended questions. All questions were related to the perspectives on and approaches to divine violence described in the Old Testament among

Bible teachers. These open-ended questions were also related to the seven approaches recommended by Seibert. Each question was aimed at asking about and collecting ideas from each interviewee. For instance, “what is your opinion on defending God’s violent behaviour, balancing God’s violent behaviour with His non-violent behaviour, using a Christocentric approach to criticise divine violence, accepting and rejecting God’s violent behaviour, symbolically reinterpreting God’s violent behaviour, protesting against God’s violent behaviour, and celebrating God’s violent behaviour?” I cognitively mapped the data collected to the quantitative results to strengthen the questionnaire data collected.

The second part of the interview was the personal profile of the respondents. This part invited the interviewees to provide their personal information, such as their name, age, gender, religion, educational attainment, professional achievements in theological seminary, years of service in Bible training, and their general audience in Bible classes. These data were essential for me to analyse the interviewees’ denomination, teaching experience, and education level, and their willingness or reluctance to discuss divine violence.

I recorded each interviewee’s experience, beliefs, perspectives, and teaching approaches to divine violence in their Bible classes. Each interview took place at the participant’s office, such as a meeting room at the seminary or church, or a public fast-food restaurant, providing a suitable place for meeting and recording. I used an audio recorder to record each interview. Each interview lasted approximately 45 minutes.

In summary, I selected 40 participants from the 300 respondents and interviewed each interviewee for approximately 45 minutes. I used a semi-structured face-to-face method, with 13 open-ended questions; each interview took place at the participant’s office or a public fast food restaurant. I used an audio recorder to record each interview. The timeline of the qualitative interviews is shown in Table 3.3.1 in the Milestones and Timeline section.

Outline of the Work Carried Out

1. At first, I worked with my supervisors to get a general idea of how to conduct research on the passages in the Old Testament describing God's violent behaviour.
2. I attempted to solve questions that many people, including Christians, find difficult to resolve regarding God's violent behaviour in biblical texts.
3. I conducted a journal search for articles on divine violence and God's violent behaviour in the Old Testament.
4. However, identifying suitable journal articles on this topic proved difficult. My supervisors and I concluded that the topic of God's violent behaviour is rarely discussed, not only in society but also in Christian entities and churches.
5. Even so, I was able to identify some journal articles on divine violence and God's violent behaviour in the Old Testament.
6. Moreover, divine violence in biblical texts can be found not only in the Old Testament but also in the New Testament. However, I chose to focus on the problem of divine violence in the Old Testament because of the difficulty of the problem and because it is one of the central problematic issues that arise between Christians and non-Christians.
7. One of the journal articles I identified was "Recent Research on Divine Violence in the Old Testament (with Special Attention to Christian Theological Perspective)" by the famous theological scholar Eric A. Seibert in 2016.
8. The issues addressed in this paper were similar to those raised by my topic and research objectives. The paper offers a consolidation of seven approaches to divine violence, which I adopted for the purpose of rational mapping in the analysis of the questionnaire.
9. I developed a questionnaire with 25 questions, including Seibert's seven approaches.

In general, all questions were related to Bible teachers' perspectives and training approaches during the training classes with respect to divine violence in the Old Testament. The questionnaires were distributed to 300 corresponding participants. The distribution method used web-based online invitations, regular mailings, and self-invitations for the appropriate participants. The main participants targeted were those serving as Bible teachers in various Christian churches and seminaries in Hong Kong. The 25 questions set out and arranged in the questionnaire reflected Seibert's recommendation regarding the seven approaches to divine violence.

10. In the next step of the project, I arranged interviews with 40 interviewees out of the 300 questionnaire respondents for qualitative investigation. I selected and contacted the interviewees who were of interest, and they agreed to be the subject of an interview based on the questionnaire they returned. The meeting place was the interviewee's office or a public area such as a fast food restaurant. Each interview took about 45 minutes.
11. After all of the data and information had been collected, I wished to consolidate the perspectives and approaches of the Bible teachers that had been obtained. The findings mapped reasonably well to the seven approaches previously recommended by Seibert, and then the various teachers' perspectives, training approaches, thoughts and insights, willingness and unwillingness to discuss divine violence in their training classes were analysed. The aim of this survey was to propose further recommendations for these various approaches to and interpretations of divine violence.

Milestones and Timeline

Because the time available for research was limited and there was a lot of survey

work to do, I estimated that about 80 weeks would be needed to finish the project. A detailed description of what I planned to do in terms of literature review, formulation of principles and theorems, implementation of the questionnaire survey and interviews, data collection, and analytic work established with specific milestones and on a set timeline is given in Table 3.3.1.

Table 3.3.1

Timeline for Thesis Writing

The Education University of Hong Kong																											
Doctor of Education																											
Project: Divine Violence in the Old Testament: The Bible Teachers' Perspectives and Approaches in Hong Kong																											
Timeline for Thesis Writing														2020													
Tasks/Milestones	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep						
Week no.	1-5	6-9	10-14	15-18	19-22	23-27	28-31	32-35	36-40	41-44	45-48	49-53	54-57	58-61	62-66	67-70	71-75	76-79	80-83	84-88	89-92						
Literature Review	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Initial Proposal to be discussed with supervisors			•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Pilot Study			•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Preparation of Proposal				•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Proposal Presentation					•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Rebuttal for Proposal						•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Ethic Application				•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Research Preparation (questionnaire / interviews)				•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Data Collection (1-2months)							•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Data Management (transcription / data input and cleaning)								•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Data Analysis								•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Thesis Writing				•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•						
Submission of "Notice of Intention for Thesis Submission"																	•	•	•	•	•						
Submission of Thesis for Similarity Check (Turnitin)																	•	•	•	•	•						
Submission of "Thesis Submission Form"																		•	•	•	•						
Preparation of PowerPoint																			•	•	•						
Viva Examination																				•	•						
Rebuttal for Thesis & Thesis Revision																				•	•						
Final Submission of Thesis (Word & PDF files in DVD format)																				•	•						

As the above timeline shows, the project started in January 2019. I used two months to conduct a literature review with the support of my supervisors and used two months to discuss the initial proposal with my supervisors. The preparation of the proposal took another two months to prepare and complete. It should be noted that the timelines were not in sequential order, with one element needing to be completed before the next could begin. The timeframe for each component of the project was in an overlapping timeline setting or running in parallel.

I submitted my research proposal in May 2019 and made a research proposal presentation in June 2019. I used three months for research preparation and to write the questionnaire and interview surveys from June to August 2019. Moreover, I used another seven months, from September 2019 to March 2020, for quantitative and qualitative data collection, consolidation, translation of interview transcripts, and analysis of the information against the framework of the seven categories of divine violence. Moreover, I used another three months for thesis writing. Finally, I submitted this thesis at the end of June 2020.

Relationship and Special Precautions between the Participants and those Involved in their Recruitment

1. The nature of the relationship between the people involved in the recruitment and the participants was taken care of by me.
2. All interviewees were selected from among those who agreed to participate in the qualitative survey in their returned questionnaires.
3. All interviewees were chosen by me only.
4. Some interviewees were invited directly by me.
5. All participants in the questionnaire and the interviews were free to withdraw from the study at any time.
6. For the participants who were invited by my seminary classmates, our relationship was good, some were acquaintances, and some were Bible teachers and pastors/priests in different churches.

Confidentiality and Storage of Collected Data

1. For all information and data collected from the participants, such as name, contact number, and email address, and the interview recordings, I collected and treated them

with the utmost confidentiality.

2. The survey results and the data collected by me were used for academic purposes only.
3. For the research data collected, I will keep them for at least 5 years after the completion of the project. All data containing personal identifiers, such as name, address, and ID number, will be kept by me for a maximum of 6 years after the completion of the project. This complies with the requirements of the HREC operational guidelines and procedures published on the web page of The Education University of Hong Kong.
4. All personal information about the participants, such as name, contact number, and email address, was kept by me in locked files, and only I have the right to access it.
5. I informed the participants of the proposed use and management of their research data, including the audio recordings collected during the interviews.

Summary of the Research Approach and Expected Results

1. This study conducted a survey of Sunday school and seminary teachers.
2. It used a questionnaire to obtain the responses of these Bible teachers to the ethical and theological challenges of the violent texts of the Old Testament.
3. The study also identified and analysed Bible teachers' perspectives on and approaches to divine violence in biblical texts.
4. The study was related to the field of education and aimed to offer suggestions and ideas as references for teaching Christianity, especially Bible training.
5. It collected data and information through a questionnaire and interviews on the approaches to God's violence and behaviour of various Bible teachers in their Bible classes.

6. This study focused on various Christian churches and seminaries in Hong Kong, including Catholic churches and seminaries. Specifically, it focused on Bible teachers in the training classes of these entities.
7. I distributed 300 questionnaires through an online survey and by self-invitation, each questionnaire comprising 25 questions for the participants, that is, the Bible teachers in these Christian, Catholic, and Orthodox churches and seminaries.
8. In addition, I selected 40 interviewees from these 300 respondents for face-to-face interviews to reinforce the results of the questionnaire.
9. The results of this study are expected to be used regionally and nationally among Christian entities, especially the various Christian organisations and churches in Hong Kong. These results should help them examine and evaluate their current approaches and development of Bible teaching and to better understand the perceptions of Bible teachers of their experience in training classes. In addition, I hope that these results can help improve and reinforce current and future Bible education strategies for dealing with the issue of divine violence.

Evaluate the Validity of the Results

Mixed Methods Design

1. This study used a mixed methods design involving quantitative and qualitative analysis.
2. The quantitative design method was based on a questionnaire survey with various questions on divine violence related to morality, justice, kindness, love, cruelty, genocide, violent behaviour, jealousy, and revenge to obtain the respondents' ideas and perceptions.
3. It used a 5-point Likert scale, allowing the respondents to choose the appropriate

answer, including the following five options: 1 (*strongly disagree*), 2 (*disagree*), 3 (*neutral*), 4 (*agree*), and 5 (*strongly agree*). The questionnaire included 25 questions from different angles to illustrate the morality of divine violence in the Old Testament.

4. The teaching experience of the Bible teachers, such as less than 5 years, from 6 to 10 years, and 11 to 15 years, and their level of education, such as certificate/diploma, Bachelor's degree, and Master's degree, were also included in the questionnaire. Finally, their professional certificates from theological seminaries were also part of the questionnaire.
5. An online questionnaire was created for people who asked to participate in the survey. In addition, I invited potential respondents by mail, that is, by sending mail to his seminary classmates who were Bible teachers.
6. All participants were recruited in various ways, such as by direct invitation from me, by invitation from my friends, or by invitation from the church brothers and sisters. I persuaded them to help distribute the online questionnaire to the corresponding Bible teachers.
7. For the qualitative method design, it sought to collect information on the perceptions, perspectives, and approaches to divine violence from various Bible teachers.
8. I selected 40 interviewees from among the 300 respondents to the questionnaire. Each interview lasted approximately 45 minutes.
9. Each interview took place at the participant's seminary or church, or a restaurant, a quiet location for a meeting and suitable for audio recording.
10. Each interview was set up for one person (individual interview) or several people (group interview), depending on personal and environmental conditions, such as Bible teachers in churches or in seminaries.

11. A semi-structured interview guide was used for the interviews. An audio recorder was used to record the conversation during each interview.

Reliability Assessment

1. Each questionnaire included 25 questions.
2. It was distributed to 300 participants, all Bible teachers.
3. The distribution method was mainly by email invitation, web link invitation, and personalised invitation, to reach the appropriate participants.
4. Based on the universal sampling size for standard research, I assumed that the sample size for this study was appropriate.
5. The limitations of the survey method, such as duplicate questionnaires collected from the same respondent, were addressed and verified to minimise problems.
6. Forty suitable Bible teachers were selected from the 300 respondents for a qualitative survey.
7. The contact details of the participants collected in the questionnaire were used to organise the interview survey. If the respondents were willing to participate in an interview survey, they were invited to provide their contact information at the bottom of the questionnaire.
8. I contacted them to arrange an interview after collecting all returned questionnaires.
9. Their contact information was also obtained via known respondents who were willing to participate in the interview survey.
10. The selection criteria for the interviews were based on the respondents' teaching experience, level of education, and seminary achievements. All interviewees were Bible teachers from various Christian churches and seminaries.
11. I formed two groups for the interviews: one with Bible teachers from various

churches and one with Bible teachers from different seminaries. The main reason was to suit their different lifestyles, ages, and education levels, if any. Individual interviews were also organised. The choice depended on the respondents' time, resources, and environment, and was left to my discretion.

12. The sample size (40 interviewees for the qualitative survey) was appropriate, as many research studies have used this number of respondents.

Validity Assessment

1. Two methods of data collection were used to ensure the validity of the results.
2. I verified and analysed the consistency of the results generated by these two methods.
3. In addition, the literature review with sources from international theologians was used as a validity factor to assess the similarity of the results between the quantitative and qualitative surveys.
4. The objective of the study was to obtain new perspectives on and approaches to divine violence, similar to those proposed by Seibert. I wanted to compare them with the data obtained from the various perspectives and approaches of current Bible teachers in Hong Kong. Therefore, the survey results were cognitively mapped to Seibert's seven consolidated approaches, to analyse the perspectives, training approaches, thoughts, and ideas of various Bible teachers, and their willingness or reluctance to discuss divine violence in their training classes. This study also proposes new recommendations for reasonable training approaches and interpretations of divine violence in biblical texts.

3.5 Chapter Summary

The survey conducted in this study focused on Sunday school, local school, and Bible school teachers and how they faced and struggled with these violent texts in significant ways. Therefore, the study examined their struggles with, perceptions of, and engagement with these problematic biblical texts. Seibert's seven approaches to divine violence in the Old Testament were used to evaluate Bible teachers' perspectives and their insights. These approaches include the defence approach, the balance approach, the critical approach, the agreement and rejection approach, the symbolic approach, the protest approach, and the celebration approach.

The research objective was based on these seven approaches to interpret God's violence. The central theme was to identify current perspectives and approaches to divine violence based on Seibert's theory and compare them with those obtained from Bible teachers in Hong Kong. The goal was to provide new recommendations for reasonable approaches to and interpretations of divine violence in the Bible.

For the theoretical framework, the study used the TRA to provide insights into how behavioural changes in people are guided and adopted. Moreover, the study used the Divine Violence Perspectives and Approaches Research Framework to act as a model to evaluate and analyse the different perspectives and approaches of Bible teachers, their behaviour and attitudes, and their willingness or reluctance to discuss divine violence.

For the survey-based methodological approach, the questionnaire, which consisted of 25 questions, was distributed to 300 respondents. The questionnaire survey was distributed by mail, email invitation, or online weblink to 300 respondents, all of whom were Bible teachers in Hong Kong. The 25 questions in the questionnaire used a 5-point Likert scale design. The time to complete the questionnaire was approximately 20 minutes.

For qualitative analysis, I selected 40 participants from the 300 respondents, and each

interviewee was interviewed for approximately 45 minutes. I used a semi-structured face-to-face method, with 13 open-ended questions; each interview took place either at the participant's office or at a public fast food restaurant. I used an audio recorder to record each interview.

For the study timeline, I estimated that I would be able to finish it in about 80 weeks. The results of the study are expected to be used regionally and nationally among Christian entities, especially the various Christian organisations and churches in Hong Kong. I also hope that these results can help improve and reinforce current and future Bible education strategies for dealing with the issue of divine violence.

Chapter 4: Results and Findings

4.1 Analysis and Results of the Quantitative Survey Data

4.1.1 Introduction

4.1.2 Divine Violence in the Old Testament: Perspectives and Approaches

4.1.3 Results of the Perspectives and Approaches of Bible Teachers

4.1.4 Results of Seibert's Seven Approaches to Divine Violence in the Old Testament

4.1.5 Results on the Personal Attitudes, Exploratory Character, and Opinions of Bible Teachers

4.1.6 Chapter Summary

4.1 Analysis and Results of the Quantitative Survey Data

4.1.1 Introduction

This chapter presents the results of the quantitative survey. It explores the respondents' perspectives and training approaches based on the 25 questions in the questionnaire to determine whether there were differences in terms of age, gender, nationality, religion, educational attainment, professional certificates in theology, years of service in Bible training, and general audience in Bible classes. In addition, Catholic, Protestant, and Orthodox denominations were examined individually to identify differences in terms of age, gender, nationality, religion, educational attainment, professional certificates in theology, years of service in Bible training, and general audience in Bible classes.

Any relationship and correlation between personal profiles, Bible teachers' approaches, and their corresponding religion was also examined. The questionnaire data collected from the three religions revealed significant differences and correlations between Sunday school/Bible teachers, pastors/priests in churches, and lecturers in seminaries.

No significant correlation was observed between the three religions for the 25 questions related to the approaches of Bible teachers, but a possible relationship was observed in terms of education level between Sunday school/Bible teachers, between pastors/priests in churches, and between lecturers in seminaries.

The results of the respondents from the three denominations concerning their perspectives and approaches are detailed in the last part of this chapter.

4.1.1.1 Questionnaire Questions and Survey Analysis

The following questionnaire questions were analysed using several statistical methods, such as a sample t-test to test the significance of the sample mean, for instance age.

I used the chi-square test to identify the relationship between two categorical variables, such as seminary attainment and age. A correlation method was also used to determine the relationship between two continuous variables, for instance, the interrelationship between two or more questions on divine violence. Moreover, ANOVA and repeated measures ANOVA using two or more dependent variables, such as data on divine violence, were used to analyse the teaching experience, religion, and seminary attainment of Bible teachers, using the data obtained from the quantitative part of this study.

4.1.2 Divine Violence in the Old Testament: Perspectives and Approaches

The questionnaire included 25 questions, 18 of which were related to the perspectives and approaches of Bible teachers. The last seven questions were related to their attitude, opinion, and exploratory character.

Below are the 18 questions related to the perspectives and approaches of Bible teachers:

1. I defend God's violent behaviour in the Bible: He is absolutely right and good.
2. I believe that God uses violence in the Old Testament only to punish the wicked and to protect the weak.
3. God's violent actions in the Old Testament served the greater good. Violence was used to prevent corruption of His people and the rest of the world.
4. I believe that God's questionable behaviour in the Old Testament should be understood in terms of progressive revelation: God helped the people of Israel to better understand Him and how He wanted them to live.
5. God's violent behaviour is not problematic.
6. I trust God and His violence while acknowledging unanswered questions.

7. As a Bible teacher, I balance God's violent behaviour with His non-violent behaviour; for example, God was not involved in killings, bloodshed, or warfare in other Old Testament texts.
8. As a Bible teacher, I criticise God's violent behaviour to honestly discuss the problematic nature of these violent texts.
9. The Bible does not always represent God correctly. It is not necessary to accept every representation in the Old Testament as an accurate representation of God.
10. As a Bible teacher, I adopt reader-response criticism. This allows readers to embrace what is morally praiseworthy in a text while criticising what is morally objectionable, regardless of their judgment on the Bible itself.
11. In class, I use a Christocentric approach. This approach uses Jesus to criticise divine violence in the Old Testament. In the New Testament, Jesus comes from God. He is the lens through which a comprehensive, balanced, and undistorted view of God's loving heart and gracious purposes can be seen.
12. Instead of completely accepting or rejecting the violent image of God, I create a middle path, which involves a combination of the two.
13. God chooses violence for a good cause.
14. I symbolically reinterpret God's violent behaviour. The goal is not to report past events, but to use the past to encourage people to keep their faith in the present.
15. I protest against God's violent behaviour.
16. God is not completely good and can sometimes behave badly.
17. I celebrate God's violent behaviour.
18. I believe that God's violence is used to counter and correct human violence, to restore or maintain His order.

Below are the last seven questions related to the attitude, opinion, and exploratory character of Bible teachers:

19. I avoid talking about God's violence in the Old Testament.
20. I do not believe in God's violent behaviour in the Old Testament. This reflects the opinion of the authors, not God's good intentions.
21. If I meet someone or a student asking me questions about the following verse, I avoid answering and remain silent: "Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you" (*New International Version*, Deuteronomy 20:17).
22. In Bible class, I respond positively to questions about divine violence in the Old Testament, to explain God's revelation and His will in this historical period.
23. I believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice.
24. I have never been asked or challenged about divine violence in the Bible.
25. I have never asked, discussed, or explored divine violence in the Bible.

I used the data collected and the results of these 25 questions to analyse and evaluate the perspectives and approaches of Bible teachers and their attitude, opinion, and exploratory character regarding divine violence in the Old Testament.

4.1.3 Results of the Perspectives and Approaches of Bible Teachers

4.1.3.1 General Results: Personal Profile

Age. Summary statistics using frequency analysis were used for the age profile of the respondents. The frequency and percentage were calculated for all respondents.

The age profile of the respondents was divided into five groups: 20–30 years, 31–40 years, 41–50 years, 51–60 years, and 61 years and over. Most respondents were in the 41–50 age group (28.6%) and the 51–60 age group (32.6%), as shown in Appendix A5.1.

Gender. Summary statistics using frequency analysis were used for the gender profile of the respondents. The frequency and percentage were calculated for all respondents.

The gender profile of the respondents was divided into two groups: women and men. Among the respondents, 56.8% were men and 43.2% were women, as shown in Appendix A5.1.

Religion. Summary statistics using frequency analysis were used for the religious profile of the respondents. The frequency and percentage were calculated for all respondents.

The religious profile of the respondents was divided into three groups: Catholic, Protestant, and Orthodox. Most respondents were Protestant (66.8%), followed by Catholic (28.6%) and Orthodox (4.3%), as shown in Appendix A5.1.

It was difficult to invite Catholics to participate in the questionnaire survey as many Catholics only go to mass and do not participate in discussions on biblical texts. In addition, there are very few Orthodox people in Hong Kong.

Education Level. Summary statistics using frequency analysis were used for the education profile of the respondents. The frequency and percentage were calculated for all respondents.

The education profile of the respondents was divided into four groups: certificate/diploma, university graduate, Master's degree, and doctoral degree. Most respondents were university graduates (31.6%) or had a Master's degree (31.9%), as shown in Appendix A5.1. These results showed that Bible teachers and pastors/priests generally participate in higher education in Hong Kong.

Professional Certificates. Summary statistics using frequency analysis were used for the professional certificate profile of the respondents. The frequency and percentage were calculated for all respondents.

The professional certificate profile of the respondents was divided into four groups: certificate/diploma, Bachelor's degree, Master's degree, and doctoral degree. Most respondents had a Master's degree (21.6%), as shown in Appendix A5.1. However, a large proportion of the respondents had no professional certificate in theology (44.9%). Nevertheless, all church ministers, pastors/priests, and teachers in seminaries had a high level of professional and theological education, as discussed later in this chapter.

Professional Certificates vs. Religion. Cross tabulation analysis with column percentages was used for professional certificates and religion. The purpose of cross tabulation analysis is to show the relationship between two variables. Table 4.1.1 shows the frequency and percentage of all respondents.

As previously mentioned, the professional certificate profile was divided into four groups (certificate/diploma, Bachelor's degree, Master's degree, and doctoral degree). In addition, the religion profile was divided into three groups (Catholic, Protestant, and Orthodox). The relationship between these two variables is illustrated below.

A large proportion of the Catholic respondents with a professional certificate in theology had a certificate/diploma (24.4%). A large proportion of the Protestant respondents with a professional certificate in theology had a Master's degree (30.8%), followed by a Bachelor's degree (13.9%). Finally, a large proportion of the Orthodox respondents with a professional certificate in theology had a Bachelor's degree (15.4%).

These results showed that Christians/Protestants in Hong Kong have a solid professional background in theological education.

Table 4.1.1

*Professional Certificate of Theological Seminary (highest achievement) * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
Professional Certificate of Theological Seminary (highest achievement):	a. Nil	Count	53	70	11	1	135
		%	61.6%	34.8%	84.6%	100.0%	44.9%
	b. Certificate / Diploma	Count	21	25	0	0	46
		%	24.4%	12.4%	0.0%	0.0%	15.3%
	c. Bachelor's degree	Count	9	28	2	0	39
		%	10.5%	13.9%	15.4%	0.0%	13.0%
	d. Master's Degree	Count	3	62	0	0	65
		%	3.5%	30.8%	0.0%	0.0%	21.6%
	e. Doctoral Degree	Count	0	16	0	0	16
		%	0.0%	8.0%	0.0%	0.0%	5.3%
	Total	Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

Name of the Theological Seminary Attended. Summary statistics using frequency analysis were used for the name of theological seminary attended by the respondents. The frequency and percentage were calculated for all respondents, as shown in Appendix A5.1.

In this analysis, the most common theological seminaries attended by the respondents were the following:

- China Graduate School of Theology
- Hong Kong Baptist Theological Seminary
- CUHK Divinity School of Chung Chi College
- Lutheran Theological Seminary (Hong Kong)
- Diocesan Catechetical Centre, Diocese of Hong Kong
- Holy Spirit Seminary College of Theology and Philosophy
- Alliance Bible Seminary

However, many of the respondents (59.2%) did not provide the name of their theological seminary, leaving the response blank. Nevertheless, all church ministers, pastors/priests, and teachers in seminaries had a high level of professional and theological education, as shown by the data collected from the qualitative survey.

Religious Status. Summary statistics using frequency analysis were used for the religious status profile of the respondents. The frequency and percentage were calculated for all respondents, as shown in Appendix A5.1.

In this analysis, the most common religious statuses of the respondents were the following:

- Pastor
- Priest
- Minister
- Reverend
- Bible teacher in a church/seminary
- Sunday school teacher
- Catechist

However, a large proportion of the respondents (91.5%) did not provide their religious status, leaving it blank.

Years of Receiving Jesus Christ. Summary statistics using frequency analysis were used for the number of years since the respondents received Jesus Christ. The frequency and percentage were calculated for all respondents, as shown in Appendix A5.1.

The number of years since the respondents received Jesus Christ was divided into eight groups: less than 5 years, 5–10 years, 11–15 years, 16–20 years, 21–25 years, 26–30 years, 31–35 years, and more than 35 years.

Most respondents indicated that they received Jesus Christ more than 35 years ago(31.2%), followed by 31–35 years (15.9%) and 26–30 years ago (15.3%).

Years of Service in Bible Training. Summary statistics using frequency analysis were used for the number of years of service in Bible training of the respondents. The frequency and percentage were calculated for all respondents, as shown in Appendix A5.1.

The number of years of service in Bible training was divided into eight groups: less than 5 years, 5–10 years, 11–15 years, 16–20 years, 21–25 years, 26–30 years, 31–35 years, and more than 35 years. The largest number of respondents had served in Bible training between 5 and 10 years (20.6%), followed by less than 5 years (18.6%) and 11 to 15 years (15.6%).

These results showed that Bible teachers and lecturers in Hong Kong have between 5 and 10 years of training experience, which is not very long.

Years of Service in Bible Training vs. Religion. Cross tabulation analysis with column percentages was used for the number of years of service in Bible training and religion. Table 4.1.2 shows the frequency and percentage of all respondents.

The number of years of service in Bible training of the respondents was divided into eight groups: less than 5 years, 5–10 years, 11–15 years, 16–20 years, 21–25 years, 26–30 years, 31–35 years, and more than 35 years. In addition, the religious profile of the respondents was divided into three groups: Catholic, Protestant, and Orthodox. The relationship between the two variables is shown in Table 4.1.2.

A large proportion of the Catholic respondents had 5 to 10 years of service in Bible training (26.7%), followed by 11 to 15 years of service (18.6%). In addition, a large proportion of the Protestant respondents had less than 5 years of service (17.4%), followed by 5 to 10 years of service (17.4%). Finally, a large proportion of the Orthodox respondents had less than 5 years of service (53.8%), followed by 5 to 10 years of service (23.1%).

The results showed that Catholic Bible teachers and Catechists in Hong Kong have more Bible training experience, generally 5 to 10 years, than those of other denominations.

Table 4.1.2

*No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.) * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.):	a. Nil	Count	9	12	0	0	21
		%	10.5%	6.0%	0.0%	0.0%	7.0%
	b. less than 5	Count	14	35	7	0	56
		%	16.3%	17.4%	53.8%	0.0%	18.6%
	c. 5 – 10	Count	23	35	3	1	62
		%	26.7%	17.4%	23.1%	100.0%	20.6%
	d. 11 – 15	Count	16	30	1	0	47
		%	18.6%	14.9%	7.7%	0.0%	15.6%
	e. 16 – 20	Count	8	31	0	0	39
		%	9.3%	15.4%	0.0%	0.0%	13.0%
	f. 21 – 25	Count	7	22	1	0	30
		%	8.1%	10.9%	7.7%	0.0%	10.0%
	g. 26 – 30	Count	2	16	0	0	18
		%	2.3%	8.0%	0.0%	0.0%	6.0%
	h. 31 – 35	Count	4	11	0	0	15
		%	4.7%	5.5%	0.0%	0.0%	5.0%
	i. More than 35	Count	3	9	1	0	13
		%	3.5%	4.5%	7.7%	0.0%	4.3%
Total		Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

General Audience in Bible Training. Summary statistics using frequency analysis were used for the general audience of the respondents' Bible training. The frequency and percentage were calculated for all respondents, as shown in Appendix A5.1.

The general audience of the respondents' Bible training was divided into eight groups: children (under 12), adults (12–60), the elderly (60 and over), children and adults, children and

the elderly, adults and the elderly, children and adults, and the elderly. Most participants in Bible training were adults (48.2%), adults and the elderly (15.6%), and children (13.6%).

The results showed that most Bible training participants in Hong Kong are part of the adult group, followed by the adult and elderly group and the children group in various churches.

4.1.3.2 General Results: Bible Teachers' Approaches

25 Individual Questionnaire Questions. Summary statistics using frequency analysis were used for all questions. The frequency and percentage were calculated for all respondents.

Question 1: I defend God's violent behaviour in the Bible: He is absolutely right and good.

The respondents rated this question 5 (*strongly agree*; 45.5%) and 4 (*agree*; 32.6%), as shown in Appendix A5.2, indicating that most respondents agreed that God is absolutely right and good.

Question 2: I believe that God uses violence only to punish the wicked and to protect the weak.

The respondents rated this question 5 (*strongly agree*; 38.9%) and 4 (*agree*; 32.9%), as shown in Appendix A5.2, indicating that most respondents believed that God uses violence only to punish the wicked and to protect the weak.

Question 3: God's violent actions in the Old Testament served the greater good. Violence was used to prevent corruption of His people and the rest of the world.

The respondents rated this question 5 (*strongly agree*; 47.8%) and 4 (*agree*; 34.2%), as shown in Appendix A5.2, indicating that most respondents agreed that God's violent actions served the greater good and prevented the corruption of the world.

Question 4: I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.

The respondents rated this question 5 (*strongly agree*; 50.2%) and 4 (*agree*; 35.2%), as shown in Appendix A5.2, indicating that most respondents agreed that God's violent actions helped the people of Israel better understand Him and how He wanted them to live.

Question 5: God's violent behaviour is not problematic.

The respondents rated this question 5 (*strongly agree*; 30.9%), 4 (*agree*; 28.9%), and 3 (*neutral*; 29.9%), as shown in Appendix A5.2, indicating that a number of respondents agreed that God's violent behaviour is not problematic. However, some of the respondents were more neutral, avoiding answering this question.

Question 6: I trust God and His violence while acknowledging unanswered questions.

The respondents rated this question 4 (*agree*; 37.93%), 5 (*strongly agree*; 34.2%), and 3 (*neutral*; 18.6%), as shown in Appendix A5.2, indicating that a significant portion of the respondents agreed to trust God and His violence while acknowledging unanswered questions. However, some respondents were more neutral, avoiding answering this question.

Question 7: As a Bible teacher, I balance God's violent behaviour with His non-violent behaviour; for example, God was not involved in killings, bloodshed, or warfare in other Old Testament texts.

The respondents rated this question 4 (*agree*; 36.5%), 5 (*strongly agree*; 32.2%), and 3 (*neutral*; 20.3%), as shown in Appendix A5.2, indicating that most respondents agreed that as Bible teachers, they should balance God's violent behaviour with His non-violent behaviour. However, some respondents were more neutral, avoiding answering this question.

Question 8: As a Bible teacher, I criticise God's violent behaviour, to honestly discuss the problematic nature of these violent texts.

The respondents rated this question 4 (*agree*; 25.9%), 3 (*neutral*; 24.3%), and 2 (*disagree*; 22.3%), as shown in Appendix A5.2, indicating that the respondents did not have a clear answer to this question. It is likely that many respondents were neutral on this question (26.8%).

Question 9: The Bible does not always represent God correctly. It is not necessary to accept every representation in the Old Testament as an accurate representation of God.

The respondents rated this question 4 (*agree*; 26.2%), 2 (*disagree*; 19.9%), and 1 (*strongly disagree*; 19.6%), as shown in Appendix A5.2, indicating that only 25.4% of the respondents agreed with this question (rated 4). In addition, many respondents disagreed (19.6%) with this question.

Question 10: As a Bible teacher, I adopt reader-response criticism. This allows readers to embrace what is morally praiseworthy in a text while criticising what is morally objectionable, regardless of their judgment on the Bible itself.

The respondents rated this question 4 (*agree*; 35.9%), 3 (*neutral*; 19.6%), 2 (*disagree*; 18.3%), and 5 (*strongly agree*; 16.3%), as shown in Appendix A5.2, showing that about a third of the respondents (35.9%) agreed with the question.

Question 11: In class, I use a Christocentric approach. This approach uses Jesus to criticise divine violence in the Old Testament. In the New Testament, Jesus comes from God. He is the lens through which a comprehensive, balanced, and undistorted view of God's loving heart and gracious purposes can be seen.

The respondents rated this question 5 (*strongly agree*; 34.6%), 4 (*agree*; 31.2%), and 3 (*neutral*; 26.2%), as shown in Appendix A5.2, showing that a large number of the respondents strongly agreed (34.6%) with the question.

Question 12: Instead of completely accepting or rejecting the violent image of God, I create a middle path, which involves a combination of the two.

The respondents rated this question 4 (*agree*; 32.9%), 3 (*neutral*; 26.2%), and 2 (*disagree*; 15.3%), as shown in Appendix A5.2, indicating no clear agreement on this question. Overall, a significant proportion of the respondents (26.2%) were neutral on this question.

Question 13: God chooses violence for a good cause.

The respondents rated this question 5 (*strongly agree*; 25.2%), 4 (*agree*; 34.2%), and 3 (*neutral*; 18.9%), as shown in Appendix A5.2, showing a clear agreement on this question. Indeed, a large proportion of the respondents agreed that God chooses violence for a good cause.

Question 14: I symbolically reinterpret God's violent behaviour. The goal is not to report past events, but to use the past to encourage people to keep their faith in the present.

The respondents rated this question 4 (*agree*; 31.9%), 5 (*strongly agree*; 21.3%), and 3 (*neutral*; 18.9%), as shown in Appendix A5.2, showing that there is no clear agreement on the question. Indeed, only about a third of the respondents (31.9%) agreed with the question.

Question 15: I protest against God's violent behaviour.

The respondents rated this question 2 (*disagree*; 35.5%), 1 (*strongly disagree*; 26.6%), and 3 (*neutral*; 25.9%), as shown in Appendix A5.2, showing their strong disagreement with the question. In other words, a large number of respondents refused to protest against God's violent behaviour.

Question 16: God is not completely good and can sometimes behave badly.

The respondents rated this question 1 (*strongly disagree*; 63.5%), 2 (*disagree*; 18.6%), and 3 (*neutral*; 9%), as shown in Appendix A5.2, showing their strong disagreement with the question. In other words, a large number of respondents did not agree that God is not completely good and can behave badly.

Question 17: I celebrate God's violent behaviour.

The respondents rated this question 3 (*neutral*; 33.9%), 4 (*agree*; 29.6%), and 5 (*strongly agree*; 14.6%), as shown in Appendix A5.2, not showing a clear agreement on the question in general. Indeed, about half of the respondents (44.2%) agreed with the idea of celebrating God's violent behaviour.

Question 18: I believe that God's violence is used to counter and correct human violence, to restore or maintain His order.

The respondents rated this question 4 (*agree*; 41.2%), 5 (*strongly agree*; 35.5%), and 3 (*neutral*; 14.3%), as shown in Appendix A5.2, showing a clear agreement with the question. In other words, a large proportion of the respondents agreed that God uses violence to counter and correct human violence and to restore or maintain His order.

Question 19: I avoid talking about God's violence in the Old Testament.

The respondents rated this question 2 (*disagree*; 33.9%), 1 (*strongly disagree*; 27.9%), and 3 (*neutral*; 20.6%), as shown in Appendix A5.2, indicating their strong disagreement with the question. In other words, a large proportion of the respondents did not avoid talking about the violence of God in the Old Testament.

Question 20: I do not believe in God's violent behaviour in the Old Testament. This reflects the opinion of the authors, not God's good intentions.

The respondents rated this question 1 (*strongly disagree*; 36.5%), 2 (*disagree*; 28.2%), and 3 (*neutral*; 17.9%), as shown in Appendix A5.2, indicating their strong disagreement with the question. These results clearly showed that most respondents believed that the Bible represents the word of God, who inspired people to write it, not the opinion of the authors.

Question 21: If I meet someone or a student asking me questions about the following verse, I avoid answering and remain silent: "Completely destroy them—the Hittites,

Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you” (*New International Version, Deuteronomy 20:17*).

The respondents rated this question 1 (*strongly disagree*; 40.9%), 2 (*disagree*; 37.5%), and 3 (*neutral*; 14%), as shown in Appendix A5.2, indicating their strong disagreement with the question. Indeed, a large percentage of the respondents disagreed with the question. This result clearly showed that most respondents did not avoid answering questions about the problematic texts of the Old Testament.

Question 22: In Bible class, I respond positively to questions about divine violence in the Old Testament, to explain God’s revelation and His will in this historical period.

The respondents rated this question 5 (*strongly agree*; 45.5%), 4 (*agree*; 40.5%), and 3 (*neutral*; 11.3%), as shown in Appendix A5.2, indicating their strong agreement with the question. These results clearly showed that most respondents responded positively to questions about problematic texts discussing divine violence in the Old Testament.

Question 23: I believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice.

The respondents rated this question 2 (*disagree*; 23.6%), 5 (*strongly agree*; 22.9%), and 4 (*agree*; 20.6%), as shown in Appendix A5.2, indicating that the respondents did not have a clear answer to this question and could not reach agreement. Indeed, some respondents agreed with the question, while others did not. This result indicated that a number of respondents believed that God-inspired violence only occurs in the Old Testament and would not happen in the world today. However, a number of respondents believed that God-inspired violence not only occurs in the Old Testament but also in the world today.

Question 24: I have never been asked or challenged about divine violence in the Bible.

The respondents rated this question 2 (*disagree*; 30.9%), 4 (*agree*; 19.9%), and 1 (*strongly disagree*; 18.9%), as shown in Appendix A5, showing that the respondents did not have a clear answer to the question and could not reach agreement. Indeed, some respondents agreed with the question, while others did not. This result indicated that while a number of respondents had never been challenged about divine violence in the Bible, others had been challenged on that issue.

Question 25: I have never asked, discussed, or explored divine violence in the Bible.

The respondents rated this question 2 (*disagree*; 26.2%), 4 (*agree*; 22.6%), and 3 (*neutral*; 20.9%), as shown in the Appendix A5.2, showing that the respondents did not have a clear answer to this question and could not reach agreement. Indeed, some respondents agreed with the question, while others did not. This result indicated that while a number of respondents never asked about or explored divine violence in the Bible, others actively questioned divine violence in the Bible and explored it.

4.1.3.3 General Results: Summary of the 25 Questions

Table 4.1.3 presents a summary of the responses to the 25 questions, using descriptive statistics to calculate the mean and standard deviation of each item for the 300 respondents.

The results showed that four questions had a mean slightly higher than 4 (*agree*) on the 5-point Likert scale. Seven questions had a mean greater than 3, which was rounded to 4 (*agree*). In addition, six questions had a mean slightly higher than 3 (*neutral*). Three questions had a mean greater than 2 and rounded to 3 (*neutral*). Finally, two questions had a mean greater than 1 and rounded to 2 (*disagree*).

Table 4.1.3

Overall 25 Questions Summary table

	N	Mini mum	Maxi mum	Mean	Std. Deviati on
1. Defence of God's violent behaviour in the Bible, He is entirely right and good.	301	1	5	4.15	.980
2. I believe that God uses violence only to punish the wicked and to protect the weak.	301	1	5	3.94	1.127
3. God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.	301	1	5	4.21	.982
4. I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.	301	1	5	4.27	.945
5. God's violent behaviour is not problematic.	301	1	5	3.78	1.052
6. Trusting God His violence while acknowledging unanswered questions.	301	1	5	3.93	1.048
7. As a Bible teacher, I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.	301	1	5	3.85	1.100
8. As a Bible teacher, I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.	301	1	5	2.91	1.258
9. The Bible does not always get "God-Right". It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.	301	1	5	3.00	1.384
10. As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.	301	1	5	3.30	1.227
11. In the class, I will use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.	301	1	5	3.79	1.179
12. I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.	301	1	5	3.10	1.224
13. God chooses to become involved in violence to bring about a good purpose.	301	1	5	3.54	1.245
14. Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.	301	1	5	3.36	1.287
15. Protesting God's Violent Behaviour.	301	1	5	2.27	1.050
16. God is not completely good and may misbehave at instances.	301	1	5	1.66	1.042

17. Celebrating God's Violent Behaviour.	301	1	5	3.30	1.112
18. I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.	301	1	5	3.99	1.046
19. I will avoid talking about the violence of God in the Old Testament.	301	1	5	2.32	1.130
20. I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.	301	1	5	2.23	1.234
21. If I meet someone or students who ask the following verses, I will avoid answering and remain silent: "Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)"	301	1	5	1.91	.982
22. In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.	301	1	5	4.28	.805
23. I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.	301	1	5	3.17	1.362
24. I have not been asked or challenged about the divine violence in the Bible.	301	1	5	2.81	1.354
25. I haven't asked, discussed or explored the divine violence in the Bible.	301	1	5	2.93	1.303
Valid N (listwise)	301				

4.1.3.4 Results for the Three Religions: Personal Profile

For this analysis of the three religions and the personal profile of the respondents, cross tabulation analysis was used to identify the relationship between two or more categorical variables. There are a number of tests available to determine if the relationship between two variables is significant. One of the most common tests is the chi-square test, as it works for almost all types of data.

Pearson's chi-square test verifies the hypothesis that the row and column variables are independent. In general, the actual value of the statistic is not very informative. Therefore, the significance level (asymptotic significance) provides the required information. The lower

the significance level, the less likely the independence of the two variables (unrelated).

Specifically, the association between two variables is statistically significant (shows a relationship) if asymptotic significance (2-sided) $p < 0.05$, which means that these variables are less likely to be independent. In other words, if $p < 0.05$, this indicates that the null hypothesis is rejected and that the variables are independent across the population.

Religion and Education Level. Cross tabulation analysis was used for the religion and education level of the respondents. The frequency and percentage were calculated for all respondents, as shown in Table 4.1.4 with column percentages.

The results showed that most Catholic respondents had a Master's degree (39.5%) or a university degree (32.6%). Most Protestant respondents had a university degree (30.8%) or a Master's degree (29.4%). Finally, most Orthodox respondents had a university degree (38.5%). In addition, Pearson's chi-square results showed that the significance level was $p = 0.235 (> 0.05)$, indicating that the two variables were independent (unrelated).

Table 4.1.4

*Educational Attainment (highest achievement) * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
Educational Attainment (highest achievement):	a. Nil	Count	4	10	0	0	14
		%	4.7%	5.0%	0.0%	0.0%	4.7%
	b. Certificate / Diploma	Count	17	38	3	1	59
		%	19.8%	18.9%	23.1%	100.0%	19.6%
	c. University Graduate	Count	28	62	5	0	95
		%	32.6%	30.8%	38.5%	0.0%	31.6%
	d. Master's Degree	Count	34	59	3	0	96
		%	39.5%	29.4%	23.1%	0.0%	31.9%
	e. Doctoral Degree	Count	3	32	2	0	37
		%	3.5%	15.9%	15.4%	0.0%	12.3%
Total	Count	86	201	13	1	301	
	%	100.0%	100.0%	100.0%	100.0%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	15.113 ^a	12	.235
Likelihood Ratio	16.760	12	.159
N of Valid Cases	301		

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .05.

Religion and Professional Certificates. Cross tabulation analysis was used for the respondents' religion and professional certificates in theology. The frequency and percentage were calculated for all respondents, as shown in Table 4.1.5 with column percentages.

The results showed that most Catholic respondents had a certificate/diploma (24.4%). Most Protestant respondents had a Master's degree (30.8%). Finally, most Orthodox respondents had a Bachelor's degree (15.4%). In addition, Pearson's chi-square results showed that the significance level was so low that it was not evident ($p = 0.000, < 0.05$), indicating that the two variables were related.

Table 4.1.5

*Professional Certificate of Theological Seminary (highest achievement) * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
Professional Certificate of Theological Seminary (highest achievement):	a. Nil	Count	53	70	11	1	135
		%	61.6%	34.8%	84.6%	100.0%	44.9%
	b. Certificate / Diploma	Count	21	25	0	0	46
		%	24.4%	12.4%	0.0%	0.0%	15.3%
	c. Bachelor's degree	Count	9	28	2	0	39
		%	10.5%	13.9%	15.4%	0.0%	13.0%
	d. Master's Degree	Count	3	62	0	0	65
		%	3.5%	30.8%	0.0%	0.0%	21.6%
	e. Doctoral Degree	Count	0	16	0	0	16
		%	0.0%	8.0%	0.0%	0.0%	5.3%

Total	Count	86	201	13	1	301
	%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	55.817 ^a	12	.000
Likelihood Ratio	70.318	12	.000
N of Valid Cases	301		

a. 10 cells (50.0%) have expected count less than 5. The minimum expected count is .05.

Religion and Number of Years of Service in Bible Training. Cross tabulation analysis was used for the religion and years of service in Bible training of the respondents. The frequency and percentage were calculated for all respondents, as shown in Table 4.1.6 with column percentages.

Pearson's chi-square results showed that the significance level was $p = 0.234 (> 0.05)$, indicating that the two variables were independent (unrelated).

Table 4.1.6

*No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.) * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.):	a. Nil	Count	9	12	0	0	21
		%	10.5%	6.0%	0.0%	0.0%	7.0%
	b. less than 5	Count	14	35	7	0	56
		%	16.3%	17.4%	53.8%	0.0%	18.6%
	c. 5 - 10	Count	23	35	3	1	62
		%	26.7%	17.4%	23.1%	100.0%	20.6%
	d. 11 - 15	Count	16	30	1	0	47
		%	18.6%	14.9%	7.7%	0.0%	15.6%
	e. 16 - 20	Count	8	31	0	0	39
		%	9.3%	15.4%	0.0%	0.0%	12.7%

	f. 21 - 25	%	9.3%	15.4%	0.0%	0.0%	13.0%
		Count	7	22	1	0	30
	g. 26 - 30	%	8.1%	10.9%	7.7%	0.0%	10.0%
		Count	2	16	0	0	18
	h. 31 - 35	%	2.3%	8.0%	0.0%	0.0%	6.0%
		Count	4	11	0	0	15
	i. More than 35	%	4.7%	5.5%	0.0%	0.0%	5.0%
		Count	3	9	1	0	13
	Total	%	3.5%	4.5%	7.7%	0.0%	4.3%
		Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	28.651 ^a	24	.234
Likelihood Ratio	29.314	24	.209
N of Valid Cases	301		

a. 20 cells (55.6%) have expected count less than 5. The minimum expected count is .04.

4.1.3.5 Results for the Three Religions: Bible Teachers' Approaches

25 Individual Questions. In this analysis of the three religions and the approaches of Bible teachers, cross tabulation analysis was used to identify the relationship between two or more categorical variables. Specifically, it was used to identify the relationship between the respondents' religion and their responses to each question. The frequency and percentage were calculated for all respondents.

Religion vs. Question 1. The results are presented in Table 4.1.7 with column percentages. A rating of 5 (*strongly agree*) was given in response to this question by 41.9% of Catholics, 46.8% of Protestants, and 46.2% of Orthodox Christians.

Table 4.1.7

*Defence of God's violent behaviour in the Bible, He is entirely right and good. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
1. Defence of God's violent behaviour in the Bible, He is entirely right and good.	1	Count	1	5	1	0	7
		% within:	1.2%	2.5%	7.7%	0.0%	2.3%
	2	Count	3	9	0	0	12
		% within:	3.5%	4.5%	0.0%	0.0%	4.0%
	3	Count	24	21	2	0	47
		% within:	27.9%	10.4%	15.4%	0.0%	15.6%
	4	Count	22	72	4	0	98
		% within:	25.6%	35.8%	30.8%	0.0%	32.6%
	5	Count	36	94	6	1	137
		% within:	41.9%	46.8%	46.2%	100.0%	45.5%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 2. The results are presented in Table 4.1.8 with column percentages. Among all respondents, 50% of the Catholic respondents rated this question 5 (*strongly agree*), 38.3% of the Protestant respondents rated it 4 (*agree*), and 30.8% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.8

*I believe that God uses violence only to punish the wicked and to protect the weak. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
2. I believe that God uses violence only to punish the wicked and to protect the weak.	1	Count	3	11	1	0	15
		% within:	3.5%	5.5%	7.7%	0.0%	5.0%
	2	Count	4	14	2	0	20
		% within:	4.7%	7.0%	15.4%	0.0%	6.6%
	3	Count	16	30	4	0	50
		% within:	18.6%	14.9%	30.8%	0.0%	16.6%
	4	Count	20	77	2	0	99
		% within:	23.3%	38.3%	15.4%	0.0%	32.9%
	5	Count	43	69	4	1	117
		% within:	50.0%	34.3%	30.8%	100.0%	38.9%
Total		Count	86	201	13	1	301

% within:	100.0%	100.0%	100.0%	100.0%	100.0%
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Religion vs. Question 3. The results are presented in Table 4.1.9 with column percentages. A rating of 5 (*strongly agree*) was given in response to this question by 47.7% of Catholics, 48.3% of Protestants, and 38.5% of Orthodox Christians.

Table 4.1.9

*God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
3. God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.	1	Count	4	6	0	0	10
		% within:	4.7%	3.0%	0.0%	0.0%	3.3%
	2	Count	3	4	1	0	8
		% within:	3.5%	2.0%	7.7%	0.0%	2.7%
	3	Count	14	19	3	0	36
		% within:	16.3%	9.5%	23.1%	0.0%	12.0%
	4	Count	24	75	4	0	103
		% within:	27.9%	37.3%	30.8%	0.0%	34.2%
	5	Count	41	97	5	1	144
		% within:	47.7%	48.3%	38.5%	100.0%	47.8%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 4. The results are presented in Table 4.1.10 with column percentages. A rating of 5 (*strongly agree*) was given in response to this question by 52.3% of Catholics, 48.8% of Protestants, and 53.8% of Orthodox Christians.

Table 4.1.10

*I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live. * Religion:*

Religion:

Total

			Catholic	Protestant	Orthodox	Others	
4. I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.	1	Count	3	7	0	0	10
		% within:	3.5%	3.5%	0.0%	0.0%	3.3%
	2	Count	1	4	0	0	5
		% within:	1.2%	2.0%	0.0%	0.0%	1.7%
	3	Count	10	17	2	0	29
		% within:	11.6%	8.5%	15.4%	0.0%	9.6%
	4	Count	27	75	4	0	106
		% within:	31.4%	37.3%	30.8%	0.0%	35.2%
	5	Count	45	98	7	1	151
		% within:	52.3%	48.8%	53.8%	100.0%	50.2%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 5. The results are presented in Table 4.1.11 with column percentages. Among all respondents, 41.9% of the Catholic respondents rated this question 3 (*neutral*), 33.3% of the Protestant respondents rated it 4 (*agree*), and 46.2% of the Orthodox respondents rated it 5 (*strongly agree*).

Table 4.1.11

God's violent behaviour is not problematic. * Religion:

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
5. God's violent behaviour is not problematic.	1	Count	1	7	0	0	8
		% within:	1.2%	3.5%	0.0%	0.0%	2.7%
	2	Count	9	13	1	0	23
		% within:	10.5%	6.5%	7.7%	0.0%	7.6%
	3	Count	36	49	5	0	90
		% within:	41.9%	24.4%	38.5%	0.0%	29.9%
	4	Count	19	67	1	0	87
		% within:	22.1%	33.3%	7.7%	0.0%	28.9%
	5	Count	21	65	6	1	93
		% within:	24.4%	32.3%	46.2%	100.0%	30.9%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 6. The results are presented in Table 4.1.12 with column percentages. A rating of 4 (*agree*) was given in response to this question by 31.4% of Catholics, 40.8% of Protestants, and 30.8% of Orthodox Christians.

Table 4.1.12

*Trusting God His violence while acknowledging unanswered questions. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
6. Trusting God His violence while acknowledging unanswered questions.	1	Count	4	7	1	0	12
		% within:	4.7%	3.5%	7.7%	0.0%	4.0%
	2	Count	10	6	0	0	16
		% within:	11.6%	3.0%	0.0%	0.0%	5.3%
	3	Count	21	31	4	0	56
		% within:	24.4%	15.4%	30.8%	0.0%	18.6%
	4	Count	27	82	4	1	114
		% within:	31.4%	40.8%	30.8%	100.0%	37.9%
	5	Count	24	75	4	0	103
		% within:	27.9%	37.3%	30.8%	0.0%	34.2%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 7. The results are presented in Table 4.1.13 with column percentages. Among all respondents, 37.2% of the Catholic respondents rated this question 4 (*agree*), 37.3% of the Protestant respondents rated it 4 (*agree*), and 38.5% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.13

*As a Bible teacher, I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
7. As a Bible teacher; I will balance God's violent behaviour with God's other	1	Count	2	12	2	0	16
		% within:	2.3%	6.0%	15.4%	0.0%	5.3%
	2	Count	4	12	1	0	17
		% within:	4.7%	6.0%	7.7%	0.0%	5.3%

behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.	3	% within:	4.7%	6.0%	7.7%	0.0%	5.6%
		Count	19	37	5	0	61
	4	% within:	22.1%	18.4%	38.5%	0.0%	20.3%
		Count	32	75	2	1	110
	5	% within:	37.2%	37.3%	15.4%	100.0%	36.5%
		Count	29	65	3	0	97
Total	Count		86	201	13	1	301
	% within:		100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 8. The results are presented in Table 4.1.14 with column percentages. Among all respondents, 29.1% of the Catholic respondents rated this question 4 (*agree*), 25.4% of the Protestant respondents rated it 3 (*neutral*), and 38.5% of the Orthodox respondents rated it 1 (*strongly disagree*).

Table 4.1.14

*As a Bible teacher, I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
8. As a Bible teacher; I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.	1	Count	11	35	5	0	51
		% within:	12.8%	17.4%	38.5%	0.0%	16.9%
	2	Count	18	46	3	0	67
		% within:	20.9%	22.9%	23.1%	0.0%	22.3%
	3	Count	20	51	2	0	73
		% within:	23.3%	25.4%	15.4%	0.0%	24.3%
	4	Count	25	50	2	1	78
		% within:	29.1%	24.9%	15.4%	100.0%	25.9%
	5	Count	12	19	1	0	32
		% within:	14.0%	9.5%	7.7%	0.0%	10.6%
Total	Count		86	201	13	1	301
	% within Religion:		100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 9. The results are presented in Table 4.1.15 with column percentages. Among all respondents, 31.4% of the Catholic respondents rated this question 4

(*agree*), 24.4% of the Protestant respondents rated it 4 (*agree*), and 38.5% of the Orthodox respondents rated it 1 (*strongly disagree*).

Table 4.1.15

*The Bible does not always get “God-Right”. It is unnecessary to accept each Old Testament portrayal as an accurate representation of God. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
9. The Bible does not always get “God-Right”. It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.	1	Count	11	43	5	0	59
		% within:	12.8%	21.4%	38.5%	0.0%	19.6%
	2	Count	16	41	2	1	60
		% within:	18.6%	20.4%	15.4%	100.0%	19.9%
	3	Count	14	38	1	0	53
		% within:	16.3%	18.9%	7.7%	0.0%	17.6%
	4	Count	27	49	3	0	79
		% within:	31.4%	24.4%	23.1%	0.0%	26.2%
	5	Count	18	30	2	0	50
		% within:	20.9%	14.9%	15.4%	0.0%	16.6%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 10. The results are presented in Table 4.1.16 with column percentages. Among all respondents, 43% of the Catholic respondents rated this question 4 (*agree*), 34.3% of the Protestant respondents rated it 4 (*agree*), and 30.8% of the Orthodox respondents rated it 1 (*strongly disagree*).

Table 4.1.16

*As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
10. As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally	1	Count	6	20	4	0	30
		% within:	7.0%	10.0%	30.8%	0.0%	10.0%
	2	Count	10	42	3	0	55
		% within:	11.6%	20.9%	23.1%	0.0%	18.3%

praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.	3	Count	18	38	3	0	59
		% within:	20.9%	18.9%	23.1%	0.0%	19.6%
	4	Count	37	69	1	1	108
		% within:	43.0%	34.3%	7.7%	100.0%	35.9%
	5	Count	15	32	2	0	49
		% within:	17.4%	15.9%	15.4%	0.0%	16.3%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 11. The results are presented in Table 4.1.17 with column percentages. Among all respondents, 44.2% of the Catholic respondents rated this question 5 (*strongly agree*), 31.8% of the Protestant respondents rated it 4 (*agree*), and 38.5% of the Orthodox respondents rated it 5 (*strongly agree*).

Table 4.1.17

*In the class, I will use a Christocentric approach; this is to apply Jesus to criticise Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
11. In the class, I will use a Christocentric approach; this is to apply Jesus to criticise Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.	1	Count	3	13	1	0	17
		% within:	3.5%	6.5%	7.7%	0.0%	5.6%
	2	Count	4	23	2	0	29
		% within:	4.7%	11.4%	15.4%	0.0%	9.6%
	3	Count	13	41	3	0	57
		% within:	15.1%	20.4%	23.1%	0.0%	18.9%
	4	Count	28	64	2	0	94
		% within:	32.6%	31.8%	15.4%	0.0%	31.2%
	5	Count	38	60	5	1	104
		% within:	44.2%	29.9%	38.5%	100.0%	34.6%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 12. The results are presented in Table 4.1.18 with column percentages. Among all respondents, 37.2% of the Catholic respondents rated this question 4

(*agree*), 32.3% of the Protestant respondents rated it 4 (*agree*), and 38.5% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.18

*I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
12. I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.	1	Count	9	31	4	0	44
		% within:	10.5%	15.4%	30.8%	0.0%	14.6%
	2	Count	6	38	2	0	46
		% within:	7.0%	18.9%	15.4%	0.0%	15.3%
	3	Count	27	46	5	1	79
		% within:	31.4%	22.9%	38.5%	100.0%	26.2%
	4	Count	32	65	2	0	99
		% within:	37.2%	32.3%	15.4%	0.0%	32.9%
	5	Count	12	21	0	0	33
		% within:	14.0%	10.4%	0.0%	0.0%	11.0%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 13. The results are presented in Table 4.1.19 with column percentages. Among all respondents, 24.4% of the Catholic respondents rated this question 5 (*strongly agree*), 40.3% of the Protestant respondents rated it 4 (*agree*), and 38.5% of the Orthodox respondents rated it 5 (*strongly agree*).

Table 4.1.19

*God chooses to become involved in violence to bring about a good purpose. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
13. God chooses to become involved in violence to bring about a good purpose.	1	Count	11	15	1	0	27
		% within:	12.8%	7.5%	7.7%	0.0%	9.0%
	2	Count	17	20	1	0	38
		% within:	19.8%	10.0%	7.7%	0.0%	12.6%
	3	Count	18	36	3	0	57
		% within:	20.9%	18.0%	23.0%	0.0%	18.4%

		% within:	20.9%	17.9%	23.1%	0.0%	18.9%
	4	Count	19	81	3	0	103
		% within:	22.1%	40.3%	23.1%	0.0%	34.2%
	5	Count	21	49	5	1	76
		% within:	24.4%	24.4%	38.5%	100.0%	25.2%
	Total	Count	86	201	13	1	301
% within:		100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 14. The results are presented in Table 4.1.20 with column percentages. Among all respondents, 36% of the Catholic respondents rated this question 4 (*agree*), 30.8% of the Protestant respondents rated it 4 (*agree*), and 30.8% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.20

*Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
14. Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.	1	Count	6	26	1	0	33
		% within:	7.0%	12.9%	7.7%	0.0%	11.0%
	2	Count	7	42	2	0	51
		% within:	8.1%	20.9%	15.4%	0.0%	16.9%
	3	Count	14	39	4	0	57
		% within:	16.3%	19.4%	30.8%	0.0%	18.9%
	4	Count	31	62	3	0	96
		% within:	36.0%	30.8%	23.1%	0.0%	31.9%
	5	Count	28	32	3	1	64
		% within:	32.6%	15.9%	23.1%	100.0%	21.3%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 15. The results are presented in Table 4.1.21 with column percentages. Among all respondents, 33.7% of the Catholic respondents rated this question 3

(*neutral*), 39.8% of the Protestant respondents rated it 2 (*disagree*), and 46.2% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.21

*Protesting God's Violent Behaviour. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
15. Protesting God's Violent Behaviour.	1	Count	16	59	5	0	80
		% within:	18.6%	29.4%	38.5%	0.0%	26.6%
	2	Count	25	80	2	0	107
		% within:	29.1%	39.8%	15.4%	0.0%	35.5%
	3	Count	29	43	6	0	78
		% within:	33.7%	21.4%	46.2%	0.0%	25.9%
	4	Count	15	10	0	1	26
		% within:	17.4%	5.0%	0.0%	100.0%	8.6%
	5	Count	1	9	0	0	10
		% within:	1.2%	4.5%	0.0%	0.0%	3.3%
Total	Count		86	201	13	1	301
	% within:		100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 16. The results are presented in Table 4.1.21a with column percentages. A rating of 1 (*strongly disagree*) was given in response to this question by 65.1% of Catholics, 60.7% of Protestants, and 92.3% of Orthodox Christians.

Table 4.1.21a

*God is not completely good and may misbehave at instances. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
16. God is not completely good and may misbehave at instances.	1	Count	56	122	12	1	191
		% within:	65.1%	60.7%	92.3%	100.0%	63.5%
	2	Count	13	42	1	0	56
		% within:	15.1%	20.9%	7.7%	0.0%	18.6%
	3	Count	11	16	0	0	27
		% within:	12.8%	8.0%	0.0%	0.0%	9.0%
	4	Count	5	15	0	0	20
		% within:	5.9%	7.5%	0.0%	0.0%	6.5%
	Count		85	195	13	1	294
	% within:		100.0%	100.0%	100.0%	100.0%	100.0%

		% within:	5.8%	7.5%	0.0%	0.0%	6.6%
	5	Count	1	6	0	0	7
		% within:	1.2%	3.0%	0.0%	0.0%	2.3%
	Total	Count	86	201	13	1	301
% within:		100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 17. The results are presented in Table 4.1.22 with column percentages. Among all respondents, 37.2% of the Catholic respondents rated this question 3 (*neutral*), 34.3% of the Protestant respondents rated it 4 (*agree*), and 46.2% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.22

*Celebrating God's Violent Behaviour. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
17. Celebrating God’s Violent Behaviour.	1	Count	7	13	2	0	22
		% within:	8.1%	6.5%	15.4%	0.0%	7.3%
	2	Count	20	21	3	0	44
		% within:	23.3%	10.4%	23.1%	0.0%	14.6%
	3	Count	32	64	6	0	102
		% within:	37.2%	31.8%	46.2%	0.0%	33.9%
	4	Count	19	69	0	1	89
		% within:	22.1%	34.3%	0.0%	100.0%	29.6%
	5	Count	8	34	2	0	44
		% within:	9.3%	16.9%	15.4%	0.0%	14.6%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 18. The results are presented in Table 4.1.23 with column percentages. A rating of 4 (*agree*) was given in response to this question by 40.7% of Catholics, 41.3% of Protestants, and 46.2% of Orthodox Christians.

Table 4.1.23

I believe that God involves in violence is to counter and correct human violence, to re-establish

*or hold the order God intends. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
18. I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.	1	Count	5	9	0	0	14
		% within:	5.8%	4.5%	0.0%	0.0%	4.7%
	2	Count	4	8	1	0	13
		% within:	4.7%	4.0%	7.7%	0.0%	4.3%
	3	Count	13	25	5	0	43
		% within:	15.1%	12.4%	38.5%	0.0%	14.3%
	4	Count	35	83	6	0	124
		% within:	40.7%	41.3%	46.2%	0.0%	41.2%
	5	Count	29	76	1	1	107
		% within:	33.7%	37.8%	7.7%	100.0%	35.5%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 19. The results are presented in Table 4.1.24 with column percentages. Among all respondents, 32.6% of the Catholic respondents rated this question 3 (*neutral*), 37.8% of the Protestant respondents rated it 2 (*disagree*), and 53.8% of the Orthodox respondents rated it 1 (*strongly disagree*).

Table 4.1.24

*I will avoid talking about the violence of God in the Old Testament. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
19. I will avoid talking about the violence of God in the Old Testament.	1	Count	15	62	7	0	84
		% within:	17.4%	30.8%	53.8%	0.0%	27.9%
	2	Count	23	76	2	1	102
		% within:	26.7%	37.8%	15.4%	100.0%	33.9%
	3	Count	28	32	2	0	62
		% within:	32.6%	15.9%	15.4%	0.0%	20.6%
	4	Count	16	24	2	0	42
		% within:	18.6%	11.9%	15.4%	0.0%	14.0%
	5	Count	4	7	0	0	11
		% within:	4.7%	3.5%	0.0%	0.0%	3.7%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 20. The results are presented in Table 4.1.25 with column percentages. A rating of 1 (*strongly disagree*) was given in response to this question by 25.6% of Catholics, 41.8% of Protestants, and 30.8% of Orthodox Christians.

Table 4.1.25

*I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
20. I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.	1	Count	22	84	4	0	110
		% within:	25.6%	41.8%	30.8%	0.0%	36.5%
	2	Count	17	64	3	1	85
		% within:	19.8%	31.8%	23.1%	100.0%	28.2%
	3	Count	21	31	2	0	54
		% within:	24.4%	15.4%	15.4%	0.0%	17.9%
	4	Count	18	11	3	0	32
		% within:	20.9%	5.5%	23.1%	0.0%	10.6%
	5	Count	8	11	1	0	20
		% within:	9.3%	5.5%	7.7%	0.0%	6.6%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 21. The results are presented in Table 4.1.26 with column percentages. Among all respondents, 34.9% of the Catholic respondents rated this question 2 (*disagree*), 44.3% of the Protestant respondents rated it 1 (*strongly disagree*), and 61.5% of the Orthodox respondents rated it 1 (*strongly disagree*).

Table 4.1.26

*If I meet someone or students who ask the following verses, I will avoid answering and remain silent: "Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)" * Religion:*

Religion:				Total
Catholic	Protestant	Orthodox	Others	

21. If I meet someone or students who ask the following verses, I will avoid answering and remain silent: "Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)"	1	Count	26	89	8	0	123
		% within:	30.2%	44.3%	61.5%	0.0%	40.9%
	2	Count	30	79	3	1	113
		% within:	34.9%	39.3%	23.1%	100.0%	37.5%
	3	Count	19	21	2	0	42
		% within:	22.1%	10.4%	15.4%	0.0%	14.0%
	4	Count	8	8	0	0	16
		% within:	9.3%	4.0%	0.0%	0.0%	5.3%
	5	Count	3	4	0	0	7
		% within:	3.5%	2.0%	0.0%	0.0%	2.3%
Total	Count		86	201	13	1	301
	% within:		100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 22. The results are presented in Table 4.1.27 with column percentages. A rating of 5 (*strongly agree*) was given in response to this question by 50% of Catholics, 43.8% of Protestants, and 46.2% of Orthodox Christians.

Table 4.1.27

*In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
22. In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.	1	Count	1	2	0	0	3
		% within:	1.2%	1.0%	0.0%	0.0%	1.0%
	2	Count	1	4	0	0	5
		% within:	1.2%	2.0%	0.0%	0.0%	1.7%
	3	Count	10	22	2	0	34
		% within:	11.6%	10.9%	15.4%	0.0%	11.3%
	4	Count	31	85	5	1	122
		% within:	36.0%	42.3%	38.5%	100.0%	40.5%
	5	Count	43	88	6	0	137
		% within:	50.0%	43.8%	46.2%	0.0%	45.5%
Total	Count		86	201	13	1	301
	% within:		100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 23. The results are presented in Table 4.1.28 with column percentages. Among all respondents, 38.4% of the Catholic respondents rated this question 5

(*strongly agree*), 27.9% of the Protestant respondents rated it 2 (*disagree*), and 61.5% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.28

*I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. * Religion:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
23. I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.	1	Count	4	33	2	0	39
		% within:	4.7%	16.4%	15.4%	0.0%	13.0%
	2	Count	14	56	1	0	71
		% within:	16.3%	27.9%	7.7%	0.0%	23.6%
	3	Count	11	40	8	1	60
		% within:	12.8%	19.9%	61.5%	100.0%	19.9%
	4	Count	24	37	1	0	62
		% within:	27.9%	18.4%	7.7%	0.0%	20.6%
	5	Count	33	35	1	0	69
		% within:	38.4%	17.4%	7.7%	0.0%	22.9%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

Religion vs. Question 24. The results are presented in Table 4.1.29 with column percentages. A rating of 2 (*disagree*) was given in response to this question by 25.6% of Catholics, 32.8% of Protestants, and 38.5% of Orthodox Christians.

Table 4.1.29

*I have not been asked or challenged about the divine violence in the Bible. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
24. I have not been asked or challenged about the divine violence in the Bible.	1	Count	13	41	3	0	57
		% within:	15.1%	20.4%	23.1%	0.0%	18.9%
	2	Count	22	66	5	0	93
		% within:	25.6%	32.8%	38.5%	0.0%	30.9%
	3	Count	11	32	3	0	46
		% within:	12.8%	15.9%	23.1%	0.0%	15.3%

	4	Count	18	39	2	1	60
		% within:	20.9%	19.4%	15.4%	100.0%	19.9%
	5	Count	22	23	0	0	45
		% within:	25.6%	11.4%	0.0%	0.0%	15.0%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Religion vs. Question 25. The results are presented in Table 4.1.30 with column percentages. Among all respondents, 30.2% of the Catholic respondents rated this question 4 (*agree*), 28.9% of the Protestant respondents rated it 2 (*disagree*), and 30.8% of the Orthodox respondents rated it 3 (*neutral*).

Table 4.1.30

*I haven't asked, discussed or explored the divine violence in the Bible. * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
25. I haven't asked, discussed or explored the divine violence in the Bible.	1	Count	9	38	1	0	48
		% within:	10.5%	18.9%	7.7%	0.0%	15.9%
	2	Count	17	58	4	0	79
		% within:	19.8%	28.9%	30.8%	0.0%	26.2%
	3	Count	15	43	4	1	63
		% within:	17.4%	21.4%	30.8%	100.0%	20.9%
	4	Count	26	40	2	0	68
		% within:	30.2%	19.9%	15.4%	0.0%	22.6%
	5	Count	19	22	2	0	43
		% within:	22.1%	10.9%	15.4%	0.0%	14.3%
Total		Count	86	201	13	1	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

4.1.4 Results of Seibert's Seven Approaches to Divine Violence in the Old Testament

To achieve the objective of this study, I cognitively mapped the 25 questions of the questionnaire to Seibert's seven approaches to divine violence, as discussed earlier.

Below are the first 18 questions of the questionnaire associated with Seibert's seven approaches:

1. **Defence approach:** linked with keywords such as *just cause, greater good, progressive revelation, not as bad as it seems, trust, and acknowledging unanswered questions*, and related to Questions 1 to 6.
2. **Balance approach:** *God's violent behaviour is balanced with His non-violent behaviour*, and related to Question 7.
3. **Critical approach:** linked with keywords such as *criticising God's violent behaviour, the Bible does not always represent God correctly, reader-response criticism, and a Christocentric hermeneutic approach*, and related to Questions 8 to 11.
4. **Agreement and rejection approach:** linked with keywords such as *creating a middle path and for a good cause*, and related to Questions 12 and 13.
5. **Symbolic approach:** linked with keywords such as *a symbol only and encourage people to live faithfully*, and related to Question 14.
6. **Protest approach:** linked with keywords such as *protesting against God's behaviour and God is not completely good*, and related to Questions 15 and 16.
7. **Celebration approach:** linked with keywords such as *celebrating God's behaviour and violence is used to counter and correct human violence*, and related to Questions 17 and 18.

Table 4.1.31 shows how the keywords from Questions 1 to 18 were cognitively mapped to Seibert's seven approaches to divine violence. The last seven questions (Questions 19 to 25) focused on the respondents' personal attitude and opinion and were analysed by me accordingly.

Table 4.1.31

The main keywords of Questions 1 to 18 mapped to Seibert's seven approaches. Questions 19

to 25 concern Bible teachers' attitude and opinions.

25 Questions	Seibert's Approaches	Remarks
1. Defend God's violent behaviour 2. To punish wicked and protect weak 3. Serve greater good, prevent corruption 4. Progressive revelation, lead humans to fuller understand God 5. Violence is not problematic 6. Trusting God, while acknowledging unanswered	1. God's violent behaviour – Defence approach <ul style="list-style-type: none"> • Just cause • Greater good • Progressive revelation • Not as bad as it seems • Trusting and acknowledging unanswered questions 	Defence approach
7. Balance God's behaviour	2. Balance approach – God's violent behaviour with God's other behaviour	Balance approach
8. Critique God's behaviour 9. Bible: not always get God-Right 10. Reader-response criticism 11. Christocentric approach	3. Critical approach – God's violent behaviour <ul style="list-style-type: none"> • Critique God's violent behaviour • Bible does not always get "God-Right" • Reader-response criticism • Christocentric hermeneutic approach 	Critical approach
12. Accept and Reject approach; middle path	4. Agreement and rejection approach –	Agreement and rejection approach

13. To bring good purpose	God's violent behaviour <ul style="list-style-type: none"> • Involves a middle path, entails a combination of both • Brings about a good purpose 	
14. Symbolically; to encourage people to live faithfully	5. Symbolic approach – reinterpreting God's violent behaviour <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	Symbolic approach
15. Protest God's violent behaviour	6. Protest approach – God's violent behaviour <ul style="list-style-type: none"> • God is not completely good 	Protest approach
16. God is not completely good		
17. Celebrate God's violent behaviour	7. Celebration approach – God's violent behaviour <ul style="list-style-type: none"> • To counter and correct human violence 	Celebration approach
18. Counter and correct human violence		
25 Questions (conti.)	Personal attitude, exploratory character, and opinion:	Remarks
19. Avoid talking	Attitude – Avoidance response 1	Avoidance response
20. Don't believe; should be author's own opinion	Opinion – Violence perspective 1	Violence opinion
21. Avoid answering and remain silent	Attitude – Avoidance response 2	Avoidance response
22. Response positively	Attitude – Active response	Active response
23. Occur in O.T. only, will not reveal the use of violence in the present world	Opinion – Violence perspective 2	Violence opinion
24. Haven't been asked or challenged	Exploratory Character – Challenge and exploration	Challenge and Exploration
25. Haven't asked or explored	Exploratory Character – Challenge and exploration	

4.1.4.1 Results of the Seven Approaches to Divine Violence in the Old Testament

Seibert's seven approaches to divine violence in the Old Testament are the following:

1. Defence approach
2. Balance approach
3. Critical approach
4. Agreement and rejection approach
5. Symbolic approach
6. Protest approach
7. Celebration approach

In studying Seibert's seven approaches, I knew that Bayesian one-way analysis of variance (ANOVA) models are only used for a single measure per subject. However, a study design generally aims to examine the mean responses over multiple time points or conditions. Therefore, the Bayesian one-way repeated measures ANOVA procedure was used to measure one factor from the same subject at each time point or condition and to allow subjects to be crossed within the levels. It was assumed that each subject had a single observation for each time point or condition.

1. Defence Approach. As previously mentioned, this defence approach was linked with keywords such as *just cause*, *greater good*, *progressive revelation*, *not as bad as it seems*, *trust*, and *acknowledging unanswered questions*, and related to Questions 1 to 6.

The Bayesian One-way Repeated Measures ANOVA procedure was used for this defence approach. Table 4.1.32 shows that the Bayes factor was in the thousands, therefore much greater than 3. The significance result ($p = 0.000$) supported the alternative hypothesis

that all group means are almost the same. The evidence was solid as the estimated Bayes factor was well above 3.0.

Table 4.1.32

The Bayes Factor and Test of Sphericity Table for Defence Approach

Bayes Factor and Test of Sphericity					
	Bayes Factor ^a	Mauchly's W ^b	Mauchly's Test of Sphericity		
			Approx. Chi-Square	df	Sig.
Within-Subject Effect	20324873385971696.000	.588	158.155	14	.000

a. Method: BIC approximation. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.33 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.33

The Bayesian Estimates of Group Means table for Defence Approach

Bayesian Estimates of Group Means ^a					
Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
1. Defence of God's violent behaviour in the Bible, He is entirely right and good.	4.15	4.15	.003	4.03	4.26
2. I believe that God uses violence only to punish the wicked and to protect the weak.	3.94	3.94	.003	3.82	4.06
3. God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.	4.21	4.21	.003	4.09	4.32
4. I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.	4.27	4.27	.003	4.16	4.39
5. God's violent behaviour is not problematic.	3.78	3.78	.003	3.66	3.89

6. Trusting God His violence while acknowledging unanswered questions.	3.93	3.93	.003	3.81	4.05
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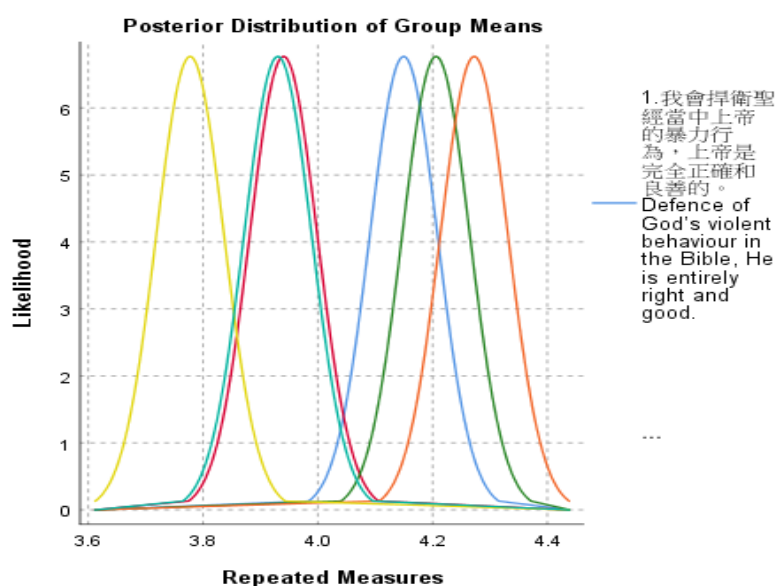
a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.1 shows the difference between the posterior distributions. The posterior means for Questions 1, 3, and 4 were close and greater than the mean value of 4. The posterior means for Question 2, 5, and 6 were also close, but less than the mean value of 4, although they were very close to it.

Therefore, Seibert's defence approach was significantly related to these six questions. The defence approach chosen by all respondents was also around the mean value of 4 (*agree*), as shown in Figure 4.1.1.

Figure 4.1.1

Distribution of Group Means – Defence Approach



2. Balance Approach. This balance approach was linked with the keywords of Question 7, the only question corresponding to it. Summary statistics using frequency

analysis were used for this approach. The frequency and percentage were calculated for all respondents.

The respondents rated this approach 4 (agree; 36.5%) and 5 (strongly agree; 32.2%), as shown in Table 4.1.34. The mean value of 3.85 obtained from all respondents is illustrated in Figure 4.1.2. These results showed that many of the respondents took a balanced approach to teaching in their Bible classes.

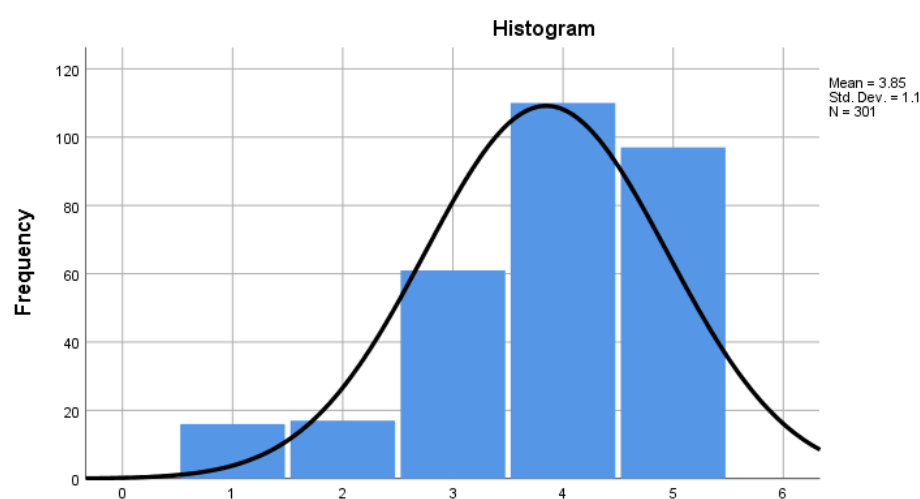
Table 4.1.34

Statistics using frequency analysis – Balance Approach

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	16	5.3	5.3	5.3
	2	17	5.6	5.6	11.0
	3	61	20.3	20.3	31.2
	4	110	36.5	36.5	67.8
	5	97	32.2	32.2	100.0
	Total	301	100.0	100.0	

Figure 4.1.2

Histogram chart – Balance Approach



7.作為聖經老師，我會將上帝的暴力行為和祂其他的行為作出平衡教導，比如上帝在其他舊約中並不涉及殺戮、流血或戰爭等。As a Bible teacher, I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.

3. Critical Approach. This critical approach was linked with keywords such as *criticising God's violent behaviour, the Bible does not always represent God correctly, reader-response criticism, and a Christocentric hermeneutic approach*, and related to Questions 8 to 11.

The Bayesian one-way repeated measures ANOVA procedure was used for this approach. Table 4.1.35 shows that the Bayes factor was in the thousands and that the significance result ($p = 0.000$) supported the alternative hypothesis that all group means are related and close to 3. The evidence was solid as the estimated Bayes factor was well above 3.

Table 4.1.35

The Bayes Factor and Test of Sphericity table for Critical Approach

Bayes Factor and Test of Sphericity					
	Bayes Factor ^a	Mauchly's Test of Sphericity			
		Mauchly's W ^b	Approx. Chi-Square	df	Sig.
Within-Subject Effect	3182384345848562600000.000	.898	32.145	5	.000

a. Method: BIC approximation. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.36 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.36

The Bayesian Estimates of Group Means table for Critical Approach

Bayesian Estimates of Group Means ^a		
Dependent Variables	Posterior	95% Credible Interval

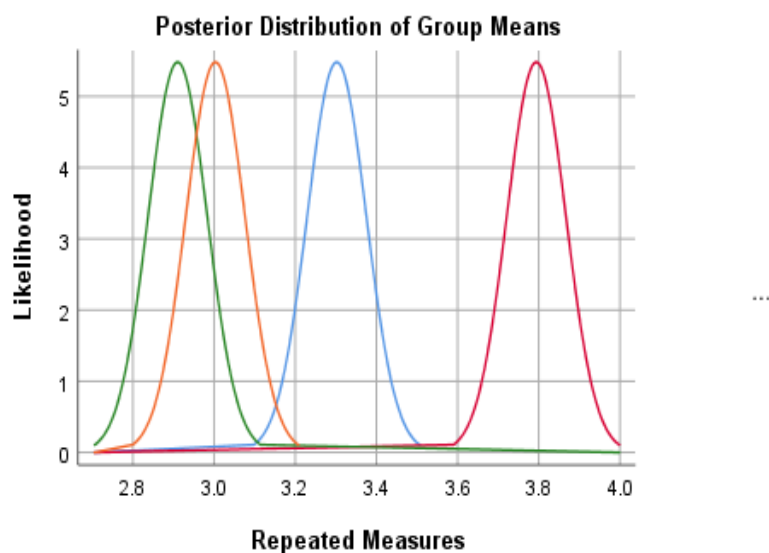
	Mode	Mean	Variance	Lower Bound	Upper Bound
8. As a Bible teacher, I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.	2.91	2.91	.005	2.77	3.05
9. The Bible does not always get "God-Right". It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.	3.00	3.00	.005	2.86	3.15
10. As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.	3.30	3.30	.005	3.16	3.44
11. In the class, I will use a Christocentric approach; this is to apply Jesus to criticise Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.	3.79	3.79	.005	3.65	3.94

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.2a shows the difference between the posterior distributions. The posterior means for Questions 8 and 9 were close, around the mean value of 3. The posterior means for Questions 10 and 11 were not as close, but both were greater than the mean value of 3. However, it may be useful to further examine and compare Question 8 ($M = 2.91$) and Question 11 ($M = 3.79$). Therefore, Seibert's critical approach was slightly significantly related to these four questions. In addition, the critical approach chosen by all respondents was around the mean value of 3 (*neutral*), except for Question 11, which was close to 4 (*agree*) for this approach. The Christocentric approach (Question 11) was therefore not the most popular among Bible teachers. Overall, the critical approach was controversial among Bible teachers in Hong Kong.

Figure 4.1.2a

Distribution of Group Means – Critical Approach



4. Agreement and Rejection Approach. The agreement and rejection approach was linked with keywords such as *creating a middle path involving a combination of the two* and *for a good cause*, and related to Questions 12 and 13.

The Bayesian one-way repeated measures ANOVA procedure was used for this approach. Table 4.1.37 shows that the Bayes factor was around 592.9. The significance result was empty, supporting the alternative hypothesis that all group means are related.

Table 4.1.37

The Bayes Factor and Test of Sphericity table for Agreement and Rejection Approach

Bayes Factor and Test of Sphericity					
	Bayes Factor ^a	Mauchly's W ^b	Mauchly's Test of Sphericity		
			Approx. Chi-Square	df	Sig.
Within-Subject Effect	592.905	1.000	.000	0	.

a. Method: BIC approximation. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.38 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.38

The Bayesian Estimates of Group Means table for Agreement and Rejection Approach

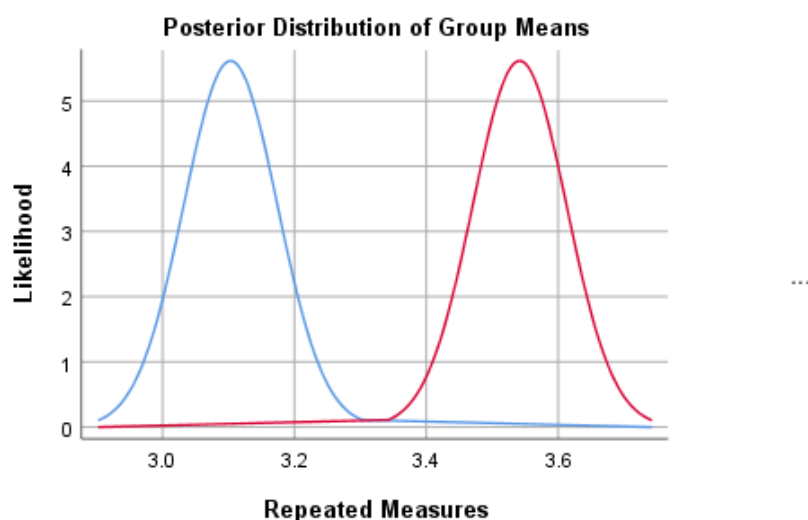
Bayesian Estimates of Group Means ^a					
Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
12. I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.	3.10	3.10	.005	2.96	3.24
13. God chooses to become involved in violence to bring about a good purpose.	3.54	3.54	.005	3.40	3.68

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.3 shows the difference between the posterior distributions. The posterior means for Questions 12 and 13 were not really close, but both were greater than the mean value of 3. Therefore, Seibert's agreement and rejection approach was slightly significantly related to these two questions. In addition, the agreement and rejection approach chosen by all respondents was greater than the mean value of 3 (*neutral*), but less than the mean value of 4 (*agree*). In general, the agreement and rejection approach was controversial among Bible teachers in Hong Kong, but they tended to agree with it.

Figure 4.1.3

Distribution of Group Means – Agreement and Rejection Approach



5. Symbolic Approach. The symbolic approach was linked with the keywords of Question 14, the only question corresponding to it. Summary statistics using frequency analysis were used for Seibert's symbolic approach. The frequency and percentage were calculated for all respondents.

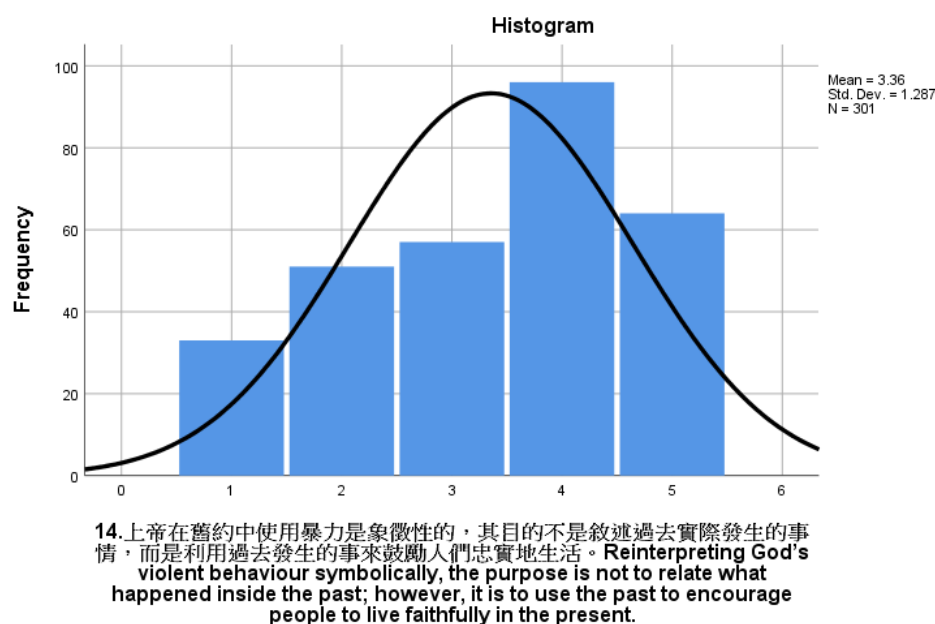
The respondents rated this approach 4 (*agree*; 31.9%) and 5 (*strongly agree*; 21.3%), as shown in Table 4.1.39. More respondents agreed than disagreed with this approach. The mean value of 3.36 obtained from all respondents is illustrated in Figure 4.1.4, showing a slight tendency to agree with this approach. These results indicated that most of the respondents did not use the symbolic approach as a teaching approach in their Bible classes.

Table 4.1.39

Statistics using frequency analysis – Symbolic Approach

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	33	11.0	11.0	11.0
	2	51	16.9	16.9	27.9
	3	57	18.9	18.9	46.8
	4	96	31.9	31.9	78.7
	5	64	21.3	21.3	100.0
	Total	301	100.0	100.0	

Figure 4.1.4

Histogram chart – Symbolic Approach

6. Protest approach. This approach was linked with keywords such as *protesting against God's behaviour* and *God is not completely good*, and related to Questions 15 and 16.

The Bayesian one-way repeated measures ANOVA procedure was used for this approach. Table 4.1.40 shows that the Bayes factor was in the thousands and that the significance result was empty, supporting the alternative hypothesis that all group means are related.

Table 4.1.40

The Bayes Factor and Test of Sphericity table for Protest Approach

Bayes Factor and Test of Sphericity				
	Bayes Factor ^a	Mauchly's W ^b	Mauchly's Test of Sphericity	
			Approx. Chi-Square	Sig.
Within-Subject Effect	267807870582.507	1.000	.000	0

a. Method: BIC approximation. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.41 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.41

The Bayesian Estimates of Group Means table for Protest Approach

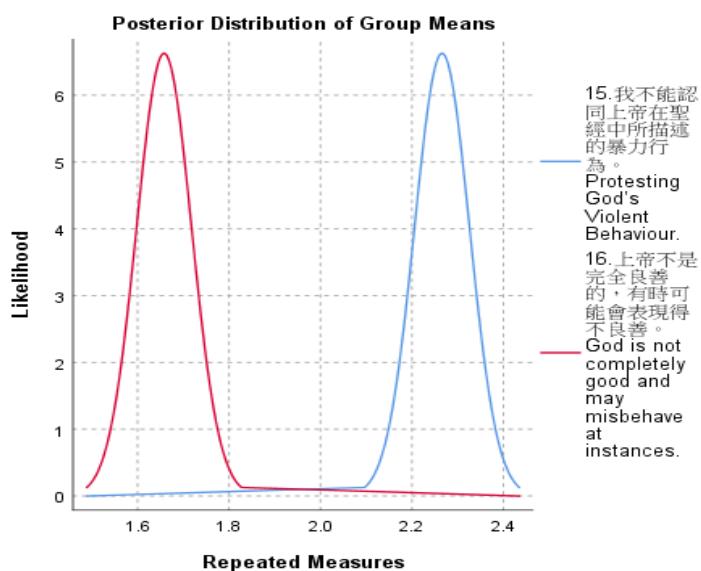
Bayesian Estimates of Group Means ^a					
Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
15. Protesting God's Violent Behaviour.	2.27	2.27	.004	2.15	2.38
16. God is not completely good and may misbehave at instances.	1.66	1.66	.004	1.54	1.78

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.5 shows the difference between the posterior distributions. The posterior means for Questions 15 and 16 were not very close, but both were below the mean value of 3. Therefore, Seibert's protest approach was slightly significantly related to these two questions. In addition, the protest approach chosen by all respondents was somewhat close to the mean value of 2 (*disagree*). In general, the protest approach was not accepted or supported by Bible teachers in Hong Kong.

Figure 4.1.5

Distribution of Group Means – Protest Approach



7. Celebration Approach. The celebration approach was linked with keywords such as *celebrating God's behaviour* and *violence is used to counter and correct human violence*, and related to Questions 17 and 18.

The Bayesian one-way repeated measures ANOVA procedure was used for this approach. Table 4.1.42 shows that the Bayes factor was in the thousands and that the significance result was empty, supporting the alternative hypothesis that all group means are related.

Table 4.1.42

The Bayes Factor and Test of Sphericity table for Celebration Approach

Bayes Factor and Test of Sphericity				
	Bayes Factor ^a	Mauchly's Test of Sphericity		
		Mauchly's W ^b	Approx. Chi-Square	Sig.
Within-Subject Effect	1047069543546261100000.000	1.000	.000	0

a. Method: BIC approximation. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.43 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.43

The Bayesian Estimates of Group Means table for Celebration Approach

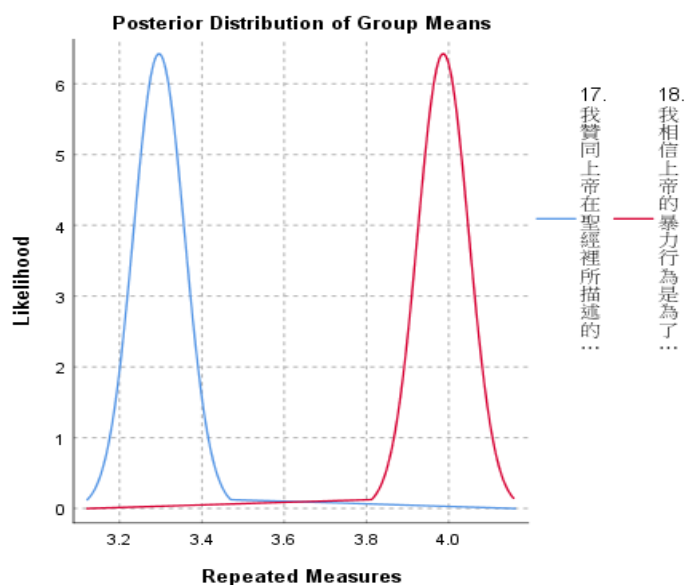
Bayesian Estimates of Group Means ^a					
Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
17. Celebrating God's Violent Behaviour.	3.30	3.30	.004	3.17	3.42
18. I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.	3.99	3.99	.004	3.87	4.11

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.6 shows the difference between the posterior distributions. The posterior means for Question 17 ($M = 3.33$) and Question 18 ($M = 3.99$) were not very close, but both were greater than the mean value of 3. Therefore, Seibert's celebration approach was slightly significantly related to these two questions. In addition, the celebration approach chosen by all respondents was between the mean value of 3 (*neutral*) and 4 (*agree*). In general, the celebration approach was controversial among Bible teachers in Hong Kong, but they tended to agree with it and accept it.

Figure 4.1.6

Distribution of Group Means – Celebration Approach



4.1.4.2 Summary of the Mapping of the Questionnaire Questions to Seibert's Seven Approaches

From the data analysis, the ratings by all respondents of the items corresponding to Seibert's seven approaches to divine violence in the Old Testament can be summarised as follows (see also Table 4.1.43a):

1. Defence approach: This was significantly related to Questions 1 to 6 of the questionnaire, with a mean value of around 4 (*agree*). Most of the respondents used this approach.
2. Balance approach: This was linked to Question 7 of the questionnaire; the mean value was 3.85, close to the value of 4 (*agree*) on the Likert scale. Many of the respondents used this approach.
3. Critical approach: This was slightly significantly related to Questions 8 to 11 of the questionnaire; the rating was a little above the value of 3 (*neutral, no comment*). This approach was controversial among Bible teachers in Hong Kong.

4. Agreement and rejection approach: This was slightly related to Questions 12 and 13 of the questionnaire; the rating was above the value of 3 (*neutral, no comment*), but tended slightly towards the value of 4 (*agree*). This approach was controversial among the respondents, but they tended to agree with it.
5. Symbolic approach: This was linked to Question 14 of the questionnaire; the mean value was 3.36, a little above the value of 3 (*neutral, no comment*). The respondents showed a slight tendency to agree with this approach.
6. Protest approach: This was slightly related to Questions 15 and 16 of the questionnaire; the rating was around the value of 2 (*disagree*). This approach was not accepted or supported by the respondents in general.
7. Celebration approach: This was slightly significantly related to Questions 17 and 18 of the questionnaire; the rating was above the value of 3 (*neutral*), but tended slightly towards the value of 4 (*agree*). This approach was controversial among Bible teachers in Hong Kong, but they tended to agree with it.

Table 4.1.43a

Summary of the Mapping of the Questionnaire Questions to Seibert's Seven Approaches

Seibert's seven approaches	Remarks	Survey findings	Conclusion
1. Defence approach—God's violent behaviour <ul style="list-style-type: none"> • Just cause • Greater good • Progressive revelation • Not as bad as it seems • Trusting God and acknowledging unanswered questions 	Defence approach	Around a mean value of 4 (<i>agree</i>)	Significantly related to Questions 1 to 6 of the questionnaire; most of the respondents used this approach.
2. Balance approach—God's violent behaviour with His non-violent behaviour	Balance approach	A mean value of 3.85, close to a value of 4 (<i>agree</i>)	Linked to Question 7 of the questionnaire; many of the respondents used this approach.

<p>3. Critical approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • Criticise God’s violent behaviour • The Bible does not always represent “God in the right way” • Reader-response criticism • Christocentric hermeneutic approach 	Critical approach	A little above a value of 3 (<i>neutral, no comment</i>)	Slightly significantly related to Questions 8 to 11 of the questionnaire; this approach was controversial among Bible teachers in Hong Kong.
<p>4. Agreement and rejection approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • Involves a middle path, consisting of a combination of acceptance and rejection • For a good purpose 	Agreement and rejection approach	Above a value of 3 (<i>neutral, no comment</i>), but tended slightly towards a value of 4 (<i>agree</i>)	Slightly significantly related to Questions 12 and 13 of the questionnaire; this approach was controversial among the respondents, but they tended to agree with it.
<p>5. Symbolic approach—Reinterpreting God’s violent behaviour</p> <ul style="list-style-type: none"> • A symbol only • To encourage people to live faithfully 	Symbolic approach	A mean value of 3.36, a little above the value of 3 (<i>neutral, no comment</i>)	Linked to Question 14 of the questionnaire, showing a slight tendency to agree with this approach.
<p>6. Protest approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • God is not completely good 	Protest approach	Around a value of 2 (<i>disagree</i>)	Slightly significantly related to Questions 15 and 16 of the questionnaire; this approach was not accepted or supported by the respondents in general.
<p>7. Celebration approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • To counter and correct human violence 	Celebration approach	Above a value of 3 (<i>neutral</i>), but tended slightly towards a value of 4 (<i>agree</i>)	Slightly significantly related to Questions 17 and 18 of the questionnaire; this approach was controversial among Bible teachers in Hong Kong, but they tended to agree with it.

4.1.5 Results of the Personal Attitude, Exploratory Character, and Opinion of Bible Teachers

4.1.5.1 Attitude: Avoidance Response, Active Response

Personal Attitude: Avoidance Response. The analysis of the respondents' avoidance response was based on keywords such as *avoid talking* and *avoid answering and remain silent*, and related to Questions 19 and 21 of the questionnaire.

The Bayesian one-way repeated measures ANOVA procedure was used for this attitude. Table 4.1.44 shows that the Bayes factor was in the thousands and that the significance result was empty, supporting the alternative hypothesis that all group means are related.

Table 4.1.44

The Bayes Factor and Test of Sphericity table for Avoidance Response

Bayes Factor and Test of Sphericity					
	Bayes Factor ^a	Mauchly's W ^b	Mauchly's Test of Sphericity		
			Approx. Chi-Square	df	Sig.
Within-Subject Effect	2464154.218	1.000	.000	0	.

a. Method: Rouders's method. Number of Samples: 301. Seed: 1914004397. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.45 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.45

The Bayesian Estimates of Group Means table for Avoidance Response

Bayesian Estimates of Group Means ^a		
Dependent Variables	Posterior	95% Credible Interval

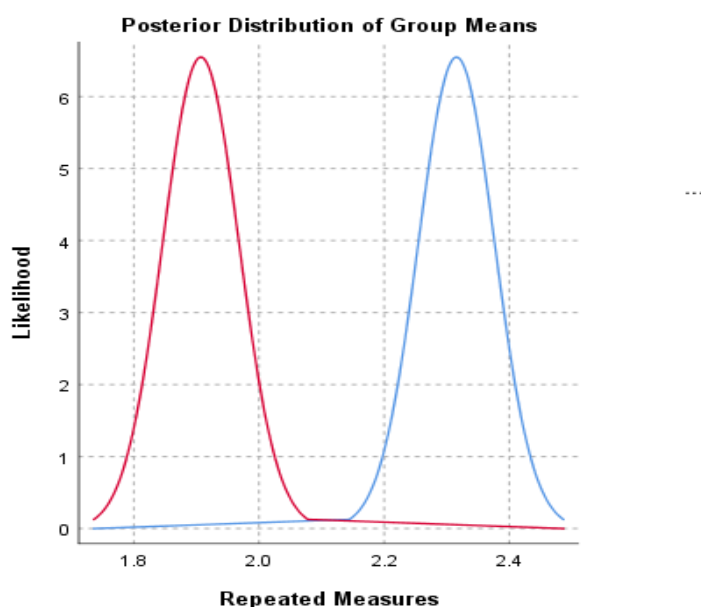
	Mode	Mean	Variance	Lower Bound	Upper Bound
19. I will avoid talking about the violence of God in the Old Testament.	2.32	2.32	.004	2.20	2.44
21. If I meet someone or students who ask the following verses, I will avoid answering and remain silent: "Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)"	1.91	1.91	.004	1.79	2.03

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.7 shows the difference between the posterior distributions. The posterior means for Question 19 ($M = 2.32$) and Question 21 ($M = 1.91$) were not close, but both were below the mean value of 3. Therefore, the respondents' avoidance response was slightly significantly related to these two questions. In addition, the personal attitude (avoidance response) chosen by all respondents was somewhat close to the mean value of 2 (*disagree*). In general, Bible teachers in Hong Kong disagreed with the use of an avoidance response and tended to actively respond to questions about divine violence in the Old Testament.

Figure 4.1.7

Distribution of Group Means – Avoidance Response



Personal Attitude: Active Response. The analysis of the respondents' active response was based on the keywords of Question 22 such as *respond positively*, the only question corresponding to this attitude.

Summary statistics using frequency analysis were used for this attitude. The frequency and percentage were calculated for all respondents. The respondents rated this attitude 5 (*strongly agree*; 45.5%) and 4 (*agree*; 40.5%), as shown in Table 4.1.46. Together, the respondents who agreed or strongly agreed with this attitude represented approximately 86% of the sample. The mean value of 4.28 ($SD = 0.805$) obtained from all respondents is illustrated in Figure 4.1.8, showing a slight tendency to strongly agree with this attitude. These results showed that most of the respondents actively responded to questions about divine violence in the Old Testament.

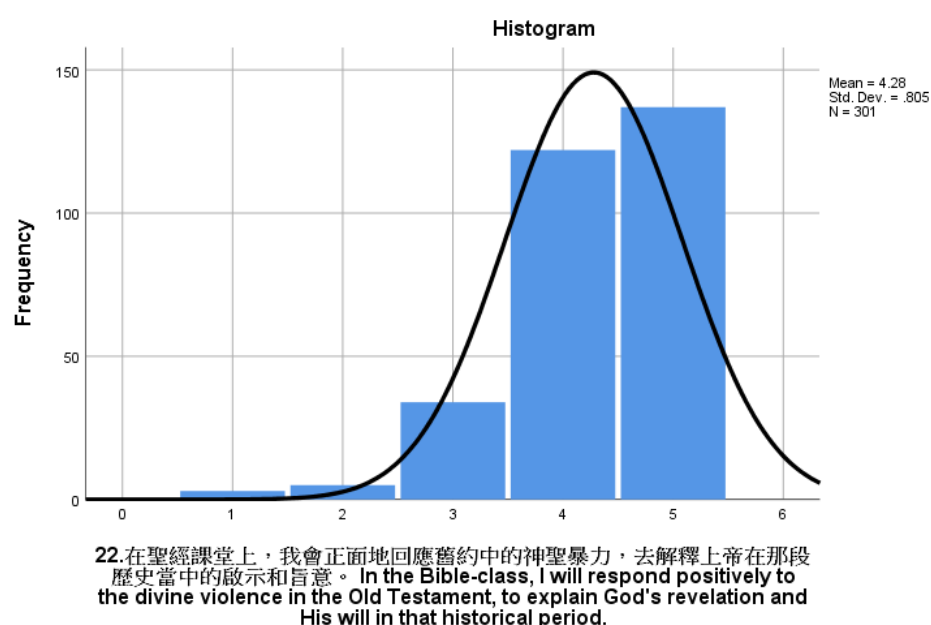
Table 4.1.46

Statistics using frequency analysis – Active Response

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	1.0	1.0	1.0
	2	5	1.7	1.7	2.7
	3	34	11.3	11.3	14.0
	4	122	40.5	40.5	54.5
	5	137	45.5	45.5	100.0
	Total	301	100.0	100.0	

Figure 4.1.8

Histogram chart – Active Response



4.1.5.2 Personal Opinion: Perspective on Violence

The analysis of the respondents' personal opinion on violence was based on keywords such as *it reflects the opinion of the authors* and *violence only occurs in the Old Testament and will not be used in the world today*, related to Questions 20 and 23 of the questionnaire.

The Bayesian one-way repeated measures ANOVA procedure was used for this analysis. Table 4.1.47 shows that the Bayes factor was in the thousands and that the

significance result was empty, supporting the alternative hypothesis that all group means are related.

Table 4.1.47

The Bayes Factor and Test of Sphericity table for Perspective on Violence

Bayes Factor and Test of Sphericity					
	Bayes Factor ^a	Mauchly's W ^b	Mauchly's Test of Sphericity		
			Approx. Chi-Square	df	Sig.
Within-Subject Effect	2110672545024241920.000	1.000	.000	0	.

a. Method: Rouder's method. Number of Samples: 301. Seed: 225125127. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.48 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.48

The Bayesian Estimates of Group Means table for Perspective on Violence

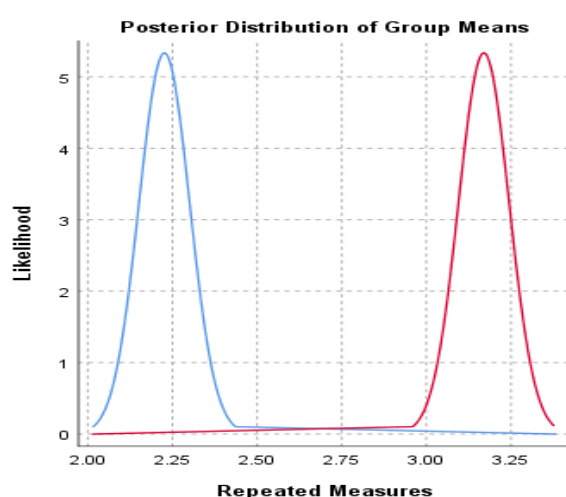
Bayesian Estimates of Group Means ^a					
Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
20. I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.	2.23	2.23	.006	2.08	2.37
23. I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.	3.17	3.17	.006	3.02	3.32

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.9 shows the difference between the posterior distributions. The posterior means for Question 20 ($M = 2.23$) and Question 23 ($M = 3.17$) were not close, but both were close to the mean value of 3. Therefore, this personal opinion was slightly significantly related to these two questions. In addition, the personal opinion chosen by all respondents was between the mean value of 2 (*disagree*) and 3 (*neutral*). In general, in terms of personal opinion on divine violence, Bible teachers in Hong Kong either disagreed with it or tended not to comment on it.

Figure 4.1.9

Distribution of Group Means – Perspective on Violence



4.1.5.3 Personal Exploratory Character: Challenge and Exploration

The analysis of the respondents' attitude to challenge and exploration was based on keywords such as *never been asked or challenged about divine violence* and *never asked about or explored divine violence*, related to Questions 24 and 25 of the questionnaire.

The Bayesian one-way repeated measures ANOVA procedure was used for this analysis. Table 4.1.49 shows that the Bayes factor was 0.208, less than 3, and that the

significance result was empty, supporting the alternative hypothesis that all group means are not related.

Table 4.1.49

The Bayes Factor and Test of Sphericity table for Challenge and Exploration

Bayes Factor and Test of Sphericity					
	Bayes Factor ^a	Mauchly's W ^b	Mauchly's Test of Sphericity		
			Approx. Chi-Square	df	Sig.
Within-Subject Effect	.208	1.000	.000	0	.

a. Method: Rouder's method. Number of Samples: 301. Seed: 443247897. Testing model versus null model.

b. Mauchly's Test uses an equally-spaced polynomial contrast to test the null hypothesis that the error covariance matrix of the orthonormalised transformed dependent variables is proportional to an identity matrix.

Table 4.1.50 summarises the posterior statistics of each repeated measures variable, including the coverage of 95% credible intervals.

Table 4.1.50

The Bayesian Estimates of Group Means table for Challenge and Exploration

Bayesian Estimates of Group Means ^a					
Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
24. I have not been asked or challenged about the divine violence in the Bible.	2.81	2.81	.006	2.66	2.96
25. I haven't asked, discussed or explored the divine violence in the Bible.	2.93	2.93	.006	2.78	3.08

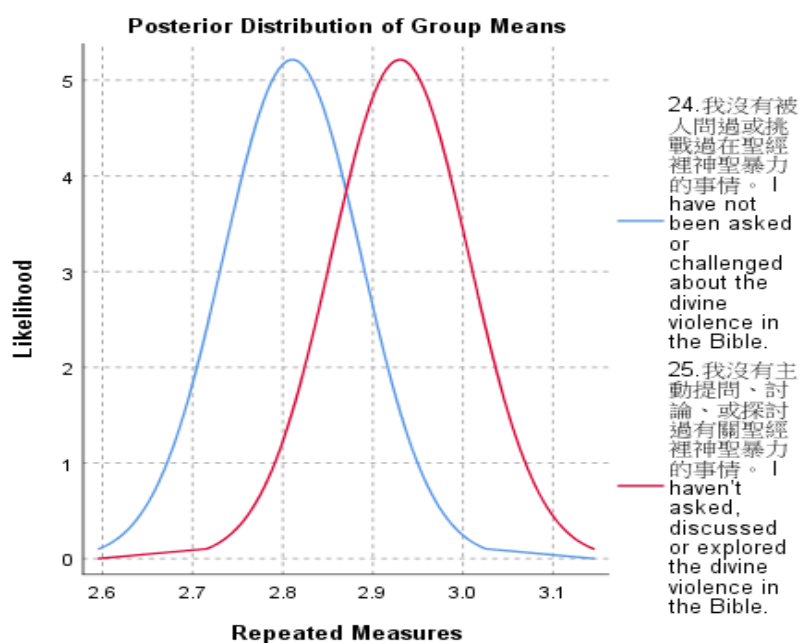
a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 4.1.10 shows the difference between the posterior distributions. The posterior means for Question 24 ($M = 2.81$) and Question 25 ($M = 2.93$) were close but lower than the mean value of 3. Therefore, this challenging and exploratory attitude was not really related to these two questions. The evidence was weak as the estimated Bayes factor did not exceed

3.0. In addition, the personal exploratory character chosen by all respondents was greater than the mean value of 2 (*disagree*) and close to the mean value of 3 (*neutral*) for this attitude. In general, for the personal exploratory character of Hong Kong Bible teachers in terms of challenge and exploration, they disagreed or tended not to comment on divine violence in the Old Testament.

Figure 4.1.10

Distribution of Group Means – Challenge and Exploration



4.1.5.3 Summary of Personal Attitude, Exploratory Character, and Opinion Among Bible Teachers

Below is a summary of the results of the data analysis of Bible teachers' personal attitudes, personal challenges and exploration, and personal opinions on divine violence in the Old Testament.

Personal attitude—Avoidance response: This was slightly significantly related to Questions 19 and 21 of the questionnaire. The rating chosen by all respondents was close to

the mean value of 2 (*disagree*). Bible teachers did not use avoidance when dealing with the issue of divine violence.

Personal attitude—Active response: This was linked to Question 22 of the questionnaire. The mean value was 4.28. There was a slight tendency to strongly agree with this attitude. Therefore, most of the Bible teachers actively responded to questions about divine violence.

Personal opinion—Perspective on violence: This was slightly related to Questions 20 and 23 of the questionnaire. The rating chosen by all respondents was close to the mean value of 3 (*neutral*). Bible teachers in Hong Kong either disagreed with this view or tended not to comment on it, so it was controversial.

Personal exploratory character—Challenge and explore: This was not quite related to Questions 24 and 25 of the questionnaire, as the evidence factor was weak. The mean value chosen by all respondents was between 2 (*disagree*) and 3 (*neutral*). In general, they disagreed or tended not to comment on the issue of divine violence in the Old Testament.

Table 4.1.51 summarises the survey findings regarding personal attitude, exploratory character, and opinion among Bible teachers in Hong Kong on the issue of divine violence.

Table 4.1.51

Mapping Summary and Survey Findings for Personal Attitude, Exploratory Character, and Opinion Among Bible Teachers on Divine Violence

Personal attitude, exploratory character, and opinion:	Remarks	Survey findings	Conclusion
Attitude—Avoidance response	Avoidance response	More or less close to a value of 2 (<i>disagree</i>)	Slightly significantly related to Questions 19 and 21 of the questionnaire; the respondents generally disagreed with this type of response.

Opinion—Perspective on violence	Opinion on violence	Between a value of 2 (<i>disagree</i>) and 3 (<i>no comment</i>)	Slightly related to Questions 20 and 23 of the questionnaire; this opinion was controversial among the respondents, who either disagreed or tended not to comment.
Attitude—Active response	Active response	A mean value of 4.28, showing a slight tendency to strongly agree with this attitude	Linked to Question 22 of the questionnaire; the respondents showed a slight tendency to strongly agree with this attitude.
Exploratory character—Challenge and explore	Challenge and explore	Above a value of 2 (<i>disagree</i>), but tended towards a value of 3 (<i>neutral, no comment</i>)	Not related to Questions 24 and 25 of the questionnaire; the respondents disagreed or tended not to comment on questions related to challenges and exploration.

4.1.6 Chapter Summary

This quantitative questionnaire survey received 300 responses from respondents from three religions: Catholic, Protestant, and Orthodox. It was difficult to invite suitable Bible teachers, Bible study leaders, pastors/priests, and lecturers/professors from churches, schools, and seminaries, to study their knowledge of the Bible and their experience in teaching it.

In addition, few Catholic churches offer Bible study, Bible reading, and Bible sharing groups, outside of catechism classes. Moreover, there are few Orthodox churches in Hong Kong. In the experience of the researcher, Protestant churches are keen to offer Bible classes and Bible sharing groups. Therefore, it was easier to invite Protestant Bible teachers and Bible study leaders to participate in the survey than Catholic and Orthodox teachers. Furthermore, I am Protestant and does not know many Catholic and Orthodox believers to invite them to participate in the study. Nevertheless, with great effort, 300 questionnaires

were collected from different Catholic, Protestant, and Orthodox churches, schools, and seminaries. There were 86 Catholic respondents (28.6%), 201 Protestant respondents (66.8%), and 13 Orthodox respondents (4.3%).

Based on the results, the respondents received Jesus Christ more than 35 years ago (31.2%). The general audience in Bible training was mainly composed of adults (48.2%), adults and the elderly (15.6%), and children (13.6%).

Regarding Question 4 (I believe that God's questionable behaviour in the Old Testament should be understood in terms of progressive revelation, God helped the people of Israel to better understand Him and How He wanted them to live), the results indicated that most respondents (50.2%) strongly agreed with this approach. This percentage was the highest among the respondents on the Strongly Agree scale.

Regarding Question 16 (God is not completely good and can sometimes behave badly), the results showed that most respondents strongly disagreed (63.5%) with this question. This percentage was the highest among the 25 questions on the Strongly Disagree scale.

Regarding Question 22 (In Bible class, I respond positively to questions about divine violence in the Old Testament, to explain God's revelation and His will in this historical period), a large proportion of the respondents (45.5%) strongly agreed with the question. This percentage was the highest among the Personal Attitude and Character category.

Regarding Question 23 (I believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God. In the New Testament and the world today, God will not tell people to use violence to achieve righteousness and justice), the respondents rated this question 2 (*disagree*; 23.6%), 5 (*strongly agree*; 22.9%), and 4 (*agree*; 20.6%). These results showed that the respondents did not have a clear answer and could not reach agreement on this question. Some respondents agreed with the question, but others did

not, indicating that some respondents believed that God-inspired violence only occurs in the Old Testament and will not happen in the world today. However, some respondents believed that God-inspired violence occurs not only in the Old Testament but also in the world today. Therefore, this question was controversial among all respondents.

In terms of education level (highest achievement), most Catholic participants had a Master's degree (39.5%), most Protestant participants had a university degree (30.8%) or a Master's degree (29.4%), and most Orthodox participants had a university degree (38.5%).

In terms of professional certificates, most Catholic participants had a professional certificate/diploma (24.4%), most Protestant participants had a professional Master's degree (30.8%), and the Orthodox participants had a professional Bachelor's degree (15.4%).

For the relationship between the respondents' religion and their responses to Question 4 (God's violence was used to help the people of Israel understand Him better and how He wanted them to live), among all respondents who rated this question 5 (*strongly agree*), 52.3% were Catholic, 48.8% were Protestant, and 53.8% were Orthodox.

For the relationship between the respondents' religion and their responses to Question 16 (God is not completely good and can sometimes behave badly), among all respondents who rated this question 1 (*strongly disagree*), 65.1% were Catholic, 60.7% were Protestant, and 92.3% were Orthodox.

For the relationship between the respondents' religion and their responses to Question 22 (In Bible class, I respond positively to questions about divine violence in the Old Testament, to explain God's revelation and His will in this historical period), among all respondents who rated this question 5 (*strongly agree*), 50% were Catholic, 43.8% were Protestant, and 46.2% were Orthodox.

For the relationship between the respondents' religion and their responses to Question 23 (I believe that divine violence only occurs in the Old Testament to achieve the justice of

the historic God. In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice), 38.4% of the Catholic respondents rated this question 5 (*strongly agree*), 27.9% of the Protestant respondents rated it 2 (*disagree*), and 61.5% of the Orthodox respondents rated it 3 (*neutral*). These results showed that the three main denominations had different views on the topic of divine violence.

The results of Seibert's seven approaches to divine violence in the Old Testament were as follows:

1. The defence approach was significantly related to Questions 1 to 6 of the questionnaire. All respondents' scores were around the mean value of 4 (*agree*), showing that most of the respondents used the defence approach.
2. The balance approach was related to Question 7. The mean value of 3.85 was obtained from all respondents, showing that many respondents took a balanced approach to teaching in their Bible classes.
3. The critical approach was slightly significantly related to Questions 8 to 11. In addition, the critical approach chosen by all respondents was around the mean value of 3 (*neutral*), except for Question 11, which was close to the mean value of 4 (*agree*). In general, the critical approach was controversial among Bible teachers in Hong Kong.
4. The agreement and rejection approach was related to Questions 12 and 13. The scores of all respondents were between the mean value of 3 (*neutral*) and 4 (*agree*) for this approach. In general, this approach was relatively controversial among Bible teachers in Hong Kong, but they tended to agree with it.
5. The symbolic approach was related to Question 14. The mean value of 3.36 obtained from all respondents showed a slight tendency to agree with this approach, indicating

that most of the respondents did not use the symbolic approach as a teaching approach in their Bible classes.

6. The protest approach chosen by all respondents was somewhat close to the mean value of 2 (*disagree*). In general, this approach was not accepted or supported by Bible teachers in Hong Kong.
7. The celebration approach chosen by all respondents was somewhat between the mean value of 3 (*neutral*) and 4 (*agree*). In general, this approach was controversial among Bible teachers in Hong Kong, although they tended to agree with it and accept it.

The results for the personal attitude, exploratory character, and opinion of Bible teachers were as follows:

For personal attitude, the avoidance response chosen by all respondents was somewhat close to the mean value of 2 (*disagree*). In general, Bible teachers in Hong Kong chose not to avoid actively responding to divine violence in the Old Testament.

For active response, the mean value obtained from all respondents was 4.28, showing a slight tendency to strongly agree with this approach. This result indicated that most respondents actively responded to questions about divine violence in the Old Testament.

For personal opinion, the perspective on violence chosen by all respondents was between the mean value of 2 (*disagree*) and 3 (*neutral*). In general, Bible teachers in Hong Kong tended to disagree with or not comment on divine violence in the Old Testament. They objected to or did not comment on the following statements: the Bible reflects the opinion of its authors, violence only occurs in the Old Testament, and God will not tell us to use violence in the world today. Therefore, this option was controversial among Bible teachers in Hong Kong.

For personal exploratory character, the attitude to challenge and exploratory attitude chosen by all respondents was rated 2 (*disagree*) and was close to the mean value of 3

(*neutral*). In general, Bible teachers in Hong Kong disagreed with or did not comment on statements such as *I have never been asked or challenged about divine violence* and *I have never asked about or explored divine violence in the Old Testament*. In fact, they usually asked about and explored divine violence in the Bible.

To give an overall summary of the data analysis, Seibert's approach "Defence approach—God's violent behaviour" was the most popular approach among Bible teachers in Hong Kong, which included defending God's violence; God punishes the wicked and protects the weak; He serves the greater good and prevents corruption; God's progressive revelation helps people to understand Him better; God's violence is not problematic; and trusting God while acknowledging the unanswered questions in the Bible.

Based on this data analysis and my own observations, the answer to the question of why the defence approach is popular among Bible teachers can be explained by the fact that the respondents were Bible teachers. As a result, they are unlikely to protest against God. They are Christians and have faith in God. They believe that God is love and that He is righteous. They also believe that God inspired the whole Bible and by extension He inspired the authors of the Bible to write the scriptures. They believe the archaeological and historical evidence presented today and regard the Bible as a historical book, say the Dead Sea Scrolls discovered and a book of God's word.

In the overall aspects of personal attitude, exploratory character, and opinion, actively responding to questions about divine violence was the most popular attitude among Bible teachers. They did not avoid answering questions about divine violence in class. Based on the data analysis and my examination, it is evident that Bible teachers have a duty to respond to issues raised in class. As a matter of personal character, they also have a desire to find solutions and appropriate answers from other sources and to relay them to their students. It

may be that they do not want to lose face in front of their students for reasons related to the Chinese culture of face-saving mentality.

4.2 Analysis and Results of the Qualitative Survey Data

4.2.1 Introduction

4.2.2 Data Management

4.2.2.1 Coding and Personal Information

4.2.2.2 Relevant Interview Information based on Seibert's Seven Approaches to Divine Violence

4.2.2.3 Relevant Interview Information based on the Personal Attitude, Opinion, and Exploratory Character of the Interviewees

4.2.2.4 Relevant Interview Information based on Personal Handling Approaches to and Techniques for Dealing with Divine Violence among the Interviewees

4.2.3 Chapter Summary

4.2 Analysis and Results of the Qualitative Survey Data

4.2.1 Introduction

This chapter qualitatively analyses all interview data by converting them into critical ideas based on their relevance to the research questions. The data analysis was divided into several stages, such as coding and personal information of the 40 interviewees, summary of the relevant interview information based on Seibert's seven approaches to divine violence, analysis of the interview data based on the interviewees' personal attitude and opinion, and consolidation of the relevant interview information based on the interviewees' personal character and technique to deal with divine violence.

In the data management section, a coding method and the personal information of the interviewees were used to assign a code to each interviewee for identification and confidentiality purposes. The coding method included their age, years of service in Bible classes, religion, church name, education level, theological seminary achievements, seminary name, religious status, and lecturing service in their Bible school.

For relevant interview information, I used Seibert's seven approaches to divine violence as an interview guide to allow the interviewees to share their opinion. These approaches were the defence approach, the balance approach, the critical approach, the agreement and rejection approach, the symbolic approach, the protest approach, and the celebration approach, as discussed earlier.

For relevant interview information based on personal attitude, opinion, and exploratory character, I used the avoidance and active responses, the perspective on violence, and the attitude to challenge and exploration of the interviewees identified in the questionnaire as an interview guide to allow them to share their opinion.

For relevant interview information based on personal handling approaches and

techniques for dealing with divine violence, I also used the technique of the corresponding interviewees as an interview guide to allow them to share their opinion.

Finally, to answer the research questions based on the opinion of the interviewees, I analysed the research questions and research themes based on the opinion of the interviewees.

4.2.2 Data Management

This section summarises and categorises all interview data into key ideas based on their relevance to the research questions following the interview guide provided in Appendix B3. All information data are divided into several sections. The first section (4.2.2.1) is the coding and personal information of the 40 interviewees. The second section (4.2.2.2) summarises and analyses the relevant interview information based on Seibert's seven approaches to divine violence. The third section (4.2.2.3) groups and analyses the interview data based on the interviewees' personal attitude and opinion. Finally, the fourth section (4.2.2.4) groups the relevant interview information according to the interviewees' personal exploratory character and technique for dealing with divine violence.

4.2.2.1 Coding and Personal Information

First, the personal information of the 40 interviewees collected is illustrated in Figure 4.2.1. Each interviewee was assigned a code, using the following coding method:

Figure 4.2.1

Coding Assignment of the Interviewees

Coding Example:

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT:

[illegible]

Education attainment:	Nil (NIL), Diploma (DIP), University Graduate (UG), Master's Degree (MR), Doctoral Degree (DR)
Theological/Bible seminary achievement:	Nil (NIL), Diploma (DIP), Bachelor's Degree (BR), Master's Degree (MR), Doctoral Degree (DR)
Theological / Bible seminary name:	Please refer to appendix B3.
Religious Status coding:	BT: Bible Teacher in the church/Sunday school teacher/Catechist/Catechetical assistant PS/FR: Pastor (PS) / Priest (PR) / Father (FR) / Elder (ER) SL: Theological or Bible Seminary Lecturer / Professor
(Served in Bible seminary)	Please refer to Appendix B3.

Overall, the codes of the 40 interviewees were grouped and assigned as follows:

- 1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS
- 2-3X-M-B5.10-PRO-EFCC.YF-DR-DIP-ABS-BT
- 3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS
- 4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT
- 5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT
- 6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER
- 7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT
- 8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS
- 9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT
- 10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS
 12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT
 13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)
 14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)
 15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS
 16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR
 17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS
 18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS
 19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT
 20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS
 21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT
 22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)
 23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)
 24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT
 25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT
 26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR
 27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT
 28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)
 29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)
 30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT
 31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT
 32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS
 33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT
 34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS
 35-5X-M-B11.15-PRO-NA-DR-DR- CUHK.DCCC -SL(BSHK)

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

Analysis of the Personal Information of the 40 Interviewees.

Age. All interviewees were aged 20 to 69, with a slight bias in favour of seniors (40 to 69 years). Most of them were pastors/fathers or seminary teachers/professors.

Years of Service in Bible Training. Most interviewees (17.5%) had either 5 to 10 years of service in Bible training or 31 to 35 years, showing that few interviewees had an average number of years of service (16 to 25 years). As a result, Bible training was mainly provided by young and senior trainers.

Religion. Among the 40 interviewees, 11 were Catholic, 5 were Orthodox, and 24 were Protestant. The reason for this uneven distribution may be that there are not many suitable Bible teachers in Catholic churches, as Catholic believers do not often participate in Bible study. The second reason may be that there are few Orthodox churches in Hong Kong.

Education Level. Most interviewees were at least university graduates. In addition, a large proportion of them had a doctoral degree (37.5%) or a Master's degree (32.5%), showing that all interviewees had completed higher education and had enough experience to share their opinion and ideas for this interview survey.

Theological/Bible Seminary Certificates. Most interviewees had a Bachelor's degree or higher from a theological or Bible seminary. Moreover, 25% of them had a doctoral degree and 25% had a Master's degree. Their professional and theological experience contributed to their insight and perspective on divine violence in the Bible.

Theological or Bible Seminaries Attended. The most common and famous theological seminaries attended by the interviewees were the following:

ABS: Alliance Bible Seminary (建道神學院)

CGST: China Graduate School of Theology (中國神學研究院)

CUHK.DSCCC: CUHK Divinity School of Chung Chi College (香港中文大學崇基學院神學院)

HKBTS: Hong Kong Baptist Theological Seminary (香港浸信會神學院)

HKCBI: Hong Kong Catholic Biblical Institute (香港天主教聖經學院)

HSSC: Holy Spirit Seminary College of Theology and Philosophy (香港聖神修院神哲學院)

LTS: Lutheran Theological Seminary (信義宗神學院)

PUU: Pontifical Urbaniana University, Italy (羅馬宗座傳信大學)

Religious Status. Among the 40 interviewees, 40% were Bible teachers (BT), 49.5% were pastors/priests (PS.PR), and 10% were seminary teachers/professors (SL).

Theological or Bible Seminaries Attended by the Seminary Teachers/Professors.

Among the 40 interviewees, 7 were seminary teachers/professors. One served at BSHK, one at CGST, one at CUHK.DSCCC, three at HSSC (part-time), and one at LTS.

4.2.2.2 Relevant Interview Information Based on Seibert's Seven Approaches to Divine Violence

For the quantitative survey, I cognitively mapped the 25 questions of the questionnaire to Seibert's seven approaches to divine violence. For the qualitative survey, I used these seven approaches as an interview guide to allow the interviewees to share their

opinion using semi-structured interview questions. Table 4.2.3 presents the first seven open-ended questions mapped to Seibert's seven approaches.

Table 4.2.3

Mapping of Seibert's Seven Approaches to the Interview Questions

Semi-structured interview questions	Seibert's seven approaches	Remarks
1. Do you agree and defend God's violent behaviour in the Bible? He is entirely right and good. Why?	1. God's violent behaviour – Defence approach <ul style="list-style-type: none"> • Just cause • Greater good • Trusting & acknowledging unanswered questions 	Defence approach
2. As a Bible trainer, will you balance God's Violent behaviour with God's other behaviour, say God does not engage in slaughter, bloodshed, or warfare in other Old Testament scriptures? What is your opinion?	2. Balance approach – God's violent behaviour with God's other behaviour	Balance approach
3. In the class, will you use a Christocentric approach to apply Jesus to criticise Divine Violence within the Old Testament? In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.	3. Critical approach – God's violent behaviour <ul style="list-style-type: none"> • Critique God's violent behaviour • Reader-response criticism • Christocentric hermeneutic approach 	Critical approach

4. Will you in place of completely accept or reject the violent portray of God? It plots a middle path which includes a combination of both accepting and rejecting. What is your opinion?	4. Acceptance and rejection approach – God’s violent behaviour <ul style="list-style-type: none"> • Involves a middle path, entails a combination of both • Brings about a good purpose 	Acceptance and rejection approach
5. Reinterpreting God’s violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present. Do you agree with it?	5. Symbolic approach – reinterpreting God’s violent behaviour <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	Symbolic approach
6. Do you agree “Protesting God’s Violent Behaviour”? Why?	6. Protest approach – God’s violent behaviour <ul style="list-style-type: none"> • God is not completely good 	Protest approach
7. Do you agree “Celebrating God’s Violent Behaviour”? Why?	7. Celebration approach – God’s violent behaviour <ul style="list-style-type: none"> • To counter and correct human violence 	Celebration approach

As discussed earlier, Seibert’s seven approaches to divine violence in the Old Testament were the following:

1. Defence approach
2. Balance approach
3. Critical approach
4. Agreement and rejection approach
5. Symbolic approach
6. Protest approach
7. Celebration approach

Relevant Interview Information Based on Seibert's First Approach: Defence Approach. Question 1: Do you agree with and defend God's violent behaviour in the Bible, because He is absolutely right and good? Why?

Most Catholic interviewees (about 70%) agreed with God's violent behaviour, but not all of them defended His violent actions. They argued that they had neither the right nor the ability to defend God's actions. A large proportion of them also believed that the violence described in the Bible reflects the opinion of the authors, not the actions and orders of God.

Most Protestant interviewees (about 65%) agreed that God is right and good and believed that His violent behaviour is based on love and a just cause. Only some of them accepted that the opinion of the authors of the Bible may be reflected in the Bible. In addition, some interviewees suggested that God's actions change according to His calling, communication, and relationship with His people. Most interviewees did not defend God's violence as they felt that it was not their place to defend God because of their status as Christians and followers of Jesus.

Finally, all Orthodox interviewees (100%) agreed with and defended God's violent behaviour. According to them, the Bible is the word of God. They also argued that it was not necessary for them to defend God's behaviour because of their limited knowledge.

Overall, most interviewees agreed with God's violent behaviour and defended it based on the analysis of one of Seibert's approaches as a research theme.

Relevant Interview Information Based on Seibert's Second Approach: Balance Approach. Question 2: As a Bible trainer, do you balance God's violent behaviour with His non-violent behaviour; for instance, God was not involved in killings, bloodshed, or warfare in other Old Testament texts? What is your opinion?

Half of the Catholic interviewees (about 50%) did not use the balance approach as a

teaching approach. They preferred to teach the contents of the Bible instead of deliberately showing God's kindness to balance His violence.

In contrast, many Protestant interviewees (about 65%) used a balanced teaching approach if the scenario and situation were appropriate, to show God's will and intentions. In addition, this approach was used to reveal the word of God to his followers.

Finally, half of the Orthodox interviewees (about 50%) used the balance approach as a teaching approach. However, they relied on the explanations and interpretations of the early Saints to explain the context and the reason for divine violence. They rarely gave their opinion.

Overall, many interviewees used a balanced teaching approach to show God's will and intentions, although many did not. They preferred to teach the contents of the Bible instead of deliberately emphasising God's kindness to balance His violence. These results were based on the analysis of one of Seibert's seven approaches as a research theme.

Relevant Interview Information Based on Seibert's Third Approach: Critical Approach. Question 3: In class, do you use a Christocentric approach to criticise divine violence in the Old Testament? In the New Testament, Jesus comes from God. He is the lens through which a comprehensive, balanced, and undistorted view of God's loving heart and gracious purposes can be seen.

Most Catholic interviewees (about 70%) used a Christocentric approach in Bible training and preaching. They argued that Jesus Christ came into the world not to abolish the Old Testament, but to perfect the Law of Moses, using a humanistic approach in the New Testament. If there was violence in the Old Testament, it would be seen and experienced by Jesus. They also believed that God is not violent. Instead, they believed that the authors of the Bible used the name of God to write this violence in the Bible, which is very unfair to God.

One of them said that he did not use a Christocentric approach, but instead used a perfection approach because the word “perfection” can reveal the work of Jesus in the world.

Most Protestant interviewees had different opinions. Some reported that they did not use or deliberately adopt a Christocentric approach in Bible training. Instead, they taught the contents of the Bible as described. They analysed the Old Testament in relation to its historical context and relied on practical situations.

Discussing God in the Old Testament, then involving Jesus and the New Testament involves different representations of God. Jesus is good and loving. Therefore, the Protestant interviewees could not use this example alone to deny the possibility of violence in the Old Testament. From all eternity, Jesus came and accepted all judgments and punishments. Thus, they could not divide their worship of God into God in the Old Testament and God in the New Testament.

Moreover, they said that if they used a Christocentric approach, it would mix up the Bible. The Old Testament is the Old Testament and the New Testament is the New Testament. The God of the Old Testament ruled the world by law. The New Testament is the gospel. The Old Testament does not mention Jesus Christ, except for the Messiah, the King of the Lamb. The Old Testament also does not include the Trinity. If it did, the Scriptures would make no sense. Instead, they used a theological framework to explain the Bible, including many figurative images and allegorical approaches.

However, some interviewees used a Christocentric approach. They argued that Jesus Christ is at the heart of the Bible. Indeed, Jesus completed God’s plan of salvation. As the Old Testament had no way of salving sins, people could not be saved alone, neither by their behaviour nor by their beliefs. Therefore, the coming of Christ was part of God’s plan of salvation and He died for people’s redemption. Jesus Christ was the one to be judged and

punished. So, whether God is judging the nation of Israel or the people of the world, He will not judge people with the violence of the Old Testament.

Most Orthodox interviewees did not use a Christocentric approach. They stated that the Orthodox church believes that God is a trinity: the Father, the Son, and the Holy Spirit. Focusing on the Father, they argued that according to tradition, the Father gave birth to the Son and sent the Holy Spirit, which differs from the beliefs of the Western church.

They did not distinguish between God in the Old Testament and God in the New Testament, because they are one. It would be a mistake to cut off the attributes of God. Therefore, it was not possible to use a Christocentric approach to criticise divine violence in the Old Testament. However, one of the interviewees used a Christocentric approach as Jesus is the image of God. He is loving and kind.

Overall, some interviewees used a Christocentric approach in Bible training and preaching, although a significant number did not use or deliberately adopt a Christocentric approach in Bible training. They preferred to teach the contents of the Bible as described.

Relevant Interview Information Based on Seibert's Fourth Approach:

Agreement and Rejection Approach. Question 4: Do you completely accept or reject the violent image of God or do you create a middle path, which involves a combination of the two? What is your opinion?

Most Catholic interviewees (about 70%) did not use the middle path approach, involving a combination of accepting and rejecting the violent image of God. They argued that the interpretation of the Bible could not be a straight line; they generally carefully sorted it out according to its contents. The middle path between the two extreme aspects seemed impossible. They either accepted or rejected God's violent image. According to them, divine violence in the Bible is justified. People should be wise to understand right and wrong, but

people have extreme characters; they created violence in the first place, forcing God to use divine violence.

Some of them did not accept the violent image of God, believing that it was shaped and created by people. Moreover, they did not use the middle path method in Bible training.

Some interviewees did not emphasise God's punitive nature or use the word "violence." They emphasised His kindness and mercy. They looked at the entire Bible and its background, not just the texts themselves. They also left room for the free choice of God. For example, a natural disaster was sometimes seen as a signal, which could wipe out something in the world. They looked at the whole event, then decided on the attitude and position to adopt to respond to it. This approach is similar to the situation when parents lose their temper with their children. This does not mean that they do not love their children. Their approach clearly showed that it is important to consider the whole picture, including the situation and the reason, before judging God's violent actions.

Nevertheless, one interviewee explained that he used the middle path approach as he did not know how to defend God's violence, what this violence was, and what He wanted to bring us. However, he accepted both His violent and kind behaviour.

Most Protestant interviewees (about 70%) did not use the middle path approach. They fully accepted the violent and non-violent events of the Bible. They argued that there was no contradiction between God's violence and non-violence. Their comments are reproduced below:

- They felt that today God will no longer use violence to change people's hearts and behaviour or to punish them, because Jesus Christ came and completed their redemption. Jesus Christ did it, so it was no longer necessary. Now they must reject all violence and all objections to obtain justice and save people.
- However, they did not use the middle path approach in Bible training and preaching.

They fully accepted the violent image of God. When they taught the Old Testament, they made some interpretations. For example, when the Israelites entered the land of Canaan, there was a jihad and the city of Jericho suffered. At that time, the concept of jihad was widespread. Other countries used this method. Therefore, God commanded the Israelites to do so at the time, which was not considered to be particularly harsh. God commanded it to allow the Israelites to be holy and not to be contaminated.

- They did not use the middle path approach because God has many attributes and characters. In the Old Testament, God was angry and directly involved in violence. He could be seen as a judge. In the New Testament, Jesus was originally a man. He preached righteousness and intervened directly against violence, but He did not use a middle path. They believed that God eventually realised that people could not save themselves, so He sent Jesus, based on the concept of the Trinity.

Only two interviewees reported using the middle path approach. According to them, God is not completely good and not completely violent. One interviewee suggested that he preferred to use the middle path approach as he did not fully accept God's violent behaviour. He was not comfortable with this violence. Why did God want Israel to destroy the nations in the promised land before entering? Why did God do this or that? He had questions and doubts. However, he did not deny that some of God's actions are wrong.

In contrast, all Orthodox interviewees rejected the middle path approach. They indicated that they encouraged their students to read and study the entire Bible. They also pointed out that the question was not valid: the image of God should not be divided into two aspects, as this seems to imply that God in the Old Testament and God in the New Testament are different gods. Their opinions are reproduced below:

- They believed everything in the Bible. The word of God is clear in the Bible: He is kind and loving. According to them, God is sometimes violent and sometimes loving.

- In the Orthodox Church, faith in doctrine is based on the Bible and the preaching of the Saints. The Bible is part of the ecclesiastical tradition.
- God shares His work and His will in the Bible. The cause and effect of an event should be explained and analysed, not just the appearance of the behaviour. For example, when a father beats his son, is the father sadistic? Did the son do something wrong first? It is impossible to see the truth of the matter based on appearances and superficial behaviour, so it is essential to understand what happened before. For example, why did God destroy the people of Gomorrah and burn down the city? Therefore, it was not right to remove the background only to condemn or criticise the appearance of the act.

Overall, most interviewees did not use the middle path approach. They fully accepted the violent and non-violent events of the Bible, because they believed that there was no contradiction between God's violence and non-violence. These results were based on the analysis of one of Seibert's approaches as a research theme.

Relevant Interview Information Based on Seibert's Fifth Approach: Symbolic Approach. Question 5: Symbolic reinterpretation of God's violent behaviour. The goal is not to report past events, but to use the past to encourage people to keep their faith in the present. Do you agree with this approach?

A large proportion of the Catholic interviewees (about 65%) agreed that God's violent behaviour was symbolic. The goal was to use the past to encourage people to live faithfully in the present. However, they did not agree that it was not related to past events. They believed that God's violence could have a historical context, be educational, and teach a lesson, acting as a warning for people to repent. In addition, they had the following opinions:

- In the Old Testament, God ordered the Israelites to exterminate the Canaanites. This

was real, not symbolic, as otherwise the Israelites would not have been able to enter the land of Canaan, the land of Palestine. The original people of Palestine would not leave the place where they had lived for many years.

- In addition, when the Israelites were taken captive to Babylon and were miserable, the Book of Psalms declared that it was a happy event when someone grabbed the children of the enemy and threw them against the rocks. Nobody knew if this was symbolic or not. However, at the time the Israelites were imprisoned in Babylon, it was therefore likely that the authors wrote this passage based on their emotions, not actual actions.
- Divine violence was not only symbolic but also had a historical context. For instance, the riots or violence described in the Bible reflected the opinions or insights of people inspired by God.

However, some interviewees disagreed that God's violence in the Old Testament was symbolic. This violence was perpetuated by people, responding to God's call. However, certain violent events occurred in the past, such as the Exiles, and could be considered as a symbolic warning for our generation.

Half of the Protestant interviewees (about 50%) agreed or partially agreed that God's violence was symbolic, although these violent events could be real, and the goal was to use the past to encourage people to live faithfully in the present. In addition, less than half of the interviewees (about 40%) agreed that God's violent behaviour in the Old Testament was only symbolic. They argued that all violent events were based on historical facts, were educational, and taught a lesson. Their opinions were as follows:

- The Old Testament is a history book. It is not symbolic, because these events occurred. Unless a group of people created a false history, the interviewees did not agree with the symbolic approach. One interviewee suggested that there was

something symbolic about psalms, as authors can include their own vision when they write poems. The psalms and proverbs included in the Bible were examples of these poems. It was not necessary to report all of the facts, but that did not mean that they were not inspired by God. The entire Bible is inspired by God.

- The violent events were real and historical. Some interviewees believed that God commanded the Israelites to enter the land of Canaan and kill all Canaanites, as described in the Bible.
- When they taught symbolism in class, they suggested that God could have used force to kill the unjust. The symbolism behind it was not to emphasise God's contempt; He just did not want people to do evil. It was not only symbolic or factual; rather, God used violence as a warning or a lesson to teach people.

Below are the opinions of other interviewees who agreed that God's violent behaviour was symbolic, but the violent events described in the Bible were likely to be true:

- God's violent behaviour was symbolic; the purpose was not to report past events, but to use the past to encourage people to live faithfully and obediently in the present. For example, the story of Noah's Ark and the destruction of the world in ancient times was meant to alert people. Deuteronomistic scholars have also argued that obedience to the Book of Genesis should be continued, or risk exile. The story of Noah's Ark was a warning, compelling people to be submissive and obedient to God. Without obedience, there would be a destructive flood, so people should be vigilant to obey God's command.
- God's violence in the Old Testament was symbolic, historical, and had educational significance. They usually discussed each book, each chapter, and each paragraph, and their literary style, to determine which part of God's violence was symbolic, because some texts could be considered symbolic and others not.

Below are the opinions of some interviewees who partially accepted that God's violent behaviour in the Old Testament was symbolic, although it often depended on what the texts said and how:

- God's violence in the Old Testament was symbolic depending on the content and style of the texts. However, the Final Judgment is not symbolic, it is real and will happen at the end of the world.
- Some believed that the story of the Israelites entering the land of Canaan and killing the entire tribe was symbolic. Its potential symbolism should not be ruled out. They suggested that it was difficult to always look at something like this because the whole Bible could not be only symbolic. For example, Jesus' resurrection after His death is not symbolic. If it were, in terms of orthodoxy, the whole Book of Revelation would be symbolic. But the Final Judgment is not symbolic; it reminds us that there will be a punishment in the future. Whatever the level of symbolism in the Bible, the authenticity of man's future and Final Judgment in the world is not symbolic. If it was, the interviewees felt that this would be difficult to accept.

Most Orthodox interviewees (60%) agreed that God's violent behaviour in the Old Testament was symbolic, referred to historical facts, and was educational. Below are the opinions of those who agreed that God's violence was symbolic:

- There are historical facts in the Old Testament. Although some texts are difficult to understand in the Old Testament, modern science does not deny that these passages are true. The Orthodox religion still believes that the stories in the Old Testament are historical facts, as modern scientists have not yet discovered and verified them.
- The Bible was written this way, and they simply taught it and preached it as described. These events occurred and there was no need to whitewash anything.

However, these texts could still be interpreted and explained, such as the cause of God's violence and the circumstances and context of violent events.

Overall, most interviewees agreed that God's violent behaviour was symbolic. The violent events described may have happened, but the purpose was really to report past events and use the past to encourage people to live faithfully in the present. However, some interviewees did not agree that God's violent behaviour in the Old Testament was only symbolic. They argued that all violent events were historical facts, were educational, and a lesson to be learnt. These results were based on the analysis of one of Seibert's approaches as a research theme.

Relevant Interview Information Based on Seibert's Sixth Approach: Protest Approach. Question 6: Do you agree with the idea of "protesting against God's violent behaviour"? Why?

Most Catholic interviewees (about 70%) agreed with God's violence in the Bible and did not protest against it. They suggested that it was important to examine the cause of this violence, as it did not happen without reason. It was God's punishment for the wicked, and many of these violent events were perpetuated by people, not by God. However, some interviewees resisted and protested against God's violent behaviour. They believed that it was false, that it was done by people and attributed to God.

Below are the opinions of the interviewees who agreed with God's violence and did not protest against it:

- God's violence was just if it was justified and wrong if it was not. God had His reasons. He loved the Israelites. However, when the northern and southern kingdoms were divided, it was because the Israelites in the northern Kingdom did wrong, so

God used the punishment of extinction, destroying the country and exiling the Israelites around the world.

- When they fell and degenerated, they protested against God's violent punishment. However, they were punished because they did something wrong, God did not punish them for no reason. Therefore, when people are self-centred, not only God, but also other people and nature can become violent. In the Old Testament, people seemed to be faithful, but they were deceitful and evil.
- The protest approach was a way of knowing God and His will. It included questions and conversations with God. For instance, God, why did you persecute us, bring us hopeless healing, ruin our home country, and so on? People of all ages and generations have these beliefs, even today; anyone will blame God when they face difficult situations. In the Bible, people blamed God, but there was no denial or prohibition. Therefore, the protest approach was possible. However, after their protest ended, if they looked at the Psalms again, they still accepted God's will and praised Him. The protest approach did not end: it was simply a process.

Some interviewees disagreed with God's violent behaviour. Some protested His violence, while others did not, as shown below:

- There was no need for them to protest against God's violence. Instead, they needed to learn how to teach and explain why the Israelites wrote their story in the Bible.
- Their purpose was not to blame God, but to share their religious experience, because they believed that whether there was a war or death in a violent incident, God's violence was to protect them. It helped them lead their nation forward; it was a process of self-examination as a religion. However, these texts were the expression of the Israelites themselves, not historical events.

- One interviewee stressed that God did not need to use artificial methods to do these things. From the beginning to today, he believed that God was benevolent. This interviewee did not think that God would completely destroy His creation. Therefore, he rejected and protested against God's violence described in the Bible.

More than half of the Protestant interviewees (about 60%) agreed with God's violent behaviour in the Bible, although some protested against it and others did not. They explained that God had His reasons, probably to stop or prevent more sins. Less than half of the interviewees disagreed with God's violence, but some protested against it and others did not. They specifically mentioned the slaughter of babies, cattle, and sheep. They did not know why God used this type of violence. Some interviewees also said that they did not agree with God's violence because it represented His wrath and His punishment for the wicked.

Below are the opinions of those who agreed with God's violence, including those who protested against it and those who did not:

- God had His reasons for doing what he did. For example, after the Israelites left Egypt, God issued His Ten Commandments. Moses climbed Mount Sinai and saw the Israelites worship the golden calf. It was the greatest disrespect for God, so God used His so-called violence to kill those who worshipped the golden calf at the time. This act was violent, but God wanted to show what His Ten Commandments prescribed, for the Israelites to be vigilant.
- One interviewee mentioned that he agreed with God's decision, because God had His reasons. If God had not done it, the consequences would have been disastrous, and His message would not have been preserved for future generations. The Israelite nation had been invaded or mixed with other nations, so the Israelite race was no longer pure, and this was the consequence.

- As God's violent behaviour occurred and was recorded in the Bible, including many sad events, such as massacres, they could not reject and deny it. Therefore, there was no need for them to protest against it.

Below are the opinions of the interviewees who did not agree with God's violence, including those who protested against it and those who did not:

- Biblical standards are clear and easy to understand: God's love, judgment, justice, punishment, and mercy all exist at the same time. Therefore, there is no room for people to doubt Him or challenge His authority.
- It is unreasonable and questionable that people had to be destroyed to allow the Israelites to enter the land of Canaan. The Israelites could persuade the Canaanites to believe in God, so they could all live in peace together. Why was it necessary to walk seven times around the city of Jericho and destroy the entire city? Why did God command the Israelites to exterminate all babies, women, and livestock, when entering the land of Canaan? Another example was the flood and the eight people in Noah's Ark. Why were these eight people in particular the right people and no one else was good, so no one else could survive?

Most Orthodox interviewees (about 80%) agreed with God's violent behaviour in the Bible and did not protest against it. They argued that it was important to know the reasons and the context behind God's violence. They were not qualified to comment on or criticise God's behaviour. Their opinions were as follows:

- Based on human knowledge, there was no need for people to resist or agree with God's violence: facts are facts. They needed to understand His reasons and the context of His violence, not just focus on divine violence.
- The Orthodox interviewees could neither comment on nor criticise what is said in the Bible.

Overall, most interviewees agreed with God's violence in the Bible and did not protest against it. They argued that they had to examine His reasons, as God's violence did not happen without reason. It was God's punishment for the wicked and many of these violent acts were perpetuated by people, not by God. However, some interviewees disagreed with and protested against God's violence, in particular the slaughter of babies, cattle, and sheep. They did not know why God used this type of violence. These results were based on the analysis of one of Seibert's approaches as a research theme.

Relevant Interview Information Based on Seibert's Seventh Approach:
Celebration Approach. Question 7: Do you agree with the idea of "celebrating God's violent behaviour"? Why?

Half of the Catholic interviewees (about 50%) did not agree to celebrate God's violence in the Bible. They refused to applaud it. God's punishment was sad and was the result of people's corruption. However, some interviewees partially agreed with this approach, taking an intermediate position on this issue. They said that some evils were too bad, God had to use violence to subdue them. In addition, some interviewees agreed with the idea of celebrating God's violence. They believed that it was God's punishment against the wicked. Therefore, people should rejoice that God punished His enemies.

Below are the opinions of the interviewees who did not agree to celebrate God's violence:

- They could not celebrate or applaud God's violence, but they accepted it. It was God's judgment.
- They were sad to accept God's violence. They did not celebrate it because they thought that God's punishment was sad.

- They did not believe in divine violence in the Bible. It did not reflect God's behaviour; this violence was perpetuated by people.

Below are the opinions of the interviewees who partially agreed with the idea of celebrating God's violence, taking an intermediate position on the issue:

- Looking back at what happened thousands of years ago, they could not rejoice at these events. God did things for a reason: because the Israelites misbehaved and did not obey His word, He punished them severely. However, after they were punished, God wanted them to change and return to Him.
- It is important to examine a specific situation to make a judgment and a decision. Because God and people were involved, some people could rely on the name or the will of God. This is similar to the situation of the Taiping Heavenly Kingdom in China, which was very good at the beginning. They might be deceived, or some might perpetuate violence in the name of God, so they had to be careful about it. They could not generalise because there were two factors, God and man, and it was man who cooperated in the relationship with God. In this case, people could say that violence was the will of God.

Below are the opinions of the interviewees who agreed to celebrate God's violence:

Most Protestant interviewees (about 65%) did not agree to celebrate the violence of God described in the Bible. They agreed with God's violent behaviour, but did not praise it. They argued that human life is precious and that the children killed were innocent and did nothing wrong. For example, they refused to celebrate a punishment that involves beating one's son. Some interviewees neither agreed nor disagreed with the idea of celebrating God's violence. They said that these violent events were in the past, so there was no need to agree or disagree with His behaviour. However, some interviewees agreed to celebrate God's violence. He cast out all sins to eliminate any sorrow, weeping, or pain, so they applauded,

celebrated, and praised the Lord.

Below are the opinions of the interviewees who agreed with God's violence but refused to celebrate it:

- On a human level, they did not want violence to happen, but to some extent, God wanted to do it. In addition, they did not agree with the slaughter in the Bible, they only accepted that God needed to do this, but they did not want to agree. They could only believe what He did. However, if someone asked them, they did not want violence.
- These violent events were written by the authors of the Bible and authorised by God. These events already happened, so they did not need to give their opinion. As the writers wrote about divine violence, they could only accept it and think about God's reasons and intentions. Maybe God tried to improve people's misconduct, or He wanted them to be righteous.

Some interviewees neither agreed nor disagreed with the idea of celebrating God's violence. Their opinions were as follows:

- They refused to use the word "celebrate." They did not agree with the violence of the Old Testament or believe that God was right. Different incidents implied different degrees of doubt or recognition. Divine violence is historic. Therefore, they should try to understand it and learn to teach it in Bible classes.
- All Christians are sinners. They are no better than the citizens of Sodom and Gomorrah. The people of these cities died by fire. The result of their sins will be the same, so they should not celebrate divine violence.

Almost one third of the interviewees agreed to celebrate God's violent behaviour.

Their opinions were as follows:

- They agreed with the idea of celebrating God's violent behaviour described in the Bible. God had to use this method to deal with such evils.
- It was God's punishment for the wicked. In the story of Noah's Ark, 40 days later, Noah came out of the ark and saw a rainbow. At the time, God's violent behaviour was celebrated. Although the flood was violent, God memorialised it by creating a rainbow. Therefore, it is worth celebrating God's violent behaviour because it gave humanity a new beginning.

Most Orthodox interviewees (about 70%) agreed with the violence of God described in the Bible, but refused to celebrate it. They said that it was God's punishment for the wicked. It was not appropriate for them to rejoice in sinners. Some interviewees neither agreed nor disagreed with the idea of celebrating God's violence, or did not answer this question. They indicated that they could neither teach nor criticise God's actions. They had to be humble and fear Him.

Below are the opinions of the interviewees who agreed with God's violent behaviour but refused to celebrate it:

- They agreed with God's violence in the Bible but did not applaud it. In principle, one should read the Bible humbly without emotion. Even the death of sinners should not be celebrated, not because God's punishment was wrong, but because they did not repent at the time of their death and accept God's salvation. This matter was more important than focusing on violent behaviour, that is, people dying or whether they deserved punishment.
- However, they did not agree with divine violence in the world today, because there are many more channels for reconciliation and cooperation than violence. Today's society is different from the society of the time. If the Hebrews did not occupy

Canaan, they would have been killed. If they were to survive, the only thing was to kill.

Below are the opinions of the interviewees who neither agreed nor disagreed with the idea of celebrating God's violence, or did not answer this question:

- They could not teach or tell God what to do. They had to be humble and fear Him.
- Their understanding was that divine violence was God's right and power. They could only be humble in the face of these shocking and violent events, because the Lord is their God.

Overall, most interviewees did not agree with the idea of celebrating God's violence described in the Bible. They did not applaud it because God's punishment was sad. They agreed with God's violent behaviour but did not praise it. They believed that human life is precious and that the children killed were innocent and did nothing wrong. For example, they refused to celebrate a punishment that involves beating one's son. These results were based on the analysis of one of Seibert's approaches as a research theme.

4.2.2.3 Summary of the Interview Questions Mapped Onto Seibert's Seven Approaches

The results of the analysis of the interview data mapped onto Seibert's seven approaches to divine violence in the Old Testament are summarised below, with the following conclusions:

1. Defence approach: Of the interviewees who agreed with this approach, about 70% were Catholic, about 65% were Protestant, and about 100% were Orthodox. Overall, most of the interviewees in the three main denominations accepted God's violent behaviour and defended it. Moreover, this approach had the highest score among all of the interviewees for Seibert's seven approaches.

2. Balance approach: Among the interviewees who used this approach, about 50% were Catholic, about 65% were Protestant, and about 50% were Orthodox. Overall, many interviewees used this approach to show God's will and intentions. They commented that they preferred to teach the actual events of the Bible rather than intentionally emphasising God's kindness to balance His violent behaviour.
3. Critical approach: About 70% of the Catholic interviewees used this approach, but the Protestant interviewees had different ideas, and no Orthodox interviewees used it. Overall, some of the interviewees used this approach, but others did not; the latter did not deliberately adopt a Christocentric theory or approach in their Bible training.
4. Acceptance and rejection approach: About 30% of the Catholic and Protestant interviewees used this approach, but no Orthodox interviewees used it. Overall, many of the interviewees did not use this middle path approach. They believed that there was no contradiction between God's violence and non-violence in the Bible.
5. Symbolic approach: Among the interviewees who agreed with this approach, about 65% were Catholic, about 50% were Protestant, and about 60% were Orthodox. Overall, many interviewees agreed with this approach, and some even commented that the violent events in the Bible are historical facts with educational significance.
6. Protest approach: Among the interviewees who agreed with this approach, about 30% were Catholic, about 40% were Protestant, and about 20% were Orthodox. Overall, most of the interviewees disagreed with this approach, although some protested against God's violent behaviour, especially the slaughter of babies, women, cattle, and sheep in the Old Testament.
7. Celebration approach: Among the interviewees who agreed with this approach, about 50% were Catholic, about 35% were Protestant, and about 30% were Orthodox.

Overall, most of the interviewees disagreed with this approach and did not celebrate God's violence because His punishment was sad.

Table 4.2.3a summarises the survey findings.

Table 4.2.3a

Summary and Survey Findings of Interview Questions Mapped Onto Seibert's Seven Approaches

Semi-structured interview questions	Seibert's seven approaches	Remarks	Summary and survey findings
1. Do you agree with and defend God's violent behaviour in the Bible, because He is entirely right and good? Why?	1. Defence approach— God's violent behaviour <ul style="list-style-type: none"> • Just cause • Greater good • Trusting God and acknowledging unanswered questions 	Defence approach	About 70% of the Catholic interviewees agreed with this approach, as did about 65% of the Protestant interviewees and 100% of the Orthodox interviewees; Overall, most of the interviewees accepted God's violent behaviour and defended it.
2. As a Bible trainer, do you balance God's violent behaviour with His non-violent behaviour; for instance, God was not involved in killings, bloodshed, or warfare in other Old Testament texts? What is your opinion?	2. Balance approach— God's violent behaviour with His non-violent behaviour	Balance approach	About 50% of the Catholic interviewees used this approach, as did about 65% of the Protestant interviewees and about 50% of the Orthodox interviewees; Overall, many interviewees used this approach to show God's will and intentions.
3. In class, do you use a Christocentric approach to criticise divine violence in the Old Testament? In the New Testament, Jesus comes from God. He is the lens through which a comprehensive, balanced, and undistorted view of God's loving heart and gracious purposes can be seen.	3. Critical approach— God's violent behaviour <ul style="list-style-type: none"> • Criticise God's violent behaviour • Reader-response criticism • Christocentric hermeneutic approach 	Critical approach	About 70% of the Catholic interviewees used it, but the Protestant interviewees had different ideas, and no Orthodox interviewees used it; Overall, some interviewees used it, but others did not; the latter did not deliberately adopt this approach in Bible training.

4. Do you completely accept or reject the violent image of God or do you create a middle path, which involves a combination of acceptance and rejection? What is your opinion?	4. Acceptance and rejection approach—God’s violent behaviour <ul style="list-style-type: none"> • Involves a middle path, consisting of a combination of acceptance and rejection • For a good purpose 	Acceptance and rejection approach	About 30% of the Catholic interviewees used it, as did about 30% of the Protestant interviewees, but no Orthodox interviewees used it. Overall, most of the interviewees did not use this approach, they believed that there was no contradiction between God’s violence and His non-violence in the Bible.
5. Symbolic reinterpretation of God’s violent behaviour. The goal is not to report past events, but to use the past to encourage people to keep their faith in the present. Do you agree with this approach?	5. Symbolic approach—Reinterpreting God’s violent behaviour <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	Symbolic approach	About 65% of the Catholic interviewees agreed, as did about 50% of the Protestant interviewees and about 60% of the Orthodox interviewees; Overall, many interviewees agreed with this approach, but some also commented that the violent events in the Bible are historical facts with educational significance.
6. Do you agree with the idea of “protesting against God’s violent behaviour”? Why?	6. Protest approach—God’s violent behaviour <ul style="list-style-type: none"> • God is not completely good 	Protest approach	About 30% of the Catholic interviewees agreed, as did about 40% of the Protestant interviewees and about 20% of the Orthodox interviewees. Overall, most of the interviewees did not agree with this approach, although some protested against God’s violence, especially the slaughter of babies, women, cattle, and sheep.
7. Do you agree with the idea of “celebrating God’s violent behaviour”? Why?	7. Celebration approach—God’s violent behaviour <ul style="list-style-type: none"> • To counter and correct human violence 	Celebration approach	About 50% of the Catholic interviewees agreed, as did about 35% of the Protestant interviewees and about 30% of the Orthodox interviewees. Overall, most of the interviewees did not agree with this approach, they did not celebrate God’s violence because His punishment was sad.

4.2.2.4 *Relevant Interview Information Based on the Personal Attitude, Opinion, and Exploratory Character of the Interviewees*

This section consolidates and analyses interview information based on the interviewees' personal attitude towards violence, their personal opinion on violence, and their personal exploratory character with regard to difficult questions about violence.

Personal Attitude: Avoidance Response and Active Response. The analysis of the avoidance or active responses of the interviewees was based on Question 8 (Do you avoid talking about God's violence in the Old Testament? Why?) and keywords such as *actively talk*, *avoid talking*, and *avoid answering and remain silent*. The goal was to analyse their personal response.

Personal Opinion: Perspective on Violence. This survey of the interviewees' perspective on violence was based on Question 9 (Do you agree that you do not believe in God's violent behaviour in the Old Testament? It reflects the opinion of the authors, not God's good intentions. Do you have another opinion?) and Question 10 (Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God? In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice. What is your opinion?). It was based on keywords such as *it reflects the opinion of the authors* and *violence only occurs in the Old Testament and will not be used in the world today*. The goal was to analyse their personal perspective on divine violence.

Personal Exploratory Character: Challenge and Explore. This survey of the interviewees' attitude to challenge and exploration based on Question 11 (Have you ever been asked or challenged about divine violence in the Bible? Why? How did you deal with it?) and Question 12 (Do you agree that you never asked, discussed, or explored divine violence in the Bible? If not, how did you ask?). It was based on keywords such as *I have*

never been asked or challenged about divine violence and their method of treatment. The goal was to analyse their personal exploratory character and explore their treatment of difficult questions.

In this qualitative survey, I used three questions related to personal attitude and exploratory character as an interview script to allow the interviewees to share their opinion. Table 4.2.4 shows the open-ended questions associated with the interviewees' personal attitude, opinion, and exploratory character.

Table 4.2.4

Personal Attitude, Opinion, and Exploratory Character Mapping

Semi-structured interview questions	Personal attitude, opinion, and exploratory character	Remarks
8. Will you avoid talking about the violence of God in the Old Testament? Why?	Avoid response and Active response: <ul style="list-style-type: none"> • avoid talking • active talking 	Personal attitude
9. Do you agree that you don't believe the violent behaviour of God in the Old Testament scriptures? It should be the author's opinion, not God's good intentions. Is it right? Do you have any other opinion?	Violence perspective: <ul style="list-style-type: none"> • believe divine violence • author's own opinion 	Personal opinion
10. Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God? In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. What is your opinion?	<ul style="list-style-type: none"> • reveal in present 	

11. Have you been asked or challenged the divine violence in the Bible? Why? How do you deal with it?	Challenge and exploration:	Personal exploratory character
12. Do you agree that you haven't asked, discussed or explored the divine violence in the Bible? Do you agree? If not, how have you asked?	<ul style="list-style-type: none"> • asked or challenged • deal with 	

Relevant Interview Information Based on Personal Attitude: Avoidance and Active Responses. Question 8: Do you avoid talking about God's violence in the Old Testament? Why?

Most Catholic interviewees (about 70%) did not avoid talking about God's violence in the Old Testament. They argued that God always has a plan and good reasons. God used violence to punish the wicked. However, some interviewees avoided talking or did not start a conversation about divine violence in the Bible. They indicated that they did not actively discuss it when it was not necessary, or that they were still things that they did not understand about God's violence.

Below are the opinions of the interviewees who did not avoid talking about God's violence:

- They did not avoid talking and preaching God's violence in the Bible. They actively discussed the events of the Bible with believers and why God used violence to punish the wicked.
- One interviewee thought it necessary to find a new way of interpreting biblical texts. If they continued to use the old interpretation, they could not solve problems. In particular, when facing non-religious people, if they used the old interpretation, it was difficult to convince them.

Below are the opinions of the interviewees who avoided talking about God's violence:

- One interviewee did not actively discuss God's violence. He preferred to avoid talking about God's violence. However, when divine violence was mentioned in his class, he discussed it naturally.
- They avoided talking about divine violence when it was not necessary, mainly during their Catechetical course. They did not deliberately talk about God's violence. If they talked about divine violence in class, they also discussed God's love, suggesting that God's ultimate goal was love.

Most Protestant interviewees (about 80%) did not avoid talking about God's violence in the Bible. They said that they faced and explained it in detail. They were open-minded on discussing the subject with their students. If the violent events in the Bible conflicted with scientific evidence, they did not avoid talking about them and usually found the cause. However, some interviewees did not actively talk about divine violence or avoided talking about it. They suggested that it was difficult to deal with this issue, especially with non-believers and new believers. If it was necessary to discuss divine violence in Bible class, they prepared and explained related topics.

Below are the opinions of the interviewees who did not avoid talking about God's violence:

- As Bible teachers, they taught divine violence. They did not skip any chapter or text and faced and explained in detail the related violent events. For example, they explained why a city was destroyed. They knew that God's acts of violence had a purpose.
- They had no reason to voluntarily avoid violent passages in the Bible. Some chapters may seem to conflict with scientific evidence, but from a spiritual point of view, they

cannot be left out to avoid scientific doubt. They admitted that they did not fully understand part of the Bible, but that did not mean that they should avoid talking about it. If they felt that there was something that could not be explained, they simply said that they did not understand it clearly. However, they did not avoid it.

Below are the opinions of the interviewees who avoided talking about God's violence:

- In general, they avoided talking about divine violence because it was difficult to deal with the subject. They avoided it, knowing that it is part of the Bible. However, if their Bible course were to teach and mention divine violence, they would teach, prepare, and handle it carefully, while reflecting on and researching the reasons for this violence.
- Sometimes, they avoided talking about God's violence. At church, it had to be explained in detail to make people understand. If there were only a few people, they did not suddenly raise these questions to ask their opinion.

Almost all Orthodox interviewees (about 85%) indicated that they did not avoid talking or teaching about God's violence in the Bible. They explained its cause and meaning and discussed historical facts. Below are the opinions of those who did not avoid talking about God's violence:

- One interviewee said that there was no need to avoid talking about divine violence. It was part of the Bible and he should talk about it. However, he did not comment on whether it was right or wrong. He said that it was irrelevant because it was written in the Bible. Many things could not be explained, so he did not explain them. He usually suggested that believers pray more and ask the Holy Spirit to help them.
- They did not shy away from the topic. The more they avoided talking about these events, the more people thought that these events were wrong. They did not believe

that the Bible was wrong, so they should not avoid talking about anything in the Bible.

Overall, most interviewees did not avoid talking about God's violence in the Old Testament. God always has a plan and His reasons. God used violence to punish the wicked. They were usually open-minded about discussing divine violence with their students. However, some interviewees did not actively talk about God's violence or simply avoided it. They suggested that it was difficult to deal with this issue, especially with non-believers and new believers.

These results were based on the training approach of the Bible teachers interviewed, discussing whether or not to support the Bible with open and reasonable responses, as a research theme.

Relevant Interview Information Based on Personal Opinion: Perspective on Violence. Question 9: Do you agree that you do not believe in God's violent behaviour in the Old Testament? It reflects the opinion of the authors, not God's good intentions. Is it right? Do you have another opinion? Question 10: Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God? In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice. What is your opinion?

About half of the Catholic interviewees (about 50%) believed that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. However, they all agreed that the violent events in the Bible were inspired and authorised by God. They also believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve righteousness

and justice. However, they believed in God's revelation for us today. God showed us to love each other and to use peace to achieve justice.

However, about half of the interviewees did not believe that God's violent behaviour in the Old Testament reflected the opinion of the authors. The Bible may reflect the writing style, expression, and emotions of its authors, but the Bible remains God's revelation. They also believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and the world today, God still has a revelation for them to use violence to stop bad things and achieve justice. In terms of public revelation, there was none because of Catholicism.

Below are the opinions of the interviewees who believed that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve righteousness and justice. However, they believed that today God still has a revelation for us:

- The violent texts of the Bible reflect the feelings of the authors, not actual actions. In addition, God still has a revelation for us today, but He will not tell us to use violence to achieve righteousness unless all peaceful means have been exhausted. If the Bible really reflected only the opinion of its authors and not God's good intentions, that would be problematic.
- In the Book of Psalms, one of the verses suggested that one who dashed the enemy's baby onto the rocks was blessed (Psalm 137:9). God inspired this author to speak His word. This text explained that the man was angry and expressed his anger. However, it should not be implemented literally; it was only an expression of anger.

Below are the opinions of the interviewees who did not believe that God's violent behaviour in the Old Testament reflected the opinion of the authors, not God's good

intentions. In the New Testament and in the world today, they believed that God still has a revelation for us and may use force to stop evil things. However, this should be done carefully and use love and peace first:

- The Bible was inspired by God. In addition, God still has a revelation for us today, but He will not tell us to use violence to achieve righteousness and justice. Moreover, the opinion of the authors may be reflected in some of these violent events, but most of them were probably inspired by God.
- As explained earlier, in the Old Testament, God commanded the Israelites to enter the land of Canaan to kill the Canaanites because the virus had spread there. Today, in our age of biotechnology, people understand why they killed babies and livestock. Just like swine fever and avian flu in Hong Kong, if they had compassion for them and did not kill them all, the whole world would be infected.
- The New Testament starts with the gospel of Jesus Christ, and God did not ask people to use violence in the New Testament. In addition, Saint Paul wrote letters without mentioning a revolution to overthrow Rome. This is how Catholicism officially interpreted God's revelation. In other words, it was the last public revelation of the Bible. There will be no new public revelation after that; this biblical revelation applies at all times.

About one third of the Protestant interviewees (about 30%) believed that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. In other words, the life, social understanding, presuppositions, and intentions of the authors affected their writing. In addition, they believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, in general, they believed that God would not tell them to use violence to achieve justice. However, God will inspire people to seek justice by force. It

was the same when Christians were persecuted: they did not sit down to be beaten, they also resisted.

However, about two thirds of the interviewees (about 60%) did not believe that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. They claimed that the Bible was inspired by God, although it was written based on the opinion and insight of its authors. In addition, most interviewees believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, some of them believed that God would not tell them to use violence to achieve righteousness and justice. The life of Jesus Christ showed us that His kingdom is not violent, it is filled with love and sacrifice. Nevertheless, some interviewees believed that God would tell them to use violence to achieve righteousness and justice.

Below are the opinions of the interviewees who believed that some or all of God violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. In the New Testament and in the world today, in general, they believed that God would not tell them to use violence to obtain justice. However, they believed that God would inspire people to seek justice by force:

- In today's world, the question is whether God will tell people to use violence to achieve righteousness and justice. The prevailing view is that people should not use the name of God to approve of violence or do it rigidly (一刀切) to deny all violence.
- The nature of God in the Bible cannot be equal to God's whole entity. The Bible was written through people's experience and through the angle and perspective of its authors, including the culture in which the authors lived, their social understanding, presuppositions, and intentions. Therefore, people can only understand God in fragments, or with limited materials, abilities, and language. Therefore, the mystery of

God cannot be fully explained. In addition, everything has the potential for error in people's hands; for instance, copying the Scriptures can lead to errors. The answer is there.

- If God tells people to use violence to obtain justice, it should be treated with great caution. They thought it best not to let God come to power if He wanted them to use violence to achieve what they thought was just. People should state the purpose of their action, using society, politics, and theory. They did not want people to point the finger at God (擺上帝上枱), because if violence was not inspired by God or theology, it would become an ideological tool to rationalise His behaviour. In other words, people could use God as an excuse (借神過橋). They thought that whether people agreed or not, it was wrong to put God on the spot. They also explained that if people did not agree with this idea, they did not know how to understand the Old Testament.

Below are the opinions of the interviewees who did not believe that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. In addition, most of them believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, some interviewees believed that God would not tell them to use violence to achieve righteousness and justice. However, some believed that God would tell them to use violence to obtain justice:

- It was written in the Book of Psalms that they wanted to dash the enemy's babies on the rocks. The author wrote this with his own opinion. He just wanted to express his anger and emotion. However, God allowed the author to write this, which means that God accepted his feelings.
- If people say that the opinion of some authors may not have been inspired by God, then they believe that the entire Bible was not inspired by God. God's inspiration

means that God inspired the authors of the Bible to write the Scriptures. It is not possible to separate the opinion of the authors from the opinion of God, because if it were the case, it would mean that part of the Bible was not inspired by God. Even if the authors wrote their own opinion, it was still based on a revelation from God.

Some interviewees believed that God would not tell people to use violence to achieve righteousness and justice:

- They did not believe that God's violent behaviour in the Old Testament reflected the opinion of the authors. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve justice. However, they believed that God still inspires love, justice, and peace today.
- If someone used violence to fight for more justice and righteousness, they did not agree with this approach. Violence is much more complicated today. They believed that these defenders were selfish and led to many adverse effects. Today, there is no need to use such violence to do these things. If the approach was non-violent, they would agree, because they had to speak out and fight for justice.

However, some interviewees believed that God would tell them to use violence to achieve righteousness and justice:

- They believed that God would tell them to use violence to achieve justice and righteousness, under certain conditions. From the point of view of the church, under certain conditions, if there was no choice in the plan, they would use force.
- They believed that God would use violence to achieve justice and righteousness, but that has not happened yet, because Jesus Christ said that the Final Judgment would be violent. Judgment in all nations, people on earth wept and cried when they saw the return of Jesus. If there was no violence when Jesus came, such as lightning, thunder, or fire in hell, these people would not cry and gnash their teeth. In other words, it

happened intermittently, but today is a transition period with God allowing people to repent. The violent jihad will come, but they did not know when.

Almost all Orthodox interviewees (about 80%) believed that God's violent behaviour in the Old Testament did not reflect the opinion of the authors. They believed that the Bible was written by the Holy Spirit through the authors. They also believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, they generally agreed that God would not tell people to use violence to achieve righteousness and justice. However, some interviewees believed in a new revelation from God today.

Below are the opinions of the interviewees who did not believe that God's violent behaviour in the Old Testament reflected the opinion of the authors. Moreover, they generally agreed that God would not tell them to use violence to achieve justice:

- They believed that the main reason was that some Bible authors were good writers and others were not. However, different writing styles did not affect God's inspiration. As they believed that the Bible is the word of God, it did not affect their understanding of God's attributes. The Old Testament and the New Testament could not be considered separately because they constitute a whole. Therefore, the lessons learnt from the Old Testament and the lessons learnt from the New Testament could not be separated.
- A thousand years ago, during the Crusades, they believed that the Crusaders falsely used the name of God to fight. Indeed, the war had more political and economic interests than religious interests. In the Fourth Crusade, the Western Roman Latin Church captured the Eastern Church. If every church on earth was a church in the name of God, why did the Latin Church attack and trap the Eastern Church? This was not God's intention.

- They believed that divine violence occurred only in the Old Testament to achieve God's justice at the time. In the New Testament and in the world today, they believed that God would not tell people to use violence to achieve justice and righteousness. When Jesus came into this world, His doctrine and teachings made it clear that he was against violence, even His disciples asked Him if He wanted to restore Israel. Jesus did not. He told His disciples to preach the gospel. The Apostle Paul, in his Epistle to the Romans (13:1), asked them to obey their leader.

Overall, about half of the interviewees believed that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. However, they all accepted that the violent events of the Bible were inspired and permitted by God. They also believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, they generally believed that God would not tell them to use violence to achieve righteousness and justice.

However, about half of the interviewees did not believe that some or all of God's violent acts in the Old Testament reflected the opinion of the authors. They argued that the Bible was inspired by God, although it was written based on the opinion and insight of its authors. Moreover, most interviewees believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, some of them believed that God would not tell people to use violence to achieve righteousness and justice. The life of Jesus Christ showed them that the kingdom He was fighting for was not violent but filled with love and sacrifice. Nevertheless, some of them believed that God would tell them to use violence to achieve righteousness and justice.

In general, the personal perspective on divine violence of the interviewees was relatively dispersed. However, they all had a universal standard of Christianity: they believed

that the entire Bible was inspired by God, with the Holy Father, the Holy Son, and the Holy Spirit constituting one and only one God.

These results were based on the training approach of the Bible teachers interviewed, who discussed how to interpret divine violence, their views and teaching strategies, and how to deal with the ethical and religious problems raised by divine violence in the Old Testament.

Relevant Interview Information Based on Personal Exploratory Character:

Challenge and Exploration. Question 11: Have you ever been asked or challenged about divine violence in the Bible? Why? How did you deal with it? Question 12: Do you agree that you never asked about, discussed, or explored divine violence in the Bible? If not, how did you ask?

About two thirds of the Catholic interviewees (about 60%) had been asked or challenged about divine violence in the Bible. They said that they always responded positively to others and used “God is love” as the topic of discussion. Among these interviewees, half of them took the initiative to ask about or explore divine violence. The other half did not deliberately ask about or explore divine violence in the Bible.

Moreover, one third of the interviewees had never been asked or challenged about divine violence in the Bible. They said that if people challenged them on this issue, their approach was to say that God is love. Among these interviewees, half of them took the initiative to ask or explore divine violence. The other half did not deliberately ask about or explore divine violence in the Bible.

Below are the opinions of the interviewees who had been asked or challenged about divine violence in the Bible. Half of them took the initiative to ask about or explore divine violence. The other half did not:

- When they were first exposed to divine violence in the Bible, they discussed it with their priests. They also thought about why the Old Testament was so violent, why there were so many same-sex sexual acts or father-daughter incest, and why they were included in the Bible. After consulting their priests, the main response was to look at the context of the time. For instance, in the Qing Dynasty in ancient China, foot binding was normal. Today, this practice is wrong, but in the Qing Dynasty, it would have been wrong if young girls' feet were not bound. They used these arguments and ideas to examine divine violence in the Bible.
- If asked or challenged about divine violence in the Bible, they generally responded positively.
- They usually used the principle of “God is love” to respond. In general, they did not deliberately take the initiative to ask questions or discuss divine violence in the Bible, but they did find information and asked their priests to understand it.

Below are the opinions of the interviewees who had never been asked or challenged about divine violence in the Bible. Half of them took the initiative to ask or explore divine violence. The other half did not:

- They did not specifically ask questions or discuss divine violence in the Bible. At the time, online search was not available. If they had any doubts, they would consult the footnotes from the Bible. If there were no footnotes, they would search the Bible dictionary. They tried to avoid directly interpreting the meaning of a passage through surface reading. They studied the texts, including before and after each passage, to understand their real meaning.
- Some of the interviewees took the initiative to discuss divine violence in the Bible. They discussed it and found references with professors, pastors, and priests.

- Having never been asked about divine violence in the Bible, they generally did not deliberately discuss violence themselves, but they studied and treated it as part of the Scriptures.

Almost 75% of the Protestant interviewees had been asked or challenged about divine violence in the Bible. They generally replied that the core principle of the Bible was to teach us to be holy and respectful. However, some interviewees suggested that divine violence in the Bible may be false because it was written by people. However, most of them took the initiative to ask or explore divine violence.

In addition, about 25% of the interviewees had never been asked or challenged about divine violence in the Bible. However, if they did, they would respond if the issue was raised politely. Moreover, about half of them took the initiative to ask questions about divine violence. The other half did not. Nevertheless, they sought related information, or directly asked their pastors, or went to the seminary to study theology.

Below are the opinions of the interviewees who had been asked or challenged about divine violence in the Bible. Most of them took the initiative to ask or explore divine violence:

- They generally told their students that, yes, the Bible is filled with blood and divine violence. The Old Testament records events that took place two or three thousand years ago before the New Testament, deserving careful consideration and deep reflection. They did not think that answering questions about violence with a complete or satisfactory answer would not spread the gospel.
- When asked about divine violence in the Bible, they usually took the initiative to discuss and explore the topic.
- They were sometimes challenged about divine violence in the Bible, but not often. In particular, someone asked why God wanted to slaughter these nations. Their answer

was that, first, these nations were corrupt. Second, He would fail His chosen people if He did not use violence. God only allowed violence to happen for the benefit of His people.

Below are the opinions of the interviewees who had never been asked or challenged about divine violence in the Bible. Some of them took the initiative to ask or explore divine violence, while others did not:

- Having never been asked about divine violence in the Bible, they took the initiative to study this issue in their theological seminary.
- One interviewee indicated that she never asked questions or discussed divine violence in the Bible. It was her personal choice. She was a very obedient person, so she rarely asked questions in the past or challenged figures of authority. This was related to the context of the growth of her faith. She grew up alone. Later, the Bible reading and Bible study classes at her Baptist church were attended by many people, so she did not have the opportunity to ask questions or challenge this issue. Her belief experience was to pray to God, but she did not understand divine violence.

Most Orthodox interviewees (about 80%) had been asked or challenged about divine violence in the Bible. They said that they generally responded positively and needed to understand the context of the time. In addition, they all asked questions or explored divine violence in the Bible and searched related information, with the exception of one interviewee who never did.

Below are the opinions of the interviewees who had been asked or challenged about divine violence in the Bible:

- They had been asked or challenged about divine violence in the Bible. In addition, they discussed or explored divine violence with other believers. If someone asked

them, they would respond positively. They did not fully understand it, but they had their own understanding and insight.

- One interviewee mentioned that although he never actively asked questions, he discussed divine violence in the Bible with others, usually members of his Christian family or other members of the clergy and priests.
- If asked about divine violence in the Bible, their response depended on who asked. If it was a Bible training classmate or a Sunday school student, they would explain that when the Bible was written, there were textual and ethnic restrictions. If asked by adults or experienced Christians, they would explain that they first needed to understand God's justice. If they did not understand God's justice, they could not explain divine violence.

Overall, most interviewees had been asked or challenged about divine violence in the Bible. They generally responded that the core principle of the Bible was to teach people to be holy and respectful. However, some interviewees had never been asked or challenged about divine violence in the Bible. They indicated that if challenged by others, their approach was to explain that God is love. In addition, most interviewees took the initiative to ask or explore divine violence, although some did not.

Moreover, when they found a problematic biblical text, they took the initiative to look for possible answers in the library or actively studied theology in their seminary to better serve their church. These results were based on the analysis of the training approaches of the 40 interviewees, their willingness or reluctance to address divine violence, and their perceptions and treatment of these problematic biblical texts.

4.2.2.5 Relevant Interview Information Based on Personal Handling Approaches to and Techniques for Dealing with Divine Violence Among the Interviewees

This section consolidates and analyses interview information based on the interviewees' personal handling approaches and techniques to deal with divine violence if they realised that this problem needs to be addressed in Hong Kong today.

This survey of the interviewees' personal handling approaches and techniques was based on Question 13 (Do you realise that divine violence in the name of God is a problem that needs to be addressed in Hong Kong? If yes, how do you plan to tackle it?), with keywords such as *divine violence*, *problem to face*, and *how to solve it*. The goal was to analyse their personal handling approaches and techniques for dealing with violence in Hong Kong.

In this qualitative survey, I used one question related to the interviewees' personal handling approaches and techniques to deal with divine violence as an interview script, to allow them to share their opinion. Table 4.2.5 shows the open-ended question associated with the interviewees' personal handling approaches and techniques.

Table 4.2.5

Personal Handling Approach to Violence Mapping

Semi-structured interview questions	Personal approach and handling technique	Remarks
13. Do you realise that divine violence, in the name of God, is a problem to face in Hong Kong? If yes, how do you want to solve and tackle?	Violence handling technique: <ul style="list-style-type: none"> • divine violence • problem to face • how to solve 	Personal handling approach

Personal Handling Approach and Technique: Divine Violence. Question 13: Do you realise that divine violence in the name of God is a problem that needs to be addressed in Hong Kong? If yes, how do you plan to tackle it?

About 60% of the Catholic interviewees did not realise that divine violence in the name of God was a problem in Hong Kong. They had never seen people perpetuate violence

in the name of God. In addition, most of the brave factions involved in violent incidents were not Christian. However, about 40% of the interviewees realised that divine violence was a problem in Hong Kong. They mentioned that they saw Christians, including Catholics, demonstrating on the street. Only one interviewee did not comment on this topic as it was a complex political issue.

Below are the opinions of the interviewees who did not realise that divine violence in the name of God was a problem in Hong Kong:

- They did not believe that Hong Kong is currently facing a holy war. If that were the case, many churches would stop it. They did not believe that God would let them do this, He would not use violence to achieve justice.
- Based on current events in Hong Kong, they had not seen anyone use violence in the name of God.
- Currently, most of the brave factions in Hong Kong are not religious, so the problem of divine violence does not exist. For example, throwing petrol bombs or lighting fires was not done by Christians. Indeed, chief executive Carrie Lam Cheng Yuet-ngor did not say that violence was requested by God, but she kept repeating that God had called her to be chief executive. From a youth perspective, she used divine violence because she said that God had called her to be chief executive, which they thought was ridiculous.

Below are the opinions of the interviewees who realised that divine violence in the name of God was a problem in Hong Kong:

- They believed that people today profane God and perpetuate violence in His name. They use the name of God to throw petrol bombs, block roads in various areas, throw objects, and destroy public property. This is blasphemy. Therefore, they believed that they would go to hell.

- They realised that Hong Kong is currently facing a problem of divine violence. They saw Christians, including Catholics, Protestants, and other denominations, demonstrating on the street. Even when protestors attacked or were chased by the police, they opened their church to offer them refuge.
- Regarding the use of the name of God, there was an event where a large group of people surrounded the police headquarters, and everyone sang Hallelujah together. This gave the people of Hong Kong the impression that the protestors were acting in the name of God. They did not dare to say whether or not God encouraged them to use violence, but at least they borrowed His name to do so.

About 80% of the Protestant interviewees did not realise that divine violence in the name of God was a problem in Hong Kong. They did not think that there was any jihad in Hong Kong or any church involved. For them, the current problem was related to obtaining justice by law or through non-violence. However, one interviewee indicated that he realised that divine violence was a problem in Hong Kong. Another 20% of the interviewees did not comment on this topic. They argued that different people have different ideas and opinions. Therefore, they could not persuade others to think differently.

Below are the opinions of the interviewees who did not realise that divine violence in the name of God was a problem in Hong Kong:

- They did not think that people were using the name of God or divine violence in Hong Kong, only actions against the government. Opposition to the government and violence are not the same. The recent events in Hong Kong did not mean that everyone used force to fight, and some people were very peaceful.
- They believed that divine violence was not really used to deal with the recent problem in Hong Kong, but it was used to promote today's conflict and spread rapidly. At first, they did not think it was divine violence, only that they were using strong means or

violence to attract the attention of the government and force the government to compromise. However, why did some shepherds or pastors say that it was divine violence and that the protestors acted from a Christian perspective? Fortunately, what these few people said did not lead to violent action. If it did, they would call it divine violence.

Below are the opinions of the interviewees who did not comment on whether divine violence in the name of God was a problem in Hong Kong:

- They thought that as Christians, the method used to deal with this issue should clearly explain how the Bible should be implemented. In terms of practice, they did not propose a method to solve the problem, but a direction: the church could easily leave its four walls to walk with people.
- They could not answer whether or not they realised that divine violence in the name of God was used in Hong Kong. They needed more information to judge.

About 45% of the Orthodox interviewees did not realise that divine violence in the name of God was a problem in Hong Kong. They had never heard of people using God to perpetuate violence and achieve justice in society. However, about 45% of the interviewees realised that divine violence was a problem in Hong Kong. They indicated that many Christian denominations supported the use of violence and welcomed protestors in their churches. In addition, one interviewee indicated that he partially believed it and could not comment on this topic.

Below are the opinions of the interviewees who did not realise that divine violence in the name of God was a problem in Hong Kong:

- They did not believe that God told the protestors to use divine violence. If anyone did, they pretended to be a god.

- They thought that people were wrong to use violence. However, if God used violence, they could not comment. According to them, it was also wrong for people to perpetuate violence in the name of God. At the time, they did not realise that the people around them were using divine violence and did not know how to deal with it.

Below are the opinions of the interviewees who realised that divine violence in the name of God was a problem in Hong Kong:

- They thought that this problem existed in Hong Kong. They also believed that many Christian denominations supported the use of violence. They did not disagree with the movement, but did not support the use of violence. Many people use violence as an excuse.
- If they rationalised these violent events in the name of the church, they would rationalise them in the name of God. Therefore, they did not agree with the idea of seeking justice with violence. They could use other methods, such as a peace rally, a hunger strike, or a parade. It was only acceptable to use peaceful, rational, and non-violent methods.

Overall, most of the interviewees did not realise that divine violence in the name of God was a problem in Hong Kong. They did not think that there was any jihad in Hong Kong or that any church was involved. The main problem was to obtain justice by law or through non-violence. In addition, most factions involved in these incidents were not Christian. However, some interviewees were aware of the problem of divine violence in Hong Kong today. They claimed that they saw Christians demonstrating on the street.

Based on the results above, the interviewees' personal handling approaches to divine violence were relatively diverse. However, they all had a universal standard of Christianity: they believed that the entire Bible was inspired by God. They generally agreed that divine violence only occurred in the Old Testament. In the New Testament and in the world today,

God would not tell people to use violence to achieve righteousness and justice.

These results involved 40 interviewees and were based on the analysis of their methods for dealing with the ethical and religious problems raised by divine violence in the Old Testament, the New Testament, and in the world today.

4.2.2.6 Summary of the Interviewees' Personal Attitudes toward, Opinions on, Exploration of, and Techniques for Dealing with Divine Violence in the Old Testament

This section consolidates and summarizes the results of the analysis of the interview data based on the interviewees' attitudes towards, personal opinions on, exploration of, and approach to handling difficult questions about divine violence.

Personal Attitude: Avoidance and Active Response. Most of the Catholic interviewees (about 70%) did not avoid talking about divine violence in the Old Testament. They argued that God used violence to punish the wicked. Among the Protestant interviewees, about 80% did not avoid talking about God's violence. They claimed that they generally faced and explained the issue in detail. Among the Orthodox interviewees, about 85% did not avoid teaching or talking about this issue. They generally explained its cause and meaning in class. Overall, most of the interviewees did not avoid talking about divine violence. They stated that God has a plan and His reasons. God used violence to punish the wicked. They were generally open-minded about discussing divine violence with their students in class. Moreover, the personal attitude–active response survey received the highest score among all surveys of the interviewees' personal attitudes, opinions, and characteristics.

Personal Opinion: Perspective on Violence. About half of the Catholic interviewees believed that God's violence in the Old Testament was the authors' opinion, not God's good intentions. In the New Testament and in the world today, they believed that God still has a revelation for them to achieve justice. However, they did not believe in public revelation due

to their Catholicism. About 60% of the Protestant interviewees did not believe that divine violence was the authors' opinion. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve justice because Jesus was kind and non-violent. However, some believed that God would inspire people to seek justice by force. Finally, about 80% of the Orthodox interviewees did not believe that divine violence was the authors' opinion. In the world today, they believed that God would not tell people to use violence to achieve righteousness, although some still believed in a new revelation from God today. Overall, opinions were scattered among the three main denominations. However, they all believed that the entire Bible was inspired by God and by the trinity of God.

Personal Exploratory Character: Challenge and Explore. About 60% of the Catholic interviewees had previously been asked or challenged about divine violence. Half of them took the initiative to explore the meaning of divine violence, whereas the other half did not deliberately ask about or explore the issue. Among the Protestant interviewees, about 75% had previously been asked or challenged about divine violence. Most of them took the initiative to ask about or explore the issue. They generally responded that the purpose of the Bible is to teach people to be holy and respectful. Finally, about 80% of the Orthodox interviewees had previously been asked or challenged about the issue. They generally responded positively and explored information relating to divine violence. Overall, most of the interviewees responded that the core principle of the Bible is to teach people how to be holy and respectful before God. They generally took the initiative to find a possible answer to problematic texts in the Bible for their students.

Personal Handling Approach and Technique: Divine Violence. About 60% of the Catholic interviewees did not realise that there was divine violence in the name of God in Hong Kong and had never seen people perpetuate violence in the name of God in Hong

Kong. Among the Protestant interviewees, about 80% were unaware of the occurrence of violence in the name of God in Hong Kong. They did not think that jihad existed in Hong Kong. They believed that the current problem in society was related to obtaining justice by law or through non-violence. Among the Orthodox interviewees, some (about 45%) did not realise that this issue was happening in Hong Kong, whereas others (about 45%) were aware of its occurrence in Hong Kong. They indicated that many Christian denominations supported the use of violence in Hong Kong and welcomed protestors in their churches. In addition, based on the results, the interviewees had relatively diverse perspectives. However, they all had a standard view of Christianity: God inspired the entire Bible and was kind and righteous. They argued that we should emulate Jesus Christ to solve the problem of violence in Hong Kong through prayer, God's word, and non-violent action.

Table 4.2.6 summarises the mapping of the interview questions and survey results regarding the interviewees' personal attitudes toward, opinions on, exploration of, and handling technique for dealing with divine violence.

Table 4.2.6

Summary of and Survey Findings on Personal Attitudes, Opinions, Exploration, and Handling Techniques Regarding Divine Violence

Semi-structured interview questions	Personal attitude, opinion, and exploratory character	Remarks	Summary and survey findings
8. Do you avoid talking about God's violence in the Old Testament? Why?	Avoidance and active response: <ul style="list-style-type: none"> Avoid talking about divine violence Actively discuss divine violence 	Personal attitude	About 70% of the Catholic interviewees did not avoid talking about divine violence. They argued that God used violence to punish the wicked. About 80% of the Protestant interviewees did not avoid talking about violence. They faced and explained the issue in detail. They were open-minded about discussing the topic. About 85% of the Orthodox interviewees did not avoid teaching or talking about the issue. They explained its cause and meaning in class. Overall , most of the interviewees did not avoid talking about the issue. They argued

9. Do you agree that you do not believe in God's violent behaviour in the Old Testament? It reflects the opinion of the authors, not God's good intentions. Is it right? Do you have another opinion?

10. Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God? In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice. What is your opinion?

11. Have you ever been asked or challenged about divine violence in the Bible? Why? How did you deal with it?

12. Do you agree that you never asked about, discussed, or explored divine violence in the Bible? If not, how did you ask?

Perspective on violence:
Believe in divine violence

- Authors' opinion
- Revelation in the present

Personal opinion

that God has a plan and His reasons. They were usually open-minded about discussing divine violence with their students.

About 50% of the **Catholic** interviewees believed that violence in the Bible was the authors' opinion, not God's good intentions. They believed that in the New Testament and in the world today, God still has a revelation for them to achieve justice, but did not believe in a public revelation.

About 60% of the **Protestant** interviewees did not believe that divine violence was the authors' opinion. In the New Testament and in the world today, they believed that God would not tell people to use violence to achieve justice because Jesus was kind and non-violent. However, some believed that God would inspire people to seek justice by force.

About 80% of the **Orthodox** interviewees also did not believe that divine violence in the Old Testament reflected the opinion of the authors. In the world today, God would not tell people to use violence to achieve righteousness, but some still believed in a new revelation from God today.

Overall, opinions were scattered among the three main denominations. However, they all believed that the entire Bible was inspired by God and by the trinity of God.

Challenge and exploration:

- Asked or challenged
- Answer questions

Personal exploratory characteristic

About 60% of the **Catholic** interviewees had been asked questions about divine violence. Half of them took the initiative to ask and explore divine violence, whereas the other half did not deliberately ask about or explore the issue.

About 75% of the **Protestant** interviewees had been asked or challenged about divine violence. Most of them took the initiative to ask about or explore divine violence. They generally responded that the Bible is meant to teach people to be holy and respectful. About 80% of the **Orthodox** interviewees had been asked or challenged about divine violence. They generally responded positively and explored information relating to divine violence.

Overall, most of the interviewees responded that the core principle of the Bible is to teach people how to be holy and respectful. They generally took the initiative to find a possible answer to problematic texts for their students.

Semi-structured interview questions	Personal approach and handling technique	Remarks	Summary and survey findings
13. Do you realise that divine violence in the name of God is a problem that needs to be addressed in Hong Kong? If yes, how do you plan to tackle it?	Violence handling technique: Divine violence today <ul style="list-style-type: none"> • Problem to face • How to solve this problem 	Personal handling approach	<p>About 60% of the Catholic interviewees were unaware of the occurrence of divine violence in the name of God in Hong Kong and had never seen people perpetuate violence in the name of God in Hong Kong. About 60% of the Protestant interviewees were unaware of this issue in Hong Kong. They did not think that jihad existed in Hong Kong. They believed that the current problem in society was related to obtaining justice by law or through non-violence. About 45% of the Orthodox interviewees were unaware of this issue, although some did (about 45%). They indicated that many Christian denominations supported the use of violence and welcomed protestors in their churches.</p> <p>Overall, most of the interviewees were unaware of the occurrence of divine violence in the name of God in Hong Kong. They did not think that jihad was a problem in Hong Kong, believing that the main problem was to obtain justice by law or through non-violent action. Based on the results, the interviewees had relatively diverse perspectives. However, they all had a standard view of Christianity: God inspired the entire Bible and was kind and righteous. They argued that we should emulate Jesus Christ to solve the problem of violence in Hong Kong, using non-violent action.</p>

4.2.3 Chapter Summary

This chapter qualitatively analysed and summarised all interview data into key ideas according to their relevance to the research questions based on the interview guide. The data were divided into several sections, each focusing on a specific topic.

In the coding and personal information section, I assigned codes to the 40 interviewees for identification and confidentiality purposes. The coding method included their age, years of service in Bible classes, religion, church name, education level, theological seminary achievements, seminary name, religious status, and lecturing service in their Bible

school. In terms of religion, 11 interviewees were Catholic, 5 were Orthodox, and 24 were Protestant. Among them, seven interviewees were seminary teachers/professors. Most interviewees had a Bachelor's degree or higher from a theological or Bible seminary. In addition, 25% had a doctoral degree and 25% had a Master's degree. Their professional and theological background contributed to their insight and perspective on divine violence in the Bible.

In the section on relevant interview information, I used Seibert's seven approaches to divine violence as an interview guide to allow the interviewees to share their opinion. These approaches included the defence approach, the balance approach, the critical approach, the agreement and rejection approach, the symbolic approach, the protest approach, and the celebration approach.

The results of the defence approach showed that most interviewees agreed and defended God's violent behaviour.

The results of the balance approach showed that many interviewees used a balanced teaching approach to reveal God's will and intentions. However, some interviewees did not use this approach. They preferred to teach the contents of the Bible as described instead of deliberately emphasising God's kindness to balance His violence.

The results of the critical approach showed that a number of interviewees used a Christocentric approach in Bible training and preaching. However, some did not use or deliberately adopt a Christocentric approach in Bible training. Instead, they taught the contents of the Bible as described.

The results of the agreement and rejection approach showed that most interviewees did not use the middle path approach. They fully accepted God's violent and non-violent acts in the Bible. They believed that there was no contradiction between His violence and non-violence.

The results of the symbolic approach showed that most interviewees agreed that God's violent behaviour was symbolic. The violent events described in the Bible could be real, but the goal was to report past events and use the past to encourage people to live faithfully in the present. However, some interviewees disagreed that God's violent behaviour in the Old Testament was only symbolic. They argued that all violent events in the Bible were based on historical facts, were educational, and taught a lesson.

The results of the protest approach showed that most interviewees agreed with God's violence in the Bible and did not protest against it. They suggested that it is important to know the purpose of this violence, because it did not happen without reason. It was God's punishment for the wicked, and many of these acts of violence were perpetuated by people, not by God. However, some interviewees disagreed and protested against God's violence, especially the slaughter of babies, cattle, and sheep. They did not know why God used this type of violence or its meaning.

The results of the celebration approach showed that most interviewees did not agree to celebrate God's violence described in the Bible. They did not applaud it because God's punishment was sad. They accepted God's violent behaviour but did not praise it. They believed that human life is precious and that the children killed were innocent and did nothing wrong. For example, they refused to celebrate a punishment that involves beating one's son.

In the section on relevant interview information based on personal attitude, opinion, and exploratory character, I used the avoidance and active responses, the perspective on violence, and the attitude to challenge and exploration and character of the interviewees to allow them to share their opinion.

For personal attitude (avoidance and active responses), the results showed that most interviewees did not avoid talking about God's violence in the Old Testament. They believed

that God always has a plan and good reasons. God used violence to punish the wicked. The interviewees were open-minded when discussing this issue with their students. However, some interviewees did not actively talk about God's violence or avoided talking about it. They pointed out that it was difficult to deal with this issue, especially with non-believers and new believers.

For personal opinion (perspective on violence), the results showed that about half of the interviewees believed that some or all of God's violent acts in the Old Testament reflected the opinion of the authors, not God's good intentions. However, they accepted that all violent incidents in the Bible were inspired and authorised by God. They also believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve righteousness and justice. However, about half of the interviewees did not believe that some or all of God's violent acts in the Old Testament reflected the opinion of the authors. They argued that the Bible was inspired by God, but it was written based on the opinion and insight of its authors. Moreover, most of these interviewees believed that divine violence only occurred in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve righteousness and justice. The life of Jesus Christ showed that the kingdom He was fighting for was not violent, but filled with love and sacrifice. Nevertheless, some interviewees believed that God would tell them to use violence to achieve righteousness and justice.

For personal exploratory character (challenge and explore), the results showed that most interviewees had been asked or challenged about divine violence in the Bible. They generally responded that the core principle of the Bible was to teach us to be holy and respectful. In addition, some interviewees had never been asked or challenged about divine

violence in the Bible. They explained that if people challenged them on this issue, their approach was to say that God is love. Moreover, most interviewees took the initiative to ask or explore divine violence, although some did not.

In the section on relevant interview information based on personal handling approaches and techniques for dealing with divine violence, I used the interviewees' technique to deal with divine violence as an interview script to allow them to share their opinion.

For personal handling approach (techniques for dealing with violence), the results showed that most interviewees did not realise that divine violence in the name of God was a problem in Hong Kong. They did not think that there was any jihad in Hong Kong or that any church was involved. The main problem was to obtain justice by law or through non-violence. In addition, most of the brave factions involved in violent incidents were not Christian. However, some interviewees realised that divine violence was a problem in Hong Kong, indicating that they had seen Christians demonstrating on the street.

Moreover, this survey offered recommendations for different reasonable approaches and interpretations of divine violence in the Bible. Therefore, the results were cognitively mapped to Seibert's seven approaches to divine violence and based on the interviewees' personal attitude, opinion, and exploratory character. The analysis focused on the perspectives, training approaches, thoughts, and ideas of various Bible teachers, and their willingness and reluctance to discuss divine violence in their training classes.

Overall, the data analysis and consolidated results showed the following:

- The defence approach, supported by about 70% of the Catholic interviewees, about 65% of the Protestant interviewees, and about 100% of the Orthodox interviewees, received the highest score among the four approaches involving personal attitude and opinion. In general, the interviewees were keen to defend

and protect the texts of the Bible and God's word. This result was consistent with that of the quantitative survey.

- The symbolic approach received the second highest score among the four approaches involving personal attitude and opinion, supported by about 65% of the Catholic interviewees, about 50% of the Protestant interviewees, and about 60% of the Orthodox interviewees. In general, they agreed that divine violence in the Old Testament was symbolic and had educational significance.
- For personal attitude—active response, among the interviewees who agreed with this attitude, about 70% were Catholic, about 80% were Protestant, and about 85% were Orthodox. It received the highest score among Seibert's seven approaches. These interviewees stated that they always answered questions related to divine violence raised in class. They also actively tried to understand the meaning of problematic texts in the Bible. This result was consistent with that of the quantitative survey, which highlighted active responses to divine violence in the Old Testament.
- For personal opinion—perspective on violence, the ideas of each denomination were diverse and controversial. There was no standard answer and point of view among them. This result was also consistent with the controversial result obtained in the quantitative survey.

Chapter 5: Discussion

5.1 Introduction

5.2 Answering the Research Questions

5.3 Suggestions and Implications for Improving Approaches to Divine Violence

5.3.1 For Bible Teachers

5.3.2 For Seminary Teachers

5.3.3 For Catholic/Protestant/Orthodox Churches

5.3.4 Recommended Reasonable Interpretation of Divine Violence for Bible Teachers

5.3.5 Recommended Teaching Pedagogy for Divine Violence in the Old Testament

5.4 Chapter Summary

5.1 Introduction

This chapter discusses and links the results with the literature review, the methodology, and the aim and objective of this research. It analyses the results of the research questions presented at the beginning of this work. It summarises the research outcomes of the mixed methods approach, in particular the quantitative results of Seibert's seven approaches and the personal attitude, opinion, and exploratory character of the 300 respondents to the questionnaire (Chapter 4.1). In addition, it presents and discusses the qualitative results of the 40 interviewees based on their interview transcripts and recordings, their perspectives and training approaches, and their personal opinion on divine violence (Chapter 4.2). Suggestions for improving the approaches to divine violence for Bible teachers, pastors/priests, seminary teachers, and for Catholic, Protestant, and Orthodox Churches are also provided.

5.2 Answering the Research Questions

5.2.1 What are Bible Teachers' Perspectives, Perceptions, Training Approaches, Thoughts, and Ideas Regarding Divine Violence and How Willing or Reluctant Are They to Discuss Divine Violence in Training Class?

This question is an overview of the perspectives and training approaches of Bible teachers in their training classes.

From the quantitative survey, Bible teachers rated the defence approach 4 (*agree*) on the 5-point Likert scale. The critical approach was relatively controversial among Bible teachers in Hong Kong, with a value between 3 (*neutral*) and 4 (*agree*). The agreement and rejection approach was close to 4 (*agree*) on the scale. The protest approach was rated 2

(*disagree*). The respondents showed a slight tendency to agree with the symbolic approach. However, the results showed that most of the respondents did not use the symbolic approach in their Bible classes. Finally, the celebration approach was controversial, but the respondents tended to agree with it. For personal attitude—avoidance response, the respondents disagreed with the avoidance response, tending to actively respond to questions about divine violence in the Old Testament. For personal attitude—active response, the mean value obtained from all respondents was 4.26, showing a slight tendency to strongly agree with this approach. In general, Bible teachers accepted to defend God’s violent behaviour, used a balanced teaching approach, and responded actively and faced the challenges of problematic texts in their Bible classes. Table 5.1 summarises the perspectives and approaches of Bible teachers from the quantitative survey.

Table 5.1

Summary of Bible Teachers’ Perspectives and Approaches

Seibert’s seven approaches	Remarks	Survey findings
1. God’s violent behaviour – Defending approach <ul style="list-style-type: none"> • Just cause • Greater good • Progressive revelation • Not as bad as it seems • Trusting & acknowledging unanswered questions 	Defending approach	Around Likert value 4 - Agree
2. Balancing approach – God’s violent behaviour with God’s other behaviour	Balancing approach	Mean value 3.85, around Likert scale 4 - Agree
3. Critiquing approach – God’s violent behaviour <ul style="list-style-type: none"> • Critique God’s violent behaviour • Bible does not always get “God-Right” • Reader-response criticism • Christocentric hermeneutic approach 	Critiquing approach	A bit more than scale value 3 – Neutral (no comment)

4. Agreeing and rejecting approach – God’s violent behaviour	Agreeing and rejecting approach	More than value 3 – Neutral (no comment), but a bit tending to value 4 - Agree
<ul style="list-style-type: none"> • Involves a middle path, entails a combination of both • Brings about a good purpose 		
5. Symbolically approach – reinterpreting God’s violent behaviour	Symbolically approach	Mean 3.36, a bit more than scale value 3 – Neutral (no comment)
<ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 		
6. Protesting approach – God’s violent behaviour	Protesting approach	Around scale value 2 - Disagree
<ul style="list-style-type: none"> • God is not completely good 		
7. Celebrating approach – God’s violent behaviour	Celebrating approach	More than scale value 3 – Neutral, but a bit tending to value 4 - Agree
<ul style="list-style-type: none"> • To counter and correct human violence 		
Personal attitude, exploratory character, and opinion:	Remarks	Survey findings
Attitude – Avoid response	Avoid response	More or less close to the value 2 - Disagree
Opinion – Violence perspective	Violence opinion	Between value 2 and value 3, Disagree or tending to No comment
Attitude – Active response	Active response	Mean 4.28, a bit tendency to Strongly agree
Exploratory character – Challenge and explore	Challenge and explore	Above value 2 – Disagree, but tending to value 3 – Neutral (No comment)

In the qualitative survey, based on the responses of the interviewees, they generally believed that divine violence only occurred in the Old Testament. In the New Testament and in the world today, they believed that God would not tell them to use violence to achieve righteousness and justice. In addition, their training approaches were based on the contents of the Bible. They believed that the Bible was written by people inspired by God. However, some interviewees argued that the Bible reflected the opinion of its authors, not God’s good intentions. They had their independent thoughts and ideas, but in general they embraced the principle that God is love, justice, and peace. They did not avoid talking about divine

violence in the Old Testament. Almost all interviewees indicated that they welcomed students' questions about God's violence in the Old Testament. They did not feel that their students were challenging them. They were eager to answer questions and did not feel the need to dilute or avoid anything in the Bible. If some questions were too difficult and they could not answer them, they would humbly say that they did not know or would answer after doing research.

From a scholarly point of view, Seibert (2009) suggested that traditional Christians generally defend God's behaviour in the Bible, arguing that if God is everything the Bible says, everything He does is right, including His permission to kill. In addition, Nielsen (2013) pointed out that violent descriptions do not tell the whole story. It is necessary to balance the various traditions of the Bible to prevent people from misinterpreting specific biblical texts (Nielsen, 2013). Moreover, pastoral caregivers are called to help, navigate, and transcend the life crises of people in need (Dombkowski Hopkins & Koppel, 2013).

Dombkowski Hopkins and Koppel (2013) argued that the classroom, like a learning cubicle, is compressed and intense, like clinical pastoral training, in which personal and group work combine to create a "therapeutic and learning environment" (pp. 2–10). There are many therapeutic elements that operate in group work, which are especially important with regard to violence, which is faced as a group. If done well, it will encourage self-examination and persistence in the face of violence, appreciation, and attraction.

General Answers to the Research Question. In summary, the perspectives and approaches of the Bible teachers from the surveys were similar. They agreed that divine violence only occurred in the Old Testament. Their training approaches were based on the contents of the Bible, and they used a balanced teaching approach in the training classes. In addition, their thoughts and ideas were positive. They believed that God always has a plan and good reasons for His acts of violence. They used their will and pastoral experience to

discuss divine violence in their training classes. They explained that they did not avoid responding to their students and actively answered their questions. They did not feel that their students were trying to challenge them. They were eager to answer their questions and did not feel the need to dilute or avoid anything in the Bible. Finally, they willingly faced and explored divine violence and problematic texts from the Bible.

Main Perspectives and Approaches and Response Attitudes Among Bible Teachers

Based on the quantitative and qualitative surveys with Bible teachers, I identified the primary and most popular training approaches and attitudes towards divine violence during Bible class training, as shown in Table 5.1a and Table 5.1b. The most popular approach was the defence approach, followed by the balance approach and then the symbolic approach.

The defence approach was the most popular approach among the respondents and interviewees. The quantitative and qualitative results were relatively similar. In terms of quantitative results, the rounded mean value was 4 (*agree*). This approach was significantly related to Questions 1 to 6 of the questionnaire. In summary, most of the respondents used this approach for their Bible training. In terms of qualitative results, about 70% of the Catholic interviewees used this approach, as did about 65% of the Protestant interviewees and about 100% of the Orthodox interviewees. In other words, most of the interviewees accepted God's violent behaviour and defended it.

The defence of God's violent behaviour approach included responses such as "God's violent behaviour for justice"; "He is absolutely right and good"; "God uses violence to punish the wicked and protect the weak"; "God's violent action serves a greater good"; "Through progressive revelation, God helps people to better understand who He is and how He wants them to live"; "God's violent behaviour is not problematic"; and "We must trust God and His violent behaviour while acknowledging the unanswered questions in the Bible."

According to my analysis, the defence approach was the most popular training approach with all of the Bible teachers, as Christians who believe in God. As Bible teachers, they have a duty to act as apologists to defend their Christian faith. They generally use the elements of the defence approach described above to defend God's will, righteousness, and love in the world.

The balance approach was the second most popular approach among the Bible teachers. The quantitative and qualitative results were relatively similar. In terms of quantitative results, the mean value for this approach was 3.85, close to a score of 4 (*agree*). This approach was linked to Question 7 of the questionnaire. Therefore, many of the respondents used this approach in Bible class training. In terms of qualitative results, about 50% of the Catholic interviewees used this approach, as did about 65% of the Protestant interviewees and about 50% of the Orthodox interviewees. Therefore, many of the interviewees used this approach to show God's will and intentions. The balance approach focused on how people need to balance God's violent behaviour with His non-violent behaviour; for instance, God was not involved in killings, bloodshed, or warfare in other Old Testament texts.

According to the researcher, the balance approach was popular among the respondents and interviewees because Bible teachers wish to balance the violent image of God and His kindness described in the Bible. They want to explain that God's behaviour is both violent and kind. The image of God is severe but also merciful. Thus, they try to balance this duality during Bible class training.

The symbolic approach was the third most popular approach among all of the respondents and interviewees. In the quantitative survey, the mean value for this approach was 3.36, slightly above the scale value of 3 (*neutral, no comment*). This approach was linked to Question 14 of the questionnaire. Most of the Bible teachers showed a slight tendency to

agree with this approach. In the qualitative survey, about 65% of the Catholic interviewees agreed with this approach, as did about 50% of the Protestant interviewees and about 60% of the Orthodox interviewees. These results were relatively consistent, indicating that the scores were not high enough to accept the approach, but not low enough to reject it. However, according to Western scholars (Flannagan & Copan, 2013; Wolterstorff et al., 2011), the symbolic approach remains a key factor in evaluating divine violence. Overall, many of the participating Bible teachers agreed with this approach, with some suggesting that the violent events in the Bible are historical facts with educational significance.

This approach focused on the idea of symbolically reinterpreting divine violence, the purpose being to use past events to encourage people to keep their faith in the present.

The symbolic approach score suggests that many Bible teachers use this approach because many violent events in the Bible are hyperbolic, not literal; that is, many violent events in the Bible are literary and hagiographic, with religious and educational significance for Bible readers (Copan, 2008; Copan & Flannagan, 2013; Morriston, 2009). Therefore, many Bible teachers use this approach to symbolically reinterpret God's violent behaviour.

Furthermore, based on the quantitative and qualitative surveys with Bible teachers, I found that their attitudes and character towards divine violence were quite different and scattered. However, the most prevalent attitude and character among the respondents and interviewees was to actively respond to questions about divine violence.

Personal Attitude–Active Response. This attitude obtained the highest score among the respondents and interviewees. The quantitative and qualitative results were quite similar. In terms of quantitative findings, the mean value of active response was 4.28, revealing a slight tendency among the respondents to strongly agree with this attitude. This attitude was linked to Question 22 of the questionnaire. In the qualitative survey, the interviewees did not avoid teaching or talking about divine violence. About 70% of the Catholic interviewees

adopted this attitude, as did about 80% of the Protestant interviewees and about 85% of the Orthodox interviewees. Therefore, most of the interviewees argued that God has a plan and good reasons, and that He uses violence to punish the wicked. They were also generally open-minded about discussing divine violence with their students and faced and explained the issue in detail. In terms of personal attitude, this attitude included positive responses to questions about divine violence in the Old Testament and an explanation of God's revelation and His will in a historical context.

According to the researcher, the Bible teachers responded actively to questions related to divine violence in the Bible because this is their duty as Bible teachers, similar to the defence approach. They are expected to find and explore possible answers for their students and act as apologists to defend God's righteous and loving image (Loke, 2018). Moreover, it is part of Chinese culture and practice in hard-working and a love of research. As Bible teachers, they are senior and respected leaders of their students. Thus, they are required to solve whatever they can for the younger generation. This practice helps them to explore complex texts from all sources and answer their students' questions.

Table 5.1a summarises the perspectives and approaches of the participating Bible teachers based on the quantitative and qualitative surveys regarding divine violence.

Table 5.1a

Summary of the Perspectives and Approaches of Bible Teachers in the Quantitative and Qualitative Surveys Regarding Divine Violence

Seibert's seven approaches	Remarks	Quantitative findings	Qualitative findings
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<p>1. Defence behaviour— God’s violent behaviour</p> <ul style="list-style-type: none"> • Just cause • Greater good • Progressive revelation • Not as bad as it seems • Trusting God and acknowledging unanswered questions 	Defence approach	<p>Close to a mean value of 4 (<i>agree</i>). Significantly related Questions 1 to 6 of the questionnaire. Most of the respondents used this approach.</p>	<p>About 70% of the Catholic interviewees agreed with this approach, as did about 65% of the Protestant interviewees and nearly 100% of the Orthodox interviewees. Overall, most of the interviewees accepted God’s violent behaviour and defended it.</p>
<p>2. Balance approach— God’s violent behaviour with His non-violent behaviour</p>	Balance approach	<p>A mean value of 3.85, close to the value of 4 (<i>agree</i>). Linked to Question 7 of the questionnaire. Many of the respondents used this approach.</p>	<p>About 50% of the Catholic interviewees used this approach, as did about 65% of the Protestant interviewees and about 50% of the Orthodox interviewees. Many of the interviewees used this approach to show God’s will and intentions.</p>
<p>3. Critical approach— God’s violent behaviour</p> <ul style="list-style-type: none"> • Criticise God’s violent behaviour • The Bible does not always represent “God in the right way.” • Reader-response criticism • Christocentric hermeneutic approach 	Critical approach	<p>Slightly above a mean value of 3 (<i>neutral, no comment</i>). Slightly related to Questions 8 to 11 of the questionnaire. This approach was controversial among Hong Kong Bible teachers.</p>	<p>About 70% of the Catholic interviewees used this approach, but the Protestant interviewees had different ideas, and no Orthodox interviewees used it. Overall, some of the interviewees used this approach, but others did not. The latter did not deliberately adopt this approach in Bible training.</p>
<p>4. Acceptance and rejection approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • Involves a middle path, consisting of a combination of acceptance and rejection • For a good purpose 	Acceptance and rejection approach	<p>Above a value of 3 (<i>neutral, no comment</i>), with a slight tendency to agree (a value of 4). Slightly related to Questions 12 and 13 of the questionnaire. Controversial approach among the respondents, but they tended to agree with it.</p>	<p>About 30% of the Catholic interviewees used this approach, as did about 30% of the Protestant interviewees, but no Orthodox interviewees used it. Most of the interviewees did not use this approach. They believed that there was no contradiction between God’s violence and His non-violence in the Bible.</p>
<p>5. Symbolic approach— Symbolically reinterpreting God’s violent behaviour</p> <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	Symbolic approach	<p>A mean value of 3.36, slightly above the value of 3 (<i>neutral, no comment</i>). Linked to Question 14 of the questionnaire. The respondents showed a slight tendency to agree with this approach.</p>	<p>About 65% of the Catholic interviewees agreed with this approach, as did about 50% of the Protestant interviewees and about 60% of the Orthodox interviewees. Overall, many of the interviewees agreed with this approach. In addition, some commented that the violent events in the Bible are</p>

			historical facts with educational significance.
6. Protest approach— God's violent behaviour • God is not completely good	Protest approach	Close to a mean value of 2 (<i>disagree</i>). Slightly related to Questions 15 and 16 of the questionnaire. This approach was not accepted or supported by the respondents in general.	About 30% of the Catholic interviewees agreed with this approach, as did about 40% of the Protestant interviewees and about 20% of the Orthodox interviewees. Most of the interviewees did not agree with this approach; they accepted divine violence in the Bible. However, some protested against it, especially the slaughter of babies, women, cattle, and sheep.
7. Celebration approach— God's violent behaviour • To counter and correct human violence	Celebration approach	Above the value of 3 (<i>neutral</i>), with a slight tendency to agree with this approach (a value of 4). Slightly related to Questions 17 and 18 of the questionnaire. This approach was controversial among Hong Kong Bible teachers, but they tended to agree with it.	About 50% of the Catholic interviewees agreed with this approach, as did about 35% of the Protestant interviewees and about 30% of the Orthodox interviewees. Therefore, most interviewees did not agree with this approach. They did not celebrate God's violence as His punishment was sad.

Table 5.1b summarises Bible teachers' attitudes, opinions, and character from the quantitative and qualitative surveys of divine violence.

Table 5.1b

Summary of Bible Teachers' Attitude, Opinion, and Character in the Quantitative and Qualitative Surveys of Divine Violence

Personal attitude, exploratory character, and opinion	Remarks	Quantitative findings	Qualitative findings
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<p>Attitude—Avoidance and Active response</p> <ul style="list-style-type: none"> • Avoid answering and remain silent • Respond positively 	<p>Avoidance and Active response</p>	<p>Avoidance: Close to a value of 2 (<i>disagree</i>). Slightly related to Questions 19 and 21 of the questionnaire. Most of the respondents disagreed with this avoidance attitude in general.</p> <p>Active response: A mean value of 4.28, showing a slight tendency to strongly agree with this attitude. Linked to Question 22 of the questionnaire. Most of the respondents showed a slight tendency to strongly agree with this attitude.</p>	<p>The interviewees did not avoid teaching or talking about divine violence: this was supported by about 70% of the Catholic interviewees, about 80% of the Protestant interviewees, and about 85% of the Orthodox interviewees. Overall, most of the interviewees argued that God has a plan and His reasons, and that God uses violence to punish the wicked; they were usually open-minded about discussing divine violence with their students and faced and explained the issue in detail.</p>
<p>Opinion—Perspective on violence</p> <ul style="list-style-type: none"> • Believe in divine violence in the Old Testament • Reflect the authors' opinion • Divine violence only occurred in the Old Testament, no revelation in the present 	<p>Opinion on violence</p>	<p>Between the values of 2 and 3 (<i>disagree or no comment</i>); slightly related to Questions 20 and 23 of the questionnaire. Controversial opinion among the respondents; they either disagreed or tended not to comment on the issue.</p>	<p>Most of the interviewees did not believe that divine violence in the Bible was the authors' opinion, but God's good intentions: this was supported by about 50% of the Catholic interviewees, about 60% of the Protestant interviewees, and about 80% of the Orthodox interviewees.</p> <p>The Catholic interviewees generally believed that in the New Testament and in the world today, God still has a revelation for them to achieve justice, but they did not believe in a public revelation.</p> <p>The Protestant interviewees generally believed that in the New Testament and in the world today, God would not tell them to use violence to achieve justice because Jesus was kind and non-violent. However, some believed that God would inspire people to seek justice by force.</p> <p>The Orthodox interviewees generally believed that in the world today, God would not tell people to use violence to achieve righteousness, but some still believed in a new revelation from God today.</p> <p>Overall, opinions were divided among the three main denominations. However, they all believed that the entire Bible was inspired by God and by the trinity of God.</p>

<p>Exploratory character—Challenge and explore</p> <ul style="list-style-type: none"> • Never been asked or challenged about divine violence • Never asked about or explored divine violence 	<p>Challenge and explore</p>	<p>Above a value of 2 (<i>disagree</i>), with a tendency towards a value of 3 (<i>neutral, no comment</i>). Not related to Questions 24 and 25 of the questionnaire. The respondents disagreed with the idea that they had never been asked/never asked about divine violence or tended not to comment on these questions. Most of them took the initiative to explore the issue.</p>	<p>Most of the interviewees had been asked or challenged about divine violence: this was supported by about 60% of the Catholic interviewees, about 75% of the Protestant interviewees, and about 80% of the Orthodox interviewees.</p> <p>Among the Catholic interviewees, half took the initiative to ask about and explore divine violence, but the other half did not.</p> <p>Most of the Protestant interviewees took the initiative to ask about or explore divine violence. They generally replied that the Bible is meant to teach people to be holy and respectful.</p> <p>The Orthodox interviewees generally responded positively and explored information relating to divine violence.</p> <p>Overall, most of the interviewees responded that the core principle of the Bible is to teach people how to be holy and respectful. They generally took the initiative to find a possible answer to solve problematic texts for their students.</p>
<p>Handling technique—Divine violence</p> <ul style="list-style-type: none"> • Problem to face • How to solve this problem 	<p>Handling approach</p>	<p>Not applicable</p>	<p>Many of the interviewees were unaware that there was divine violence in the name of God in Hong Kong: this was supported by about 60% of the Catholic interviewees, about 80% of the Protestant interviewees, and about 45% of the Orthodox interviewees. However, some Orthodox interviewees realised this problem of violence in Hong Kong (about 45%).</p> <p>Many of the Catholic interviewees stated that they had never seen people perpetuate violence in the name of God in Hong Kong.</p> <p>Most of the Protestant interviewees did not think that jihad existed in Hong Kong. They believed that the current problem in society was related to obtaining justice by law or through non-violence.</p> <p>Most of the Orthodox interviewees indicated that many Christian denominations supported violence and welcomed protestors in their churches.</p> <p>Overall, most of the interviewees were unaware of divine violence in the name of God in Hong Kong. They did not think that jihad existed in Hong Kong, and believed that the main problem was to obtain justice by law or through non-violent action. Based on these results, the interviewees had relatively diverse perspectives. However, they all had a</p>

standard view of Christianity: God inspired the entire Bible and was kind and righteous. They suggested that we should emulate Jesus Christ to help solve the problem of violence in Hong Kong through non-violent action.

5.2.2 What are the Differences Between Training Experience, Level of Education, and Seminary Achievements among Bible Teachers, and the Effect on their Perspectives and Training Approaches?

Training Experience among Bible Teachers. In the quantitative survey, the number of years of service in Bible training of the respondents showed that, on average, 25% of them had less than 5 years of experience and 75% had more than 5 years of experience (Table 5.2). The average number of years of training experience was between 5 and 10 years. In addition, as Table 5.3 shows, most Catholic respondents had between 5 and 10 years of experience (26.7%), followed by 11 to 15 years (18.6%). Most Protestant respondents had less than 5 years of experience (17.4%), followed by 5 to 10 years (17.4%). Finally, most Orthodox respondents had less than 5 years of experience (53.8%), followed by 5 to 10 years (23.1%). These results showed that Catholic Bible teachers and Catechists in Hong Kong have more experience in Bible training, generally between 5 and 10 years.

Table 5.2

No. of Years in Service of Bible-class Training:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	21	7.0	7.0	7.0
	b. less than 5	56	18.6	18.6	25.6
	c. 5 - 10	62	20.6	20.6	46.2
	d. 11 - 15	47	15.6	15.6	61.8
	e. 16 - 20	39	13.0	13.0	74.8
	f. 21 - 25	30	10.0	10.0	84.7
	g. 26 - 30	18	6.0	6.0	90.7

h. 31 - 35	15	5.0	5.0	95.7
i. More than 35	13	4.3	4.3	100.0
Total	301	100.0	100.0	

Table 5.3 (similar to Table 4.1.2)

*No. of Years in Service of Bible-class Training * Religion:*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.):	a. Nil	Count	9	12	0	0	21
		%	10.5%	6.0%	0.0%	0.0%	7.0%
	b. less than 5	Count	14	35	7	0	56
		%	16.3%	17.4%	53.8%	0.0%	18.6%
	c. 5 - 10	Count	23	35	3	1	62
		%	26.7%	17.4%	23.1%	100.0%	20.6%
	d. 11 - 15	Count	16	30	1	0	47
		%	18.6%	14.9%	7.7%	0.0%	15.6%
	e. 16 - 20	Count	8	31	0	0	39
		%	9.3%	15.4%	0.0%	0.0%	13.0%
	f. 21 - 25	Count	7	22	1	0	30
		%	8.1%	10.9%	7.7%	0.0%	10.0%
	g. 26 - 30	Count	2	16	0	0	18
		%	2.3%	8.0%	0.0%	0.0%	6.0%
	h. 31 - 35	Count	4	11	0	0	15
		%	4.7%	5.5%	0.0%	0.0%	5.0%
	i. More than 35	Count	3	9	1	0	13
		%	3.5%	4.5%	7.7%	0.0%	4.3%
	Total	Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

In general, in the quantitative survey, all Bible teachers with less than 5 years of experience always followed the decree and direction of their church and the contents of the Bible. For example, they trusted God and His violence while acknowledging the unanswered questions of the Bible. As Table 5.4 shows, among all Bible teachers with less than 5 years of experience, 42.9% strongly agreed with this approach. However, among those with 5 to 10 years of experience, 32.3% strongly agreed with this approach, while 8.1% strongly

disagreed with it. In other words, the results showed that less experienced Bible teachers rarely criticise and challenge God's violent behaviour. They embrace the principle that God is right, just, and good. However, they do not avoid talking about God's violence and do their best to answer difficult questions.

Table 5.4

*Trusting God's violence while acknowledging unanswered questions. * No. of Years in Service of Bible-class Training:*

		No. of Years in Service of Bible-class Training:									Total
		a. Nil	b. less than 5	c. 5 - 10	d. 11 - 15	e. 16 - 20	f. 21 - 25	g. 26 - 30	h. 31 - 35	i. More than 35	
6. Trusting God His violence while acknowledging unanswered questions.	1 Count	0	0	5	1	1	4	1	0	0	12
	% within:	0.0%	0.0%	8.1%	2.1%	2.6%	13.3%	5.6%	0.0%	0.0%	4.0%
	2 Count	0	3	4	3	1	2	1	1	1	16
	% within:	0.0%	5.4%	6.5%	6.4%	2.6%	6.7%	5.6%	6.7%	7.7%	5.3%
	3 Count	7	9	9	15	5	6	2	2	1	56
	% within:	33.3%	16.1%	14.5%	31.9%	12.8%	20.0%	11.1%	13.3%	7.7%	18.6%
	4 Count	8	20	24	16	14	8	8	8	8	114
	% within:	38.1%	35.7%	38.7%	34.0%	35.9%	26.7%	44.4%	53.3%	61.5%	37.9%
	5 Count	6	24	20	12	18	10	6	4	3	103
	% within:	28.6%	42.9%	32.3%	25.5%	46.2%	33.3%	33.3%	26.7%	23.1%	34.2%
Total	Count	21	56	62	47	39	30	18	15	13	301
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

In the qualitative survey, based on the responses of the 40 interviewees, 12.5% of the interviewees (5 people) had less than 5 years of experience in Bible training, as shown in Table 5.5. Among these five interviewees, three were Orthodox, one was Catholic, and one was Protestant. In addition, 87.5% of the interviewees had more than 5 years of experience. Specifically, most interviewees (17.5%) had 5 to 10 years of service, and 17.5% of the interviewees had more than 35 years of service in Bible training. This result showed that few interviewees had an average number of years of service (16 to 25 years). As a result, Bible training in Hong Kong churches and schools is mainly provided by less experienced trainers

and senior trainers.

Years of Bible teachers' training experience from the qualitative survey:

Table 5.5

*Years of Bible Training * Religion:*

			Religion			Total
			CAT	ORT	PRO	
Years of Bible Training	<5	Count	1	3	1	5
		%	9.1%	60.0%	4.2%	12.5%
	05-10	Count	2	0	5	7
		%	18.2%	0.0%	20.8%	17.5%
	11-15	Count	1	1	4	6
		%	9.1%	20.0%	16.7%	15.0%
	16-20	Count	0	1	3	4
		%	0.0%	20.0%	12.5%	10.0%
	21-25	Count	1	0	2	3
		%	9.1%	0.0%	8.3%	7.5%
	26-30	Count	1	0	4	5
		%	9.1%	0.0%	16.7%	12.5%
	31-35	Count	1	0	2	3
		%	9.1%	0.0%	8.3%	7.5%
	More than 35	Count	4	0	3	7
		%	36.4%	0.0%	12.5%	17.5%
Total	Count		11	5	24	40
	%		100.0%	100.0%	100.0%	100.0%

The three Orthodox interviewees with less than 5 years of training experience preferred not to discuss or avoided commenting on violence in the Bible. They accepted that all acts of violence in the Bible came from God. In addition, they generally focused on the New Testament, rarely on the Old Testament. Another difference was that the Orthodox religion in Hong Kong is not widespread, with few Bible study and training classes. Therefore, it was difficult to invite more experienced believers to participate in the interview survey.

The Catholic interviewee with less than 5 years of training experience was an

assistant in Bible training classes. There was no significant difference between him and an experienced Bible teacher, both generally following the direction of their church and their Bible training programme.

The Protestant interviewee with less than 5 years of training experience was an elder. He had his own understanding and perspective of the Bible. He was relatively conservative and followed the contents of the Bible. However, other believers may have a similar attitude. Therefore, there was no significant difference between him and an experienced Bible teacher.

In short, the differences in perceptions of and approaches to divine violence between the five teachers with less than 5 years of coaching and training experience were that they were more conservative, followed the content of the Bible, and accepted that divine violence came from God and that God inspired the whole Bible. In addition, these differences were quite similar in the quantitative and qualitative surveys. The respondents were relatively conservative and followed the Bible and the direction and perspective of their church. They rarely criticised and challenged God's violent behaviour. They embraced the principle that God is right, just, and good, and accepted that divine violence came from God and that God inspired the whole Bible.

Education Level and Seminary Achievements among Bible Teachers. In the quantitative survey, the education level profile of the respondents (Table 5.6) was divided into four groups: certificate/diploma, university graduate, Master's degree, and doctoral degree. Most respondents were university graduates (31.6%) or had a Master's degree (31.9%). Therefore, Bible teachers and pastors/priests in Hong Kong have generally completed higher education.

Table 5.6

Educational Attainment (highest achievement):

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	14	4.7	4.7	4.7
	b. Certificate / Diploma	59	19.6	19.6	24.3
	c. University Graduate	95	31.6	31.6	55.8
	d. Master's Degree	96	31.9	31.9	87.7
	e. Doctoral Degree	37	12.3	12.3	100.0
	Total	301	100.0	100.0	

Their professional certificate profile (Table 5.7) was also divided into four groups: certificate/diploma, Bachelor's degree, Master's degree, and doctoral degree. Most respondents with a professional certificate in theology had a Master's degree (21.6%). However, a large proportion of the respondents had no professional certificate (44.9%). Nevertheless, all church ministers, pastors/priests, and teachers in seminaries had a high level of professional and theological education.

Table 5.7

Professional Certificate of Theological Seminary (highest achievement):

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	135	44.9	44.9	44.9
	b. Certificate / Diploma	46	15.3	15.3	60.1
	c. Bachelor's degree	39	13.0	13.0	73.1
	d. Master's Degree	65	21.6	21.6	94.7
	e. Doctoral Degree	16	5.3	5.3	100.0
	Total	301	100.0	100.0	

In the quantitative survey, there was no significant difference in the level of education among Bible teachers regarding their perspectives and approaches (Table 5.8), such as God is right and good, God uses violence to punish the wicked, and God chooses violence for a good cause. There was also no significant difference for controversial questions, such as whether God's violent behaviour is symbolic, whether to use a Christocentric approach in class, and

whether God's violent behaviour reflects the opinion of the authors.

In the quantitative survey, there was no significant difference in the level of professional certification in theology among Bible teachers regarding their perspectives and approaches (Table 5.9), such as that notions that God is right and good, God uses violence to punish the wicked, and God chooses violence for a good cause. However, there was a slight difference for controversial questions, such as the notion that God's violence is used to counter and correct human violence, to restore or maintain His order. The results showed that 32.6% of the respondents with a professional certificate agreed with this question. In addition, among those with a professional degree or higher, between 38.5% and 52.3% agreed with the question. Moreover, for Question 23 (divine violence only occurs in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice), the results showed that 13% of the respondents with a professional certificate disagreed with the question. Among those with a professional degree or higher, between 33.3% and 50% disagreed with the question. In other words, Bible teachers with different levels of professional certification had different opinions on controversial questions, such as God's violent behaviour.

Table 5.8

*Professional Certificate of Theological Seminary (highest achievement)*Q18:*

		a. Nil	b. Certificate / Diploma	c. Bachelor's degree	d. Master's Degree	e. Doctoral Degree	Total	
18. I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.	1	Count	6	4	2	0	2	14
		% within :	4.4%	8.7%	5.1%	0.0%	12.5%	4.7%
	2	Count	5	1	2	5	0	13
		% within :	3.7%	2.2%	5.1%	7.7%	0.0%	4.3%
	3	Count	21	5	6	9	2	43
		% within :	49.1%	11.6%	13.9%	20.9%	4.7%	100%

	% within:	15.6%	10.9%	15.4%	13.8%	12.5%	14.3%
	4 Count	52	15	15	34	8	124
	% within:	38.5%	32.6%	38.5%	52.3%	50.0%	41.2%
	5 Count	51	21	14	17	4	107
	% within:	37.8%	45.7%	35.9%	26.2%	25.0%	35.5%
	Total Count	135	46	39	65	16	301
		% within:	100.0%	100.0%	100.0%	100.0%	100.0%

Table 5.9

*Professional Certificate of Theological Seminary (highest achievement)*Q23:*

			a. Nil	b. Certificate / Diploma	c. Bachelor' s degree	d. Master's Degree	e. Doctoral Degree	Total
23. I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.	1	Count	16	4	4	12	3	39
		% within :	11.9%	8.7%	10.3%	18.5%	18.8%	13.0%
	2	Count	26	6	13	18	8	71
		% within :	19.3%	13.0%	33.3%	27.7%	50.0%	23.6%
	3	Count	27	11	4	17	1	60
		% within :	20.0%	23.9%	10.3%	26.2%	6.3%	19.9%
	4	Count	33	8	13	8	0	62
		% within :	24.4%	17.4%	33.3%	12.3%	0.0%	20.6%
	5	Count	33	17	5	10	4	69
		% within :	24.4%	37.0%	12.8%	15.4%	25.0%	22.9%
Total	Count	135	46	39	65	16	301	
	% within :	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

In the qualitative survey, based on the responses of the 40 interviewees, there were some differences in perceptions and approaches to divine violence between teachers/pastors with different levels of education and different seminary achievements, especially those who served at the seminary.

All Bible teachers and pastors with general education, such as a university degree or

below, were more conservative and followed the Bible. They believed that God inspired the Bible. They also generally accepted that divine violence is God's punishment, but they generally did not accept that violence in the world today is related to God's revelation.

All Bible teachers and pastors with a higher degree, such as a Master's degree or higher, and with a professional seminary degree, were more open-minded about divine violence. They generally accepted that the Bible reflected the opinion of its authors. However, they believed that whatever their opinion, it was accepted and authorised by God. They generally accepted divine violence in the Old Testament, but did not accept the idea that divine violence still exists in the world today, arguing that Jesus in the New Testament taught us not to use violence to solve problems.

All Bible teachers with a professional doctoral degree and serving and teaching at the seminary were more biased when they reviewed the literature. They were open-minded about the topic of divine violence in the Bible. They believed that the Bible reflected the opinion of its authors and many symbolic events in the Old Testament. They also believed in the possibility of God's revelation today, violence or non-violence, because God is almighty. However, they did not believe that God would use violence to destroy His art and His will in the world. Therefore, they believed that today's violence is mainly perpetuated by people, not based on God's good intentions.

Below are the perspectives of some Bible teachers at the seminary:

- 35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK): So, I generally accept this view, that is to say, if you say that God uses violence today, what is wrong with that? Of course, He can. I have no reason to restrict God's statement that violence cannot be used to achieve justice. But not often, very rarely.
- 28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST): Today's world is sinful and sin brings damage, and God wants to limit this damage. In fact, divine violence today

is not without damage, but it will happen after the Final Judgment in the new heaven and the new earth. It is not today, not yet.

Overall, all Catholic respondents usually followed the decree and direction of their church. For example, they all believed that God's revelation has stopped since the New Testament, and that no new public revelation will happen today. They also accepted that certain texts in the Bible were symbolic and reflected the opinion of their authors.

In the literature, Seibert (2016) noted that many pastors and church ministers often ignore these problematic texts and God's violent depiction. In addition, very few of these violent passages are discussed in Bible study, Sunday school, and during sermons. It seems that "these forgotten texts ... have dropped out of memory" (Jenkins, 2011, p. 20; Seibert, 2016). Moreover, when Bible teachers remember that divine violence must be addressed, they are always reluctant to face these problematic texts.

In summary, all Bible teachers with a professional certificate in theology or below were more conservative and followed the Bible. Conversely, those with a higher theological certificate, such as a university degree or above, were more open to new ideas and dared to answer more complex or controversial questions.

Whether the Teaching Experience and Level of Theological Education of Bible Teachers Affect their Perspectives and Teaching Approaches. Based on the above quantitative and qualitative analysis and consolidation, the results of whether the teaching experience and level of theological education of Bible teachers affect their perspectives and teaching approaches to divine violence were as follows.

First, their teaching experience could help them tackle difficult texts in class, in particular on divine violence. However, the level of teaching experience must be combined with open-minded thinking and the interpretation of difficult passages in the Bible. If Bible teachers are to fully understand the context and history of the violent events in the Old

Testament, they need to know more about the facts and interpret them more accurately.

Theological seminary education played a key role, not only in terms of training experience, but also as theological support for their Bible training. Therefore, theological seminary education is essential in today's Bible class setting.

For most of the 40 interviewees, in particular those with a degree in theology, such as a Bachelor's degree or higher, I felt that they better understood the context and history of the Bible and its violent events. In addition, they could explain more clearly why and how divine violence occurred in the Old Testament, but not in the New Testament and in the world today. It is well known that at the end of the world, God will use His fierce violence to judge people.

General Answer to the Research Question. In summary, the surveys showed that the teaching experience of Bible teachers did not affect their perspectives on divine violence. However, their level of theological education affected their views on controversial questions, such as whether God will tell them to use violence to achieve righteousness and justice and whether God's violence is used to counter and correct human violence, to restore or maintain His order. Many pastors and biblical scholars in Hong Kong argued that violence in today's world is not inspired by God. God's revelation has stopped since the New Testament, when Jesus taught us to make peace with others and to love our neighbour as ourselves.

5.2.3 What are the Factors Affecting the Perceptions and Perspectives of Bible Teachers?

In the quantitative survey, the results of Question 5 (God's violent behaviour is not problematic) showed that 24.4% of the Catholic respondents, 32.3% of the Protestant respondents, and 46.2% of the Orthodox respondents strongly agreed. Therefore, there was a difference between Christian denominations.

The results of Question 10 (As a Bible teacher, I adopt reader-response criticism. This allows readers to embrace what is morally praiseworthy in a text while criticising what is morally objectionable, regardless of their judgment on the Bible) showed that 43% of the Catholic respondents, 34.3% of the Protestant respondents, and 7.7% of the Orthodox respondents agreed. Therefore, they had different perspectives.

The results of Question 14 (I symbolically reinterpret God's violent behaviour. The goal is not to report past events, but to use the past to encourage people to keep their faith in the present) showed that 32.6% of the Catholic respondents, 15.9% of the Protestant respondents, and 23.1% of the Orthodox respondents strongly agreed. Therefore, there was a big difference between denominations.

The results of Question 20 (I do not believe in God's violent behaviour in the Old Testament. It reflects the opinion of the authors, not God's good intentions) showed that 25.6% of the Catholic respondents, 41.8% of the Protestant respondents, and 30.8% of the Orthodox respondents strongly disagreed. These showed a difference between the respondents, especially on controversial questions.

The results of Question 22 (In Bible class, I respond positively to divine violence in the Old Testament, to explain God's revelation and His will in this historical period) showed that 50% of the Catholic respondents, 43.8% of the Protestant respondents, and 46.2% of the Orthodox respondents strongly agreed. These results were quite similar, with little difference between them, indicating that the three denominations actively responded to divine violence, to explain God's revelation and His will in this historical period.

Table 5.10 presents the results of these questions for the three denominations.

Table 5.10

*Religion * Question 5, 10, 14, 20 and 22*

		Religion:				
		Catholic	Protestant	Orthodox	Others	Total
5. God's violent behaviour is not problematic.	Strongly agree (5)	21	65	6	1	93
	% within:	24.4%	32.3%	46.2%	100.0%	30.9%
		Catholic	Protestant	Orthodox	Others	Total
10. As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.	Agree (4)	37	69	1	1	108
	% within:	43.0%	34.3%	7.7%	100.0%	35.9%
		Catholic	Protestant	Orthodox	Others	Total
14. Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.	Strongly agree (5)	28	32	3	1	64
	% within:	32.6%	15.9%	23.1%	100.0%	21.3%
		Catholic	Protestant	Orthodox	Others	Total
20. I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.	Strongly disagree (1)	22	84	4	0	110
	% within:	25.6%	41.8%	30.8%	0.0%	36.5%
		Catholic	Protestant	Orthodox	Others	Total
22. In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.	Strongly agree (5)	43	88	6	0	137
	% within:	50.0%	43.8%	46.2%	0.0%	45.5%

In the qualitative survey, based on the responses of the 40 interviewees, the main factors affecting the perceptions and perspectives on divine violence of Bible teachers and their teaching approaches were as follows.

In terms of religious denominations, especially among Catholic respondents, their perspectives on divine violence, their arguments, and opinions all followed the decree and

direction of their church. Their Bible class programmes and Sunday school programmes all followed the framework published by the Catholic Diocese of Hong Kong. They all accepted that the Bible reflects the opinion of its authors. However, they all rejected the possibility of God's violent revelation today, and in particular no public revelation, encouraging violence or non-violence. In addition, they did not really teach the Old Testament in class, but mainly focused on the New Testament and the Catholic decree, etiquette, and rituals.

Below are the views of some Catholic Bible teachers/priests:

- 23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC): This is the official interpretation of Catholicism on God's revelation: the public revelation in the Bible is over. There will be no new public revelation in the future, this biblical revelation applies at all times. We cannot say that God's revelation is limited, because His revelation was fulfilled by Christ. Otherwise, it would mean that Christ is not perfect and that His word in the Bible is not finished. All of the things that Christ has given us are complete and sufficient.
- 30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT: I agree that God's violence is symbolic. I think that the authors of the Bible used this method to describe violent events. Yes, nothing is wrong, the Bible is inspired by God. God uses this method to tell us to be good and stay away from evil. If we just look at the words of the Bible, it is hard to believe that it is historical. No matter how big the Ark is, you cannot put all of the species in the world inside the Ark. It is impossible, so it must be symbolic.

For Protestants, as their sects and denominations were relatively large and dispersed, their perceptions and perspectives on divine violence were also divided and dispersed. However, one common theme was that the Bible was inspired by God and written by people. Regardless of the opinion of its authors, the Bible was accepted and permitted by God. Regarding the possibility of God's revelation today, especially in terms of violence, a large

proportion of the Protestant respondents believed that there would be no new divine revelation after the New Testament, but some thought that it was possible, either encouraging violence or non-violence. These beliefs were linked with their teaching approaches.

Below are comments from some Protestant Bible teachers/pastors:

- 11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS: So, I agree that some of the violent events in the Bible reflect the opinion of its authors, not God's good intentions. In the New Testament and in the world today, I believe in God's revelation, but He would not tell us to use violence to achieve righteousness and justice.
- 12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT: In this generation, I think God still wants us to use violence to achieve justice and righteousness. For example, World War II and whether believers had to fight or not. War is violence. To some extent, if you believe this revelation to be real, you need to be very careful. You have to rely on many quotes, especially if you are the only one who believes this revelation.
- 18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS: I believe in God's revelation in this generation, whether violent or non-violent. In terms of violent revelation, because it is too complex, I prefer not to believe it. For example, visiting a hospital and praying for patients, I will do these constructive things. If someone tells me that God sent me a revelation in a call or a dream that a plane would crash and that I should not take that flight, I will not believe it, because it is prophetic and should not be revealed. I always say in my teaching that if you invoke or dream of things to build human life, you can do it. If it is a critical, prophetic, or violent question, you should not do it, putting it in your heart is enough.

Most Orthodox respondents did not comment on divine violence in the Old Testament. They all accepted and explained that divine violence is the mystery of God. They dared not question God's behaviour. However, they all agreed that there is no divine violence

in the world today.

Below is the comment from an Orthodox Bible teacher/priest:

- 16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR: The Orthodox Church teaches that the Holy Spirit wrote the Bible through its authors, reflecting the will and thought of the Holy Spirit. But the authors also had their initiative, although the main opinion was not their own, but God's will. The Old Testament and the New Testament cannot be considered separately because they are a whole. This means that the lessons learnt from the Old Testament and those learnt from the New Testament cannot be separated. Regarding the belief in God's revelation today, I never received this instruction.

Another factor affecting the perceptions and perspectives on divine violence of Bible teachers and their teaching approaches was their professional seminary certificate. If they had trained in a famous seminary or were open to new ideas and accepted new suggestions on the Bible, they accepted the historical process of Bible development and the history of ancient Israel. For instance, they accepted how the ancient Israelites shaped and believed in their gods during their exile and how the wars waged by the Israelites were based on the belief that God commanded them to do so.

Another factor affecting their perceptions and perspectives on divine violence was their teaching experience. The higher their level of teaching experience, the more experience and insight they had to deal with the issues raised in Bible classes. However, their techniques were based on their perspectives, beliefs, and experience. If they were to accept and be open to new suggestions, they should attend more related seminars and develop their theological knowledge to improve their thinking.

Dombkowski Hopkins and Koppel (2013) argued that the representation of God in the Bible does not imply that God prefers people who focus on “complaint readings or core

testimony” (pp. 2–12). Bible teachers should support the tradition and protection of God with essential testimony, but should also discuss and promote other people with counter-testimony. Blumenthal (1993) also insisted that when referring to the Holocaust, one must focus on healing and spirituality to remember these terrible fragments. He stated that “given Jewish history and family violence as our generations have experienced them, distract a proper religious affection, and theology of sustained suspicion is a proper theology to have” (Blumenthal, 1993, p. 257). It is right to understand the reality of God who has a bad side and a good side. It is also important to promote the relationship between our sorrow and our protests and our praise and worship of Him as a context of care.

General Answer to the Research Question. In summary, the factors affecting the perceptions and perspectives on divine violence of Bible teachers and their teaching approaches included their religion, their theological certificates, their Bible training experience, and their personal exploratory character and attitude. If Bible teachers want to have up-to-date thinking, tackle problematic texts in the Bible, and think outside the box, they should develop their critical thinking, learn and know more about related issues, and attend a Bible seminary or study in a theological seminary.

5.2.4 Are Bible Teachers Aware of the Biased Interpretation of Divine Violence in Bible Classes?

In the quantitative survey, the personal opinion—perspective on violence section was related to this research question (Table 5.11). The results of Question 23 (I believe that divine violence only occurs in the Old Testament to achieve the justice of the historic God. In the New Testament and in the world today, God will not use violence to achieve righteousness and justice) showed that the respondents rated this question 2 (*disagree*; 23.6%) or 5 (*strongly agree*; 22.9%). These results indicated that they did not have a clear answer and

could not reach agreement on the question. Therefore, some respondents believed that God-inspired violence only occurred in the Old Testament and that it would not happen in the world today. Conversely, some believed that divine violence occurred both in the Old Testament and in the world today.

Table 5.11

Questionnaire question 23: Divine Violence in the Old Testament only

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	39	13.0	13.0	13.0
	2	71	23.6	23.6	36.5
	3	60	19.9	19.9	56.5
	4	62	20.6	20.6	77.1
	5	69	22.9	22.9	100.0
	Total	301	100.0	100.0	

In terms of religion, among the respondents who rated this question 5 (*strongly agree*), 38.4% were Catholic, 17.4% were Protestant, and 7.7% were Orthodox (Table 5.12). These results showed a significant difference in perspective in each denomination as to whether God will tell people to use violence to achieve righteousness and justice today.

Table 5.12

*Religion * Question 23:*

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
23.	5	Count	33	35	1	0	69
		% within:	38.4%	17.4%	7.7%	0.0%	22.9%

In terms of professional achievements, among all respondents who rated this question 5 (*strongly agree*), 37% had a certificate in theology, 12.8% had a Bachelor's degree, 15.4% had a Masters' degree, and 25% had a doctoral degree (Table 5.13). Therefore, there was a slight difference in professional achievements for this question. In the quantitative survey,

their perspective was that God's revelation is still possible today, but they should be careful to determine whether the use of violence is encouraged by God or related to people using the name of God to engage in acts of violence.

Table 5.13

*Professional Certificate of Theological Seminary (highest achievement)*Q23:*

			Professional Certificate of Theological Seminary (highest achievement):					Total
			a. Nil	b. Certificate / Diploma	c. Bachelor's degree	d. Master's Degree	e. Doctoral Degree	
23.	5	Count	33	17	5	10	4	69
		% within:	24.4%	37.0%	12.8%	15.4%	25.0%	22.9%

In terms of years of service in Bible training, among all respondents who rated this question 5 (*strongly agree*), 21.4% had less than 5 years of experience, 24.2% had between 5 and 10 years of experience, 23.4% had between 11 and 15 years of experience, and 20.5% had between 16 and 20 years of experience (Table 5.14). Therefore, the results were not affected by the number of years of service in Bible training.

Table 5.14

*No. of Years in Service of Bible-class Training * Q23:*

No. of Years in Service of Bible-class Training:												
			a. Nil	b. less than 5	c. 5 - 10	d. 11 - 15	e. 16 - 20	f. 21 - 25	g. 26 - 30	h. 31 - 35	i. More than 35	Total
23.	5	Count	4	12	15	11	8	10	2	4	3	69
		% within :	19.0%	21.4%	24.2%	23.4%	20.5%	33.3%	11.1%	26.7%	23.1%	22.9%

In the qualitative survey, based on the responses of the 40 interviewees, most Bible teachers realised and admitted that the biased interpretation of divine violence was a problem in Hong Kong. One particular biased interpretation was that they believed that divine

violence could still exist today. They believed that God could encourage people to use violence to achieve righteousness and justice. However, many pastors and biblical scholars in Hong Kong argued that no violence today would be inspired by God. God's revelation stopped after the New Testament, when Jesus taught us to make peace with others and to love our neighbour as ourselves.

Below is the comment from one Protestant pastor who argued that divine violence was not possible today:

- 34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS: I believe that what is written in the Bible is true and includes these acts of violence. In the New Testament and in the world today, God will not tell us to use violence to achieve righteousness and justice. The life of Jesus Christ showed us that the kingdom He was fighting for was not violent, but filled with love and sacrifice.

Another common misconception was that many respondents believed that people use the name of God to wage war and fight to achieve justice in today's society. However, many scholars have suggested that this type of violence reflects human violence, people misusing the name of God to achieve their own purpose, thoughts, and ideas. Most pastors and Biblical scholars have argued that any act of violence is wrong, whether or not they believe that their violence is inspired by God. The Lord, our God Jesus Christ, emphasised in the New Testament that whoever uses the sword will die by the sword. Therefore, using force is not an option. If acts of violence are perpetuated using the name of God, this justification is false.

Below is a comment from a seminary teacher on acts of violence in today's society:

- 23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC): Today, the Church does not completely rule out violence related to civil disobedience. When a nation is invaded, it must resist using armed forces and must not be bullied. Whether or not violence is used depends on real needs. The Church will not prohibit the use of armed

forces to protect the nation in the event of an invasion. When a ruler suppresses his or her people to an unacceptable level, people can use armed forces to resist this oppression, which is authorised by the Church. The Church will help people determine if it is right or wrong.

When this tyranny is permanent and there is no chance of stopping it, to avoid being killed, the Church authorises the organisation of the resistance, but it will not organise people to do it:

- 37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC): I think that if God tells us to use violence to achieve justice, it should be treated with great caution.

Personally, I think that it is better not to use God; that is, if you want to use violence to achieve what you think is right and just, do not use the name of God. Let me say this, state the purpose of your action. Use society, politics, and theory. Do not put God on the spot (擺上帝上枱), because if violence does not come from God or from theology, it will become an ideological tool to rationalise His behaviour. That is, using God as an excuse (借神過橋). I think that whether you agree or not, there is a problem with using the name of God to engage in violence. If we do not agree, we also do not know how to understand the Old Testament.

Understanding God's violent behaviour in the Old Testament can be relevant today: God's violent judgment will occur at the end of the world. If people are evil, do not repent, and engage in violence, they cannot escape the Final Judgment.

Interpreting the Bible is also essential for Bible teachers. They teach the Bible in their classes, helping fellow believers know and understand the word of God and His will to help them behave righteously according to His calling. Any misinterpretation of the Bible, especially problematic texts such as those describing God's violent behaviour in the Old Testament, can cause serious problems, such as misusing God's violent behaviour to justify

today's riots.

Therefore, it is essential to equip Bible teachers with biblical hermeneutics, especially for problematic texts in the Bible. As a result, they can teach their students and brothers and sisters in a right and orthodox manner. Moreover, they can lead their students to interpret the Bible and God's revelation in the right direction and in a more reasonable way.

As Seibert (2014) argued:

It is important to discuss passages containing divine violence in an effort to prevent these passages from being used to harm others. Tragically, this is precisely how these texts often have been used. People have appealed to violent Old Testament texts to justify various acts of violence, oppression, and killing. Specifically, these texts have been used to legitimate such things as warfare and genocide, violence against women, child abuse, religious intolerance, capital punishment, slavery, bigotry, and racism. It is critical to make students aware of this troubling legacy. Hopefully, this will help them avoid mistakes of the past and encourage them to read these passages responsibly in the future. (p. 326)

Crossan (2015) also discussed the idea of violence in the Bible in his research on Jesus in the context of early Christianity. He interpreted these violent texts in relation to their political, social, and economic context as a key criterion. He analysed their relevance and relationship with the environment and events of the time. In addition, he argued that throughout the Bible, violence and non-violence are linked. He showed that Christians must take the critique of a non-violent historical Jesus as an evaluation criterion to identify these complex biblical texts (Crossan, 2015; Strijdom, 2016).

Violent texts in the Bible also create other issues: they are sometimes used by some people to harm and assault innocent people. They use and support violence against women, children, and indigenous people by claiming their righteousness based on these problematic

texts (Seibert, 2016; Spong, 2005; Thatcher, 2008).

General Answer to the Research Question. In summary, the teachers of this survey realised and admitted that the biased interpretation of divine violence was a problem in Hong Kong society, which could be a disaster. Because of their different denominations, they had different perspectives on divine violence, especially regarding the idea that in the world today, God could potentially tell people to use violence to achieve righteousness and justice and that people could be inspired and use the name of God to wage war and fight.

Below is the comment from one Bible teacher who mentioned different religious views:

- 38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER: The interpretation of the Bible is called theology, while Catholicism has its method of interpretation and Lutheranism also has its views. Even among Lutherans, some are liberals and some are orthodox believers. Lutheranism also has different interpretations of the same text, so it is not easy to understand which is the correct answer. Taking the example of Sodom and Gomorrah, some people think that because of the problem of comrades and homosexuality, they will be burnt.

However, most pastors and biblical scholars argued that any act of violence is wrong, whether or not that violence is inspired by God. If Bible teachers want to develop their students in a positive direction and help them interpret divine violence reasonably, they should be better equipped to accept new ideas and keep pace with modern times.

Another difference was their understanding of divine violence and its possible occurrence today. Therefore, it is necessary to have an appropriate and general agreement on the interpretation of divine violence among Bible teachers today. In addition, it is necessary to have a conventional basic interpretation among the different Christian denominations.

5.2.5 Are Scholars' Views and Findings on Divine Violence a Key Reference?

In the quantitative survey, the famous theological seminaries attended by the respondents were the following:

China Graduate School of Theology

Hong Kong Baptist Theological Seminary

CUHK Divinity School of Chung Chi College

Lutheran Theological Seminary (Hong Kong)

Diocesan Catechetical Centre, Diocese of Hong Kong

Holy Spirit Seminary College of Theology and Philosophy

Alliance Bible Seminary

However, a large proportion of the respondents (44.9%) did not provide the name of their theological seminary. Nevertheless, all church ministers, pastors/priests, and teachers in seminaries had a high level of professional and theological education. In addition, most Bible teachers in Hong Kong had participated in local education and in various local seminaries. The ratio of the number of seminaries attended abroad to the total number of seminaries attended was 13% in the survey (Table 5.15). It is rare to have a global perspective on the interpretation of divine violence.

Table 5.15 (similar to Table 4.1.5)

*Religion * Professional Certificate of Theological Seminary (highest achievement):*

			Religion:				Total
			Catholic	Protestant	Orthodox	Others	
Professional Certificate of Theological Seminary (highest achievement):	a. Nil	Count	53	70	11	1	135
		%	61.6%	34.8%	84.6%	100.0%	44.9%
	b. Certificate / Diploma	Count	21	25	0	0	46
		%	24.4%	12.4%	0.0%	0.0%	15.3%
	c. Bachelor's degree	Count	9	28	2	0	39
		%	10.5%	13.9%	15.4%	0.0%	13.0%
		Count	3	62	0	0	65

	d. Master's Degree	%	3.5%	30.8%	0.0%	0.0%	21.6%
	e. Doctoral Degree	Count	0	16	0	0	16
		%	0.0%	8.0%	0.0%	0.0%	5.3%
Total		Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

In the qualitative survey, based on the responses of the 40 interviewees, 11 interviewees were Catholic, 5 were Orthodox, and 24 were Protestant (Table 5.16). Among them, seven were seminary teachers/professors. However, most interviewees were educated locally. The ratio of the number of seminaries attended abroad to the total number of seminaries attended by the interviewees was 27% (Table 5.17). As mentioned earlier, it is rare to have a global perspective and knowledge on the topic of divine violence.

Table 5.16

Religion Distribution

		Religion			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	CAT	11	27.5	27.5	27.5
	ORT	5	12.5	12.5	40.0
	PRO	24	60.0	60.0	100.0
	Total	40	100.0	100.0	

Table 5.17

Bible Seminary Attained Distribution

		Bible Seminary Attained			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ABS	1	2.5	2.5	2.5
	CGST	4	10.0	10.0	12.5
	CGST.UOTTAWA	1	2.5	2.5	15.0
	CMS	1	2.5	2.5	17.5
	CUA	1	2.5	2.5	20.0

CUHK.DSCCC	2	5.0	5.0	25.0
DCC	1	2.5	2.5	27.5
ETS	1	2.5	2.5	30.0
FULLER	1	2.5	2.5	32.5
GETS	1	2.5	2.5	35.0
HKBTS	1	2.5	2.5	37.5
HKCBI	2	5.0	5.0	42.5
HKICC	1	2.5	2.5	45.0
HSSC	3	7.5	7.5	52.5
HSSC.PU	1	2.5	2.5	55.0
KTS	1	2.5	2.5	57.5
LMU	1	2.5	2.5	60.0
LTS	3	7.5	7.5	67.5
MINGHUA	1	2.5	2.5	70.0
NIL	7	17.5	17.5	87.5
PGU	1	2.5	2.5	90.0
PUU	2	5.0	5.0	95.0
UWGI	1	2.5	2.5	97.5
VANY	1	2.5	2.5	100.0
Total	40	100.0	100.0	

In Hong Kong, there are specialists in theology, especially in various Bible schools and theological seminaries. They generally have rich experience in research and produce numerous theological articles and journals in Hong Kong. However, research on divine violence or God's violent image in the Old Testament remains limited.

It is better to refer to international studies and their interpretations of divine violence, God's image, and His violent behaviour, especially in the Old Testament, to interpret divine violence. This can offer an updated view, using the current global interpretation of various famous scholars, while helping Bible teachers answer difficult questions raised by people or by their students about untoward violent events.

Some scholars (e.g., Barrett, 2019; Seibert, 2016) have argued that key texts in the Old Testament reproduce the world view, expectations, and biases of people of that time.

Therefore, it is not surprising that these texts describe God as narrow-minded, patriarchal,

and fierce. In fact, among the peoples of the ancient Near East, the Israelites believed that God used disease, natural disasters, and conflict as methods of divine judgment. They also believed that God helped them in battles and made them successful in warfare (Seibert, 2016).

From a Christocentric perspective, Weaver (2001) argued that there may be evidence that the authors of the Bible proposed a distorted or false image of God as being violent. He added that people should recognise that not all texts in the Bible use the same voice and tone. They should admit that some views are incorrect or inaccurate and should be ignored.

General Answer to the Research Question. In summary, the perspectives of national and international theological scholars, their findings, and their suggestions on divine violence are essential for Bible teachers in Hong Kong. This method can add new references or improve their understanding and perspectives. It can also put their thinking and mindset on the right path to interpret divine violence.

5.2.6 What are the Results of the Analysis of the Avoidance of and Active Responses to Divine Violence Among Bible Teachers?

Avoidance Response and Active Response. This research question aimed to identify possible problems if Bible teachers do not ask or avoid discussing divine violence in their Bible classes, and to offer potential recommendations.

In the quantitative survey, Figure 5.1 shows the difference between the posterior distributions. The posterior means for Question 19 ($M = 2.32$) and Question 21 ($M = 1.91$) were not close, but both were lower than the mean value of 3 (Table 5.18). Therefore, this avoidance response attitude was slightly significantly related to these two questions.

In addition, the personal attitude—avoidance response chosen by all respondents was somewhat close to the mean value of 2 (*disagree*) for this attitude. In general, Bible teachers

in Hong Kong did not avoid talking about divine violence and tended to actively answer questions about divine violence in the Old Testament.

Table 5.18

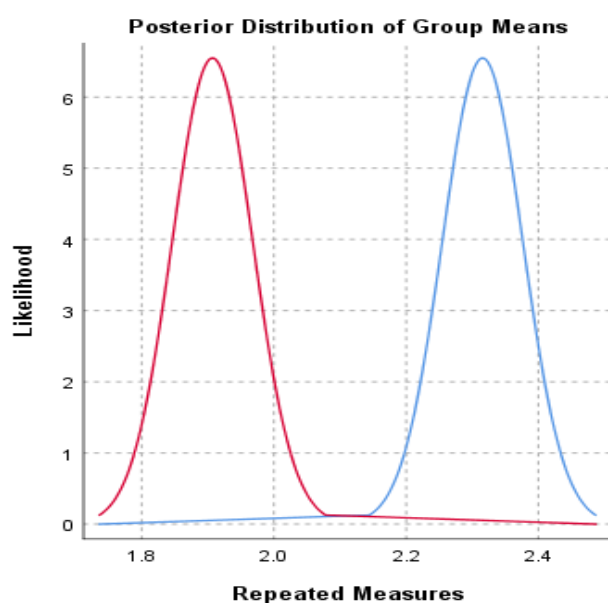
The Bayesian Estimates of Group Means Table for Avoiding Discussion

Dependent Variables	Mode	Posterior		95% Credible Interval	
		Mean	Variance	Lower Bound	Upper Bound
19. I will avoid talking about the violence of God in the Old Testament.	2.32	2.32	.004	2.20	2.44
21. If I meet someone or students who ask the following verses, I will avoid answering and remain silent: "Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)"	1.91	1.91	.004	1.79	2.03

a. Posterior distribution was estimated based on the Bayesian Central Limit Theorem.

Figure 5.1

Posterior Distribution of Group Means Chart for Avoiding Discussion



For personal attitude—active response (Figure 5.2), the results of Question 22 (Table 5.19) showed that the respondents mainly rated this question 5 (*strongly agree*; 44.9%) and 4 (*agree*; 40.1%), reaching an overall percentage of around 85%. The mean value of 4.26 ($SD = 0.824$) showed a slight tendency to strongly agree with this attitude. These results showed that most of the respondents responded actively and positively to questions about divine violence and explained God's revelation and His will in this historical period, whether or not they were familiar with the topic. They did their best to answer related questions based on their biblical knowledge and the direction and decree of their church.

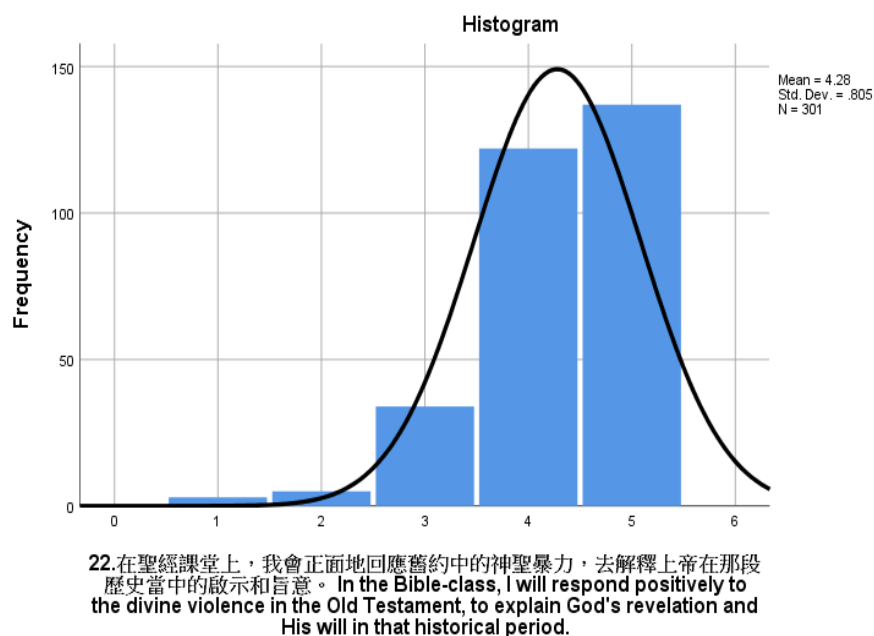
Table 5.19

Q22: In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	1.0	1.0	1.0
	2	5	1.7	1.7	2.7
	3	34	11.3	11.3	14.0
	4	122	40.5	40.5	54.5
	5	137	45.5	45.5	100.0
	Total	301	100.0	100.0	

Figure 5.2

Histogram chart – Personal Attitude of Active Response



In the qualitative survey, based on the responses of the 40 interviewees, it was a problem if these Bible teachers did not ask or explore divine violence in the Bible. It was also unreasonable if they avoided talking about divine violence in the Old Testament with their students.

If Bible teachers do not understand the problematic texts in the Bible and avoid talking about them, how can their church brothers and sisters know the historical facts related to these violent events and their meaning? Fortunately, in the qualitative survey, most interviewees were willing to ask and explore, and did not avoid talking about problematic texts, such as those describing divine violence in the Bible. Most of them asked about these passages and discussed them with their pastors/priests when they encountered problems during their Bible training. Moreover, they actively explored and studied these problematic texts using the Internet or the library of their Bible school. If they could not answer difficult questions in their Bible classes, most of them were humble and admitted that they did not know the answer at the moment and that they would come back with possible answers next time.

Obviously, Bible teachers should respond positively to questions about divine violence and explain to their students God's revelation and His will in this historical period. In this way, students can gain knowledge and receive positive feedback on divine violence from their Bible teachers. This will help students understand clearly these problematic biblical texts, their historical context, facts, and meaning, and the lesson to be learnt. Moreover, students can have a concrete perspective on God's revelation, such as the possibility of a new revelation from God, of divine violence, and whether God will tell people to use violence to achieve righteousness and justice.

This approach is beneficial for both students and Bible teachers. Students can discover the real and reasonable meaning of violent events in the Bible. Bible teachers can increase their knowledge by exploring and researching the difficult texts they come across. However, Bible teachers can better develop their knowledge and interpretation of the Bible through theological study in famous seminaries and obtain new knowledge and ideas from different Christian denominations.

Below are some comments from different denominations about avoidance and active responses:

- 24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT: I do not avoid talking about divine violence. I think we need to find a new way to interpret biblical texts. If we continue to use the old interpretation, we cannot actually solve problems. In particular, when facing non-religious members, if we use the old interpretation, it is difficult to convince them.
- 29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)(0): I do not avoid talking about God's violent behaviour in the Old Testament. I am also ready to answer questions from other parties. For instance, non-believers generally ask, why is God in the Old Testament so cruel and why does He kill everyone? The Israelites entered the

land of Canaan to fight and kill all people and animals, but babies and animals are not sinners. I usually try not to avoid unanswered questions. You have to answer based on what you know. If your knowledge is not enough, tell the other party that you have limited knowledge. I think this is the best method to deal with God's violence.

- 11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS: I do not try to avoid divine violence. We have no reason to voluntarily avoid violent passages. This is unavoidable. Some chapters may seem to conflict with scientific evidence, but from a spiritual point of view, they cannot be left out to avoid scientific doubt. We have to admit that there are parts of the Bible that we do not fully understand yet, but this does not mean that we should avoid talking about them. If I feel that there is something I cannot explain, I simply say that I do not understand it clearly. But I do not avoid it.
- 16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR: There is no need to avoid talking about divine violence. It is part of the Bible and I will talk about it. But I do not comment on whether it is right or wrong, it is irrelevant, it is part of the Bible. Many things cannot be explained, so I do not explain them. I usually tell believers to pray more and ask the Holy Spirit to help them. A priest is a person who transmits power. If I wear a priest's robe, I can reach out to transmit the power of the Holy Spirit to believers. In fact, it has nothing to do with us. If believers have this spirituality, they can pray directly to know and understand more.

As mentioned earlier, Seibert (2014) argued that these violent scriptures must be taught, but they are rarely included in the curriculum. The problem is that teachers always avoid discussing divine violence in the Bible, because they are afraid to discuss the topic. He suggested that there should be guidelines to help students, such as how to read and interpret biblical texts that portray God's violence and his command to some people to kill others (Seibert, 2014).

Seibert also stressed that it is essential to discuss passages containing divine violence to prevent these passages from being used to harm others, although this is precisely how these texts have often been used. Moreover, the results sadly showed that many religious educators, including Sunday school teachers, had little training in how to deal with and discuss violent texts in the study room. In fact, many seminaries and doctoral programmes do not pay attention to these problematic texts and the violent representation of God in the Bible. This may explain why the respondents were not ready to answer questions posed by their students in the study room (Seibert, 2014). Therefore, I hope that this research will help resolve this situation, at least to some extent.

In addition, people should ponder if these violent texts still speak positively to them. Do violent biblical texts reflect our ugly human side rather than represent a divine right (Trible, 1978)? Bible educators and pastors should help people distinguish between “descriptive and prescriptive” biblical texts and regulate their behaviour (Dombkowski Hopkins & Koppel, 2013, pp. 2–13). For example, when meeting someone who criticises biblical texts containing violent behaviour, can Bible teachers support the Bible with open and reasonable answers or simply remain silent and avoid these destructive and violent texts?

General Answer to the Research Question on Responses. In summary, it is problematic if Bible teachers do not ask about or avoid discussing divine violence in the Bible. Fortunately, most of the participating Bible teachers in Hong Kong, contrary to the experience of Western scholars discussed above, were willing to ask about and explore divine violence in the Old Testament. They responded positively to questions about divine violence and explained God’s revelation and His will in this historical period. They were open-minded about discussing this issue with their students. If the violent events in the Bible conflicted with scientific evidence, they did not avoid talking about them and found the cause. Whether familiar with the topic or not, they did their best to answer related questions based on their

biblical knowledge and the direction and decree of their church.

However, if Bible teachers are to teach and encourage their students to discuss radical and extreme behaviour, it is necessary to develop their interpretation and perspectives from multiple sources and international views on God's violence.

Analysis of Bible Teachers' Behaviour in Terms of Avoidance of or Active Response to Divine Violence by Religious Profile. In the quantitative survey, for religion vs Question 19 (I avoid talking about God's violence in the Old Testament), the results showed that 17.4% of the Catholic respondents rated this question 1 (*strongly disagree*) and 26.7% rated it 2 (*disagree*), 30.8% of the Protestant respondents rated it 1 (*strongly disagree*) and 37.8% rated it 2 (*disagree*), and 53.8% of the Orthodox respondents rated it 1 (*strongly disagree*) and 15.4% rated it 2 (*disagree*). In general, most interviewees from different denominations did not avoid answering questions about divine violence in biblical texts, as shown in Table 5.20.

Table 5.20

Religion profile vs questionnaire question 19:

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
19. I will avoid talking about the violence of God in the Old Testament.	1	Count	15	62	7	0	84
		% within:	17.4%	30.8%	53.8%	0.0%	27.9%
	2	Count	23	76	2	1	102
		% within:	26.7%	37.8%	15.4%	100.0%	33.9%
	3	Count	28	32	2	0	62
		% within:	32.6%	15.9%	15.4%	0.0%	20.6%
	4	Count	16	24	2	0	42
		% within:	18.6%	11.9%	15.4%	0.0%	14.0%
	5	Count	4	7	0	0	11
		% within:	4.7%	3.5%	0.0%	0.0%	3.7%
Total	Count		86	201	13	1	301
	% within:		100.0%	100.0%	100.0%	100.0%	100.0%

Moreover, for religion vs Question 22 (In Bible class, I respond positively to questions about divine violence in the Old Testament, to explain God's revelation and His will in this historical period), the results showed that 36% of the Catholic respondents rated this question 4 (*agree*) and 50% rated it 5 (*strongly agree*), 42.3% of the Protestant respondents rated it 4 (*agree*) and 43.8% rated it 5 (*strongly agree*), and 38.5% of the Orthodox respondents rated it 4 (*agree*) and 46.2% rated it 5 (*strongly agree*). In general, the three Christian denominations actively answered questions about divine violence in the Old Testament, as shown in Table 5.21.

Table 5.21

Religion profile vs Questionnaire question 22:

			Religion:				
			Catholic	Protestant	Orthodox	Others	Total
22. In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.	1	Count	1	2	0	0	3
		% within:	1.2%	1.0%	0.0%	0.0%	1.0%
	2	Count	1	4	0	0	5
		% within:	1.2%	2.0%	0.0%	0.0%	1.7%
	3	Count	10	22	2	0	34
		% within:	11.6%	10.9%	15.4%	0.0%	11.3%
	4	Count	31	85	5	1	122
		% within:	36.0%	42.3%	38.5%	100.0%	40.5%
	5	Count	43	88	6	0	137
		% within:	50.0%	43.8%	46.2%	0.0%	45.5%
Total	Count	86	201	13	1	301	
	% within:	100.0%	100.0%	100.0%	100.0%	100.0%	

In the qualitative survey, based on the responses of the 40 interviewees, I analysed their perceptions, attitudes, and behaviour regarding divine violence in biblical texts through mostly individual face-to-face interviews.

Overall, most interviewees did not avoid talking about God's violence in the Bible. They argued that they confronted difficult questions and explained violent events in detail.

They used a defence approach and were open to new ideas to deal with this issue and discuss it with their students. However, some interviewees did not actively discuss or avoided talking about God's violence. They explained that it was difficult to deal with this issue, especially with non-believers and new believers.

Most Catholic interviewees did not avoid talking about God's violence in the Old Testament. They argued that God always has a plan and good reasons. God used violence to punish the wicked. However, some interviewees avoided talking or did not start the conversation about divine violence in the Bible. They explained that they did not actively discuss it when it was not necessary, or when they did not understand certain things about God's violence.

Below is a comment from a Catholic Bible teacher:

- 10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT: I do not avoid it. In Bible class, we often read the Bible slowly, chapter by chapter. We extract some passages for interpretation, explanation, and sharing. We do not avoid talking about certain acts of violence in the Bible. We share what we can understand and do not try to avoid it. If I encounter difficult passages in the Old Testament, sometimes I go to the Holy Spirit Seminary, where there is a library with many interpretation books to study.

Most Protestant interviewees also did not avoid talking about God's violence in the Bible. They indicated that they faced this topic and explained it. They were generally open-minded about discussing this issue with their students. If the violent events in the Bible conflicted with scientific evidence, they did not avoid talking about them and usually found the cause. However, some interviewees did not actively discuss or avoided talking about God's violence. They explained that it was difficult to deal with the issue, especially with non-believers and new believers. If it was necessary to discuss divine violence in their Bible class, they usually prepared it before class.

Below are comments from some Protestant Bible teachers:

- 28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST): I do not avoid talking about God's violence in the Old Testament. I think God plans to bring people back into the covenant relationship, and punishment and warning are His methods. I do not shy away from this method, but I am careful. If I speak on behalf of God, I do not say that when you see hurricanes, it is because people do not believe in God, I definitely do not say that. However, I generally warn people when I preach. Indeed, we must be careful because God can be fierce and angry. Let us not underestimate His anger.
- 33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT: In general, I avoid this topic because it is difficult to handle. I feel like I reject it, even though I know it is part of the Bible. However, if it is part of the Bible course, I teach, prepare, and discuss it carefully, while reflecting and researching further why these violent events occurred.

All Orthodox interviewees said that they did not avoid talking or teaching about God's violence in the Bible. They explained its cause, historical facts, and meaning.

Below is a comment from an Orthodox Bible teacher:

- 31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT: I do not avoid talking about God's violence in the Old Testament. I do not shy away. The more I avoid talking about these events, the more people think that I avoid it because there is something wrong with the topic. We cannot say that the Bible is wrong, it is not, so we should not avoid talking about anything in the Bible. When discussing divine violence, my point of view is based on the New Testament.

Collins (2003) suggested that it is difficult to provide a convincing attitude based primarily on the authority of the Bible. He mentioned that such careful reading, emphasising the biblical command to love one another and one's enemies, does not diminish the strength

of the biblical authorisation for violence (Collins, 2003; Spronk, 2009). In addition, there is a strong possibility of violence in monotheism, especially when divine power merges with political power (Albertz, 2009; Spronk, 2009).

General Answer to the Research Question on Behaviour. In summary, the respondents preferred to use popular approaches, in particular the defence approach and the balance approach, to deal with divine violence and discuss it with their students. They needed to be aware of their struggles, increase their knowledge and perceptions, and improve their interpretation of these problematic biblical texts. In general, if they were open-minded and had enough sources of interpretation for God's violence, they did not avoid talking about it.

5.2.7 What are the Reasonable Approaches to and Suggestions Regarding Divine Violence for Bible Teachers?

This research question aimed to identify the best and most reasonable approaches to and suggestions regarding divine violence for Bible teachers in Hong Kong for individuals and Christian entities.

In the quantitative survey, the 25 questions in the questionnaire attempted to identify and verify the perspectives and approaches used by Bible teachers serving in churches, local schools, and seminaries in Hong Kong. The results showed that almost all respondents agreed with certain questions, identifying reasonable approaches among all Christian respondents. In addition, there was universal agreement among the respondents. Below are the four approaches that most respondents agreed with (about 70% or higher).

Defence Approach

The results of Question 1 (I defend God's violent behaviour in the Bible: He is entirely right and good) showed that most respondents rated this question 5 (*strongly agree*; 45.5%) and 4 (*agree*; 32.6%), for a total of 78.1% in favour of agreement, indicating that

most respondents agreed that God is entirely right and good.

The results for Question 2 (“I believe that God uses violence only to punish the wicked and to protect the weak”) showed that most of the respondents rated this question 5 (*strongly agree*; 38.9%) or 4 (*agree*; 32.9%), for a total of 71.8% in favour of agreement. This indicated that most of the respondents agreed that God uses violence to punish the wicked and protect the weak.

The results of Question 3 (God’s violent actions served the greater good. It was used to prevent corruption of His people and the rest of the world) showed that most respondents rated this question 5 (*strongly agree*; 47.8%) or 4 (*agree*; 34.2%), for a total of 82.0% in favour of agreement, indicating that most respondents agreed that God’s violent actions served the greater good to prevent the corruption of the world.

The results for Question 4 (“I believe that God’s questionable behaviour in the Old Testament was a progressive revelation; God’s violence was used to help the people of Israel understand Him better and how He wanted them to live”) showed that most of the respondents rated this question 5 (*strongly agree*; 50.2%) or 4 (*agree*; 35.2%), for a total of 85.4% in favour of agreement. This result indicated that most of the respondents agreed that God’s violent action was a progressive revelation to help people to better understand how He wanted them to live.

The results for Question 6 (“Trusting God’s violence while acknowledging unanswered questions”) showed that most of the respondents rated this question 5 (*strongly agree*; 34.2%) and 4 (*agree*; 37.9%), for a total of 72.1% in favour of agreement, indicating that most of the respondents agreed to trust God’s violence while acknowledging the unanswered questions in the Bible.

In summary, the defence approach (5 out of 6 questions) was the most popular approach among all of the respondents to use for Bible training and included the following elements:

Defend God's violent behaviour; God punishes the wicked and protects the weak; for the greater good and to prevent corruption; progressive revelation: helps people to understand God better; trust God while acknowledging unanswered questions.

Balance Approach

The results of Question 7 (As a Bible teacher, I balance God's violent behaviour with His non-violent behaviour, for instance, God was not involved in killings, bloodshed, or warfare in other Old Testament texts) showed that most of the respondents rated this question 5 (*strongly agree*; 36.5%) or 4 (*agree*; 32.2%), for a total of 68.7% (rounded to 70%) in favour of agreement. This indicated that many of the respondents agreed to use a balanced teaching approach in their Bible classes.

Celebration Approach

The results of Question 18 (I believe that God's violence is used to counter and correct human violence, to restore or maintain His order) showed that the respondents rated this question 5 (*strongly agree*; 35.5%) or 4 (*agree*; 41.2%), for a total of 76.7% in favour of agreement. This indicated a strong agreement to accept and celebrate God's violent behaviour in the Old Testament.

In summary, the celebration approach (one out of two questions) was also a popular selection among the respondents based on the following element: God's violence is used to counter and correct human violence to restore or maintain His order.

Attitude: Active Response

The results of Question 22 (In Bible class, I respond positively to questions about divine violence in the Old Testament, to explain God's revelation and His will in this historical period) showed that the respondents rated this question 5 (*strongly agree*; 45.5%) and 4 (*agree*; 40.5%), for a total of 86.0% in favour of agreement, indicating their strong agreement on this question. In other words, most respondents responded positively to

problematic texts discussing divine violence in the Old Testament.

Table 5.22 shows how the keywords from Questions 1 to 18 were cognitively mapped to Seibert's seven approaches to divine violence. The last seven questions (Questions 19 to 25) focused on the respondents' personal attitude and opinion and were analysed accordingly. The last two columns present the percentage obtained for each question and its associated approach.

Table 5.22

Summary of Rating of Questionnaire questions, mapped to Seibert's seven approaches, and Personal Attitude and Opinion:

25 questionnaire questions	Seibert's seven approaches	Quantitative survey findings	Remarks
1. Defend God's violent behaviour	1. God's violent behaviour - Defending approach	5 (<i>strongly agree</i>) = 45.5% and 4 (<i>agree</i>) = 32.6%; above agree: 78.1%	Defending approach
2. To punish wicked and protect weakly	• Just cause	5 (<i>strongly agree</i>) = 38.9% and 4 (<i>agree</i>) = 32.9%; above agree: 71.8%	(Around value 4 – Agree)
3. Serve greater good, prevent corruption	• Greater good	5 (<i>strongly agree</i>) = 47.8% and 4 (<i>agree</i>) = 34.2%; above agree: 82.0%	
4. Progressive revelation, lead humans to fuller understand God	• Progressive revelation	5 (<i>strongly agree</i>) = 50.2% and 4 (<i>agree</i>) = 35.2%; above agree: 85.4%	
5. Violence is not problematic	• Not as bad as it seems	5 (<i>strongly agree</i>) = 30.9%, 4 (<i>agree</i>) = 28.9%, and 3 (<i>neutral</i>) = 29.7%; above agree: 59.8%	
6. Trusting God, while acknowledging unanswered questions	• Trusting & acknowledging unanswered questions	4 (<i>agree</i>) = 37.9%, 5 (<i>strongly agree</i>) = 34.2%, and 3 (<i>neutral</i>) = 18.8%; above agree: 72.1%	
7. Balance God's behaviour	2. Balancing approach – God's violent behaviour with God's other behaviour	4 (<i>agree</i>) = 36.5%, 5 (<i>strongly agree</i>) = 32.2%, and 3 (<i>neutral</i>) = 19.2%; above agree: 68.7%	Balancing approach (Mean 3.85, around value 4 – Agree)
8. Critique God's behaviour	3. Critiquing approach – God's violent behaviour	3 (<i>neutral</i>) = 24.3%, 4 (<i>agree</i>) = 25.9%, and 2	Critiquing approach

9. Bible: not always get God-Right	<ul style="list-style-type: none"> • Critique God's violent behaviour • Bible does not always get "God-Right" 	<i>(disagree)</i> = 22.3%; above agree: 25.9% 4 (<i>agree</i>) = 26.2%, 5 (<i>strongly agree</i>) = 16.6%, and 2 (<i>disagree</i>) = 19.9%; above agree: 42.8%	(A bit more than value 3 – Neutral or no comment)
10. Reader-response criticism	<ul style="list-style-type: none"> • Reader-response criticism • Christocentric hermeneutic approach 	4 (<i>agree</i>) = 35.9%, 5 (<i>strongly agree</i>) = 16.3%, and 3 (<i>neutral</i>) = 19.6%; above agree: 52.2%	
11. Christocentric approach		5 (<i>strongly agree</i>) = 34.6%, 4 (<i>agree</i>) = 31.2%, and 3 (<i>neutral</i>) = 26.2%; above agree: 65.8%	
12. Accept and Reject approach; middle path	4. Agreeing and rejecting approach – God's violent behaviour <ul style="list-style-type: none"> • Involves a middle path, entails a combination of both 	5 (<i>strongly agree</i>) = 11%, 4 (<i>agree</i>) = 32.9%, and 3 (<i>neutral</i>) = 26.2%; above agree: 43.9%	Agreeing and rejecting approach
13. To bring good purpose	<ul style="list-style-type: none"> • Brings about a good purpose 	5 (<i>strongly agree</i>) = 25.2%, 4 (<i>agree</i>) = 34.2%, and 3 (<i>neutral</i>) = 18.9%; above agree: 59.4%	(A bit more than value 3 – Neutral or no comment)
14. Symbolically; to encourage people to live faithfully	5. Symbolically approach – reinterpreting God's violent behaviour <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	4 (<i>agree</i>) = 31.9%, 5 (<i>strongly agree</i>) = 21.3%, and 3 (<i>neutral</i>) = 18.8%; above agree: 53.2%	Symbolically approach (A bit more than value 3 – Neutral or no comment)
15. Protest God's violent behaviour	6. Protesting approach – God's violent behaviour <ul style="list-style-type: none"> • God is not completely good 	2 (<i>disagree</i>) = 35.5%, 1 (<i>strongly disagree</i>) = 26.6%, and 3 (<i>neutral</i>) = 25.9%; above agree: 11.9%	Protesting approach (Around value 2 – Disagree)
16. God is not completely good		1 (<i>strongly disagree</i>) = 63.5%, 2 (<i>disagree</i>) = 18.6%, and 3 (<i>neutral</i>) = 9%; above agree: 8.9%	
17. Celebrate God's violent behaviour	7. Celebrating approach – God's violent behaviour <ul style="list-style-type: none"> • To counter and correct human violence 	3 (<i>neutral</i>) = 33.9%, 4 (<i>agree</i>) = 29.6%, and 5 (<i>strongly agree</i>) = 14.6%; above agree: 44.2%	Celebrating approach (More than value 3 – Neutral, and a bit tending to value 4 – Agree)
18. Counter and correct human violence		4 (<i>agree</i>) = 41.2%, 5 (<i>strongly agree</i>) = 35.5%, and 3 (<i>neutral</i>) = 14.3%; above agree: 76.7%	

25 questionnaire questions (conti.)	Personal attitude, exploratory character, and opinion:	Quantitative survey findings	Remarks
19. Avoid talking	Attitude – Avoid response 1	2 (<i>disagree</i>) = 33.9%, 1 (<i>strongly disagree</i>) = 27.9%, and 3 (<i>neutral</i>) = 20.6%; above agree: 17.7%	Avoid response (Close to value 2 – Disagree)
20. Don't believe; should be author's own opinion	Opinion – Violence perspective	1 (<i>strongly disagree</i>) = 36.5%, 2 (<i>disagree</i>) = 28.2%, and 3 (<i>neutral</i>) = 17.9%; above agree: 17.2%	Violence opinion (Between value 2 – Disagree and value 3 – Neutral)
21. Avoid answering and remain silent	Attitude – Avoid response 2	1 (<i>strongly disagree</i>) = 40.9%, 2 (<i>disagree</i>) = 37.5%, and 3 (<i>neutral</i>) = 14%; above agree: 7.6%	Avoid response (As above)
22. Response positively	Attitude – Active response	5 (<i>strongly agree</i>) = 45.5%, 4 (<i>agree</i>) = 40.5%, and 3 (<i>neutral</i>) = 11.3%; above agree: 86.0%	Active response (Mean 4.28, a bit tending to strongly agree)
23. Occur in O.T. only, will not reveal the use of violence in the present world	Opinion – Violence perspective	2 (<i>disagree</i>) = 23.6%, 5 (<i>strongly agree</i>) = 22.9%, and 4 (<i>agree</i>) = 20.6%; above agree: 43.5%	Violence opinion (As above)
24. Haven't been asked or challenged	Exploratory character – Challenge and explore	2 (<i>disagree</i>) = 30.9%, 4 (<i>agree</i>) = 19.9%, and 1 (<i>strongly disagree</i>) = 18.9%; above agree: 34.9%	Challenge and explore (Above value 2 – Disagree, but tending to value 3 – Neutral)
25. Haven't asked or explored		2 (<i>disagree</i>) = 26.2%, 4 (<i>agree</i>) = 22.6%, and 3 (<i>neutral</i>) = 20.9%; above agree: 36.9%	

The qualitative survey aimed to further identify and confirm the most reasonable approaches and suggestions in the quantitative study of divine violence for Bible teachers in Hong Kong, based on the responses of the 40 interviewees.

In the qualitative survey, the interview questions attempted to identify and verify the perspectives and approaches used by Bible teachers serving in churches, local schools, and seminaries in Hong Kong. The results showed that almost all of the interviewees agreed with specific questions, identifying reasonable approaches among all Bible teachers. The

approaches identified and accepted by the interviewees were similar to the results of the quantitative survey. Below are the five approaches that most of the interviewees agreed with (about 60% or higher) and used in Bible class training.

Defence Approach

The defence approach was accepted by about 70% of the Catholic interviewees, about 65% of the Protestant interviewees, and about 100% of the Orthodox interviewees. Overall, more than 70% of the interviewees accepted God's violent behaviour and defended it. This result was consistent with that of the quantitative survey.

Balance Approach

This approach was used by about 50% of the Catholic interviewees in their Bible classes, about 65% of the Protestant interviewees, and about 50% of the Orthodox interviewees. Overall, about 60% of the interviewees used this approach to show God's will and intentions. This result was slightly lower than that of the quantitative survey. However, it is a suitable approach for Bible training based on the quantitative survey.

Symbolic Approach

This approach was used by about 65% of the Catholic interviewees, about 50% of the Protestant interviewees, and about 60% of the Orthodox interviewees. Overall, about 60% of the interviewees agreed with this approach. Some also commented that the violent events in the Bible are historical facts with educational significance. Therefore, this approach is suitable for Bible training.

Personal Attitude—Active Response

Overall, about 80% of the interviewees did not avoid talking about divine violence in the Bible. They argued that God has a plan and His reasons. They were generally open-minded about discussing divine violence with their students. This approach received the highest score among all of the interviewees. Therefore, this attitude of active response is

suitable for Bible class training.

Personal Exploratory Character

Overall, about 70% of the interviewees had been asked questions about divine violence. They generally responded that the core principle of the Bible is to teach people how to be holy and respectful. They also took the initiative to find a possible answer to solve problematic texts for their students.

As this personal exploration approach was relatively similar to the personal attitude—active response approach, I merged these two approaches for Bible teachers who are open-minded, actively respond to questions about divine violence in the Bible, and take the initiative to find a possible answer to solve problematic texts.

Table 5.22a shows the mapping of Seibert's seven approaches onto the key findings of the interview questions in terms of personal attitudes, exploratory character, and handling techniques for dealing with divine violence. The last column presents a summary of the results of the qualitative survey for each interview question and its associated approach.

Table 5.22a

Summary of Seibert's Seven Approaches and the Results of the Qualitative Survey in Terms of Personal Attitude, Opinion, Exploratory Character, and Handling Technique for Dealing with Divine Violence

Seibert's seven approaches	Remarks	Summary of qualitative survey findings
1. Defence approach—God's violent behaviour <ul style="list-style-type: none"> • Just cause • For the greater good • Trusting God and acknowledging unanswered questions 	Defence approach	About 70% of the Catholic interviewees agreed with this approach, as did about 65% of the Protestant interviewees and about 100% of the Orthodox interviewees; Overall, more than 70% of the interviewees accepted God's violent behaviour and defended it.
2. Balance approach—God's violent behaviour with His non-violent behaviour	Balance approach	About 50% of the Catholic interviewees used this approach, as did about 65% of the Protestant interviewees and about 50% of the Orthodox interviewees; Overall, about 60% of the interviewees used this approach to show God's will and intentions.

<p>3. Critical approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • Criticise God’s violent behaviour • Reader-response criticism • Christocentric hermeneutic approach 	Critical approach	About 70% of the Catholic interviewees used this approach, but the Protestant interviewees had different ideas, and no Orthodox interviewees used it. Overall, some of the interviewees used this approach, but others did not. The latter did not deliberately adopt this approach in Bible training.
<p>4. Acceptance and rejection approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • Involves a middle path, consisting of a combination of acceptance and rejection • For a good purpose 	Acceptance and rejection approach	Overall, most of the interviewees did not use this approach; they believed that there was no contradiction between God’s violence and His non-violence in the Bible.
<p>5. Symbolic approach—Reinterpreting God’s violent behaviour</p> <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	Symbolic approach	About 65% of the Catholic interviewees agreed with this approach, as did about 50% of the Protestant interviewees and about 60% of the Orthodox interviewees. Overall, about 60% of the interviewees agreed with this approach, but some commented that the violent events in the Bible are historical facts with educational significance.
<p>6. Protest approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • God is not completely good 	Protest approach	Overall, most of the interviewees did not agree with this approach, although some protested against God’s violent behaviour, especially the slaughter of babies, women, cattle, and sheep.
<p>7. Celebration approach—God’s violent behaviour</p> <ul style="list-style-type: none"> • To counter and correct human violence 	Celebration approach	Overall, most of the interviewees did not agree with this approach, they did not celebrate God’s violence because His punishment was sad.
Personal attitude, opinion, and exploratory character	Remarks	Summary and survey findings
<p>Avoidance and Active Response:</p> <ul style="list-style-type: none"> • Avoid talking about divine violence • Actively discuss divine violence 	Personal attitude	Overall, about 80% of the interviewees did not avoid talking about divine violence. They argued that God has a plan and His reasons. They were usually open-minded about discussing divine violence with their students.
<p>Perspective on violence: Believe in divine violence</p> <ul style="list-style-type: none"> • Authors’ opinion • Revelation in the present 	Personal opinion	Overall, opinions were scattered among the three main denominations. However, they all believed that the entire Bible was inspired by God and by the trinity of God.

Challenge and Exploration: <ul style="list-style-type: none"> • Asked or challenged about divine violence • How to deal with questions about divine violence 	Personal exploratory character	Overall, about 70% of the interviewees had been asked questions about divine violence. They generally responded that the core principle of the Bible is to teach people how to be holy and respectful. They also took the initiative to find a possible answer to solve problematic texts for their students.
Handling technique—Divine violence <ul style="list-style-type: none"> • Problem to face • How to solve this problem 	Personal handling approach	Overall, most of the interviewees were unaware of divine violence in the name of God in Hong Kong. They did not think that jihad existed in Hong Kong; they believed that the main problem was to obtain justice by law or through non-violent action. Based on the results, the interviewees had relatively diverse perspectives. However, they all had a standard view of Christianity: God inspired the entire Bible and was kind and righteous. They suggested that we should emulate Jesus Christ to help solve the problem of violence in Hong Kong through non-violent action.

General Suggestions from the Interviewees

In the qualitative survey, based on the responses of the 40 interviewees, their main suggestions about divine violence are as follows.

1. Divine violence only occurred in the Old Testament. The interviewees generally believed that divine violence only occurred in the Old Testament. They believed that in the New Testament and in the world today, God would not tell them to use violence to achieve righteousness and justice. Many pastors and Bible scholars in Hong Kong argued that no violence today will be inspired by God. For them, God's revelation stopped after the New Testament. Jesus taught people to make peace with others and to love our neighbours as ourselves.

2. No use of violence to achieve righteousness and justice today. Most of the participating pastors, priests, and Bible scholars argued that any act of violence is wrong, whether or not they believed that God inspires violence. The Lord our God Jesus Christ emphasised in the New Testament that whoever uses the sword will die by the sword.

Therefore, using force is not an option. If acts of violence are perpetrated in the name of God, this justification is false. One Protestant pastor (34-5X-M-B11.15-PRO-SUNRISE-DR-DR-

FULLER-PS) commented that what is written in the Bible is true and includes these acts of violence. However, in the New Testament and in the world today, God will not tell people to use violence to achieve righteousness and justice. The life of Jesus Christ showed that the kingdom for which He fought was not violent but filled with love and sacrifice.

3. The training approaches were based on the contents of the Bible. Most of the interviewees believed that the authors of the Bible were inspired by God.

4. Controversy—The context of the Bible reflected the opinion of its authors. Some of the interviewees argued that the Bible reflected the opinion of its authors and not God's good intentions. They had their own independent thoughts and ideas.

5. God is loving and just. In general, the interviewees embraced the principle that God is love, justice, and peace. They argued that God always has a plan and good reasons. God used violence to punish the wicked.

6. Positive and active response to questions about divine violence. Almost all of the interviewees did not avoid talking about divine violence in the Old Testament and welcomed students' questions on the topic. This approach received the highest score among Bible teachers in Hong Kong. They argued that Bible teachers should respond positively to questions about divine violence and explain to their students God's revelation and His will in this historical context. In this way, students can gain knowledge and receive positive feedback about divine violence from their Bible teachers. This approach can help students to better understand problematic texts in the Bible, their historical context, facts, meaning, and educational significance.

For instance, non-believers generally ask the following question: Why is God in the Old Testament so cruel, and why does He kill everyone? The Israelites entered the land of Canaan to fight and kill all people and animals, but babies and animals are not sinners (29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)). Therefore, the interviewees stated

that they usually try not to avoid unanswered questions. They said that they have to answer based on what they know. If their knowledge is insufficient, they suggested telling the other party that they have limited knowledge. They firmly believed that this approach is the best way to deal with God's violence.

7. Face challenges. They did not feel that their students were challenging them. They were eager to answer questions and did not feel the need to dilute or avoid anything in the Bible. Moreover, they actively explored and studied these complex texts using the Internet or their Bible school library. If they could not answer difficult questions in their Bible classes, most of them were humble and admitted that they did not know the answer at the moment and that they would come back with possible answers next time.

8. Controversy—Different education levels led to different perspectives on God's revelation. All Bible teachers and pastors with a general education level, such as a University degree or below, were more conservative and followed the contents of the Bible. They believed that God inspired the Bible. They also generally accepted that divine violence is God's punishment, but did not accept that violence in the world today is related to God's revelation.

All Bible teachers and pastors with a higher degree, such as a Master's degree or higher, and with a professional seminary degree, were more open-minded about divine violence. They generally accepted that the Bible reflected the opinion of its authors. However, they believed that whatever their opinion, it was accepted and authorised by God. They generally accepted divine violence in the Old Testament, but did not accept the idea that divine violence still exists in the world today, arguing that Jesus in the New Testament taught people not to use violence to solve problems. They believed that the Bible reflected its authors' opinion and that many events in the Old Testament were symbolic. They also believed in the possibility of God's revelation today, supporting violence or non-violence,

because God is almighty. However, they did not believe that God would use violence to destroy His art and His will in the world. Therefore, they believed that today's violence is mainly perpetrated by people and not based on God's good intentions.

One Bible seminary interviewee (35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)) stated that she generally accepted this view, that is, if you say that God uses violence today, what is wrong with that? Of course, He can. She believed that she had no reason to restrict God's command that violence cannot be used to achieve justice, although not often. Another Bible seminary interviewee (28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)) stated that the world today is sinful and that sin brings damage, and God wants to limit this damage. Today's divine violence is not without damage, but it will only happen after the Final Judgment in the new heaven and the new earth. It is not today, not yet.

9. Controversy—Different denominations, different perspectives on God's revelation. All Catholic respondents usually followed the decree and direction of their church. For example, they all believed that God's revelation stopped after the New Testament and that no new public revelation will occur today. They also accepted that specific texts in the Bible were symbolic and reflected the opinion of their authors. One Catholic seminary interviewee (23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)) stated that this is the official interpretation of Catholicism regarding God's revelation: God's public revelation in the Bible is over. There will be no new public revelation in the future, and this Biblical revelation applies at all times. They cannot say that God's revelation is limited because Christ fulfilled His revelation. Otherwise, it would mean that Christ is not perfect and that His word in the Bible is incomplete. All of the things that Christ has given people are complete and sufficient.

For the Protestant interviewees, as their sects and denominations were relatively large

and diverse, their perceptions and perspectives on divine violence were also divided. However, one common theme was that the Bible was inspired by God and written by people. Regardless of the opinion of its authors, the Bible was accepted and authorised by God. Regarding the possibility of God's revelation today, especially in terms of violence, a large proportion of the Protestant interviewees believed that there would be no new divine revelation after the New Testament. However, others believed that it was possible, either encouraging violence or non-violence. These beliefs were linked to their teaching approaches.

One Protestant Bible teacher (12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT) stated that he thinks that God still wants us to use violence to achieve justice and righteousness in this generation. For example, World War II and whether believers had to fight or not. War is violence. To some extent, he firmly believed that if people believe this revelation to be true, they need to be very careful. They have to rely on many quotes, especially if they are the only one who believes this revelation.

Another Protestant seminary teacher (37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC) stated that she thinks that if God tells people to use violence to achieve justice, it should be treated with caution. Personally, she felt that it is better not to use God; that is, if people want to use violence to achieve what they think is right and just, they should not use the name of God. She believed that people should state the purpose of their action, using society, politics, and theory. They should not put God on the spot, because if violence does not come from God or from theology, it will become an ideological tool to rationalise His behaviour. That is, using God as an excuse. She felt that whether people agree or not, there is a problem with using the name of God to engage in violence. If people disagree, they do not know how to interpret the Old Testament.

Most Orthodox interviewees did not comment on divine violence in the Old

Testament. They all accepted and explained that divine violence is the mystery of God. They did not dare to question God's behaviour. However, they all agreed that there is no divine violence in the world today. One Orthodox interviewee (16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR) stated that the Orthodox Church teaches that the Holy Spirit wrote the Bible through its authors, reflecting the will and thought of the Holy Spirit. However, the authors also had their initiative, although the main opinion was not theirs, but God's will. The Old Testament and the New Testament cannot be considered separately because they form a whole. This means that the lessons of the Old Testament and those of the New Testament cannot be separated. Regarding the belief in God's revelation today, they never received this instruction.

10. Controversy—Different levels of teaching experience led to different perspectives. Another factor affecting their perceptions and perspectives on divine violence was their teaching experience. The higher their level of teaching experience, the more experience and insight they had to deal with the issues raised in Bible classes. However, their techniques were based on their perspectives, beliefs, and experience. They argued that if people are to accept and be open to new suggestions, they should attend more related seminars and develop their theological knowledge to improve their thinking.

11. Avoid misinterpreting the Bible. Interpreting the Bible is essential for Bible teachers. They teach the Bible in their classes, helping their fellow believers know and understand the word of God and His will to help them behave righteously according to His call. Any misinterpretation of the Bible, especially problematic texts such as those describing God's violent behaviour in the Old Testament, can cause serious problems, such as misusing God's violent behaviour to justify today's riots. Therefore, it is essential to equip Bible teachers with Biblical hermeneutics, especially for problematic texts in the Bible. As a result, they can teach their students and brothers and sisters in a proper and orthodox manner.

Moreover, they can lead their students to interpret the Bible and God's revelation in the right direction and in a more reasonable way.

12. The most popular of Seibert's seven approaches among the interviewees.

Below are the approaches that most of the interviewees (about 60% or higher) agreed with Seibert's seven approaches and used in their Bible class training.

Defence approach. God is kind and good. He punishes the wicked and protects the weak. He serves the greater good and prevents corruption. God's progressive revelation leads people to understand him better. People must trust God while acknowledging the unanswered questions in the Bible.

Balance approach. People must balance God's violent behaviour with His non-violent behaviour.

Christocentric approach (one of the factors of the Critical approach). Jesus comes from God. He is the lens through which a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be seen.

Symbolic approach. People must symbolically reinterpret God's violent behaviour. It is a symbol to encourage people to live faithfully.

Counter and correct human violence (one of the factors of the Celebration approach). God's violent behaviour is to counter and correct people's violence.

Reasonable and Appropriate Approaches to and Suggestions on Divine Violence for Bible Teachers Based on the Quantitative and Qualitative Surveys

According to the results of the quantitative and qualitative surveys, I identified the most reasonable approaches and attitudes for Bible teachers to follow during Bible class training. The following suggestions are based on the highest scores (above or around 70%) for the most appropriate and popular approaches and attitudes obtained in the quantitative

survey. However, the difference between the results of the two surveys was examined and some approaches were adjusted for Bible teachers' training, especially the symbolic approach. For example, I found that the agreement score for the symbolic approach in the qualitative survey was higher than in the quantitative survey. Therefore, I suggest that this approach is also suitable for Bible class training. Moreover, it has been recommended by many theologians (Copan, 2008; Copan & Flannagan, 2013; Morrision, 2009).

Below are the suggested reasonable approaches (called “combined reasonable approach”) and attitudes that Bible teachers should use in their Bible classes:

- **Defence approach:** Most of the Bible teachers (over 70% of the respondents and interviewees) accepted God's violent behaviour and defended it, especially the following elements:
 - Defend God's violent behaviour
 - Punish the wicked and protect the weak
 - Serve a greater good, prevent corruption
 - Progressive revelation, help people to understand God better
 - Trust God while acknowledging the unanswered questions in the Bible
- **Balance approach:** Many of the participating Bible teachers (around 70%) used this approach to show God's will and intentions, as follows:
 - Balancing God's violent behaviour with His non-violent behaviour
- **Symbolic approach:** Many of the Bible teachers (around 53%) agreed with this approach, especially in the qualitative survey. They commented that the violent events in the Bible are historical facts with educational significance. In general, the score for this approach was not very high among the participating Bible teachers. However, many Western theologians have stated that the texts describing divine violence in the Old Testament are hyperbolic, hagiographic, and figurative (Copan,

2008; Copan & Flannagan, 2013; Morriston, 2009). This approach is therefore essential to evaluate divine violence. As a result, I suggest that this approach is suitable for Bible class training, as follows:

- Symbolically reinterpreting God's violent behaviour
- The Purpose is to encourage people to live faithfully
- **Celebration approach:** Most of the Bible teachers disagreed with this approach.

They did not celebrate God's violent behaviour because His punishment was sad.

However, around 77% accepted the following:

- Divine violence was used to counter and correct human violence
- **Active response:** Most of the Bible teachers (around 86%) did not avoid teaching or talking about divine violence. This result differed from that of Western churches because Western Bible teachers generally avoid discussing problematic texts, as shown in previous chapters. Most of the participating Bible teachers in Hong Kong argued that God has a plan and His reasons. God used violence to punish the wicked. They were usually open-minded about discussing divine violence with their students and faced and explained the issue in detail, as follows:

- Actively and positively responded to questions about divine violence
- Explained God's revelation and His will

Table 5.22b shows how the keywords in Questions 1 to 18 were appropriately mapped to Seibert's seven approaches to divine violence (first two columns). The third and fourth columns present the results of the quantitative and qualitative surveys, respectively. The last column presents the general remarks of the two surveys.

Table 5.22b

Summary of the Questionnaire Scores and Qualitative Questions, Mapped to Seibert's Seven Approaches

25 questionnaire questions	Seibert's seven approaches	Quantitative survey	Qualitative survey	General remarks
1. Defend God's violent behaviour	1. Defence approach—God's violent behaviour	5 (<i>strongly agree</i>) = 45.5% and 4 (<i>agree</i>) = 32.6%; Above agree: 78.1%	About 70% of the Catholic interviewees agreed with this approach, as did about 65% of the Protestant interviewees and about 100% of the Orthodox interviewees; Overall, most of the interviewees accepted God's violent behaviour and defended it.	Defence approach Overall, most of the Bible teachers accepted God's violent behaviour and defended it, especially on the following: <ul style="list-style-type: none"> Defend God's violent behaviour (78.1%)
2. To punish the wicked and protect the weak	<ul style="list-style-type: none"> Just cause Greater good Progressive revelation Not as bad as it seems Trusting God and acknowledging unanswered questions 	5 (<i>strongly agree</i>) = 38.9% and 4 (<i>agree</i>) = 32.9%; Above agree: 71.8%		<ul style="list-style-type: none"> To punish the wicked and protect the weak (71.8%)
3. Serve the greater good, prevent corruption		5 (<i>strongly agree</i>) = 47.8% and 4 (<i>agree</i>) = 34.2%; Above agree: 82.0%		<ul style="list-style-type: none"> Serve the greater good, prevent corruption (82.0%)
4. Progressive revelation, help people to understand God better		5 (<i>strongly agree</i>) = 50.2% and 4 (<i>agree</i>) = 35.2%; Above agree: 85.4%		<ul style="list-style-type: none"> Progressive revelation, help people to understand God better (85.4%)
5. Violence is not problematic		5 (<i>strongly agree</i>) = 30.9%, 4 (<i>agree</i>) = 28.9%, and 3 (<i>neutral</i>) = 29.7%; Above agree: 59.8%		<ul style="list-style-type: none"> Trusting God while acknowledging unanswered questions (72.1%)
6. Trusting God while acknowledging unanswered questions		4 (<i>agree</i>) = 37.9%, 5 (<i>strongly agree</i>) = 34.2%, and 3 (<i>neutral</i>) = 18.8%; Above agree: 72.1%		

7. Balance God's behaviour	2. Balance approach—God's violent behaviour with His non-violent behaviour	4 (<i>agree</i>) = 36.5%, 5 (<i>strongly agree</i>) = 32.2%, and 3 (<i>neutral</i>) = 19.2%; above agree: 68.7%	About 50% of the Catholic interviewees agreed with this approach, as did about 65% of the Protestant interviewees and about 50% of the Orthodox interviewees. Many of the interviewees used this approach to show God's will and intentions.	Balance approach Overall, many of the Bible teachers used this approach to show God's will and intentions, as follows: <ul style="list-style-type: none"> Balancing God's violent behaviour with His non-violent behaviour (68.7%)
8. Criticise God's behaviour	3. Critical approach—God's violent behaviour <ul style="list-style-type: none"> Criticise God's violent behaviour The Bible does not always represent "God in the right way" Reader-response criticism Christocentric hermeneutic approach 	3 (<i>neutral</i>) = 24.3%, 4 (<i>agree</i>) = 25.9%, and 2 (<i>disagree</i>) = 22.3%; above agree: 25.9%	About 70% of the Catholic interviewees agreed with this approach, but the Protestant interviewees had different ideas, and no Orthodox interviewees used it. Overall, some of the interviewees used this approach, but others did not. The latter did not deliberately adopt this approach in Bible training.	Critical approach Overall, some of the Bible teachers used this approach, but others did not. The latter did not deliberately adopt this approach in Bible training. The approach was quite controversial among them.
9. The Bible: not always represent God in the right way		4 (<i>agree</i>) = 26.2%, 5 (<i>strongly agree</i>) = 16.6%, and 2 (<i>disagree</i>) = 19.9%; above agree: 42.8%		
10. Reader-response criticism		4 (<i>agree</i>) = 35.9%, and 5 (<i>strongly agree</i>) = 16.3%, and 3 (<i>neutral</i>) = 19.6%; above agree: 52.2%		
11. Christocentric approach		5 (<i>strongly agree</i>) = 34.6%, 4 (<i>agree</i>) = 31.2%, and 3 (<i>neutral</i>) = 26.2%; above agree: 65.8%		

12. Acceptance and Rejection approach; middle path	4. Acceptance and rejection approach—God's violent behaviour <ul style="list-style-type: none"> Involves a middle path, consisting of a combination of acceptance and rejection 	5 (<i>strongly agree</i>) = 11%, 4 (<i>agree</i>) = 32.9%, 3 (<i>neutral</i>) = 26.2%; Above agree: 43.9%	About 30% of the Catholic interviewees used this approach, as did about 30% of the Protestant interviewees, but no Orthodox interviewees used it. Most of the interviewees did not use this approach; they believed that there was no contradiction between God's violence and non-violence in the Bible.	Acceptance and rejection approach Overall, most of the Bible teachers did not use this approach; they believed that there was no contradiction between God's violence and non-violence in the Bible.
13. For a good purpose	<ul style="list-style-type: none"> For a good purpose 	5 (<i>strongly agree</i>) = 25.2%, 4 (<i>agree</i>) = 34.2%, and 3 (<i>neutral</i>) = 18.9%; Above agree: 59.4%		
14. Symbolic; to encourage people to live faithfully	5. Symbolic approach—reinterpreting God's violent behaviour <ul style="list-style-type: none"> A symbol only Encourage people to live faithfully 	4 (<i>agree</i>) = 31.9%, 5 (<i>strongly agree</i>) = 21.3%, and 3 (<i>neutral</i>) = 18.8%; Above agree: 53.2%	About 65% of the Catholic interviewees agreed with this approach, as did about 50% of the Protestant interviewees and about 60% of the Orthodox interviewees. Overall, many of the interviewees agreed with this approach. In addition, some commented that the violent events in the Bible are historical facts with educational significance.	Symbolic approach Overall, a number of Bible teachers agreed with this approach, especially in the qualitative survey. In addition, some commented that the violent events in the Bible were historical facts with educational significance. <ul style="list-style-type: none"> Symbolically reinterpreting God's violent behaviour To encourage people to live faithfully (53.2%)
15. Protest God's violent behaviour	6. Protest approach—God's violent behaviour <ul style="list-style-type: none"> God is not completely good 	2 (<i>disagree</i>) = 35.5%, 1 (<i>strongly disagree</i>) = 26.6%, and 3 (<i>neutral</i>) = 25.9%; above agree: 11.9%	About 30% of the Catholic interviewees agreed with this approach, as did about 40% of the Protestant interviewees and about 20% of the	Protest approach Overall, most of the Bible teachers disagreed with this approach; they accepted divine violence in the Bible. However,

16. God is not completely good		1 (<i>strongly disagree</i>) = 63.5%, 2 (<i>disagree</i>) = 18.6%, and 3 (<i>neutral</i>) = 9%; Above agree: 8.9%	Orthodox interviewees; So, most of the interviewees did not agree with this approach, they accepted divine violence in the Bible.	some protested against it, especially the slaughter of babies, women, cattle, and sheep.
17. Celebrate God's violent behaviour	7. Celebration approach—God's violent behaviour • To counter and correct human violence	3 (<i>neutral</i>) = 33.9%, 4 (<i>agree</i>) = 29.6%, and 5 (<i>strongly agree</i>) = 14.6%; Above agree: 44.2%	About 50% of the Catholic interviewees agreed with this approach, as did about 35% of the Protestant interviewees and about 30% of the Orthodox interviewees. Therefore, most of the interviewees did not agree with this approach.	Celebration approach Overall, most of the Bible teachers disagreed with this approach. They did not celebrate God's violence because His punishment was sad. However, they accepted the following: • Counter and correct human violence (76.7%)
18. Counter and correct human violence		4 (<i>agree</i>) = 41.2%, 5 (<i>strongly agree</i>) = 35.5%, and 3 (<i>neutral</i>) = 14.3%; Above agree: 76.7%		

Table 5.22c shows how the last seven questions (Questions 19 to 25) focused on the attitudes, opinions, and character of the respondents and interviewees and were analysed accordingly. The third and fourth columns present the scores and results obtained from the quantitative and qualitative surveys, respectively. The last column presents the general remarks of the two surveys.

Table 5.22c

Summary of the Questionnaire Scores and Qualitative Questions, Mapped to the Personal Attitude, Opinion, and Character of the Respondents and Interviewees

Questionnaire questions (divine violence)	Personal attitude, exploratory character, and opinion:	Quantitative survey	Qualitative survey	General remarks
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19. Avoid talking	Attitude— Avoidance 1	2 (<i>disagree</i>) = 33.9%, 1 (<i>strongly disagree</i>) = 27.9%, and 3 (<i>neutral</i>) = 20.6%; Above agree: 17.7%	Most of the interviewees did not avoid teaching or talking about divine violence.	Avoidance Overall, most of the Bible teachers did not avoid teaching or talking about divine violence.
20. Do not believe; reflects the authors' opinion	Opinion— Perspective on violence 1	1 (<i>strongly disagree</i>) = 36.5%, 2 (<i>disagree</i>) = 28.2%, and 3 (<i>neutral</i>) = 17.9%; Above agree: 17.2%	About 50% of the Catholic interviewees disagreed with this view, as did about 60% of the Protestant interviewees and about 80% of the Orthodox interviewees. Overall, most of the interviewees did not believe that divine violence was the authors' opinion, but God's good intentions. They had mixed opinions.	Opinion on violence Overall, most of the Bible teachers did not believe that divine violence was the authors' opinion, but God's good intentions. Opinions were scattered among the three main denominations. However, they all believed that the entire Bible was inspired by God and by the trinity of God.
21. Avoid answering and remain silent	Attitude— Avoidance 2	1 (<i>strongly disagree</i>) = 40.9%, 2 (<i>disagree</i>) = 37.5%, and 3 (<i>neutral</i>) = 14%; Above agree: 7.6%	Most of the interviewees did not avoid talking or teaching about divine violence.	Avoidance As discussed above
22. Respond positively	Attitude—Active response	5 (<i>strongly agree</i>) = 45.5%, 4 (<i>agree</i>) = 40.5%, and 3 (<i>neutral</i>) = 11.3%; Above agree: 86.0%	About 70% of the Catholic interviewees agreed with this attitude, as did about 80% of the Protestants interviewees and about 85% of the Orthodox interviewees; Overall, most of the interviewees did not avoid teaching or talking about divine violence; they argued that God has a plan and His reasons, and God	Active response Overall, the result was different from that of Western churches as they generally avoid discussing problematic texts, as shown by scholars. Bible teachers in Hong Kong did not avoid teaching or talking about divine violence. Most of them argued that God has a plan and His reasons, and that God uses violence to punish the wicked. They were usually open-minded about

			uses violence to punish the wicked.	discussing divine violence with their students and faced and explained the issue in detail. Positive response (86.0%) : <ul style="list-style-type: none"> Respond actively and positively Explain God's revelation and His will
23. Occur in the Old Testament only, no new revelation concerning the use of violence in the world today	Opinion— Perspective on violence 2	2 (<i>disagree</i>) = 23.6%, 5 (<i>strongly agree</i>) = 22.9%, and 4 (<i>agree</i>) = 20.6%; Above agree: 43.5%	About 50% of the Catholic interviewees disagreed with this view, as did about 60% of the Protestant interviewees and about 80% of the Orthodox interviewees. Overall, most of the interviewees did not believe that divine violence was the authors' opinion but rather a reflection of God's good intentions. They had mixed opinions.	Opinion on violence As discussed above
24. Have not been asked or challenged	Exploratory character— Challenge and explore	2 (<i>disagree</i>) = 30.9%, 4 (<i>agree</i>) = 19.9%, and 1 (<i>strongly disagree</i>) = 18.9%; above agree: 34.9%	About 60% of the Catholic interviewees disagreed with this view, as did about 75% of the Protestant interviewees and about 80% of the Orthodox interviewees. Overall, most of the interviewees had been asked or challenged about divine violence. They took the initiative to find a possible answer to solve the problem.	Challenge and explore Overall, most of the Bible teachers were asked or challenged about divine violence. They generally replied that the core principle of the Bible is to teach people how to be holy and respectful. They also took the initiative to find a possible answer to solve problematic texts for their students.
25. Have never asked or explored		2 (<i>disagree</i>) = 26.2%, 4 (<i>agree</i>) = 22.6%, and 3 (<i>neutral</i>) = 20.9%; above agree: 36.9%		
Not Applicable	Handling technique— Divine violence	Not Applicable	About 60% of the Catholic interviewees	Handling technique

<ul style="list-style-type: none"> • Problem to face • How to solve this problem 	<p>disagreed with this view, as did about 80% of the Protestant interviewees and about 45% of the Orthodox interviewees; Overall, most of the interviewees were unaware of divine violence in the name of God in Hong Kong.</p>	<p>Overall, most Bible teachers were unaware of divine violence in the name of God in Hong Kong. They did not think that jihad existed in Hong Kong; they believed that the main problem was to obtain justice by law or through non-violent action. Based on the results, the interviewees had relatively diverse perspectives. However, they all had a standard view of Christianity: God inspired the entire Bible and was kind and righteous. They argued that people should emulate Jesus Christ to solve the problem of violence in Hong Kong through non-violent action.</p>
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Therefore, as shown above, a reasonable and appropriate combined approach to divine violence for Bible training is essential for Bible teachers and church members. Bible teachers can acquire appropriate knowledge and ideas about divine violence in Christianity, then teach their students the real historical facts. Students and church members in their classes can then better understand God's image and the meaning of His violence and the historical context of violent events in the Bible. It is essential for them to understand divine violence in the Old Testament to be able to apply its meaning to the world of today.

In addition, people need to know and acquire the ideas and interpretations of different theological professionals, experts, and scholars on divine violence in the Bible. Therefore, based on the interviewees' opinions and theologians' views above, all people, Christians and non-Christians, who wish to live together in peace should not use divine violence to harm others and justify their acts of violence in society.

It is also suggested that the different Christian denominations in Hong Kong should have a common perspective on divine violence in the Bible for Christian brothers and sisters to follow. This may be achieved through public seminars, with people coming together to promote a comprehensive and universal interpretation of and perspective on Biblical violence, to allow Christians and non-Christians to have a good image and a common understanding of these problematic texts in the Bible. This, in turn, will help people apply the meaning and the lesson learnt to today's society and discern the misinterpretation of God's revelation about divine violence.

Seibert (2014) suggested that in the real world, students are not the only ones asking problematic questions. Many Sunday school and seminary students are confused and frightened by the violence and killing of the Old Testament and whether it truly reflects God's behaviour. Bible educators are responsible and have the opportunity to come together to discuss the challenges faced by these students and to help them navigate the moral and theological factors of these violent biblical texts (Seibert, 2014). Therefore, it is essential to help students recognise and understand these violent texts. This can enable them to broaden their responses when people use these texts to challenge and shame the Bible and criticise Christianity (Seibert, 2014).

General Answer to the Research Question. In summary, the most reasonable approaches and suggestions on divine violence for Bible teachers were based on the Christian faith. Indeed, divine violence occurred primarily in the Old Testament as God's punishment, while the love, peacemaking, ways, and acts of Jesus Christ in the New Testament were the will of God who commanded us to follow Him. Nevertheless, Bible teachers should also increase their knowledge and interpretation of biblical texts, especially those related to divine violence in the Old Testament. They should also accept new ideas and new suggestions to deal with challenges against the Bible for the benefit of individuals and Christian entities in

society.

5.3 Suggestions and Implications for Improving Approaches to Divine Violence

5.3.1 For Bible Teachers (Including Sunday School Teachers, Local School Bible Teachers, Bible Trainers, Bible Sharing Group Leaders, Preachers, Pastors, and Priests)

In the quantitative survey, in terms of religion (Table 5.23), the respondents were divided between Catholic (28.6%), Protestant (66.8%), and Orthodox (4.3%). It was difficult to invite potential Catholic participants to participate in the survey, as many Catholics generally go to mass only and do not attend Bible sharing groups. In addition, there are few Orthodox Christians in Hong Kong to participate in a survey.

Table 5.23

Religious Distribution of the Respondents by Quantitative Survey

		Religion:			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Catholic	86	28.6	28.6	28.6
	Protestant	201	66.8	66.8	95.3
	Orthodox	13	4.3	4.3	99.7
	Others (Specify as below)	1	.3	.3	100.0
	Total	301	100.0	100.0	

In the qualitative survey (Table 5.24), 11 interviewees were Catholic, 5 were Orthodox, and 24 were Protestant. In addition, 40% were Bible teachers (BT), 50% were pastors/priests (PS.FR), and 10% were seminary teachers/professors (SL; Table 5.25).

Table 5.24

Religious Distribution of the Interviewees by Qualitative Survey

		Religion			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Catholic	11	27.5	27.5	27.5
	Orthodox	5	12.5	12.5	40.0
	Protestant	24	60.0	60.0	100.0
	Total	40	100.0	100.0	

Table 5.25

Religious Status Distribution of Bible Teachers (including Pastors and Fathers):

		Religious Status/Role			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	BT	16	40.0	40.0	40.0
	ER	2	5.0	5.0	45.0
	FR	2	5.0	5.0	50.0
	FR.SL	3	7.5	7.5	57.5
	PS	13	32.5	32.5	90.0
	SL	4	10.0	10.0	100.0
	Total	40	100.0	100.0	

For Bible Teachers (General)

The main suggestions and recommendations for improving approaches to divine violence among Bible teachers (including pastors/priests) are as follows. First, Bible teachers should not only explore and teach the New Testament in Bible classes and Sunday schools, but also discuss and teach the Old Testament.

Another factor affecting Bible teachers' perceptions and perspectives on divine violence was their teaching experience. The higher their level of teaching experience, the more experience and insight they had to deal with the problems raised in their Bible classes. However, their techniques were based on their perspectives, beliefs, and experience. If they want to be more open-minded, they should attend more related seminars and develop their

theological knowledge to improve their thinking. Indeed, teaching experience can help Bible teachers deal with difficult texts discussed in class, especially those on divine violence. However, teaching experience should be combined with open-minded thinking and the interpretation of difficult passages in the Bible. If Bible teachers are to fully understand the context and history of the violent events in the Old Testament, they need to know more about the facts and interpret them more accurately.

Theological seminary education played a key role, not only in terms of training experience, but also as theological support for their Bible training. Therefore, theological seminary education is essential in today's Bible class setting.

Awareness of divine violence in biblical texts in Bible training and its interpretation is essential among Bible teachers. For example, being aware of God's violent behaviour in the Old Testament can apply to today's society and alert people: God's violent judgment will occur at the end of the world. If people are evil, do not repent, and engage in violence, they cannot escape the Final Judgment.

Interpreting the Bible is also essential for Bible teachers. They teach the Bible in their classes, helping fellow believers know and understand the word of God and His will to help them behave righteously according to His calling. Any misinterpretation of the Bible, especially problematic texts such as God's violent behaviour in the Old Testament, can cause serious problems, such as misusing God's violent behaviour to justify today's violence. Therefore, it is essential to equip Bible teachers with biblical hermeneutics, especially for problematic texts in the Bible. As a result, they can teach their students and brothers and sisters in a right and orthodox manner. Moreover, they can prevent their students from misinterpreting divine violence and God's revelation.

In class, Bible teachers are responsible for explaining violent events in the Bible to their students, to help them understand the Bible as a whole, not as isolated cases. In turn,

students are responsible for acquiring knowledge and for learning and understanding these problematic texts from their Bible teachers.

A reasonable approach to divine violence in Bible training is essential for Bible teachers and fellow believers. Bible teachers have appropriate knowledge and ideas about divine violence in Christianity, which they can teach their students, allowing them to better understand God's image, the meaning of His violence, and the historical context of violent events in the Bible. It is essential for them to apply the meaning of divine violence in the Old Testament to today's world.

To this end, Bible teachers in Hong Kong should study the views, findings, and suggestions on divine violence of theological scholars. Indeed, it is better to refer to local and international research and to various interpretations of divine violence in relation to God's image and His violent behaviour, especially in the Old Testament. This can help interpret divine violence, without limiting the scope to the views of Hong Kong scholars. As a result, Bible teachers can have an up-to-date view of divine violence to deal with difficult questions raised by people or students about untoward violent events, such as the current problem of social violence in Hong Kong.

It is problematic if Bible teachers do not ask or explore divine violence in the Bible. It is also unreasonable if Bible teachers avoid talking about divine violence in the Old Testament with their students. If Bible teachers are not aware of the problematic texts of the Bible and avoid discussing them, how can their fellow believers know the historical facts and the meaning of these violent events?

Clearly, Bible teachers should respond positively to questions about divine violence and explain God's revelation and His will in this historical period to their students. In this way, students can gain knowledge and receive positive feedback on divine violence from their Bible teachers, helping them understand these problematic biblical texts, knowing their

historical context, facts, and meaning, and the lesson to be learnt. This method is beneficial for students and Bible teachers. Students can apply their new knowledge to judge acts of violence in today's society, while Bible teachers can deepen their knowledge by exploring and researching the difficult texts encountered.

For Bible Teachers (Pastors/Priests)

In the qualitative survey, 50% of the interviewees were pastors/priests (PS.PR). However, they all had pastoral and Bible training experience.

For the pastoral community group, it is recommended that teachers not focus on a single passage or verse. It is essential to refer to the whole Bible. The point is how teachers learn, disseminate information, and teach it: this all depends on how they understand the Bible. If pastors/priests do not really believe that the Bible was inspired by God, they should read the Bible more, discuss, and analyse it with different senior pastors/priests from different angles. The general principle is that God is love.

For any movement or demonstration in society, the use of violence cannot be generalised. Pastors should try to avoid violence if they can by promoting a more gentle and peaceful method. They should also fight for justice and righteousness. The peaceful method should be encouraged unless the use of violence is absolutely necessary. To resolve the movement or demonstration, love and peace should be the way.

If some controversial issues already lean to one side, pastors should not teach and explain too much, because the truth of the Bible does not need to be proven. Pastors should teach only according to biblical principles.

If believers do not speak up and ask their pastor/priest to tutor them, the pastor/priest will not have the opportunity to speak to them. Pastors must care for and support believers. If the actions of some believers are illegal, their pastor/priest should persuade them to stop.

When people say that God encourages violence, pastors/priests must distinguish

between acts of violence and not accept them right away. Indeed, when asked how to solve and deal with divine violence, pastors/priests must explain that it is not easy to accept these violent acts.

Most pastors and Biblical scholars have suggested that any act of violence is wrong, whether or not they believe that this type of violence is inspired by God. The Lord, our God Jesus Christ, emphasised in the New Testament that whoever uses the sword will die by the sword. Therefore, using force is not an option. If acts of violence are perpetuated using the name of God, this justification is false (F. K. Wong, 2020).

In general, most pastors/priests in this survey followed the decree and direction of their churches. Therefore, it is suggested that the different Christian denominations in Hong Kong have a common perspective on divine violence in the Bible for believers to follow, as mentioned earlier. This may be achieved through public seminars, with people coming together to promote a comprehensive and universal interpretation and perspective on biblical violence. This will allow Christians and non-Christians to have a decent image and a common understanding of these problematic biblical texts and will help them apply the meaning and the lesson learnt to today's society, preventing them from misinterpreting God's revelation about divine violence.

5.3.2 For Seminary Teachers

For seminary teachers/professors, the suggestions and recommendations to improve their approaches to divine violence are as follows. First, they should explore and participate in various seminars and study forums. Specifically, they should participate in seminars or forums related to divine violence with participants from different Christian denominations. This can deepen their knowledge by discovering the thoughts and perspectives of others. In addition, attending seminaries abroad is a great way to improve people's understanding of a

specific issue. In public seminars, all participants can come together to promote a comprehensive interpretation of and perspective on biblical violence. In turn, students can apply the true meaning of divine violence to today's society to avoid misinterpreting God's revelation about divine violence.

In the seminary, because students should ask more questions and acquire more training, their teachers/professors should provoke and test them on problematic texts. Teachers/professors understand and know how to explain these texts, but they must explain them in more detail. If believers are happy, have faith, and grew up in the church, more questions should be asked.

Professional teachers serving and teaching in a seminary should be open-minded about divine violence and discuss it from a global perspective. As scholars or teachers, the next step is to understand and interpret divine violence, including in the current context.

5.3.3 For Catholic/Protestant/Orthodox Churches

Some Catholic Bible teachers reported that their brothers and sisters often do not participate in Bible study. Therefore, it is important for Bible teachers and fellow believers that their church allocate more resources to Bible classes and study groups and encourage its members to participate in these activities. As a result, brothers and sisters will know the word of God not only in the New Testament but also in the Old Testament, especially the problematic texts.

In addition, some Catholic priests argued that divine violence is about righteous anger, not physical violence. Moreover, the Roman Catholic Church has its moral and just rules of war for physical battles. If they want to wage war, they must ask themselves why. What are the conditions and requirements according to the decree to justify war? Only when all regulations are followed and completed can they take action. Therefore, it is suggested

that all believers know and learn about the decree of violence to avoid misusing the name of God to wage holy war in the world.

Because Protestantism involves many denominations, such as evangelical, fundamentalist, and charismatic, the perceptions and perspectives on divine violence of the respondents were divided and dispersed. However, their common theme and ground rule was that they believe that God is a trinity and that the entire Bible was inspired by God and written by people. Therefore, it would be ideal if all protestant churches in Hong Kong could have a formal and common understanding of divine violence in the Old Testament. This would benefit all believers, by answering questions such as whether there is a possibility of a new revelation from God since the New Testament.

Some Orthodox Bible teachers suggested that their teaching does not solely focus on the Bible: the Bible is only part of their faith. The Orthodox doctrine is based on the Bible and the preaching of the Saints. The interpretation of the Bible and the biographies of the early Saints are essential for the Orthodox Church. In addition, the ritual texts are no less important than those of the Bible. Most Orthodox teachers can neither comment on nor criticise anything said in the Bible. Moreover, they mainly read the New Testament, while the Old Testament is also read, but not thoroughly.

Therefore, it is crucial that Orthodox churches focus more on the Old Testament, not just the New Testament. Believers will benefit from the word of God in the Bible and apply its true meaning to the world today, especially the meaning of divine violence. Moreover, Orthodox churches should take the initiative to connect with other churches in Hong Kong, to discover their ideas, thoughts, and interpretation of divine violence in the Bible.

Fortunately, Bible teachers of all denominations generally indicated that they did not avoid answering their students' questions and in fact responded actively. They did not feel that their students were challenging them. They were eager to answer their questions and did

not feel the need to dilute or avoid anything in the Bible. Moreover, they faced, questioned, and explored divine violence and problematic texts in the Bible. Therefore, I suggest that these attitudes should be maintained now and in the future.

5.3.4 Recommended Reasonable Interpretation of Divine Violence for Bible Teachers

At the start of this thesis, I hoped to develop a reasonable and appropriate interpretation of divine violence. This interpretation is expected to serve as a training guide and reference tool for Bible teachers or pastors/priests. The purpose is to avoid any misunderstanding, misinterpretation, and biased perspective on divine violence during Bible class training.

Furthermore, it is essential to help students understand these violent texts. This will allow them to expand their responses to questions about divine violence when people use these texts to challenge and shame the Bible and criticise Christianity (Seibert, 2014). It is also vital to talk about passages containing divine violence to prevent these passages from harming others. Tragically, many people have used the violent texts of the Old Testament to justify their acts of violence, oppression, and killings. Many texts have been used to legitimise war and genocide, violence against women, child abuse, religious intolerance, capital punishment, slavery, bigotry, and racism. It is very important to make students aware of this disturbing legacy (Seibert, 2014). Hopefully, this reasonable interpretation will avoid repeating the mistakes of the past and inspire students to study these passages responsibly in the future.

At the end of this study, I developed a reasonable interpretation of divine violence for Bible teachers (Figure 5.3). These guidelines should help them teach, interpret, and analyse God's violent behaviour prior to Bible class training or preaching.

The guidelines for interpreting divine violence are divided into four study preparation

stages for Bible teachers: the training approach stage, the approach and attitude stage, interpretation and analysis of divine violence, and appropriate training on problematic texts. Bible teachers are expected to collect information and prepare their training materials before class. Therefore, they should start by studying and preparing the following: a reasonable training approach, proper hermeneutics and interpretation, updated views of theologians and scholars, and a positive attitude of response and exploration. The next two stages use the information collected to analyse problematic texts and develop a reasonable interpretation of these texts. Finally, Bible teachers use this reasonable and appropriate interpretation of divine violence during their Bible class training and when preaching complex texts.

Below is the detailed description of the four-stage study preparation of the reasonable interpretation of divine violence in the Old Testament.

The factors related to the combined reasonable approach are as follows:

- A reasonable defence approach:
 - Defend God's violent behaviour; He is kind and good
 - God punishes the wicked and protects the weak
 - Serve the greater good and prevent corruption
 - Progressive revelation, help people to understand God better
 - Trusting God while acknowledging the unanswered questions in the Bible
- A reasonable balance approach:
 - Balancing God's violent behaviour with His non-violent behaviour
- A reasonable symbolic approach:
 - Symbolically reinterpreting God's violent behaviour
 - The purpose is to encourage people to live faithfully
- A reasonable celebration approach:
 - Counter and correct human violence

The factors related to interpretation and hermeneutics (Mantzavinos, 2016) are as follows:

- Correct interpretation of the Bible
- Interpretive approaches include the background of the texts, their authors, historical facts, and cultural context
- Literal meaning of the texts and literary forms
- Implications of the texts for people's lives

The factor related to the views of theologians and scholars is as follows:

- Updated findings and comments on related theology

The factors related to training experience are as follows:

- Past teaching experience (good for classroom management)
- Problem handling experience (good for classroom management)

The factors related to personal attitude are as follows:

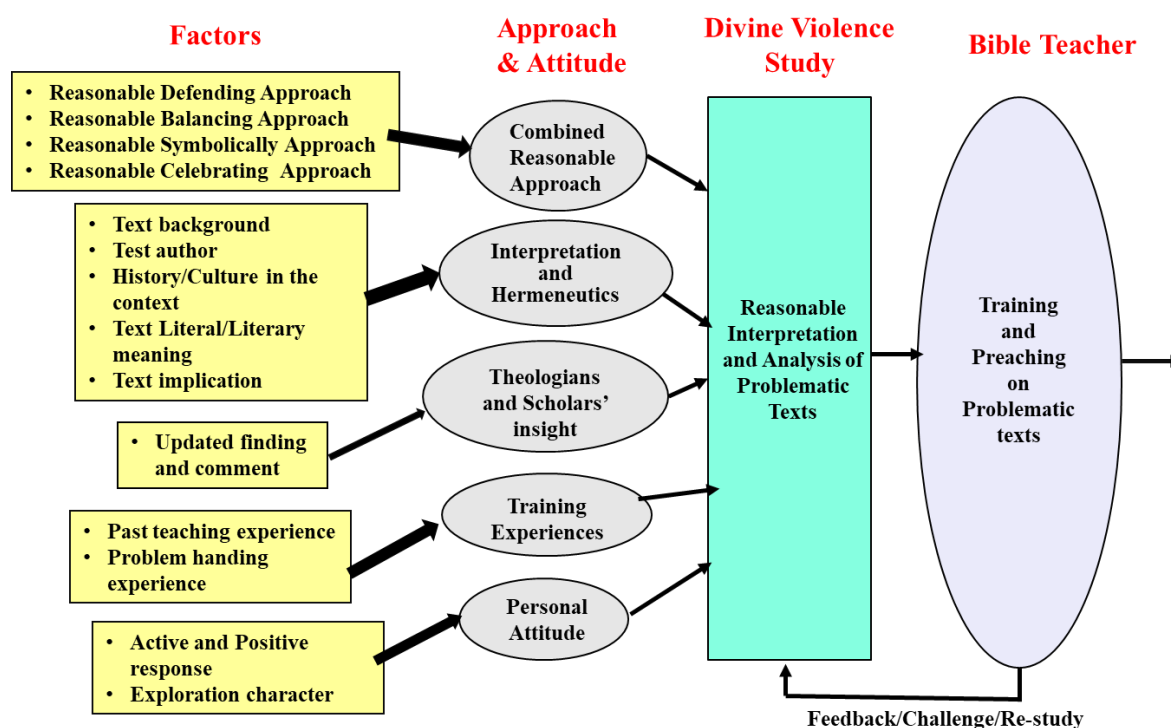
- Active and positive response
- Exploratory character and initiatives
- Take the initiative to find a possible answer to solve problematic texts

The main factors above constitute the approach and attitude stage. The next stage is the reasonable interpretation and analysis of problematic texts for Bible teachers. At this stage, Bible teachers should collect the appropriate information to develop a process for analysing, interpreting, and summarising problematic texts in the Bible. At the final stage, they should use that information, along with the materials prepared for presentation or preaching in class.

Figure 5.3

Reasonable Interpretation of Divine Violence for Bible Teachers

Reasonable Interpretation of Divine Violence for Bible Teachers



5.3.5 Recommended Teaching Pedagogy of Divine Violence in the Old Testament

Overall, at the end of this study, I also developed a five-stage training pedagogy of divine violence or complex texts for Bible class training (Figure 5.4). Figure 5.4 shows the flow of instruction and may serve as a reference for Bible teachers in their training classes.

This five-stage pedagogy includes the approach and attitude stage, which emphasises Bible teachers' training approaches and positive attitudes towards divine violence, including a combined reasonable approach, interpretation and hermeneutics, views of theologians and scholars, and training experience and personal attitude. The second stage is the study and analysis of divine violence after Bible teachers identify and collect information related to interpretation and hermeneutics and the combined reasonable approach. At this stage, Bible teachers can analyse, interpret, and summarise the information collected and retain all information useful for an active and positive attitude towards divine violence. The third stage

is training and preaching on problematic texts. Bible teachers can use and summarise the materials prepared in the previous stages and present and teach them in a reasonable and unbiased manner during class. The fourth stage is the reception and analysis of information on divine violence by students and audiences. Students acquire knowledge from their teacher's training materials and digest and analyse it. In addition, it can open a discussion on the issue of problematic texts among students. As a result, students can discuss and comment on these problematic texts based on their views with their Bible teachers. Then, the process returns to the stage of analysis and interpretation of divine violence. Bible teachers can act as advisors or catalysts to promote open-ended discussion among students in class. Bible teachers can also act as problem solvers after finding a more up-to-date and appropriate solution. The final stage is the outcome stage leading to an appropriate and reasonable argument and conclusion. It is at this final stage that a reasonable interpretation of divine violence or of complex texts in the Old Testament emerges after going through the previous four stages.

Below is the description of each element and aspect at each stage of the pedagogy of divine violence.

The approach and attitude stage includes the following:

- The combined reasonable approach includes the reasonable defence approach; the reasonable balance approach; the reasonable symbolic approach (reinterpreting God's violent behaviour); and the reasonable celebration approach. A detailed description of these approaches is presented in Section 5.3.4.
- Interpretation and hermeneutics (Mantzavinos, 2016; Tsang, 2021) include correct interpretation of the Bible; interpretation of the background of texts, their authors, historical facts, and cultural context; literal and literary meanings of texts; and implications of the texts for people's lives.

- Views of theologians and scholars include up-to-date findings and comments on related theology.
- Training experience includes past teaching experience and problem handling experience.
- Personal attitude includes active and positive response and exploratory character and initiatives.

The divine violence study stage include the following:

- Interpretation and analysis of problematic texts.
- At this stage, after collecting information on the combined reasonable approach, interpretation and hermeneutics, and personal attitude, Bible teachers can analyse, interpret, and summarise that information to develop a positive attitude towards divine violence in the Bible.

The Bible teaching stage includes the following:

- Training and preaching on problematic texts.
- Bible teachers use the materials prepared in the previous stages and present or teach them in an appropriate and unbiased manner in class.

The student and audience stage includes the following:

- Reception and analysis of information on divine violence.
- Students acquire knowledge from their teacher's presentation and digest and analyse it freely. This will open a discussion on the issue of problematic texts among students. Students can in turn question and comment on these problematic texts based on their views with their Bible teachers.
- Open-ended discussion (WMO Education and Training Programme, n.d.): Guide learners by giving them the means to explore a complex topic together; limit the teacher's input to short but critical points to keep the discussion productive; may

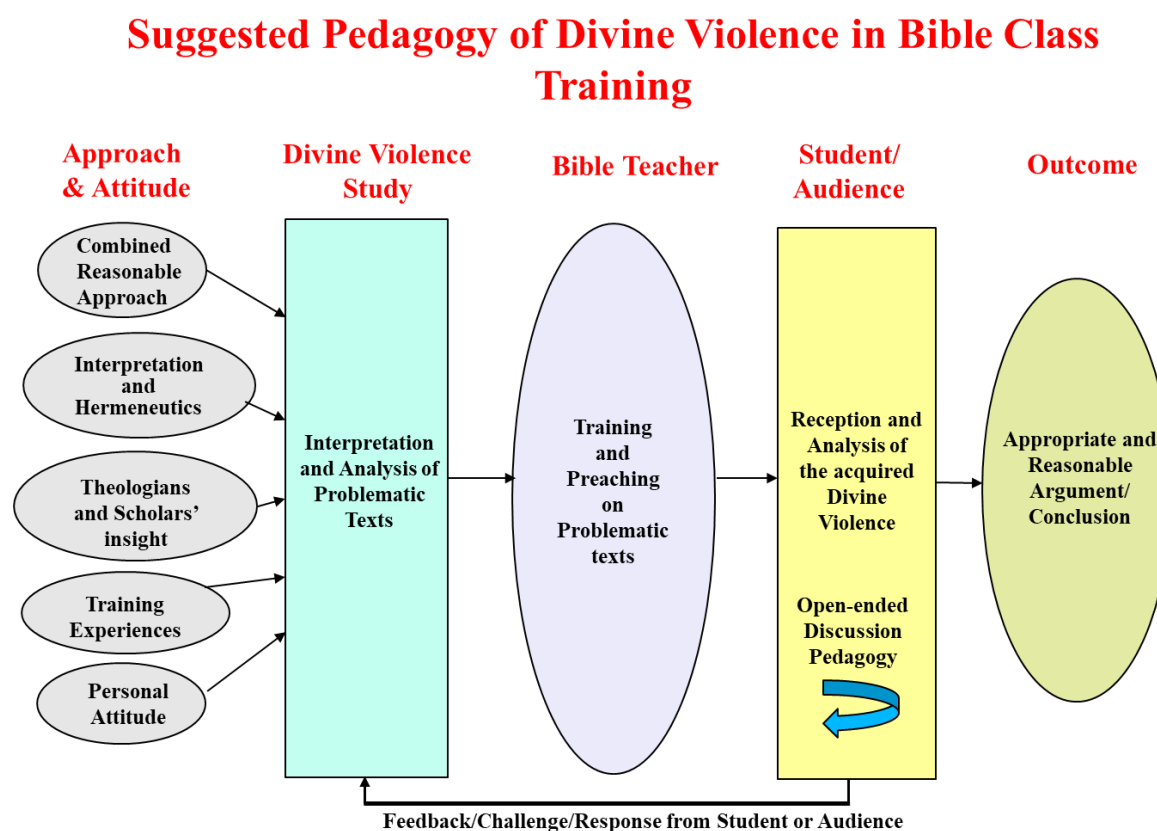
include probing questions; and summarise the critical points of the discussion to make the answer clearer and more meaningful.

The outcome stage includes the following:

- Appropriate and reasonable argument and conclusion.
- During this final stage, a reasonable interpretation of divine violence or of complex texts in the Bible can emerge.

Figure 5.4

Suggested Pedagogy for Divine Violence in Bible Class Training



5.4 Chapter Summary

In summary, the perspectives and approaches of the Bible teachers based on the

quantitative and qualitative surveys were similar. They agreed that divine violence only occurred in the Old Testament. Their training approaches were based on the content of the Bible, and they used the defence and balance approaches in their training classes. In addition, their thoughts and ideas were positive. They believed that God always has a plan and good reasons for His acts of violence. They used their will and pastoral experience to discuss divine violence in their training classes. They explained that they did not avoid answering questions about divine violence from their students. They did not feel that their students were trying to challenge them. They were eager to answer their students' questions and did not feel the need to dilute or avoid any topic in the Bible. Finally, they willingly faced and explored divine violence and problematic texts in the Bible.

Both surveys showed that the Bible teachers' teaching experience did not affect their perspectives on divine violence. However, their level of theological education affected their views on controversial questions, such as whether God will tell them to use violence to achieve righteousness and justice and whether God's violence is used to counter and correct human violence, to restore or maintain His order. Many of the participating pastors and Biblical scholars in Hong Kong believed that God does not inspire violence in the world today. God's revelation stopped after the New Testament when Jesus taught us to make peace with others and to love our neighbours as ourselves.

The factors affecting the Bible teachers' perceptions of and perspectives on divine violence and their teaching approaches included their religion/denomination, theological education, Bible training experience, and exploratory character and attitude. If Bible teachers want to have up-to-date thinking, tackle problematic texts in the Bible, and think outside the box, they should develop their critical thinking skills, learn more about related issues, and attend Bible schools or theological seminaries.

The teachers interviewed realised that the biased interpretation of divine violence was

a problem in Hong Kong society, which could be a disaster. Due to their various denominations, they had different perspectives on divine violence, especially regarding the idea that in the world today, God could potentially tell people to use violence to achieve righteousness and justice and that people could be inspired and use the name of God to wage war and fight.

However, most of the pastors and Bible scholars argued that any act of violence is wrong, whether or not God inspires such violence. If Bible teachers want to positively educate their students and help them interpret divine violence in a reasonable way, they should be better equipped to accept new ideas and keep pace with modern theological ethics, the moral character of God, and Christian apologetics.

Another difference among the Bible teachers lay in their understanding of divine violence and its possible occurrence today. Therefore, there is need for an appropriate and general agreement on the interpretation of divine violence among Bible teachers today. It is also necessary to have a basic conventional interpretation among the various Christian denominations.

The perspectives, findings, and suggestions regarding divine violence of national and international theological scholars are essential for Bible teachers in Hong Kong. This method can add new references or improve their understanding and perspectives. It can also put their thinking and mindset on the right track to interpret divine violence.

It is problematic for Bible teachers to avoid asking about or discussing divine violence in the Bible. Fortunately, most of the participating Bible teachers in Hong Kong, contrary to the experience of Western scholars, were willing to ask about and explore divine violence in the Old Testament. They responded positively to questions about divine violence and explained God's revelation and His will in this historical context. They were open-minded about discussing this issue with their students. If the violent events in the Bible

conflicted with scientific evidence, they did not avoid talking about them and were eager to identify the cause of this discrepancy. Whether or not they were familiar with this topic in the Bible, they did their best to answer related questions based on their knowledge of the Bible and the direction and decree of their churches.

The respondents preferred to use specific popular Bible training approaches, in particular the defence approach and the balance approach, to deal with divine violence and discuss it with their students. Bible teachers need to be aware of their struggles and improve their knowledge and interpretations of these problematic texts. In general, if the respondents had enough sources of interpretation for God's violence, they did not avoid talking about it.

The most reasonable approaches and suggestions regarding divine violence for Bible teachers were based on the Christian faith and reasonable interpretation. Indeed, they believed that divine violence occurred primarily in the Old Testament as God's punishment, whereas the love, peacemaking, ways, and acts of Jesus Christ in the New Testament were the will of God who commanded His followers to follow Him. Nevertheless, Bible teachers should also accept new ideas and new suggestions for dealing with challenges against the Bible. This will benefit both Christian individuals and Christian entities in society.

The main suggestions of the interviewees were as follows: in general, no violence is used to achieve righteousness and justice today; their training approaches were based on the contents of the Bible; God is love and justice; they responded positively and actively to questions about divine violence in class; they faced challenges and did not avoid answering questions about problematic texts from their students; and they recommended caution to avoid misinterpreting the Bible. Moreover, some of their approaches were based on Seibert's seven approaches to divine violence; indeed, most of the interviewees (at least 60%) used the defence approach, the balance approach, the Christocentric approach (one of the factors of the critical approach), the symbolic approach, and the approach to counter and correct human

violence (one of the factors of the celebration approach) during their Bible class training.

However, some of the key suggestions of the interviewees were controversial:

- Some texts in the Bible reflected the opinion of their authors.
- Different education levels led to different perspectives on God's revelation.
- Different denominations had different perspectives on God's revelation.
- Different levels of teaching experience led to different perspectives on divine violence.

The interviewees' suggestions for improving approaches to divine violence revealed that most of the pastors/priests in this survey followed the decree and direction of their churches. Therefore, this result suggests that the various Christian denominations in Hong Kong have a common perspective on divine violence in the Bible for believers to follow, as mentioned earlier. Through public seminars, promoting a comprehensive and universal interpretation of and perspective on Biblical violence can be achieved through people coming together. This will allow Christians and non-Christians to have a good image and a shared understanding of the problematic texts in the Bible and help them apply the meaning and lesson learned to today's society, preventing them from misinterpreting God's revelation on divine violence.

Fortunately, the participating Bible teachers of all denominations generally indicated that they did not avoid answering their students' questions and responded actively to questions about divine violence. They did not feel that their students were challenging them. They were eager to answer their questions and did not feel the need to dilute or avoid any topic in the Bible. Moreover, they willingly faced, questioned, and explored divine violence and problematic texts in the Bible.

For the reasonable approach and suggestion on divine violence for Bible teachers, I developed a reasonable approach (called the combined reasonable approach) and personal

attitude framework. It includes the following elements: Defending God's violent behaviour (to punish the wicked and protect the weak, serve the greater good, prevent corruption, progressive revelation, help people to understand God better, and trust God while acknowledging unanswered questions); balancing God's violent behaviour with His non-violent behaviour; symbolically reinterpreting God's violent behaviour and encouraging people to live faithfully; countering and correcting human violence; and responding actively and positively to problematic texts and explaining God's revelation and His will.

Bible training on divine violence is essential for Bible teachers and church members. Bible teachers can acquire appropriate knowledge of and ideas about divine violence in Christianity, holy war ethics, apologetics, and Christian morality and theology, and then teach their students the true historical facts.

For the recommended reasonable interpretation of divine violence for Bible teachers, I developed guidelines for interpreting divine violence (Figure 5.3). This framework is divided into four study preparation stages for Bible teachers: the training approach stage, the approach and attitude stage, interpretation and analysis of divine violence, and appropriate training on problematic texts. Bible teachers are required to collect information and prepare training materials before class. Therefore, they should start by studying and preparing the following: a reasonable training approach, proper hermeneutics and interpretation, updated views of theologians and scholars, and a positive attitude of response and exploration. The following two stages use the information collected to analyse problematic texts and develop a reasonable interpretation of these texts. Finally, Bible teachers can use this reasonable and appropriate interpretation of divine violence during their Bible class training and when preaching complex texts.

At the end of this study, I developed a recommended pedagogy for teaching divine violence in the Old Testament. It is a five-stage approach to divine violence or problematic

texts for Bible class training (Figure 5.4). The first stage is the approach and attitude stage, including a combined reasonable approach, interpretation and hermeneutics, views of theologians and scholars, and training experience and personal attitude. The second stage is the study and analysis of divine violence after Bible teachers identify and collect information related to interpretation and hermeneutics and the combined reasonable approach. The third stage is training and preaching on problematic texts. Bible teachers can use and summarise the materials prepared in the previous stages and present and teach them in a reasonable and unbiased manner during class. The fourth stage is the reception and analysis of information on divine violence by students and audiences. Students acquire knowledge from their teacher's training materials and digest and analyse it. In addition, it can open discussion on the issue of problematic texts among students. The fifth stage is the outcome stage, leading to an appropriate and reasonable argument and conclusion. It is at this final stage that a reasonable interpretation of divine violence or of complex texts in the Old Testament emerges—after going through the previous four stages.

Chapter 6: Conclusion

6.1 Introduction

6.2 The Nature and Attributes of God in His Divine Action

6.3 The Ethical Framework of His Divine Action

6.4 Limitations of This Study

6.5 Recommendations for Future Research

6.6 General Conclusion of the Thesis

6.1 Introduction

This chapter presents the actual nature of God, the ethical framework of His divine action, and the limitations of this study encountered by the researcher during the research process and the survey period. It also offers directions for further research. Finally, a general conclusion of the thesis summarises the findings and discusses the researcher's hopes.

6.2 The Nature and Attributes of God in His Divine Action

6.2.1 The Actual Nature and Attributes of God

The attributes of God are the specific characteristics of God discussed in Christian theology. Christians should not be monolithic in their understanding of God's attributes. Below are some specific characteristics of God and His attributes.

Eternity. The eternity of God concerns his existence beyond time. God has no beginning, no end, or succession of moments in his being; He sees all time equally vividly, but sees events in time and acts in time.

Goodness. God's goodness means that God is the final standard of appropriateness, and anything He does is worthy of approval. His goodness refers to His kindness, love, grace, mercy, and patience. The idea that God is "all good" is called His omnibenevolence.

Graciousness. The graciousness of God is an essential tenet of Christianity. His name is "Yahweh, Yahweh, the compassionate and gracious God" (NIV Exodus 34:5–6).

Holiness. The holiness of God means that He is separate from and independent of sin and incorruptible.

Immutability. Immutability indicates that God cannot change. God always remains the same.

Jealousy. God is a jealous God, as mentioned in the Bible: “punishing the children for the sin of the parents to the third and fourth generation of those who hate Him but showing love to a thousand generations of those who love Him and keep His commandments” (NIV Exodus 20:5–6). God’s jealousy is the zeal to protect a loving relationship or to avenge it when it is broken, thus making it an element of His love for His people (Packer, 2008).

Love. 1 John 4:8, 16 (NIV) says that “God is Love.” God’s general love for His creation, His salvific stance towards fallen humanity and His specific and successful choice to love His elect are conditioned on obedience (Carson, 2000).

Mystery. Many theologians have interpreted God’s mystery as His primary attribute because He only shows specific knowledge to the human race. For example, Johnson (1997) argued that God is the ultimate mystery.

Righteousness. God’s righteousness contributes to His holiness, His justice, or His saving activity. As the Scriptures say, “for in the gospel the righteousness of God is revealed” (NIV Romans 1:17).

Wrath. After the event of the Golden Calf in the Bible, Moses stated, “I feared the anger and wrath of the Lord, for He was angry enough with you to destroy you. But again, the Lord listened to me” (NIV Exodus 9:19). God’s wrath results in divine acts of vengeance and retribution (Peel, 1995).

The Bible tells us that God is loving, compassionate, merciful, and just. The Psalms also illustrate the abundance of God’s mercy and forgiveness and that His loving-kindness is everlasting. Moreover, God’s command is to do justice and to love mercy. However, the Scriptures also tell us that God is wrathful, punitive, and jealous (Bergmann et al., 2010). He also orders extermination to eliminate the temptation of idolatry.

6.2.2 The Facts and Reasons for God's Violent Behaviour

God desired to free the land of Canaan from idolatry and thus eliminate wickedness. His command to Israel was to punish the nations of Canaan for their iniquity. Yet the infants and children who perished by the sword were unworthily slain. However, we can keep our minds in suspense until the mystery of God's book is opened, when the darkness is made clear and what is hidden will be revealed. People's wickedness is evident to God but not to us (Wolterstorff et al., 2011).

Another fact is that the story in the Book of Joshua about the whole land of Canaan is hyperbolic. God only commanded Israel to tear down the Canaanite altars. In addition, many formulaic expressions, such as "struck down all the inhabitants with the edge of the sword" and "utterly destroying," in the Book of Joshua are similar to the military actions and culture of ANE region. It is reasonable to believe that the story of Joshua is a theologically oriented narrative with a stylised and hyperbolic context. The story celebrates Joshua as the great leader of His people, faithful to Yahweh and a worthy successor of Moses. Readers should consider and not believe the stylised nationalistic hagiography in the Book of Joshua (Wolterstorff et al., 2011).

God reminded His people in Israel that their taking of the promised land was not due to their intrinsic superiority or righteousness, but because of the wickedness of the Canaanites. "Total destruction" (Herem) was not a sacrifice in exchange for victory, but a just and deserved punishment for idolaters, sinners, and those who led Israel astray or committed direct injustice against Israel (Niditch, 1995). The term "Herem" in Hebrew means "set apart for destruction," "ban," and "devoted to destruction" (Copan, 2009; Hofreiter, 2018).

The Mosaic law clearly prohibited the sacrifice of children, which was also known to the Judges (Copan, 2009), because this type of sacrifice was considered hatred in the eyes of

Yahweh. Furthermore, God prohibited Israel from conquering other neighbouring nations (Deuteronomy 2:4, 2:9) outside the promised land. Moreover, the term “driving out” the Canaanites in the Old Testament should be interpreted as a means of clearing the land for dwellings, not in terms of killing or extermination. Indeed, Israel’s failure to “drive out” the Canaanites led to Assyrian captivity and Babylonian captivity (Copan, 2009).

God is morally perfect. He would not command one nation to exterminate another unless He had a morally sufficient reason to do so. Therefore, Biblical texts must contain errors. His motives were to punish the wicked and to separate the “Holy” people of Israel from the Canaanites and their religion (Morrison, 2009). It is easy to imagine that the infants and children killed by the Israelites came to know the true God and to recognise the righteousness of His purposes in a glorious afterlife. They are likely to side with God in the righteousness of His purposes, to see Him as having rescued them from a corrupt and morally decadent culture, and as a judge of the evils of the world (Morrison, 2009).

Therefore, there was no sufficient reason for God to command the Israelites to carry out genocide around the land of Canaan. Christians should adopt a more flexible view of the Old Testament and think critically about its texts, to understand that God did not order genocide (Morrison, 2009).

6.3 The Ethical Framework of His Divine Action

6.3.1 God’s Violence, Election, and Redemption

The traditional Augustine theory of violence postulates that war in the world can be just under certain circumstances. Although it is difficult to judge whether a specific act of violence meets the principles of justice, this perspective has merits. It indicates that violence

should not always be considered wrong and condemned. Violence can also be linked to salvation. Like the theological perspective of the Bible, God and man may have legitimate reasons for using violence (Vanhoozer, 2005).

According to the Bible, God's anger is justified by His zeal to save the world. In other words, God's violence is related to His salvation of human beings. Therefore, there are reasonable ways to explain God's violent behaviour. As mentioned above, in real situations, it can be difficult for people to avoid violence. Therefore, one should not conclude that whatever form of violence God uses is wrong (Vanhoozer, 2005).

The Bible itself provides some guidelines to help determine that the violence involved in God's election in the Old Testament was appropriate:

1. God's election was linked to the maintenance of monotheistic beliefs, expressed through prayer (Shema) in Deuteronomy 6:4–6 (Lo, 2014).
2. The order of “total destruction” (Herem) was intended to punish the immoral acts of foreigners (NIV Genesis 15:16; Deuteronomy 9:5).
3. God chose Israel because of its marginalised position and situation at the time (NIV Deuteronomy 7:7).
4. God treated foreigners harshly in the Old Testament, but it was not limited to them. If necessary, God will treat His people in the same way if they defy His word (NIV Leviticus 18:24–28).
5. Finally, and perhaps most importantly, God chose Israel for missionary purposes and ultimately enabled all peoples to receive the grace and blessings of salvation (NIV Genesis 12:3).

It should be noted that the above principles cannot fully explain the violence involved in God's election of His people and His violent behaviour. However, these principles offer a glimpse of the unpredictability of God's great love and how His use of violence is based on

that great love (Vanhoozer, 2005).

6.3.2 Defence of Divine Violence

People are worthy as bearers of the image of God and as moral creatures, and should keep in suspense “until the books are opened” and “divine judgement” is made clear (Wolterstorff, 2011, p. 247). Therefore, Christians may have the following arguments and perspectives:

1. The Bible does not actually claim that God ordered the extermination of the local population.
2. The Bible does not talk about extermination; it does not correspond to what really happened.
3. The Bible does not match the facts.
4. There are no archaeological reasons for and evidence of the widespread devastation of the Canaanite cities at the time that Israel supposedly entered the promised land.
5. It is clear that God’s revelation in Jesus Christ is love. Therefore, one can argue that He would not order the extermination of people.
6. A careful reading of the Bible in its literary context makes it implausible to infer that God ordered the extermination of the Canaanites, especially the Book of Joshua (Wolterstorff, 2011).

Therefore, Christians justifying their acts of violence by the killing of the Canaanites completely ignore Jesus’s teaching (Copan, 2009). God’s overarching goal was to bring blessings and salvation to all nations, including the Canaanites through Abraham (NIV Genesis 12:3, 22:17–18).

6.4 Limitations of this Study

One of the main limitations of this study was that the research period was short. I expected to complete this project in 30 weeks, which would correspond to the end of his doctoral study period. However, the writing time was unexpectedly long for reasons beyond my control, due to supervisory arrangements, questionnaire preparation and distribution, duration of data collection, duration of the ethical review application, and thesis presentation.

Another problem was related to the democratic and anti-extradition movement in Hong Kong during the research period. It was difficult for me to organise interviews for the qualitative survey as most of the interviewees refused the arrangements, especially in the second half of 2019. They argued that they had no time or that it was not the right time for a meeting. Some of them also explained that there was no transport in their work area and that it was dangerous to meet because of the riots. The limited amount of data collected, and interview transcripts received was beyond my control.

Another limitation was that it was difficult to invite potential Catholic participants to participate in the questionnaire survey, as many Catholics go only to mass and do not participate in Bible sharing groups and Bible study groups. Therefore, many refused to participate in the survey. In addition, there are few Orthodox Christians in Hong Kong.

I distributed the questionnaire to the major Christian sects in Hong Kong, such as the Anglican/Episcopal Church, the Methodist Church, Evangelical Free Church of China, the Christian and Missionary Alliance, Hong Kong Baptist Church, the Evangelical Lutheran Church of Hong Kong, various Catholic Churches, and the Orthodox Church in Hong Kong. However, there are many Christians in small and medium churches in Hong Kong. Therefore, I only accepted participants who believed in Jesus and were part of the three main Christian denominations: Catholic, Protestant, and Orthodox. Finally, after some difficulties, I received 300 questionnaires through an online survey and by self-invitation. All respondents were

Bible teachers from Catholic, Protestant, and Orthodox churches and seminaries. For the qualitative survey, 40 interviewees were invited based on the 300 respondents to the questionnaire for semi-structured face-to-face interviewees, including 7 seminary teachers/professors.

The translation of the questionnaire from English to Chinese was another problem. It was difficult to convey the same meaning in the English and Chinese versions of the questionnaire. Nevertheless, I was successful in inviting Bible teachers and professionals to examine the questionnaire and the interview questions.

It was also difficult to invite Bible teachers and professors in various theological seminaries in Hong Kong for an interview. Some of them who served in famous seminaries refused to participate in the study. As a result, there were few experienced and senior professors in the interview survey. I would like to conduct a similar study in the future to remedy this limitation.

Another limitation was that there are few full-time Bible teachers in churches and seminaries in Hong Kong. Most of them are part-time teachers and have limited teaching experience. Nevertheless, they have life experience and faith in God, which can be shared with their students, offering a different perspective and understanding.

6.5 Recommendations for Future Research

First, this research approach should be conducted not only in Hong Kong but also abroad to study different Bible teachers and identify popular influences around the world. I plan to study other countries if possible. Inevitably, people of different races and from different countries have different perceptions and interpretations of divine violence due to their culture and personal exploratory character. It is essential to identify the ideas and

interpretations of various professionals, experts, and scholars regarding divine violence. The goal is to further discuss the morally problematic texts of the Bible and to examine divine violence within the framework of the philosophy of religion, theology, and Biblical studies.

Second, to have a more representative survey, the same number of Bible teachers should be invited in each denomination (Catholic, Protestant, and Orthodox), including teachers serving in famous theological seminaries in the area of interest. To this end, the results should be cognitively mapped to Seibert's seven approaches, before analysing the perspectives, training approaches, thoughts, and ideas of various teachers, and their willingness or reluctance to discuss divine violence in their training classes.

6.6 General Conclusion of the Thesis

Many Christians, including me, could not determine why divine violence occurred in the Bible, especially in the Old Testament. Thanks to this thesis and the participation of an appropriate number of Bible teachers in Hong Kong, their views and perspectives on divine violence were consolidated and analysed, providing different reasonable answers to explain and interpret the problematic texts of the Bible.

This study revealed a clear picture of God in the Bible. It also showed that according to most Bible teachers in the survey, divine violence in the Bible was not God's will or intention; it was His punishment for the wicked. Indeed, God is loving, kind, righteous, and just. Moreover, many violent events in the Bible are hyperbolic, not necessarily literal, as many violent events are literary, hagiographic, and have religious and educational significance for Bible readers (Copan, 2008; Copan & Flannagan, 2013; Morriston, 2009). As a result, many Bible teachers used the symbolic approach to symbolically reinterpret God's violent behaviour.

Some Bible teachers also believed that divine violence in the Bible reflected the opinion of its authors and their feelings after being inspired by the word of God. In addition, some of them mentioned the possibility of God's revelation to His people today. In other words, the question of whether the Bible reflects the opinions of its authors was subject to the respondents' interpretation and the decree and direction of their religion.

I am pleased that almost all Bible teachers indicated their willingness to explain and discuss difficult texts, including those on divine violence, to their brothers, sisters, and Bible class students, based on their knowledge and understanding of the Bible. However, it was not enough to answer their questions, and this was not perfect as a training approach. It is therefore suggested that Bible teachers explore and learn more about the interpretation and hermeneutics of the Bible. They should be open-minded to new ideas and perspectives from various popular seminars and scholars, to transcend the beliefs of their religion while maintaining the Christian faith.

It is difficult to say whether the problem of divine violence in the Bible is fully resolved and clearly interpreted today. Christians believe that God is right, God is good, God is love and justice. His acts of violence were intended to punish the wicked and prevent the corruption of the world. However, people tend to be sinners and are greedy by nature, which is difficult to fight. In addition, some scholars have interpreted divine violence as a reflection of the opinions and feelings of the authors of the Bible, regardless of whether the Bible was inspired by God. Therefore, scholars (Copan, 2009; Flannagan, 2012; Seibert, 2016) have suggested that people misuse the name of God and divine violence to harm others and justify their acts of violence. Indeed, people have claimed to be inspired by God to wage wars in the world and generate violent movements in society, both in the past and today.

By developing the reasonable interpretation of divine violence for Bible teachers (the guidelines for interpreting divine violence) (Figure 5.3) and the teaching pedagogy of divine

violence in the Old Testament (Figure 5.4) proposed in this thesis, I hope that no matter how people interpret problematic texts in the Bible, including those about God's violent behaviour in the Old Testament, Christians and non-Christians will no longer use divine violence to harm others or justify their violent behaviour in society.

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Appendix A: Quantitative Survey Related

Content List

- A1. Sample of Questionnaire**
- A2. Sample of Letter to Catholic Churches via Catechetical centre**
- A3. Sample of Letter to participants and various Christian churches**
- A4. Sample of Letter to participants and various Christian churches (Chinese)**
- A5. Findings and Summary Statistics of the Quantitative Survey**

A1. Sample of Questionnaire:

**Divine Violence in the Old Testament – Perspectives and
Approaches of Bible Teachers**

The Education University of Hong Kong
10 Lo Ping Road, Tai Po, N.T., Hong Kong

The undersigned will conduct a thesis entitled, “Divine Violence in the Old Testament: The Bible Teachers’ Perspectives and Approaches in Hong Kong”. This survey will attempt to verify the perspectives and approaches of Bible teachers, who served in churches and seminaries, about God’s violence.

There might be no right or wrong answer if you performed genuinely. Rest assured that your responses to this survey-questionnaire will be handled with most confidentiality. The survey outcome might be analysed for educational purposes. Thank you for your generous support for conducting this survey. Your responses will make contributions to this academic study.

本人將發表一份研究，標題為《舊約中的神聖暴力：香港聖經老師的觀點和教授方法》。本研究試圖藉問卷調查和分析資料，以了解本港教會和神學院的聖經老師，他們對上帝暴力行為的個人看法，和授課時所採用的教學方法。問題答案沒有預設的對、錯判斷。閣下只需按自己的看法，誠實作答就可以了。問卷搜集所得的資料，將會嚴格保密，調查結果只作為學術研究和分析之用。在此先感謝閣下的幫忙，您的回答對這項學術研究將會有極大的幫助，謝謝。

Michael MC Chow
Doctoral Student

*必填

1. 電郵地址 *

2. Consent to Participate in Research 同意參與研究 *

請選擇所有適用項目。

☐ I now consent to participate in the captioned research. I understand that information obtained from this research may be used in future research and may be published. However, my right to privacy will be retained; i.e., my personal details will not be revealed. 我現在同意參加上述研究。我明白從本研究中所獲得的信息可能會用於未來的研究和發表之用。但是，我的隱私權將被保護，我的個人資料不會被公開。

3. Information about the Research 關於研究的訊息 *

請選擇所有適用項目。

☐ This questionnaire will take about 20 minutes to finish. We state that it involves no possible danger, discomfort and mental stress since all participants are adults and have educated. Your participation in the project is voluntary. You have every right to withdraw from the study at any time without negative consequence. 這份問卷大約需要20分鐘完成。我們在此聲明它不涉及任何可能的危險、不適和精神壓力，因為所有參與者都是接受過教育的成年人。閣下參與這項研究是自願的。您有權隨時退出研究而不會產生任何負面後果。

A1.1 Personal Profile

Guidelines: Please provide the following facts either using filling in the information or by way of placing a check that corresponds to your response.

4. Name (Optional):

5. Age: *

您只能標示一個橢圓形。

- ☐ 20 - 30 years old
- ☐ 31 - 40 years old
- ☐ 41 - 50 years old
- ☐ 51 - 60 years old
- ☐ 61 years and above

6. Gender: *

您只能標示一個橢圓形。

- ☐ Male
- ☐ Female

7. Civil Status: *

您只能標示一個橢圓形。

- ☐ Single
- ☐ Married
- ☐ Separated

8. Religion: *

您只能標示一個橢圓形。

- ☐ Catholic 天主教
- ☐ Christian/Protestant 基督教/基督新教
- ☐ Orthodox 正教/東正教
- ☐ Others (Specify as below)

9. For other religion

10. Educational Attainment (highest achievement): 教育程度（最高學歷）：

*

您只能標示一個橢圓形。

- ☐ Nil
- ☐ Certificate /Diploma
- ☐ University Graduate
- ☐ Master's Degree
- ☐ Doctoral Degree

11. Professional Certificate of Theological Seminary (highest achievement):

神學院專業證書（最高學歷）： *

您只能標示一個橢圓形。

- ☐ Nil
- ☐ Certificate /Diploma
- ☐ Bachelor's degree
- ☐ Master's Degree
- ☐ Doctoral Degree

12. Name of Theological Seminary attained, and its location/country (if any):

獲取資歷的神學院名稱及其所在地/國家（如有）：

13. Religious status: Cleric/Religious (e.g. Priest/Pastor) (if any): 宗教身：
宗教神職人員（如神父/牧師等等）（如有）：
-

14. No. of Years of Receiving Jesus Christ: 接受耶穌基督的年數： *
您只能標示一個橢圓形。

- ☐ Nil
- ☐ Less than 5
- ☐ 5 - 10
- ☐ 11 - 15
- ☐ 16 - 20
- ☐ 21 - 25
- ☐ 26 - 30
- ☐ 31 - 35
- ☐ More than 35

15. No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.): 作為聖經教導、分享、或聖經培訓、授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）： *
- 您只能標示一個橢圓形。

- ☐ Nil
- ☐ Less than 5
- ☐ 5 - 10
- ☐ 11 - 15
- ☐ 16 - 20
- ☐ 21 - 25
- ☐ 26 - 30
- ☐ 31 - 35
- ☐ More than 35

16. The General Audience in Bible-class training: 聖經課程教導、分享、培訓的會眾年齡層： *
- 您只能標示一個橢圓形。

- ☐ Nil
- ☐ Children (<12 years old)
- ☐ Adults (12 - 60 years old)
- ☐ Elderly (>60 years old)
- ☐ Children and Adults
- ☐ Children and Elderly
- ☐ Adults and Elderly
- ☐ Children and Adults and Elderly

A1.2 Bible Teacher Related Approaches

Please rate each item as to the extent desire that your perspectives and approaches in the Bible- classes using the following scales:

- 1 - Strongly disagree 非常不同意
- 2 - Disagree 不同意
- 3 - Neutral 中立
- 4 - Agree 同意
- 5 - Strongly agree 非常同意

Note: In the following questions, some of them are cited from authors Eric A. Seibert (2012), Terence Fretheim (2004a, 2010 & 2013) and Jerome Creach (2013: 153).

作為聖經老師，請問您對神聖暴力（特別在舊約中）的看法，觀點和培訓方法如何？請回答以下問題： As a Bible teacher, please response your perspectives and approaches to the Divine Violence (especially in the Old Testament):

（註明：神聖暴力：「神聖」是指與上帝有關的，或直接從上帝出發的；「暴力」是意味著激烈的、動盪的或暴怒的，而往往是破壞性的行為。英文的Divine Violence, 在中文聖經裡，亦都可以解釋為神的強暴，神的烈怒，神的重擊，神聖猛烈或猛力等等。）(Note: Divine Violence: ‘divine’ means relating to or proceeding directly from God; ‘violence’ means intense, turbulent, or furious and often destructive action.) (Merriam-Webster Dictionary)

17. 1. 我會捍衛聖經當中上帝的暴力行為，上帝是完全正確和良善的。
Defence of God's violent behaviour in the Bible, He is entirely right and good. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

18. 2. 我相信上帝使用暴力，只是為了懲罰惡人並保護弱者。 I believe that God uses violence only to punish the wicked and to protect the weak.

*

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

19. 3. 上帝的暴力行為，是為了帶來更大的善，是為了防止祂的子民以及世界其他地方的腐敗。 God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.

*

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

20. 4. 我相信在舊約中上帝的暴力行為，是要引導和啟示祂的子民(以色列人)認識上帝是誰；以及引領他們如何在地上生活，及對上帝有更充分的認知和全面的了解。 I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

21. 5. 上帝在舊約中的暴力行為並沒有任何不妥的地方。 God's violent behaviour is not problematic. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

22. 6. 在承認舊約經文中未能解答的問題上，同時信靠上帝的暴力行為。 Trusting God His violence while acknowledging unanswered questions. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

23. 7. 作為聖經老師，我會將上帝的暴力行為和祂其他的行為作出平衡教導，比如上帝在其他舊約中並不涉及殺戮、流血或戰爭等。 As a Bible teacher; I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

24. 8. 作為聖經老師，我會批判上帝的暴力行為，並誠實地說出這些暴力經文的問題本質所在。 As a Bible teacher; I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.

*

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

25. 9. 我認為舊約經文的描述，並不能完全表達出上帝的美善和公義，因此沒有必要接受每一個舊約的描寫等同於對上帝的準確描述。 The Bible does not always get "God-Right". It is unnecessary to accept each Old Testament portrayal as an accurate representation of God. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

26. 10. 作為聖經老師，我會採取「讀者回應批判學」，無論聖經本身作出什麼樣的評價，我都會讓讀者自己去接受在聖經文本中在道德上值得稱讚的事情，同時批判道德上令人反感的事情。 As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

27. 11. 在課堂上，我會採用以基督為中心的方法來批判舊約中神聖的暴力。在新約，因為耶穌是從上帝而來，祂是一面鏡子，透過祂我們可以以一個完整的、平衡的、並無扭曲的視野，看見充滿愛心和仁慈的上帝。In the class, I will use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

28. 12. 我會採納一個包含兩者的中間路線，並非完全接受，或完全拒絕上帝的暴力形象。I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

29. 13. 上帝選擇牽涉暴力來達致美好的目的。God chooses to become involved in violence to bring about a good purpose. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

30. 14. 上帝在舊約中使用暴力是象徵性的，其目的不是敘述過去實際發生的事情，而是利用過去發生的事來鼓勵人們忠實地生活。Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

31. 15. 我不能認同上帝在聖經中所描述的暴力行為。Protesting God's Violent Behaviour. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

32. 16. 上帝不是完全良善的，有時可能會表現得不良善。God is not completely good and may misbehave at instances. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

33. 17. 我贊同上帝在聖經裡所描述的暴力行為。 Celebrating God's Violent Behaviour. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

34. 18. 我相信上帝的暴力行為是為了對抗和糾正人類的暴力，以恢復或維護上帝的秩序。 I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.

*

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

35. 19. 我會避免談論在舊約中上帝的暴力行為。 I will avoid talking about the violence of God in the Old Testament. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

36. 20. 我並不相信舊約經文中上帝的暴力行為，這應該是作者自己的見解，而不是上帝的美意。 I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

37. 21. 如果我遇到別人或學員問及以下經文，我將會避而不答，保持沉默：『只要照耶和華你神所吩咐的、將這赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人、都滅絕淨盡。』（CUV 申命記20:17）If I meet someone or students who ask the following verses, I will avoid answering and remain silent: “Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)” *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

38. 22. 在聖經課堂上，我會正面地回應舊約中的神聖暴力，去解釋上帝在那段歷史當中的啟示和旨意。 In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

39. 23. 我相信神聖暴力只是發生在舊約中，以達致那段歷史中上帝的公義。新約裡和現今世代中，神不會啟示我們以暴力來達至正義和公義的。 I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

40. 24. 我沒有被人問過或挑戰過在聖經裡神聖暴力的事情。 I have not been asked or challenged about the divine violence in the Bible. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

41. 25. 我沒有主動提問、討論、或探討過有關聖經裡神聖暴力的事情。 I haven't asked, discussed or explored the divine violence in the Bible. *

您只能標示一個橢圓形。

	1	2	3	4	5	
Strongly disagree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly agree

A1.3 Further Qualitative Information Collection

Please fill in your name and contact number if you can help to have a 45 minutes interview with me for further qualitative information collection:

如果閣下可以幫助我進行大約45分鐘的面談訪問，以取得進一步質性研究資料，請填寫下列各項，謝謝。

42. Further intervein: 進一步面談訪問：*
您只能標示一個橢圓形。

☐ Not willing

☐ Willing (please fill in the following contact/interview information)

For inviting further interview:

43. Name:

44. Contact number:

45. E-mail address:

46. Church / Seminary name:

47. Possible interview place:

Thank you very much for your cooperation!

Michael MC Chow

Doctoral Student

XXXXXXXXXX

EdUHK

A2. Sample of Letter to Catholic Churches via Catechetical centre:

Dear Parish Priest/ Catechists co-ordinator/ Sunday School teachers' co-ordinator,

A Questionnaire Survey on “Divine Violence in the Old Testament: The Bible Teachers’ Perspectives and Approaches in Hong Kong

I am Michael Chow, an investigator from The Education University of Hong Kong.

We are processing an interesting questionnaire survey of a doctoral thesis that related to “Divine Violence” in Christianity issue. The title of the questionnaire is “Divine Violence in the Old Testament – Perspectives and Approaches of Bible Teachers in Hong Kong”. The captioned project is supervising by Dr CHAN, Man Ho and Prof. CHOW, Hung Kay Daniel, and conducted by me.

We have informed this project to the Most Rev. Joseph HA Chi-Ching, and he recommended our research survey to the Diocesan Catechetical Centre. With the assistance of Diocesan Catechetical Centre, you are cordially invited to participate in the questionnaire survey.

Would you please help us to take part in the online questionnaire and also if possible, distribute the survey to your Bible teachers, Sunday School teachers, Catechists, Catechetical assistants, assistant parish priests and pastoral sisters to participate in this survey?

The introduction of the research

A) Many Christians are worried about the scriptures in the Old Testament that it portrays God, who is violent and commands some people to kill other people. This study proposes a survey to Sunday School and Seminary teachers that to get their responses to the ethical and theological challenges to those trouble texts.

B) It is to determine the perspectives and approaches of Bible teachers, who served in schools, churches and seminaries in Hong Kong, about God’s violence and His attacks. Then, the researcher will analyse various teachers’ training approaches, perceptions, thinking and insights, willing and unwilling to discuss divine force in the training classes.

C) This survey also desires to suggest further recommendations for reasonable approaches and interpretations of biblical texts in the Bible classes. More, Christians and readers should not use them to harm others or to justify future acts of violence in society.

For that, the perspectives and insights of the Catholic faith in this project are quite crucial in the Christianity issue.

The participants who were once upon a time or at present Bible teachers/assistants are all welcome to participate.

We here attached the research information letter and the hyperlink of the online questionnaire below for your easy reference.

https://docs.google.com/forms/d/e/1FAIpQLSfbfbsIAWwTLFePd-1DqKgQ_vve6qZnaq6Lq6mAIPZxteKkTA/viewform?usp=sf_link

If it is possible, I would like to have a meeting with you to explain more detail of this project at your earliest convenience.

Best regards,

Chow Man Choi Michael

Doctoral student, EdUHK

District Pastor, The Praise Assembly (633 district) Church

MCS, Hong Kong Baptist Theological Seminary

Mobile: XXXXXXXX

A3. Sample of Letter to participants and various Christian churches:

THE EDUCATION UNIVERSITY OF HONG KONG INFORMATION SHEET

Divine Violence in the Old Testament: The Bible Teachers' Perspectives and Approaches in Hong Kong

You are cordially invited to participate in the captioned project supervised by Dr CHAN, Man Ho and Prof. CHOW, Hung Kay Daniel, and conducted by Mr. CHOW Man Choi Michael, who is the student of Department of International Education and Lifelong Learning (IELL) in The Education University of Hong Kong.

The introduction of the research

- A) Many Christians are worried about the scriptures in the Old Testament that it portrays God, who is a violent God and commands some people to kill other people. This study proposes a survey to Sunday School and Seminary teachers that to get their responses to the ethical and theological challenges to those trouble texts.
- B) It is to determine the perspectives and approaches of Bible teachers, who served in churches and seminaries in Hong Kong about God's violence and His attacks. Then, the researcher will analyse various teachers' training approaches, perceptions, thinking and insights, willing and unwilling to discuss divine violence in the training classes.
- C) This survey also desires to suggest further recommendations for reasonable approaches and interpretations of biblical texts in the Bible classes. More, Christians and readers should not use them to harm others or to justify future acts of violence in society.

The methodology of the research

- A) We will distribute a survey questionnaire with 25 question items, to 300 respondents, to various Bible teachers in different churches and Seminaries in Hong Kong. It is to invite them to join and contribute to this survey study. After that, we will select some respondents, say, 40 people, to have interviews with them, and do some qualitative research to re-confirm the survey study.
- B) For questionnaire respondents, they will be invited by mailing, by email invitation, and by web-link (<https://forms.gle/kYpztHporWn7Jzdy7>) sending to reach to appropriate respondents. The time used for the questionnaire is about 20 minutes.
- C) For the qualitative survey, we will select 40 appropriate Bible teachers from 300 respondents and take about 45 minutes face to face interview individually or in a group meeting. The discussions will be audiotaped.
- D) More, we will have interview gifts, say supermarket cash coupon values \$50, as an incentive or reimbursement to give to interviewees to compensate for their valuable time in participation.

Your participation in the project is voluntary. You have every right to withdraw from the study at any time without negative consequences. All information related to you will remain

confidential and will be identifiable by codes known only to the researcher.

If you have any concerns about the conduct of this research study, please do not hesitate to contact the Human Research Ethics Committee by email at hrec@eduhk.hk or by mail to Research and Development Office, The Education University of Hong Kong.

If you would like to obtain more information about this study, please contact Mr. Michael Chow at telephone number (email:) or his supervisor Dr CHAN Man Ho at telephone number
Thank you for your interest in participating in this study.

A4. Sample of Letter to participants and various Christian churches (Chinese):

香港教育大學

有關研究資料

《舊約中的神聖暴力：香港聖經老師的觀點和教授方法》

我們誠摯邀請閣下參加由陳文豪博士（Chan Man Ho）和周鴻奇教授（Chow Hung Kay Daniel）負責監督，周文才先生（Chow Man Choi Michael）負責執行的研究計劃。他是香港教育大學國際教育與終身學習系（IELL）的學生。

研究介紹

（一）很多基督信徒憂慮舊約中描述上帝的經文，敘述祂是一個暴力的上帝，命令一些人殺死其他人等。本研究祈望向主日學和神學院老師進行一項調查，以瞭解他們對這些困難經文在道德倫理和神學方面的看法和採取的教學方法等。

（二）這是為了研究在香港教會和聖經院校服務的聖經老師，他們對上帝暴力行為的個人看法、觀點和教導方法。之後，研究者將分析不同教師的教授方法，和他們的觀點、思考和理解，是否願意或不願意在培訓教導上討論神聖暴力的事情。

（三）本次調研還希望對聖經經文在培訓上提出進一步合理和可行詮釋的建議。更重要的是，基督徒和讀者不應利用這些經文來傷害他人或為未來社會暴力行為辯護。

研究方法

（一）我們將分發問卷調查，向香港不同類型的基督宗教教會、學校和神學院等的聖經老師，邀請他們參與本調查研究。問卷共有 25 個問題項目，目標收集 300 個參與者的意見。之後，我們將選擇一些參與者進行更詳盡的質性研究，比如 40 人。

（二）問卷調查將通過郵寄、電子郵件或網上連結（<https://forms.gle/kYpztHporWn7Jzdy7>）等向合適的調查對象發送邀請。調查問卷作答所需的時間約為 20 分鐘。

（三）對於質性研究調查，我們將從 300 名問卷調查者中選擇 40 名合適的聖經教師，並單獨或在小組會議上進行約 45 分鐘的面對面訪談。會談訪問會以錄音進行。

（四）另外，面談者還會收到禮物，比如超市現金禮券港幣 50 元等，作為獎勵或補償他們參與面試的寶貴時間。

閣下參與這項研究是自願性的。閣下有權在任何時候退出而不會引致任何負面後果。

所有與閣下相關的資料將會保密，並且只能由研究人員知道其編碼。

如閣下對本研究的操守有任何疑問，可隨時與香港教育大學人類實驗對象操守委員會聯絡（電郵：hrec@eduhk.hk；地址：[香港教育大學研究與發展事務處](#)）。

如閣下欲瞭解更多有關本研究的資料，請致電周文才先生(電話： ；電郵：)或與其導師陳文豪博士聯絡，電話號碼為 。

感謝閣下有興趣參與這項研究。

A5. Findings and Summary Statistics of the Quantitative Survey:

The Bible Teachers' Perspectives and Approaches

A5.1 General Finding - Personal Profile

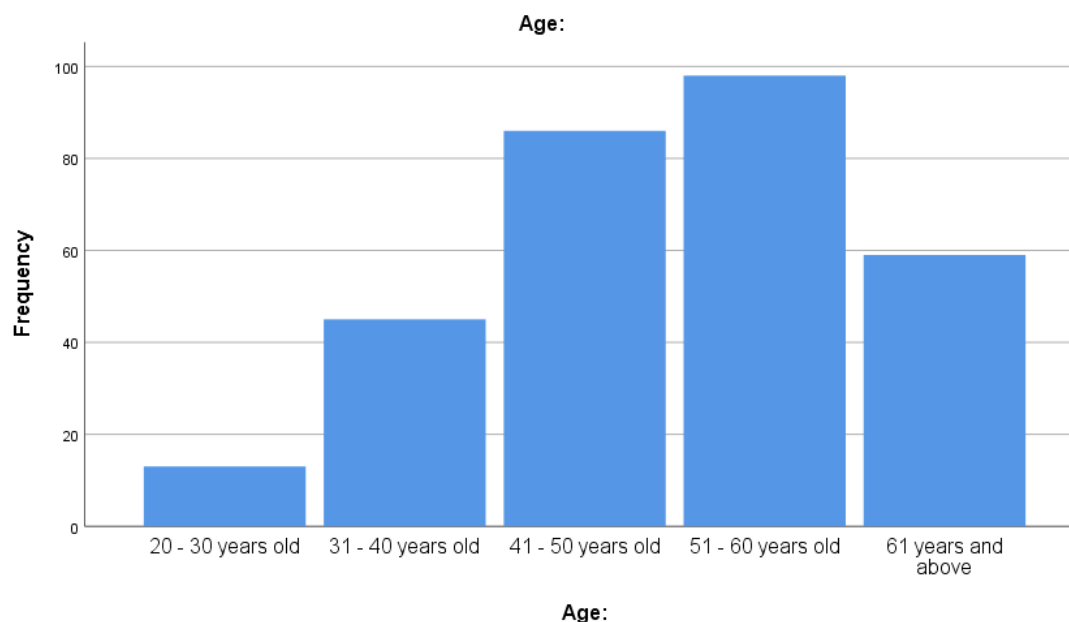
Age group

Summary statistics using frequency analyse is employed for the respondents' age profile. The frequency and percentage rating are calculated for all respondents.

The age profile is divided into groups, say 20 - 30 years, 31 – 40 years, 41 – 50 years, 51 – 60 years, and 61 years and above.

The largest part of the age range of the respondents is 41 – 50 years (28.6%) and 51 – 60 years (32.6%) as shown in the following table and bar chart.

		Age:			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20 - 30 years old	13	4.3	4.3	4.3
	31 - 40 years old	45	15.0	15.0	19.3
	41 - 50 years old	86	28.6	28.6	47.8
	51 - 60 years old	98	32.6	32.6	80.4
	61 years and above	59	19.6	19.6	100.0
	Total	301	100.0	100.0	



Gender group

Summary statistics using frequency analyse is employed for the respondents' gender profile.

The frequency and percentage rating are calculated for all respondents.

The gender profile is divided into groups, say female and male.

The gender group of the respondents is male (56.8%) and female (43.2%) as shown in the following table.

		Gender:			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	130	43.2	43.2	43.2
	Male	171	56.8	56.8	100.0
	Total	301	100.0	100.0	

Religion group

Summary statistics using frequency analyse is employed for the respondents' religion profile.

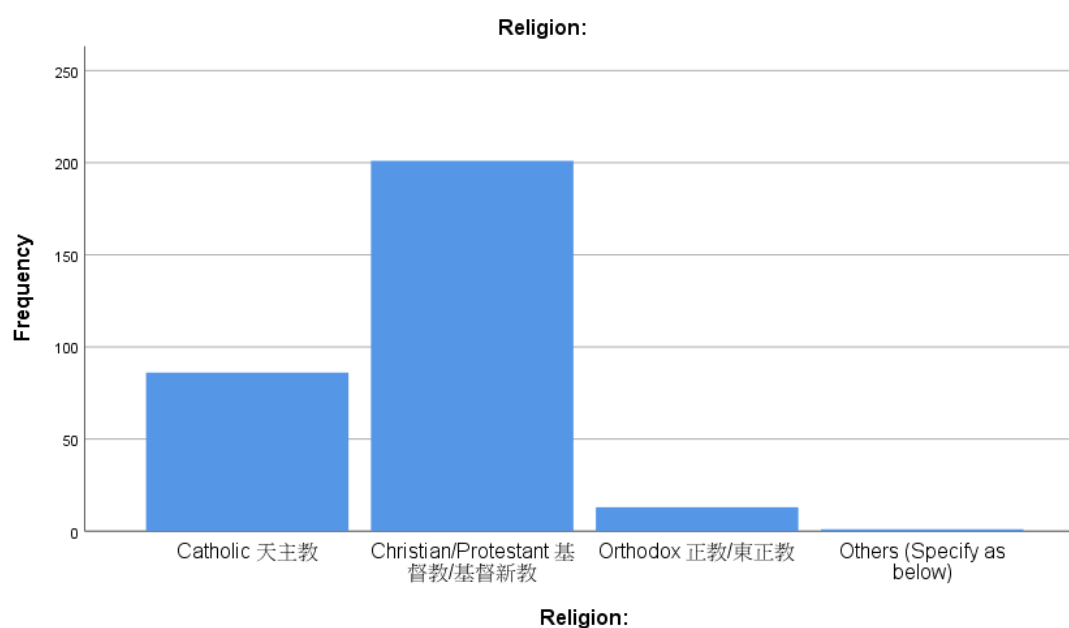
The frequency and percentage rating are calculated for all respondents.

The religion profile is divided into groups, say Catholic, Christian/Protestant and Orthodox.

The largest part of the three religions range of the respondents are Catholic (28.6%), Christian/Protestant (66.8%) and Orthodox (4.3%) as shown in the following table and bar chart.

It is hard to invite appropriate person in Catholic to participate in the questionnaire survey since many Catholics go to mass only and not much have Bible scripture sharing. Also, there are seldom Orthodox people in Hong Kong for research survey.

		Religion:			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Catholic 天主教	86	28.6	28.6	28.6
	Christian/Protestant 基督教/ 基督新教	201	66.8	66.8	95.3
	Orthodox 正教/東正教	13	4.3	4.3	99.7
	Others (Specify as below)	1	.3	.3	100.0
	Total	301	100.0	100.0	



Educational Attainment group

Summary statistics using frequency analyse is employed for the educational attainment profile. The frequency and percentage rating are calculated for all respondents.

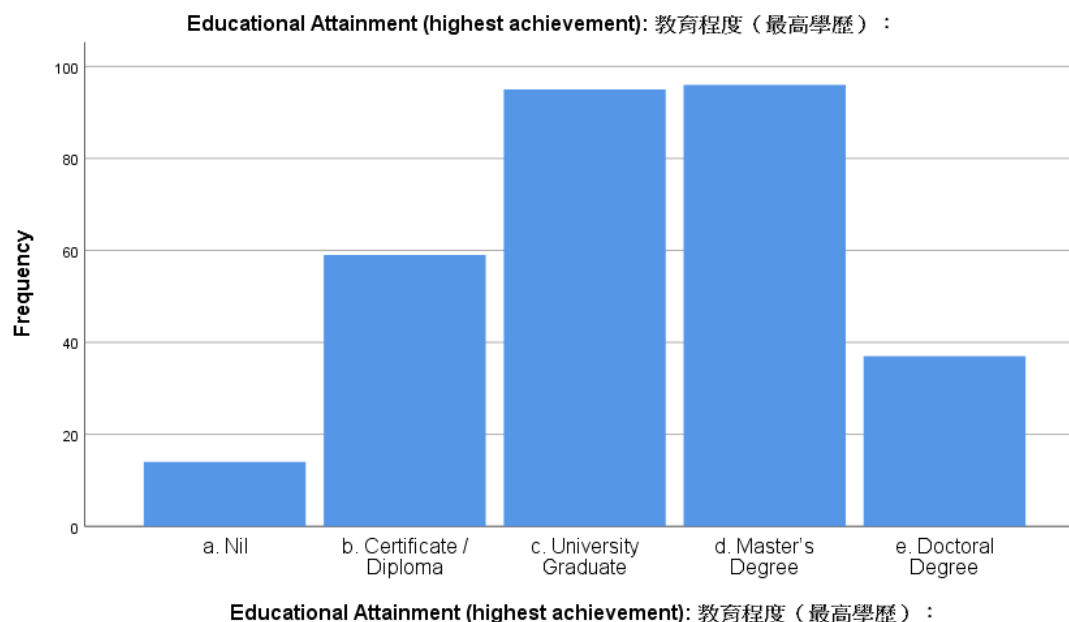
The educational attainment profile is divided into groups, say certificate/diploma, university graduate, master's degree and doctoral degree.

The largest part of the educational attainment range of the respondents are University graduate (31.6%) and master's degree (31.9%) as shown in the following table and bar chart.

So, the Bible teachers and pastors/priests are generally in higher education level in Hong Kong society.

Educational Attainment (highest achievement): 教育程度（最高學歷）：

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	14	4.7	4.7	4.7
	b. Certificate / Diploma	59	19.6	19.6	24.3
	c. University Graduate	95	31.6	31.6	55.8
	d. Master's Degree	96	31.9	31.9	87.7
	e. Doctoral Degree	37	12.3	12.3	100.0
	Total	301	100.0	100.0	



Professional Certificate group

Summary statistics using frequency analyse is employed for the professional certificate of theological seminary profile. The frequency and percentage rating are calculated for all respondents.

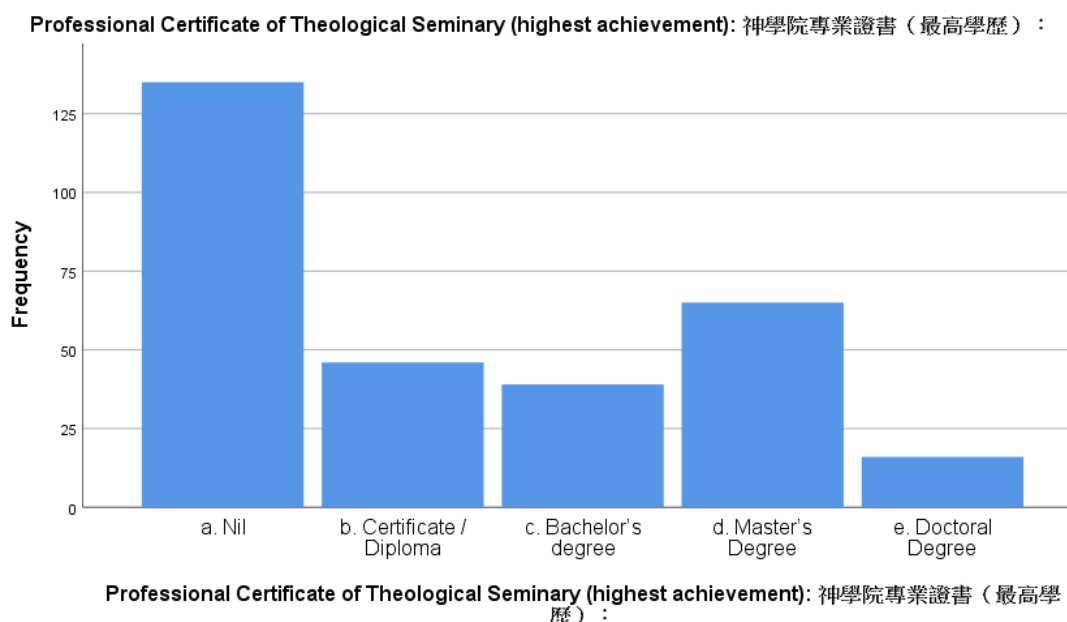
The professional certificate profile is divided into groups, say certificate/diploma, bachelor's degree, master's degree and doctoral degree.

The large part of the professional certificate of theology ranges of the respondents is master's degree (21.6%) as shown in the following table and bar chart.

However, there is large part of the respondents have no professional theological certificate, nil (44.9%). But for church minsters, pastors/priests and teachers in seminaries as shown later in this chapter, they all have high in calibration in professional and theological certification.

Professional Certificate of Theological Seminary (highest achievement): 神學院專業證書（最高學歷）：

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	135	44.9	44.9	44.9
	b. Certificate / Diploma	46	15.3	15.3	60.1
	c. Bachelor's degree	39	13.0	13.0	73.1
	d. Master's Degree	65	21.6	21.6	94.7
	e. Doctoral Degree	16	5.3	5.3	100.0
	Total	301	100.0	100.0	



Professional Certificate group vs. Religion group

Crosstabulation with column percentages analyse is employed for the professional certificate of theological seminary profile variables and the religion group variables.

The purpose of a crosstabulation analyse is to show the relationship between two variables.

The following crosstabulation table shows the counts and percentage ratings are calculated for all respondents.

The professional certificate profile is divided into groups, say certificate/diploma, bachelor's degree, master's degree and doctoral degree. And the religion profile is divided into groups, say Catholic, Christian/Protestant and Orthodox. The relationship between two profile groups are

shown in the following.

The large part of the professional certificate of theology within Catholic religion is certificate/diploma level (24.4%).

The large part of the professional certificate of theology within Christian/Protestant is bachelor's degree (13.9%) and master's degree (30.8%).

The large part of the professional certificate of theology within Orthodox is bachelor's degree (15.4%).

The finding shows that Christian/Protestant religion has strong professional background in theological education.

Professional Certificate of Theological Seminary (highest achievement): 神學院專業證書（最高學歷）： * Religion: Crosstabulation

			Religion:				Total
			Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	
Professional Certificate of Theological Seminary (highest achievement): 神學院專業證書（最高學歷）：	a. Nil	Count	53	70	11	1	135
		%	61.6%	34.8%	84.6%	100.0%	44.9%
	b. Certificate / Diploma	Count	21	25	0	0	46
		%	24.4%	12.4%	0.0%	0.0%	15.3%
	c. Bachelor's degree	Count	9	28	2	0	39
		%	10.5%	13.9%	15.4%	0.0%	13.0%
	d. Master's Degree	Count	3	62	0	0	65
		%	3.5%	30.8%	0.0%	0.0%	21.6%
	e. Doctoral Degree	Count	0	16	0	0	16
		%	0.0%	8.0%	0.0%	0.0%	5.3%
	Total	Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

Name of Theological Seminary attained group

Summary statistics using frequency analyse is employed for the name of theological seminary attained profile. The frequency and percentage rating are calculated for all respondents as shown in the following table and pie chart.

In this analyse, the most common names of theological seminary attained by the respondents are:

China Graduate School of Theology

Hong Kong Baptist Theological Seminary

Divinity School of Chung Chi College, Chinese University of Hong Kong

Lutheran Theological Seminary (Hong Kong)

Diocesan Catechetical Centre, Diocese of Hong Kong

Holy Spirit Seminary College of Theology and Philosophy

Alliance Bible Seminary

However, there is a large part of the respondents have no filling in the name of theological seminary attained, it shows blank (59.2%). But for church minsters, pastors/priests and teachers in seminaries, they all have higher calibration in professional and theological certification as shown in the collected data from qualitative survey.

Religious status group

Summary statistics using frequency analyse is employed for the religious status profile. The frequency and percentage rating are calculated for all respondents as shown in the following table and pie chart.

In this analyse, the most common religious statuses of the respondents are:

- pastor
- priest
- minister
- reverend

- Bible teacher in church/Seminary
- Sunday School teacher
- Catechist

However, there is large part of the respondents who have no filling in the religious status, it shows blank (91.5%).

Years of Receiving Jesus Christ group

Summary statistics using frequency analyse is employed for years of receiving Jesus Christ profile. The frequency and percentage rating are calculated for all respondents which are shown in the following table and bar chart.

The years of receiving Jesus Christ profile is divided into groups, say less than 5, 5–10, 11–15, 16–20, 21–25, 26–30, 31–35 and more than 35.

The larger part of the years of receiving Jesus Christ ranges of the respondents are more than 35 years (31.2%), 31–35 years (15.9%) and 26–30 years (15.3%).

No. of Years of Receiving Jesus Christ: 接受耶穌基督的年數:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	1	.3	.3	.3
	b. Less than 5	6	2.0	2.0	2.3
	c. 5 - 10	15	5.0	5.0	7.3
	d. 11 - 15	27	9.0	9.0	16.3
	e. 16 - 20	28	9.3	9.3	25.6
	f. 21 - 25	36	12.0	12.0	37.5
	g. 26 - 30	46	15.3	15.3	52.8
	h. 31 - 35	48	15.9	15.9	68.8
	i. More than 35	94	31.2	31.2	100.0
	Total	301	100.0	100.0	

Years in Service of Bible-class Training group

Summary statistics using frequency analyse is employed for years in service of Bible-class training profile. The frequency and percentage rating calculated for all respondents are shown in the following table and bar chart.

The years in service of Bible-class training profile is divided into groups, say less than 5, 5–10, 11–15, 16–20, 21–25, 26–30, 31–35 and more than 35.

The larger part of the years in service of Bible-class training ranges of the respondents are 5–10 years (20.6%), less than 5 years (18.6%) and 11–15 years (15.6%).

It shows that Bible teachers and lecturers have around 5 to 10 years training experience only, not much in-depth.

No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.):
作為聖經教導、分享、或聖經培訓、授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）：

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	21	7.0	7.0	7.0
	b. less than 5	56	18.6	18.6	25.6
	c. 5 - 10	62	20.6	20.6	46.2
	d. 11 - 15	47	15.6	15.6	61.8
	e. 16 - 20	39	13.0	13.0	74.8
	f. 21 - 25	30	10.0	10.0	84.7
	g. 26 - 30	18	6.0	6.0	90.7
	h. 31 - 35	15	5.0	5.0	95.7
	i. More than 35	13	4.3	4.3	100.0
	Total	301	100.0	100.0	

Years in Service of Bible-class Training group vs. Religion group

Crosstabulation with column percentages analyse is employed for the years in service of Bible-class training profile variables and the religion profile variables.

The purpose of a crosstabulation analyse is to show the relationship between two variables.

The following crosstabulation table shows the counts and percentage ratings are calculated for all respondents.

The years in service of Bible-class training profile is divided into groups, say less than 5, 5–10, 11-15, 16-20, 21-25, 26-30, 31-35 and more than 35. And the religion profile is divided into groups, say Catholic, Christian/Protestant and Orthodox. The relationship between two profile groups are shown in the following crosstabulation table.

The large part of the years in service of Bible-class training ranges within Catholic are 5-10 years (26.7%) and 11-15 years (18.6%).

The large part of the years in service of Bible-class training ranges within

Christian/Protestant are less than 5 years (17.4%) and 5-10 years (17.4%).

The large part of the years in service of Bible-class training ranges within Orthodox are less than 5 years (53.8% and 5-10 years (23.1%).

The finding shows that Catholic religion has more Bible-training experience, generally 5-10 years, among Bible teachers and Catechists.

No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.): 作為聖經教導、分享、或聖經培訓、授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）： * Religion:

Crosstabulation

			Religion:				Total
			Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	
No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training,	a. Nil	Count	9	12	0	0	21
		%	10.5%	6.0%	0.0%	0.0%	7.0%
	b. less than 5	Count	14	35	7	0	56
		%	16.3%	17.4%	53.8%	0.0%	18.6%
	c. 5 - 10	Count	23	35	3	1	62
		%	26.7%	17.4%	23.1%	100.0%	20.6%
	d. 11 - 15	Count	16	30	1	0	47
		%	18.6%	14.9%	7.7%	0.0%	15.6%

theological seminar, etc.): 作為聖經教導、分享、或聖經培訓、授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）：	e. 16 - 20	Count	8	31	0	0	39
		%	9.3%	15.4%	0.0%	0.0%	13.0%
	f. 21 - 25	Count	7	22	1	0	30
		%	8.1%	10.9%	7.7%	0.0%	10.0%
	g. 26 - 30	Count	2	16	0	0	18
		%	2.3%	8.0%	0.0%	0.0%	6.0%
	h. 31 - 35	Count	4	11	0	0	15
		%	4.7%	5.5%	0.0%	0.0%	5.0%
	i. More	Count	3	9	1	0	13
	than 35	%	3.5%	4.5%	7.7%	0.0%	4.3%
	Total	Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

General Audience in Bible-class training group

Summary statistics using frequency analyse is employed for general audience in Bible-class training profile. The frequency and percentage rating calculated for all respondents are shown in the following table and bar chart.

The general audience in Bible-class training profile is divided into groups, say children (<12 years old), adults (12 - 60 years old), elderly (>60 years old), children and adults, children and elderly, adults and elderly, children and adults and elderly. The larger part of the general audience in Bible-class training are adults (48.2), adults and elderly (15.6%) and children (13.6%).

It shows that the general audiences in Bible-class training profile are adults' group, the second one is adult and elderly group, and then the third one is children' group among various churches.

The General Audience in Bible-class training: 聖經課程教導、分享、培訓的會眾年齡層：

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	a. Nil	12	4.0	4.0	4.0
	b. Children (<12 years old)	41	13.6	13.6	17.6

c. Adults (12 - 60 years old)	145	48.2	48.2	65.8
d. Elderly (>60 years old)	3	1.0	1.0	66.8
e. Children and Adults	25	8.3	8.3	75.1
f. Children and Elderly	1	.3	.3	75.4
g. Adults and Elderly	47	15.6	15.6	91.0
h. Children and Adults and Elderly	27	9.0	9.0	100.0
Total	301	100.0	100.0	

A5.2 General Finding - Bible Teacher Related Approaches

25 Individual Questionnaire-questions

In general, summary statistics using frequency analyse is employed for all of these questions. The frequency and percentage rating are calculated from all participated respondents.

Question 1

Defence of God's violent behaviour in the Bible, He is entirely right and good.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (45.5%) and 4 - Agree (32.6%) as shown in the following frequency table.

It shows that most of the respondents agree that God is entirely right and good.

Statistics

1. 我會捍衛聖經當中上帝的暴力行為，上帝是完全正確和良善的。

Defence of God's violent behaviour in the Bible, He is entirely right and good.

N	Valid	301
	Missing	0
Mean		4.15
Median		4.00
Mode		5
Sum		1249

1. 我會捍衛聖經當中上帝的暴力行為，上帝是完全正確和良善的。 **Defence of God's violent behaviour in the Bible, He is entirely right and good.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	2.3	2.3	2.3
	2	12	4.0	4.0	6.3
	3	47	15.6	15.6	21.9
	4	98	32.6	32.6	54.5
	5	137	45.5	45.5	100.0
	Total	301	100.0	100.0	

Question 2

I believe that God uses violence only to punish the wicked and to protect the weak.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (38.9%) and 4 - Agree (32.9%) as shown in the following frequency table.

It shows that most of the respondents believe that God uses violence only to punish the wicked and to protect the weak.

Statistics

2. 我相信上帝使用暴力，只是為了懲罰惡人並保護弱者。I believe that God uses violence only to punish the wicked and to protect the weak.

N	Valid	301
	Missing	0
Mean		3.94
Median		4.00
Mode		5
Sum		1186

2. 我相信上帝使用暴力，只是為了懲罰惡人並保護弱者。I believe that God uses violence only to punish the wicked and to protect the weak.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	15	5.0	5.0	5.0
	2	20	6.6	6.6	11.6
	3	50	16.6	16.6	28.2
	4	99	32.9	32.9	61.1
	5	117	38.9	38.9	100.0
	Total	301	100.0	100.0	

Question 3

God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (47.8%) and 4 - Agree (34.2%) as shown in the following frequency table.

It shows that most of the respondents agree that God's violent action is serving a greater good, and to prevent the corruption of the world.

Statistics

3. 上帝的暴力行為，是為了帶來更大的善，是為了防止祂的子民以及世界其他地方的腐敗。God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.

N	Valid	301
	Missing	0
Mean		4.21
Median		4.00
Mode		5
Sum		1266

3. 上帝的暴力行為，是為了帶來更大的善，是為了防止祂的子民以及世界其他地方的腐敗。**God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	3.3	3.3	3.3
	2	8	2.7	2.7	6.0
	3	36	12.0	12.0	17.9
	4	103	34.2	34.2	52.2
	5	144	47.8	47.8	100.0
	Total	301	100.0	100.0	

Question 4

I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (50.2%) and 4 - Agree (35.2%) as shown in the following frequency table.

It shows that most of the respondents agree that God's violent action is to lead the humans of Israel to a fuller understanding of who God is and the way God needs them to live.

Statistics

4. 我相信在舊約中上帝的暴力行為，是為要引導和啟示祂的子民(以色列人)認識上帝是誰；以及引領他們如何在地上生活，及對上帝有更充分的認知和全面的了解。I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.

N	Valid	301
	Missing	0
Mean		4.27
Median		5.00
Mode		5
Sum		1286

4. 我相信在舊約中上帝的暴力行為，是為要引導和啟示祂的子民(以色列人)認識上帝是誰；以及引領他們如何在地上生活，及對上帝有更充分的認知和全面的了解。I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	3.3	3.3	3.3
	2	5	1.7	1.7	5.0
	3	29	9.6	9.6	14.6
	4	106	35.2	35.2	49.8
	5	151	50.2	50.2	100.0
	Total	301	100.0	100.0	

Question 5

God's violent behaviour is not problematic.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (30.9%), 4 - Agree (28.9%) and 3 – Neutral (29.9%) as shown in the following frequency table.

It shows that some of the respondents agree that God's violent behaviour is not problematic. But some of respondents stand on neutral position, no comment on this question.

Statistics

5. 上帝在舊約中的暴力行為並沒有任何不妥的地方。God's violent behaviour is not problematic.

N	Valid	301
	Missing	0
Mean		3.78
Median		4.00
Mode		5
Sum		1137

5. 上帝在舊約中的暴力行為並沒有任何不妥的地方。God's violent behaviour is not problematic.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	2.7	2.7	2.7
	2	23	7.6	7.6	10.3
	3	90	29.9	29.9	40.2
	4	87	28.9	28.9	69.1
	5	93	30.9	30.9	100.0
	Total	301	100.0	100.0	

Question 6

Trusting God His violence while acknowledging unanswered questions.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (37.9%), 5 - Strongly agree (34.2%) and 3 – Neutral (18.6%) as shown in the following frequency table.

It shows that larger part of the respondents agrees for trusting God His violence while acknowledging unanswered questions. But some respondents stand on neutral position, shows no comment on this question.

Statistics

6. 在承認舊約經文中未能解答的問題上，同時信靠上帝的暴力行為。

Trusting God His violence while
acknowledging unanswered
questions.

N	Valid	301
	Missing	0
Mean		3.93
Median		4.00
Mode		4
Sum		1183

6. 在承認舊約經文中未能解答的問題上，同時信靠上帝的暴力行為。
Trusting God His violence while acknowledging unanswered questions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	4.0	4.0	4.0
	2	16	5.3	5.3	9.3
	3	56	18.6	18.6	27.9
	4	114	37.9	37.9	65.8
	5	103	34.2	34.2	100.0
	Total	301	100.0	100.0	

Question 7

As a Bible teacher, I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (36.5%), 5 - Strongly agree (32.2%) and 3 – Neutral (20.3%) as shown in the following frequency table.

It shows that most of the respondents agree that as a Bible teacher, he has to balance God's violent behaviour with God's other non-violent behaviour. But some respondents stand on neutral position, shows no comment on this question.

Statistics

7. 作為聖經老師，我會將上帝的暴力行為和祂其他的行為作出平衡教導，比如上帝在其他舊約中並不涉及殺戮、流血或戰爭等。As a Bible teacher, I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.

N	Valid	301
	Missing	0
Mean		3.85
Median		4.00
Mode		4
Sum		1158

7. 作為聖經老師，我會將上帝的暴力行為和祂其他的行為作出平衡教導，比如上帝在其他舊約中並不涉及殺戮、流血或戰爭等。

As a Bible teacher, I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	16	5.3	5.3	5.3
	2	17	5.6	5.6	11.0
	3	61	20.3	20.3	31.2
	4	110	36.5	36.5	67.8
	5	97	32.2	32.2	100.0
	Total	301	100.0	100.0	

Question 8

As a Bible teacher, I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (25.9%), 3 – Neutral (24.3%), and 2 – Disagree (22.3%) as shown in the following frequency table.

It shows that there are no concrete replies from the respondents. It cannot make agreement on that question. It is likely that many respondents only give neutral (24.3%) comment on that question: as a Bible teacher, he has to balance God's violent behaviour with God's other non-violent behaviour.

Statistics

8. 作為聖經老師，我會批判上帝的暴力行為，並誠實地說出這些暴力經文的問題本質所在。As a Bible teacher, I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.

N	Valid	301
	Missing	0
Mean		2.91
Median		3.00
Mode		4
Sum		876

8. 作為聖經老師，我會批判上帝的暴力行為，並誠實地說出這些暴力經文的問題本質所在。 **As a Bible teacher, I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	51	16.9	16.9	16.9
	2	67	22.3	22.3	39.2
	3	73	24.3	24.3	63.5
	4	78	25.9	25.9	89.4
	5	32	10.6	10.6	100.0
	Total	301	100.0	100.0	

Question 9

The Bible does not always get “God-Right”. It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (26.2%), 2 – Disagree (19.9%) and 1 – Strongly disagree (19.6%) as shown in the following frequency table.

It shows that there is only 26.2% of respondents reply 4 - Agree on this question. And it also tends to make disagree (19.6%) on that question: The Bible does not always get “God-Right”.

It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.

Statistics

9. 我認為舊約經文的描述，並不能完全表達出上帝的美善和公義，因此沒有必要接受每一個舊約的描寫等同於對上帝的準確描述。The Bible does not always get “God-Right”. It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.

N	Valid	301
	Missing	0
Mean		3.00
Median		3.00
Mode		4
Sum		904

9. 我認為舊約經文的描述，並不能完全表達出上帝的美善和公義，因此沒有必要接受每一個舊約的描寫等同於對上帝的準確描述。The Bible does not always get “God-Right”. It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	59	19.6	19.6	19.6
	2	60	19.9	19.9	39.5
	3	53	17.6	17.6	57.1
	4	79	26.2	26.2	83.4
	5	50	16.6	16.6	100.0
	Total	301	100.0	100.0	

Question 10

As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (35.9%), 3 - Neutral (19.6%), 2 - Disagree (18.3%) and 5 - Strongly agree (16.3%) and as shown in the following frequency table.

It shows that there is a number of respondents select 4 - Agree (35.9%) to that question.

In general, a number of respondents select 4 - Agree (35.9%) only on that question: Take a reader-response criticism, allow readers to embrace what is morally praiseworthy within the textual content.

Statistics

10. 作為聖經老師，我會採取「讀者回應批判學」，無論聖經本身作出什麼樣的評價，我都會讓讀者自己去接受在聖經文本中在道德上值得稱讚的事情，同時批判道德上令人反感的事情。 As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.

N	Valid	301
	Missing	0
Mean		3.30
Median		4.00
Mode		4
Sum		994

10. 作為聖經老師，我會採取「讀者回應批判學」，無論聖經本身作出什麼樣的評價，我都會讓讀者自己去接受在聖經文本中在道德上值得稱讚的事情，同時批判道德上令人反感的事情。 As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	30	10.0	10.0	10.0

2	55	18.3	18.3	28.2
3	59	19.6	19.6	47.8
4	108	35.9	35.9	83.7
5	49	16.3	16.3	100.0
Total	301	100.0	100.0	

Question 11

In the class, I will use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage ratings of this question selected by all respondents are 5 - Strongly agree (34.6%), 4 - Agree (31.2%) and 3 - Neutral (26.2%) as shown in the following frequency table.

It shows that there is a large number of respondents select 5 - Strongly agree (34.6%) to that question: Use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament.

Statistics

11. 在課堂上，我會採用以基督為中心的方法來批判舊約中神聖的暴力。在新約，因為耶穌是從上帝而來，祂是一面鏡子，透過祂我們可以以一個完整的、平衡的、並無扭曲的視野，看見充滿愛心和仁慈的上帝。In the class, I will use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.

N	Valid	301
	Missing	0
Mean		3.79
Median		4.00
Mode		5
Sum		1142

11. 在課堂上，我會採用以基督為中心的方法來批判舊約中神聖的暴力。在新約，因為耶穌是從上帝而來，祂是一面鏡子，透過祂我們可以以一個完整的、平衡的、並無扭曲的視野，看見充滿愛心和仁慈的上帝。 **In the class, I will use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	17	5.6	5.6	5.6
	2	29	9.6	9.6	15.3
	3	57	18.9	18.9	34.2
	4	94	31.2	31.2	65.4
	5	104	34.6	34.6	100.0
	Total	301	100.0	100.0	

Question 12

I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (32.9%), 3 - Neutral (26.2%) and 2 - Disagree (15.3%) as shown in the following frequency table.

It shows that there is no agreement on that question.

In general, it only says that a number of respondents (26.2%) select 3 – Neutral comment to this question: I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.

Statistics

12. 我會採納一個包含兩者的中間路線，並非完全接受，或完全拒絕上帝的暴力形象。I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.

N	Valid	301
	Missing	0
Mean		3.10
Median		3.00
Mode		4
Sum		934

12. 我會採納一個包含兩者的中間路線，並非完全接受，或完全拒絕上帝的暴力形象。I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	44	14.6	14.6	14.6
	2	46	15.3	15.3	29.9
	3	79	26.2	26.2	56.1
	4	99	32.9	32.9	89.0
	5	33	11.0	11.0	100.0
	Total	301	100.0	100.0	

Question 13

God chooses to become involved in violence to bring about a good purpose.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (25.2%), 4 - Agree (34.2%) and 3 - Neutral (18.9%) as shown in the following frequency table.

It shows that there is a strong agreement on that question.

In general, a large part of respondents agree that God chooses to become involved in violence to bring about a good purpose.

Statistics

13. 上帝選擇牽涉暴力來達致美好的目的。God chooses to become involved in violence to bring about a good purpose.

N	Valid	301
	Missing	0
Mean		3.54
Median		4.00
Mode		4
Sum		1066

13. 上帝選擇牽涉暴力來達致美好的目的。God chooses to become involved in violence to bring about a good purpose.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	27	9.0	9.0	9.0
	2	38	12.6	12.6	21.6
	3	57	18.9	18.9	40.5
	4	103	34.2	34.2	74.8
	5	76	25.2	25.2	100.0
	Total	301	100.0	100.0	

Question 14

Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (31.9%), 5 - Strongly agree (21.3%), and 3 - Neutral (18.9%) as shown in the following frequency table.

It shows that there is no strong agreement on that question.

In general, some respondents choose 4 - Agree (31.9%) only, agree that God's violent behaviour is symbolic, using the past to encourage people to live faithfully.

Statistics

14. 上帝在舊約中使用暴力是象徵性的，其目的不是敘述過去實際發生的事情，而是利用過去發生的事來鼓勵人們忠實地生活。Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.

N	Valid	301
	Missing	0
Mean		3.36
Median		4.00
Mode		4
Sum		1010

14. 上帝在舊約中使用暴力是象徵性的，其目的不是敘述過去實際發生的事情，而是利用過去發生的事來鼓勵人們忠實地生活。

Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	33	11.0	11.0	11.0
	2	51	16.9	16.9	27.9
	3	57	18.9	18.9	46.8
	4	96	31.9	31.9	78.7
	5	64	21.3	21.3	100.0

Total	301	100.0	100.0
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Question 15

Protesting God's Violent Behaviour.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 2 – Disagree (35.5%), 1 - Strongly disagree (26.6%) and 3 - Neutral (25.9%) as shown in the following frequency table.

It shows that there is a strong disagreement on that question.

So that, a large number of respondents do not agree that: Protesting God's Violent Behaviour.

Statistics

15. 我不能認同上帝在聖經中所描述的暴力行為。Protesting God's

Violent Behaviour.

N	Valid	301
	Missing	0
Mean		2.27
Median		2.00
Mode		2
Sum		682

15. 我不能認同上帝在聖經中所描述的暴力行為。Protesting God's Violent Behaviour.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	80	26.6	26.6	26.6
	2	107	35.5	35.5	62.1
	3	78	25.9	25.9	88.0
	4	26	8.6	8.6	96.7
	5	10	3.3	3.3	100.0
	Total	301	100.0	100.0	

Question 16

God is not completely good and may misbehave at instances.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 1 - Strongly disagree (63.5%), 2 – Disagree (18.6%), and 3 - Neutral (9.0%) as shown in the following frequency table.

It shows that there is a very strong disagreement on that question.

So that, a large number of respondents do not agree that: God is not completely good and may misbehave at instances.

Statistics

16. 上帝不是完全良善的，有時可能
能會表現得不良善。God is not
completely good and may
misbehave at instances.

N	Valid	301
	Missing	0
Mean		1.66
Median		1.00
Mode		1
Sum		499

16. 上帝不是完全良善的，有時可能會表現得不良善。God is not completely good and may misbehave at instances.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	191	63.5	63.5	63.5
	2	56	18.6	18.6	82.1
	3	27	9.0	9.0	91.0
	4	20	6.6	6.6	97.7
	5	7	2.3	2.3	100.0

Total	301	100.0	100.0
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Question 17

Celebrating God's Violent Behaviour.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 3 - Neutral (33.9%), 4 - Agree (29.6%) and 5 - Strongly agree (14.6%) as shown in the following frequency table.

It shows that there is an agreement on that question in general.

So, a number of respondents (29.6%) select 4 – Agree on that question: Celebrating God's Violent Behaviour.

Statistics

17. 我贊同上帝在聖經裡所描述的暴力行為。Celebrating God's

Violent Behaviour.

N	Valid	301
	Missing	0
Mean		3.30
Median		3.00
Mode		3
Sum		992

17. 我贊同上帝在聖經裡所描述的暴力行為。Celebrating God's

Violent Behaviour.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	22	7.3	7.3	7.3
	2	44	14.6	14.6	21.9
	3	102	33.9	33.9	55.8
	4	89	29.6	29.6	85.4
	5	44	14.6	14.6	100.0

Total	301	100.0	100.0
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Question 18

I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 4 - Agree (41.2%), 5 - Strongly agree (35.5%) and 3 - Neutral (14.3%) as shown in the following frequency table.

It shows that there is a strong agreement on that question.

So, a large number of respondents agree on that question: I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.

Statistics

18. 我相信上帝的暴力行為是為了對抗和糾正人類的暴力，以恢復或維護上帝的秩序。I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.

N	Valid	301
	Missing	0
Mean		3.99
Median		4.00
Mode		4
Sum		1200

18. 我相信上帝的暴力行為是為了對抗和糾正人類的暴力，以恢復或維護上帝的秩序。I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	14	4.7	4.7	4.7
	2	13	4.3	4.3	9.0
	3	43	14.3	14.3	23.3
	4	124	41.2	41.2	64.5
	5	107	35.5	35.5	100.0
	Total	301	100.0	100.0	

Question 19

I will avoid talking about the violence of God in the Old Testament.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 2 – Disagree (33.9%), 1 - Strongly disagree (27.9%) and 3 - Neutral (20.6%) as shown in the following frequency table.

It shows that there is quite a strong disagreement on that question.

So, a large number of respondents disagree on that question: I will avoid talking about the violence of God in the Old Testament.

Statistics

19. 我會避免談論在舊約中上帝的暴力行為。 I will avoid talking about the violence of God in the Old Testament.

N	Valid	301
	Missing	0
Mean		2.32
Median		2.00
Mode		2
Sum		697

19. 我會避免談論在舊約中上帝的暴力行為。 I will avoid talking about the violence of God in the Old Testament.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	84	27.9	27.9	27.9
	2	102	33.9	33.9	61.8
	3	62	20.6	20.6	82.4
	4	42	14.0	14.0	96.3
	5	11	3.7	3.7	100.0
	Total	301	100.0	100.0	

Question 20

I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 1 - Strongly disagree (36.5%), 2 – Disagree (28.2%), and 3 - Neutral (17.9%) as shown in the following frequency table.

It shows that there is a strong disagreement on that question.

It is that a large number of respondents disagree on that question: I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.

It clearly states that most of the respondents, the Bible teachers and pastors/priests in general, believe that Bible is God's word, inspired human to write the Bible, not the authors' intended opinion.

Statistics

20. 我並不相信舊約經文中上帝的暴力行為，這應該是作者自己的見解，而不是上帝的美意。 I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.

N	Valid	301
	Missing	0
Mean		2.23
Median		2.00
Mode		1
Sum		670

20. 我並不相信舊約經文中上帝的暴力行為，這應該是作者自己的見解，而不是上帝的美意。 I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	110	36.5	36.5	36.5
	2	85	28.2	28.2	64.8
	3	54	17.9	17.9	82.7
	4	32	10.6	10.6	93.4
	5	20	6.6	6.6	100.0
	Total	301	100.0	100.0	

Question 21

If I meet someone or students who ask the following verses, I will avoid answering and remain silent: “Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)”

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 1 - Strongly disagree (40.9%), 2 – Disagree (37.5%), and 3 - Neutral (14.0%) as shown in the following frequency table.

It shows that there is a strong disagreement on that question.

A large percentage of respondents disagree on that question: If I meet someone or students who ask the following verses, I will avoid answering and remain silent: “Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)”

It clearly states that most of the respondents, the Bible teachers and pastors/priests in general, will not avoid answering the problematic scripture in the Old Testament.

Statistics

21. 如果我遇到別人或學員問及以下經文，我將會避而不答，保持沉默：『只要照耶和華你神所吩咐的、將這赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人、都滅絕淨盡。』（CUV 申命記20:17） If I meet someone or students who ask the following verses, I will avoid answering and remain silent: “Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)”

N	Valid	301
	Missing	0
Mean		1.91
Median		2.00
Mode		1
Sum		574

21. 如果我遇到別人或學員問及以下經文，我將會避而不答，保持沉默：『只要照耶和華你神所吩咐的、將這赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人、都滅絕淨盡。』（CUV 申命記20:17） If I meet someone or students who ask the following verses, I will avoid answering and remain silent: “Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	123	40.9	40.9	40.9
	2	113	37.5	37.5	78.4
	3	42	14.0	14.0	92.4
	4	16	5.3	5.3	97.7
	5	7	2.3	2.3	100.0
	Total	301	100.0	100.0	

Question 22

In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 5 - Strongly agree (45.5%), 4 - Agree (40.5%) and 3 - Neutral (11.3%) as shown in the following frequency table.

It shows that there is a strong agreement on that question.

A large percentage of respondents agree on that question: In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.

It clearly states that most of the respondents, the Bible teachers and pastors/priests in general, will respond positively on the problematic scripture, the divine violence in the Old Testament.

Statistics

22. 在聖經課堂上，我會正面地回應舊約中的神聖暴力，去解釋上帝在那段歷史當中的啟示和旨意。 In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.

N	Valid	301
	Missing	0
Mean		4.28
Median		4.00
Mode		5
Sum		1288

22. 在聖經課堂上，我會正面地回應舊約中的神聖暴力，去解釋上帝在那段歷史當中的啟示和旨意。 In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	1.0	1.0	1.0
	2	5	1.7	1.7	2.7
	3	34	11.3	11.3	14.0
	4	122	40.5	40.5	54.5
	5	137	45.5	45.5	100.0
	Total	301	100.0	100.0	

Question 23

I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 2 – Disagree (23.6%), 5 - Strongly agree (22.9%) and 4 – Agree (20.6%) as shown in the following frequency table.

It shows that there is no concrete answer and cannot make agreement on that question.

Some respondents agree on that question, but some do not agree that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New

Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.

It implies that a number of respondents believe that the inspired divine violence only occurs in the Old Testament and will not happen in present world.

But a number of the respondents believe that inspired divine violence not only occur in the Old Testament but will also occur in the present world.

Statistics

23. 我相信神聖暴力只是發生在舊約中，以達致那段歷史中上帝的公義。新約裡和現今世代中，神不會啟示我們以暴力來達至正義和公義的。 I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.

N	Valid	301
	Missing	0
Mean		3.17
Median		3.00
Mode		2
Sum		954

23. 我相信神聖暴力只是發生在舊約中，以達致那段歷史中上帝的公義。新約裡和現今世代中，神不會啟示我們以暴力來達至正義和公義的。 I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	39	13.0	13.0	13.0
	2	71	23.6	23.6	36.5
	3	60	19.9	19.9	56.5
	4	62	20.6	20.6	77.1
	5	69	22.9	22.9	100.0
	Total	301	100.0	100.0	

Question 24

I have not been asked or challenged about the divine violence in the Bible.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 2 – Disagree (30.9%), 4 - Agree (19.9%) and 1 - Strongly disagree (18.9%) as shown in the following frequency table.

It shows that there is no concrete answer and cannot make agreement on that question.

Some respondents agree on that question, but some do not agree that they have not been asked or challenged about the divine violence in the Bible.

It implies that a number of respondents have not been challenged about the divine violence in the Bible, but a number of respondents have been challenged by other people about the violence in the bible.

Statistics

24. 我沒有被人問過或挑戰過在聖經裡神聖暴力的事情。 I have not been asked or challenged about the divine violence in the Bible.

N	Valid	301
	Missing	0
Mean		2.81
Median		3.00
Mode		2
Sum		846

24. 我沒有被人問過或挑戰過在聖經裡神聖暴力的事情。 I have not been asked or challenged about the divine violence in the Bible.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	57	18.9	18.9	18.9

2	93	30.9	30.9	49.8
3	46	15.3	15.3	65.1
4	60	19.9	19.9	85.0
5	45	15.0	15.0	100.0
Total	301	100.0	100.0	

Question 25

I haven't asked, discussed or explored the divine violence in the Bible.

Summary statistics using frequency analyse is employed for this question. The frequency and percentage rating are calculated for all respondents.

The larger frequency and percentage rating of this question selected by all respondents are 2 – Disagree (26.2%), 4 - Agree (22.6%) and 3 - Neutral (20.9%) as shown in the following frequency table.

It shows that there is no concrete answer and cannot make agreement on that question.

Some respondents make agreement on that question, but some do not agree that they have not asked, discussed or explored the divine violence in the Bible.

It implies that a number of respondents have not asked or explored about the divine violence in the Bible, but a number of respondents have actively asked and explored about the violence in the bible.

Statistics

25. 我沒有主動提問、討論、或探討過有關聖經裡神聖暴力的事情。 I haven't asked, discussed or explored the divine violence in the Bible.

N	Valid	301
	Missing	0
Mean		2.93
Median		3.00
Mode		2
Sum		882

25. 我沒有主動提問、討論、或探討過有關聖經裡神聖暴力的事情。 I haven't asked, discussed or explored the divine violence in the Bible.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	48	15.9	15.9	15.9
	2	79	26.2	26.2	42.2
	3	63	20.9	20.9	63.1
	4	68	22.6	22.6	85.7
	5	43	14.3	14.3	100.0
	Total	301	100.0	100.0	

A5.3 General Finding – Overall 25 Questions Summary

The overall 25 questions summary table is using descriptive statistic analyse to calculate each question item's mean and standard deviation from total 300 respondents.

It concludes that 4 questions from below have a mean value above 4, but close to 4 – Agree on the Likert scale.

It concludes that 7 questions from below have a mean value above 3, round up to 4 – Agree on the Likert scale.

It concludes that 6 questions from below have a mean value above 3, but close to 3. It means that these 6 questions close to 3 – Neutral on the Likert scale.

It concludes that 3 questions from below have a mean value above 2 and round up to 3. It means that these 4 questions close to 3 – Neutral on the Likert scale.

It concludes that 3 questions from below have a mean value above 2 but close to 3. It means that these 3 questions close to 3 – Neutral on the Likert scale.

It concludes that 2 questions from below have a mean value above 1 and round up to 2. It means that these 2 questions close to 2 – Disagree on the Likert scale.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
1. Defence of God's violent behaviour in the Bible, He is entirely right and good.	301	1	5	4.15	.980
2. I believe that God uses violence only to punish the wicked and to protect the weak.	301	1	5	3.94	1.127
3. God's violent actions served a greater good. It was to prevent the corruption of HIS people and the rest of the world.	301	1	5	4.21	.982
4. I believe God's questionable behaviour in the Old Testament is by way of progressive revelation, the idea that God leads the humans of Israel to a fuller understanding of who God is and the way God needs them to live.	301	1	5	4.27	.945
5. God's violent behaviour is not problematic.	301	1	5	3.78	1.052
6. Trusting God His violence while acknowledging unanswered questions.	301	1	5	3.93	1.048
7. As a Bible teacher; I will balance God's violent behaviour with God's other behaviour, say God do not involve killing, bloodshed, or warfare in other Old Testament scriptures.	301	1	5	3.85	1.100
8. As a Bible teacher; I will critique God's violent behaviour, to be honest about the problematic nature of these violent scriptures.	301	1	5	2.91	1.258
9. The Bible does not always get "God-Right". It is unnecessary to accept each Old Testament portrayal as an accurate representation of God.	301	1	5	3.00	1.384
10. As a Bible teacher, I will take a reader-response criticism. It allows readers to embrace what is morally praiseworthy within the textual content while critiquing what is morally objectionable no matter what judgments are made in the Bible itself.	301	1	5	3.30	1.227
11. In the class, I will use a Christocentric approach; this is to apply Jesus to criticize Divine Violence within the Old Testament. In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.	301	1	5	3.79	1.179
12. I can instead of absolutely accept or reject the violent image of God; it plots a middle path which entails a combination of both.	301	1	5	3.10	1.224
13. God chooses to become involved in violence to bring about a good purpose.	301	1	5	3.54	1.245
14. Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present.	301	1	5	3.36	1.287

15. Protesting God's Violent Behaviour.	301	1	5	2.27	1.050
16. God is not completely good and may misbehave at instances.	301	1	5	1.66	1.042
17. Celebrating God's Violent Behaviour.	301	1	5	3.30	1.112
18. I believe that God involves in violence is to counter and correct human violence, to re-establish or hold the order God intends.	301	1	5	3.99	1.046
19. I will avoid talking about the violence of God in the Old Testament.	301	1	5	2.32	1.130
20. I don't believe the violent behaviour of God in the Old Testament scriptures. It should be the author's own opinion, not God's good intentions.	301	1	5	2.23	1.234
21. If I meet someone or students who ask the following verses, I will avoid answering and remain silent: "Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. (NIV Deut. 20:17)"	301	1	5	1.91	.982
22. In the Bible-class, I will respond positively to the divine violence in the Old Testament, to explain God's revelation and His will in that historical period.	301	1	5	4.28	.805
23. I believe that divine violence only occurs in the Old Testament that to achieve the justice of the historic God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice.	301	1	5	3.17	1.362
24. I have not been asked or challenged about the divine violence in the Bible.	301	1	5	2.81	1.354
25. I haven't asked, discussed or explored the divine violence in the Bible.	301	1	5	2.93	1.303
Valid N (listwise)	301				

A5.4 Catholic, Christian/Protestant and Orthodox Religions Findings

The Bible Teachers' Perspectives and Approaches in Findings – Catholic, Christian/Protestant and Orthodox Religions

Cross Religious Finding - Personal Profile

In this cross religious and personal profiles study, Crosstabulation analyse is using to determine and display the relationship between two or more categorical variables.

There are number of tests available to determine if the relationship between two cross tabulated variables is significant. One of the most common tests is chi-square, since it is appropriate for almost any kind of data.

Pearson chi-square tests the hypothesis that the row and column variables are independent. Generally speaking, the actual value of the statistic is not very informative. So, the significance value (Asymptotic Significance) has the information we are looking for. The lower the significance value, the less likely it is that the two variables are independent (unrelated).

For that, the association between two variables is statistically significant (have relationship) if Asymptotic Significance (2-sided), p is < 0.05 , and which means that it is less likely to be independent.

For example, if the probability, p is < 0.05 occurred in our study case, we should conclude that we reject the null hypothesis that our variables are independent in the entire population.

Religion and Age group

Crosstabulation analyse is employed for the respondents' religions profile and age profile. The count and percentage ratings are calculated for all respondents as shown in the following crosstabulation table with column percentages.

The religion profile is divided into groups, say Catholic, Christian/Protestant and Orthodox. The age profile is divided into groups, say 20 - 30 years, 31 - 40 years, 41 - 50 years, 51 - 60 years, and 61 years and above.

The large percentage of the age range 61 years and above of respondents is 34.9% in Catholic religion. The large percentage of age range 51 - 60 of respondents is 35.3% in

Christian/Protestant religion. And the large percentage of the age range 20 - 30 of respondents is 30.8% in Orthodox religion.

Pearson chi-square tests the hypothesis that the row and column variables are independent. In this case, the significance value is so low that it displays as ($p = 0.000, < 0.05$), which means that it would appear that the two variables are, indeed, related.

Age: * Religion: Crosstabulation

		Religion:				Total
		Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	
Age: 20 - 30 years old	Count	3	6	4	0	13
	%	3.5%	3.0%	30.8%	0.0%	4.3%
31 - 40 years old	Count	12	30	3	0	45
	%	14.0%	14.9%	23.1%	0.0%	15.0%
41 - 50 years old	Count	18	65	3	0	86
	%	20.9%	32.3%	23.1%	0.0%	28.6%
51 - 60 years old	Count	23	71	3	1	98
	%	26.7%	35.3%	23.1%	100.0%	32.6%
61 years and above	Count	30	29	0	0	59
	%	34.9%	14.4%	0.0%	0.0%	19.6%
Total	Count	86	201	13	1	301
	%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	44.883 ^a	12	.000
Likelihood Ratio	33.976	12	.001
N of Valid Cases	301		

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .04.

Religion and Gender group

Crosstabulation analysis is employed for the respondents' religion profile and gender profile. The count and percentage ratings are calculated for all respondents as shown in the following crosstabulation table with column percentages.

Pearson chi-square tests the hypothesis that the row and column variables are independent. In this case, the significance value is so low that it is displayed as ($p = 0.000, < 0.05$), which means that it would appear that the two variables are, indeed, related.

Gender: * Religion: Crosstabulation

		Religion:				
		Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	Total
Gender: Female	Count	52	76	1	1	130
	%	60.5%	37.8%	7.7%	100.0%	43.2%
Male	Count	34	125	12	0	171
	%	39.5%	62.2%	92.3%	0.0%	56.8%
Total	Count	86	201	13	1	301
	%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.822 ^a	3	.000
Likelihood Ratio	22.617	3	.000
N of Valid Cases	301		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is .43.

Religion and Educational Attainment Group

Crosstabulation analysis is employed for the respondents' religion profile and educational attainment profile. The count and percentage ratings are calculated for all respondents as shown in the following crosstabulation table with column percentages.

For Catholic religion, the largest educational attainment is master's degree (39.5%) and university degree (32.6%). For Christian/Protestant religion, the largest educational attainment is university degree (30.8%) and master's degree (29.4%). For Orthodox religion, the largest educational attainment is university degree (38.5%).

Pearson chi-square tests the hypothesis that the row and column variables are independent. In this case, the significance value displays as ($p = 0.235$, > 0.05), which means that it would appear that the two variables are independent (unrelated).

Educational Attainment (highest achievement): 教育程度（最高學歷）： * Religion:
Crosstabulation

			Religion:				Total
			Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	
Educational Attainment (highest achievement): 教育程度（最高學歷）：	a. Nil	Count	4	10	0	0	14
		%	4.7%	5.0%	0.0%	0.0%	4.7%
	b. Certificate / Diploma	Count	17	38	3	1	59
		%	19.8%	18.9%	23.1%	100.0%	19.6%
	c. University Graduate	Count	28	62	5	0	95
		%	32.6%	30.8%	38.5%	0.0%	31.6%
	d. Master's Degree	Count	34	59	3	0	96
		%	39.5%	29.4%	23.1%	0.0%	31.9%
	e. Doctoral Degree	Count	3	32	2	0	37
		%	3.5%	15.9%	15.4%	0.0%	12.3%
	Total	Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.113 ^a	12	.235
Likelihood Ratio	16.760	12	.159
N of Valid Cases	301		

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .05.

Religion and Professional Certificate Group

Crosstabulation analyse is employed for the respondents' religion profile and professional certificate of theological seminary profile. The count and percentage ratings are calculated for all respondents as shown in the following crosstabulation table with column percentages.

For Catholic religion, the largest professional certificate achievement is certificate/diploma (24.4%). For Christian/Protestant religion, the largest professional certificate achievement is master's degree (30.8%). For orthodox religion, the largest professional certificate achievement is bachelor's degree (15.4%).

Pearson chi-square tests the hypothesis that the row and column variables are independent. In this case, significance value is so low that it is displayed as ($p = 0.000, < 0.05$), which means that it would appear that the two variables are, indeed, related.

Professional Certificate of Theological Seminary (highest achievement): 神學院專業證書 (最高學歷) : * Religion: Crosstabulation

			Religion:				Total
			Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	
Professional Certificate of Theological Seminary (highest achievement): 神學院專業證書 (最高學歷) :	a. Nil	Count	53	70	11	1	135
		%	61.6%	34.8%	84.6%	100.0%	44.9%
	b. Certificate / Diploma	Count	21	25	0	0	46
		%	24.4%	12.4%	0.0%	0.0%	15.3%
	c. Bachelor's degree	Count	9	28	2	0	39
		%	10.5%	13.9%	15.4%	0.0%	13.0%
	d. Master's Degree	Count	3	62	0	0	65
		%	3.5%	30.8%	0.0%	0.0%	21.6%
	e. Doctoral Degree	Count	0	16	0	0	16
		%	0.0%	8.0%	0.0%	0.0%	5.3%

Total	Count	86	201	13	1	301
	%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	55.817 ^a	12	.000
Likelihood Ratio	70.318	12	.000
N of Valid Cases	301		

a. 10 cells (50.0%) have expected count less than 5. The minimum expected count is .05.

Religion and No. of Years in Service of Bible-class Training Group

Crosstabulation analyse is employed for the respondents' religion profile and number of years in service of Bible-class training profile. The count and percentage ratings are calculated for all respondents as shown in the following crosstabulation table with column percentages.

Pearson chi-square tests the hypothesis that the row and column variables are independent. In this case, the significance value displays as ($p = 0.234, > 0.05$), which means that it would appear that the two variables are independent (unrelated).

No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.): 作為聖經教導、分享、或聖經培訓、授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）： * Religion:

Crosstabulation

		Religion:				
		Catholic 天主教	Christian/Protestant 基督教/基督新教	Orthodox 正教/東正教	Others (Specify as below)	Total
a. Nil	Count	9	12	0	0	21

No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.): 作為聖經教導、分享、或聖經培訓、授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）：		%	10.5%	6.0%	0.0%	0.0%	7.0%
	b. less than 5	Count	14	35	7	0	56
c. 5 - 10		%	16.3%	17.4%	53.8%	0.0%	18.6%
		Count	23	35	3	1	62
d. 11 - 15		%	26.7%	17.4%	23.1%	100.0%	20.6%
		Count	16	30	1	0	47
e. 16 - 20		%	18.6%	14.9%	7.7%	0.0%	15.6%
		Count	8	31	0	0	39
f. 21 - 25		%	9.3%	15.4%	0.0%	0.0%	13.0%
		Count	7	22	1	0	30
g. 26 - 30		%	8.1%	10.9%	7.7%	0.0%	10.0%
		Count	2	16	0	0	18
h. 31 - 35		%	2.3%	8.0%	0.0%	0.0%	6.0%
		Count	4	11	0	0	15
i. More than 35		%	4.7%	5.5%	0.0%	0.0%	5.0%
		Count	3	9	1	0	13
Total		%	3.5%	4.5%	7.7%	0.0%	4.3%
		Count	86	201	13	1	301
		%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	28.651 ^a	24	.234
Likelihood Ratio	29.314	24	.209
N of Valid Cases	301		

a. 20 cells (55.6%) have expected count less than 5. The minimum expected count is .04.

Appendix B: Qualitative Survey Related

Content List

B1. Qualitative Survey Interview script

B2. Consent Form and Information Sheet

B3. Qualitative Survey Data

B1. Qualitative Survey Interview script

Interview Script

註明：神聖暴力：「神聖」是指與上帝有關的，或直接從上帝出發的；「暴力」是意味著激烈的、動盪的或暴怒的，而往往是破壞性的行為。英文的 *Divine Violence*，在中文聖經裡，亦可以解釋為神的強暴、神的烈怒、神的重擊、神聖猛烈等等。

Note: Divine Violence: 'divine' means relating to or proceeding directly from God; 'violence' means intense, turbulent, or furious and often destructive action. (Merriam-Webster Dictionary)

Scripts in the Interview

1. 你會認同和捍衛聖經當中上帝(天主)的暴力行為嗎？上帝(天主)是完全正確和良善的。有何意見？

Do you agree and defend God's violent behaviour in the Bible? He is entirely right and good. Why?

2. 作為聖經老師，你會將上帝(天主)的暴力行為和上帝(天主)其他的行為作出平衡教導嗎？比如上帝(天主)在其他舊約中並不涉及殺戮、流血或戰爭等。有何見解？

As a Bible trainer, will you balance God's Violent behaviour with God's other behaviour, say God does not engage in slaughter, bloodshed, or warfare in other Old Testament scriptures? What is your opinion?

3. 在課堂上，你會採用以基督為中心的方法來批判舊約中神聖的暴力嗎？在新約裡，上帝(天主)是透過耶穌來到世上，耶穌是一面鏡子，通過祂就可以看到一個完整的、平衡的、有愛心和仁慈的上帝(天主)。你有何意見？

In the class, will you use a Christocentric approach to apply Jesus to criticise Divine Violence within the Old Testament? In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.

4. 你會否採納一個包含兩者的中間路線，並非完全接受，或完全拒絕上帝(天主)的暴力形象？有意見嗎？

Will you in place of completely accept or reject the violent portray of God? It plots a middle path which includes a combination of both. What is your opinion?

5. 上帝(天主)在舊約中使用暴力是象徵性的，其目的不是敘述過去實際發生的事情，而是利用過去發生的事來鼓勵人們忠實地生活。你認同嗎？

Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in

the present. Do you agree with it?

6. 你是否不能認同上帝(天主)在聖經中所描述的暴力行為？為甚麼？

Do you agree “Protesting God’s Violent Behaviour”? Why?

7. 你是否贊同上帝(天主)在聖經裡所描述的暴力行為？為甚麼？

Do you agree “Celebrating God’s Violent Behaviour”? Why?

8. 你是否會盡量避免談論在舊約中上帝(天主)的暴力行為？為甚麼？

Will you avoid talking about the violence of God in the Old Testament? Why?

9. 你是否不相信舊約經文中上帝(天主)的暴力行為，而相信應該是作者自己的見解，而不是上帝(天主)的美意？是嗎？你的意見如何？

Do you agree that you don't believe the violent behaviour of God in the Old Testament scriptures? It should be the author's opinion, not God's good intentions. Is it right? Do you have any other opinion?

10. 你是否相信神聖暴力只是發生在舊約中，以達致那段歷史中上帝(天主)的公義？新約裡和現今世代中，神不會啟示我們以暴力來達至正義和公義的。有何見解？

Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God? In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. What is your opinion?

11. 你曾否被人問過或挑戰過在聖經裡神聖暴力的事情？為甚麼？你怎樣處理？

Have you been asked or challenged the divine violence in the Bible? Why? How do you deal with it?

12. 你是否沒有主動提問、討論、或探討過有關聖經裡神聖暴力的事情？是嗎？如果不是，你是怎樣提問的？

Do you agree that you haven't asked, discussed or explored the divine violence in the Bible? Do you agree? If not, how have you asked?

13. 你是否意識到以神之名的神聖暴力是香港面臨的問題嗎？如果是，您希望如何解決和處理呢？

Do you realise that divine violence in the name of God is a problem to face within Hong Kong? If yes, how do you want to solve and tackle?

14. 在準備教導舊約聖經課程時，你主要參考那些書本、書目來源？

What are the main sources and bibliographies you will use to prepare your Bible classes relating to the Old Testament?

15. 你對這研究題目裡「神聖暴力」這用詞有何意見？

What is your opinion on the term “Divine violence” in this research topic?

16. 如果你有自己對舊約聖經的看法和見解，在授課或分享經文時，會否受所屬宗教派別的方向而有所影響？請發表你的意見。

If you have your views and opinions about the Old Testament, will you be influenced by the direction of your religious denomination when you teach or share scriptures in front of people? Please give your comment.

17. 請問有沒有關於這研究的其他意見？

Is there any other opinion related to this research?

Personal Profile

Guidelines: Please provide the following facts either using filling in the information or by way of placing a check that corresponds to your response.

Name: _____

Age: ___ 20-30yrs old ___ 31-40yrs old
 ___ 41-50yrs old ___ 51-60yrs old ___ 61yrs and above

Gender: ___ Male ___ Female

Civil Status: ___ Single ___ Married ___ Separated

Religion: ___ Catholic 天主教
 ___ Christian (Protestant) 基督教 (基督新教)
 ___ Orthodox 東正教
 ___ Others (Specify) _____

Educational Attainment (highest achievement):

教育程度（最高學歷）：

___ Nil ___ Certificate / Diploma ___ University Graduate
___ Master's Degree ___ Doctoral Degree

Professional Certificate of Theological Seminary (highest achievement):

神學院專業證書（最高學歷）：

___ Nil ___ Certificate / Diploma ___ Bachelor's degree
___ Master's Degree ___ Doctoral Degree

Name of Theological Seminary attained, and its location/country (if any):

獲取資歷的神學院名稱及其所在地區/國家（如有）：

Religious status: Cleric/Religious (e.g. Priest/Pastor/Teacher), Name of church/school (if any):

宗教身份：宗教神職人員（如神父/牧師/老師等等），教會/學院名稱（如有）：

No. of Years of Receiving Jesus Christ:

接受 / 相信耶穌基督的年數：

☐ Nil ☐ Less than 5 ☐ 5-10 ☐ 11-15 ☐ 16-20
☐ 21-25 ☐ 26-30 ☐ 31-35 ☐ More than 35

No. of Years in Service of Bible-class Training (e.g. Sunday school, discipleship training, Bible study training, theological seminar, etc.):

聖經培訓 / 授課之服務年期（如主日學、門徒培訓、聖經培訓、神學研討會等）：

☐ Nil ☐ Less than 5 ☐ 5-10 ☐ 11-15 ☐ 16-20
☐ 21-25 ☐ 26-30 ☐ 31-35 ☐ More than 35

The General Audience in Bible-class training (can tick more than one):

聖經課程培訓對象的年齡群組（可勾選多個選項）：

☐ Children (<12 years old) ☐ Adults (12-60 years old)
☐ Elderly (>60 years old)

Thank you for interviewing!

Michael Chow

Doctoral student

Phone Number: XXXXXXXX

EdUHK

B2. Consent Form and Information Sheet

B2.1 Consent Form for participants

The Education University of Hong Kong

Department of International Education and Lifelong Learning (IELL)

CONSENT TO PARTICIPATE IN RESEARCH

Divine Violence in the Old Testament: The Bible Teachers' Perspectives and Approaches in Hong Kong

I _____ hereby consent to participate in the captioned research supervised by Dr. CHAN, Man Ho and conducted by Mr. CHOW Man Choi Michael, who are staff of Department of Science and Environmental Studies (SES) and student of Department of International Education and Lifelong Learning (IELL), in The Education University of Hong Kong.

I understand that information obtained from this research may be used in future research and may be published. However, my right to privacy will be retained, i.e., my personal details will not be revealed.

The procedure as set out in the **attached** information sheet has been fully explained. I understand the benefits and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without negative consequences.

Name of participant _____

Signature of participant _____

Date _____

Consent Form for Participants (Chinese Version)

香港教育大學
國際教育與終身學習學系 (IELL)

參與研究同意書

舊約中的神聖暴力：香港聖經老師的觀點和教授方法

本人_____同意參加由陳文豪博士負責監督，周文才先生執行的研究項目。他們是香港教育大學科學與環境學系(SES)的教員和國際教育與終身學習學系(IELL)的學生。

本人理解此研究所獲得的資料可用於未來的研究和學術發表。然而本人有權保護自己的隱私，本人的個人資料將不能洩漏。

研究者已將所附資料的有關步驟向本人作了充分的解釋。本人理解可能會出現的風險。本人是自願參與這項研究。

本人理解我有權在研究過程中提出問題，並在任何時候決定退出研究，更不會因此而對研究工作產生的影響負有任何責任。

參加者姓名:

參加者簽名:

日期:

B2.2 Information Sheet

INFORMATION SHEET

Divine Violence in the Old Testament: The Bible Teachers' Perspectives and Approaches in Hong Kong

You are invited to participate in a project supervised by Dr. CHAN Man Ho and conducted by Mr. CHOW Man Choi Michael, who are staff of Department of Science and Environmental Studies (SES) and student of Department of International Education and Lifelong Learning (IELL), in The Education University of Hong Kong.

The introduction of the research

- A) *Many Christians are worried about the scriptures in the Old Testament that it portrays God, who is a violent God and commands some people to kill other people. This study proposes a survey to Sunday School and Seminary teachers that to get their responses to the ethical and theological challenges to those trouble texts.*
- B) *It is to determine the perspectives and approaches of Bible teachers, who served in churches and seminaries in Hong Kong about God's violence and His attacks. Then, the researcher will analyse various teachers' training approaches, perceptions, thinking and insights, willing and unwilling to discuss divine violence in the training classes.*
- C) *This survey also desires to suggest further recommendations for reasonable approaches and interpretations of biblical texts in the Bible classes. More, Christians and readers should not use them to harm others or to justify future acts of violence in society.*

The methodology of the research

- A) *We will distribute a survey questionnaire with more than 20 question items, to 300 respondents, to various Bible teachers in different churches and Seminaries in Hong Kong. It is to invite them to join and contribute to this survey study. After that, we will select some respondents, say, 40 people, to have interviews with them, and do some qualitative research to re-confirm the survey study.*
- B) *For questionnaire respondents, they will be invited by mailing, by email invitation, and by web-link sending to reach to appropriate respondents. The time used for the questionnaire is about 20 minutes.*
- C) *For the qualitative survey, we will select 40 appropriate Bible teachers from 300 respondents and take about 45 minutes face to face interview individually or in a group meeting. The discussions will be audiotaped.*
- D) *More, we will have interview gifts, say supermarket cash coupon values \$50, as an incentive or reimbursement to give to interviewees to compensate for their valuable time in participation.*

The potential risks of the research

- A) *We state that this research involves no possible danger, discomfort and mental stress since*

all participants are adults and have a higher education level.

B) All the personal information about participants, such as name, contact phone number and email address, we will keep it in the locked files in researcher's computer, and only he has the right to access them.

Your participation in the project is voluntary. You have every right to withdraw from the study at any time without negative consequences. All information related to you will remain confidential and will be identifiable by codes known only to the researcher.

How results will be potentially disseminated

- The results of the project will be provided to various Christian churches (if appropriate) in Hong Kong and worldwide Christian organizations. We hope the result is to act as a reference and alert their perspectives, practices, and approaches on Biblical divine violence issue.

If you would like to obtain more information about this study, please contact Mr. Michael Chow at telephone number XXXXXXXX or his supervisor Dr. CHAN Man Ho at telephone number XXXXXXXX.

If you have any concerns about the conduct of this research study, please do not hesitate to contact the Human Research Ethics Committee by email at hrec@eduhk.hk or by mail to Research and Development Office, The Education University of Hong Kong.

Thank you for your interest in participating in this study.

CHOW Man Choi Michael
Principal Investigator

B3. Qualitative Survey Data

B3.1 Personal information of the 40 interviewees.

Table below summarises the personal information of the interviewees collected during their interviews. Among the 40 interviewees, 11 were Catholic, 5 were Orthodox, and 24 were Protestant. In addition, seven interviewees were seminary teachers/professors.

Table B3.1 (Table 4.2.2)

Summary of Personal Information

Code	Years of Bible Training	Religion	Served Church/Parish	Bible Seminary attained	Religious Status/Role	Served in Bible Seminary
4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT	26-30	Catholic	Catholic SS Cosma & Damian Church (天主教葛達二聖堂)	Diocesan Catechetical Centre (Catholic) (天主教教理中心)	Bible Teacher	Nil
7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT	21-25	Catholic	St. Thomas the Apostle Church (Catholic) (天主教聖多默宗徒堂)	Holy Spirit Seminary College of Theology & Philosophy (香港聖神修院神哲學院)	Bible Teacher	Nil
10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT	<5	Catholic	Catholic SS Cosma & Damian Church (天主教葛達二聖堂)	Hong Kong Catholic Biblical Institute (香港天主教聖經學院)	Bible Teacher	Nil
19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT	5-10	Catholic	Holy Cross Church (Catholic) (天主教聖十架堂)	NIL	Bible Teacher	Nil
22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)	>35	Catholic	Catholic SS Cosma & Damian Church (天主教葛達二聖堂)	Holy Spirit Seminary College of Theology & Philosophy (香港聖神修院神哲學院) & Pontifical University, Italy (宗座聖經學院)	Father & Seminary Lecturer	Holy Spirit Seminary College of Theology & Philosophy (香港聖神修院神哲學院) (part-time)

23-6X-M-B>35- CAT-SBC-MR- MR-CUA- FR.SL(HSSC)	>35	Catholic	St. Bonaventure Church (Catholic) (天主教聖文德 堂)	Catholic University of America, USA	Father & Seminary Lecturer	Holy Spirit Seminary College of Theology & Philosophy (香港聖神 修院神哲學 院) (part- time) Nil
24-5X-M-B5.10- CAT-STMARY- UG-BR-HSSC-BT	5-10	Catholic	St. Mary's Church (Catholic) (天主教聖母堂)	Holy Spirit Seminary College of Theology & Philosophy (香港聖神修 院神哲學院)	Bible Teacher	Nil
26-5X-M-B>35- CAT-OLCC-UG- BR-PUU-FR	>35	Catholic	Our Lady of China Church (Catholic) (天主 教中華聖母堂)	Pontifical Urbaniana University, Italy (羅馬宗 座傳信大學)	Father	Nil
27-6X-M-B11.15- CAT-HCC-DIP- DIP-HKCBI-BT	11-15	Catholic	Holy Cross Church (Catholic) (天主教聖十架 堂)	Hong Kong Catholic Biblical Institute (香港 天主教聖經 學院)	Bible Teacher	Nil
29-5X-M-B31.35- CAT-SAC-UG- MR-PGU- FR.SL(HSSC)	31-35	Catholic	St. Andrew's Church (Catholic) (天主教聖安德 肋堂)	Pontifical Gregorian University, Italy (宗座額 我略大學)	Father & Seminary Lecturer	Holy Spirit Seminary College of Theology & Philosophy (香港聖神 修院神哲學 院) (part- time) Nil
30-6X-M-B>35- CAT-CRP-UG-BR- PUU-BT	>35	Catholic	Catholic Resurrection Parish (天主教耶 穌復活堂)	Pontifical Urbaniana University, Italy (羅馬宗 座傳信大學)	Bible Teacher	Nil
16-4X-M-B<5- ORT-ROC-DR-BR- KTS-FR	<5	Orthodox	Russian Orthodox Church (香港俄 羅斯東正教會)	Khabarovsk Theological Seminary, Russia (俄羅 斯哈巴羅夫 斯克神學院)	Father	Nil
21-2X-M-B16.20- ORT-ROC-DR- NIL-NIL-BT	16-20	Orthodox	Russian Orthodox Church (香港俄 羅斯東正教會)	NIL	Bible Teacher	Nil
25-4X-M-B<5- ORT-ROC-UG- NIL-NIL-BT	<5	Orthodox	Russian Orthodox Church (香港俄 羅斯東正教會)	NIL	Bible Teacher	Nil

31-4X-M-B11.15- ORT-ROC-MR- DIP-HSSC-BT	11-15	Orthodox	Russian Orthodox Church (香港俄 羅斯東正教會)	Holy Spirit Seminary College of Theology & Philosophy (香港聖神修 院神哲學院)	Bible Teacher	Nil
39-5X-M-B<5- ORT-ROC-UG- NIL-NIL-BT	<5	Orthodox	Russian Orthodox Church (香港俄 羅斯東正教會)	NIL	Bible Teacher	Nil
1-4X-M-B5.10- PRO-CMA.MW- MR-MR-CGST-PS	5-10	Protestant	Christian and Missionary Alliance Church (基督教宣道會)	China Graduate School of Theology (中 國神學研究 院)	Pastor	Nil
2-3X-M-B5.10- PRO-EFCC.YF- DR-DIP-ABS-BT	5-10	Protestant	Evangelical Free Church of China Yan Fook Church (中國基督教播 道會恩福堂)	Alliance Bible Seminary (建 道神學院)	Bible Teacher	Nil
3-6X-M-B16.20- PRO-TPA.KE-MR- NIL-NIL-PS	16-20	Protestant	The Praise Assembly Church Kowloon East (基 督教敬拜會東九 區)	NIL	Pastor	Nil
5-6X-M-B5.10- PRO-SKH.SMC- MR-DIP- MINGHUA-BT	5-10	Protestant	Sheng Kung Hui St. Matthias' Church (聖公會 聖馬提亞堂)	HKSKH Ming Hua Theological College (明華 神學院)	Bible Teacher	Nil
6-5X-M-B21.25- PRO-PHC.WK- DIP-DIP-LTS-ER	21-25	Protestant	Wing Kwong PHC Church (五 旬節聖潔會永光 堂)	Lutheran Theological Seminary (信 義宗神學院)	Elder	Nil
8-5X-M-B31.35- PRO-AGCC-MR- MR-CMS-PS	31-35	Protestant	Assembly of God Caleb Church (神 召會迦勒堂)	China Mission Seminary (中 國宣道神學 院)	Pastor	Nil
9-5X-F-B5.10- PRO- METHODIST.MO S-MR-NIL-NIL-BT	5-10	Protestant	Ma On Shan Methodist Church (循道衛理聯合 教會馬鞍山堂)	NIL	Bible Teacher	Nil
11-6X-M-B>35- PRO-TPA-DR-DR- HKICC-PS	>35	Protestant	The Praise Assembly Church (基督教敬拜會)	Hong Kong Institute of Christian Counsellors (香港基督教 輔督學院)	Pastor	Nil
12-5X-M-B11.15- PRO-IECC-DR- NIL-NIL-BT	11-15	Protestant	Island Evangelical Community Church, Quarry Bay, HK	NIL	Bible Teacher	Nil

13-6X-M-B16.20- PRO-BC.TK-MR- DR- CGST.UOTTAWA -PS(EX)	16-20	Protestant	Hong Kong Tsz Kwong Bethel Church (香港伯特利教會慈光堂)	China Graduate School of Theology (中國神學研究院) & University of Ottawa, Canada	Ex-Pastor	Nil
14-6X-F-B>35- PRO-BAPT(TST)- DR-DR-LTS- PS(EX)	>35	Protestant	Tsim Sha Tsui Baptist Church (尖沙嘴浸信會)	Lutheran Theological Seminary (信義宗神學院)	Pastor	Nil
15-5X-M-B21.25- PRO-CNEC-MS- MS-CGST-PS	21-25	Protestant	Christian Nationals' Evangelism Commission (中華傳道會)	China Graduate School of Theology (中國神學研究院)	Pastor	Nil
17-4X-M-B26.30- PRO- HKCCCC.KCC- MR-MR- CUHK.DSCCC-PS	26-30	Protestant	HKCCCC Kei Chun Church (中華基督教會基真堂)	CUHK Divinity School of Chung Chi College (香港中文大學崇基學院神學院)	Pastor	Nil
18-4X-F-B5.10- PRO-AG.FL-DR- MR-HKBTS-PS	5-10	Protestant	Fanling Assembly of God Church (粉嶺神召會)	Hong Kong Baptist Theological Seminary (香港浸信會神學院)	Pastor	Nil
20-5X-M-B26.30- PRO-HKEC-MR- MR-UWGI-PS	26-30	Protestant	Grace Hong Kong Evangelical Church (宣教會恩磐堂)	United Wesleyan Graduate Institute (衛道神學研究院)	Pastor	Nil
28-4X-M-B16.20- PRO-NA-DR-DR- GETS-SL(CGST)	16-20	Protestant	Not Applicable	Garrett-Evangelical Theological Seminary, USA	Seminary Lecturer	China Graduate School of Theology (中國神學研究院)
32-3X-M-B11.15- PRO-ECF.SCC- UG-MR-ETS-PS	11-15	Protestant	Evangelical China Fellowship Shamshuipo Canaan Church (中國佈道會深水埗迦南堂)	Ecclesia Theological Seminary (神召神學院)	Pastor	Nil
33-4X-M-B26.30- PRO- METHODIST.KLN -UG-MR-CGST-BT	26-30	Protestant	Kowloon Methodist Church (循道衛理聯合教會九龍堂)	China Graduate School of Theology (中國神學研究院)	Bible Teacher	Nil
34-5X-M-B11.15- PRO-SUNRISE- DR-DR-FULLER- PS	11-15	Protestant	Sunrise Christian Community Hong Kong (新曙光教會)	Fuller Theological Seminary, USA (美國福樂神學院)	Pastor	Nil

35-5X-M-B11.15- PRO-NA-DR-DR- CUHK.DSCCC- SL(BSHK)	11-15	Protestant	Not Applicable	CUHK Divinity School of Chung Chi College (香港 中文大學崇 基學院神學 院)	Seminary Lecturer	Bible Seminary of Hong Kong (香港神學 院)
36-6X-M-B>35- PRO-ELCHK-DR- DR-LMU-SL(LTS)	>35	Protestant	Evangelical Lutheran Church of HK (基督教香 港信義宗教會)	Ludwig- Maximilians University of Munich, Germany (德 國慕尼黑大 學)	Seminary Lecturer	Lutheran Theological Seminary (信義宗神 學院)
37-4X-F-B31.35- PRO-NA-DR-DR- VANDY- SL(CUHK.DSCCC)	31-35	Protestant	Not Applicable	Vanderbilt University, USA (美國范 德堡大學)	Seminary Lecturer	CUHK Divinity School of Chung Chi College (香 港中文大學 崇基學院神 學院)
38-4X-M-B<5- PRO-ELCHK-DR- DIP-LTS-ER	<5	Protestant	Evangelical Lutheran Church of HK (基督教香 港信義宗教會)	Lutheran Theological Seminary (信 義宗神學院)	Elder	Nil
40-5X-M-B26.30- PRO-LIVGRACE- DR-DR- CGST.LTS-PS	26-30	Protestant	Church of Living Grace – Cheung Sha Wan (基督教 恩霖堂)	China Graduate School of Theology (中 國神學研究 院) & Lutheran Theological Seminary (信 義宗神學院)	Pastor	Nil

Age distribution of 40 interviewees

Age Range

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-29	1	2.5	2.5	2.5
	30-39	2	5.0	5.0	7.5
	40-49	11	27.5	27.5	35.0
	50-59	14	35.0	35.0	70.0
	60-69	12	30.0	30.0	100.0
	Total	40	100.0	100.0	

The age of the interviewees covers the full range from 20 to 69, with a slightly bias toward to

the order of senior age, 40 to 69. Most of them are Pastors/Fathers or Seminary Teachers/Professors.

Distribution of years of Bible training in the church

Years of Bible Training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	<5	5	12.5	12.5	12.5
	05-10	7	17.5	17.5	30.0
	11-15	6	15.0	15.0	45.0
	16-20	4	10.0	10.0	55.0
	21-25	3	7.5	7.5	62.5
	26-30	5	12.5	12.5	75.0
	31-35	3	7.5	7.5	82.5
	More than 35	7	17.5	17.5	100.0
	Total	40	100.0	100.0	

The largest percentage (17.5%) of years of Bible training are on the service ranges of 5 to 10 years and more than 35 years. It shows that the mid-range of service, 16 to 25, of Bible training is a bit rare. It causes that the major Bible training in the church is based on the younger and senior trainers.

Distribution of religion of the 40 interviewees

Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	CAT	11	27.5	27.5	27.5
	ORT	5	12.5	12.5	40.0
	PRO	24	60.0	60.0	100.0
	Total	40	100.0	100.0	

As shown in the above table, 11 interviewees are in Catholic religion, 5 interviewees are in Orthodox, and 24 interviewees are in Christian/Protestant religion. The reason is that there are not many suitable Bible teachers in Catholic church since their brothers and sisters are not

often participating in Bible study. Another reason is that there are rare Orthodox churches in Hong Kong for surveying.

Distribution of served church/parish of 40 interviewees

Served Church/Parish

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AG.FL	1	2.5	2.5	2.5
	AGCC	1	2.5	2.5	5.0
	BAPT(TST)	1	2.5	2.5	7.5
	BC.TK	1	2.5	2.5	10.0
	CMA.MW	1	2.5	2.5	12.5
	CNEC	1	2.5	2.5	15.0
	COSDAM	3	7.5	7.5	22.5
	CRP	1	2.5	2.5	25.0
	ECF	1	2.5	2.5	27.5
	EFCC	1	2.5	2.5	30.0
	ELCHK	2	5.0	5.0	35.0
	HCC	2	5.0	5.0	40.0
	HKCCCC.KCC	1	2.5	2.5	42.5
	HKEC	1	2.5	2.5	45.0
	IECC	1	2.5	2.5	47.5
	LIVGRACE	1	2.5	2.5	50.0
	METHODIST.KL	1	2.5	2.5	52.5
	N				
	METHODIST.M	1	2.5	2.5	55.0
	OS				
	NA	3	7.5	7.5	62.5
	OLCC	1	2.5	2.5	65.0
	PHC.WK	1	2.5	2.5	67.5
	ROC	5	12.5	12.5	80.0
	SAC	1	2.5	2.5	82.5
	SBC	1	2.5	2.5	85.0
	SKH.SMC	1	2.5	2.5	87.5
	STAC	1	2.5	2.5	90.0
	STMARY	1	2.5	2.5	92.5
	SUNRISE	1	2.5	2.5	95.0
	TPA	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

As the table shown above, most of main churches in Hong Kong are included in this research

interview. Since Protestant religion divided into many denominations, their major denomination churches in Hong Kong are also included in this survey. They are as follows:

- AG: Assembly of God Church (基督教神召會)
- BAPT: Baptist Church (基督教浸信教會)
- CAT: Catholic Church (天主教會)
- CMA: Christian and Missionary Alliance Church (基督教宣道會)
- CNEC: Christian Nationals' Evangelism Commission (基督教中華傳道會)
- COSDAM: Catholic SS Cosma & Damian Church (天主教葛達二聖堂)
- ECF: Evangelical China Fellowship (基督教中國佈道會)
- EFCC: Evangelical Free Church of China (中國基督教播道會)
- ELCHK: Evangelical Lutheran Church of HK (基督教香港信義宗教會)
- HCC: Holy Cross Church (Catholic) (天主教聖十架堂)
- HKCCCC: Hong Kong Council of the Church of Christ in China (中華基督教會)
- METHODIST: Methodist Church (基督教循道衛理教會)
- PHC: Pentecostal Holiness Church (基督教五旬節聖潔會)
- ORT: Orthodox Church (東正教會)
- ROC: Russian Orthodox Church (香港俄羅斯東正教會)
- SBC: St. Bonaventure Church (Catholic) (天主教聖文德堂)
- SKH: Sheng Kung Hui (基督教聖公會)
- STMARY: St. Mary's Church (Catholic) (天主教聖母堂)
- TPA: The Praise Assembly Church (基督教敬拜會)

Distribution of education attainment of the 40 interviewees

Education Attainment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Diploma	3	7.5	7.5	7.5
	Doctor	15	37.5	37.5	45.0

Master	13	32.5	32.5	77.5
University	9	22.5	22.5	100.0
Total	40	100.0	100.0	

Most of the interviewees are above University graduate education. More, large part of them have doctoral degree (37.5%) and master's degree (32.5%). It shows a strong evidence that the interviewees have high education background and experience on their opinion and insight on this interview survey.

Distribution of Theological/Bible seminary certification of the 40 interviewees

Bible Seminary Certification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bachelor	5	12.5	12.5	12.5
	Diploma	8	20.0	20.0	32.5
	Doctor	10	25.0	25.0	57.5
	Master	10	25.0	25.0	82.5
	Nil	7	17.5	17.5	100.0
	Total	40	100.0	100.0	

As shown above, the interviewees most have bachelor's degree or above awarded from theological or Bible seminary. Moreover, 25 percent of them have doctoral degree and 25 percent of them have master's degree. Their high professional and theological background contribute to the insight and perspective on the Divine violence interpretation in the Bible scriptures.

Summary and distribution of Theological or Bible seminary attained

Bible Seminary attained

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ABS	1	2.5	2.5	2.5
	CGST	4	10.0	10.0	12.5

CGST.UOTTAWA	1	2.5	2.5	15.0
CMS	1	2.5	2.5	17.5
CUA	1	2.5	2.5	20.0
CUHK.DSCCC	2	5.0	5.0	25.0
DCC	1	2.5	2.5	27.5
ETS	1	2.5	2.5	30.0
FULLER	1	2.5	2.5	32.5
GETS	1	2.5	2.5	35.0
HKBTS	1	2.5	2.5	37.5
HKCBI	2	5.0	5.0	42.5
HKICC	1	2.5	2.5	45.0
HSSC	3	7.5	7.5	52.5
HSSC.PU	1	2.5	2.5	55.0
KTS	1	2.5	2.5	57.5
LMU	1	2.5	2.5	60.0
LTS	3	7.5	7.5	67.5
MINGHUA	1	2.5	2.5	70.0
NIL	7	17.5	17.5	87.5
PGU	1	2.5	2.5	90.0
PUU	2	5.0	5.0	95.0
UWGI	1	2.5	2.5	97.5
VANY	1	2.5	2.5	100.0
Total	40	100.0	100.0	

The most general and famous theological seminary the interviewees have attained are as follows:

ABS: Alliance Bible Seminary (建道神學院)

CGST: China Graduate School of Theology (中國神學研究院)

CUHK.DSCCC: CUHK Divinity School of Chung Chi College (香港中文大學崇基學院神學院)

HKBTS: Hong Kong Baptist Theological Seminary (香港浸信會神學院)

HKCBI: Hong Kong Catholic Biblical Institute (香港天主教聖經學院)

HSSC: Holy Spirit Seminary College of Theology & Philosophy (香港聖神修院神哲學院)

LTS: Lutheran Theological Seminary (信義宗神學院)

PUU: Pontifical Urbaniana University, Italy (羅馬宗座傳信大學)

Distribution of religious status/role of the 40 interviewees

Religious Status/Role

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BT	16	40.0	40.0	40.0
	ER	2	5.0	5.0	45.0
	FR	2	5.0	5.0	50.0
	FR.SL	3	7.5	7.5	57.5
	PS	13	32.5	32.5	90.0
	SL	4	10.0	10.0	100.0
	Total	40	100.0	100.0	

Religious Status of Bible teachers (BT) have 40 percent in the survey. Pastors/Priests (PS.PR) have 49.5 percent in the survey. Seminary teachers/professors (SL) in the survey have 10 percent. But all of them have Bible teaching experiences.

BT: represents Bible Teacher in the church / Sunday school teacher / Catechist / Catechetical assistant

PS/FR: represents Pastor (PS) / Priest (PR) / Father (FR) / Elder (ER)

SL: represents Theological or Bible Seminary Teacher / Professor

Distribution of served Theological or Bible seminary of seminary teachers/professors

Served Bible Seminary

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BSHK	1	2.5	2.5	2.5
	CGST	1	2.5	2.5	5.0
	CUHK.DSCCC	1	2.5	2.5	7.5
	HSSC (part time)	3	7.5	7.5	15.0
	LTS	1	2.5	2.5	17.5
	NIL	33	82.5	82.5	100.0
	Total	40	100.0	100.0	

As shown above, there are 7 seminary teachers/professors have invited in this interview survey. One served in BSHK, one served in CGST, one served in CUHK.DSCCC, three served in HSSC (for part time) and one served in LTS theological seminaries. The full name of these seminaries are as follows:

BSHK: Bible Seminary of Hong Kong (香港神學院)

CGST: China Graduate School of Theology (中國神學研究院)

CUHK.DSCCC: CUHK Divinity School of Chung Chi College (香港中文大學崇基學院神學院)

HSSC: Holy Spirit Seminary College of Theology & Philosophy (香港聖神修院神哲學院)

LTS: Lutheran Theological Seminary (信義宗神學院)

B3.2 Relevant Interview Information Based on Seibert's 7 Divine Violence Approach

As the research study theme set in the beginning, the researcher then reasonable maps the 25 questionnaire-questions onto 7 Seibert's divine violence approaches, a model that developed by Eric A. Seibert, a western theology scholar.

In the qualitative survey, the researcher uses that 7 divine violence approaches in the interview scripts to ask and let the corresponding interviewees to answer and give out their opinion that based on these semi-structured interview questions.

The following table shows the first 7 open-ended questions that are mapped to 7 Seibert's approaches:

Semi-structured questions	interview	7 Seibert's approaches	Remarks
1. Do you agree and defend God's violent behaviour in the Bible? He is entirely right and good. Why?		1. God's violent behaviour – Defending approach <ul style="list-style-type: none"> • Just cause • Greater good • Trusting & acknowledging unanswered questions 	Defending approach
2. As a Bible trainer, will you balance God's Violent behaviour with God's other behaviour, say God does not engage in slaughter, bloodshed, or warfare in other Old Testament scriptures? What is your opinion?		2. Balancing approach – God's violent behaviour with God's other behaviour	Balancing approach

3. In the class, will you use a Christocentric approach to apply Jesus to criticise Divine Violence within the Old Testament? In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.	3. Critiquing approach – God's violent behaviour <ul style="list-style-type: none"> • Critique God's violent behaviour • Reader-response criticism • Christocentric hermeneutic approach 	Critiquing approach
4. Will you in place of completely accept or reject the violent portray of God? It plots a middle path which includes a combination of both accepting and rejecting. What is your opinion?	4. Accepting and rejecting approach – God's violent behaviour <ul style="list-style-type: none"> • Involves a middle path, entails a combination of both • Brings about a good purpose 	Accepting and rejecting approach
5. Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present. Do you agree with it?	5. Symbolically approach – reinterpreting God's violent behaviour <ul style="list-style-type: none"> • A symbol only • Encourage people to live faithfully 	Symbolically approach
6. Do you agree "Protesting God's Violent Behaviour"? Why?	6. Protesting approach – God's violent behaviour <ul style="list-style-type: none"> • God is not completely good 	Protesting approach
7. Do you agree "Celebrating God's Violent Behaviour"? Why?	7. Celebrating approach – God's violent behaviour <ul style="list-style-type: none"> • To counter and correct human violence 	Celebrating approach

Simply speaking, 7 Seibert's approaches to divine violence in the Old Testament include:

1. Defending approach
2. Balancing approach
3. Critiquing approach

4. Accepting and rejecting approach
5. Symbolically approach
6. Protesting approach
7. Celebrating approach

B3.2.1 Relevant Interview Information Based on Seibert approach 1: Defending Approach

The semi-structured interview script, question 1:

Do you agree and defend God's violent behaviour in the Bible? He is entirely right and good. Why?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

I do not think it can be described as violent behaviour; it should be called punishment.

Because His people have forsaken His righteousness, and God has sent those people back to the right way through the prophets. However, many kings and people did not obey, so God punished them. One of the ways is to lose in the battle, subjugate the country and confiscate the army, these are relatively serious punishments.

God rewards good and punishes evil. He has long stated the rules of the game, but the people still have to violate the rules.

If you make a mistake, it is okay to admit it, but some people just do not admit their mistakes. Therefore, God warns them, if they still do not obey, and then God acts violently.

God does not take punishment right away. He usually gives some people a chance. The question is, do those people treasure it?

So, I agree God's violence.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

Literally, it is difficult to identify with violent behaviour; but in the Bible there are verses that punish people, kill the eldest sons in the Egypt and many Egyptian troops.

I accept what is recorded in the Bible. What I accept is that I will not query Him, resist, or challenge.

I believe that God is completely right and good. Seeing violence in the Old Testament may be inappropriate in some places, this is because, in my own understanding, we did not find a more concrete and appropriate answer only.

Yes, I agree and defend God's violence. Let me explain: the revelation of the Old Testament is not yet complete. Maybe it is a little different from the New Testament. The God of the Old Testament is fierce, and the God of the New Testament is so compassionate.

One of the great reasons is that the revelation is not complete. In addition, in the Old Testament, God used so-called violent acts to punish people, which is actually related to sin. It is because some people deserve their dues.

In the Old Testament, God also has patience and compassion. When man is full of evil, God cannot tolerate it. He wants to show his righteousness.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I agree with what the Bible says about what God does. I agree the violence in the Bible, but I will not defend the violence.

I consciously have no ability to defend, it is not my ability and knowledge that I can explain what God's will is.

More, there are many translations of the Bible. Even if it is the original text, there are many possible explanations. The manuscript has the opportunity to copy it incorrectly, which will change its meaning. Therefore, I may not necessarily defend the will of God written in the Bible. If it is only to defend their arguments, which may not necessarily be correct!

If I agree with what is written in the Bible, I will definitely agree and accept it.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

I do not fully agree with or deliberately defend God's violent behaviour. I think He has some punishments that are cruel and involved a lot of innocent people. I do not totally agree with God's violent, but I will not tend to criticize Him.

He had a lot of punitive behaviours, which involved a lot of innocent people. In those eras and at those time, I do not know how to comment these things. But by today's standards, they would be considered cruel. The worst is that it involves a lot of innocents. I do not want to answer anymore, but if you ask me, I disagree His violent behaviour.

Maybe there was reasons behind God's behaviour, but at this moment I do not understand. I can only see from His behaviour; I think it is violent. So, I do not criticize it, but I do not agree with it.

I would neither agree nor defend the violent behaviour of God. I also disagree that God is completely right. It is that in the Old Testament, the scriptures of some chapters are not acceptable in the present society.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I think God has the right to do this, just as when He destroyed the Sodom city. How did Abraham ask God? God still listened to Abraham's appeal, but that God has His judgment. However, from a human perspective, this is a violence. But in essence, when God judges, he has this right to execute and is justified.

I agree God is completely right and good. God has his plan and purpose behind; it is correct and good.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

In the Old Testament, it mentioned God's righteous anger many times. God who punishes human being and sends disaster. These applied to some nations and people on the earth with God's free will, sometimes to a person, a nation, or a foreigner. There really such a violent action, so we should read the Bible as an event or narrative that has already happened. These are the will and punishment of God.

I agree that everything God does is for His reason, even if it is reducing the disaster. For example, the original grandparents, God drove them out of Eden the paradise, God gave disasters to Israel or to some people for His reason. His reason is for the good of men our human. It is that after suffering a disaster, people often change their minds or repent from their wickedness.

God's violence, or angry, fierce punishment, are correct and good. Correct and good mean that they are for the wellness of people, but these different from pampering, reluctant to punish, hurting people and destroying the world finally. His heart seems to be strong, but it is all for the goodness of humanity.

So, I agree and defend the violent behaviour of God in the Bible.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I do not agree the violent behaviour of God. Although the Bible is written like this, it does not mean that it is true. Of course, God is good, He should not to have violent behaviour.

Obviously, this is a problem of those eras, the Israelis at that time had their historical background and environment, they needed to go to war, and to slaughter after winning the

war. It was common to slaughter after winning the war which almost liked the rest of the world at those time.

All countries having the violent behaviour that was the culture of the time. But the Israelis have a traditional habit, that is all their actions are that God ordered them to do or God told them to do it. So, when they recorded this scripture, it included of slaying the city or killing people. They would write that it was God's command to do it. So, this does not mean that God agreed to these things, but they have such action at that time. Even wrong actions like slaying the city was the culture of those time, but sometimes it may not be slaughtering the city, sometimes it may be that they did some violent behaviour. However, they all think that God wants them to do it, so they do it.

In Catholicism, we believe that the Bible is indeed inspired by God but not every word is right.

According to my personal opinion and research, there is something wrong in the Bible. I think that some contents are wrong or even unacceptable. However, from the Catholic perspective, God's inspiration and revelation are not wrong, it is truth. But they are not equivalent to the fact that every scripture is not wrong. The original text, even when translated into Chinese, there are many errors in the context. More, there was no printing technology before, a monk copied from book to book. In the process of copying, there will be many errors. So, we will not think that every word is not false. If you mention the differences in previous cultures, for example, the old people thought that women's menstrual periods are unclean. But nowadays, Christians will not think like this. They will say why there are unclear and has such mistakes in the Bible.

I agree that God is completely right and good. But it does not mean that every sentence recorded in the Bible is true, because it was written by men, not by God.

This does not affect our believe. The entire Bible is inspired by God. But the most important thing of God's revelation is that people must have love and love each other. As you see, there are so many killings, wars, and slaughter of innocent people in the Old Testament. The entire Bible may be more wrong than correct. Because most of the Old Testament talks about War events, such as the exodus and the slaughter of the eldest son, are not justified; but these are included in one of God's revelations. So, I would think that these are not actually historical happened cases.

As the Exodus incident just mentioned, that was written after the Israelis exiled, and then reviewing the incident. Exodus was not written immediately after leaving Egypt, but a long history introspection, and then added a lot of mythical visions, so the ten Plagues are

mythical visions.

If you study modern mythology, especially in the United States, there is a school called mythology. We Chinese people think that myth is false and very negative; but it turns out in American. So, these myths in the Old Testament represented how the relationship between Israel and God that slowly grew up these people and became a nation.

It is impossible that the violent behaviour in the Bible are God's willing. Because those things were written by the Israelites themselves, they were written by people, and they were not actually God's intentions.

Noah's ark and Flood Extinction and even Genesis story actually have many origins. When these people write these stories, they are actually plagiarizing some Near East area, some traditional stories written from the source.

I do not agree that the authors of revelation or inspiration by God, wrote the events of Noah's Ark and Flood Extinction. Instead, they simply felt that they wanted to write this story to warn the world. God's revelation is the core idea of inspiration. Human beings really need love. People in the earth need to love others as themselves. People need to love their neighbours and families. The biggest purpose in this world is love. As Paul said, Faith, Hope, and Love. Love is always there. This is what God inspires us to do. This is the core, the same is truth of the New Testament and Old Testament.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

We look at the Old Testament in the entire grace direction, and rarely explain it in terms of one thing only. When we face some events, such as God used the flood to destroy the world. We should not only look at the flood to destroy the world, we may know it is God's goal. He wants to express His compassion for humanity. It is God's mercy. Moreover, we do not talk too much about God's violence.

The essence of God is good. He is absolutely perfect, so everything in God ends up towards perfection and happiness.

I would look at it as a whole picture, say what is God's final purpose in the incidents. If God wanted to express His kindness and compassion, but violence appeared during the incident, we should find out why did this violence appear. It turned out that the human's choice caused this result to appear, so the conclusion is not that God wants it, but the human's choice that caused such a thing to appear. Through these events, God transforms human's heart to God's kindness and let pity reappear.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

I think we must defend the violent behaviour of God in the Bible. The reason for defending is that the Bible is written by the inspiration of God, it may also be God who use of this way to alert people. But the writer has also added his own thoughts in it, this may not be exactly the meaning of God, it is the meaning of man.

It is people who understand what God wants them to do. This is a revelation from God. It is caused by people adding their own understanding.

For example, if God instructed the Israelis to kill, slaughter, destroy, and so on, maybe God does not necessarily mean that, but because writer added human understanding in it, it became another thing, because the Israelis were in a turbulent environment and left Egypt. At that time, they must go to the land of Canaan (the land flowing with milk and honey) and encountered all difficulties. God said that you must go to this place, but they thought that the only way to remove the obstacle at that time was to destroy them. So, they added their own thoughts to it.

Although God inspired people to write the Bible, God would not hold them down word by word to write the Bible. My own view is that God cooperates with people, and people are based on their own limitation, the environment and culture at the time, and with the limitations the writer understands.

It is equal to Adam and Eve story. God gave them the freedom to do this. God told them to do or not to do something, but those people did what they wanted to do. I can only say that God did not stop them, for freedom reason, from doing it.

For example, Noah's ark is a legend in the past. Based on something that has happened, people understand it as God's destruction. Especially the Noah's ark has happened in the ancient times of the Near East. People use these mythological ideas to write into the Bible. It is because of human sin, God will do this something are mythical stories, but God allows them to be inspired to write like this, because God thinks that this statement is reasonable and can achieve a warning and punishment effect, so God allows this to happen.

So, I believe that God is completely right and good.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

There is a relationship between God and human beings in the Old Testament, God and His people have some form of covenants. From the perspective of salvation, sin broke the relationship between man and God after entering the world, and the relationship between man and man. That is the evil came to this world, it destroyed God's plan and work. The

destruction of the sin is very powerful.

He is to fight with his strength, wisdom, and strategy. I believe that God has to consider a lot of things, such as slamming and furious anger be a technique that God can use.

It is like an advertisement of chocolate Mantissa, the devil asks you to eat that chocolate for a while, and tells you not to eat it, even if the angel sent by God works hard to persuade people to escape temptation from these things.

God also uses equal force to protect us, because there is an evil force that affects people. This is His promise. If there is no consequence of original sin, the relationship between man and God is very harmonious. It was originally said in Eden garden, peace and harmonious relationship. So, if it is directed against evil forces, I think I will defend and agree God's action, and thank for His violence action. If God is not like this, we can do nothing.

As in the Chapter of Genesis and Revelation, they are described in the literature form. But these literatures show that it is in the war, God and the devil talk about these when they are fighting, sometimes great fighting, sometimes it is a great wisdom, that is, there is courage and conspiracy, both powerful and courageous.

For example, when the army really fights with our enemy, we also have the heavenly army to fight with, but we must also have strategies, we cannot often use violence to fight, we use love and kindness, both rigid and flexible, both auspicious and soft side.

I will uphold God's choice to use this violent method, say Noah's Ark. He destroyed the world with the flood, leaving only Noah's family of eight. It is tragic that God killed everything else. But if the evil forces and make these Israelite people become part of the devil, become oppressors, or become sons of demon, I believe God has no way, and may use the same violent method to cleanse the world.

Sometimes we need to use fire to refine something, in order to make that gold or iron or other things are purer and more purified, we need to remove that dross from us.

I mean that God uses both the kindness and love side, He also uses the acts of violence and punishment, it makes people purify and makes them on the earth away from the evil force.

So, the fact is that if you only look at those violent actions, such as killing and blood shedding incidents, you will be a relatively narrow thought. The devils in the whole world they are ruining God's plan. When I know and understand His plan, I think it is appropriate.

I agree that God is all good, wisdom, and almighty.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I acknowledge it but will not defend directly by confronting to other people. If other people think that God is violent, it can only be violent. Everyone has different opinion and perception about what God does, whether it is a believer or an unbeliever.

In theology, God is good and kind. In the Bible scripture, what He did, we know how to interpret it as a manifestation of God's goodness.

I have no doubt that God is good, but I have a reservation.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I should defend that God's behaviour, because the Bible is written like this. I believe the Bible is the word of God, and the entire Bible is inspired by God.

I do not dare to say that I agree. For God's will, I cannot comment it is right or wrong. He did it for His reasons, but He would like to know and understand why he did it. I personally cannot make any judgment about the right and wrong.

To a certain extent I am not qualified to say whether I agree; as a believer, I only choose to believe or not to believe. If I choose to believe, I will look at the reasons behind the violent behaviour of God.

The so-called "violent behaviour" is from the mind set and the behaviour of human being, so I do not have personal agree or disagree perspective on God's violent behaviour.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

God is absolutely right and good. Both the Psalms and the New Testament write that only God is absolutely good.

The words we use are the words used by human beings: "violent behaviour". Violent behaviour has value judgment, which are dealt with by law. The Bible says: God does not judge by human standard but judging by his own standard.

For example, in nature, God created all things. We see that all the behaviours of animals are whether aggressive or defensive, like fishes in the sea, birds in the air, all beasts on the ground. When they look for food, they are all surviving through aggressive behaviour or defensive methods. This is the nature of God's creation of nature! But God has His standard when He judges mankind!

So, I do not think that this issue is in the scope of discussion, since it will raise the issue to

another issue, like God's sovereignty and God's judgement.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I do not deny that there is a lot of violent behaviour in the Old Testament. At this stage, I agree with the occurrence of violent incidents, but I will not defend the violent acts.

I think I need to learn more about the Bible. What is the situation of violence in it? Then, case by case, you can judge by looking at the incidents one by one. I will not generalize. It is right to judge each violence whether it is good or bad. Is it completely correct for God? I cannot give you a definitive answer.

For faith, God has His own will, which is not necessarily what I can understand. He has His own purpose and reason. For personal, I have reservation about violence, but not completely. It depends on the situation, for example, the country is invaded to fight against and resist, these must be armed resistance.

We are poor humanity all our lives, but we only seek to know with confidence and keep searching. We know that we will find the answer, because we are constantly seeking to understand a little more the mystery of God's will.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

The Bible mentions that God is righteous and love.

For the righteous side, He hates sin and naturally punishes them. He also rewards good and punishes evil. These behaviours are His characteristics. Some people say this characteristic is a violent behaviour.

For my opinion, this violence is not irrational violence. God must implement it after weighing it and has his plan. So, I agree with and defend God's planned violence. Being a Christian, he must absolutely agree with the Bible.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I answer absolutely that God is completely right and good!

In my theological training, I rarely expose to answer this question. I have never studied this topic before or when in my teaching, no one asked me this question. So, I cannot answer your question directly, for me, this question is very difficult.

Because it involves the word "violence" in Chinese translation, everyone knows that violence is bad behaviour. It is difficult for me to accept this word violence for God.

Of course, I respect everything recorded in the Bible. For example, "sky fire burns the city"

or “the flood destroys the world”, I will definitely defend and agree the fact that these happened. But as for God's doing this is equivalent to "violence", I have doubt. If He does these things in the world, it expresses God's wrath and slamming, then I agree with it.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

Sometimes, I have doubt. It is that God is good, why is there such a violent behaviour in the Bible?

Every time I have a question, I ask God. And then I help God to explain that He has to deal with some unjust events or evil things. He fights against injustice in order to protect the weak.

So, I accept God is good and accept God's violence.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I think God must be completely right and good!

There are many wars, battles, and violent acts in the Old Testament, but I will agree with it. First, the Bible says that in this world are criminals, and there are many political systems in every country. I think God allows violent behaviour to occur in many cases, such as God uses some more violent, evil and forced countries to subdue them because of God's judgment on his people. They so much know the pain of leaving God, and under this pain they have a chance to repent.

Second, God's destruction of the Canaanites is that they were corrupt in governance. God used the power of the Gentiles to destroy this country. God allowed something to happen in a chaotic age. Firstly, God hopes some people experience pain and then repent. Secondly, it is because some evil forces exist in the world, God uses a certain country to exterminate them. God just wants to use this method to stop some more evil forces from growing in the world. I agree God's violence. The attributes of God must be completely right and good! But I do not think it is necessary to be good in the comfort zone and do nothing. Because this generation is an incomplete one, and the purpose of God's work is from the motive of goodness.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

I am a Christian. God is completely good, and I believe it!

The Old Testament Bible records that God may have violent behaviour against different people. Do you ask me if I agree with those violent acts?

What is violent behaviour? This is to explain it in detail. We believe that when our life is in the hands of God, He gives you the life or takes your life. Does taking your life represent violence? For example, someone takes someone's life, which is of course a violent behaviour, because he killed someone. On the other side, if God really took human life, is it violent? So, I think using the word violence will give people the illusion.

God is in control of life and death. He can heal a person's illness. If he does not heal, does it represent violence? Because He took his life, even if God took the life of a child, could this be considered "violence"? In fact, God brought him back to Heaven early.

I think we need to use a framework to make judgments. It seems cruel to an unbeliever. As an unbeliever, it is not surprising to have such a view. When we believe in God and believe that His works are good!

Even though I do not understand it on the surface, on the whole, do I agree with God's violence? This needs to be explained in detail, rather than simply answering the questions of agreement and disagreement.

What is violence? Because the word has negative meaning. Does God take away a person's life, not in this world, and cause him to die? Does this itself absolutely represent violence? Different languages have different vocabularies to represent, not necessarily one-to-one expressions. I think that words like radical, radical methods, and radical behaviours would be more appropriate. For example, violent behaviour can be translated as violent, or water is very violent, it means turbulent. Because it is water, it is definitely not violent acts. It is more radical, extreme and turbulent, so look at this angle, aggressive behaviour, or strong, not gentle.

I cannot identify with or defend the radical behaviour of God in the Bible. But I still believe that God is completely correct and kind!

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

In the Bible, what God did is correct and for his own reasons. In the Old Testament God used violent behaviour to lead the people of Israel by using the fights and wars of some countries. So, I agree with the violent behaviour of God in the Bible; it is different in the New Testament, because Jesus Christ has come and sacrificed for us! It is my view of God.

I do not think it is appropriate to use the word violence, especially in this era. The word violence should raise a lot of questions. In the Old Testament era, the use of violence by God usually referred to as violence is due to the problems of human sin, punishment, idols, and situations of war.

The Bible records that it is because of the wrath of God, then plague and fire come, which is also related.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I agree that God is completely right and good!

It is because God loves the world, and we understand that He is just! When he did these so-called violent acts, it has a purpose and meaning and right in God.

I agree with the violent behaviour in the Old Testament.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

The Bible is a kind of narrative, often in different scenes, people and times. Things that are related to history should be viewed in their entirety story. For example, the story of "the flood destroyed the world" which is a Hebrew tradition scripture. Their literary structure is very different from that of the English world. So, we will fall into some logical bipolar inferences and reasonings. Looking at the text, what God wanted to emphasize in the story of the flood's extinction was contrary to its reasoning, and it was about God's preservation.

The narrative needs to be viewed in many ways, and it is not appropriate to look at it from a single angle.

In fact, there must be a very important purpose for extinction. Human beings exist in the world is to show God and His goodness!

If mankind is corrupt, degenerate, or hopeless, or even destroys the world, what can God do when man eats mankind? Instead, God thinks from the perspective of salvation. In this case, speaking of violence, I see that human's violence is very serious. Is God violent? I do not think so. The whole scripture reflects a long time of teaching and patience, so it would be too simple to infer with a single point of view.

We also have to see, violent behaviour has its meaning, purpose, and reason. How did people understand the whole story at the time? If we escape from the scenario at the time, it is actually a question of absent judgment and cultural differences. It is a pity that we do not understand it. Here it reflects that God is correct and good.

The story of the flood destroyed on the world should be said to set things right again. Water was very evil in the world at the time. God may have intervened in the history of mankind in a way that reflects his temperament, so the covenant of flood is a salvation for all living beings that can no longer be destroyed!

For example, if God created this cup, and he will not leave this cup. He must follow the rules

of the cup. He himself is locked inside. These are theisms! If God created this world, he left and let it spin on its own. This is the enlightenment view of the Chinese and western; it is very ingrained. The early Hebrew worldview was definitely not like this. God intervened, changed, and had a relationship with us. Therefore, the question you asked me just to fall into the trap of debate and used the scientism worldview.

When "defends" is used in the Bible, a problem arises—the problem of infallibility in the Bible! So, if there is inconsistency in the content of the Bible, we should ask: why is the Bible written like this? We should not prove it wrong because of its inconsistency.

But in fact, the mainstream theology in the West emphasizes "thinking" and "logical systems", which is good for teaching, but in real life, true faith and walking with God is definitely not like this.

I do not agree with that God is completely correct and good. It is easy to fall into the traditional framework. If God is good and all-powerful, how can sin be allowed in the world? When I use defend, I will stand on the side that to see how the Bible expresses itself, not what I use in a certain part of the Bible, "the lack of systematic theology" is using myself. The framework of the Bible was refuted with the Bible, which is called "take the Bible to seal the mouth of others". In fact, the Bible is chopped up; it is academically unspeakable, that is, the whole in the text, take a paragraph to say that both the context, the object and the cultural background are completely vacated. This is unreasonable and has a high degree of danger. I do not think the Bible needs defend. It is better for everyone to share. I like to choose to share it together instead of defending. I will just interpret it according to the original meaning of the Bible. The Bible itself has this ability, and it does not require me to defend.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

It depends on what your perspective on the Bible and the Old Testament. From a historical perspective, the ten plagues of Moses and Pharaoh story, kill the firstborn sons, crossing the Red Sea and drowned every soldier in the Red Sea, which was very violent. We do not have to look at a certain attribute of God. What exactly is that it might be God's selection, a judgement of evil.

I think it may not be a historical fact, for example, Jonah was swallowed in a big fish. It may be only a message or parable through this story.

Probably that is what I mean, I do not completely deny that some are historical facts. I have to understand that the subject matter of the Bible is a narrative story. What is the story told?

You can think so.

Behind the violent behaviour is what it express is God's election and the battle against evil, indeed, God has his violent side.

For example, ultimate judgment is also violent. It is a fact that God presented the image in the Bible reflects God's trial and punishment of evil. It really is a very violent ending.

On the one hand, God presented in the Bible is judgment, and there is accountability for evil. Exodus is about salvation, covenant and peace. The focus is not on crossing the Red Sea and the kill the eldest son incident.

I agree that God is completely right and good.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

Violence is described in the Old Testament. I am not defending these violent acts, but I am defending everything recorded in the Bible. In my understanding, the Bible itself is full of God's messages. God wants to protect the chosen people. If not, they would be mixed with other races and idols. I think God's starting point is to protect this nation, instead of saving some children, and if they grow up, they will continue to revenge. I understand that God is not only violent, but also not tolerate any idols and sculptures. He protects this nation by avoiding them infection from other contamination.

From the beginning with Adam and Eve, not everything is added by God, and people have sinned. What can happen? If you eat these fruits, you will die immediately; but after they eat the fruits, they do not die immediately. As mentioned in Genesis, God regrets that he made people on the earth. He has made a covenant of rainbows and no longer floods the earth with water. God has responded to human sin within the scope of what he can do. From this perspective, God is good and arrange protection. He puts these messages in the chosen nation. So, we cannot think that he only hurts this, but not that.

Actually, these are issues that cannot be discussed because we cannot imagine God's mind, some things are not understandable. I often say to students, how high-end our mobile phone technology is, we can hear each other's voice when we call. If you call the ant the small insect, this is impossible. Something is incomprehensible because we cannot carry that information to ant. So, we can only use limited thinking, think about why God did those things. As we will not explain to the ants that what is the call like. Because it is impossible to explain.

Seriously, which nation must not commit crime. If he chose another nation, you would ask again, why not choose the Chinese. If he chose Chinese, some people would ask again, why not choose the Japanese. After the discussion, only God knows why this is done.

I believe that God is completely right and good.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I agree and defend the violent behaviour of God in the Bible.

God did it is for the long-term planning, for truth, goodness, and beauty. If He did not do that the wicked would harm to the whole earth in the future.

He is to take care of the big picture, and He has given enough opportunities for the wicked people, but they are unwilling to repent.

I think God has his plan and will for human being, by his own righteousness and greater goodness.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I think the simple answer is no, my belief is that God portrayed in the Bible is the one He defines as good. And His behaviour is consistent since He will not violate His own will. So, the actions that come from Him must be good. If this is the perspective, I will defend God's violence behaviour, of course, how to defend is another question.

I agree that God is completely right and good. It is very complicated, which involves several different methods.

One way is God's punishment for man's sin which is an expression of God's justice. It is a feasible method. Another method is, in fact, we may not be able to fully understand God's actions. Then, if you force me to the wall to reach a certain level and want me to explain, I can say that I believe in God's behaviour in faith. For example, what happened on the ground, the Jews encountered a big difficulty, whether it is God's punishment. I will hold it; I will not see as it is God's punishment. I do not classify these things. The obvious fact of the Bible is the punishment from God's judgment, and I will defend it. I think this is what I would do. If so, I think the most defence method to use is to see God's righteousness manifestation.

I think most of my perspective will look at it this way, because the Bible's context is obviously revelation, this is God's will and action. It is clear that the scripture record and my own interpretation can be viewed separately.

32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS

I think I agree, and there is indeed sacred violence in it.

But I cannot say that God is completely right and good.

I do not mean that God is not completely correct and good. If we really look at it in theology

and reasoning, we say that one thing is completely correct, and that correctness is in the use of people's perception, it is only a subjective perspective.

From theology side, more personally, if we say that God is the sovereignty in charge of our lives, in fact we have no right to go, we have no right to say what is. If we say that God is our God, our sovereignty, our king, I feel that we have no room to say what he did is right or wrong.

If I say that God did it right or did it wrong, it becomes I am his Lord, and I am his King.

When I judged this, it must be an equal relationship and position with Him, but in my theology, God must not be equal to me, and God must be above me.

In the Old Testament, we can see God's action was intense and violence. In Noah's time, He left only one family in one boat, and everything else was die, so it was fierce.

If He is really good, he should not flood and destroy the earth, burn the city by sky fire, etc. I mean that God is not completely right and good, I have reservation.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

Basically, God is our Lord, everything is come from Him. Human beings may be limited and have their own view. That is, if ethical judgment is come from God, how can I judge whether he is right or wrong. Therefore, this basic principle shows that God is true and correct since it is difficult to judge God. I am not talking about defending God, I only say that I do not understand, or sometimes people may not have reached a certain stage to understand Him.

When we teach the Bible, we need to let go of our previous understanding and our own perception as much as possible. Of course, we must have a common sense to explain and teach the Bible, but we must agree that there are certain things we do not understand.

Also, when we think of violence, even it is fierce violence, why I think it is violent. In fact, there is a whole set of our own ideology behind us. What we say the universal values, maybe I am kind, and guess God is not kind, so why have this judge. If I am a Christian that should obey the biblical authority, this will make a shock. All these need to be argued, so it is necessary to admit that there is something I do not understand.

For example, in some situation, God feels it is so evil when he judges. Because human violence is very evil, if it is not to treat some evil people with violence, it is not a justice.

Moreover, some of the fierce evil ones we do not see, if we go to some hidden place and see how some evil people treat other people, you may feel more disgusted.

So, I will not judge or defend God's violence behaviour whether is good or not.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

Indeed, God has His description in the Bible. God will be angry, and His attack is there. If you ask me whether you defend this violence, my answer is God has done these, but these can be coordinated with goodness. This is my opinion.

God really has violence in the Bible, but behind this violence, God's will and God's plan are inside it.

I agree that God has violence behaviour because the Bible describes such as God's anger, God's attack and God's punishment.

My point is that I will defend of God if someone wants to deny that the Bible does not describe the violence or God has not done these things, I would point out that the Bible has these descriptions.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

The question you asked at the beginning was a problem, because you said that defending the violent behaviour of God in the Bible. It means that you have pre-assumed some violence in the Bible.

The question, whether God is completely correct and good. This is a theological question. As theological workers, we must say that God is completely correct and good.

For example, the Israelis slaughter cities in Canaan. When Israel attacked Canaan, all Jericho people were killed, and even when they went to Ai city, Achan kept up some cattle and sheep without killing. God told Israelites to kill them all, but Achan did not. Later, God punished the Israelis. I do not think this violence is God's violence.

More, I do not agree that God commands Israelite to eliminate the Canaanites.

So, I do not agree all God's violence behaviour described in the Old Testament is God's violence.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

In fact, the Bible records that God uses his power of punishment to kill people or completely destroy the Israel or other countries.

From the technical point of view, this has already happened, and it has been recorded as an interpretation and explanation of God's work in this world, which I absolutely accept.

I will not use defend to uphold God's violence, from a historical perspective, this has been happened. I have accepted it is in the Bible. But you say that I still defend it till to nowadays that still working, this is not I defended with.

I accept God is completely right and good. So, I believe that even if God uses violence, he has his plan and his will behind him.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I will not agree or defend, I will not use these two words, I will try to understand why the author of the Bible describes this God in this way. According to the scripture stated by the Bible author, God is not completely correct and good, because some chapters in the Old Testament show that God can make mistakes, but God is willing to bear his own mistakes and correct them automatically, even if God accepts people's challenges and questions to him, and God is willing to answer and consider these questions.

For examples, the daughters of Zelophehad, recorded in the Old Testament, Numbers chapter 7: 1-11 and 26. The five daughters of Zelophehad challenged the Lord, of the law, only the male has the right to inherit the property, and challenges Moses, Eleazar, the elders, and the leaders. In the end, Jehovah was willing to listen and amend its statute so that people without sons could give the daughter inherits the inheritance. We know that in tradition, only the men have the inheritance right.

But the daughter of Zelophehad directly challenged the law set by Jehovah, because it was Jehovah who said that He could only calculate the number of males, divided by the patriarchal society. But in the end, Jehovah was willing to listen and amend. Amend this statute so that the God shown in the Old Testament is not completely correct or good, and he is willing to amend or even be questioned.

We know that Job also questioned why God's righteous people were harmed. Jonah also questioned God. If everyone knew that Jonah was a prophet, now he will speak a parable in the name of God, but he knows that the parable must not be revealed. For a prophet, it is a great challenge, so his challenge is very reasonable. God has always been willing to listen, and willing to amend, so I will not say agree with or defend God's violent behaviour, because I do not blame God for these violent behaviours.

I want to understand from a theological standpoint to understand why the author of the Old Testament is where the theology they describe are like this. Of course, to understand this way, we must return to the background of writing, the background of those eras and those ruled empires.

God is willing to be influenced by others, because as a relational trinity God, he must be willing to interact with people and participate together. He will be affected by you emotionally and consciously, and also be influenced by you in experience. In this way, God

can change and be subject to human relationships. His next episode is unknown, it depends on the interaction of our interaction.

So, I will not say I agree or defend God's violent behaviour, but I do not blame God for these violent behaviours.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

I think God is good, but why He killed the eldest son, and sent sky fire to destroy Sodom and Gomorrah. I believe there have innocent scenes.

I agree with God's behaviour, but the word violence is very strange, because the word violence can be a just action. It needs to define it clearer.

I say that God should be a perfect God, and that His actions should be motivated by perfection, but in this purpose, there should be no one died innocent. So, it is hard for me to respond, because it may be something beyond my cognition.

I personally think that God is the source of perfection, and His works are good. Even if you use the word violence, but he has the nature and intention of goodness, should I use to defend this word, I think it is strange because I should not be able to defend what God does. The best one is that I can only agree He has a good nature, but this good nature may evolve into a bloody result. This result makes different people have different interpretation.

I do not think we have the ability to defend the will of God because he is the most perfect, but he is also the highest and almighty.

So, I agree with God's violence behaviour, but I think if I need to defend His violence, is difficult for me to handle.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

If the Chinese translation is used as the violence of God, I agree that it is a negative meaning in Chinese. I will choose to translate to the wrath of God or the sacred force. God sometimes uses these methods to achieve some results and his purpose.

Whether God is right and good, I agree this is our faith and personal experience. The divine violence in English is sacred violence. This violence is not a violence for violence, it is very important.

In response to the current situation in Hong Kong, everyone knows that sometimes we think these are excessive violence and not the appropriate expression, so I think this should be clearly distinguished.

So, I think God is completely right and good. When He performed a judgmental act that was

fierce in anger, He is still completely correct and good.

Orthodox Religion Related Information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

There is a lot of God's behaviour and we ordinary people cannot understand. We are God's creations, so we can receive it and strive to understand God's will through our prayers and reading the Bible. We cannot comment on what God's behaviour is correct or incorrect.

Because we do not have such intelligent and wisdom to understand everything God does.

Also, we do not understand His purpose of saving the whole world.

Our Orthodox Church stands that when ordinary people read the Bible, they may not be able to understand the truth behind it. Therefore, the saints in the past of the Orthodox Church have many views. When we read the Bible, it is best to read it together with books that the saints have written and understood before. This will help us to understand the truth in the Bible.

Some material and information in our Orthodox Church writes: it is as if parents treat their children. For example, children like sugar, and parents sometimes force them to not eat too much sugar. It is our Orthodox reference books are written like this. This will be used as a metaphor; it depends on how you understand it.

Orthodox Church understands that God created mankind. After God created mankind, he gave mankind a free heart. It is not like a program set by a computer, what you do in the future is like God designed a program for you.

In fact, this is not the case. He has given you a free heart and free will to choose what you want to learn and what you do.

So, I agree and defend God's violence in the Bible including His anger, punishment and violence behaviours.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

In my personal opinion, there is no need for us our human being to defend God's violent behaviour. Due to the limited knowledge of human beings, we do not need to make a defend for the actions of God.

Of course, I know that distinguish good and evil, deceitful and moral conscience, sometimes they are difficult. Some actions of God let us puzzling.

I admit that sometimes I cannot understand. I am not God or an omniscient person. I will definitely encounter these situations, but I do not need to defend it.

We Orthodox church understand that God uses these violent acts is to achieve His plan, ultimately it means greater good and justice.

I agree that God is completely right and good.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I agree with the violent behaviour of God in the Bible, but I will not give any opinion. First, we need to understand its background. Second, as a believer, we have to agree that God is completely correct and good. From my point of view, I need to understand more because there are too many backgrounds I do not know.

I do not take the time to debate on God's violence. The debate will not let other people accept our religion. I cannot see righteousness and goodness in me. If you can show righteousness and goodness in your behaviour, there is no need to argue over many words and reasons. The person who may be arguing with you is only a person who insists on surface layer, not from judging the whole thing.

I certainly believe that God is completely right and good.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I believe that God has His meaning behind, that is, if it is sacred violence, it is God's punishment of the nation. It can only be done by God. God kills people who do not obey His will.

However, we cannot use violence in the name of God's way, I am against it.

I totally agree that God is completely right and good, because I am a Christian.

In the Exodus, God use violence action against the soldiers of Pharaoh, I think it can, because they are persecuted Jews who believe in God.

If it really means God's will, of course, I defend His violent action, even if you defend your country and kill the enemy. If these are meant to protect the family and the country, and our nation people, there is no problem.

So, there is no reason not to defend God's violence.

Summary

In Catholic religion, most of the interviewees agree God's violent behaviour, but not all defend His violence action. They say that they are no right and no ability to defend God's action. Large part of them also accept that it may be author's opinion written in the Bible, not God's action and orders.

In Protestant/Christian religion, most of the interviewees agree God is absolutely right and good. His violence behaviour has his reason, love and purpose behind. Only some of them accept that there may be Bible author's opinion that added into the Bible. Also, some of the interviewees comment that God's action will be changing according to his people's appeals, communication and relationship. Most of the interviewees do not defend God's violence since they have no right to defend since they are Christian, Jesus's followers.

In Orthodox religion, all interviewees agree and defend God's violent behaviour. All the Bible said is God's word. They also said there is no need for us, the limited knowledge of human being, to defend God's behaviour.

B3.2.2 Relevant Interview Information Based on Seibert Approach 2: Balancing Approach

The semi-structured interview script, question 2:

As a Bible trainer, will you balance God's Violent behaviour with God's other behaviour, say God does not engage in slaughter, bloodshed, or warfare in other Old Testament scriptures? What is your opinion?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

When I teach the Old Testament, I do not deliberately talk about God's violent behaviour only. In fact, God promises all people that He will do his will, one by one.

He does not break his faith but not everyone is as faithful as Abraham. The history tells us that no one can do it. People always forsake God and do what they like to do.

So, I will talk about God's violent behaviour and also God's love and righteousness in the class, to show His completely love on us.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

When I teach the Bible on balanced teaching, I teach everything.

I will teach the negative and positive side because the Bible has recorded.

For example, in Exodus, God did not kill the eldest son from the beginning, only after the tenth plague. Later, God asked Moses to rescue his people, and asked Pharaoh to let them go. Pharaoh did not agree, so the ten plagues became stronger and stronger.

It may be more appropriate to use God's force instead of God's violence. From a human point of view, this is not considered violence, it is God's act.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I will use balanced teaching.

If you look at the Bible in each chapter, you will definitely touch on some violent acts and other good works of God. I will not choose good works to teach only, I will teach in a balanced way. What God has done and what happened. I will do this analysis.

If you are a teacher or a mentor, you must do this. Because you want to teach people, you will not put out all the more negative ones, so you must use this method to play the role of a role mentor.

But for my own spiritual practice, because you are facing yourself, you will not deliberately take some things out and try to make a balance for the sake of Convince. But as a teacher, I will use balanced teaching.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

If you are a teacher or a mentor, you must do this balanced teaching. Because you want to teach people, you will not put out all the negative ones, so you must use this method to play the role of a mentor.

But for my own spiritual meditation, you are facing yourself, you will not deliberately take some things out and try to make a balance for the sake of convince.

For a teacher, I think he/she should use balanced teaching.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I would tend to be scientific and modern, because it was an agricultural society at those time,

so people do not quite understand it. For example, the current swine fever, because of a problem with one pig, it needs to destroy all 10,000 pigs.

God asked Joshua to kill the entire opponent nation. God wanted them to do so because the entire opponent nation was infected with some terminal disease.

They could not face it at the time, and the virus spread quickly. So, at that time, the only way was to destroy them in their local areas. Otherwise, Israelis will be even worse when they are together with them, so they themselves know that in this evil environment, they will also have evils too. Those time have a lot of divine violence, which actually is the divine mercy from God.

So, I will not use balanced training, I will interpret it according to the Bible scriptures, and not deliberately teach in balanced way.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

I do not necessarily use balanced teaching method.

This balanced teaching is based on the Bible we read. It is impossible for us to talk about every other acts of God that to make a balance, say which verse shares and emphasizes which one.

God has many other actions, such as leading people, rewarding good man, punishing evil, forgiving wicked, etc. It is no need to make necessary balanced way of teaching.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

In the classroom, I will not deliberately give a balanced teaching of violence and goodness, it will mainly teach around the theme of the topic at that time.

For example, in the books of Deuteronomy and Numbers, when God told the Israelites to destroy the Canaanites, in such a situation, I would not give such a balanced teaching, but I would explain why it happened in those historical time. I will also analyse through the several reasons, such as why God did this matter so violently at that time, analyse the reasons for God's violent behaviour according to the historical environment, background and the reasons behind.

So, I will not deliberately balance God's violent behaviour during my teaching.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I will not specifically balance God's behaviour.

For destruction of city by sky fire, flood extinction to the world, these are quite violent. When I teach these scriptures, my focus is not on how cruel the God is. I will teach and let the students to analyse and know the reasons behind these destructions, not deliberately highlight the fierce side of those incidents.

So, when I teach the Bible, I will not balance it with God's non-violent acts.

More, these so-called violent acts are judged to be violent which based on human's behaviour.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

It depends on what we focus for. If it involves the violent actions of God, I think it is relatively small.

God did these violence actions to show two characteristics, one is the sovereignty and the other is judge. Before anything is judged, He should tell you in advance through revelation, through teaching, and even give you the opportunity to show in different ways before drawing the final conclusions. This whole process brings out the essence of God.

So, I do not deliberately balance God's action when I am teaching in class.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I used to be a tutor in Sunday school, and I have taught the Bible story.

I mainly taught the Old Testament Bible. In the story of Exodus, I did not particularly emphasize the violence. I just told the truth of the Bible, how to attack a certain city and what happened, etc.

For example, the flood to destroy the earth, God allowed to save Noah's family in the ark, and later a rainbow appeared. I will not deliberately make a balance but focus the development of the story progress.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

In the Old Testament, God chose Israel to be his people. There are many enemies around Israel and against them. So, God uses his works to help the Israelites to destroy their enemies. More, when Israelis committed a very serious sin, and God wanted to punish the Israelis, He used violence action to destroy the entire nation.

I used to give a balance on teaching. When I teach Bible classes, preaching or sharing

scriptures, and that encountering God's violent behaviour, I will consult to the Bible scripture and say that God also has kindness, love and righteous.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I will use balanced teaching.

When we read the Bible, we cannot determine its meaning in a passage only. We must look at the entire Bible. There must be a balance in the context, otherwise, you will be out of the theme.

It is important to read the in the whole, the Old Testament and the New Testament must be viewed together to make a balance.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I teach high and low Bible classes in Sunday school and I am actually teaching the Old Testament courses, using the Taiwanese version of the Old Testament. There are many killings in the scripture, for example, the Ten Commandments. Students they all feel that God is cruel. Indeed, the fact is that God has to take some violent actions to punish people or events that are not righteous.

God is love. There is nothing wrong. The New Testament also says that God is kind, gentle, love, and faithful.

So, I will use balanced teaching.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

When I teach the Bible, God must not be a violent God. He just allowed some violent acts to take place, so as to achieve the good purpose, as to stop some more evil from happening.

When God performs violence or allows killing and war, I will teach them all. There must be a kind of distress behind this. However, we cannot just consider violence simply by looking at the surface of the violence incident. We should look at what happened behind the scenes, and what is its purpose. Maybe God punished his people and gave his people a chance to repent. For example, the separated Red Sea recovered again, although the violence it was very cruel, but there is an important meaning behind, one of them is to redeem the people of Israel, the second is to tell the stubborn Pharaoh that Jehovah is the true God. Actually, it all plays a role of vigilance.

So, my opinion of the balanced teaching is that God's violence behaviour which has His purpose and love behind.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

As a Bible teacher, we should not choose what is taught and what is not taught. I do not avoid teaching God's violent behaviour. We should not do this, it should not be screened, it should be taught in a balanced way, and it should all be taught.

In general, I use balanced way in my teaching but will not screen any violence scripture.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

As the killing and blood shedding of God, it involves the crimes of the Israeli people. God uses some countries to attack them. Both diseases and natural disasters are aimed at teaching or punishing the Israeli people. These all happened because the people of Israel have sin. But the Bible also mentions the Ten Commandments, it includes love.

Love your parents, brothers and sisters, do not covet properties, etc. These are all related to love each other. So, I will use balanced teaching from these aspects, only God can use this method, but people cannot use this violence. For example, if the people of Israel say, our God treats us like this, so we have to bring plagues to other countries, something like that.

I also agree that God ordered the Israelites to exterminate and slaughter another people. It was written in the Bible.

Therefore, I will use balanced teaching method, not only teach the God's violence action.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

Actually, when I am in the church for pastoring, whether it is teaching, preaching, fellowship and life coaching, I will deliberately give such balanced teaching.

Generally, in the teaching, which is under my arrangement, I incline to talk about the subject of love, so I will not deliberately give a balanced teaching.

But in Sunday school, I will give a balanced teaching when I encounter the unavoidable scripture the divine violence of God. For example, when the city of Jericho was destroyed, God instructed the Israelites to use the method of jihad when entering the land of Canaan. God actually has His method and purpose, and the Israelites can be holy and free from paganism.

So, I will use balanced teaching that depends on cases and its scenario.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

We have to go back to the original Bible to understand it. This balanced teaching does not

deliberately balance only one thing. What the interaction between God and man and what reflected in people are needed. If we balance in the sake of balance, it is meaningless, it cannot reveal the characteristics of those age and the wickedness in human's heart.

The traditional teaching of the Bible is very different from what we are teaching. It now emphasizes our interaction with students, and even how does that passage reflect on them, reveal the mind of them.

For balanced teaching, we must look at the scriptures, such as the situation and scenario in the Bible, the society and history of those time, as well as God's purpose and his plan. Do not simply give balanced teaching. Remember the main purpose of teaching the Bible is to show and reveal people's hearts.

So, I will use balanced teaching if it is the purpose to reveal people's heart of God's word.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I do not think it is necessary to make a deliberate balance on teaching. When it comes to balance, it is as if there is an established position that the Bible speaks of love and tolerance.

The core theme is how to read the Bible because it is a record of history and God's word.

This is the response of humans to their own beliefs. It is written by man through the inspiration of the Holy Spirit. Even the inspirited man has his own emotion and position.

But I do not think it is a one-size-fits-all, a balance must be made. It is like having an established position, which must be love, peace and justice, but the Bible makes a lot of sounds and meanings.

So, I do not deliberately balance it for teaching, it depends on how the original text told.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

It depends whether you are teaching the New Testament or the Old Testament. If the Old Testament is being studied and involved violence action, we will talk about what the Bible says and what it is, and I will not increase or decrease its content. We should stand on this point.

As for the content and its meaning, God must have His intention and purpose. I will not avoid it deliberately or explain it too much. For the new brothers and sisters, I propose to start with the New Testament, because in this Testament, Jesus's speech is relatively straightforward and understandable, and there are relatively few incidents involving violence and killing, which will not bring so much confusion and doubt to them.

I use the balanced way to teach Bible, that is to teach God's violent behaviour and also His

kindness and righteousness. All depends on situation.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I will use the balanced way in the training class.

I will let them see God's unforgiveness of sin, behind the purpose of loving and kindness, that to save all people and not let sin spread again.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

I will use so-called the balanced training unless there is a Bible explanation written down by our saints before. We do not have this level of understanding, so we usually do not give opinion and our insight to others and our brothers and sisters.

Believers are often asked to read the gospels and pray more and let the help by the Holy Spirit.

So, we are rare to use balanced training.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I do not think it is necessary to avoid talking about these violent behaviours. The entire Old Testament is important for teaching and studying.

I do not think there is a need to dilute or avoid anything in the Bible, if it is all taught together, there is no problem.

So, I will teach in a balanced way, that is God's violence and God's kindness are also taught.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

In principle, as one of the foundations of a religious development, it needs to say what happened in the Bible. For balanced teaching, I think we need to talk about the situations, say try to explain the background and scenario of the events as much as possible.

I basically agree the balanced teaching in the Bible class, but it needs to explain more on the background and the reason behind.

Summary

In Catholic religion, half the of the interviewees will not use balanced teaching approach. They prefer to teach what the Bible writes and describes, not deliberately to teach God's kindness to balance God's violence.

In Protestant/Christian religion, many interviewees will use balanced teaching approach provided that the scenario and situation is suitable. The theme is to show and reveal God's will and His purpose behind. Also, the approach is to reveal followers' heart how God's word they have contented and behaved.

In Orthodox religion, the interviewees basically use the balanced approach on teaching. However, they will base on their ancient saints' explanation and interpretation, to explain the background and the reason behind. They are rare to give their own opinions.

B3.2.3 Relevant Interview Information Based on Seibert Approach 3: Critiquing approach

The semi-structured interview script, question 3:

In the class, will you use a Christocentric approach to apply Jesus to criticise Divine Violence within the Old Testament? In the New Testament, Jesus comes from God. He is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible.

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

The Old Testament is a preparation of the New Testament. When Jesus Christ came to the New Testament era, he said he was not there to abolish the Old Testament, but to perfect Moses' law. In Jesus' word and deed, or in his teaching, He always used and referred to the Old Testament deeds.

Jesus is God, and God comes to the world. Through Jesus Christ, God's love is revealing to mankind that He is the true God of the trinity and knowing what kind of God he is.

Because of the Old Testament time, those people may not be clear and aware of Jesus's image. So, our teaching is centred on Jesus Christ, to compare the action and practice of Jesus Christ with some great people in the Old Testament.

So, I agree with the Christocentric approach to criticize the God's violence in the Old Testament.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

When I was in seminary class, my professor taught me that the Old Testament is the foreshadowing of the New Testament, and the New Testament shows things and what happened in the Old Testament. In our religion, we also read the Old Testament, and we also use Christocentric approach to criticize the divine violence in the Old Testament.

After Jesus Christ came, we saw what was written in the Bible. I think Jesus who uses a humanity approach in the New Testament. The God of the Old Testament is supreme, and no one has seen him. So, what He does, we may not fully understand Him.

If we believe that God is triunity God, Jesus Christ is God. The emergence of Jesus Christ tells us that He is a perfect and gracious God. I think He will lose his temper too, because Jesus Christ is also a human, and really has a human character.

So, I agree to use Christocentric approach in Bible class.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I have been using the Christocentric approach in Bible class and preaching currently.

This kind of orientation and direction is pointing to Jesus Christ, the image of God. From the creation of the universe to the present redemption process, and to the future ultimate judgment, all things in the universe, if human beings are obedient, do like the Lord Jesus Christ, it is wonderful.

But we also have to keep the historical progress of the original, and at some points of the old ages, it was wrong. Jesus Christ has become incarnate through the New Testament, and many wicked have been corrected.

So, I agree to use Christocentric approach.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

In the Old Testament, God revealed himself through prophets, ancestors, and historical events, such as in Exodus. The ancestor means Abraham and other great persons in the Old Testament, but Jesus is the final one. God is the ultimate revelation in Jesus Christ. This does

not deny or obliterate His past revelation. If there is violence in the Old Testament, it will be seen and suffered in Jesus. It will not deny sacred violence that occurred in the history and will bring to the final date.

Because the Old Testament direct to the New Testament, and the Old Testament itself, a single action of God is not ending, it refers to the attributes of Jesus. So, to learn more about God and what happened in the Old Testament, is to know more about Jesus Christ.

I agree to use Christocentric approach in Bible training to criticise divine violence within the Old Testament.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

To my understanding, the image of God in the Old Testament is not a violent God. It is just human being misunderstanding of Him. The New Testament Jesus Christ to show God's integrity and love even more, but it does not mean that the God of the Old Testament was violent. We must distinguish this matter.

The people in the Old Testament were terrified of God, with distance apart and trembling. The reason is that their historical experiences are experience fear more than love. For a long time, both Catholicism and Christianity felt that the power of sin accounted for a large proportion. In fact, for love, the ancient church did not emphasize the issue of love. Only in modern times we have emphasized love more. Jesus Christ's ability to show God's essence is love. Actually, the discovery of Jesus by human beings was not discovered in the past two thousand years, but rather a more recent time. Because the church has not emphasized love for a long time but has emphasized sin. Previous churches emphasized issues such as redemption and repentance of sinners.

If you use a complete, balanced, loving God. It felt that God was partly violent, and Jesus was able to balance the violence of God. In fact, I do not think that God is violent, because no such things happened, but the ancient author borrowed the name of God and forcibly wrote this violence into the Bible, which is very unfair to God.

Of course, I agree Christocentric approach teaching.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

The New Testament is the completion of the Old Testament, so the entire history of Israel in the Old Testament is preparing for the coming of Messiah. The ultimate event of the coming of Messiah is the final return of mankind.

Return is a way for mankind to escape from sin and enter into holy goodness. Jesus help us

earn this possibility through the transcendence on the cross. From this view of angle, we will not say that some events in the Old Testament are critical and violent. On the contrary, we can experience the experience of the Israelites in explaining the Old Testament and the experience in loss by leaving God. And how does God use this punishment to make mankind change their mind and return. This is the goal.

I do not think we need to use Christocentric approach, because these two Testaments let us at different stages, one is for preparation and the other is for life.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

The question you asked is absolutely right. In revelation, when Jesus came to the world and grew up to adulthood, we saw more of God's characters.

I will not use the word criticizing on divine violence in the Old Testament. I will use the word perfection. As Jesus said the law came to the world, and I would not cut off every bit of the law, but I came to make it complete, and not to abolish it. I think that explanation is fulfilled and cleared. Maybe the Old Testament does not understand to us because there are many prophecies in the scriptures.

If we look at the Old Testament with Jesus Christ as the centre, we slowly reveal that these verses are about Jesus, and these verses are about His works. I think there is a new revelation. Our God now uses a very new method to counteract evil forces. In the past, a more violent method was used. In the past, it was a short-term method to remove those people. But this time, He will use a new method. When Jesus comes, He use love on the cross to counteract evil force. To inspire and attract more people to accept Jesus, the only son sent by God. So, I will not use Christocentric approach, I will use perfection approach to instead this method.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I think God's approach has never changed in the Old and New Testaments, but in the New Testament Christ bears all the violence, and also on the cross that all the evil violence deals with him. The violence in the Old Testament never appeared in the New Testament again.

I agree to use Christocentric approach in the Bible training.

But I will not apply Jesus to criticise divine violence in the Old Testament, we do not do this

in class.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I will not do it specially. For example, some people said those people should die because they do not believe in God. I will not say it intentionally, I describe it to my classmates according to the Bible.

I teach only the third and fourth grade students, and those are only Bible story classes for Sunday school. The content of study is not as rich as that of the Bible study. I just describe the story truthfully. God in the Old Testament is very majestic and severe. In the New Testament, love is the dominant. These concepts are there, but I do not have the concept of the New Testament to criticise and explain things in the Old Testament.

So, I will not apply Christocentric approach in the Sunday school.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

When I am teaching, I see the divine violence in the Old Testament, but I will not deliberately adopt a Christocentric approach in my teaching. I will only analyse the context of the Old Testament and its historically background. We must remember that the centre of the entire Bible is Jesus Christ. I feel that there is no conflict between the divine violence in the Old Testament and how Jesus appeared as a kind God in the New Testament.

God's image is different in different events and different times. For example, the crucifixion of Jesus Christ was also treated with super violence, but He did not fight back. So, when we see God representing human being, He acted as a victim and was nailed to the cross. He knows how this character should be done. In the Old Testament, God is not a victim but in the act of divine violence, to stop and judge the wicked. So, when He deals with or faces different roles, God will not affect the evil with love and kindness for their things. Because at those time, it may not be appropriate for God to practice fair and justice.

So, I will not intentionally use Christocentric approach, but I agree that the centre of the entire Bible is Jesus Christ.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

The New Testament is a watershed. In Old Testament, God wanted the people of Israel to keep the law, so that there was no need for punishment. But all the time, God saw that they could not do that.

In order to solve their sin problem, and God does not innocent sin and He want punishment, so Jesus Christ replaced human's sin and take the punishment, all punishment has been done in Jesus Christ. Therefore, the Christocentric approach to criticize the divine violence in the Old Testament means that Jesus Christ is the one who has been judged and punished. So, whether it is the nation of Israel or the people of the world, God will not judge us the human being by the violence in the Old Testament again.

So, I agree to use the Christocentric approach to criticize the sacred violence in the Old Testament.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I think these questions are well formulated, because as a pastoral teaching, as a whole, the new and old Testaments need to be integrated. I have been served for 31 years in the church, and over these years, I have found that I have different stages. At the beginning, I did not understand the comprehensive information of the New Testament to interpret some events in the Old Testament. Later, because of my understanding of the Bible or through my theological study, I began to see more in the Old Testament events how God's overall plan of salvation was completed in Jesus Christ.

I agree we should us Christocentric approach to criticise the divine violence in the Old Testament.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

I will not do it on purpose. Obviously, talking about the Old Testament and then involving Jesus together, God's two persons and characters are different in two ages.

I will do this approach unless I am comparing the New Testament to the Old Testament, or thematically. I will not deliberately use Jesus in the New Testament to try to explain that God is love in the Old Testament. It seems reasonable, but I do not think it is right.

So, I will not use Christocentric approach deliberately.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

I used to be like this but now when I am studying the Old Testament in the seminary, I feel that the society is becoming more and more complicated, and each time I use the Christocentric method to interpret the scriptures, it may be true for sometimes but not for every case. In the past few years, I have read more of the Old Testament in theological

seminary, and I realized that if I want to be more realistic, it is not necessary to use this angle to fit the present situation.

I use this Christocentric approach depend on some situation. If you are young and a new brother or sister, you will have the opportunity. If he or she is a seminary student, it is not necessary.

So, I will use this Christocentric approach that depends on some real factors.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

If you criticize the Old Testament with the New Testament Jesus Christ alone, I do not think it is necessary. However, if there are other scholars, this involves the paradigm. Paradigm is equivalent to a pair of glasses. When we wear the black glasses, the world we see is dark, such as like a UV glasses.

If I look at it from the perspective of the pastor, I think we do not necessarily to use it.

We understand and accept that Jesus has the attributes of goodness and love, we cannot use this record alone to deny the possibility of violence. From the whole eternity, I see that if Jesus Christ comes, He also accept judgment and punishment.

Different people have different understandings. I think we should understand our God in a more balanced way. In fact, when God delivers salvation to all human beings, we must focus on a good purpose of God, because if there is no punishment exists, and there is no need for salvation.

So, I do not use Christocentric approach in Bible teaching and preaching.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

There are a few opinions. First, I accept to use Christocentric approach. Second, I do not agree with is that Jesus is a mirror. Jesus is God, so He is not a mirror. If He is a mirror, He seems to be reflective, but He is not. The mirror is a mirror, and a can of soda can be seen through this mirror. But no, Jesus is God, so Jesus is not this mirror, He is the only begotten Son in the bosom of the Father.

So, I agree to use Christocentric approach, but Jesus is not the mirror.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

First, we are in the age of Jesus Christ's grace, we must not take the horror, violence, and killing of the Old Testament to continue in this age of grace. If so, we confuse the Old

Testament with the New Testament. In the New Testament people who have been saved by Jesus Christ, on these issues, I think, as a pastor or Bible teacher, the most important thing is to preach the gospel, but it does not mean there is no violence in this world, it must not be, but what is to be taught is the gospel of Jesus Christ.

I will not use Christocentric approach; this will mess up the Bible. The Old Testament is the Old Testament, and the New Testament is the New Testament, because the God of the Old Testament governed the world by the law. The New Testament is the gospel.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I do not agree with this, because the Christocentric approach has been written by many scholars and they commented what's wrong with it. The Christocentric approach is to read the Old Testament from the perspective of Christ. It means that there is a correlation between correspondence behind this type, it is called figural interpretation. It is to retrieve a one-to-one description and associate it with a relevant set. These are readers responses, not the scriptures.

The Old Testament does not mention about Jesus Christ, except for the Messiah, the King of the Lamb. More, the Old Testament does not include the trinity, if so, the meaning of the scriptures is not allowed to appear. Instead, we use a theological framework to explain the scriptures, and there will be many figural images and allegorical approaches.

We have to go to the background of the time to understand exactly how this way of interpreting the scriptures or how to read the Bible and let it reveal and present. As a Bible scholar, I will wonder why there is such an interpretation. What is the idea behind this interpretation, what is the purpose and what is the problem?

So, I will not use Christocentric approach in the Bible teaching.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

It is right to use Christocentric approach to explain the divine violence. My understanding is that one of the key points of Christian doctrine is that the Old Testament has no way to solve the sin, people cannot be saved on their own, whether by behaviour or belief. Therefore, the coming of Christ is a part of the whole plan of salvation.

Jesus is a mirror that reflects the goodness of God, of course, this is true. Use Christ as the centre to talk about sacred violence. For my understanding, it is God to do something, whether it is to kill, bleed or destroy Gomorrah, or destroy Sodom, or use the ten plagues.

These are what we call sacred violence, I suppose so. This is because human sins cannot be dealt with by human methods, so only Christ die for the sake of mankind for redeeming.

So, I agree to use Christocentric approach.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

I think that if we use this approach, there will be a mistake in it, to cut off the attributes of God. The God of the Old Testament manifests a certain aspect and character, and the manifestation of the Jesus in the New Testament does not have this aspect and character. The Lord Jesus said, I come not to abolish the Old Testament, but to complete it. Jesus also has his fierce anger, He is sacred and holy, so we cannot divide the God our worship God into the Old Testament God and the New Testament God, as if there is a process. God does not have this process.

So, I do not use Christocentric approach in my preaching and Bible teaching.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

The God of our Orthodox Church is trinity, the Father, the Son, and the Holy Spirit.

Therefore, it is not possible to use a Christocentric approach to criticize the sacred violence in the Old Testament, because they are one.

Our understanding of the Orthodox Church is different from yours, because our church is not the Bible only, the Bible is part of our faith. So, I cannot answer many of your questions. Our Bible interpretations and biographies of former saints are very important to us, the ritual texts are no less than that of the Bible.

We will not divide it like this that God of the Old Testament and God of the New Testaments.

So, I have no opinion on this topic and will not use Christocentric approach.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I have no particular opinion. I will accept the image of God is kindness. The image of kindness is not a good-looking figure, nor a kind of muddy and compromised approach. It is necessary to distinguish between right and wrong. If you believe in God, you cannot say that guilt and innocence are all equal to innocent.

You cannot arbitrarily explain the Bible, or according to your own perspective, or taking out

some of context, and then blame God on your own opinion, or use the Bible's golden sentences to rationalize your claims, desires, rights, and money obtained.

So, I do use the Christocentric approach to comment and criticize the divine violence in the Old Testament.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

Of course, I agree that Jesus Christ is the lens via whom a complete, balanced, and undistorted view of God's loving heart and gracious purposes can be visible. As the Gospel of the book of John recorded: Jesus said that his disciples asked him if he could show the Father to them. He said that seeing the son was seeing the Father.

I never use the Christocentric approach. In the Orthodox Church, the centre is on the Father. According to the tradition, the father gave birth to the son and sent out the Holy Spirit. It is different from the western Church.

Of course, the Catholic Church changed the Holy Spirit to be co-issued by the Father and the Son. This is not in line with the Gospel, so I follow the Father-centred view of Orthodox. If you use Jesus Christ as the centre, I cannot answer you. I do not use the western perspective. So, I will not use Christocentric approach in all Bible studies.

Summary

In Catholic religion, most of the interviewees agree to use Christocentric approach in the Bible training and preaching. They said Jesus Christ came to the world was not to abolish the Old Testament, but to perfect Moses' law. He used a humanity approach in the New Testament. If there was violence in the Old Testament, it would be seen and suffered in Jesus. They also said God was not violent. They believed that it was the ancient author borrowed the name of God and forcibly wrote this violence into the Bible, which was very unfair to God. One of them said he would not use Christocentric approach; he would use perfection approach. Since the word perfection can really reveal Jesus' work in the world.

In Protestant/Christian religion, there are different opinions among the interviewees. Some of them said that they would not use or deliberately adopt Christocentric approach in the Bible training. They will teach the Bible according to the Bible described. They will analyse the context of the Old Testament and its historically background and depend on some practical

situation.

Obviously, talking about the Old Testament and then involving Jesus together, God's two persons and characters are different in these two ages. Jesus has the attributes of goodness and love; we cannot use this record alone to deny the possibility of violence in the Old Testament. From the whole eternity, Jesus comes, He also accepts judgment and punishment. So, we cannot divide the God our worship God into the Old Testament God and the New Testament God, God does not have this process.

In Orthodox religion, most of the interviewees do not agree to use Christocentric approach. They said that Orthodox church believed God is trinity, the Father, the Son, and the Holy Spirit. The focus is on the Father, according to the tradition, the Father gave birth to the son and sent out the Holy Spirit. It is different from the western Church.

They will not divide the God of the Old Testament and the God of the New Testaments, because they are one. It will be a mistake to cut off the attributes of God. Therefore, it is not possible to use a Christocentric approach to criticize the sacred violence in the Old Testament.

B3.2.4 Relevant Interview Information Based on Seibert Approach 4: Accepting and Rejecting Approach

The semi-structured interview script, question 4:

Will you in place of completely accept or reject the violent portray of God? It plots a middle path which includes a combination of both accepting and rejecting. What is your opinion?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

I would say that yes be yes, no be no. In general, I will use the middle path approach. But in some critical situations, I will not adopt the middle path, it can lead to the right or to the left. It may not be a very straight line, and I must carefully sort it out according to the Bible said. So, I use the middle path based on some critical situations only.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

God punish people when He practice and manifest justice, I agree. He is love and righteous. His punishment is a manifestation of God's righteousness.

I can say that I do not completely accept or reject God's violent image, but I will not use this term the middle path in the Bible training.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I will use the middle path approach since it likes my first answer, I do not know how to defend God's violence. Mainly, I do not know what God's violence is and what he wants to bring to us. But I will accept his violent behaviour, and also accept his kind behaviour.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

God is love and gives us freedom. That is why we are given a lot of opportunities, but we do not know how many opportunities we have to seize these opportunities, and we are not so proactive, so there is something lose out. If the gap is too large, we will see God punishing ourselves or human beings. This is something we do not understand ourselves, and it is not God's intention to destroy us.

People should be wise to understand good and wrong, but we have our own extreme character. Violence is created by us, forcing God to use this divine violence.

God came to the world; the Lord Jesus Christ became flesh. God sent Him not to want us to destroy Him and crucify Him, but we humans to judge and kill Jesus in our own way. So, when we refused, human violence has been used, divine violence is therefore relative.

These are not acceptable by humans. So, St. Paul made it clear that you did not accept Jesus Christ and you cut off yourself and you have entered to divine violence. You have rejected Jesus; you have rejected salvation and grace. Because you have condemned yourself, it is not God who direct destroy us.

So, I will not use middle path approach. The violence in the Bible has God's reason behind.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

I accept the violent image of God. It cannot be the middle path here, because the middle path seems to be impossible for both extreme aspects.

I accept the various images of God in the Bible. Even the very extreme image of God and His sacrifice on the cross, I also accept. God has His reasons behind.

So, I do not accept middle path approach.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I will not have a middle path approach. This violent image of God is false and created by people.

So, I do not accept the violent image of God. It is shaped and created by people. More, I will not use middle path method in the Bible training.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

I will not emphasize God's punitive nature to human beings and use the word violence. I will emphasize the kindness and mercy of God.

Throughout the process of God's salvation, we look back to the whole scriptures and background, not just the scriptures themselves. Catholic Church reads and teaches the Bible entirely, not individually.

So, I will not necessarily use the middle path for preaching and training.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

I will not use the middle path clause. I will reserve a space for God who has a free choice. For example, sometimes a natural disaster is a signal, and a signal may wipe out something on the world.

The violence used by God, human beings explained that whether it is an atomic bomb or a machine gun, to kill these evil forces. I think some appropriate methods must be used, and God sometimes allows it. If you shot the poisoner with more than thirty-gun holes in his body, and the gun holes are like honeycombs. So, am I cruel and violent? This must be careful. If this is a tyrant or a murderer, and he died during the shooting, there will be no citizens who will plead for the murderer.

Therefore, I will not use the middle path in Bible training nor preaching.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

I will not deliberately refuse or accept God's violence, or deliberately to refuse or accept the middle path approach. I think there will be reasons behind it. Even if you know that these violent incidents really occurred in the Bible, it cannot through one or two violent cases that you have to label God is violent. For example, it is the same even in my home, as a parent, I sometimes lose my temper for treating my children, but my temper does not mean that I do

not love my children. This is the most obvious example. When God used the act of violence, what situation and reason were, let us know and find out the whole picture first.

I will not completely accept the violence of God. I still insist that God does not need to use violence at all. It is just that we human being say he use violence.

So, I do not use the middle path approach. I will look at the entire violence incident first and then decide what attitude and position to respond to this violent incident.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I accept the middle path. I think God is completely good and not completely violent.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I do not have a middle path. Belief is to fully believe the Bible described, that is to fully accept the violence and non-violence.

There is no opposition between violence and non-violence. We can think of it as a process, the Old Testament is violent, and then the new Testament is non-violent. So, I do not think it is necessary to accept which aspect of behaviour is correct. I accept the factual description of the sixty-six books of Protestant Bible and come to a portrayal that God has anger, has love, and so on.

So, I do not have a middle path.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

I do not have the problem of the middle path. God is absolutely good. He does everything for a purpose.

I accept God's behaviour, such as anger and violence. But it is not only in the Old Testament, it is actually happening the same today and even in the future. His work has not changed.

So, I will not use the term middle path.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I myself prefer to agree on the middle path approach. I feel that violence is uncomfortable to me. Why God wanted Israel to destroy the nations in the promised land before entering, why

God did it or did that, I have these doubt questions. But I will not deny that God did these things are wrong.

So, I prefer to use middle path since I do not fully accept God's violent behaviour.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I will not say that I am in the middle path. I will speak of the whole and fullness of God. I will tell what God shows in the Old Testament, I also tell what the New Testament Jesus does. The final conclusion depends on how the audience accept and receive it, that is my position.

For example, someone asked me whether I was Blue silk (pro-establishment) or Yellow silk (democracy). I replied that I was neither the Blue silk nor Yellow silk, but I was a Mu silk (pastor).

My training is according to the Bible. The Bible says one, and I say one. The Bible says two, and I say two. I do not need to tell you whether I am Blue or Yellow silk. I am loyal to me that I am Mu silk. Sometimes, in the current situation, I would not say the words of Yellow silk, nor the words of Blue silk. I just say what the Bible says, I will tell the truth. I will not conceal the New Testament, but only talk about the Old Testament. When I was in theology seminary, the pastoral community group often insisted that we might not speak with just one passage or verse only. It needed to refer to the whole Bible said. This was our training. For how you listen, how you spread the information, and how you teach, it depends on you. So, I will not use the middle path approach, my preaching and training depends on what the Bible says and tells.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I will not completely accept or completely reject the violent image of God. Also, I do not accept and use the middle path. I can only say that God plays a lot of roles in the face of humans, He wants to judge, and also uses force, war and killing. In a certain role and situation, He needs to do so.

My opinion is that most of the time God's image is good and kind. He uses violence only to stop evil and let it return to good. We cannot use an image of God as violence to evaluate Him. God's image has great power for me. He is just, fair and also love. This is the whole image of God in my mind. I do not think God is a tyrant.

So, I will not use the middle path approach in my Bible Training and preaching.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

I do not think there a middle path at the moment. God will not use violence anymore because Jesus Christ came has completed the redemption. So, I feel that in this age, God no longer uses violence to make people change of their heart and behaviour or punish them. Jesus Christ has done it, so it is no longer needed. Now we have to reject all violence and all objections to uphold justice, and even save human people.

If it the violence was in the Old Testament, I would accept it. If it were in the New Testament, I would not accept it.

This is what the Bible says, unless I do not believe it. So, in the New Testament I no longer accept a violent image of God.

So, I will not use the middle path approach in the training.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I totally accept God's violence and judges, of this, you can remind yourself or others to fear of God.

When I taught the Old Testament, I did some interpretations. For example, when the Israelites entered the land of Canaan, there was a jihad, and the city of Jericho really suffered. At that time, the concept of jihad in that era was very common. Other countries will use this method. So, God commanded the Israelites to do so at the time, which was not particularly harsh at the time. God put it this way in order to be holy among Israelis, and not let them be contaminated.

We love Jesus and honour God. We teach to fear God. He has the image of complete justice and violence. I believe that people who are easily rebellious should be die. So, when I become a pastor to teach and shepherd, I will not take the middle path, but to fear God. We must judge for sin and blame ourselves. It is important to speak of the importance of sin, because this is our God to judge and punish sin. It is necessary to bring it out in shepherding and teaching.

God has his own plan, because the world is created by God. This type of situation can be seen throughout the Bible history. When the kingdom of Israel sinned and sinned against God, God raised up Assyria to destroy them, and was captivated and exiled to another places. But this does not mean that Assyria has no sin, when Assyria was full of sin, God raised Babylon again, and then Assyria was destroyed again. We see this process of history. From this perspective, God is really strict, and God does not take sin as blameless.

However, I will not use the middle path approach in the Bible training and preaching. I

completely accept the violent portray of God.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

I do not think it is necessary to choose the middle path approach. It is just enough telling how the Bible shows God and according to the scriptures. There is no need to add grease and paints on the image God, it is wrong. The Bible says it is human's fault and sin, even to the sins of God's people.

So, I will not use the middle path training method. In short, how is the violent image spoken in the Bible, how I understand it and then teach it.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

When I was being trained, I followed the books of the Bible and expressed the books of its voice and description. Many people think that the Bible is a whole book and there is no contradiction. I will not accept this perspective. I agree that there are many different voices and conflicts in the Bible, even contradictory events. But I will not deny or reject sacred violence.

So, I do not use middle path approach in the Bible training.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

First of all, I do not think God has the image of violence. From the beginning, I said that severity was needed. If the Old Testament is to be studied, then the entire set of the Old Testament background needs to be considered and analysed. The background of the Old Testament cannot be viewed from our modern perspective, because the firstborn and the sacrifices are not going to do at this present time. It is not appropriate to look at the Old Testament with modern eyes. My approach is to think and study about the background of the Old Testament, why they did it.

I do not fully agree that this is violent. Violence is like crazy, like killing is only for the sake of killing. So, I do not fully agree with that, because God must have reasons behind Him.

Therefore, it is not necessary to have a middle path approach, they are separated things.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

If the Bible clearly records the acts of violence of God, I will not reject those things. I will explain to my students in more depth what the action God's love is and why there is a kind of punishment and violence.

In fact, God's ultimate desire is love, that is, humans can be able to reconcile and make a covenant relationship with him.

I will follow Karl Barth's theology, God created man to have a covenant and good relationship with him. And God chooses to do all things and hopes that people can get back to this covenant. So, God's sovereignty may be more severe for some people, may be relatively slight punishment for another people.

His choice is a mystery, why He did this, we cannot answer. But my belief is that no matter what God does, His starting point is the same, He is love.

I totally accept God's violence. Because what God does is His sovereignty, this issue involves my judgement of God's actions. Because I believe that God's actions are good, and the judgement is no longer in me. I do not think I can evaluate the actions of God. I can only watch the actions of God and to do my interpretation. I fully accept God's violence.

So, I will not use middle path approach.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

In the past, I would reject the violent image of God, but now I desire to understand it. It is called the faith seeks to understand. So, I do not know how to accept or reject this violent image. I can say that I accept it by faith but will struggle with my feelings.

I seem to accept it rationally, but my feeling asks me why such evil things happen. It is terrible for me to understand God with evils. It must God who decides what is right and what is evil. Maybe some positions I do not understand.

But I believe that God is completely right and good. He is love, otherwise, my faith is not a Christian faith.

So, I will struggle to use this middle path approach.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

I will accept two aspects of the image, the image of violence and the image of kindness, but I may be more lean on the image of benevolence, because the attribute of God in chapter 1 John says that God is love, so I think we should teach and preach this aspect more.

I believe what the Bible says, all of it is completely God's word.

I also believe the Israelis entered Canaan to slaughter the city. I believe that it is the Israelis history and that God ordered the Israelites to do the slaughter. However, it is hard to accept it by ordinary people's perspectives.

So, I will not use the middle path approach.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

For the middle path approach, my feeling is initially accepting, but as a theological worker, I do not stay in the middle path method, because your concept of the middle path is relatively static, that is, it seems like balance. I do not know what subject you studied in the university, say chemistry, you will know what equilibrium is. If two substances are actually flowing, such as A to B, B to A, but they are still in equilibrium, their state is dynamic, not static. God will use violence; I will agree with it. God does not use violence; I will even agree with it more. I do not want to use the middle path; I want to use the so-called equilibrium path. In my teaching, sometimes I say to my brothers and sisters that God is love and loves us very much, but if I find out that someone knows that God loves him too much without punishing him, he can do whatever he wants. When I notice that they are like this, and I will say no, God is the judge, look at the book of Revelation, Jesus will judge everyone, so be careful, Jesus' eyes are shining on you, you do something wrong, and Jesus will remove from the book of your life and your name. During this time, if some brothers and sisters feel that Jesus' image is too evil, and they were shocked, afraid of God's punishment, and I will say God is love. You understand that what I say is not in the middle path. In short, in this dynamic balance.

If this group of people think that God is all love, does not punish people, does not against evil, does not use violence, does not hit everyone, I will share more God's violence. But on the contrary, some brothers and sisters are very scared, and God often punish and beat people, I will share with them more God's love and He is not violence.

So, I will not use the middle path approach, I will teach in an equilibrium perspective way which includes dynamic balancing role.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

I will not use the middle path method. I will use God's plan for the world and use the law and the gospel to explain the violence issue.

In other words, God created the world and give the law to humanity. The role of the law is the management of sinfulness, and the law is conviction.

The law itself is to judge a person. In addition to making people know the sin, the law also forbids people to sin, and the law is to convict the criminal. Among the functions of these three laws, the first two are to convict, the first one is to make people know the sin, and the second one is to make people conviction, which are very similar to one law. But the third one

is to make people not to sin, which is to prevent people from committing crimes. In many cases, the third one is useless since people are always taken away by sin, as St. Paul said. In this case, the grace of forgiveness appears. The most important thing for human beings is the grace of forgiveness. The violence of God itself is the violence or the punishment of the law, that is, God's judgment to human sin, and the death is because of human sin. But it is not necessarily, for example, Cain killed Abel, this was not Abel he was guilty, so Cain killed him.

So, I do not use the middle path approach for preaching and training purpose.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I repeat I am not accepting or rejecting the violent image of God. I have to understand why this image is described, why it described like this, what the theological background and what the situation are. When we understand, we can know why the Bible author described such a God in that situation, for example, the Israelites wanted to resist or protest the violence of an empire through their theology. You must also understand that the world several thousand years ago, is not the same as our world today. There are war or calamity, Israelites caught between the major empires of Palestine, including Egypt, Hittites, Hittite Kingdom, or the east are Babylonia and Assyrian Kingdom.

We have to understand what the background is, surviving at those time, your survival and battle are already linked together, or battle, disaster, plague, and famine are part and partial of you and become part of your life. You must understand that under these circumstances, what kind of god you have is to help you, something like that.

It is also necessary to explain why the God Israelites believed in is the supreme God, but at the same time their country lost to and destroyed by a country that worships the name of a foreign god. These are difficult theological issues, but at the time they needed an answer, so we actually know that there is a lot of space in the Old Testament to solve these problems, that called the theodicy theology, why God treat us like this.

More, there is not a question of acceptance or rejection. First, I do accept that there is divine violence in the Bible, which is documented. The next question is not the acceptance or rejection, it already existed. The question should ask why it exists, and under what circumstances the divine image will appear, and the divine image is under which situation. When you understand, you will look at it from an angle of understanding, rather than accept or reject. If not, this question topic is easy to finish.

So, I will not use the middle path approach.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

It is that you do not have two paths. In the Old Testament, God indeed is angry and directly involved in violence. You can say that God is a judge. In the New Testament, Jesus was originally a man. He can preach the righteousness and directly intervene in the violence, but He is not using a middle path. Christ is a benevolent image, the heavenly Father is a direct path of righteousness image, so God's righteous or perfect path will have a considerable punishment. I believe that God finally found out that our humans cannot save themselves at all, that is why He sent Jesus to us, of course, this is obviously the basis of the Trinity. I will not use the middle path since God has so many characters, it is not the middle path.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

It is not that I make the judgment, accept it or reject it, and then take the middle path between the two. What we want to do is not how I can see. It does not seem that the Bible mentions the judgment of God and the wrath of God, I can reject or accept it. I cannot do that. For example, the Bible is very complete, the Lord Jesus said that He was here to move the sword. In the future, the Lord will judge. The Old Testament uses water, and the future uses fire. So, I think that as a Bible teacher, we need to be faithful to the Bible's teaching and revelation and then to interpret it. Therefore, I will not have a middle path approach. I have to interpret the issue of violence according to the scriptures in the Bible.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

This question is not valid, we will not divide things like this. It seems like the God of the Old Testament and the God of the New Testament are different, and in two gods. So, I will not take the middle path approach, I will teach them to read and study the entire Bible.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I have some difficulties with this question, I think it is wrong for talking about the violent image of God. The word of God has been clearly spoken in the Bible; He is kind and love.

For God, sometimes there is something that is violent from my point of view, and at the same time He is a very loving God.

If this violent image conforms to God's nature, I do not need to accept it, that is, to reject it. It is my standpoint.

I accept everything that is said in the Bible, whether violent or non-violent. I believe that God did it because of his reasons and plans behind him. He uses this violence for greater good.

So, I do not accept middle path approach, I believe everything that is said in the Bible.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I have no particular opinion. God expressed his work and his will in the Bible. We must explain and analyse the cause and effect of the event in and out and must not be stuck to the appearance of the behaviour only. For example, when a father beats his son, is this father a sadist? Is that son really doing something wrong? Judging from the appearance and superficial behaviour, we cannot see the truth of the matter, so we must understand what happened before. For example, why God did destroy the Gomorrah people and set the city on fire, why God did that. Therefore, it is not right to remove the background only to condemn or criticize the appearance of the act.

In Orthodox Church, not just the Bible. Faith in doctrine is based on the Bible and the tradition of Saints' preaching. The Bible is part of the tradition ecclesiastics.

In the process of using the tradition Saints' preaching and ritual, they also wrote the Bible.

This is the relationship between the holy tradition and the use of Bible scriptures.

So, we do not have the middle path approach.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I do not think there is a middle path. Since we agree with the authority of the Bible, it must be fully accepted by us. Honestly, from the beginning to this stage, I think the term violence image is not very comfortable to me.

God is angry because someone sins, I think we must accept it. We believe in God and believe in Jesus.

So, I will not use the middle path approach.

Summary

In Catholic religion, most of the interviewees do not accept to use middle path approach which includes a combination of both the accepting and rejecting the violent image of God. They claimed that it cannot be a straight line, we must carefully sort it out according to the Bible said. The middle path seems to be impossible for both extreme aspects.

In Protestant/Christian religion, most of the interviewees do not accept to use the middle path approach in which includes a combination of both accepting and rejecting. They fully accept the violence and non-violence events in the Bible. They said there was no opposition between violence and non-violence.

In Orthodox religion, all of the interviewees do not accept the middle path approach training method. They claim that they will teach the students to read and study the entire Bible. They also comment that the topic question is not valid, it cannot divide into two separate aspects. It seems like the God of the Old Testament and the God of the New Testament are different, and in two gods.

B3.2.5 Relevant Interview Information Based on Seibert Approach 5: Symbolically Approach

The semi-structured interview script, question 5:

Reinterpreting God's violent behaviour symbolically, the purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present. Do you agree with it?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

I agree that it is symbolic. The Old Testament is the history of the Israelites and it has been happened. Some are symbolic, but some are commands. When it comes to symbolic scriptures, I teach it as symbolic meaning, and if it is commands, I teach it as command issue.

In the Old Testament, there was God ordered the Israelites to exterminate the Canaanites. I think this is true, otherwise Israelites will not be able to enter the land of Canaan, the land of Palestine. The original people of Palestine would not leave the place where they have lived for many years.

Also, when the Israelites were taken captive to Babylon and were miserable, the book of Psalms said it was happy when somebody who seized the enemy's infants and dashes them against the rocks. For that, I do not know it is true or not. I think it was at that time the Israelis were already imprisoned in Babylon, and it was obvious that they were written with their emotions only, not their real actions.

So, I agree that God's violent behaviour is symbolic. The purpose is not to relate what happened inside the past; however, it is to use the past to encourage people to live faithfully in the present. Also, I believe it is Israelite's history.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

I do not agree God's violence is only symbolic. From the point of Catholic, it is real and historical. The possibility of turning violence event into a historical story is in the process of oral history. I think it makes sense. From the perspective of human nature, the incident developed in this way by late generations will become a divine riot.

It may be that in some violence events, someone must take the lead in the riots, say let us discuss together or it will not work anymore. We should take care of ourselves and others. Some of them are brave and martial arts. They seek other people to discuss and flee from the scene together. Unconsciously, one of them becomes a leader. God's election can also be like this. For example, the Judge in the Bible, he stood up and called for flight or did something. The people among the area region with the Judge were already very dissatisfied with their enemy. Someone took the lead to flight and people responded in a hundred folds. In this case, this person becomes the leader. Then he said that it was God who inspired him to take the lead. So, it can be understood in this way and then they described it is God the Lord inspired the flighting.

So, I do not agree divine violence is symbolic. It must have historical background. And the riot or violence has humans' opinion which they claimed that it was inspired by God.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I see some chapters in the Old Testament, God destroyed two cities, Sodom and Gomorrah. I think this is real history and it really happened.

But some are symbolic I think, such as the Tower of Babel and Noah's Ark. Actually, no one knows where they are. As for Noah's Ark, a few years ago on Genesis TV channel, it was said that the wooden structure of the Ark was found in Mount Ararat. But there is still no archaeological evidence. More, the prophet Jonah in the Bible, is very abstract and mythical. I do not believe that a big fish swallowed him for 30 days and could not be died. In short, I believe divine violence events in the Bible, some are symbolic, but some are not. They are violent history, but I do not know God's reason behind.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I do not agree that God's violence in the Old Testament did not happened in the history. I think it is true and is spoken by the prophets, and it has educational meanings. When I teach the Bible, I will say there are genres in the Bible writings. There is genre that belongs to the story metaphor, something like symbolism, and another genre that belongs to historical facts. I will distinguish the scriptures by genre. We call it the form of the literature. I believe the violence event was actually happened, and the oppression, negations, and obstacles faced by the prophet were factual and true. The Bible is not manipulated by the prophets. In fact, the prophets bled, sweated and spread the information of God to humans. So, I agree God's violence is symbolic if it is historical facts and has educational meaning behind.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

In the Old Testament, God use violence is sometimes useless and sometimes as a warning lesson. Like the Nineveh city, you will be destroyed if you do not repent. Sometimes people repent, and He will not bring forward the disaster. That is, sometimes He do not take place of violence, but sometimes He does.

So, I agree God's violence in the Old Testament is symbolic. It is not only symbolic but a warning teaching. It is actually happened and is true to encourage people to live faithfully in the present.

For example, in the Psalms, the Israelites were taken captive and exiled to Babylon. A poet wrote that it would be blessed if someone killed the enemy's baby on the rocks. This was the writer who called God to help them to get revenge and wrote down the violence feeling. These words reflected human's anger, asking God to punish foreign enemies. God punished vividly and cruelly. But there is no such wording in the New Testament. And in the prayers of our church today, we try to avoid these words. Even if we pray in psalms, we will avoid these

cruel words.

So, the violence in the Old Testament is real incident, but there is cautionary meaning behind it. I agree that it is symbolic, but it is real and these symbolic incidents that have passed down and acted as a warning call for us to repent.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I disagree that God's violence in the Old Testament is symbolic. I believe that symbolism is not made by God, but by man. So, if God created a symbolic violence to warn the world, it is not created by God. On the other hand, when the Israelis left out of Egypt and were captive by their enemies, they did not consider this matter is symbolic. They felt that this God who was really violent. They believed that the violent incidents at that time were real.

I believe that some violence is historical, and some is not. For example, Noah's Ark and the Ten Plagues were written by the authors. But there are also parts of history that actually happened, such as the slaughter of the city after the battle. It is their practice and culture. So, we need to know which is an actual and real violence.

Noah's Ark, flood extinction is a myth, not necessarily a historical fact, but this myth is symbolic. The violence is to encourage people to live faithfully on the world.

In fact, every nation will constantly reflect on their history of the entire nation from its ancestors. More, the Chinese also have such reflections. So, when the Israeli people traced back their ancestors, they would develop these mythical stories.

So, I disagree God's violence is symbolic. The violence is made by humans and say that it is by God's calling to do so. But there is some violence which is happened historically, say Exiles, and served as a symbolic violence for a warning metaphor to our generations.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

I do not know whether God really ordered the Israelis to kill Canaanites when they entered Canaan, and to use violence to occupy the land. We cannot know it is historic facts because of the technologies or various reasons at the time. But they entered the land of Canaan, in fact occupying the place there, and the people there actually disappeared. They whether be killed, sick, or plagued, or they left the land of Canaan, no one knows this. The non-existence of these people should be historic, because the Israelis have a nation and of course have his historicity, but what exactly they want to describe and present the story. I think there will be a more in-depth explanation in the interpretation, but there are many aspects in the interpretation, such as editorial criticism, is to understand how he said. Maybe they want to

say that they are in trouble and God uses his power to help the Israelites go to the land of Canaan. This land of Canaan blessing was promised to them. This is what God promised. At that time, those people's national views on war also affected us, so critical science helped us, and we should not take it literally.

Because we have a lot of different critical methods, such as a lot of symbols, signs and so on. We need to understand that the scripture writing purpose will actually affect our analysis of that Bible.

So, I believe some of God's violence in the Old Testament is symbolic and historical facts. But we need to analyse and should not take it literally, the violence has its meaning behind.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

I agree God's violence in the Old Testament is symbolic. The purpose is to use what happened in the past to encourage people to live faithfully in the present.

My view is that some violent incidents in the Old Testament have actually occurred. People learn from these violent incidents. God uses what actually happened to encourage, alert, and warn the people to live faithfully. Many modern scholars say the same. The Genesis and the Pentateuch in the Bible were actually written during Babylonian times. Israelites reflected on why they failed and fell to this situation at that time, and then slowly wrote down how they can understand God. So many incidents had happened when they wrote them, but they used these things to be alert to themselves.

I think it is possible that God ordered the Israelites to exterminate and slaughter the Canaanites before entering the land of Canaan, but no one knows. Just like the Tower of Babel, is there really such a Tower of Babel? No one knows it, but the meaning of this story Tower of Babel is that people change their tongue of accent. There is another way to say that people change their accent, because the word they use in Hebrew means no listening. So, it becomes that people no longer listen to what the other person is saying. One of the explanations is that when things and living get better, people start to feel proud and feel that they do not need to listen to you and to God. One can decide anything by oneself. When everyone has to decide for themselves, they are all gone and fell.

So, I believe it is possible that God's violence is symbolic and has meaning behind and is historical facts.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

I agree God's violence is symbolic. I think the authors use these violent methods to write the

fierce incidents in the Bible.

Yes, nothing is wrong, the whole Bible is promised and inspired by God. God uses this method to tell us to close to the good and leave from the evil. If we just look at the black and white words of the Bible word by word, it must be hard to believe it is historic. No matter how big the Ark is, you cannot put all the species in the world inside the Ark. This is impossible, it must be symbolic.

In the Psalms, at that time the Israelis were conquered and exiled to Babylon, persecuted, killed, and their wives and children might be murdered. The author wrote that it would be blessed when anyone stroke the enemy's baby on the rocks. I think this is the author's thoughts since I totally cannot accept that God will use this unimaginable violence to carry out His purpose. God does not need to use these methods from the beginning to the end of the world. It was because the writer really experienced such pain and anger at the time, he wrote it.

In fact, we do not think we can understand the whole behaviour of God through the Bible. I think we only get a bit of God's words and His planning, and not all of God's will. If people can really know God through words and scriptures, then Jesus needs not be used and come to this world. Jesus came to tell us personally what the true God is, how the true Bible is law-abiding, and the Ten Commandments can become Two, these are the works of Jesus.

I do agree God's violence in the Old Testament is symbolic. It is the authors who wrote it down and use this violence in the name of God to tell and teach the next generations to learn and alert the meaning behind.

Protestant/Christian Religion related information

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT(0)

The Old Testament is a history book. I think it should not be symbolic, it should have happened. Unless a group of people is making a fake history, but the chances are not high, so I do not agree.

I agree that the book of Psalms may have something symbolic, but they are poems and should be somewhat symbolic. However, it is not possible that the book of Joshua is symbolic, all of them are fact. The Pentateuch was Israeli's history, so there was always violence.

I say there was something symbolic in Psalms since the author could also have their own visions when writing poems. Psalms and Proverbs were the themes of poems. It is not

necessary to write all the facts, so this does not mean that they were not inspired by God. So, I believe that the entire Bible is inspired by God.

God has love side and violent side; I think the Bible contains both.

So, I do not believe that God's violent behaviour is symbolic.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

So, I deny that the violence in the Old Testament is symbolic, it is true and real.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I think God's violence happened in the Old Testament is a historical story, a lesson and also a teaching for Israelites and humans, and it may be symbolic.

For example, the flood story in the Old Testament was symbolic. Another metaphor is that the Chinese story of wolf is coming is also symbolic. No archaeologist has studied whether this story really happened. That little kid deceived people four times on the mountain, and when a wolf really came, no one would save him. This may be a symbol, metaphorical meaning to the generations.

I agree stories and legends are passed down from the ancient folk. For example, there may have been a flood in the past, but the story says it flooded the world. This is true or not we do not know. Not to mention the Bible, even our Chinese historical events are a reference or a lesson for our generations, I think this is possible.

I do not think the story is completely fictional and symbolic, or not real. All stories are oral or historical passed down to us. It means that when we look at Greek myth or Chinese myth, there is symbolic meaning behind it. It is not just storytelling, there is profound meaning behind the story.

So, I agree God's violent behaviour is symbolic, but it is real history. The purpose is to use the past to encourage people to live faithfully in the present and follow God's will.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

The divine violence in the Old Testament, such as the Sky Fire destroy the city, and the Flooding destroy the world, I think it is true to a certain extent.

Actually, archaeology and historical excavations are used to discover that they have actually appeared. Of course, some people accept it, and some people only think it is a myth.

Many Jesus' parables in the New Testament are symbolic, say five thousand dollars and two thousand dollars story, and so on.

So, I accept that God's violence behaviour is symbolic, which has God's purpose and reason behind.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I agree that there were real incidents caused the city to be burned by the sky fire and floods destroyed the world. I believe the divine violence is not symbolic, it is historical facts.

I also believe that God ordered Israelites to enter to the land of Canaan and killed all the Canaanites since the Bible clearly states that.

So, I do not agree God's violent behaviour is symbolic, it is real and historical.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

In fact, I believe everything in the Bible is real history, not symbolic. When we talk about symbolism, I think it is that God use force to kill unjust people and the symbolism behind it is that God cannot be contemptuous, and He do not want us to do evils. Also, I do not agree it is symbolic only, not factual, and use it to serve as a warning or lesson to teach human beings.

So, I do not agree God's violent behaviour is symbolic, it is real history and also has purpose behind.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I will not agree God's violence is symbolic and has not been happened. The events in the Old Testament must have really happened. Instead, how the writers of the Bible interpret facts has the purpose of their choice. So, looking at other different histories and evidence of the same event may differ from the Bible said. But we must know that all the Bible scripture is inspired by God.

On the other hand, I think the happened events those have its meanings and really encouraged the lives of Israelis. For example, the Psalms tell the history of the Israelites going out of Egypt into Canaan, and every sentence says that God's love is long-lasting. The Israeli people often say that their history is not a made-up story, but it has happened in their real life. So, they felt that God's redemption and discipline came at the same time. They felt that in the time of the Exodus, because they were persistent and stubborn, God judged them. This is also clearly documented in the Bible. The Bible is also one of the few historical books which the corruption of noble nations is also recorded, even the corruption of their beloved king. So, they recorded some things that were really happened, not symbolic things. But the events recorded really have its value, which is to allow the Israelites and the world to be vigilant,

alert and learned.

So, I do not agree God's violence is symbolic, it is historical and has its value to let Israelites and human beings to learn and alert.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

I do not fully think that what recorded in the Old Testament is symbolic, rather than what actually happened. This is a risk to say which are symbolic, and which are not. Of course, we absolutely know that there are some scriptures that are not actually happening and are symbolic. For example, in some poems, its style is poetry style. I walked through the valley of death, but did the writer actually walk through the valley of death? The style is fundamentally symbolic.

When the writer can tell the narrative clearly, it is not symbolic. For example, the prophets in Ezekiel who see visions, of course, they are symbolic. Because what are seen in the vision is not actually what happened, it may be a type or a symbol of something. More, the events in the Revelation are not necessarily practical. But how to attack the Jericho is a fact, it is not a symbolic.

I cannot accept that if everyone feels what is not explained in the Bible is considered symbolic, and what can be explained is actually happened. I do not accept this view.

So, I do not accept God's violence behaviour is symbolic, but I agree some scriptures which are telling about feeling, emotions and visions are symbolic cases.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

I do not think God's violence in the Old Testament is symbolic because I believe it is historical, and is historical facts, this cannot be denied. You use symbolism is wanting to justify and defend God. But it is historical facts that exist and can be trustworthy.

This may involve studying the canon of the Old Testament, that is, analysing the canon of the Old Testament. There are different opinions, and now I believe it is a historical record. Many scrolls have been discovered, and most of the books of Isaiah have been discovered. It was found that what was written at those time was not completely oral history. This is a different approach to the canonical criticism. You can say it is symbolic, historical, allegorical or plagiarize the myths of the ancient Middle East. The position you choose to look at the Bible will directly affect your judgment of whether the God in the Bible is true or not. But I believe this is a historical fact.

I accept the biblical scripture is true and historical fact. The theme is for us how to analyse

and interpret it truly and know the will of God.

So, I do not accept God's violence in the Old Testament is symbolic. It is true and historical facts.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I am a Baptist church pastor, and our background mentions the Bible as infallible. So, I do not find it is symbolic. I believe we and the world is creationism. I believe what is recorded in the Bible has indeed occurred and is proven. For example, there is really the ruins of Jericho city. It is amazing that the walls fell outward. It was impossible for the people inside to push the wall down by themselves. Here we see the existence of miracles. So, I would not agree with some of the events described in the Bible is symbolic, they are the examples that are used to encourage people to fear God. I would rather believe that what is recorded here has actually happened before.

So, I do not accept God's violent behaviour in the Old Testament is symbolic and use it to encourage people to live faithfully in the present.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

I think that God's violent behaviour is symbolic is half right and half wrong. Because symbolism is different in different texts, and some are truly symbolic, but this true violence is to reduce greater evil happened again.

Void and reality come together in Hebrew culture. Chinese culture also exists. For example, I said that you are like a monkey spirit. It is that there is not really a monkey exists. That is to say through this story, this person may be stupid, maybe naughty.

I mean that the real history in the Bible also reflects a symbol. It has a warning signal to warn generations. God will use this symbolic event as a carrier to let us know to Him.

I think God use violence is important. It is to achieve greater meaning and love among us. It is important that the Bible is to communicate with the reader and even to know God more.

The Bible was written for His people, so He is not to make a documentary only.

So, I believe that the Bible has both historical occurrences and symbolic meanings, and cautionary and life like meanings. I also believe that the Flood Destruction the world and Noah's Ark are historically real, not only symbolic, but there is no conflict between both history and symbol.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I agree God's violence in the Old Testament is symbolic.

For example, Noah's Ark story that destroying the world at the ancient time was to alert people our human beings. The book of Genesis also be commented among the Deuteronomistic scholars that the obedience should be retained, and those who do not obey are exiled. The story of Bible through Noah's Ark is vigilant and requires us to be submissive and obedient. Without obedience there will be a destroying flood and the people human beings will be vigilant to keep faithful to God's command.

I do not emphasize its historicity. I do not think our modern scholars will believe that in Genesis, six days creates the world. Many people interpret that six days is an expression of poetry. The first and fourth chapters are relative in poetry form. Chapter two and five are also relative. So, I do not consider the authenticity of its history, I think it is very troublesome. So, I agree God's violent behaviour is symbolic, the purpose is not to relate what happened inside the past, it is to use the past to encourage people to live faithfully and obediently in the present.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I believe that God's violence in the Old Testament was symbolic, but that symbolism is historically true and happened.

So, I agree that God's violent behaviour is symbolic, but the incident is actually happened and has purpose behind.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I will not rule it out that the violence is symbolic. For example, some people felt that the Israelites who entered the Canaan land and killed the entire tribe is symbolic. I will not exclude and rule it out it has symbolic issue. I do not always look at something like this because the whole Bible cannot be symbolic only. For example, Jesus came, and the resurrection after His death cannot be symbolic. If it is in terms of orthodoxy, whether the book of Revelation is just symbolic. I agree that the entire Revelation is symbolic. But the final judgement is not only a symbolic one, which reminds you that there is punishment in the future. No matter how much the symbolism, the authenticity of man's future and final judgment in the world cannot be symbolic, it is very important. If it is not, I think it is actually difficult to accept.

I do not think the entire Old Testament as a true historical interpretation because there are many literary methods and symbolism. It is not considered that the whole is historical, or that

the whole is symbolic. In fact, I will deal with it methodically and analyse the scriptures that to understand its meaning.

So, I will partially accept that God's violence in the Old Testament is symbolic. It depends on what and how the scripture said. For example, the final and ultimate judgement is not symbolic, it is true and will happen in the end of the world.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

The Bible should be history and should not be necessarily history in these two aspects. We need to discuss each book, chapter and paragraph of what the literature style is, which part the violence symbolic is. So, I think some scriptures should be symbolic, and some should not.

I am a student of Bible studies. Even if I find a wooden structure of the Noah's Ark, how I can verify that this is the ark recorded in the Bible. This chain of evidence is difficult, not to mention the archaeological field. The entire academic archaeological community has not taken this Noah's Ark discovery seriously. It may be a great discovery for some Christian communities, but it is a joke for the entire archaeological community. Therefore, I feel that even finding an ark's wooden structure, whether it can match the ark recorded in the Bible. Therefore, I understand that, from an archaeological perspective, they found some of Babylon's myths are the words of the Flooding story in the Bible.

I think they have collected and used some records, that is, the biblical writers used Babylonian myths for their second creation. After the second creation, the ideology of the Babylonian empire was subverted, and their legitimacy was overthrown. Such an understanding can give us modern people some insight and information.

Some people think that the Bible is a theological novel, but it is also the word of God. God can tell the world in different method and style and use the myth to speak the word of God to humans.

So, I agree that some of God's violence in the Old Testament is symbolic, historic and lesson learning for us.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

I think that God's violence in the Old Testament is symbolic. The story was true and also has educational significance, not a pure symbolic symbol. There is punishment behind this symbolic violence. We must also face the punishment of God when we do not repent from evil.

More, this symbolism is also the true history, but this history is extended symbolism such as lesson learning that to educate the next generations how they live faithfully on the world. So, I do believe that God's violence is symbolic. It is also historical facts and has educational meaning behind.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

For God's violence issue, I think it involves a lot of interpretations. Some of them may be symbolic only, but in general, some of them are true facts and have symbolic meaning.

From the Old Testament to the New Testament, the book of Revelation is symbolic. If the records of the Old Testament are historical and adapted in history, I think this Bible history has a chance to be truly happened.

The history in the Bible we call it the name Salvation History. It is that many research studies comment that the history of the Bible may not be compatible with the history of science today. This is just the salvation history recorded in the Bible.

So, it is not a true history, the history described here is actually trying to describe the work of God, the story of God, and it may be symbolic.

For the authenticity of the history recorded in the Bible, I personally fully agree the history of the Bible was written by the author's own thinking at that time.

My opinion is that the Bible writer has his own historical data, but how accurate the historical data I do not know, how much he added his own prejudice to the Bible I also do not know. I feel that what the writer sometimes writes, the story in the Bible may be true, but it has been adapted and modified a lot. I have heard from my colleague who teach the Old Testament said to me that in the current historical research, the history evidence of Solomon has not been found, except in the Bible.

I personally have no interest in studying whether it is actually history, I think the writer has a historical basis to write, but I dare not believe in the scripture details, because there are too many, and sometimes it is illogical. I think that 600,000 Israelis out of Egypt is completely illogical.

You have to think about the Bible alone. The Bible is the only authority or the highest authority. I accept the highest authority; it is higher than the pastor said. I do my research based on the Bible as much as possible, because it is the scripture of the entire faith, the highest authority, I will refer to it, but it must not be the only authority. Even I can use my reason to criticize the Bible, such as the 600,000 Israelis out of Egypt just mentioned.

Many people say that you do not believe the Bible. No, because some people miss the history

of the church. The church has a history of 2000 years. How can you understand this Bible? You cannot make it. The church inherits it all the way, especially when we inherit the Catholic Church to our Protestant. In interpreting this scripture, I believe that the Israelites had exodus, because from the perspective of the church, there must have been exodus, but I just questioned some details and branches.

I believe it is, how much God controls the writer to write the Bible, I do not know. How much the author adds, and I can even quickly answer why I said that the violence was not the violence of God, I think it was the Israelis wanted to slaughter the cities of Canaan.

So, I partially agree that part of God's violence is symbolic and part of them is non-symbolic, and some is true facts also. However, the authors added a lot of their opinions and insights in the Bible.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

The historical writing of the books of Joshua and Deuteronomy should be before and after the collapse of the Kingdom of Israel, when most people were exiled or later exiled. In other words, in the reconstruction of the deeds that conquered Canaan hundreds of years ago, in these deeds, the theology of Deuteronomy emphasizes the same thing, because many ethnic groups in the land of Canaan have not been removed, so that Israel they were tempted to sin, in other words, this interpretation of Deuteronomy theology, this God wanted them to exterminate, such as the Amalekites, to exterminate anyone, they did not exterminate them, but there are some, such as they besieged on Ai and Jericho cities, this is all about destroying the people inside. They said this is a symbolic one, because they have been exiled. The fact is that the Israelites have failed, and the failure blames them for idolatry. God forsaken them why they did worship idols, because they did not destroy and punch these people, so they deduced the theological story one by one.

I think this is one of the symbolic interpretations, but this interpretation cannot be explained. If there is violence in this world and there is killing. The killing of this world is again the world of God, the world created by God. In this way, does God involve in these killings? This is a problem. I would think that killing is basically a fact in those time. If I look at the ancient Near Eastern world, including Assyria in particular, the gods of Assyria are called Eashter and Assure. Eashter is the goddess and the god of stars, Ashure is a male god, two they are all gods of war. Just as the largest god of Babylon is called Marduk, it is also a god of war. For the ancient world, the people completely killed the first enemy cities that were captured. This concept so-called total extinction in Israel that came from those time.

Yes, this is an important concept of victory, but this concept is not roughly an Israeli jihad, in fact, the Israeli jihad is not about attacking a certain place, but to turn this place into a protective clothing, jihad as in the earliest, such as the fifth chapter of Judges, described a war of defence, Jehovah's people, their tribes united to resist the attacks of the Canaanites. This was a holy war. Of course, the narrative behind the gradual jihad, including Joshua's description, has become the idea of attacking and occupying Canaan. I think this idea is more theological than historical, and there is a bit of difference between the two.

More, Jericho city was already captured during the 16th century BC. Then you can argue that the Exodus of Israel from the Egypt was the 16th century BC, not the 13th century. On the other hand, if the city of Jericho was only rebuilt in the ninth century BC, you can say that it become too general, that is, not specific enough, because we cannot say that if this is the case, it is equivalent to the symbolic symbol as the same. What is symbolic symbol? On these issues, if we only say that it is a symbolic symbol, this deduction is very problematic. In this world, you can say that everything in the Old Testament can be a symbolic symbol. This is not feasible, that is, the Bible is not believable.

For God who ordered Israelites to do the violence and slaughter Canaanites, there are two interpretations and two possibilities. I cannot tell which one is correct. First, if you believe that the Bible is inspired from God, you may believe that it is a command from God. Second, this slaughter violence in the Bible is written down to the occurrence of history, at least a few hundred years ago. How did they the Israelites know several hundred years have passed? In Psalm 137, the writer said that one who seized the enemy's infants and dashed them against the rocks was happy. In this scripture, the writer did not say he want to do this violence. The writing is a lament, called a curse poem. This poem curses the enemy. It is expressing the author's feeling, his lament and a cry to God. In other words, the writer has a revenge heart. Since he has this revenge heart, he has experienced this pain, and he wants to ask God to experience the same revenge to the enemy. This is prayer, remember, this is not violence.

So, I partially agree that God's violence is symbolic since it has a meaning behind and historically facts. However, some scriptures were added and modified by Bible writers, by their reviews and reflections during their exiles.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I disagree that God's violence in the Old Testament is not to relate what happened in the past, but it is to use the past to encourage people to live faithfully in the present.

If you set aside whether or not this violence happened, it is indeed responding to some situations of the period to help them the Israelites face a crisis, whether it is a national crisis or a personal faith crisis. Now that the country is destroyed, Jehovah is the supreme, but Marduk or other gods believed by Babylon will attack you the Israelites with other gods. Not only is your country the Israelite defeated, but your god it is also being defeated. This is a faith crisis, and a crisis of faith. In this way, he must address these issues through the descriptions of sacred violence, especially in the prophets, to address these issues. One of them is not only a god who punishes his enemies through violence, but also puts punishment on them at the end. If they are not loyal to God, do they encourage people to live faithfully? I may not use to live faithfully, but I hope to encourage people to follow a certain life pattern, belief model, or hold on to some principles of faith, but I may not live faithfully, in fact, some of your questions are difficult to answer. Many of them have been pre-loaded opinion, For the story of Noah's Ark, we know that in other Near Eastern literature, there are many similar stories, and the motif theme, that is, the literary theme and genre in it are consistent. Pigeons have also been recorded and documented, to build an ark to save all humanity. These stories have many parallel motif themes.

I do agree the violence is symbolically. First, it is symbolic. Its pursuit is not to tell what happened in the past. It is relating to what this symbolism relates it in a symbolic way. For example, we know that most people in the book of Revelation think that the great adulteress is not Babylon.

It is the Roman Empire, it is symbolic. But it is related to what happened in the past. The historical background behind his symbolic symbol is the imperialism in the Roman Empire, meaning correct, symbolically related, and it is to use the past to encourage people to live faithfully in the present. I think it is not just present, so the answer is yes or wrong, because it is also talking about the future. There is a scholar who wrote a book called Future Past in the future. All history, if you write history to describe the past, the description of the past is subject and related to the present. I mean that suppose the writing of the history of the Communist Party before the Cultural Revolution or writing the history of the Communist Party after the Cultural Revolution, it may not be the same, it is quite difference. More, if you are writing a Hong Kong history before the Umbrella Movement, and also after the Umbrella Movement, write a Hong Kong history. It is that the writing before or after the dispute cases are not the same, you write in the past are now subject to the current view angle the present perspective, why now and why the angle of impact would you describe the thing happened in the past. Because history writers always want to address the current issues related to the past.

Because it has a future, it means to look at it from the present perspective through this history.

Yes, I think we must first understand this interpretation from a cultural and literary point of view, because every generation of people, like it or not, you like me or do not like me, or I have different thinking mode. What we call paradigm shift is the mode shift, and everyone's thinking and understanding in this era are different. We cannot assume that the people thousands of years ago and today's the mode of thinking is the same. And it is impossible for people like thousands of years ago to understand things with their mode of thinking to match today's people.

So, I do agree that God's violence in the Old Testament is symbolic, but it is related to the past and using the past to encourage people to live loyally, follow a certain life pattern and hold on some principle of faith to follow God's will.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

The question: God's violence in the Old Testament is symbolic, is a big impact on Christians. We our Lutheran Christian's view of the Bible, whether the Old Testament and the New Testament is totally 66 volumes, or the Catholic and Anglican secondary scripture, plus some traditional rituals of the Orthodox church, people understand and believe that the Bible should be God's own inspiration.

I cannot say that this is totally symbolic only. For example, if the Old Testament records the events of killings or the ten plagues, these ten plagues are a symbolic preparation. Some people will understand it. However, if you say that Jesus whether really come to the world, it is impossible and to say that it is symbolic.

The violent events in the Old Testament happened are historical facts. Also, we should believe that these 66 volumes in the Bible, plus what the second scriptures says, it should be quite evidencable and reliable.

Yes, I believe the 66 volumes Bible, but it does not mean that it encourages people to live in a faithful life is false, but I do not think it is completely symbolic.

Some may be symbolic. You cannot say that it is completely symbolic. I am worrying that the birth, death, and resurrection of Christ are symbols. We can say that the resurrection candle is symbolic. Candles are used at Christmas for fun, but it has symbolism meaning in the church for resurrection memorial.

It is not Jesus's true light is symbolic. Jesus Christ is true light, it is true, but it is represented by candles symbolically.

So, I do not believe God's violent behaviour in the Old Testament is all symbolic. For example, Jesus Christ came to the world is not symbolic, it is true.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

First, you are speaking of symbolism, it depends on how you interpret it. In the Old Testament, there is wrath of God. You may say that it is the wrath of God, the works or acts of God, but He is not angry for the sake of wrath.

There is a direction of guiding, which is to teach people or remind others how to do good, so it is not only to symbolize you, but a truthful description to let you know. The Bible is a mechanism that God meets with people. Through personal encounters with God, we can have a clearer understanding of God.

Some are divine message, directly spoken by God, and some are from the experience of God and man. I summarize that this is the case, so I do not think it is symbolic only, nor it is the purpose of not to relate what happened inside the past.

It is important for us to know that what God enlighten us through the violence incidents, how we can learn from this process, and what we can alert from those stories.

So, I do agree God's violence is symbolic provided that it actually happened, and the incident implies lesson learning for us.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

The flood in the Old Testament meant that human beings had many sins, and God destroyed the earth and the sinful humans.

When our believers see this story in the Bible, they feel that human beings have a lot of sins, and many of us know that we have done a lot of evil things, just like the human beings before the flood came. Through this parable, we know our behaviour and need to correct it immediately. If we do not correct it, we do not know when the flood will return. Not necessarily the destruction flooding, God can do it and use divine violence in other ways as well.

I think the Flood in the Old Testament is symbolic, and it serves as a warning lesson and guidance to our humanity. I believe the flood extinction happened in history. It is a violent symbolism served for a warning signal to sinful human beings.

So, I will not agree God's violent behaviour is symbolic only and without historical facts.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I do not agree God's violence is symbolic. This involves the authenticity of the scriptures in the Bible. I think these incidents are historical facts.

I accept that God's violence is symbolic if at the same time, the story has symbolic meaning and actually happened.

I agree and believe that there are historical facts in the Old Testament. Even if I encounter difficult scripture in the Old Testament, difficult to understand, or modern science denies that the passage is impossible. I still believe that the stories in the Old Testament are historical facts since the modern scientists have not been discovered and verified them yet.

So, I believe God's violence in the Old Testament is symbolic provided that the story is actually happened and historical.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I do not agree God's violence in the Old Testament is symbolic. If everything in the Bible is symbolic, then the crucifixion of Jesus is also symbolic, not actually happen. It is impossible. As a religious belief, it is good that we should understand deeply from some point of entry through modern interpretation. However, in principle, I will not believe that God's violence are totems or symbolic.

I think this is not a question of whether or not I believe it. The Bible is written in this way, and I just teach and preach in that way. I do not think there is need to speculate or guess any more. It has happened and there is no need for us to whitewash anything. However, we can still explain what the violence the reason is, how speciality is, when it happens and the background is, etc.

Generally speaking, I still believe the entire Bible, the New Testament and the Old Testament, are written by some authors who are inspired by Holy Spirit. So, I will not agree that God's violence is symbolic without historical facts. Divine violence is real and actual happened.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

I agree God's violence in the Old Testament is symbolic.

I think there will be no Noah's Ark in the Bible. If it is not symbolic, it should be proved by modern science, how Noah put all the animals in the Ark. So, I think the story really happened in the past, but it was also symbolic.

The violence may or may not have happened in the Bible, but it has a symbolic meaning of telling people not to lie or do evil things. From my personal point of view, I do not think the violence is symbolic only. There is always a prototype of something that may have been spread, and some reflections of believers have been added inside the Bible under the reflection of their beliefs.

So, I agree that God's violence in the Old Testament is symbolic and historic and has its meaning behind to alert human beings.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I think some stories in the Bible have symbolic meaning. For example, God created the world in 7 days, and man was created out of clay, which must be in the form of prophecy, something symbolism. It is because the Bible is not a history book, and things may be written in parables.

I agree God's violence in the Old Testament is symbolic and may not be happened. The symbolism is to encourage people to live faithfully on the world.

For example, Noah's Ark must be symbolic. The story was originally not in the Bible. It seems that Babylon's myth also mentioned the story of the Ark, but the Bible writer used it and placed there to teach and nurture the believers in the form of prophetic stories.

So, I believe God's violence is symbolic, no matter it happened or not in the past, it has a lesson for humans to learn and alert.

Summary

In Catholic religion:

Large part of the interviewees agrees that God's violent behaviour is symbolic. The purpose is to use the past to encourage people to live faithfully in the present. But they do not agree that it is not relate what happened inside the past. They believe it must have historical background, educational meaning, lesson learning behind and act as a warning for humans to repent.

In Protestant/Christian religion:

Half of the interviewees do not agree God's violent behaviour in the Old Testament is symbolic only. They claimed that all violent incidents happened with historical facts and have

educational meaning and lesson learning behind. Then, half of the interviewees agree or partially agree that God's violent is symbolic but it is much possible that the violent incidents are true and the purpose is really to relate what happened in the past and use the past to encourage people to live faithfully in the present.

In Orthodox religion:

Most of the interviewees agree that God's violence behaviour in the Old Testament is symbolic provided that it is historical facts and has educational meaning behind.

B.3.2.6 Relevant Interview Information Based on Seibert Approach 6: Protesting approach

The semi-structured interview script, question 6:

Do you agree "Protesting God's Violent Behaviour"? Why?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

The violence of God is that if it is right, right; and it is wrong, wrong. God did the violence for His reason behind. He did love Israelites. On the other hand, when the North and South kingdoms were split and separate, it was because the people Israelites in the North Kingdom did not do well, so God used the punishment of extinction, that is to perish the country and exile the Israelites around the world.

Although violence is used in the Bible, we all have to look at the purpose behind. It does not happen for no reason.

So, I agree with God's violence and will not protest it.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

I agree with what I said. The so-called God's violent behaviour here, just like the first question I said. God would manifest His righteousness. Humanity was full of evil, and God

would punish the wicked.

So, I will not protest God's violence. I will not object it; I can accept it.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I agree the God's violent behaviour described in the Bible. I will not protest it.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

I do not agree with God's violence described in the Bible. I feel that His actions are cruel and involve many innocent people. It is unacceptable by our modern standards.

I will not protest it in the street like other protestors, there is no need for me to spend such time doing these useless things. I just think about it inside myself.

So, I do not agree God's violent behaviour but will not protest it.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

If I were self-destruction and fallen, looking back to myself, I agree with God's violence. As the prodigal young son in the Bible turned back to his father, since he was as if simply dead rather than alive. His father recovered his identity and gave him best clothes and a ring on his finger.

When you fall and degenerate, you will protest God's violent punishment. But you actually received punishment by yourself because you did something wrong, not God punished you.

Therefore, when a man is self-centred, not only God but the people and the nature around him are all violence. Men seem to be sacred, however they are deceitful and evil.

If you do not agree, you will not know how to fear God, there is no awe in your heart. In fact, there is wisdom in the fear of God.

Otherwise, you would say that God is merciful and kind. If I were sinned, and He would forgive me. Then you die, and you sin by doing this.

So, I agree God's violent behaviour and do not protest it.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

There are many queries and complaints in the Bible. Why God is so cruel to us. The protesting God you use is an expression of faith and quite frankly. These are human beliefs.

The queries are also the conversations before God. God, why you persecute us, bring hopeless healing to us, ruin our home country on us, and so on. People in all ages have these believers, even today, anyone will blame God while in his adversity situation.

These blamings are always there, but no denial or forbidding in the Bible. There can be such a protest. But after the protest is over, if you look at the Psalms again, you will still accept God's will and praise God. Protest is not end; it is a process.

So, I agree God's violent behaviour and do not protest it. The protest is a process to know what God is and His will.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

Of course, I do not agree God's violence, it is fake and none of these incidents happened. I do not need to protest it. Instead, I want to learn how to explain why Israelites write their history in this way in the Bible.

Their purpose is not to impose or pass the buck to God. Their purpose is to express their religious experience very religiously, because they feel that whether it is a war or the people killed in the incident, it is God's protection for them. For that, they are leading their nation forward, these are actually the process of their self-examination as a religion, which slowly developed. But these are always the expression of the Israelite people themselves, not a history actually happened.

According to the research of many other historians, some of them were nomadic people at that time. In addition to nomads going around for feeding their cattle, they also adopted slaves from other nearby countries, so when they went to the land of Canaan, there were some native people. In the end, the entry of Israelites and slaves into the land of Canaan was a long history passed. They slowly merged with the local people, the indigenous peoples, and experienced a long period of time. Fighting, killings and wars were there but not ordered by God, nor were they commanded to enter the land of Canaan.

The Bible was written this way because they wrote their own history, so they thought it was God who told them to do it. In fact, it is a development process of a nation. After a long time of exploration, it was found that this place is the most suitable for them to live, so they chose and entered it. This is not what the so-called God ordered them to do so.

They have blamed many things on God. But I must emphasize that they do not blame God for deceiving them. They are very sincerely convinced of this incident.

In fact, when they wrote these scriptures, they were writing their so-called history from their own standpoint and perspective, not a real history.

So, I do not agree God's violence behaviour in the Bible, it is fake and none of these incidents have happened.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

I will not disagree. I will not protest God's violent behaviour. I just feel that such events appear in the historical process, and the occurrence of these events are the result of God's freedom to human beings, not that God wants these to happen, but that God gives people freedom, respects human freedom, and appears such things in the freedom of humans.

So, I agree God's violence and do not protest it. In fact, the violent occurrence is from human beings, not from God.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

I do not agree that it is God's violence only. We often say that God allows certain things to happen in His own will. God's permission for this violent event is to achieve another effect of His will. Like the story of Joseph in the Bible, he was sold as a slave by his brother. It is a miserable thing that to be sold by other people. Why God allows this to happen is that this Joseph became the prime minister and then he could help the Israelites to avoid famine. So, God allows this to happen, and His will is behind it.

More, this question is a bit controversial, because sacredness seems to be God. But violence is bad and negative. These bad things are actually happening. If these things happen, and God allows it, and does not prevent it from happening, it is still sacred or not, I do not know.

Bible said your suffering becomes wealth; your shame becomes glorious. The crucifixion is suffering, shameful, insulted, but finally it is glorious and victory. If we look at the cross as an example, God allowed Jesus to be crucified and died, He died in the violence. But Jesus wants to achieve this sacred purpose, and He finally wins, in this case, sacredness plus violence.

So, I can only say that I agree with the violence that God allows.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

I cannot say yes or no on agreeing God's violence, but I will look at the specific situation. If God is against the evil forces, or certain people, and certain nation, such as Hitler of World War II or Hideki Tojo of Japan, they are all militarists. They have become the devils. We must use corresponding violence, even worse than that to turn down their acts.

So, I agree God's violence in the Bible since it is against the evil forces.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

I do not agree with the violence of God described in the Bible. I really resist and protest it.

I often emphasize that God does not need to use these artificial methods to do these things. From the beginning to the present, I believe that God is benevolent. I do not think He will destroy everything he made, everything he created. Whether you believe or not, He will not destroy what He make, this is my belief.

Indeed, whatever you do is under His control, why He need to use these artificial methods to destroy things He made. The problem is that God will do what you like to do. This is freedom the free will in us. God let you solve and deal with it in your own way.

Actually, you see a lot of things that are artificial violence by us. It is so simple that God do not need to use the sky fire method to destroy Sodom and Gomorrah cities. God can make all die immediately and destroy all the people.

So, I do not agree God's violent behaviour in the Bible and protest it.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I agree with God's violence and will not protest it.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I agree with God's violence behaviour and will not protest against it. If you ask me about the violence issue, I will explain the reasons behind this incident.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

There is legislation, law enforcement and judiciary in the modern society. There are three legs in this legal system. Whether it is legislation, law enforcement or judiciary, there are different standards in different societies, cultures and values.

More, Bible standards are clear, unity, and easy to understand. The Bible says that God's love, judgment, justice, punishment and mercy are all existing at the same time. Therefore, it does not involve human's doubt or even challenge to His authority.

Therefore, I do not agree that God is violent and will not protest God's behaviour.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I will not use such strong word violence, but I have questions. Why the surrounding people must be destroyed to allow the Israelites to enter the land of Canaan. The Israelites can

persuade and influence the Canaanites and let them also believe in the God Jehovah, and then they all live in peace together. Why it was necessary to surround the city of Jericho seven times, and then destroyed the whole city. Also, why God ordered Israelites to exterminate the babies, women, and even livestock, cow and sheep, when entering to the land of Canaan. Another example is the flood extinction, and the remaining eight people in the ark. Why the only eight persons in the world are good persons, and none of the rest persons are good, and then no one can survive.

So, I cannot agree God's violence behaviour and do not know why He also punish the innocent people, whom I think they are.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

I will not protest. God must have reasons and do what he does. For example, after the Israelites went out of Egypt, God would like to issue the Ten Commandments. Moses went up Mount Sinai and saw the Israelites worshiping the golden calf. This was the greatest disrespect to God, so God used so-called violence to kill all those who had worshiped the golden calf at that time. These acts are violent, but God wants to show what He has set out in the Ten Commandments, to be a vigilance for the generations of Israelites.

So, I agree God's violence and will not protests it.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

Yes, I admit that God's attack and smite are true. For what God does, whether it is equivalent to what I understand as violence, I will study it again.

In fact, there is no such concept in my research, no such dictionary in my mind. If this study is to be extended, the word of violence must be well explained, otherwise there will be a lot of misunderstandings.

So, I will not protest God's violence behaviour, but I do not agree to use the word "divine violence". The will of God is based on love but has punishment.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I do not agree the violence of God's behaviour described in the Bible.

I was a Christian for so many years, but I have rarely protested God. I am an obedient Christian. Up to this day, I do accept it and will not disobey it.

I believe that God is good, this is my belief. Because of this belief, I will not fight against the divine violence. But in the face of today's police, I will fight against them. Because I do not

believe them, I lose trust on them. Originally, I used to trust the police very much, but due to some certain things, I lost my trust in them.

God has always killed the Egyptians as said in the Bible, but that I will not lose my confidence. I still believe that God is righteousness.

For God's violent behaviour, I will not translate into the word violence; because the violence in Chinese culture is negative. I will not use it, but I will use the force of God, or the fierceness of God, or the wrath of God, etc.

So, I agree that God's wrath and fierce behaviour instead of violence behaviour, and do not protest what God did in the Bible.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I can agree with some of the God's violence described in the Bible. The reason is that God must have reason and purpose behind it, or a purpose to stop or avoid the greater sin.

So, I agree God's violence behaviour, not to protest it. But there is greater meaning and love behind this violence.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

For God's violence, there are some things in the Bible that I cannot explain, and some things that I have doubts. I can hardly agree with them.

But I will not protest God's violence in the Bible, and no resistance against it.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

I do not protest the violence of God, but I still feel doubts about the violence in the old Testament.

There are somethings not clear. Why God attacked the people of Israelites through Babylon. It was like hitting the Israelites with a rod. And then, this Babylon was destroyed by Persia like that. The entire history has gone, generation after generation. I see that God was involving in each incident. No one knows that God on the above is involving in it. When Babylon rose, they thought they were on their own power, and defeated Israelites through their own. Babylon was perished by Persia, and then Persia was perished by Greece. As a human being, he/she do not know the reason for this and think that it is normal for a generation to die out and a generation to rise up.

This is a pre-deterministic question, and I see that this is the originally way of God, I accepted it. God sees everything that men have and then participates in it.

However, God said that He would attack Israelites through Babylon, so I see that this God is violent. If God did not say so, I would think that all historical violence is still happening, and it is natural for humans, even in ancient China.

These are human's issues and have nothing to do with God. In the New Testament, God will not use violence to achieve some political or state-to-state issues.

the New Testament, Jesus could have twelve battalions of angels to help him to win, but He died in the hands of humans. I feel that in the New Testament, you are finally sacrificed under the power of regime, and then you your recognition is righteous.

For example, Sun Yat-sen wanted to reform China. Of course, he was influenced by Christian thought, but he could not say that God asked me to do it. He just was influenced by his faith, he felt that he should do so. He did not want to fight, but he could not drive those people away out of China without fighting. This is involved of people, politics, and belief. I think God did this through man, and thus caused the development of history.

What the Old Testament says, and I believe it, and will explain it in my heart and ask some querying questions.

Generally, I agree God's violent behaviour and do not protest it, but I will query and ask questions on some doubtful incidents, especially God used the war that using Babylon to attack Israelites.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I accept these acts of violence, though there were some killings and I do not feel very comfortable. For example, the Levite's concubine was cut into twelve pieces, when you see this violence, and these are not actually caused by God but caused by human's sin at such time. So, we do not point everything against what God did.

God's actual violence are the Noah's Ark and the Flood on the world. At those time of Noah's Ark, people at that day were all evil, no matter their thoughts or actions, so God did an action to destroy the world. I agree that this is divine violence.

So, I accept the violence of God and do not protest it.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

My answer is a bit difficult since I am not telling the story of others, it is the story of God and human beings, and I am one of it. I cannot answer it too simple since this is my life situation and the relationship with God.

However, I can answer that I agree with God's violence. The entire Hebrew Bible reflects the

violence of God is a small problem, but our human's violence is really scary.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

The story in the Bible really speaks of violence, which is undeniable. I will not resist or protest God's violence. Even in the New Testament there is also violent, such as throw all your enemies into the lake of fire and let them weep in the darkness forever. This is also scary.

So, I agree the God's violent behaviour and will not protest it.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

I will not resist the violence of God, nor will I disagree it. It is because God has His meaning in it. If God does not do that, the consequences will be disastrous, and His message will not be retained and kept for us. This nation Israelites has been invaded or mixed by other nations, so the Israelite race is not pure, and this is the consequence.

So, I agree with God's decision, not his violence.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I agree everything God did in the Bible including violence.

So, I will not protest it.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I can agree with the violence of God described in the Bible and not protest it.

32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS

I think it is difficult to judge. I only reply that I partially agree and partially disagree God's violent behaviour.

He is severe in some cases. For example, Moses did wrong, and God's judgment was not allowed Moses to enter Canaan. I think it is very violent for a leader and write off everything he has done in the past. Moses should want to enter Canaan eventually, but God disallowed since he did the wrong thing only once.

When the Israelites went out of Egypt, they complained once, twice, or three times. The first time God said it was good and then gave them, the second time also said it was good and gave them. And at the third time, if you remember, there is a passage said that there was no

meat to eat, and finally there was meat flowing out of their people's nostrils. I think I agree with this violent behaviour. God showed one miracle, two miracles, and even more before the Israelites. In the midst, God did something to attack some Israelite people, I think it was attack, not a violence attack.

So that, I partially agree and partially disagree God's violence, depending on what scripture described.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

I do not protest God's violence in the Bible. He is a violent God.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

I will not protest God's violent behaviour. I accept the violence mentioned in the Bible.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

Yes, I cannot agree with the violence of God in the Bible, especially the slaughter and massacre incidents, in which babies, cattle and sheep are killed also. I do not know why and the meaning behind.

The only reason in religion situation is that some people impose a kind of purity in religion, and even a sin should not be kept. This statement is religiously holy, and the concept of sacredness is very heavy.

If there is an earthquake, and many people have died. It is a natural phenomenon. You can say that it must have to use the concept of theology. For example, God wants to send sky fire to destroy Sodom and Gomorrah, in fact, there are two views on God's will. First, God's will, it is God's active role. The other is God's permitted will, since it is as the natural phenomena. Of course, the earthquake will erupt when there is a certain pressure in the earth, that is, causes earthquakes and volcanoes. At that time, God said that when there is a blast, it will explode the place. This is what we call permissive will. However, I do not support that no one can be retained, even a child cannot be stay in the land of Canaan.

God is wise, God is powerful, how about the final judgment of sinners under some natural phenomena may be possible, but you said that God will deliberately make punishment, this is also possible. I also agree with this, but this is an extreme situation.

So, I cannot agree with God's violence in the Bible and will protest it.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

I will not protest God's violence since it has happened and recorded in the Bible. As I said that the history has already happened, in which includes a lot of sad things, a lot of slaughters, you cannot refuse and deny it.

For example, if you think about the slaughter of 6 million people in Hitler's hand or the 30 million Chinese people starved to death by Mao Zedong, how do you count for these? It is history, it is human crime.

So, I agree God's violence behaviour and will not protest it, since it has been happened in the Bible.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I will not agree the violence of God in the Bible. I would like to understand and ask what the meaning to our people today.

If we describe God's violence in this way, even if I understand why people describe this image of God thousands of years ago, such a violent God, I still want to ask this image today, we are not in their situation, whether we can accept and answer our questions.

Behind this violent image, we call it antecedent. It includes some ideologies, cultures, institutional logic, or social architecture antecedents. These so many antecedents, whether we still accept this image of God or we need to reconstruct it again for today's perception.

More, the Bible contains not only sacred violence, but even sacred sexual violence. Chapters 16 and 20 of Ezekiel say that God is a bit of sacred sexual violence, including how his wife Jerusalem exposed her body and handed her over to gang rape. Of course, it is figurative symbolic, but indeed the nature of the story is the relationship between a wife and his husband.

We will ask a question today, God wanted to vent his wrath because His wife had adultery, and even went to a point where he would put his wife to death, subject made her gang rape by her lover adulterer, the so-called Empire, to invade her and even to the point of death, this image is raped to death.

If we ask the question why the Bible writer wrote it in this way, we know it is from the perspective of trauma and disaster study. In fact, the Bible writer used the incident to describe the problem at the time. If you understand, you will not only say that the description it is totally wrong, but you will understand the radical extreme conditions that they faced behind. I want to say that we can address the problems behind them, what the presupposition is, any description background behind this is, and so on. We know that there was patriarchy, the Bible writer used the sexual art of women as the possession of her husband.

Wife was owned and affiliated to her husband. In the entire Scriptures, God would not be challenged to have two wives, Jerusalem and Samaria, but they would challenge a woman to have multiple sexual partners. Because the ancient cultural background produced the entire Bible discourse, there were some specific presuppositions for the male-female angle.

For the gender ideology, specific presuppositions are also the forms of a patriarchal society. We know the literature at those time tell us that if a wife does not listen to the word of her husband, or even unfaithful to her husband, her husband is entitled to take off her clothes and ask her to parade before the people and dip in the pig cage. They call the river ordeal or tortured in the river. She is subject to some physical punishment.

We understand the cultural background, but we will ask a question. We know that the Bible writer described in this way, because of the political power in those society, the image of God is described as the most politically power God.

The supreme is the ruler of the empire, so why is God called the King of Kings, and the Lord of Lords. It is because He is the Empire, His entire image is the image of emperor image. In those social environments, men are structurally higher than women in the hierarchy, but the default God is a man.

We need to understand the social culture behind them and its antecedents, assumptions, presuppositions, etc., to understand why they described in such way in the Scriptures.

So, I do not agree that the violent image of God described in the Bible. We need to know what and why the culture and background in those time the Bible writer wrote about the image of God.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

I will agree the violent image of God in the Bible and will not protest it.

God has the supreme power, the work of a judge. We do not have any power to challenge Him. But I will question Him and find out the reason and purpose behind the violence incident.

So, I do agree God's violence and will not protest it.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

I do not need to say whether I agree or not. It is the wrath of God, not the violence of God.

So, I do not agree God's violence, it is God's wrath and punishment.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

We Orthodox cannot comment or criticize what is said in the Bible.

So, I cannot answer this question.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I will not resist these acts of violence from God. In fact, I agree the sixth and seventh questions. I feel that based on our human knowledge, there is no need for us to make any resistance or to agree with it, facts are facts.

I believe what God said in the Bible, something is violent but we no need clap hands or protest it.

So, I agree God's violent behaviour and do not resist it.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

It depends on the reason for doing this protesting God's violence. For example, the city was burned by the sky fire, because they, the humans, turned out to have committed many sins. In the absence of a solution, a large cleansing is required. This is something that has already been dealt, already happened.

If you believe in religion, the Bible says yes, you say yes. I would agree that this has happened, and if I have a chance, I will learn more about the background of it, not just focusing on God's behaviour and what are happened.

So, I agree God's violence and do not protest it, but I will find out the reason and background behind, not just focusing on God's violence.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

I will not disagree with the acts of God's violence described in the Bible. I think these acts of violence should be viewed throughout the history of Israelite salvation. In the New Testament era, we are not Jewish or Jewish. We should not look at violence alone, but from the entire history of salvation.

So, I agree God's violence in the Bible and do not protest it.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I must not protest it; in the world we are not qualified to protest God.

Actually, I do not think the word violence should be used, I prefer to use heavy smite or the righteous force.

Right, I think there is reason behind that God use the violence to punish the wicked.

So, I do agree God's violence and not protest it.

Summary

In Catholic religion:

Most of the interviewees agree God's violent in the Bible and will not protest it. They comment that we have to look at the purpose behind, it does not happen for no reason. It is God's punishment for the wicked and many of the violence are made by humans, not by Holy God. However, a few of them resist and protest the violent behaviour of God. They said it is fake, it is done by human and pass the buck to God.

In Protestant/Christian religion:

More than half the interviewees agree with God's violent behaviour in the Bible, but some will protest it, and some will not. They explained that God might have reason and purpose behind, it might to stop or avoid the grater sin happen. A bit less than half of the interviewees does not agree with God's violence, but some will protest it, and some will not. They said especially the slaughter and massacre incidents, in which babies, cattle and sheep were killed also. They did not know why and the meaning behind it. Some of them also said they did not agree God's violence since it was the wrath of God and the punishment to the wicked.

In Orthodox religion:

All of the interviewees agree God's violent behaviour in the Bible and do not protest it. They said that they must to know the reason and the background behind the violence. They are not qualified to comment or criticize God's behaviour.

B3.2.7 Relevant Interview Information Based on Seibert Approach 7: Celebrating approach

The semi-structured interview script, question 7:

Do you agree “Celebrating God’s Violent Behaviour”? Why?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

When we look back at what happened thousands of years ago, we will not be gloating over the events. God does everything with a purpose, because they behave badly and do not obey God's word, so God punishes them severely. But after punishment, God wants them to change themselves and return to God.

So, I do not fully agree celebrating God’s violence in the Bible.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

I am not so exaggerated that to celebrate or clap my hands for God’s violence, but I will accept it. It is God’s judgement.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I have a middle position on this issue, and I would not agree celebrating God’s violence. God has set the Ten Commandments in Mount Sinai. God told people not to kill people, but why He told them the Israelites to destroy other peoples. To my knowledge, I do not know the will of God, but in the Bible, I believe that there must have His reason behind.

From a human perspective, I would not use force if I was not facing violence. If they the Israelites entered the land of Canaan, they might attack when they face violent resistance, resulting in acts of violence. If everyone could coexist, there might be good. I believe that God's conscience is good, why should we and the Israelites still kill someone else.

I partially agree celebrating God’s violence. Sometimes those evils are too bad, and if you cannot subdue them, you need to use violence.

I would agree that the Bible is inspired and revealed by God. There is nothing wrong with the doctrine of the Bible, but it does not mean that it is correct in every wording. In fact, there are many translations, and each translation may have a certain meaning changed. I agree with the message of God expressed in the Bible. In principle, it is not wrong but there may be translation mistakes in wordings.

So, I stand on a middle position on this issue. I will not agree celebrating God's violence. However, on some cases, I agree God use violence to subdue evils who are too bad and cannot be controlled.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

I totally disagree God's violence, not to mention celebration. I rarely look at the Old Testament, I just look at the New Testament, but I still feel that these terms are not morally ethical.

It is God's will to make this Bible available today. Whether it was God who inspired authors to write this way, or the authors' own opinions, the Bible appears in this world and I think is allowed by God.

So, I will not agree celebrating God's violence.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I am in a sad mood to accept God's violence. I will not celebrate it; I think God also punished sadly.

So, I do not agree celebrating God's violence. It is very sad.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

In the Bible, there are rejoicing that God punishes His enemies. If so, we can see this happening is celebrating.

For example, Moses' sister crossed the Red Sea and went to the Egyptian border, playing drums and dancing, praised to God. There was written in the Bible.

So, I agree celebrating God's violence. It is for punishment against wickedness.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I do not agree celebrating God's violence because God has no violence at all. It is fake, it is human made violence.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

I do not think violence is to be celebrated. Everyone's experience in defining violence has a reason behind, so it is difficult for us to describe it. If it is just based on a result or a description of the so-called divine violence, I think this is inappropriate.

I accept the violence described in the Bible. This violence is not necessarily the initiative of

God, even if it is the initiative of God, there may be reasons behind it, or it may be the cause of corruption made by human beings.

So, I accept the violence of God in the Bible, but I will not celebrate it.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

I want to see what the purpose first. The violence described or occurred in the Bible might have achieved a correct goal, so in such circumstances, I should agree. Because it ultimately has a correct effect.

If I stand on the side of a victim, I should not clap my hands to celebrate the incident. If something can be achieved good from that incident or that violence, and the consequences are good, then I would agree to celebrate.

So, I agree God's violence in the Bible. If I stand on the side of a victim, I will not celebrate. But if I see the violent incident that the consequence is good and correct, I will celebrate God's action.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

I need to look at the specific situation to make a decision. Because there will be God and people involved, some people can rely on God's name or will. This is what Taiping Heavenly Kingdom is like, and they were very good at the beginning.

The background of that era was to overthrow the Qing Dynasty and anti-Qing restoration. This rebellion has been in existence since the beginning of the Qing Dynasty until the man called Hong Xiuquan. They could use Jesus as their elder brother. We must be careful about these.

It may be tricked here, or it may be done under the name of God, so I think we have to be careful about it. You cannot generalize because there are two factors, one is God, the other is man, and it is man who cooperates the relationship with God. When man cooperates the relationship with God, he must say that it is the will of God to him. I think in the society of Hong Kong, the chief executive Carrie Lam is our Catholic Christian. She did the similar thing.

Five days ago, she said she would not be the chief executive. After five days from Beijing, she came and said that she was called by God and asked her to be the chief executive. It was a concrete example. I find that she seemed to have borrowed the name of God. How she can sure that it is God's will act on her.

I am pretty sure that if you can do it in a few days, this is a lie. I am a priest. After seven

years of training in the seminary, I am very humble, and I dare to think that this call of God is more certain. It is just more certain, but I am not sure. I should be humble. I have spent seven years. Carrie Lam took a few days to reach a conclusion. I want to learn from her.

So, I will not agree or disagree celebrating God's violence, I only make judgments based on what happened.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

Of course, I will not agree celebrating the violence of God described in the Bible.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I agree celebrating God's violent behaviour in the Bible described. God needs to use this method to deal with such things.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I do not have any special emotion about this violent issue since it has already happened. I think I do not agree celebrating God's violent behaviour, but I will celebrate the outcome or the result after the incidents. More, I will not be excited for He killed all of the people in the event, and I will not celebrate because of that. I only feel that it is just good, the city Ai can be destroyed and captured.

All Christians are sinners. We are no better than Sodom and Gomorrah. The people in these cities were burned to death by fire, our sin result will be the same, so I will not celebrate.

So, I neither agree nor disagree, the incident of violence has become a historical event. But I try to understand the event and how to teach it in the Bible class.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

Regardless of any judgment, God will clearly show the entire process and its causes through different prophets or different chosen servants, that to let people see more fully what happened. Throughout the process, deeper love and expectations are often expressed. This love and expectation bring God's sadness, helplessness and respect behind the judgment. He respects everything we do; respects any choice we make and its possible consequences and gives us absolute freedom. Therefore, this part of works let us see the great love of God.

For example, the country attacked the country, the people attacked the people. There is always a struggle between nations in the world. People are also struggling with each other. The reason is simple, because sin is in it, and the devil is in it. Therefore, in this situation, God is still in power throughout history.

So, I agree celebrating God's violence.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I will not use such the word celebrating. I do not agree with all the violence in the Old Testament or feel that what God did is right. In different incidents, I have different degrees of doubt or recognition. According to the story, if there is a city, all of which are bad people, and a good person cannot be found, then my agreement may be greater.

As the story in the Bible, Abraham said if I found 50 righteous people, then it became ten, and then five were not found. If Abraham did find it, God would forgive this place. He should have this kindness. But it was too cruel, and the whole city was destroyed. I have questions there. I would not say that I agree, nor would I say that God is wrong.

Of course, I will explore, investigate, research and gather information about these difficult passages, otherwise I would not study in theology seminary.

So, I do not agree celebrating God's violence. I will explore and research why it happened.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

God has a specific meaning for each violence in the Bible. It is impossible not to stand in favour of God's behaviour. If we against it, it is difficult to accept what is described in the Bible. Also, God was also violent against Satan, forcing him to the bottomless pit, an immortal fire, and so on. If He could be kind, He could persuade Satan, but He did not, He really did it.

According to the Bible, God once again rules the world and drives away all sins. There would be no more sorrow, crying, and pain, and then we would cheer, celebrate and praise the Lord. So, I agree celebrating God's violence.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I will not use the word celebration. I just believe that God does nothing wrong.

On our human level, we do not want the violence to happen, but to a certain extent, God wants to do this. More, I do not agree the killing and slaughter in the Bible, I can only accept that God wants to do this and so, I do not want to disagree. I can only believe what He did.

But if you ask me, I do not want to.

So, I do not agree celebrating God's violence. But I believe what God did is righteous, it is good, nothing wrong.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I will not celebrate God's violence. I will feel sad. Although I do not resist the violence of God, but I will be very unhappy.

I have no objection to God's violence, but I would not agree. If there is second method available, I will use the second method instead of using violence.

Maybe this is my own human tendency. I also value the precious value of human life.

Although they are unjust, those children are innocent, nothing wrong.

So, I will not agree celebrating God's violence. I will feel sad, but I will not resist His violence in the Bible.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

This is the violent incident written by the author of the Bible and permitted by God. The incident has already occurred, and we need not express our opinions. Since the writer wrote it, we can only accept it and then think about what the purpose behind and what it wants us to do. He must be trying to improve our misconduct or what God wants us to do as righteous humans.

So, I agree God's violence but may not need to celebrate. It has been happened and it is God's will.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

My answer is no, I will not agree celebrating God's violence.

I am neither celebrate nor protest God's violence.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

I would not agree celebrating God's violence. In fact, the incident in the Old Testament is actually very sad. If the Israelites listened to God, nothing violence would happen. Even if God used it this way, I would not celebrate.

God may be a way out of nothing to choose violence, but man seems feeling that it is a terrible event.

So, I will not agree celebrating God's violence. For human being, it is very sad and terrible.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

As the story of Noah's Ark, forty days later, Noah came out of the ark and saw the rainbow. At those time, the violent behaviour of God was really celebrated. Although the flooding was very violent, God remembered it with setting a rainbow. So, it is worth celebrating God's violent behaviour and it gives us a new beginning.

But the Israelites did not fully obey God's orders. God taught them how to exterminate Canaanites. Later, the Israelites did not listen to God because they left some people as wives, servants, slaves, etc., to give them something to produce. They felt as if they had benefited, but they caused corruption in their nation, followed idolatry with the Canaanites, and their customs also entered Israelites. In the long run, they have embarked on a path of no return. The next history is that the Israelites did not fully listen to God's words, and they used holy wars to deal with the problem of the land of Canaan.

Yes, I agree celebrating God's violence. It is God's punishment to the wicked.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

I agree celebrating God's violence.

The violence incident described in the Bible corresponds to the previous text of the whole chapter, and it is God's righteousness. I find it strange that Israelites is actually a very small people group. It is a miracle that they entered such a large group of people.

The reason is that this violent act of God is exercising justice. God often uses violence to protect the other person. For example, in the story of Samaria, enemy forces came over, but it protected Elisha. The Old Testament was written to emphasize that Jehovah is the Lord of the whole world, and that He is the true King. This is the point and really celebrating.

So, I agree celebrating God's violence and praise His miracle.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I will not agree celebrating God's violence. Although the Bible records of these acts of violence, I do not agree with them. This is an expression of faith for posterity, Israelites have a lot of tension with the Canaanites, and thus they have expressed it.

When Israelites are returned from captivity or exile, they will face some tension with the gentiles. They also need to educate their descendants. When educating their descendants, they will tell the story of the Book of Exodus and the entry into the land of Canaan, which is to kill all of them. These teachings have become the book of Joshua today. Then when we look

back the story, the teaching is to separate from some evil people. If you want me to agree with these killings, I will not, but I will agree with sanctification. You might say that in the Bible, God really told them to kill and kill. This may be a legacy, but if He really said that, then I would have reservations. They Israelites said that this was what the Lord said. This is the Bible author's statement, is it really unknown. The writer expresses something through Jehovah only.

There are many views on what is inspired by God. Looking at the original text, the inspired scripture of God can be understood as some people writing about, say the book of Joshua, and then God uses this Bible to express those messages, and the theme of those message is not telling us to kill people, but for sin separately, those are warning messages.

If it has really happened, we will set it as a historical fact. But I do not think it happened.

Because the writing is not written in Joshua's day, but in later generations, they have experienced and accumulated a lot of torments, and wrote about the story of Joshua.

I still do not comment the stories are historical or not. Look at the academy of Deuteronomy, from Genesis to Joshua, they all talk about one thing. What is obedient in the book of Joshua is to be separated from the idols of the gentiles. When we preach with this information, there must be nothing wrong. Otherwise we will feel very messy. If this is history, you will fall into a great risk. God used to say this, and it really kills people. So now, some American right-wing Christians claim that Israelis have the right to kill Palestinians. Now it can be interpreted like this if that is the case, it will be very troublesome. I have reservations about whether Jehovah has spoken to kill people. When we teach, those incidents must be expressed through their Israelites own beliefs and the collective memories of the nation. If this is the basic of your training, your risk will be less.

This is reserved in many historical criticisms. Looking at the archaeology, it turned out that there was a group of people from the North and South in the Hezekiah era. It turned out that the North and South had been separated before. They lived in different countries, and there was only a formal dynasty in the era of Hezekiah.

You can say that. What the inspiration of God is that different people have different belief processes, and the author has his own belief process. Each author writes down his own reflections and memories, and then assembles them into a book. The sanctification of this book by God is called inspiration. Inspiration means that it is not a dictation. If so, I cannot accept it.

So, I do not agree celebrating God's violence. I do not believe God will tell us to kill other people. The violent incidents must be expressed through Israelites their own beliefs and the

collective memories of the nation. If you want me to agree with these killings, I will not, but I will agree with sanctification.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

I do not agree to celebrate God's violence. I only agree that under special circumstances, God had to do so. Celebrating is too outrageous; this is not my perspective. I saw the killing, how could it be celebrated, it was very helpless. I think God has His will, and He can only choose this way to solve the wickedness.

So, I do not agree celebrating God's violence.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I agree with the violence of God in the Bible and will applaud and celebrate His action.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I do not celebrate God's violence; I do not rejoice in this matter.

Because I do not think God will celebrate His violence, that is, he will not be happy for violence. God is painful to do it, as if you were the parent and beating your son. You would not celebrate the punishment of beating your son.

So, I agree God's violence in the Bible, but I will not celebrate the violence.

32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS

I will not use celebrating to describe that God's violence. He is very sad to do it. If I still have to celebrate it, I cannot do emotionally.

So, I accept God's violence in the Bible, but I will not applaud and celebrate. It is very sad.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

I agree some violent cases in the Bible are right for celebrating. For example, the judges mentioned in the Book of Revelation, the judge of those empires, and the judge of the wicked, I am really a little bit happy. Especially what we are experiencing today, I do not understand why the wicked people are harmed by the snares that they have set up. That is, for example, in Hong Kong on July 21, a triad fell down by himself. I thought, the heaven would kill. I think that God is with me. Although there is a lot of violence there, why does the triad leader have a heart attack. Of course, I do not understand why God allows him to be rescued. But I think the violence in the Bible was a comfort to the readers at those time.

So, I will agree God's violence and in some violent cases I really celebrate God's action of punishment.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

I will not uphold or celebrate God's violence. Each of us has a conscience created by God in our hidden heart.

I also believe that when God is going to punish the wicked, because God is love and goodness, it is sad for him, when someone is blamed, punished or destroyed.

So, I do agree God's violence in the Bible, but I will not uphold nor celebrate it.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

Of course not, I will not celebrate nor praise God's violence, I feel it is sad. My statement is that if God destroyed a city by His violence, I would mourn, and I would say, God, it is a pity why this city was destroyed.

You could not have such a black heart; how could a perfect Christian think of this evil thing. Even I hate the chief executive Carrie Lam, she made Hong Kong so messy, but if someone hits her, I will come out to protect her first. On the Facebook, I also scold demonstrators for no reason to beat people. I will not celebrate it at all.

Suppose if it is done by God and it is not good, I cannot help but I cannot change it. I have only sorrow, so I ask God why this is happening. God, do not you do that, that is it, I just pray like this.

The message I received in the New Testament, Jesus told us to love our enemies, and to pray for them.

If the violence is God's will, I will say helplessly, I cannot resist God's will, but I cannot praise it. Jesus told me to love my enemies, and I see that my enemies have already so miserable, I should be sad to see this. You can even argue with God, do not do it. But of course, I fully obeyed God, and I will obey to the end of my life. But I will not be happy in my heart, I will not celebrate, I think that people who celebrate or praise the violence are abnormal.

So, I fully agree God's violence in the Bible, but I will not celebrate nor praise the violence. I think it is abnormal.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

I would not celebrate the God's violent behaviour. I think this is a human tragedy. It is a

crime of human violence. Whether this violence is the sinful nature of this violence, or the victim himself has violence, so he is punished by the violence. All of these are human sadness.

I agree that God's violence in the Bible is true, but this God has done in history, we cannot change anything. Even if I say I do not agree with this kind of violence, but this is the method God used in the dispensation of the judgment of the law, you are only to accept it. For example, as God makes you, you cannot disagree. God gave me polio; I cannot disagree nor refuse. Actually, I have polio since the time of a baby. So that, you cannot say yes or no. You only accept it.

So, I do not celebrate nor praise God's violence, I only accept it. This is human sadness and it has ready happened in the past.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I definitely do not celebrate God's violence.

I accept that the Bible describes God is a violent God. As a scholar and teacher, the next step for us is to understand it and how to interpret it, including the cultural background of those era.

So, I do not agree celebrating God's violence, but I accept the violent image of God described in the Bible.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

The word Celebrating is very funny, how we can celebrate the violence.

I think it is unreasonable for clapping hands and praise to the violence. For example, if you were a hard time seeing all the eldest sons of Egyptian dead and then you could clap hands and celebrate it.

I think that God is a righteous judge, that He killed the Egyptians, or that he did not give to the Israelites who provided little faith, I understand. But I do not agree with the word celebration, it is better to use agreeing, accepting or understanding than using celebration.

So, I do not agree celebrating God's violence. We cannot clap hands nor praise the violence no matter it is God's action or human's violence.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

I will evaluate and study those passages described God's violent behaviour, such as protesting and celebrating. I do not think I can agree it or not, but from the Bible I see and know that

God really has His wrath and punishment. That is all, I cannot make any agreement or acknowledgement with it.

So, I will not agree nor celebrate God's violence in the Bible. I see and know and note there is God's wrath and punishment in the scripture.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

We Orthodox cannot comment or criticize anything that is said in the Bible.

The first thing the Orthodox Church teaches believers is humble and humility. You cannot tell God what to do, nothing can be pointed at God.

So, I have no response on this question.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I would neither agree nor celebrate the God's violence.

My understanding is that this is God's sovereignty and power. I can only humble myself under these shocking and intense incidents, the Lord is God.

So, I will not agree nor celebrate God's violence.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I agree with the violence of God in the Bible, but I will not clap my hands. In principle, one should read the Bible humbly without provoking any emotions. Even the death of a sinner is not a rejoice thing, not because God's punishment is wrong, but because he did not repent at the moment of death. For this, he has such death judgement and punishment. I would not deliberately clap my hands because of his death, but unfortunately at the last moment he did not repent and accept God's salvation. This matter is more important than focusing on violence behaviour, someone being killed, or whether they deserve punishment.

So, I agree God's violence, but do not agree celebrating it.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

I agree God's violence, but I will not necessarily be celebrating.

In the society at that time, if they Israelites did not slaughter the cities of Canaan, they might not be able to enter the land of Canaan, then the entire history of salvation would be

rewritten.

It can be said that because the society was like that, either you died or I died, or I occupied your land, or you killed me. We studied the culture of the Middle East at those time, if I was a nomad, I would be killed. Otherwise, I would occupy the place first and kill the opponent first. This is also a question to be explored. At those time, society might need such an approach of something like jihad.

However, I do not agree with it nowadays, because there are many more channels for reconciliation and cooperation among the society violence. The current society is different from the society at those time. If the Hebrews did not occupy Canaan then, they might be killed dead, if they are to survive, the only thing is killing.

There are many contradictions in the teaching of the Bible. When Joshua led the Israelites into the land of Canaan, he has that call or order from God, I do not know, but he entered and occupied the land. We must know that the story in the Old Testament was actually written not at that era. It was the reflection of the faith at the time after their exile. These are actually a question mark for us to study.

So, I agree God's violence in the Bible, but I will not be celebrating.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I agree God's punishment for the wicked people.

I agree the violence of God. For example, as the atomic bomb fell on Nagasaki and Hiroshima of Japan, I have no objection to this action.

In general, I agree the violence of God, but I will not celebrate it, I do not have the imagination of those era.

Summary

In Catholic religion:

Most of the interviewees do not agree celebrating God's violence in the Bible. They would not clap hands. God also punished sadly. It is the cause of corruption made by humans.

However, a few of them will partially agree, stand on a middle position on this issue. They said some evils were too bad, we needed to use violence to subdue them. More, a few of the interviewees do agree celebrating God's violence. They said it was the punishment against the wicked. We might rejoice that God punished His enemies.

In Protestant/Christian religion:

Most of the interviewees do not agree celebrating God's violence which described in the Bible. They agreed God's violent behaviour but not praise it. They said human life was precious, and those children were innocent, nothing wrong. For example, we would not celebrate the punishment of beating our son. A few interviewees do not agree nor disagree the celebration of God's violence. They said those incidents of violence have passed, it was no need for us to agree or disagree His behaviour. But some of the interviewees agree celebrating God's violence, He drives away all sins. There would be no more sorrow, crying, and pain, and then we would cheer, celebrate and praise the Lord.

In Orthodox religion:

Almost all of the interviewees agree the violence of God in the Bible described, but do not agree celebrating the violence. They said it is God's punishment for the wicked. It is not appropriate for us to rejoice sinners. A few of them do not agree nor disagree celebrating God's violence, or no response on this question. They said we cannot teach or criticise God what to do. We must be humble ourselves and fear Him.

B3.3 Relevant Interview Information Based on Personal Attitude, Opinion and Exploration Character

This section consolidates and analyses the interview information based on the interviewees' personal attitude on violence responses, personal opinion on violence perspectives and also their personal character on challenging violence questions.

Personal Attitude – Avoid and Active Response:

This avoid or active response attitude survey is according to the interview script question 8: Will you avoid talking about the violence of God in the Old Testament? Why?

The main and key words such as active talking, avoid talking, avoid answering and remain silent, which are from and in the interview script. The purpose is to analyse their personal response.

Personal Opinion – Violence Perspective:

This personal violence perspective survey is according to the interview script questions 9 and 10:

9. Do you agree that you don't believe the violent behaviour of God in the Old Testament scriptures? It should be the author's opinion, not God's good intentions. Is it right? Do you have any other opinion?

10. Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God? In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. What is your opinion?

The main and key words such as it should be author's own opinion and occur in the Old Testament only and will not reveal the use of violence in present world, which are from and in the interview script. The purpose is to analyse their personal perspective on divine violence.

Personal Exploration Character – Challenge and Explore

This personal challenge and explore survey are according to the interview script questions 11 and 12:

11. Have you been asked or challenged the divine violence in the Bible? Why? How do you deal with it?

12. Do you agree that you haven't asked, discussed or explored the divine violence in the Bible? Do you agree? If not, how have you asked?

The main and key words such as have not been asked or challenged, and also the dealing method, which are from and in the interview script. The purpose is to analyse their personal character and exploration on dealing the challenged question.

In this qualitative survey, the researcher uses that three personal attitude and character related questions in the interview script to ask and let the corresponding interviewees to answer and give out their opinion that based on these semi-structured interview questions.

The following table shows the three related semi-structured with open-ended questions that are mapped to interviewees' personal attitude, opinion and exploration characters as below.

Semi-structured Interview Questions	Personal Attitude, Opinion and Exploration Character	Remarks
8. Will you avoid talking about the violence of God in the Old Testament? Why?	Avoid Response and Active Response: <ul style="list-style-type: none"> • avoid talking • active talking 	Personal Attitude
9. Do you agree that you don't believe the violent behaviour of God in the Old Testament scriptures? It should be the author's opinion, not God's good intentions. Is it right? Do you have any other opinion?	Violence Perspective: <ul style="list-style-type: none"> • believe divine violence • author's own opinion • reveal in present 	Personal Opinion
10. Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God? In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. What is your opinion?		
11. Have you been asked or challenged the divine violence in the Bible? Why? How do you deal with it?	Challenge and Explore: <ul style="list-style-type: none"> • asked or challenged • deal with 	Personal Exploration Character
12. Do you agree that you haven't asked, discussed or explored the divine violence in the Bible? Do you agree? If not, how have you asked?		

B3.3.1 Relevant Interview Information Based on Personal Attitude - Avoid and Active Response:

The semi-structured interview script, question 8:

Will you avoid talking about the violence of God in the Old Testament? Why?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

No, I will not avoid talking about God's violence in the Bible class. I always insist that, if it is yes, yes; if it is no, no.

The Old Testament content is about two-thirds of the entire Bible. We only use about 7-8 lessons in our Bible class, so we will focus on the main themes. For example, the North and the South nations are divided, we will talk about why Israelites are divided into two nations, and then why they again perish after the split of nations. It is because those people worship evil gods and do not listen to the true God. In the times of the North and the South Kingdoms, God sent many prophets to teach them repent. Israelite people not only did not listen, but also killed the prophets. Finally, God sent the first killer. This is the first time God has made such a heavy violence and killing, the North Kingdom perished. Those people were scattered all over the world. Other gentiles moved into the North Kingdom, leaving the lowest people in the area at the time, such as farmers. These people later intermarried with the gentiles, and then there were impure Jews that the native Jews despised them, the Samaritans. The southern kingdom was only one-tenth the size of the northern kingdom. They also did not listen to God and were exiled to Babylon, like the northern Israelites. In the Old Testament, God did the most severe violence two times, that is, to perish and exile Israelites. God has His very good plan and purpose. Apparently, exile is equivalent to destroying the entire nation, but God has given them a good plan behind and let them return to their country. So, I will not deliberately say that he is violent. There is His plan and reason beyond the violence.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

I will let it go, not particular avoid talking about God's violence.

When the violence is mentioned in the class, I will discuss it naturally. However, the topic will not be proposed deliberately.

So, I will not actively discuss about God's violence, but not particular avoid talking it.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I will not avoid it. In the Bible class, we often read the Bible slowly, from chapters to

chapters. We will extract some passages for interpretation, explanation and sharing. However, we will not avoid talking about certain acts of violence in the Bible. What we can understand, we will share, and we will not try to avoid it.

If I encounter difficult passages in the Old Testament, sometimes, I will go to the Holy Spirit Seminary, there is a library, and there are many interpretation books in the library for me to study.

So, I will not deliberately avoid talking about divine violence.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

I will try to avoid talking about the violent behaviour of God in the Old Testament. Because I still have some knots that have not been unlocked, I feel that I am not able to explain or spread this violent message of God.

I do not like to read the Old Testament. I prefer to read the New Testament. In fact, there are many things that I am still studying. For example, many Protestants have read the entire Bible. In my parish, not everyone can do it.

At the beginning of this year, I bought a book from the Talentum bookshop, and I expect to read through the entire Bible in two years' time.

So, I will avoid talking about God's violence since I am not able to explain it.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I will not avoid talking about God's violence. I will discuss with them the believers what happened in the Bible, and why God used violence to punish the wicked.

The first warning for a person doing bad things, God will remind him in his dreams not to sin, not to commit evil, not to be violent. At that time, God is teaching us, but we do not know what He does.

So, I do not avoid talking and preaching the violence of God in the Bible.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

I will not avoid talking about the violence of God in the Old Testament. I will tell the truth according to the scriptures, and do not need to conceal anything.

So, I will explain the reason behind those violence scriptures and will not avoid talking about it.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I will not avoid talking about it. I think we need to learn a new type of interpretation. If we continue to use the old interpretation, we cannot actually solve many problems. Therefore, when we are facing some non-religious members, if we still use the previous interpretation statement, it is actually difficult to convince others nowadays.

So, I do not avoid talking about God's violence in the Bible.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

I will not avoid talking about it, I will match what I have said.

Actually, our Bible reading program contains the content of the Old Testament.

I will explain the violent incidents to the brothers and sisters, to let them understand to see the Bible as a whole, or act as an individual case to study.

So, I will not avoid talking about God's violence.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

I will avoid talking about violence when it is not necessary, especially when we teach Catechetical course. We do not deliberately talk about God's violence.

If we really talk about violence in the Catechetical class, we will eventually bring love out, and God does it because the ultimate goal is love.

So, I will avoid talking about God's violence in the Bible when there is not necessary.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)(0)

I would not avoid talking about God's violent behaviour in the Old Testament. I am also ready to answer questions from other parties. Just as ordinary unbelievers would ask, why is the God of the Old Testament so cruel and kills all people, they Israelites enter the land of Canaan to fight, kill all people and animals, but babies and animals are sinless. I also need to answer, try not to avoid missing anything unanswered. You should reply according to what you know. If the content is not enough, tell the other party that I have limited knowledge. I think this is the best method to deal with God's violence.

So, I do not avoid talking and teaching about God's violence.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

I will not avoid talking about the violence of God in the Old Testament.

I will answer him positively. I will answer his question with my own opinions and perspectives.

So, I do not avoid talking about God's violence.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I will not avoid it deliberately. If I teach a chapter, I will continue to teach it. I will not skip this chapter, and I will face it and explain the detail of the scripture.

God has a long waiting period before every so-called holy violence. For example: Eli the priest in the Old Testament, God announced that their family would be judged, and he and his two sons would all die. In fact, God announced that until their death, there was a long time.

So, I will not avoid talking or teaching the violence of God in the Bible.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

It will not avoid talking about the violence of God, and sometimes this issue would be discussing during Bible study.

For example, I will understand why the city was destroyed and so on. I know why there was such a violent act with some purpose behind it. Just like the current situation in Hong Kong, public facilities would not be destroyed for no reason. Of course, there are things to express behind it. We must understand why they took this step and their reason was.

So, I will not avoid talking about or teaching of God's violence in the Bible class.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

I will not avoid discussing about the violence of God.

On the other hand, God is absolutely righteous and faithful. We absolutely live by faith. The heart of the whole Christianity is faith, our faith in God.

So, I do not avoid talking and discussing about the violence of God in the Bible.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I only tell students the violent story as a historical event, and I do not deliberately avoid talking about it.

So, I will not avoid teaching and talking about the violence of God in the Bible, as a historical event to teach it.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

There is no need to avoid talking about God's violence. When I share the Old Testament with others, it is natural to talk about the attributes of God and the encounters and suffers of the Israelites.

So, I will not avoid talking about God's violence in the Bible and will participate in any sharing discussion about violence.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I will not avoid talking about God's violence. I think that as the shepherd we are, we should be faithful to the Bible. God wants us to speak His words in the Bible, and we speak, it is unavoidable.

I do not avoid teaching God's violence in the class when some of the passages in the Bible are difficult to understand.

So, I do not avoid talking about God's violence.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I will not avoid it, what the Bible speaks, I will speak and talk.

Looking at our courses, we are on Sunday school, and we will not pick and select them out specifically. But, if the courses involve, I will teach.

I will use an open-minded approach to deal with the issue. You will find that different students use different angles to see things. I will not immediately judge their answer right or wrong. During the discussion, I will see that everyone's reactions are quite different.

Everyone discusses what they see and feel. This is an open-minded approach, and I do not need to agree the same perspective with them.

So, I will not avoid talking about God's violence.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I will not try to avoid it. We have no reason to avoid the violent passage on purpose. This is unavoidable. Some Bible chapters may appear to conflict with scientific evidence, but in the spiritual aspect of the Bible, they cannot be left out to avoid scientific doubt. We have to admit that what the Bible says we have not fully understood yet, but this does not mean avoiding talking about it. If I feel that there is something I cannot explain, I will say that I have not understood it clearly. But I will not avoid it.

So, I do not avoid talking about God's violence in the Bible.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

I definitely will not avoid it. I think it must not be screened to talk about violence. No matter how problematic that violence is, all that is recorded in the Bible, I would talk about it.

If someone ask some difficult scripture in the class, I would even more happy to answer it. I will explain to my students why the violent case happened and will not avoid talking about it. So, I do not avoid talking about the violence of God in the Bible.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

It will not be avoided; the students and I can talk together in the class. I will also express my opinion as well; I will not avoid them intentionally.

So, I will not avoid talking about God's violence.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I will not try to avoid talking about it. I would not avoid it if it was written in the Bible. But when I teach and preach, I prefer not to choose the scriptures related with the theme of justice.

Due to my personal characteristics, my personality is relatively soft, and I do not like to argue with others. I think my comfortable expression is like the message of love and peace, less talk about justice. Of course, as a pastor in residence in the church, this is indeed a regret.

Yes, if someone ask me about the violence in the Bible, I will not avoid it, I will discuss it.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

I will not avoid it. But many times, our teaching is incomplete, which is the biggest difficulty. We rarely teach the Pentateuch entirety, lack of completeness, may be the background knowledge problem of the congregation. For example, I am going to explain that the verses four or five times, may take several hours. This difficulty is what we have to overcome, but I agree it needs the complete teaching of the Bible. The other problem is not enough time to express it in detail. When facing difficulties, we will choose some scriptures that emphasize God's support and help, or the prophets condemning how we should live more righteousness, but often we condemn the violence of the enemy country.

So, I will not avoid the violence in the Bible. If there have time, I will teach it more completely and let us know to live more diligently.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I have no taboo talking about God's violence in the Old Testament. Instead, I want to talk a bit more in this age, we still have love and peace. God has a demand for evil, it is a judgment, and it also warns people not to do evil.

I will not avoid talking about the violence of God in the Bible.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

It depends on the person. If it is a new friend, unbeliever, or a new believer, I will avoid talking about these violent acts. if it is a theological student studying the Old Testament, I do not think it is necessary to avoid talking about it.

If the discussion party's purpose is challenge, there is no need to discuss. If he knows what the Bible's background is, it will be more appropriate to discuss. Otherwise, he is purely religious or challenging person, there is no need to discuss about violence acts. Therefore, I am not deliberately avoiding talking, but I will not deliberately explain or cover up anything. If each one has background information, they can talk to each other freely.

So, I will avoid talking about God's violence, if I do not know the background of the challenging person.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I will not avoid talking about the violence of God in the Old Testament.

We understand that God is both righteous and loving. When we preach the gospel, we tell others that if we do not repent, we will end up as miserable as those in the Old Testament. So, I do not avoid talking and preaching about God's violence.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I would not avoid talking about the violence of God in the Old Testament.

I think God's plan is to get people back into the covenant relationship, and the punishment and warning are God's methods. I will not shy away from this method today, but I will be careful. If I speak on behalf of God, I will not say that where do you see the wind disaster must be that the people do not believe in God, I will certainly not do that. However, I will warn everyone when I am in preaching. In fact, we must be careful that God is really a fierce and angry God. Let us not despise His anger.

So, I do not avoid talking and preaching about God's violence.

32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS

I will not avoid talking about God's violence because this is part of the Bible.

I will not avoid discussing some passages since I feel that Moses is miserable. I do not think the Israelites are dying and I feel excited. All in all, I feel that every time God does, His feeling is not good. He does it sadly.

So, I do not avoid talking about the violence of God in the Bible.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

I will avoid talking about violence. Unless I have to deal with this topic, I will share it. I used to think of these as difficult texts with problematic text.

For example, in the past, when I was a fellowship leader in the church, some people asked me such questions of God's violence, and I explained that it was difficult to understand. After confirming their doubts, I said that we did not understand why the Bible has these verses. In general situation I will avoid, because it is difficult to handle. I feel shunned, but I know this is part of the Bible.

However, if the Bible course is to be taught and mentioned, I will teach, prepare and handle it carefully, and at the same time, think and research more about why this violent incident occurs.

So, I will avoid talking about God's violence, but if there is a need for me to teach and talk about it, I will glad to prepare and handle it.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

I will not avoid talking about God's violence. If I were arranged to teach such violent scriptures, I would also teach it.

I mean that if you deny those topics, you are negating sacred violence. That is, God has not done it, God should not do it, and God cannot do it. We just accept our so-called God of goodness without violence. For that, in describing God this way, we have no way to have a faith that truly accepts salvation, and there is no punishment and no eternal punishment in hell. Because of God's goodness, all humanity will be accepted and being saved, Jesus Christ does not need to be crucified. I think it will ruin the series of salvation history of our evangelical faith.

I find that from the Bible, including the New Testament, the book of Romans says, the wages of sin are death, and all human beings are involved in the punishment of sins. So, if you do not accept violence, you should not accept death. Punishment is finally becoming the whole

without the need for salvation. It is not possible.

So, I do not avoid talking and teaching about the violence of God in the Bible.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

Sometimes, I will avoid talking about God's violence. In the church, it is that, I need to explain in detail to make people understand. If there are not many people, I will not suddenly stir up these questions to ask them.

However, in the seminary, because the students should think more questions and acquire more trainings, so that, I will provoke them and ask them. I understand and know how to explain it, but I need to explain it in great detail. If the brothers and sisters are happy and have good faith and grown up in the church, I think it is no need to stir up such questions. If they asked me, I will answer it. I do not take the initiative. They asked, and I answered what I just know, but it is quite a long answer.

But it is easy to misunderstand, they think that I am not obedient, think that I do not listen to God. In fact, I will obey God, but I also say that God's commands sometimes make me feel tension. He tells us to love others, but He kills others. So, my approach is that I accept God call me to give love and God is love. But if He does such violence, I will be very sad, I feel sorry, I will be crying, praying for them the innocents, and I still believe that God give me wisdom. He must have some reason. If He really wants to go extinct, He will have an explanation and let me know that in the future asking Him why He do so.

So, I will avoid talking about God's violence in the church but will not avoid talking about it in the seminary. I will actively ask and provoke the students to discuss such violent incidents.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

I will not avoid talking about God's violence. It is because if this is a historical fact, violence is violence. You cannot avoid it, and the world cannot avoid it too, until Jesus comes again, and everyone will be judged before the judgment seat.

I think I do not have to handle and deal with violence in the Bible. If this is a description, this is a description; if this description is a method of interpretation using the symbol, please use the symbolic symbol to explain it. If you think that it is what happened in history, so it is a historical fact. You do not need to defend God to be an absolutely benevolent, He does not judge people and is good for everyone. This is your personal idea only.

So, I do not avoid talking violence of God in the Bile.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

As I said just now, I would not avoid talking about any subject including God's violence, and if there is violence in the scriptures, I will deal and try to explain it and find the cause of it. So, I do not avoid talking about God's violence in the Bible.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

If there is a syllabus for teaching violence related topic in the Bible class, I have to teach it and mention it. For ordinary believers, discussing this violence is the same as watching current affairs, they will discuss it, and I will not avoid discussing.

In the Old Testament, say God burnt the wicked cities. Maybe there are really four righteous people there, I do not know. The problem is that I cannot answer to students whether there have four righteous men or not. I believe that God is all righteous and holy, but he does kill and destroy the cities. I have a hard time answering on behalf of God, so I can only tell the factual facts.

Interpretation of the Bible is a theology. Catholicism has their own method of interpretation. Lutheranism has also their views. Even among the Lutheranism, some are liberals, some orthodox believers. The Lutheran sect also has very different interpretations of the same scripture, so it is difficult to understand whether the really answer is. For example, Sodom and Gomorrah, some people say that because of the problem of comrades and homosexuality, they will be burned to death.

In the Lutheran Church, we have comrade bishops in northern Europe and women as bishops, for these views, different people interpret it differently. If you ask whether to avoid talking, of course, I will not actively explain. If the topic is between believers, the discussion can be used as a topical issue or to discuss why we accept homosexuality. Why we cannot accept homosexuality. These can be discussed, which is equivalent to discuss a person, discuss whether the violence of God is a righteous judge or a powerful God who indiscriminately kills the innocents. Some people say that He is the God of goodness and righteousness, why there is still have devils. So, these discussions are endless. I will not avoid discussing it the violence, but in the face of students, I will read more about the Bible and explain it factually. So, I will not actively to talk about God's violence, but if it is the syllabus in the Bible class, I will teach and explain it factually according to the Bible said.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

I do not think it is necessary to answer this question, because it has been answered before.

I will not avoid talking about God's violence in the Bible.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

It is not necessary to avoid talking. The Bible is written like this, and I will talk about it. But I will not comment it right or wrong, this is irrelevant to me, it is Bible said.

There are many things that cannot be explained, and then I will not explain them. I would say to the believers that please pray yourself more and ask the Holy Spirit to help you. Our priest is a person who transmits power. If I wear the robe of a priest, I can hold my hand to pass the power of the Holy Spirit to believers. In fact, it has nothing to do within us. If they have this spirituality, they can pray directly to know and understand more.

If they have no revelation, there is no way I can ask them to pray more and solve the problem by themselves.

Yes, I will explain the violence, the purpose behind it to the believers, if I know the meaning behind. So, I will not avoid talking about God's violence in the Bible.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I do not need to avoid talking about the violence of God in the Bible. I will discuss it and respond positively.

So, I will tell what I know and respond positively, and will not avoid talking about God's violence.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I would not avoid talking about God's violence in the Old Testament. Instead, I hope the other party can learn more about the background and cause of the incident. If you stick to the chapter and take care of the violent process without understanding the cause and purpose, then it is purely a release of violence. For example, what is the reason for beating a son. It may say that the Dad is sadistic, or the Dad cannot handle it by other means. We have to consider and make judgement.

So, I do not avoid talking about God's violence. I will explain the cause, historical facts and its meaning behind.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

I will not avoid talking about the violence of God in the Old Testament.

I will not shy away. The more I avoid talking about these events, those people will think, why you avoid not talking, may be these things are wrong. We cannot say that the Bible is wrong, we believe that the Bible is not wrong, so we should not avoid talking about anything in the Bible. How we talk about it, my point of view, is from the perspective of the New Testament. I will look at the violence case from the perspective of the entire history of salvation and the New Testament.

So, I do not avoid talking about God's violence.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

There is no chance for me to avoid talking about the violence of God in the Old Testament.

Usually we will share the New Testament more in the Bible class, however, we will not avoid it.

Actually, I am looking at the background of the case. Why God did it at that time, and why God punished the enemy this way. I consider the background and cause at that time, and then talk about it.

So, I do not avoid talking about God's violence.

Summary

In Catholic religion:

Most of the interviewees do not avoid talking about God's violence in the Old Testament.

They said if it was yes, yes; if it was no, no. God has His plan and His plan was good and had reason behind the violence. God used violence to punish the wicked. However, a few of the interviewees will avoid talking or not initiate talking about the violence in the Bible. They said that they would not actively discuss it when there the occasion was not necessary, or they still had some knots that had not been unlocked about the violence of God.

In Protestant/Christian religion:

In this survey, most of the interviewees would not avoid talking about God's violence in the Bible. They claimed that they would face and explain the details of it. They would use an open-minded approach to deal with the issue and discuss with the students. The violence

incidents in the Bible might conflict with scientific evidence, but they would not avoid talking about it and would find the cause of it. However, a few of the interviewees would not actively or would avoid talking about God's violence. They commented that it was difficult to deal with the issue, specially to the unbelievers and new believers. If there was a need to teach it in the Bible class, they would prepare it the related topics and then explain it.

In Orthodox religion:

All of the interviewees said they will not avoid talking or teaching about God's violence in the Bible. They would explain the cause, historical facts and its meaning behind.

B3.3.2 Relevant Interview Information Based on Personal Opinion – Violence Perspective

The semi-structured interview script, question 9 and 10:

9. Do you agree that you don't believe the violent behaviour of God in the Old Testament scriptures? It should be the author's opinion, not God's good intentions. Is it right? Do you have any other opinion?

10. Do you believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God? In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. What is your opinion?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

The Bible was inspired by God, and to some extent, it is a book of Israeli history. The different stories and different acts of violence recorded in it, I think it must be true and not exaggerated by the author. It is totally inspired by God, written by human hand.

I think there must be the author's own opinions in some of the violent incidents, but most of them should be written by God's inspiration.

For a passage in the book of Psalms says, dashes the enemy's baby on the rocks, I think God

will not be so cruel. The whole Bible is some words of praise to God, and some words of cursing to people. The curse may have been written by the author himself.

There is still some revelation from God, but it may not be revealed to saints, it may be revealed to ordinary people. This is possible that God has no time and space restrictions.

There will not be God's actions only in the Old Testament era. In Jesus's time, there will be Jesus's revelation. Now that the Holy Spirit is managing the church, the Holy Spirit will continue to care about us, and continue to give us inspiration.

Of course, it must be careful. Someone may say that he is inspired by the Holy Spirit. I will not believe it without evidence.

Who has used violence to achieve justice in past history? Violence is only for seizing power. How long an unjust regime can last after it has been seized. A hundred years? Two hundred years? Or even three hundred years? Usually in the end, they are defeated by people in the name of justice.

Our Lord has always led us going forward, we often say, the church on the journey is the work of the Holy Spirit that leads us forward.

I believe that God is good, and He will not do these painful incidents and sad things.

So, I will not believe the God's violence should be the author's own opinion. God will have revelation today, but He will not reveal us to use violence to achieve righteousness and justice.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

I believe the violence of God in the Old Testament. If it is purely the author's own opinion, not God's good intentions, then the Bible is very problematic. So, I think the Bible is both the book of man and the book of God.

I agree there were human factors in the process of oral scriptures. Among these historical events, and based on the authors' own opinions or reflections, they thought this was God's meaning, or it was related to God.

They understood this was in a way that was inspired by God. Just as the man was a pastor just now, when he saw that the Christians in the church were weak on Bible's messages and poorly memorized, he expressed his enthusiasm and felt that this situation would not work. He needed a lot of effort and later became a pastor to nurture them. On the other hand, it is his own understanding, but in the process of understanding, there can be God's enlightenment and inspiration. After these bit by bit formation, in the end, God called him to be a pastor.

The implied process can be very complicated.

Yes, I believe that the entire Bible is inspired by God. If the entire Bible is written purely from one's own perspective, then I do not agree with it.

In the book of Psalms, one of the verses wrote that if one who dashed the enemy's baby onto the rocks, he was blessed. I think the inspiration of God made this author spoke exactly the word of God. The explanation of this text is that the man was angry and expressed his anger. But it must not be implemented literally, this is just an expression of anger.

That is, God allows people to lose their temper. When encountering some injustice or painful experience, people have anger to express. God accepts these expressions and agrees that people have such strong emotions. But it does not mean to do these things literally.

Yes, God allows it. God is very good. He participates in our lives and understands how people feel, and their weak, struggling, and so on.

In this generation, God will not reveal that we use violence to achieve justice and righteousness. But in some special cases, it is necessary to look at the situation. I think Jihad is fighting against weakness, sinfulness, and tendency to sin, rather than manifesting it, such as firing someone with a machine gun. But there is a battle between good and evil in our hearts. This is spiritual jihad.

This involves theoretical issues, in my opinion, there should be no war between nations. It is wrong to take the initiative to invade others and initiate war. If we are beaten by others, can we use force to fight back? In our church, force can be used if several conditions are met or all peaceful excavations are exhausted. Use only enough force, not excessive and the result of using force is more effective than not using of it.

So, I believe some of the violent scriptures should be the author's own feelings, not their actual actions. And God will have revelation today, but He will not reveal us to use violence to achieve righteousness unless all peaceful excavations are exhausted.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I do not deny that there are some opinions of the author in the Bible, but the whole is the word of God, and God allows it.

I agree that there is also a revelation from God in this generation. I have not received violent message and have not seen in the newspaper that God wants us to use violence to reach justice.

God whether reveals us to use violence to achieve social justice, I do not know. I think Jesus Christ said to us that although the world he brings to us is divided, the most important thing is that Heavenly Father loves Him, and He loves us. This message of love is the message that

God has revealed to us. As for violence, if it is a necessary means, I do not oppose it, but if righteousness and justice are to be achieved, love is the fundamental. This violence is whether inevitable and it may have to happen to lead to greater good, I do not know. But on my personal view, I would rather use love to fulfil righteousness and justice.

As for violent revelations, I will neither do it, nor propagate it, nor teach it. For me, violence cannot solve the problem, so I will not use it.

So, I agree that some violence in the Bible is the author's opinion and feeling. In the New Testament and the present world, I believe there will have revelation from God. However, God will not reveal us to use violence to achieve righteousness and justice.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

I do not agree that God's violence in the Old Testament is the author's own opinion. I believe what God does, what the Bible says.

In the Bible, it is written in the book of Psalms that someone who dashed or smashed the enemy's babies against the rocks will be blessed. I think this is written in hatred, as if the nature of man had deteriorated by himself. There must be the author's own writing style, expression, feeling, and emotion written into the Bible. But we have to make it clear that those are written by the author's writing skills and expression of feelings, the entire Bible is still a revelation from God.

As explained earlier, in the Old Testament, God commanded the Israelites to enter the land of Canaan to exterminate and kill the Canaanites. It is because the virus had spread there. Now in our age of biotechnology, we understand why they were extinct even babies and livestock. Just like swine fever and avian or bird fever in Hong Kong, if we have compassion on them and do not kill them all, the whole world will be infected.

So that Joshua's small army could kill many of Canaanites, not because of their strong defence, but because the people have no resistance at all. They were originally strong, but they destroyed themselves by the evil virus. Just like when tigers and lions were sick.

It is called the holy war. It is because of the evil there, many times we call it evil. In fact, there are so many viruses more than we can afford or control it. We called for purification, not extinction the whole place.

I disagree with the Crusades being jihad. The evil Hitler in the past in Germany said his military aggression was jihad too. In the New Testament, Jesus has accepted the violence and has forgiven us. We self-destruction is just fine, but it is not right to make others die together, it is not right at all.

We know that the Holy Spirit has seven gifts. As long as we do it, we are right. If we do not follow it, we are sinful. The seven gifts from the Holy Spirit refer to Wisdom, Knowledge, Counsel, Fortitude, Understanding, Piety, and the Fear of God. For example, the Counsel, others cannot see, but you can see. Fortitude means insisting on God's meaning, and will still execute, others will give up, but we still insist. The Holy Spirit has a kind of power and teaches us to awe our almighty God and does not make us not to fear of God. Piety love to God is like God is our father, and Jesus piety love to our Father is the same. If there is no Holy Spirit, then everything is meaningless, as well as wisdom and intelligence.

You say that the fruits of the Holy Spirit in the book of Galatians are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. But these are the fruit of the Spirit, and there must be a process. The power of these seven gifts from the Holy Spirit is a process to promote human power, and finally to know the meaning of God. So, the Holy Spirit is not violent in the seven gifts.

The Roman Catholic church has not consecrated the Crusade. This proves that our church does not agree. The church is a spiritual army, you are being equipped, and I am also being equipped. So, you like me, I like you, we fight strategically and antagonistically against the devil in the world.

So, I do not agree the violent behaviour of God in the Old Testament should be the author's opinion. I believe what God does, what the Bible says. In the present world, God will not reveal that we use violence to achieve righteousness and justice. Our Holy Spirit is not violent.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

I do not believe the violence of God in the Old Testament should be the author's own opinion, I believe the Bible said.

When God ordered the Israelites to enter the Canaan land, the Canaanites were exterminated and slaughtered. The war had happened, they won, and they attributed the war to God's will. But it was really God's will and promise that Israelites to occupy the blessed land, and they were given this land. However, humans experienced war was the norm in history.

For the Crusades, it must be recaptured in the name and will of God to raise the war. At that time, the Crusade's eastern expedition did not score who wins or loses in the war. In the end, they did not succeed in regaining the entire Jerusalem. At that time, whether the emperor or the Roman Holy See did this in the name of God, everyone thought it was the will of God, otherwise they would not do it. In fact, from history to the present, there is no comment on

the right or wrong of this Crusader war, it is just a historical event.

I fully believe that the violence of God in the Old Testament is not the author's own opinion, even if there is an author's opinion, it is the author's literary and emotion writing inspired by God only.

The New Testament started with the gospel of Jesus Christ, and God did not really ask them to do the violence in the New Testament era. More, St. Paul wrote the letters without mentioning a revolution to overthrow Rome.

Because the focus of the New Testament is not to build a nation on earth, but to build a kingdom of heaven. The establishment of the kingdom of heaven does not depend on whether you have your own dynasty. So, there is no more to say that God wanted them to organize an army troop to kill and raise war. Instead, they made Christians in different countries, that was, they went to different places to build Christian communities. Later the emperor also believed, and these are new developments. Then the Bible is over and finished.

Today, the church will not completely rule out violence because of civil disobedience. When a nation is invaded, it should also be resisted by an armed force of war, and not bullied.

Whether to use violence or not, it depends on actual needs. The church will not deny that when you are invaded, you cannot use armed forces to protect yourself. When a ruler suppresses the people to an unacceptable level, you use armed forces to resist it, which is allowed by the church. The church will help you distinguish whether it is right or wrong.

When this tyranny is permanent and there is no chance to stop, in order to avoid continuing to be killed and the organization of resistance will have a chance of success, then the church will not rule out it, but the church will not organize you to do it.

Atheistic regimes are not just Communists. Many regimes have no religion, but Communist countries have never had good regimes, they have never been, and if they did, it would be different. In principle, the Communist Party's administration and governing is unacceptable. It is not just as simple as atheism. It is because their governing is unacceptable. The Communist Party's administration is an evil thing.

I would not write like that God will reveal that we use violence to achieve righteousness and justice. You write too carelessly, I will write that God will allow people to act violently at certain times, when there is civil disobedience.

It can be violent, there are different levels of civil disobedience. It depends on the opportunity. The highest priority is non-violent, but it does not rule out the violent acts of civil disobedience.

For Catholics, the public revelation has ended, that is, the revelation has ended after the Bible

was written. There is no new public revelation. It is just that we apply the revelation of the Bible to the present life, but it does not exclude personal revelation.

This is what Catholicism interprets about revelation, it is official. That is, the public revelation in the Bible is over. There is no new public revelation, that is no new public revelation in the future, the biblical revelation is enough to apply to all times.

This cannot be said that limiting the revelation of God to the public. Because the revelation has been completed in Christ, if there is still, it means that Christ is not perfect and is not finished. All things Christ has given us, and they are full and enough.

So, I do not agree that the violent behaviour of God in the Old Testament scriptures should be the author's opinion. It is God's good intentions and reason behind. In the present world, God will reveal that we use violence to achieve righteousness and justice if there is civil disobedience. For public revelation, there is none in view of Catholicism.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I believe the divine violence in the Bible is the author's own idea, and he wrote it in the Bible. Most of the violence in the Bible is not inspired by God, but it is spiritually inspired by God in general.

For example, in the Old Testament, women's menstrual periods are also unclean. There is no reason for God to reveal the author to write this passage. Another example, if the story in the book of Job is inspired by God, then God is tricked by the devil's tricks, and this god is actually stupid.

Because the description of the story in the Bible was that God could not bear Satan's radical temptation. The Satan's radical approach was that Job listened to God like that because God gave him the benefit. Satan used the smashing method, and this god was so stupid that he was caught in Satan's cunning tricks. He really gave Satan to attack Job. A discerning man knows it is a trick at a glance.

If God wants to know what kind of person Job is, he does not need to use this tempting method. God knows everything. He did not need to do this through Satan, so this scripture in the book of Job was not a true event.

To put it simply, there is no sacred violence in the Old Testament, all is false. The violence was made by people. Not in the Old Testament, not in the New Testament, and God is not going to advocate you to use violence in the past and even in the present world.

You should never use or on behalf of the name of God to do violence to achieve righteousness and justice in the world.

So, I do believe that the violent behaviour of God in the Old Testament should be the author's opinion, not God's good intentions. It is man-made violence. More, in the Old Testament, New Testament and the present world, God will not reveal us to use violence to achieve righteousness and justice. They all pretend to use the name of God to do these evil and violence matters.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

I will not say I do believe or disbelieve that God's violence in the Old Testament should be the author's own opinion. I think what the Bible says is inspired by God. God must have His plan when He inspired to humans. Just as Jesus was crucified, I will not stay in the experience of crucifixion, but enter into His resurrection. Death and resurrection are always bound together. If you only look at one point and not the other, you cannot see and achieve the perfection.

Of course, there are some author's own opinions in the Bible, he has the motivation and object of writing, and we should not ignore these two aspects when studying the Bible. We need to understand the author's motivation and object, and why he wrote it like this.

For example, in the book of Psalm says, it is blessed if someone drops and smashes the enemy's babies on the rocks. I believe this is the author's own interpretation. God uses the author's interpretation to bring some information and messages. This information was what God's inspiration implied. But because of the author's background, the words he wrote would be acceptable to God, which was also a human choice. But in the choice of man, there is the inspiration behind God, which brings out a message through the motivation by the author.

I think the world from the beginning to the end, those conflicts, wars, and divisions are all human choices, not God's needs. God grants freedom to us, and when human choices come to have bad result, God will eventually bring kindness and compassion to us. So, God is perfect, and there is nothing wrong in God. War and division are all wrong, so in my own faith I would not believe God's intentional use of violence and war to destroy the world he created. On the contrary, I think it is the weakness of human nature that ruins the whole world by the result they choose. On the contrary, God eventually repairs the relationship with us with kindness and mercy after the result of human weakness.

God will not reveal that we are going to achieve some violence, neither now nor in the future. But there are still revelations that will only tell us to treat others with kindness and compassion. That is what the entire Bible says. Violence is just a human choice, and people believe that using this method can achieve their goals.

So, I will not say I believe or disbelieve that God's violence in the Old Testament should be the author's own opinion. If there are some author's own opinions in the Bible, we should to understand the author's motivation and object, and why he wrote it like this. Also, in the present world, I think God will have revelation to us, it is to tell us to treat others with kindness, love and compassion, no violence at all.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

In the Old Testament, God instructed some people to do certain things to achieve some goals, and those people felt that to achieve these goals was to use some drastic means of action that they thought were right. If it was the author's own opinion, I believe it, it would not be God's good intentions. God allowed the Israelites to enter the land of Canaan to exterminate and kill the Canaanites. This might be because the author added his own opinions, but God allowed it. We need to see what Jesus said in the New Testament. When His revelation was complete, Jesus told us that there is love, even love your enemies. For example, the Samaritans and the injured man by the robbers, the Samaritans and the Jews were feuds, and your feuds have come to save you. So, the reason for the incompleteness in the Old Testament was that Jesus came to tell us that we need to love people, even your enemies. But in the Old Testament, those who said such drastic things felt that they were instructed by God to do so, and a large part of them wrote it down according to their own understanding of God. Although it was their understanding, God did not stop them.

I think the Crusaders, one thousand years ago, used God's name to kill and slaughter the city of Jerusalem and wanted to release it from the hand of evils. Their starting point might be good at the beginning, but there was a big deviation in the final implementation.

I think it would be the divine violence only happened in the Old Testament to achieve the justice of God in that history. In the New Testament and the present generation, God will not reveal that we use violence to achieve justice. Because the New Testament has come to an end, Jesus did not say that people should be violent for their purpose. Looking at the Old Testament, there was no perfect revelation. The New Testament is a perfect revelation, it is the revelation of love. God will not ask people to do violence to achieve their goals. I do not think there will be a revelation of violence from God.

I have not limited God's revelation and omnipotence, but if He wants me to love to achieve my purpose, He will not ask me to use hate and violence to achieve my purpose.

For the sake of justice, love can also be used to achieve its purpose. For example, during the Crusade, Saint Francis entered Jerusalem negotiations. He could also resolve the crisis in

Jerusalem, so love could also achieve its purpose. It is just that the most direct and easiest way for us to see is hate and violence. Hate is to see the effect immediately. Hitting with a stick and seeing the effect immediately, but it is more shocking and inhuman.

Yes, I do not agree that God's revelation is to achieve something by violence, unless it is to be achieved by love or something.

So, I agree that the violent behaviour of God in the Old Testament should be the author's opinion, but God allows it. Also, the divine violence only occurs in the Old Testament to achieve the justice of the historical God. In the New Testament and the present world, God will not reveal us to use violence to achieve righteousness and justice, unless that revelation is to be achieved by love or something.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

I believe the author of the Bible is both man and God. We all understand it this way, God do not grab the author's hand to write the Bible. If so, that person is just a piece of wood. This man must have a very close relationship with God. He understood God's works and practiced His will. It is written by man, because it is the letter he wrote, just like St. Paul, and it was written by God through him. I believe this question has already been answered if we can distinguish the origin and nature of the authors of this New and Old Testament. Therefore, it is both the author's opinion and God's opinion.

There was Crusades holy war a thousand years ago. They reclaimed Jerusalem under the name of God. Yes, this was also a type of jihad. Looking back at this history, the first point that can be evaluated is that there are more men's claims than God's claims of the war.

This is similar to the Taiping Heavenly Kingdom in the old China. They claimed God called them, and most of them used His name to fight.

I believe it started from the beginning and the perspective of history; it was borrowed from the name of God to implement violence.

Although the Crusades first launched the war by Pope Urban II, he would be wrong. I do not necessarily agree with this matter. Looking back now, the Roman Catholic Church is not in favour of using the war to fight, not even using the term of jihad, but what a pity is that Muslims still use this kind of holy war.

This Holy violence occurs more in the Old Testament and less in the New Testament verses. But in today's generation, such as the atomic bomb of the World War II, or today we want to destroy some tyrants, or some very vicious criminals, when these have become the devil incarnation, we must use equivalent violence to counteract. Instead, these are needed more in

the present age, so I will believe in them and hope God's righteousness and justice in his violent way.

Yes, I agree that God now has revelations to achieve justice in society through violence. It existed during World War II, and it was controlled by violence. But we must recognize it, be very careful, and do not kill the innocent people. When we use violence, we Catholics have stringent principles, there is no method, even the peaceful method is failure. We will only use commensurate violence, not too much. Our church will not completely disagree with violence.

For example, the Chief Executive Carrie Lam said that she was the Chief Executive sent by God. She said it was true, but no one knew. We have to see the result. No matter what she said, we can see her fruit can cite whether that tree is good or not.

So, I disagree that the violent behaviour of God in the Old Testament should be the author's opinion. I believe the author of the Bible is both man and God. It is both the author's opinion and God's opinion. In the present world, God will still have revelation to us to use violence to stop evil things that to achieve righteousness and justice. However, it should be very careful not to kill the innocent people.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

Right, I believe that divine violence happened only in the Old Testament. It is because I do not think there is jihad in the New Testament or the present world.

So, I believe the divine violence only happened in the Old Testament. God will not reveal us to use violence to achieve righteousness and justice in the present world.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I believe the Bible is inspired by God, not the author's own opinion.

In the book of Psalms, it says that the one who seizes the enemy's infants and dashes them against the rocks is blessed. I think the author is not talking about the behaviour himself, it may just be venting his anger, which is equivalent to our Guangdong's crude words.

Therefore, I am not sure whether this sentence can summarize as violence incidents.

The major premise of the whole Bible is inspired by God, it is that authors' thoughts and emotions are not written in the Bible. In another direction, the author has his own expression

and free will. Under such circumstances, I think we should define the author's opinion first. Although it was inspired by God, He did not hold the author's hand to write scripture. Otherwise, God can directly make the Bible by himself. What I mean is that the author's will and method of writing must be inspired by God.

This is related to my view of the Bible. This is God's direct inspiration or dialogue with people. The direct inspiration should end after 66 books of the Bible.

According to the Bible, the Holy Spirit must help us in our lives, and using this definition as a revelation will certainly be there. But the previous question is a little different. Revelation achieves justice and righteousness with violence. Looking back at the whole doctrine, his behaviour and style should be peaceful. The sixth commandment in the Ten Commandments is not to kill people. But the violence is to achieve justice and righteousness. It is hard to distinguish between justice and righteousness with violence inside.

I do not agree that jihad can through God's inspiration. There will be revelation, but with revelation and violence to achieve justice and righteousness, I think there is a problem with this idea. The problem is complicated. Just now you asked about inspiration and revelation. In Chinese, I think it is more appropriate to use inspiration. This word does not contain complicated meanings. If you use revelation, it is what God says and what you will do. I do not think jihad is the revelation of God. Whether the God's violence is equal to jihad or not is already a question, so the method is no longer discussed.

So, I do not agree there should be the author's own opinion in the Bible. God will not reveal us to use violence to achieve righteousness and justice.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

As a pastor or church leader, it is important to know that we are not the authors, and we cannot casually explain what the authors write. In the book of 2 Timothy 3:16, it says that the Bible was written by God through human beings. From the Old Testament to the New Testament, it is important that nothing written can be changed. We cannot explain it with the meaning of man. If we use the meaning of man to explain, then we have replaced the role of God.

So, I do not agree that the violence incidents should be the author's opinion. All the Old Testament to the New Testament, the Bible is written by God's inspired people, no author can add his own opinions to it.

I do not think the revelation necessarily came from God. For example, did God speak directly to Nebuchadnezzar, the king of Babylon, He asked him to attack Jerusalem? The answer is

that God did not speak directly to him. But at that time, Babylon was one of the strongest rising nations, and God used that nation to be a judge. In this role, Babylon is only regarded by God as a judge. Therefore, it is not necessarily that God directly reveals that he does something directly. So, when it comes to revelation, be careful. We must be absolutely cautious.

I definitely will not deny that God has revelation today. But God will use His method not man's and I do not know what method He will use.

So, I will not agree that the violence incidents in the Bible should be the author's own opinion. And God has revelation and inspiration today, but we do not know God will use it or not.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

There are two viewpoints in Christianity, one is how we explain the Bible, and the other is that we should accomplish even a smallest letter or a stroke of it. The division of Islam is for this reason, the Shiites of the Caliph must follow every word in the Quran. I myself tend to interpret the Bible as a whole explanation, we should not treat it as a word inside cannot be changed. Times are different and changing. I believe that the content of the Bible is written by God through human beings, but everything and words in it are written by human beings. As the times change, there should be different interpretations, or they should be adapted to the times of explanation.

God ordered the Israelites to enter the land of Canaan to exterminate the Canaanites, babies and women, cattle and sheep and livestock. Whether the author wrote it with his insights, I dare not say yes. It can only say that this possibility may not be ruled out. This is the history of Israel. When the author wanted to write it down, it was possible to do so for rationalization.

With regard to the issue of justice through violence, I think these are fake and borrowed the name of God. I do not know if I will change my perception in the future, but at that time, due to political reasons, the Crusades were happened, which was not a glorious thing for our Christianity.

God has been constantly revealing to us till to today, but we have to be careful of it. If we say that everything is the revelation of God, we are borrowing the name of God. We should pay attention to it. When you think that certain things are the revelation of God, we have to consult to the Bible and to the pastors. We can say that if it is the revelation of God in

everything, we have to be very careful to distinguish of it. For example, Hong Xiuquan (洪秀全) in old China also said that he was the son of God, that he had dreamed many times. I think that maybe he was schizophrenic and so on.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

As a believer, it is hard to say that the author made and wrote the Bible by himself. For what is done must stand the test and be valid before it can be included in the Bible. In later generations, there are people who constantly search and study the Bible, and there is no refutation, so they will not disbelieve in God's violent behaviour.

When the Israelites were exiled to Babylon as slaves, a poet wrote that if someone smashed the enemy's baby to the rocks, he would be blessed. The poet was described in a grieving environment at the time, and I believe that God will not disallow him, because the Israelite were persecuted and killed in peril.

Yes, I agree that some of the scriptures are written by the author's own feelings.

The Bible is weird. Its historical transparency is strong, and it writes all the bad things of the Israelites truthfully. In general, if history is really written, some crimes may be covered up. But the Israelis were very strange, and they kept telling them. When there was text created, they would write all the bad things out, and even wrote down the family and genealogy, although it was meaningless for next and future generations.

Yes, I agree God ordered the Israelites to enter to the land of Canaan to kill all of them.

For the term of God's violence, I think it is biased. It should be more reasonable to use God's own method, ability, and radical method.

I agree that God will inspire a person to achieve justice by violence, it is that when Christians are persecuted, they will not sit and be beaten, they will also make some resistance.

Yes, there is revelation or inspiration from God to achieve justice. However, whether it is achieved by the action of violence, it is quite complicated.

So, I agree some of the scriptures may have the author's own opinion. Also, God will have revelation to us, but whether we can use violence to achieve justice or not, it is quite complicated.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I believe the author will read his opinions in the Bible. In my research, the inspiration of the Bible is understood in this way, and the meaning, feelings and emotions are added in it. In

this process, the so-called inspiration is what God allows you to do. It is not mechanical, not written by the author as God speaks.

So, the author has his own opinion in it, but God allows it to happen. We should not teach the scriptures mechanically. In fact, it depends on what your Bible's infallible definition is. We find that the Bible is wrong, both in time and words. There are mistakes, so this is why the Bible can be written down. We say loyalty to the 66 volumes of the Bible. In the process, you have proved your infallible definition. Is it true that the definition of infallibility is not at all wrong? We do not need to argue about it anymore, because it has been a long time, and everyone has accepted it. Whether the inspired view you are talking about is one, it is one, I do not think so. The author added his emotions and feelings when writing. But why can it be recorded in the Bible, because God allows the author to do so, this is inspiration.

In the book of Psalms, the poet wrote that if anyone who dashed the enemy's baby on the rocks, he was blessed. I believe this is really the author's emotion. God allowed him to express his feelings in this way.

I believe that God still has revelation today, whether it is violent or non-violent. But for the issue of Jihad, I cannot answer you since I have no idea and not enough information.

So, I believe that some of the divine violence in the Bible should be the author's opinion and feelings, not God's good intentions, but He accept it. God still has revelation today. However, He may not reveal us use violence to achieve righteousness and justice.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I agree that sacred violence happened only in the Old Testament to achieve God's justice in that history. But Jesus Christ came into the world to highlight His great love. In reading and teaching the Bible, I only described the Old Testament as violence. The New Testament is surrounded by the great love of Jesus Christ, who stands for righteousness.

From the New Testament to the present age, I believe God has revelation to us. Because I believe in the Holy Catholic Church, communion with the saints, and the Holy Spirit among us. So, the Holy Spirit is a way of revelation, so we have received and accepted it. You can use the term revelation, or you can use words that touch or inspired us instead of revelation. I believe the revelation of peace, not the revelation of violence. In the New Testament era, Jesus Christ was surrounded by love. He tends to reveal that we express with love. Because He, as our example, has walked on the way of the cross, the way of the cross is sacrifice and suffering.

In the past, the Crusaders conquered and slaughtered Muslims under the banner of God, it

was a jihad or a revelation that they did. I think they did it by impersonating God. I do not agree because I feel unjust.

So, I agree that some of the violence in the Bible may be the author's opinion, not God's good intentions. In the New Testament and the present world, God will not reveal us to use violence to achieve righteousness and justice. I believe God's revelation is focusing on love and peace now.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I think the Bible author's opinion was consistent with God's revelation. It would not conflict with the will of God. The Bible has God's revelation, the author knew His willing and would write his own feelings into it. I do not think it can be separated, so I will not believe that the Bible is just the author's opinion was written in.

A passage in the book of Psalm wrote, the enemy's baby was killed on the rocks. I think this must not be a real event, because it was sad when the Israelites were exiled. It was best that all the enemies died. It was just a feeling of the author. In fact, God does not like to use violence, but because of sin of man, violence is generated. But God allows violence, which must have His greater purpose and meaning.

I will certainly not believe that sacred violence occurs only in the Old Testament, because the entire history of mankind is continuous, we distinguish between Old Testament and New Testament by ourselves. At the last days, there will only become more and more violence. The people attack the people; the country attacks the country; but God whether use some violence to stop some violence to achieve His will. I think there will be such opportunities and possibilities. For example, modern wars, Hitler in Germany and the early period of militarism in Japan, were very smooth. When we saw the civilian forces attacking them, it was not because of the strength of the allied forces, but several battles, if we can take a closer look, in fact, there are some opportunities to win the lottery, or beat him when the other party cannot see through; so those cruel imperialism and why cannot militarism succeed. They are all stopped with violence, so I think it will happen.

It is difficult to express in one sentence; some people are revealed by God to achieve justice and righteousness by violence, but I do not believe this is the case today. But does the whole spiritual force allow God to use some force to stop the greater sin. I think there is such a possibility.

I would definitely not encourage violence. Most of the so-called holy wars are mostly human, but God is allowed to be named. In the New Testament, Jesus came to this world and gave the

Holy Spirit to His church, so the church is the product of the New Testament. Jesus said, the focus of God is to bring the values of the kingdom. The value of heaven and the value of the world are different.

If you believe in the Holy Spirit, there must be revelation from God. I do not think God does reveal someone to hit someone or destroy something every time. There is a foundation in the New Testament that revelation must not violate the teachings of the main axis of the Bible. For example, Jesus said a thief came to steal, kill, and destroy. He was there to make life more abundant. If you follow the Bible, the revelation that believers receive should be the abundance of life. It is not to destroy something with destruction, these should not be a major revelation.

Violence in the Old Testament and New Testament era is actually not less. In the Gospel era and the New Testament records, in fact, believers have suffered a lot of violence, for example, the Emperor Nero persecution. By the way, their response is not to fight back, but to bear in silence, which is the main axis of the whole gospel-how they respond to being bullied, win the world with love and morality. God's fairness and righteousness manifested in the Old Testament are added to the New Testament, that is, under fairness and righteousness, He adds a lot of kindness. Thus, a great grace appeared. So, in this age, God is based on grace and kindness.

So, I agree that some of the violent incidents in the Bible should be the author's opinion, but it matches God's good intentions. In the New Testament and the present world, God will have revelation among us, but will not reveal us to use violence to achieve righteousness and justice.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

I do not think the Bible is all the author's opinion. Although it was written by the author, I believe it was inspired by God. The entire Bible was not an individual's own opinion. It was written by God's inspired person. So, I would not agree that this is the author's own opinion, not the good intentions of God.

It was God's inspiration that the author wrote the facts. It is not God's right to say that the enemy baby should be killed on the rock. It just recorded how angry the author was, and thus had such thoughts.

In this generation, I think God still reveals us to use violence to achieve justice and righteousness. For example, in World War II, whether believers should fight or not, war is violence. To a certain extent, if you feel that there is this revelation, then you have to be very

careful. There needs to be a lot of citations. Especially if it is basically you have such a revelation only.

There are some things we have to do, and because there is no way in this world, it is just the only way out of no way. However, we should not rely on these violence methods become our ultimate solution.

I do not agree with the use of violence for justice and righteousness. But I will not rule out violence, because violence can be used to stop some violence that may be more lethal. When the other party uses violence to kill you, you can use violence appropriately to prevent things from happening. Yes, you can fight violence with violence, but it does not mean that justice is achieved with violence.

So, I do not agree that the entire violence in the Bible should be the author's opinion, not God's good intentions. God will still reveal us to use violence to achieve righteousness and justice, but it is to be especially careful.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

Of course, I do not believe the violence of God in the Bible should be the author's own opinion. I believe what the author wrote was inspired by the Holy Spirit. But, if these violent things will happen, and I will not deny it. I will not say that this sentence is not the word of God but written by the author's own opinion. I believe what the Bible writes.

This is sure that the author will add his own opinions. God's inspiration is not necessarily completely separate from human opinions. The author also has his own thoughts before he writes the scripture. So, God's inspiration was not written by the author after closing his eyes. The author will be in the inspiration of God, plus his own opinions. There is a difference in implied writing, as in the Old Testament, for example, this is what the Lord said ...

In this generation, I believe God will not reveal us to use violence to achieve justice.

These are not against God's holiness, justice, and love. This is manifested in the New Testament by Jesus Christ. If you receive a revelation that violates God's holiness, righteousness, and love, especially in Jesus Christ, you must be careful. For example, enlighten you to hit someone. It is a matter of principle, see if it fits the fruit of the Holy Spirit, good deeds, love, etc. in the Bible of Jesus Christ.

There is discernment in the Bible. From God, you have revelation, and I have revelation too, it is okay. First of all, how do you see yourself, what is your personal life, what is your group, and whether the objective environment of society is acceptable. It means appropriate. Of course, sometimes God's revelation is unique, but basically, we can use these principles to

discern.

I do not accept that if you say that God asked me to hit someone, this should be wrong. So, I do not believe the violent behaviour of God in the Old Testament should be the author's opinion. In the New Testament and this generation, I believe God will not reveal us to use violence to achieve justice. However, I believe there still have God's inspiration for love, justice and peace.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I do not think the violent scriptures are the author's own opinions. Because the Bible was inspired by God, although it was written through the author's opinion and insight, I think it was done within the scope of God's inspiration. Even if the author's own writing methods, styles, and expressions are all made under the inspiration of God.

At that time, there were Israelites who wanted to enter the land of Canaan. They whether misuse the name of God to enter the place and read it into the Bible. I think borrowing Chinese history as an example to compare will be a little different. The things written by the royal historian of Chinese history can be more representative of the emperor's views.

However, these royal historians are rarely listed in the Bible, even the 66 volumes of the Bible are selected through the Holy Catholic Church, they have an established position. God has shown this historical process for thousands of years, and through different histories and different people to sum up common opinions, this opportunity will be greater. Therefore, we can see God's intervention in the history.

I agree God ordered the Israelites entered the land of Canaan and exterminated the entire Canaan clan. The purpose behind it was to have the good intentions of God.

It cannot be generalized that I must use violence now. For me, as a woman and pastor, I will try to avoid violence if I can. I would prefer a gentle and peaceful method. I also fight for justice and righteousness, nothing is wrong. However, I definitely choose the peaceful method, unless it is absolutely necessary to use violence. I think if it can be resolved, love and peace will definitely be the way out.

I will not agree with jihad. In the ancient century, the concept of jihad was a common norm. Whether in the development of human civilization, or in the development of human rights and morals, it is no longer we have accepted the concept of jihad. So, I will not accept it. For example, the most profound thing for us Chinese in the western counties is the young people who stood in front of a tank in the period of June 4, 1989. Facing violence, but the young man was brave enough to stand before the violence and dared to sacrifice himself. Instead,

his ability was greater than the violence and killing acts of jihad.

Jesus was already a best example. He demonstrated that violence can be resolved without human violence, so I feel that in this generation, God still wants us to respond to the example of Jesus Christ. If we can, we live a testimony of love, sacrifice, and peace to resolve grievances.

So, I do not believe the violent behaviour of God in the Old Testament should be the author's opinion. The Bible was inspired by God, although it was written through the author's opinion and insight. Also, God will not reveal us to use violence to achieve righteousness and justice.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

For example, the book of Psalms says, let the enemy baby was killed on the rocks. I think this is quite normal. Just like the Nanjing Massacre in the Old China, you would also say, God! please make these incidents happen to the Japanese.

I do not believe that the Bible should be the author's own opinion. I believe the Bible is all revealed and inspired by God. But the revelation and inspiration do not mean that we speak of biblical infallibility, they are two different things.

The author can have his own opinions in the Bible. In the process of writing, there is interaction with God. The obvious examples are such as the books of Psalms, Jeremiah and Lamentations, if the author without rich feelings cannot express it. God will use His people, so people can have feelings. Therefore, I agree that it may have the author's opinion in the Bible, but it does not mean that the author made it. The author interacted with God and wrote the Bible, which was an interactive process.

In fact, the writing of the Bible can refer to many different versions and documents. The process of revising the scriptures over the years was a major event in ancient times. It is definitely not something we ordinary people can do because there were no resources at that time, no knowledge nor training. But at least, I now see the Old Testament manuscripts written by Ezra, and the books are evenly expressed. It also depends on its purpose and its target; the entire Old Testament was facing the problems of exile and return at those time. We need to know very clearly what this information is.

In this generation, God will reveal that we use violence to achieve justice and righteousness. But be careful about this issue, whether this justice and righteousness are God's anger or our anger.

So, I do not believe the violent behaviour of God in the Old Testament should be the author's opinion. The Bible is all revealed and inspired by God. Also, in the present world, God may

reveal us to use violence to achieve justice, but it must be very careful whether it is your only anger or intention.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I do not believe that the violence in the Old Testament should be all the author's own opinion. For this question, I must answer carefully. I am afraid that the presupposition written down may be a historical fact if it has actually happened, and I may not make such a presupposition. If there is such a violent incident, it is really difficult to answer the question of whether God really agrees.

I do not agree that God ordered the Israelites to kill all the Canaanites. God would not do this, probably because the author wrote the incident of violence based on the hatred of the Gentiles or foreign enemies at that time.

I think many violent incidents in the Old Testament are symbolic.

I do not think that sacred violence will occur only in the Old Testament, but also in the New Testament.

It is hard for me to generalize, under what circumstances can violence be used, under what certain circumstances it is possible.

Whoever accepts God's revelation will be responsible to God Himself. If you have a call to study theology in seminary and want to serve God, all the daytime. I will not object your calling, but if you come to ask me for money support to study theology, I will have a chance to oppose you.

I will accept that God revealed a person in society to fight for something justice with violence.

I would not rule the violence out except extreme circumstances. When there was desperation, only I could press that button to save something, and I would not deny it.

I cannot tell, the Crusades were under the banner of God, and time proved that they were wrong. There was a lot of greed involved. The church at the time was very corrupt.

I always teach my brothers and sisters, do not say so quickly, in the name of God. It needs to reflect on your conscience and do what you should do. I do not advocate doing something in the name of God. For example, the Chief Executive Mrs Carrie Lam, was running election in the name of God, even if she was now, but she has been scolded till to this day.

There is a poem called God told me to do. This is a relatively new style of poetry. I often teach my middle school students not to say anything that: God told me to do it. But to be the person you should be to do justice and mercy, be realistic and do what the Bible says.

So, I do not agree the violence in the Old Testament should all be the author's opinion. In the present world, it is possible that God will still reveal us to use violence to achieve righteousness and justice.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

I do not believe that God's violence in the Old Testament is the author's own opinion. If you say so, even the authenticity of the Bible is reversed. Also, it is dead, even the entire Bible is fictional. This is not possible, I totally disagree.

The author has different writing methods, but the central theme and message are the same, and they are from God. In writing the Bible, for example, the Gospels of Mark and John are also very different. The literary works of different writers are indeed different, but the overall meaning and theme are the same.

Yes, I agree that God ordered the Israelites to kill and exterminate the Canaanites. God has His purpose and reason behind to do that. If everything is not symbolic, but a real event, then this is a holy war, through the revelation of God.

I believe there are divine revelations in this generation, whether violent or non-violent revelations. For the revelation of violence, because it is too complicated, I would rather not believe it. For example, visiting a hospital and praying for patients, these constructive things I will do so. If someone says that God gave me a call or a dream, that the plane would crash, you should not go to have a seat. I will not believe this news because this is prophetic and should not be identified. I always say in my teaching, if you say invoking or dreaming, dreaming about these things, if it is to build human life, you can do it. If it is critical, prophetic or violent issue, you should not do it, put in your heart, that is enough.

If someone uses violence in society to fight for greater justice and righteousness, I will not agree with it. Yes, because of the background. Violence is a lot more complicated now. These promoters are selfish every minute and will bring a lot of negative effects. I will not agree with it. Nowadays, it is not necessary to use such violence to do these things. If it is non-violent, I would agree, because we need to express and fight for it.

So, I do not believe the violent of God in the Bible should be the author's opinion. All the Bible is inspired by God. In the present world, God will not reveal us to use violence to achieve righteousness and justice. If it is non-violence revealing, I will accept.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

I do not think the violence of God in the Old Testament is the author's own opinion. The

violent incidents are not fabricated by the author himself; they have God's good intentions, good will and purpose. I believe that everything is true in the Bible, whether violent or not, is not fictitious.

In the book of Psalms, asking God to give him strength to kill the enemy's baby is just a poem, just a request or an expression of emotion, without actual action. I think it was written by the author's own opinions. But it is also God's will to make it a chapter in the Bible.

In the course of history, God is watching. God allows history to go like this, so history is like the process in the past till to present.

I do not agree that God will not reveal us in this generation. But it is only in the Old Testament and not in the New Testament, I am not sure. After AD ages, even now, a lot of evil and violence have happened. So, in the New Testament to the present world, there must be a revelation from God.

I believe God still has revelation that we use violence to achieve justice and righteousness, but there must be condition. Some time ago, a Father has been copied out, from the position of the church, under some condition, if there is no choice plan, we will choose the direction of violence.

Destructive is no problem, because the destruction of dead objects can be recovered. But harm to people should be avoided as much as possible. For example, I am very angry now and broke everything. I am not right. I have to be sued by others for damage and compensation is required. But these are only dead things and may only affect their business. So, when it comes to violence, it depends on what kind of violence it is.

I think people are responsible for themselves. They cannot do anything in the name of God or use a Chinese name "eat a dead cat" for God. Just like those who think they were poor and wanted to be a thief, he says, because God makes me poor, God tells me to be a thief to maintain my life.

I do not comment on the behaviour of others or ISIS organization. I control myself first, and it is difficult for me to cite what they did. If I take the time to quote whether he really wants to crook and meet evil spirits, I might as well change or help it with my ability, or within my ability, so that the development of violence does not spread.

So, I do not agree the violent behaviour of God in the Bible should be the author's own opinion. In the present world, God will have revelation there, but I do not believe He will reveal us to use violence to achieve righteousness and justice.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

The violence behaviour of God in the Old Testament scriptures should not be the author's own opinion. I believe the author did not distort it; he merely recorded the facts.

I agree that the author wrote the scripture under his inspiration and acceptance. Although not every word was written by the author in the hand of God, his revelation really came from Him.

It is written in the book of Psalms that they wanted to kill the enemy's babies on the rocks. I think it was written by the author with his own opinions. The author wanted to express his anger and emotion only. Yes, God allowed the author to write this way, which meant that God accepted his feelings.

I think God will use violence to achieve justice and righteousness, but it has not happened yet. Because Jesus Christ said that the judgment of the last days is violent, that is, to achieve His righteousness. Judge all nations, people on the earth weep and cry when they see Jesus return. If there were no violence when Jesus came, only such as lightning, thundering or fire in hell, those people would not cry and gnash their teeth. In other words, it will definitely happen intermittently, but now it is a transitional period, when God allows people to repent. The violent jihad will come, but we do not know when.

Of course, I believe that both the New and Old Testaments have divine revelation. These revelations whether violent or non-violent, I also believe.

Yes, I think the Crusades are jihad in the name of or borrowing the name of God, but they have a lot of lusts and selfish interests in them. It is because the human heart is more cunning than everything. If they did not borrow the name of God, they would also borrow other names. For example, in such a turbulent society, they can use the name of justice or borrow a different name to do what he wants to do.

I do not support any violence or non-violence in the name of religion to achieve the desired result. For example, many people are under the banner of not giving others work on Sundays and rest on the Sabbath. This will cause a lot of pressure on people. They use this method to manipulate in the name of God.

I think if they are not clear about inspiration, they should read the Bible more, discuss it with the pastor, and analyse it with different senior pastors from different angles. The purpose of God is love.

So, I do not agree the violence of God in the Old Testament should be the author's own opinion. The author did not distort the inspiration from God, he merely recorded the facts. Also, in the present world, God will have revelation to us. These revelations whether violent or non-violent, I also believe. I believe the violent jihad will come, but we do not know when.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I would not comment on this, whether it is the violence of God in the Old Testament or it is the author's own opinion. My view of the Bible does not refer to God's dictation of the Bible, nor does it mean that everything is written by God. However, the works of God revealed in this Bible were obtained with the permission of Himself, which was the inspiration of God. I can accept the mistakes of handprints made by man in the Bible, or the Bible can have author's style. But for the depiction of God, I regard it as a text approved by God, so I will not separate the feelings of the Bible author from the work of God. Because doing so would undermine the authority of the Bible. Then I will have difficulty preaching the Bible, and it is difficult to continue my preaching.

I think it is God who wants people to face their anger in good faith. The book of Psalms were the things that God did, and some people who knew God responded to their lives. So, from this point of view, it is all God's words, but this cannot be regarded as the expression of psalms, it is a kind of expression of poetry, not divine decree.

In the book of Lamentations, the appearance of these cursed poems, is to make God fully understand the tragedy of the Israelites, that is the love of God walking with people instead of a theology or God's sacred knowledge.

As Jesus said on the cross, why did my God forsake me? This is to allow us to blame God in pain, but it is not allowed to say in doctrine theology that in fact God will forsake people.

These are two different things. I will study the Bible like this.

There are three explanations here. First, it is not a symbolic violence, it really happened, and this is God's instruction. If you go this way, this is really happening, but I can hardly accept it. I will keep some mysteries that I do not know well and believe that God means what He means. Second, it is the way of symbolic violence, the earlier scripture records there are a lot of symbolism in the Old Testament. There are also a lot of symbolism in the Genesis, whether it is the absence of Abraham, I dare not say. Later, there are more and more historical grounds. We have seen less myths, so I may do it in the direction of symbolism. Third, The Israelites use this text to establish the legitimacy of their own country. I think it is still a bit reluctant. If you want to change the canon, it will be very troublesome. It is difficult to explain it in its entirety. It turned out to be all human selfishness, and my view of the Bible would be a bit chaotic. I would not choose the third one.

So, I will not rule out symbolic violence completely. Symbolism does not mean that the God I believe reveals that this God is not true. God can use His wonderful methods through the

Bible. The important knowledge is not the authenticity of history, but what kind of God is this God to be. But the other extreme will not talk about the symbolic violence of the entire Bible. Because God is willing to reveal to people through the true events of history. I will never look at the entire text from that angle, but I will allow some earlier scriptures, especially the Old Testament to have more symbolism associations.

The Crusades are actually very tragic. The relationship between Christianity and Muslim has been broken for thousands of years. In fact, I do not think this is the case. I will see it as a mistake of a worldview and a missionary view and bring a kind of consciousness. Those people are encouraged to feel that they are sacred. But this is a mistake and is misleading. I do not deny those people's passion for the religion, but from a very wrong theology. It is a completely misguided incident. It may be a mistake made by belief and faith. Of course, people have a lot of selfishness. If it is not a selfishness, it may be a wrong decision.

I believe that in the New Testament and in the present age, God will reveal us to achieve justice and righteousness through violence. Because the book of Revelation is about the return of Jesus Christ and the book of Romans 13 is all it takes. God is telling about the governed or employed men, that is, God sending God's servants to wear swords, to make those who do evil things, and punish that evil. So, you can see it as violence from God. If you say whether anger is needed, it should not be. It should be judged very rationally. Today the world is still sinful, and sin brings damages, and God wants to limit these damages. In fact, the divine violence today is not without, but after the judgment in the new heaven and new earth. It is not today, but not yet.

Yes, I think there are still revelations of divine violence today but be careful. Because today the Bible is over and complete. So, we humans cannot simply or ascertain certain things to exercise divine violence to achieve justice.

For example, the Crusades, they also said that God revealed them. Those Muslims committed crimes because the Crusaders demonized them, but they had no evidence. It should be required to make all judgments of a violent action of rational judgment, of course, the Crusades are certainly not. There is no such foundation at all, and they did careless fought, and the Muslims and others have not attacked them before.

So, I would not comment whether it is the violence of God in the Old Testament or it is the author's own opinion. However, the actions of God revealed in this Bible were obtained with the permission of Himself, which was the inspiration of God. I can accept the mistakes of handprints made by man in the Bible, or the Bible can have author's style. In the present world, God still has revelation to us to use violence to achieve justice, but it should be

careful. I think that divine violence today is not without, but after the judgment in the new heaven and new earth. It is not today, but not yet.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

In the Old Testament, the God's violent behaviour whether it is the author's own opinion. I believe that what is recorded in the Bible is true and includes these acts of violence. I do not believe that it was just the author who wrote and adapted it.

We whether need to accept some of the feelings of the author, writing into the Bible verse. I think this is theologically implied, that God will allow some personal writing style.

For example, one of the authors in the book of Psalm wrote that someone who battered or smashed the enemy's babies to the rocks would be blessed. I think God will use the author's certain emotional expressions. These emotions are expressed by God's acquiescence

In the Old Testament, God ordered the Israelites to enter the land of Canaan to slaughter the city. By doing so, the Israelites listened and performed in this way, and that was the way I will fully accept what was said in the Bible. But in our New Testament, now, if someone uses this verse to say that I am going to slaughter the city, which God has commanded me, and I do not agree with and accept it.

As for whether the Crusades was the action of jihad in the name of God 1000 years ago. In this situation, I feel that they were doing something wrong, and it was related to what we just said. If we are going to judge that some people start a jihad and punish others in the name of God. I think we cannot judge everything with a single word, we need to study everything and evaluate it, but I will not be so easy to do this violence on anyone with the punishment of God.

Nowadays, the hot topic is that we have to fight for justice in the society. But to the contrary, the life of Jesus Christ, he was showing that the kingdom he was fighting for was not the kingdom on the earth. The so-called righteousness we are fighting for now, we think it is the proper performance in the struggle for the community and the government on the earth. But we are the followers of Jesus. Jesus is basically not in this scenario. In the past, He did not ask His disciples to overthrow the Roman government, and He himself did not eventually become the King of Rome under Roman authority. However, specially in 300 AC, there were still quite a lot of martyrs who martyred for Jesus.

Yes, Rome was very persecuted at that time. These people were finally accepting the government that was violent instead. But it was 300 years later, the whole country accepted Jesus Christ and became the state of Christian religion. They also used the willing and values

of Jesus Christ, which is love and sacrifice. In simple terms, if you force me to go one mile, I go two miles, you hit my right face, and my left let you hit.

More, the Bible tells us that these earthly powers come from God, and I cannot deny these words in the Bible. In fact, we have no authority. We cannot say that God will give us dreams, and acquire prophets revealing things and have discernment ability and revelation. Every one of us must think carefully.

So, I do not believe that the violent behaviour of God in the Old Testament should be the author's opinion. I believe what is recorded in the Bible is true and includes those acts of violence. And in the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. The life of Jesus Christ already showed that the kingdom he was fighting for was not violence, which was love and sacrifice.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

I believe God's violence in the Old Testament is the author's own opinion, not God's good intentions. The author's opinions are read and written into the Bible.

This question is hard to answer. The violence occurred only in the Old Testament; I generally agree with it. In the New Testament and today, God whether implements violence. I think that there is no violence in general, but God can do it. This situation is equivalent to the fact that we understand miracles, which may not be. So, I generally accept this view, that is to say, if you say that God is using violence today, what is wrong with God. Of course, He can. I have no reason to restrict God's claim that violence cannot be used to achieve justice. But not often, very rarely, I think so.

In Chinese history, Dr Sun Yat-sen overthrew the Qing Dynasty government was also violent. Therefore, choosing one of the two harms which is not so harm. If you can make people better after doing so, you can do it. But you have to bear this historical responsibility, and you have to bear the judgment of Jesus when he returns. Your responsibility is great. I say that this is not the will and inspiration of God to make the advocates do, but it is the responsibility of the advocates himself.

So, I do not think there will be revelation in general. But we cannot control God. He has the right to do so. God has His decision, His will, and He has His plans and arrangements.

Therefore, I believe that the violent behaviour of God in the Old Testament should be the author's opinion, not God's good intentions. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice in general. But it is rare. We cannot limit God's power and His decision.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

No, I do not believe that the violence of God in the Old Testament is the author's own opinion. This likely that people have beautified God, and the Old Testament has never beautified God. God is such an absolute God. In the book of Isaiah 55, clearly states that God creates light and creates darkness. This is God's attribute. He is almighty God; how could his violence not be counted on Him.

There must be more or less the author's own opinions in the scriptures. As I have explained to you, it described Joshua's capture of Canaan. And then, hundreds of years later, the scriptures were written to record the historical facts, or the Bible author wrote to those Israelites who were exiled at that time. There must be different in two ways of writing by the writer. So, I agree that the writer who has his own writing technique in the scriptures, but it is still inspired from God.

If you say that some authors' opinions may not be inspired by God, then the entire Bible we believed is not inspired by God. God's inspiration means that God inspired the author of the Bible to write the scriptures. You cannot separate the author's opinions from God's opinions, because when you do this, there is something that is not inspired by God. Even if the author writes out his own opinion, this is still a revelation from God.

It is possible to use violence to achieve justice and righteousness, but whether God will reveal it to you depends on what your faith is. There is no formula in the Bible telling you to do this. For example, the Bible mentioned Jesus Christ, mentioned His life, and mentioned the early church. All of this were facing a violent regime. He did not ask them His followers to respond to the regime with violence.

This means that violence is not an option for Jesus Christ and His followers, and justice is not dependent on violence. This is no longer God's will. I say the Crusades, the Crusaders themselves were a sin, and we could not save the peace at those time by violence.

We must not believe that there is still God revealing us to use violence to achieve justice and righteousness. Because if we believe in it this way, even if we still have this revelation, we do not have to believe the Bible.

Does God inspire or call a group of people to achieve justice in society through riots? If so, let us go back to the sixteenth century. For example, in the Thomas More era, we are called fanatics, or charismatics, or there are people like David Koresh clans who burned dozens of people in the Waco area in America. These are usually found in fanatics. Paranoia usually occurs in charismatic places. We must not accept that.

So, I do not believe the violent behaviour of God in the Old Testament should be the author's opinion. He is almighty God; violence is one of God's attribute, how could His violence not be counted on Him. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. This means that violence is not an option for Jesus Christ and His followers, and justice is not dependent on violence.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

I have already answered the issue of the violence of God in the Old Testament. First, the nature of God in the Bible cannot be equal to God's whole entity. The Bible is written through people's experience, through the author's angle and perspective, and even including the culture of the time and space in which the author was living, social understanding, presuppositions, and the author's intentions, and what the author's intentions affected himself. Therefore, we can only understand God in fragments, or even unavoidably, with limited materials, capabilities, and language. Therefore, the mystery of God cannot be fully described. In addition, everything has the chance to make mistakes through the hands of people, say copying the scriptures will make mistakes. All the answer is there.

Because nothing can be done through human methods and human language, we cannot attribute it, cannot completely attribute it to the so-called God's good intentions through human writing.

The second is that it must contain the author's opinion in the Bible. The author has his cultural background that influences how he sees and describes things. It must have his perspective, perspective angles, insight, and writing ability.

These are all affecting the original text of the Bible. We are in modern literary creations, literary works, or any work, and that the author will tell who wrote it. But we are dealing with a text thousands of years ago, and we do not know who the author was.

Because there is no author, it means because the scripture was copied, and it was copied for decades, hundreds, thousands of years. We only talk about the Old Testament Bible, and now the universal manuscript, Leon crack doec, this is the product of the early 11th century BC. Assuming that the Old Testament scriptures were collected and stabled in 200 BC, it had been canonized, most of them were copied for thousands of years.

Yes, there are different versions of this process, different translations exist at the same time, and have been copied and annotated by people from different generations and backgrounds. The problem that arises is that the author is not a single person, it is a sense of a collective entity, created collectively, and many people had been involved in this creation of the

scriptures for thousands of years.

Your example is good, as the King of Herod, who killed everyone in the Holocaust. Because of this practice, you know it was found elsewhere in the ancient Near East. So, from a cultural perspective, they are not proprietary and unique. It means you go to attack a place, a nation, you kill everyone, this practice is not the only unity in Israel.

We have evidence that this practice was all around, and in the early days men and women were killed. In the later period, women were spared from death, and it was good to be a slave or whatever. This practice appears because they felt that women their lethality was low and have applicability for them. But they did go to some places and killing people was not the only one, not just the Israelites. So, your question, whether to believe that sacred violence happened only in the Old Testament, is wrong. Because I have learnt and studied the ancient Near Eastern culture, not the only one that the violent slaughter happens in the Bible.

I think it has to be handled very carefully that God has revelation to us to use violence to achieve justice. I personally think we better not let God come to power, that is, if you want to use violence to achieve what you think is righteous and just, do not take God to power. Allow me to say this, please tell the purpose behind why this is done. Please inform me from the perspective of society, politics, and theory. Please do not put God on the spot (擺上帝上枱), because if it is not from God or theology itself, it will become an ideological tool to rationalize His behaviour. That is, to use God as an excuse (借神過橋). I personally think that whether you agree or not, you have a problem putting God on the table. Let me first say that if we do not agree, we also do not know how to understand the entire Old Testament. If you do not agree, there is already a big problem. If you agree, I think we may unreasonably legalize violence. Personally, I would not put it in a line to say that all violence is wrong and unjust, because violence itself is a very complex ethical issue, not some simple black and white issues. Is it enough if we say that violence is wrong, and we just condemn it? If we are facing a very violent regime, which is to establish its regime with violence or intimidation, you say that I only condemn and do nothing, in fact, you already agree that you use violence to suppress people. Overall, we must not put God on the table, meaning that we should not use God's name to endorse violence, nor make it rigidly (一刀切) to deny all violence.

So, I believe the violent behaviour of God in the Old Testament scriptures. If we do not agree, we do not know how to understand the entire Old Testament. I think it should have the author's opinion in the Bible, not God's good intentions. In which the author's living, social understanding, presuppositions, and the author's intentions that all affected on his writing. In

the present world, whether God reveals that we use violence to achieve righteousness and justice. My opinion is that we should not use God's name to endorse violence or make it rigidly (一刀切) to deny all violence.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

The first thing is that we do not distrust the Bible, we say that the Bible is inspired by God. The Bible is written by people, it is true. It does it mean that it is written by men, but by God through men. Of course, some people have their background, some people express their situation at the time, because they wrote it to the current people at that time to read. In the Bible, God has his fierce anger, and God will have judgment. This is true, so it is not the author's opinion. I believe that God's actions are good, God's intentions are good.

For example, in the Old Testament, God ordered the Israelites to enter the land of Canaan, and when they entered, they slaughtered and destroyed the Canaanites. This is not the author's own opinion. We cannot interpret the author of the Bible in this way. If we have this interpretation, the whole Bible is already unbelievable. Because there are more than 40 authors, that is, everyone reads his opinions into the Bible. So, from the interpretation of the Bible, we will not have this space to think that they distorted God's will and then read into God's heart and wrote it like this. However, I think every author will have his style, there is a way for everyone to express. For example, some write beautiful phrases, and some speak and write straight forward texts. These are allowed by God. God does not want people to be robots. The inspiration is not explained in this way. It is not that God inspires people as if they are dictated like this. So, I think all scriptures were inspired by God.

There is a judgement of violence in the Bible. God made it very clear that water used to be used in the past and fire will be used in the future. This is divine violence.

So, there is no separation between the New Testament and the Old Testament, as if the New Testament and the Old Testament are different, as if the New Testament may be used to criticize the Old Testament and using the New Testament to see back the old one. I do not think this is true.

Just now you asked if God's revelation or inspiration has stopped. Of course not, God will have revelation, but the most important thing is the relationship between God and men or the basis of faith. All these things, the Bible can do it and act as a revelation reference.

There are not the whole crusaders to collect God's revelation, no collective action to kill and slaughter. I think you mentioned that the crusade was a jihad, and it was not established. We

cannot borrow and use the name of God like this. I deny that the Crusades came from jihad. So, I do not believe the violent behaviour of God in the Old Testament should be the author's opinion. All scriptures were inspired by God. In the present world, God will have revelation to us. But the most important thing is the relationship between God and men or the basis of faith and actions. All these things, the Bible can do it as a reference and revelation from God.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

The Bible was written by the Holy Spirit through the person who wrote the book. It was not written by him, nor was it his own opinion.

Our Orthodox church is teaching that, the Holy Spirit writes the Bible through the author. It is the will and thought of the Holy Spirit. But the author also has his own initiative, but the main decisive opinion is not the author's own, but God's will.

The Old Testament and the New Testament cannot be viewed separately because they are a whole. This means that the lessons learned from the Old Testament, and the lessons learned from the New Testament later, cannot be separated for viewing and studying.

As for whether you believe that God still has revelation today, I never received this instruction. It is not a question of disbelief, but I do not know.

So, I do not believe the violent in the Old Testament should be the author's opinion. The Bible was written by the Holy Spirit through the person who wrote the book. Also, I have no idea that God will not reveal us to use violence to achieve righteousness, since it is not our teaching nor discussion in the church.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I do not believe that God's violent behaviour in the Old Testament is the author's own opinion, not that the author wrote his own insight into the Bible. The entire Bible, both the Old and New Testaments, is inspired by God.

The reason is that some authors are fluent in writing, and some authors are stiff and unsmooth, which I would agree with. But different writing styles do not affect the inspiration of God. Since we believe the Bible is the word of God, it does not affect our understanding of His attributes.

In the book of Psalms, the Israelites were taken captive to Babylon, and the poet wrote that he

would bless the enemy babies by smashing it on the rocks. I personally believe that the history of Israelites exile to Babylon has really happened. I also feel that this was the poet's true emotional expression, even a curse.

As for God's order for Israel to exterminate and kill the Canaanites, there is a concept in the Old Testament of destroying something completely, and there is Ai city in the book of Joshua. Where the Israelites went and entered is that God forbids the Israelites to leave or keep up any loot to themselves. In addition to the concept of extermination, it is a sacrifice to a certain extent, and it is returned to God in its entirety. In the book of Kings or Samuel, King Saul did not do these things, and in the end, he suffered some bad results. So, this is another point of view, which I think is also important, and also contains this meaning.

God has commanded the Israelites in this way, so I am biased in this way, but there is also the possibility of using the name of God to kill people.

I am not sure if divine violence happened only in the Old Testament to achieve God's justice in that history. Also, I do not know, in the present world, there still have God's revelation or not.

So, I do not believe that God's violent behaviour in the Old Testament should be the author's own opinion. The entire Bible is inspired by God through His people. For the revelation from God, I have no idea.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I think if it can be written in the scriptures, I will choose to believe what has happened in the Bible. As for whether it is God's violent behaviour or not, and it is the author's own opinion or not; it is also necessary to understand the cause and effect of the incident, rather than simply guessing whether it is God's good intentions. As a religion, whether you believe or not, do not just stick to other opinions.

The same question comes and goes here, that is the starting point, whether His killing is His righteous anger or violence acts. If you are only obsessed with the violence behaviour of God, you will ignore the principled purpose, which is salvation, and the righteousness and justice. This is a matter to be considered, and this is also a problem that has been repeated in the conversation.

I believe God commanded the Israelites to exterminate the Canaanites, otherwise Israelites simply did not exist, and there will be no further development of this nation.

I have no opinion on the sacred violence whether occurs only in the Old Testament, and in the New Testament and in this generation, God will not reveal that we use violence to achieve

justice and righteousness. I have no comment.

I agree that there are still more or less have revelations or inspirations from God in this generation. For example, at the moment you believe in Jesus, when you can become a Christian, God will definitely make arrangements. So, I tend to believe there still have revelation from God.

As for the violence, I tend to use a more neutral term, force. In fact, violence tends to be negative.

As for we whether use of non-violence or violence, I think the process of each incident is different and cannot be generalized. Everyone expects that there is no need to use violent warfare to solve things. The non-violence is the first priority.

Therefore, this is the difference between democratic and autocratic governments. Democratic governments can resolve social conflicts through parliamentary methods, but Autocratic regimes are resolved the conflicts through violent suppression. Like the well-known story in ancient Greece, the North Wind and the Sun. It is a very traditional story, telling how to make that man take off his clothes. It teaches about the superiority of persuasion over force.

So, I do not believe the violent behaviour of God in the Old Testament scriptures should be the author's opinion. I will choose to believe what has happened in the Bible. In the present world, I believe God will still have revelation to this generation. We whether use of non-violence or violence to solve the conflict in the community, that depends on each incident, but the first priority is to use non-violence.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

In the Bible scripture, the author's insight is the reflection of the entire Israelite nation their beliefs. It cannot be said that it is only a personal opinion. In fact, it is not just the author's own opinions, but the reflection of the entire nation on faith of God.

At the time, there would be the author's own opinions, some of which were written in the Bible books. But do not forget that whether Christianity or Judaism, there will be a canonization citation process. When they find something that does not conform to the faith, they will reject it, just as Christianity had eliminated the secondary scripture canon. It was because they felt that the scripture did not meet the standard of the faith. Perhaps the author wrote something that did not conform to the faith at that time, but it has been cut out in the history of salvation.

An author of the Psalm wrote that someone was blessed when someone slays or smashed the enemy's babies on the rocks. I believe it was written by God's inspired through the author, but

whether we should directly understand the scriptures is another matter. It is as if we emphasized that when we read the Bible, we have to see how the previous godfather saw this passage. Whether God wants us to directly kill other people's babies or whether we want to kill those sins. This may have a deeper meaning.

A thousand years ago, the Crusades, I personally think they were fighting under the pretence of using the name of God. Because looking at all its political and economic interests, the war is greater than religious interests. In the fourth Crusade, the Western Roman Latin Church captured the Eastern Church. If every church on the earth is a church in the name of God, why is the Latin Church attacking and trapping the Eastern Church. Obviously, this is not God's intention.

I believe their Crusaders had a good intention at the beginning. They wanted to protect the Holy Land and made Christians safe when they went to pilgrimage. But in the later period, it had deteriorated because of many conflicts of interest.

For the issue of revelation, there were constant revelations in the Old Testament. When the Son of God in the New Testament came down and became a person, He personally revealed the work and will of God. Will there be any new revelations in the future? I believe there is no new revelation. There is no new revelation after Jesus Christ.

As for whether God will reveal us to achieve justice and righteousness through violence, we must first understand that the justice of man is different from that of God.

In the New Testament and today, the form of revelation in the Old Testament is actually completed after the New Testament Jesus came. Jesus emphasized love. Love your enemy.

Love is greater than everything. If Jesus reveals love and we believe in Him, then there is no need to use the violence to achieve justice. It is love that is used to achieve justice.

As for Dietrich Bonhoeffer, the Germany theological scholar in 1940s, he joined the group that to assassinate the devil Hitler because of God's calling. I think the first thing we need to know is whether he was really called. Yes, of course he said he was. We do not know. Let us look at the side of history, what would happen if Hitler was assassinated. The world would be better or worse, whether it was Bonhoeffer's own will or the will of God, we actually do not know.

We Christians believe in one thing, the power of prayer is greater than all power, which is very important. If we are praying in the right direction, then the power is greater than anything. That is the love is greater than any power. I do not believe the assassination is work for me.

So, I do not believe the violent behaviour of God in the Old Testament should be the author's

opinion. In fact, the entire scripture is the reflection of the entire nation on their belief and faith. It was God's inspiration through the hand of the author. More, in the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. If Jesus reveals love to us and we believe in Him, then there is no need to use the violence. It is love that is used to achieve justice.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

It can only be said that some of the acts of God's violence in the Old Testament are written in the form of prophecies and stories, such as the flood of Noah's Ark.

I believe that the Bible is part of historical facts, and part of it may be metaphorical. It should be said that I am not qualified to doubt or affirm which are and which are not the facts. First, I am not familiar with history, and secondly, I am not an archaeologist. It is that somethings must be done by our belief and faith.

I agree that the Old Testament was written by God in a way that our human being can understand at that time, such as how the universe was formed. He has no reason to write very difficult scientific papers. Through a little prophecy, or you say using myths, should be written by the Bible author at the time and understood by the people at that time.

The Jewish tradition is that they are very revengeful, tooth for tooth and eye for eye. I guess it may be the author's intention, not that God ordered the Israelites to kill the entire nation of Canaan.

In the ancient times, the Crusades must be in the name of God to raise the war, because the Crusaders came from the Roman Catholic Church. The Catholic Church split from the Orthodox Church in 1054. Their Crusaders killed Orthodox Christians on the 4th Crusade. At that time, the Catholicism has changed a lot, especially the creed. It was a pity that Protestantism also followed their mistakes and added the words of father and son. According to the Gospels of Matthew and John, the Holy Spirit is said to come from the Father, not the Father and the Son. The first was to change the advent of the Holy Spirit, and then added a lot of doctrines in the canon.

I do not agree that the Crusades were a revelation of God, because it was the New Testament era at the time. Jesus said that His kingdom was not in this world, but the crusaders were using God's name to rob, plunder houses, and commit adultery.

I agree and believe that sacred violence happened only in the Old Testament to achieve God's justice in that history. In the New Testament and in this generation, God will not reveal that we use violence to achieve justice and righteousness. Because Jesus came to this world, his

doctrine and teachings have shown that he is against it, and even His disciples asked him if he wished to restore Israel. Jesus did not have this meaning and idea at all. He told their disciples to preach the gospel. During the apostle of St. Paul, his epistle Romans, chapter 13 verse 1, called us to obey the leader above us.

God used different forms to save His people in different times of the Old and New Testaments. All I know is that nowadays is the New Testament era. From the birth of Jesus until now, we should follow the command Jesus gave us.

We should agree with the authority of the Bible. But what is the history in the Old Testament, my understanding is really limited. The Orthodox Church mainly reads the New Testament. The Old Testament also reads, but mainly during the period of Lent. Usually, we focus on the New Testament's teaching.

So, it is possible that the violent behaviour of God in the Old Testament may be the author's opinion. Maybe it is written in the form of prophecy or symbolism. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. Jesus came to this world; His teachings have shown that he is against violence.

Summary

In Catholic religion:

About half of the interviewees believe some or all of the violent behaviour of God in the Old Testament scriptures should be the author's opinion, not God's good intentions. But they all accepted all violent incidents in the Bible are inspired and allowed by God. They also believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God. In the New Testament and the present world, God will not reveal that we use violence to achieve righteousness and justice. But they believe that nowadays God still has revelation there. God reveals us to love each other and use peace to achieve justice.

However, about half of the interviewees do not believe the violent behaviour of God in the Old Testament scriptures should be the author's opinion. There must be the author's own writing style, expression, feeling, and emotion written into the Bible. Those are written by the author's writing skills and expression of feelings; the entire Bible is still a revelation from God. They also believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God. In the New Testament and the present world, God will still have revelation to us to use violence to stop evil things that to achieve justice. For public

revelation, there is none in view of Catholicism.

In Protestant/Christian religion:

There are one third of the interviewees believe that some or all of the violent behaviour of God in the Old Testament scriptures should be the author's opinion, not God's good intentions. In which the author's living, social understanding, presuppositions, and the author's intentions that all affected on his writing. Also, they believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God. In the New Testament and the present world, in general, God will not reveal us to use violence to achieve justice. However, God will inspire a person to achieve justice by force, it is that when Christians are persecuted, they will not sit and be beaten, they will also make some resistance.

However, there are about two third of interviewees do not believe some or all of the violent behaviour of God in the Old Testament scriptures should be the author's opinion, not God's good intentions. They claim that the Bible was inspired by God, although it was written through the author's opinion and insight. More, most of them believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God. In the New Testament and the present world, some of them believe that God will not reveal us to use violence to achieve righteousness and justice. The life of Jesus Christ already showed that the kingdom he was fighting for was not violence, which was love and sacrifice. But some of them believe God will reveal us to use violence to achieve righteousness and justice.

In Orthodox religion:

Almost all of the interviewees do not believe that the violent behaviour of God in the Old Testament should be the author's opinion, not God's good intentions. They believe the Bible was written by the Holy Spirit through the person who wrote the book. They also believe that divine violence only occurs in the Old Testament to achieve the justice of the historical God. In the New Testament and the present world, they generally agree God will not reveal that we use violence to achieve righteousness and justice. But a few of them still believe there still have revelation from God today.

B3.3.3 Relevant Interview Information Based on Personal Exploration Character -

Challenge and Explore

The semi-structured interview script, question 11 and 12:

11. Have you been asked or challenged the divine violence in the Bible? Why? How do you deal with it?
12. Do you agree that you haven't asked, discussed or explored the divine violence in the Bible? Do you agree? If not, how have you asked?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

I have not been asked or challenged by the holy violence issue in the Bible. We only have nine classes teaching in the Old Testament. We are not much touching on this issue. It is usually reading and discussing the Old Testament at the Bible college or seminary, we will know more about this topic.

Actually, I do not specifically ask questions or discuss things about the holy violence in the Bible. At that time, there was no online searching. If you have doubts, you can check the footnotes of the Bible. If there are no footnotes, you can look up the Bible dictionary. Try to avoid directly interpreting the surface meaning of the query passage. It is necessary to look at the text before and after the passage, and then try to explain it.

So, I have not been asked the divine violence in the Bible. But I will look up the Bible dictionary and try to explore the problem issue in the Bible.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

Yes, I have been asked or challenged by the holy violence in the Bible. I will answer in this way, for example, the people in Joshua's time understood this violence way. They would think that violence was permitted by God, and they would tell the next generation that God told them to kill Canaanites, something like this.

I will take the initiative to discuss the issue of holy violence in the Bible. If I do not find the right person to ask, I will check and search the related information in the library, because there are fewer priests in Hong Kong and they are very busy.

So, I have been asked the divine violence in the Bible. And I will go to the library and try to

find out the problem issues.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

No, I have not been asked or challenged by the holy violence in the Bible. My students do not know how to ask questions. But someone outside the church has challenged me. He would choose a passage of the Bible to ask me, how was your Bible, for example, the problem of homosexuality. He would also pick out some words to ask, the Bible taught incest. Then I said, you have to read the text of the passage above and below, and then ask about it later.

The way to deal with this is that it might to read and study more about the Bible.

I once thought that when I was first exposed to this sacred violence in the Bible, I discussed it with our priests. I will also think about why the Old Testament is so violent, why there are so many male-to-male sexual acts, or the relationship between father and daughter's sexual life, and why the Bible writes these. After consulting the priest, the answer was, let us look at the general environment at that time. Just like in the Qing Dynasty in the old China, foot binding is reasonable. In today's world, it is wrong to wrap your feet, but in the Qing Dynasty, it would be wrong if you did not wrap your feet. I use these arguments and ideas to look at these violent issues in the Bible.

There are several ways to solve my doubts, some I have asked our priests, some have consulted the reference books, and some have my own reflection. Usually after reading a passage of the Bible, I will spend a little time thinking about what the Bible says, what God has revealed, and what he has told me. Under such circumstances, these problems will be solved gradually.

So, I have been asked the divine violence in the Bible by someone outside the church. And I will ask our priests, consult some reference books or ask to Holy Spirit to find out the problem issues.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

In recent years, it seems that I have not been asked about the holy violence in the Bible. Even if it was a few years ago, I have forgotten it.

If someone asks me, I will leave without answering. Because I am not very familiar with this topic. If he is still full of rhetoric, why should I spend time on him, I still want to leave.

If someone has questions and wants to consult me, I will ask him to go to the priest or clergy.

No, I have never taken the initiative to ask questions or discuss things about the holy violence in the Bible, which I have never had since childhood. It is because I am busy. I have no time.

So, I have rarely been asked the divine violence in the Bible. And I will not take the initiative to ask about the violence issue, it is that I am busy and have no time.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

No one has ever asked or challenged me about the sacred violence in the Bible.

I always explained that, if someone ask me, it is like the swine fever and the Ebola virus. If you know that I have the Ebola virus, but still have to meet so many church members, you will lock me and shut me up. You think I have a neuropathy, tell me not to go out, and tie me up forcibly. Therefore, God is to achieve greater meaning, to carry out extinction and killing, to achieve greater meaning on the earth.

Yes, I have taken the initiative and discussed about the holy violence in the Bible. I have to discuss and find references with professors, robes, and priests, otherwise how can I answer your question immediately.

So, I have not been asked or challenged the divine violence in the Bible. But I will take the initiative to ask and learn about the violence issue from robes and priests.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

I have been asked about the sacred violence in the Bible. Usually, after I have explained the scriptures clearly of their background and meaning, these problems will not happen.

I have not taken the initiative to ask questions or discuss things about the holy violence in the Bible since I was young.

If I encounter difficult scriptures, I will not ask the students. I will reflect on myself first, why this is so. I will also ask other pastors or consult reference books.

So, I have been asked the divine violence in the Bible. I have not taken the initiative to ask and learn about the violence issue since I was young. If there is need, I will ask other pastors or consult reference books.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

I have been asked about the holy violence in the Bible, as I said just now, these are all false. It was written by humans and is fake.

If I were teaching the Bible class, I would say that the scriptures were done by the Israelites themselves, and then written out, saying that God wanted them to do it.

I have also taken the initiative to ask questions and discussed the holy violence in the Bible. I will read a lot of books. If you are willing to read books, there will be many historical

criticism and source criticism. Those critical scholars will tell us that today what angle should be used to explain the interpretation. If you do not believe in these critical schools at all, you will not agree with their views; but you will read them if you agree with these views. We can temporarily not say which side we agree with, but after reading it, and then compare the new criticism with the old criticism, and then analyse which view is more reasonable.

Yes, I also teach Bible classes now. I am in the class at the Hong Hum St. Mary's Church. So, I have been asked the divine violence in the Bible. I have taken the initiative to ask and study about the issue. I will consult many reference books on new and old criticism on divine violence.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

Someone must have asked me about the holy violence in the Bible. In fact, the answer is the same, as I just said. God is perfect and ultimate. He brings kindness and mercy. But the choice of human nature has appeared these deficiencies.

I have not specifically asked questions or discussed the holy violence in the Bible. I usually look at it as a whole.

When I want to use that Bible verse or the background of that era, I will look at it from a different angle. Look for it from the exegesis or from the teaching of the godfather. But if you ask me if I would deliberately bring it out to discuss, it should not be. If anything is involved in the topic, I will sit down and discuss it.

So, I have been asked the divine violence in the Bible. I have not deliberately study about the issue, but I will involve in the discussion if there is needed.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

In the Bible class, relating to the holy violence, no one has ever dare to challenge me. More, when chatting with other people, I think this interview is the biggest challenge for me. So, I should have never been challenged. If I encounter challenges from others, my approach is to say that God is love.

In our Bible class, we mainly talk about God's love. So, the main theme is the New Testament. When studying the Old Testament, even when it comes to violence, we can only say that there is a problem in that place. The focus of our goal is not on violence, but on results, meaning behind, and purpose. So, we will not actively mention violence.

I will take the initiative to discuss, find information, or find reference books. But I will not study the topic of violence in particular, why God wanted to destroy the nation or why God

killed all the people. I will not take the initiative to find and study this aspect.

So, I have not been asked the divine violence in the Bible. I will not deliberately discuss about the violence alone, but I will study and involve as a whole in the scriptures.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

Someone also asked me about the holy violence in the Bible. I will not avoid talking but will respond to it positively. If you cannot answer, ask an expert. Just like you, after writing this article, if there are many comments in divine violence, you have to give me feedback these comments.

I do not talk a lot about the holy violence in the Bible, but I also mentioned it. Just like teaching the new faith class or the Catholic catechists, I found in the Old Testament that some scriptures are difficult to understand, involving incest or violence. I will say to them to be careful. I will also be very humble, some of which I cannot explain, I will say sorry.

So, I have been asked or challenged the divine violence in the Bible. I will respond to them positively. I have not much asked or explored the divine violence in the Bible, but I will mention it in the Bible class and to the new catechists, remind them to handle it carefully.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

I am often challenged the holy violence in the Bible. But I usually use the theory that I said just now that the Lord is love, to explain to them and let them know it.

I do not deliberately take the initiative to ask questions or discuss the holy violence in the Bible. If I read or see there are difficult scriptures, I will also look for information and ask our priest to explain these questions.

So, I have been asked or challenged the divine violence in the Bible. I will use God is love, to respond to them. I will not deliberately take the initiative to ask questions or discuss the holy violence in the Bible, but I will find information and ask people to understand it.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I have been asked the divine violence in the Bible by the unbelieving gentiles.

I answered them yes, it is full of blood and holy violence in the Bible. It records the events of two or three thousand years ago, which deserve our careful consideration and deep reflection.

I do not think that answering these violent questions with a complete or satisfactory answer, it will help spread the gospel.

For me, if there is confusion about the holy violence in the Bible, I will look for books to find the answer. For example, the keywords of the Old Testament, such as extinction, etc., I will look up the original text meaning.

So, I have been asked the divine violence in the Bible. I will also discuss and explore the divine violence.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

If someone asks me about the holy violence in the Bible, I will answer the other party directly. For example, there are many theologians and historians discussing the possibility of war in the city Ai, and we will infer the reason for the possibility.

Of course, I believe that the reason behind God is love, justice and kindness.

I will take the initiative to ask questions and discuss the holy violence in the Bible.

For example, during the Bible study, when I encounter such a problem, I will ask everyone if they think God is cruel. I think these must be understood and discussed.

So, I have been asked the divine violence in the Bible. I will also take initiative to discuss and explore the divine violence.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

I have been asked about the holy violence in the Bible. As a person leading the church, we must face these problems. Basically, a basic understanding in the Bible we must be made in this regard.

If some questions have their own positions, then it is not appropriate for us to teach and explain too much. The reason is the truth of the Bible does not need to be proved. The position of the pastor should only be taught according to biblical principles.

As a pastor, the sooner you open or accept to discuss the issue of sacred violence is the better.

In fact, there is no possibility that it will not take the initiative to discuss. To have a deeper understanding of the Bible, one must also understand the point in time when history occurred.

On these foundations, we are not teaching religious knowledge, but the growth process of human life.

So, I have been asked the divine violence in the Bible. I will also open or take initiative to discuss and explore the divine violence.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

No, I have not been asked or challenged by the holy violence in the Bible. The only so-called challenge is that when I am studying in the seminary, every classmate raises and questions these problem passages and then have discussion. May be this is not a challenge; it is only a research and discussion.

I agree to take the initiative to ask this issue. I did not think about it at the time when I was young. I read the Bible then read the Bible, and I read the story then read the story.

Nowadays, when I do not understand, my approach is to go study the theology in Bible college.

So, I have not been asked the divine violence in the Bible. Now, I will take initiative to study this violence issue in the theology seminary.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

I have been asked about the sacred violence in the Bible. I think is not a challenge; it is about asking the Old Testament why God used such violent method. His genocide, of course, we must explain the reason behind Him. God has his specific meaning. As for what happened to those people after they died, I could not check it, but I believe that God must have His own purpose in it.

When I was in the Bible school, I took the initiative to ask about the holy violence issue. I generally accepted the tutor's answer, he would not talk nonsense matter, he would explain it according to the scripture of the Bible and hermeneutics. Sometimes I also consult other reference books or search online information.

So, I have been asked the divine violence in the Bible. I also take initiative to study this violence issue in the theology school.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

I was asked about the holy violence in the Bible once.

If someone asks me again in the future, it is necessary to look at the historical background the question that he asked. I will prepare the lesson, study it carefully, and answer his questions.

I have not actively asked about the holy violence in the Bible, have not discussed this issue since I was a child. I have never been exposed to this problem in the training when I grew up. Therefore, if I am asked such a question at this time, it is a great struggle for me, and I must have to study again.

If someone asks me, I will look up the relevant information. Maybe I will say that these are

sins, and God wants to exterminate them, because their sins are so high, they must be extinct. So, I was rare asked the divine violence in the Bible. But I will prepare the lesson, study it carefully, and answer the violence questions if someone ask me.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I have been asked about the holy violence in the Bible. This is not a challenge. It is just that during the Sunday school class, the students asked those issues.

I have not actively asked questions or discussed about the holy violence in the Bible, because I do not have this awareness. But I will accept it. I will obey what direction the church took or arranged anything. I have less initiate to do research.

I will also satisfy with pastor's or senior members' answers, because I rarely refute others. Some of my brothers and sisters' brains turn particularly fast, and they will ask more questions.

So, I have been asked the divine violence in the Bible. However, I will not take initiative to study this violence issue. I will obey and accept my pastor's insight about violence issue.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

I have been challenged by the sacred violence in the Bible but not much, someone has asked me why God wanted to slaughter those nations. I answered him, first of all, because that those nations were very corrupt. Second, he would fail His chosen people if He did not have violence acts. God only allowed this violence to happen for the benefit of mankind.

I also asked this question when I first believed. I asked other brothers and sisters and searched for the reason behind that history. I saw that the culture of those nations was far away from God, and their sacrifice was very cruel and excessive.

I used to take the initiative to ask questions when I encountered such events in the Bible. I always think that God must be good and righteous. If there are conflicts on the surface of the scriptures, there must be a cause behind them, and we must seek out what the cause is.

So, I have been asked the divine violence in the Bible but not many. However, I took initiative to study this violence issue when I was young.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

Yes, I was asked about the holy violence in the Bible. I will discuss and explain with them the students. But there are some things that I do not fully understand, I will analyse the issue from a multi-faceted perspective, and it is not necessarily a purely literal explanation.

I have asked myself about holy violence in the Bible. Then I researched and found many materials online. But I did not take the initiative to raise these problem issues for discussion. So, I have been asked the divine violence in the Bible. I will also study and search the problem scriptures online but will not take initiative to raise these issues.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

I was once asked about the holy violence in the Bible. At the time, if I cannot answer it, I will say that I do not understand. In general, I will explain God's work from a historical perspective. I will use sin against Israel and worship idols, so God does the punishment violent acts. I will also focus on the sacredness of God and the mentality of Chinese history, that is the winner is the king, and the loser is the bandit (勝者為王，敗者為寇). I will explain like these. Although there are still some scriptures that I do not understand, I will not unbelieve this God because I do not understand. So, if anyone challenges me, I answer the same way.

When I first believed or when I was studying at the seminary, I took the initiative to ask questions, discuss and read books. Later, I have experienced the reality of God. I believe in the love of God and Jesus. I let my feeling go and rest assured. For example, I have a friend, before his attitude is not very good and violence, after a long time to know, I realized that he really has love. So, I let go of my prejudice against him, and I realized the love and salvation of Jesus. Now I will not take the initiative to ask this question, because I have accepted it. So, I have been asked the divine violence in the Bible. I will also study and search the problem scriptures from reference books.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I have never been challenged by the holy violence in the Bible. I am a woman who established a district church in Tin Shui Wai, Hong Kong. I brought people to believe in Jesus. They were not very familiar with divine violence, so they rarely challenged me. Yes, I have not taken the initiative to ask questions or discuss things about the holy violence in the Bible. This is my own personality and choice. I am a very obedient person, so I would not ask questions in the past, nor would I challenge authority figures. This is related to the growth background of my faith. I grew up alone. Later, the Baptist Church's reading and Bible study classes were attended by a large group of people, so I did not have the opportunity to ask questions or challenge these issues. My belief experience is to pray to

God, but I do not really understand it.

So, I have not been asked or challenged the divine violence in the Bible. More, I have not asked, discussed or explored the divine violence in the Bible. It is due to my growth background and personality. I am an obedient person.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

Of course, I have been asked or challenged by the holy violence in the Bible. I myself was the first person to ask about sacred violence in the Bible.

I raised the question of divine violence in this way in the Bible class, say I constantly ask my classmates or everyone what the predecessor is, why God is so cruel, why the scriptures are like this, and how things happen. In the process of inference and thinking, the question was brought out, and I slowly saw the full scale, and saw that different people have different ideas, and everyone began to correct it, and then asked me why I would ask in this way. What do I assume, do I assume that the world is a rose garden? This is slowly fascinating. I think it is good. Some specific answers came out, it turned out to be a good system, or not a good practice. Why God allows such things to happen and then they ask questions about human will and freedom. I think it is good at all.

So, I have been asked or challenged the divine violence in the Bible. More, I have asked, discussed or explored the divine violence issue in the Bible class. I think it is good for classmates to explore and response on this violence topic, no matter what opinions they are made.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I have also been asked about holy violence in the Bible. It is about Noah's flood, killing the eldest son, killing the Canaanites, etc. There were some unbelievers and also some brothers and sisters have asked me about the holy violence. Especially for the new believers, brothers and sisters who have believed in the Lord for a long time have become numb.

My response is that the core idea of the Bible is to teach us what it means to be holy and awe respectively, and the emphasis is not on punishment and violence.

I have also asked about the holy violence in the Bible when I was young. At that time, I was looking at the reference book to find the answer. The biblical scholar Chen Zhongdao (陳終道), his book about answering difficult questions in the Bible, is quite useful for answering this issue.

I did not have an internet before, I read books and looked up information from reference books. At that time, I did not think these problems were very important. Later, when I saw too many humanitarian crises, then I asked more about this issue.

So, I have been asked or challenged the divine violence in the Bible. More, I will ask or explore the divine violence issue through biblical reference books.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

Of course, I have been asked or challenged the holy violence in the Bible. Christians and non-Christians have also asked me this issue.

My approach is to deal with the background problem at that time, which was not appropriate to apply in the current era, because the background was already different. For example, wars used to solve problems, but nowadays they are not.

When I was studying theology in the seminary, I took the initiative to ask questions or discuss things about the holy violence in the Bible. Because I was studying the Old Testament theology, I explored and discussed with my professor when I was studying. Most of what I have just expressed is the result of some interactions and discussions between me and the Old Testament teachers.

So, I have been asked or challenged the divine violence in the Bible. More, I would ask or explore the divine violence issue with my professor while I was studying the Old Testament theology in the seminary.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

I have been asked or challenged by the holy violence in the Bible.

I will deal with that God does not hate humans. He only uses this so-called holy violence to protect more innocent people.

When I was young, I have taken the initiative to ask questions and discuss things about holy violence in the Bible. I was asking why God would be so rude to kill people in Canaan, even animals. I would then ask the Sunday school teacher.

So, I have been asked the divine violence in the Bible. When I was young, I took the initiative to ask about the violence issue to the Bible teacher.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I was challenged not much about the holy violence in the Bible.

When I believed in the Lord twenty or thirty years ago, there were still some people

discussing the holy violence in the Bible. In fact, no one has asked me these questions for more than ten years in the church. I might have answered them quickly, but I have no impression of answering these questions. It was that a very few people really asked these questions.

If someone asks me, I will see what he is asking for, what is his motivation, and at what point he is asking. The query will be answered according to the person's question.

I will not take the initiative to ask questions or discuss from the point of holy violence. The question I am asking is whether Christians can use violence, actually returning to the tradition of just war. When I discuss this subject, I think of sacred violence. It is not because I want to solve divine violence, so I have to ask questions, but the result I know is the same category in the theology.

So, I have rare been asked or challenged the divine violence in the Bible. I will not take the initiative to ask questions or discuss from the point of holy violence. But I will ask the topic whether Christians can use violence, actually returning to the tradition of just war.

32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS

Yes, there must be many students in Sunday School who have asked or challenged me about the holy violence in the Bible.

My answer is to talk together, but I will not give only one answer. I will also tell brothers and sisters that this is not the ultimate answer. Let us discuss whether this incident actually happened in this way. In the process, I will also reveal or express my point of view.

Of course, I have asked and discussed the divine violence in the Bible, and I would ask the pastor directly. I also searched for information after asking the pastor.

So, I have been asked or challenged the divine violence in the Bible. Also, I have asked and explored the divine violence in the Bible. I would ask the pastor directly or search for related information.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

I have been asked or challenged the holy violence in the Bible. My answer is that I do not understand, this verse is difficult to explain. Your asking is really well, and I am struggling with this question. Please let me know if you have an answer, so that we can continue the discussion.

Recently, I understand more of these violent scriptures, because our society is very violent. I really seldom take the initiative to ask questions and are usually asked by others. Maybe I

am very obedient in this regard and will not ask questions about violence. But when others ask me, it will stimulate me to think about of it.

In the past, I was not concerned about violence and accepted God. This book is the Bible, and the Bible is the Word of God. At that time, I was dull while I was young, so I did not ask these questions.

I did not think of it until I grew up, and I did not know how to ask this question until I was exposed to more universal values, or after seeing many horrific massacres in history. That is, 6 million Jews were massacred, and 1 million Tutsi people in Rwanda were massacred.

Rwanda is also a Christian country, once the largest revival place. At that time, I began to care and concern about the issue of violence.

I am being asked this question by others now, and because of my understanding of the history of the last century, how the Nazis slaughtered 6 million Jews, and the Rwanda massacre in 1994, which led me to think about violence.

In addition, Myanmar Aung San Suu Kyi was silent, and the Myanmar Rohingya people suffered a lot and were slaughtered and killed. These are all social situations affect me a lot. So, I have been asked or challenged the divine violence in the Bible. My answer is that I do not understand. I have not asked and explored the divine violence when I was young. Now, I begin care and concern about the issue of violence, especially the violent situation in Hong Kong.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

I have not been asked or challenged the holy violence in the Bible. If someone challenges me, I will explain to him calmly.

In fact, I will uphold Jesus. We live in a diversified city and global village, which is indeed very diverse. Some people have different views, I personally will accept each other. But if the other party cuts off with me because of what I said, this is his choice and his decision. You ask me whether I still want to love him, if he still comes to our church, I will still accept him. I have not taken the initiative to ask questions or discuss the holy violence in the Bible. But, in the past, if I encountered hard-to-understand scriptures, I would study the Bible, find reference books and compare other interpretations to understand it.

So, I have not been asked or challenged the divine violence in the Bible. More, I have not asked nor explored the divine violence. But, in the past, if I encountered problem scriptures, I would look up some reference books and try to understand it.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

I think someone has asked me more or less about the holy violence in the Bible, and I had answered him. The brothers and sisters in the church are usually very good and do not often ask this issue. But some people who ask are actually more obedient, willing to think and study the Bible. I appreciate them, as long as they do not challenge you, not listen to you, nor just want to challenge your authority. I am happy to answer them, and I am happy to talk to them. I like these people the most, they are talents who really take their faith seriously.

I generally do not take the initiative to ask questions and discuss things about holy violence in the Bible. Indeed, I have questions and research about violence in the past, but I will not actively ask brothers and sisters in the church.

When I was young, I asked difficult questions in the Bible. I ask everything, and some people think I am annoying. I was not satisfied with their answers. For example, they said that God wanted to be holy, to kill all people, and to avoid the Israelites from the bad things after they entered Canaan. They gave me these answers, but I am not satisfied.

My query was answered. When studied theology in the seminary, an Old Testament scholar, a scholar whom I respected, I asked him this issue. I asked him with faith that the Bible recorded many events of the slaughter of Jehovah. He replied that these things were false, and the Israelites wrongfully borrowed the name of God.

This influenced my view of the Bible, whether the Bible is infallible, and whether the Bible is absolutely correct. I all agree that the Bible is the highest authority, but the Bible is written by people. The Bible is both a book of God and a book of man. Sometimes in certain scriptures, some elements are added by humans. I am an enlightened evangelical Christian.

So, I have been asked the divine violence in the Bible. I appreciate to reply them since they have not challenged me. I have asked and explored the divine violence when I was studying in the seminary. An Old Testament scholar enlightened me a lot.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

Some people have asked me, but they will not challenge me about the holy violence in the Bible. I still explain to them that the world of the Old Testament was an age of the law, the age of the law was that the murderer died and repaid the debt. It is cleared that God used violence to govern that world.

I will take the initiative to discuss the holy violence in the Bible. I have my own way to explore.

So, I have been asked the divine violence in the Bible. I have asked and explored the divine

violence.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

Yes, many people have asked me or challenged me about the sacred violence in the Bible. I will use the background of that time to deconstruct the incident to them to know the facts, but it takes a lot of time. If there is not enough time, I will just talk about some important points to reply them.

Of course, I have taken the initiative to ask questions about the holy violence in the Bible. I think anyone who is serious, that is, a believer who is serious about his faith, will ask these questions. Because you read the Bible, there is such a record, there is no way you cannot ask. For example, just now you said that if God told you to attack people, and even old and young, men, women, and animals must be killed, you would say that this was very innocent, the children and elders were killed. Today we call it war crime. You will definitely ask these questions, and you will certainly say that God has made a mistake, why is this so, you will definitely ask. If you do not ask, you will not find the answer.

I believe that many Christians will have my experience, that is, go back and ask their pastor, but they cannot get a perfect answer. You realize that you need to find the answer yourself. So, I went to theology seminary, and then continued Bible study in graduate school. I continue to find the answer. Why is this happening, but not everyone can have these times to do these things.

I do not think that divine violence is a mystery and we do not need to try to understand it, I will always try to understand it. I think God wants us to try to understand something and His will.

So, I have been asked the divine violence in the Bible. I will answer them the fact and the background at that time. I have asked and explored the divine violence in the past. I studied in the seminary to try to find out the answer.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

If you say that divine violence refers to the killing or killing of innocent people by God, of course someone has asked me why the God of the Old Testament is so cruel. This is the understanding of non-Christians.

Yes, I have asked priests and pastors about the holy violence in the Bible. They answered me that He was a judge. Of course, God has different roles. His actions are forced by helplessness, and he is here to alert the world.

So, I have been asked the divine violence in the Bible. I have asked and explored the divine violence with the pastors in the past. God is the judge.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

In my memory, someone once asked me about the sacred violence in the Bible and challenged me. This question reminded me of someone who thought of God as a god of war, a murderous tyrant, and later Jesus in the New Testament.

Some people do not understand the Bible. You especially mentioned Canaan during this time. Some of God's commands are not understandable. If you ask me this time, I honestly say that in some places, I cannot master it. I may only believe it with faith. In the Old Testament, it is not one-sided, for example, whether Canaan was all killed in the end, it is absolutely not.

I mean some things I will try to explain to them clearly, some things I have to admit that I do not know. But I believe that when the time comes, we will know everything when we go back to heaven.

Some things I do not understand, I will try to read some books, exegetical books, etc. During this time, some people talked about certain difficulties, such as the problem of suffering, and I did not understand, this was a mystery. You asked me if I had any questions, and yes, I will explore, I will not escape. I can only do what I can. Sometimes I have to accept restrictions, and I cannot find the answer at the end. I accept that I do not know the answer. So, in the Bible, I understand that God does not prohibit us from asking questions, nor do we need to escape from it.

So, I have been asked the divine violence in the Bible. I will try to explain to them clearly, some things I have to admit that I do not know. Also, I have asked and discussed the divine violence. I will explore it and will not escape from it.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

No one has asked me about the holy violence in the Bible.

I have not taken the initiative to ask questions or discuss about the holy violence in the Bible. So, I have not been asked or challenged the divine violence in the Bible. More, I will not ask or explore the divine violence issue. I believed in God.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I have been asked or challenged the holy violence in the Bible.

If someone asks me, I will respond positively. I have not fully known it, but I will have my understanding and insight.

Although I have not asked questions actively, I have discussed the holy violence in the Bible with others. I will ask and discuss the issues with my family members or other clergy and priests.

I also search for the related information or reference books by myself, but it will be less, I will ask to more people to get understanding.

So, I have been asked or challenged the divine violence in the Bible. More, I will ask or explore the divine violence issue with other believers.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I think somehow, I will be asked about the holy violence in the Bible. As for how to deal with it, first of all, I believe it. Second, if conditions permit, I can search for more information, why such things happen, why such methods are used, but I will not insist on arguing.

I talked about or discussed the holy violence in the Bible lightly. Now that it is the age of the New Testament, why still hold the old one. The New Testament has already taught how to obtain this salvation. Just looking at what happened in the Old Testament era, it is not helpful to us at this moment.

I want to ask priests or church members, and even may be discussed the divine violence topic with them. But I will not deliberately cling to the act of sacred violence. In fact, your attachment to this point of violence is not helpful for your spiritual improvement. In principle, it is of no use.

So, I have been asked about the divine violence in the Bible. More, I will ask or explore the divine violence issue with the priests or church members.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

Someone once asked me about the holy violence in the Bible. My response depends on who asked me. If it is a Bible training classmate or a child from a Sunday school, I would explain that when the Bible was written, there would be some textual and ethnic restrictions. If some adults or experienced Christians ask me, I will explain, first of all, we have to understand what God's justice is. If we do not understand what God's justice, we cannot explain what divine violence is.

I strongly emphasize looking at the Old Testament from the perspective of the New Testament. Otherwise, we will always be like the Zionism of the Jews, which emphasizes things like jihad.

If I come across a difficult scripture in the Bible, I will look for godfather writings to see if the godfather will have some relevant teaching resources. These materials include both the Latin godfather and the Eastern godfather writings. Many can be found now, both in English and Chinese version. We can see how they understand and analyse this difficult passage. So, I have been asked about the divine violence in the Bible. More, I will find and search the related violence information from godfathers' writing and their insight.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

Some people have been asked me about holy violence in the Bible in the online discussion area, but not too much. When I was in the Catholic Church at that time, not yet participated in Orthodox church, I would usually say that it was the New Testament era. I tried to use the background at that time to explain the violence, but these cases are not many for me. They are usually aimed at Protestantism, we are Catholic, and Catholicism is relatively less questioned.

Catholicism is relatively mild in the eyes of ordinary people, and Christianity is more radical. This is the view of people outside the church. I was in the Catholic Church at that time, so the average person made this comparison.

I did not take the initiative to ask questions or discuss things about holy violence in the Bible. We have not read and studied the Old Testament chapters from the beginning to the end. Honestly, very few people know what the details of the entire Old Testament say. Not every believer will read the whole Bible from the first to the last chapter, especially Catholics. Of course, I read the gospels in the New Testament from the beginning chapter to the end. But you asked me, the Old Testament whether I have read from the first to the last. I say it is just a few, for example, the psalms I have read from the first to the last page.

So, I have been asked about the divine violence in the Bible. I will reply that today is the New Testament era. More, I have asked or explored the divine violence in the Bible. However, it is just a little.

Summary

In Catholic religion:

There are about two third of the interviewees have been asked or challenged the divine violence in the Bible. They said they always responded to others positively and used God was love as the theme for discussion. However, a half of them have taken the initiative to ask or explore the divine violence. Another half of them have not deliberately or not much asked and explored the divine violence in the Bible.

There are one third of the interviewees have not been asked or challenged the divine violence in the Bible. They said if they encountered challenges from others, their approach was to say that God was love. However, half of them have taken the initiative to ask or explore the divine violence. Another half have not deliberately asked or explored the divine violence in the Bible.

In Protestant/Christian religion:

There are almost 80 percent of the interviewees have been asked or challenged the divine violence in the Bible. They would respond the others that the core idea of the Bible was to teach us to be holy and awe respectively. But some said it might be fake, it might be written by humans. However, a most of them have taken the initiative to ask or explore the divine violence.

There are also about 20 percent of the interviewees have not been asked or challenged the divine violence in the Bible. But they would respond to others if they asked the issues politely. However, about a half the them have taken the initiative to ask the divine violence issue. Half of them have not taken the initiative to ask the issue in the past. But they would look up the related information or ask their pastors directly or go to the seminary to study theology.

In Orthodox religion:

There are almost of all the interviewees have been asked or challenged the divine violence in the Bible. They said they would respond the others positively and need to understand the background of that ancient time. However, they almost have asked and explored the divine violence in the Bible and would research the related information. Only one said he has not asked about this issue.

B3.4 Relevant Interview Information Based on Personal Approach and Handling Technique on Violence

This section consolidates and analyses the interview information based on the interviewees' personal approach and handling technique on divine violence, if they realise it is a problem to face in Hong Kong.

Personal Approach - Violence Handling Technique:

This personal approach and handling technique on divine violence survey is according to the interview script question 13:

Do you realise that divine violence, in the name of God, is a problem to face in Hong Kong?
If yes, how do you want to solve and tackle?

The main and key words such as divine violence, problem to face with and how to solve, are from and in the interview script. The purpose is to analyse their personal approach and handling technique on violence issue in Hong Kong.

In this qualitative survey, the researcher uses one personal approach and handling technique related question on divine violence in the interview script, to ask and let the corresponding interviewees to answer and give out their opinion that based on this semi-structured interview question.

The following table shows the related semi-structured with open-ended question that is mapped to interviewees' personal approach and handling technique, as below.

Semi-structured Questions	Interview	Personal Approach and Handling Technique	Remarks
13. Do you realise that divine violence, in the name of God, is a problem to face in Hong Kong? If yes, how do you want to solve and tackle?		Violence Handling Technique: <ul style="list-style-type: none"> • divine violence • problem to face • how to solve 	Personal Handling Approach

Personal Approach and Handling Technique – Divine Violence:

The semi-structured interview script, question 13:

Do you realise that divine violence, in the name of God, is a problem to face in Hong Kong?

If yes, how do you want to solve and tackle?

Catholic Religion related information

4-6X-M-B26.30-CAT-COSDAM-MR-DIP-DCC-BT

I do not judge whether the problem facing Hong Kong is sacred violence. Most people work under the banner of justice, but I am not interested in politics. When the government said that the Fugitive offenders' regulations had come to an end, the bill is dead, this Legislative Council had no chance to put it on file for approval. On July 1 next year, members of that Legislative Council would not have the opportunity to go through the third reading. I do not quite understand why people they still like to use, withdraw, this word.

Whether the police have abused power be overdone in some cases, but whether those people are also overdone, I think there are problems in both aspects. It is best to set up an independent investigation committee to investigate. I do not know why the government evaded and insisted on the establishment of a police complaints committee. I do not understand, but I do not want to understand. As for whether the problem facing Hong Kong is holy violence, I really cannot answer it. I only hope that God will give wisdom to those high-ranking people, let those high-ranking people calm down the incident, and let Hong Kong resume its operations as before.

So, I have no comment that whether divine violence, in the name of God, is a problem to face in Hong Kong.

7-5X-M-B21.25-CAT-STAC-UG-BR-HSSC-BT

The subject of sacred violence is a headache that Hong Kong churches often face. I am aware of it.

Some people often ask the question divine violence. Why does God punish people and why is God so fierce? These questions often exist. As for how to solve it, you can only look up the

notes in the Bible or ask the professor for advice.

Whether Hong Kong is facing jihad, I believe not. If there is, many churches will stop it. God will not let them do that; He will not use violence to achieve justice.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

10-6X-M-B<5-CAT-COSDAM-DIP-DIP-HKCBI-BT

I do not feel that there is such a problem. I only feel there are religious persecution.

If I realize that holy violence is a problem facing in Hong Kong, I can only pray to God. I do not know how to solve it.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

19-4X-F-B5.10-CAT-HCC-MR-NIL-NIL-BT

I do not think there is any sacred violence in the name of God that is facing or happening in Hong Kong.

It is because of what happened in Hong Kong, I did not see anyone doing it under the banner of God.

I will pray for repentance for the violence they used. Our ability can only do this. At this level I pray for them. If we are acquaintances or my students, I will try to understand the reasons and work out ways with him. But I do not know them, if this happened, I can only pray for them.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

22-6X-M-B>35-CAT-COSDAM-DR-DR-HSSC.PU-FR.SL(HSSC)

Holy violence in the name of God is wrong. In fact, there is political violence behind them, so the chief executive Lam Cheng Yuet-ngor, the police and some young people are inside. However, if we do not understand that there is an evil force behind them and us, we need to invite the church members to discern this evil force, and also we read and announce the Saint Michael angel scripture together.

We have Saint Michael, an angel who fights the devil and sin, and an angel of war. We beg him to give us wisdom, know how to change face, and do not fall into the trap of the devil.

Now each of our masses will read this scripture, so that the church members understand that

guarding angels and leading angels are helping us.

People now desecrate God and exercise violence in the name of God. They used the name of God to throw gasoline bombs, block roads in various areas, throw objects and destroy public objects. These are blasphemy, they know they will go to hell.

So, I realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

23-6X-M-B>35-CAT-SBC-MR-MR-CUA-FR.SL(HSSC)

I do not think that sacred violence has happened in the name of God in Hong Kong, but we are facing a lot of violence in the society. This is true.

First, the government does not need in the name of God to suppress demonstrators. She only enforces the law, no need to use violence to control chaos, or to control chaos in the name of God. Also, people do not need to meet and gather in the name of God, but there is prayer. Church members have blue and yellow silk factions, positive and negative, included both sides. If someone has gone too far, care about him and call him to be careful, but not to encourage him to do violence.

If he does not speak out and ask you to tutor him, you will not have the opportunity to speak to him. As a pastor, you should care and support him. If what he does is excessively illegal, we should persuade him not to do so.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

24-5X-M-B5.10-CAT-STMARY-UG-BR-HSSC-BT

At present, most of the brave factions in Hong Kong are not religious. In fact, this problem of sacred violence does not exist at all. For example, throwing petrol bombs or setting fire is not what Christians do. This is not like the chief executive Lam Cheng Yuet-ngor said that this thing was asked by God. Because she kept saying that God called her to be the chief executive. From the perspective of young people, Lam Cheng Yuet-ngor is using violence, and Lam Cheng Yuet-ngor's violence is from God, because she said that God called her to be the chief executive, so this is ridiculous.

If I realize in my church there is the divine violence in the name of God, it is very simple to solve. Just say that you did something wrong. If you are going to kill, why do you hear the voice of God calling you to kill? The only explanation is that this person is mentally ill. I think any normal Hong Kong person will say that this person is mentally ill and wants to

arrest him into Castle Peak Psychiatric Hospital.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

26-5X-M-B>35-CAT-OLCC-UG-BR-PUU-FR

The problems facing Hong Kong are more complicated now, because there are many vested interests and those affected by vested interests, and there is a contradiction between them. But I will not describe this contradiction with divine violence, because the church will actually condemn violence. What we have seen today is how we prevent this division, not create it. On the contrary, what the church needs to do is repair and reconciliation. Our repair work includes different hostile opinions. If there are opposite opinions, we will try to find a way to blend in with each other.

This is certain, I am against the use of violence.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

27-6X-M-B11.15-CAT-HCC-DIP-DIP-HKCBI-BT

I realize now that Hong Kong definitely has this sacred violence problem. I see that Christian religions, such as Catholicism, Protestantism, and other churches, are more or less demonstrating on the street. Even when those demonstrators charge against the Police cordon lines or are chased by the police, we need to open the church to take refuge. On November 11, 2019, the police entered the church and arrested two people. Three others were arrested in front of the parking lot. We once established a prayer rest station here, so those people can come in and take refuge in case of need.

Our priest and Bishop Joseph Ha Chi-shing both accepted this arrangement to a certain extent. But there are two groups of people with different opinions in the clergies. My personal opinion is that all people involved in violence are wrong, but if they want to come in to take refuge, we need to take them in. Because the church's teaching is that we need to take in and take care of weak people.

But we should take this opportunity to educate them and make them transform. Do not make them take shelter and become a refuge here only and cannot provide supplies for them to disguise and dress up to another look and then go out.

There is a sacrament in the Catholic church called confession of the sacrament, that is, you know that you made a mistake, and then tell the priest and then the priest pardoned your sin

on behalf of Jesus. But you will also have a repentance, if this matter involves criminal, you should also surrender. If you do not surrender, even if God forgives your sins, but you are on the ground, the laws on the ground are not allowed. In fact, you do not repent. If you kill someone, then come to confess, and your sins will be forgiven. Even then, God has forgiven your sins in heaven, but the penalties on earth have not been forgiven. If you do not go out and surrender, you have not repented. So, whether Hong Kong is facing this problem now, my personal opinion is the church will not promote it, but the church allows or accepts some of these people and do use this opportunity to transform them. Under the circumstances, we are not doing enough well.

Another example, borrowing the name of God, there is a case where a large group of people surrounded the police headquarters, and everyone sang the song hallelujah together. It seems to people that the demonstrators are in the name of God. I dare not say whether or not God drove him to do this thing, but they at least borrowed the name of God to do it. Yes, just like jihad, use the name of God to fight for something.

However, there was a very touching scene in another place, one side was demonstrators in black, the other side was the police, in the middle are Catholics and Christians singing hallelujah together, and they sang for one night. There was no conflict between them and then slowed down the conflict. This is a good thing. If we do it in a loving way, no violence will happen.

I personally will not support violence.

So, I do realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

29-5X-M-B31.35-CAT-SAC-UG-MR-PGU-FR.SL(HSSC)

Yes, I think there is a holy violence facing Hong Kong.

Eighty-five percent of Hong Kong people demand and agree to the establishment of an independent investigation committee. These eighty-five percent include most Hong Kong people. I believe that an upright conscience will be touched by God. You have to speak out, you cannot be silent anymore. This righteous indignation is the holy violence as I said.

Anger and righteousness, expressing a kind of justice they conscientiously pursue, but in practice, we must be careful how to pursue it. For example, on June 9th, a million people took to the streets to march. When the parade was over, those peaceful, rational and non-violent demonstrators immediately retreated. This is enough, no physical fight, no violence.

But when we saw that the police used tear gas first, we said that if the police hit someone

first, it would never be right.

I say again, my understanding is that holy violence is about righteous anger, not physical fighting. We have rules in the Roman Catholic Church for these physical fighting. When we want to wage war, we must ask why we should wage war. What are the conditions and requirements that we need to wage war? Only after the regulation is complete can you take action.

As for the Crusades, it was also approved by the Holy See. Because of these lessons, we must be cautious now to support the war. After learning these lessons, we should not do it anymore. We should learn from Saint Francis, makes us a channel of His peace, as a peacemaker.

So, I realise that the holy violence, in the name of God, is now facing in Hong Kong. But my understanding is that holy violence is about righteous anger, not physical fighting.

30-6X-M-B>35-CAT-CRP-UG-BR-PUU-BT

I realize that Hong Kong is doing these sacred and violent things now, and some people are doing these things in the name of God.

How do I tell my students about the recent situation in Hong Kong? I teach them that there is only one word of love in my faith. I use love to balance everything. For example, I use love to solve conflicts, and I use love to measure whether this matter is right or wrong. Honest speaking, everyone has his reason behind doing everything, and this reason, whether we accept it, is our business. As Christians, the standard by which we measure and decide things is by love. Because Jesus taught us to do this, Jesus was crucified, and He also said that He forgot their sins, because He loved them, but they did wrong and did not know.

So, I realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

Protestant/Christian Religion related information

1-4X-M-B5.10-PRO-CMA.MW-MR-MR-CGST-PS

I do not think there is any jihad in the churches in Hong Kong. The Old Testament has a view of jihad, but the New Testament does not. I think holy violence does not have much problem for Hong Kong.

I would deny that if someone says that the Bible reveals that he attacks someone or seize

something by force.

I have no way to question that other people's subjective touch and feeling, but what he has done is beyond the ethical norms, this must be carefully commented. Sometimes God's decree can transcend moral standards, so anyone who claims to be moved or touched must be responsible and accountable to God.

So, I do not realise that divine violence, in the name of God, is a problem to face in Hong Kong.

2-3X-M-B5.10-PRO-EFCC-DR-DIP-ABS-BT

I feel that the violence in Hong Kong is very fierce now, but I have not felt the occurrence of holy violence and jihad there.

If someone thinks of jihad in this way, then I would ask them to read the whole Bible clearly, not to get out of context, and only pick one of them out. This person needs to know more about the Bible.

So, I do not realise that divine violence, in the name of God, is a problem to face in Hong Kong now.

3-6X-M-B16.20-PRO-TPA-MR-NIL-NIL-PS

The Bible tells us to be gentle and humble, to love each other, to see others better than ourselves. We should not always look at things from our own standpoint or viewpoint.

So, we have to be very careful in Bible teaching, and be wiser in understanding the empathy of each other. These parts cannot be done by us personally, and we must rely on the help of the Holy Spirit.

Whether sacred violence is brewing in Hong Kong is not what the church teaches. Perhaps these things are being promoted in universities, education, politics, or the legal sector.

Legislator Leong Kah-kit (梁家傑) quoted Sun Yat-sen, the founding father, to overthrow the Qing Dynasty with violence. But this is his personal quotation and the direction he wants to be.

So, I have no comment whether the divine violence is a problem to face in Hong Kong or not.

5-6X-M-B5.10-PRO-SKH.SMC-MR-DIP-MINGHUA-BT

I do not think there is any borrowing of God's name or holy violence to come to Hong Kong.

There are only some actions against the government. Opposition to the government and

violence are not equal. What is happening in Hong Kong now does not mean that all people will use force to fight, and some people are very peaceful.

From the occupation of Central to the present, many brothers and sisters in the church have called out a slogan of justice and mercy. They all think that they came out to do this for justice. I feel the situation made in this respect and do not feel that doing justice and mercy are violence. If the violent people used this slogan as an excuse, I would not consider it a revelation from God.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

6-5X-M-B21.25-PRO-PHC.WK-DIP-DIP-LTS-ER

I do not think there is any violence in the name of God in Hong Kong. Usually Christians are good, unless the persecution is severe.

I think that if Christianity or Christians are persecuted, they are not seeking violence, just seeking reasonable methods to deal with and resolve it.

The reasonable way is to solve it with peace, reason, sacrifice, and love through the revelation of the New Testament. These are generally the positions of Hong Kong Christianity.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

8-5X-M-B31.35-PRO-AGCC-MR-MR-CMS-PS

Whether sacred violence is happening in Hong Kong, I do not have this consciousness and I cannot see it. If you ask, does Hong Kong show the violence that God has always been, I just say I do not understand. I can only say that God is righteous. Whether God is shown this way because of righteousness, it cannot be marked with an equal sign. I really do not understand the issue of violence.

If it is true, we must teach it well and let brothers and sisters know. I believe that I do not know, neither my brothers nor sisters. If I know, I have a responsibility to teach. We cannot delete it and evade teaching them.

I teach them as much as I see or receive. I cannot force them to do anything, and I will not immediately say that he must be wrong. I will only follow and according to the Bible, I know how much you have received is all I told. Whether they accept it are their business, not my business.

So, I have no comment and do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

9-5X-F-B5.10-PRO-METHODIST.MOS-MR-NIL-NIL-BT

I guess there may be, but no one put forward blatantly, to use force to fight for something, so as to achieve some goals. More, I have not heard anyone say that it was done because God called him.

If I realize that some of them are violent in the name of God, I am their teacher, and I have a responsibility to discuss with them. For example, there are two situations. If his usual beliefs are good, I will learn from him to see if he usually has a good relationship with God, and how he got this appeal. If his usual beliefs are not very good, I will directly ask him, your usual relationship with God is not very good, this is whether you come up with your own understanding from God.

So, I do not realise that divine violence, in the name of God, is a problem to face in Hong Kong.

11-6X-M-B>35-PRO-TPA-DR-DR-HKICC-PS

There are some pastors in Hong Kong, because of their different theological views, will use some reforms and uncompromising ways to deal with problems. For example, during the occupation of Central in 1984, they all advocated non-violence. However, some pastors now propose to borrow the German Hitler incident. At that time, a group of Christians wanted to assassinate Hitler in order to stop the incident. They felt that if the source of the scourge could be dealt with by violence, it would be safe. These are related to the question of whether they feel that a regime or a ruling party is completely hopeless. With my theological and biblical views, God will make the final judgment. Under non-extreme circumstances, try to communicate with the regime as much as possible, even as the Bible says, blessing and praying for the people of nations, and people in high positions. I think a small number of shepherds or pastors felt that the use of sacred violence can handle things in Hong Kong. But I personally think that the current situation in Hong Kong does not require this, and I disagree.

Now I see that holy violence is used to deal with the problem of Hong Kong is very few, but basically the use of violence to promote today's conflict situation, and also spread quickly. At first, they did not feel that this was sacred violence, only that they used some tough means or violence to attract the government's attention, so as to achieve the purpose that the

government could compromise. So, I think these are not from God. Since it is not from God, it is not the divine violence. But why do we say that some of them are sacred violence, because this is what the shepherds or pastors said, they do this from their Christian perspective. Fortunately, what these few people say have not acted violently. If they did, I would call this sacred violence. As the legislator Leong Kah-kit (梁家傑) said on a public occasion, the so-called violent revolution is only one option.

The uncooperative movement of Gandhi in India is rare in history, because of his attitude and character, he can lead the people to do so. But this non-cooperative movement was very short-lived, and it eventually developed into a state of violence. The other is that Martin Luther King, his ability is stronger, he is a non-violent advocator, he can make America change. This is a relatively successful situation in a few democratic countries.

I think the current quality of people in Hong Kong and the concept behind them are complex, and the benefits behind different partners are calculated, so the probability of non-violence is very low.

What happened in Hong Kong in recent months is whether a violent incident or an acceptable uncooperative movement. I think there are both situations involved. One is more and more violent, the other is one or two million people marching in Hong Kong. It can achieve the effect of voice pressure to the government. If they know how to stop, it will have a certain effect. It is good for everyone to continue to put pressure on public opinion. But now it is out of control and violence is staged every day.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

12-5X-M-B11.15-PRO-IECC-DR-NIL-NIL-BT

I do not think that this sacred violence has any special relationship with Hong Kong. Both believers and unbelievers will have these problems, not only in Hong Kong, but also in Taiwan. On the contrary, in general, such problems will also occur. How to solve and deal with it is that you should not avoid taboos, not avoid talks, and respond positively, but you should not pay special attention to it. So, I treat it as some other issues only.

Whether the situation now is God's revelation for a jihad in Hong Kong, I do not see this happening for the time being.

So, I do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong.

13-6X-M-B16.20-PRO-BC.TK-MR-DR-CGST.UOTTAWA-PS(EX)

The current problem facing in Hong Kong is to express justice through law (以法達義) or express justice through non-violence (非暴力達義). I think they are sitting in the centre of the street, obstructing traffic to some extent, but they are not moving or hitting people. The car can use other routes.

I mean how many people or cars can be given to pass; this is a grey area. How many lanes do you want to hinder, so that it is accepted or not accepted? For example, if there are ten lanes, you block five lanes and let five lanes pass through; or if you hinder three lanes and let seven lanes pass through, or all ten lanes must be blocked, this is an upgrade intense action, but this can have a lot of room to discuss.

I will accept that you obstruct one or two lanes, so as to achieve justice that the government has not given before. How many lanes you want to block depends on everyone's situation.

But if you do not obstruct the street at all, then you have not been able to win some things in the past 20 years, then you have to learn to obstruct a traffic lane. If you do this, I accept it.

Whether the situation will gradually become more and more serious, then we have to see if that step involves violence or not. If there is a stone throwing incident, I do disagree.

Of course, those in power position think that it is violent if you do it a little bit only. So, this grey area is something that God can let people talk about, and it is also God who does this by man to accomplish His own will. But God should not ask you to fight anyone, nor will ask you to commit some violent incidents.

I do not think there will be a jihad after the New Testament. The jihad is like Gandhi in India. It is sacrificed by non-violence and starved to death. The jihad of the New Testament is just like Jesus did. I think that non-violence like Jesus is also a kind of jihad.

So, I do not realise that divine violence, in the name of God, is a problem to face in Hong Kong.

14-6X-F-B>35-PRO-BAPT(TST)-DR-DR-LTS-PS(EX)

I disagree with violence and jihad. But a peaceful, rational, and non-violent demonstration is generally accepted by Hong Kong people and is legal. But I will not accept those violent acts. Moreover, the current violent incidents are becoming more and more complicated and escalating. The source of complexity, who is behind it, where did their economic sources come from, and what motivated them, are they becoming more and more complicated. This is

why I disagree with such violent actions.

Yes, I do not realize that holy violence in the name of God is facing Hong Kong.

15-5X-M-B21.25-PRO-CNEC-MS-MS-CGST-PS

There are two situations, on the one hand, it is politics and religion; on the other hand, we are faced with a temptation of power. This is not just Hong Kong, it can happen at any time and era, even in western society.

I think the method to be dealt with should be that if you are a Christian, you should make it clear how the Bible should be implemented. As for the practice, I am not proposing a method to solve it, but to propose a direction, then the church will easily walk out of the four walls, really walk with people.

So, I have no final comment.

17-4X-M-B26.30-PRO-HKCCCC.KCC-MR-MR-CUHK.DSCCC-PS

I think there is no sacred violence in the name of God in Hong Kong. Some pro-establishment camp (建制派) Christians' church leaders or Christians may create a lot of structural violence in the name of God. Structural violence is the real estate hegemony, structural violence makes you wear a helmet on the street, and you have to be arrested. These are all structural violence. Some Christians say that this is obedience to the people in power. I know that there are many acts of violence in Hong Kong, but they do not borrow the name of God. This is because of their dissatisfaction with certain social issues.

If something is obtained by violence, it does not mean that it is reasonable.

For example, in the history of Israel's Six-Day War, do you agree that God called them to confront, they would have to take back the territory and run away all foreign enemies.

Finally, they won by holy war, and God protected Israel.

I think it is borrowing the name of God, why did Israel establish a nation. In the New Testament, only those who believe in Jesus are the elect of God, so what is the significance of establishing a nation. I disagree that this is God's promise. If so, it would be very dangerous. There is holy war in the Old Testament, only to express certain things through this story. I will not accept it was jihad in the Old Testament.

It is difficult to generalize whether to use non-violence or violence to fight against something. It is a strategic need, or it is necessary to maintain morality. Some Christians believe that no violence can be committed, and the Bible is not violent. I think this is superficial. From a

teleological perspective, I will try my best to achieve a purpose and think that this method is the most feasible. It is not related with this Bible, but it must happen in this society. I will not necessarily participate, but I will accept it.

So, I do not realize that holy violence in the name of God is facing Hong Kong.

18-4X-F-B5.10-PRO-AG.FL-DR-MR-HKBTS-PS

I do not think Hong Kong is facing holy violence because I personally oppose violence. I feel that these things should be resolved in a smart way. The information that we citizens know is very limited, and political matters are too complicated. The source and cause of these violent incidents are only known to those who do these things. I do not think these violent incidents are from God. I do not think these violent incidents were made by God's calling.

If there are people I know, I will also persuade them to be temperate and calm, not to have these impulsive behaviours. It is the same no matter where you stand, the consequences can be serious. I do not even agree with the behaviour of beating my son at home. I believe that parents beat their children for their own good. But I also oppose it.

In Chinese history, Dr Sun Yat-sen overthrew the Qing government and used violence to overthrow the Qing dynasty. It was successful. Dr Sun Yat-sen was a Christian, and there were many Christian supporters. Whether he used the name of God or did God call them to overthrow the Qing dynasty. I do not know.

But I think this is different. The Crusades have religious leaders. Dr Sun Yat-sen's deeds are purely political issues, not religious issues, only that he is a Christian himself. I feel that holy violence should not be attributed to this matter.

So, I do not realize that holy violence in the name of God is facing Hong Kong.

20-5X-M-B26.30-PRO-HKEC-MR-MR-UWGI-PS

When doing justice in the name of God, I do not agree of any form of violence to achieve with. We will not use violence because Jesus has already stated the timetable of violence, that is when He comes back to judge us. So, we do not need violence now, but suffer more from violence. Because Jesus said, someone hit your face on the left, and then let them hit your face on the right. We are victims of violence and are treated unjustly in the event of violent incidents, but Jesus will have His judgment.

I think there is revelation today, but it does not use violence to achieve it. Because violence is often out of anger and a lot of blood. The Bible does not teach us Christians to use violence to achieve justice. Because Jesus has set a timetable, when He returns, he will use holy

violence to deal with all unjust things.

The violence that Jesus referred to in the New Testament is the violence we have to face, not the violence we have to commit. I will stand up and criticize the errors of those who use violence in the name of God to commit violence.

So, I do not realize that holy violence in the name of God is facing Hong Kong.

28-4X-M-B16.20-PRO-NA-DR-DR-GETS-SL(CGST)

I feel that someone in Hong Kong may want to exercise divine violence. But now the situation is that you have your feelings, I have also my feelings too. It does not matter if you are not separated from me. The current situation is such that you have such feelings, and I cannot persuade you not to do that.

Everyone has a different position. You cannot force me to agree with you. Nowadays, the church as a whole has no common conditions for everyone to work together now.

You said that Catholicism has the traditional direction of sacred violence, but I understand that Catholicism has many of its own opinions, not necessarily to force everyone to be the same. It is impossible for the church to be unified from top to bottom. It will have an official position, but whether all the members will follow your official position, there is a lot of room, otherwise it will not be possible to sustain to such a huge organization.

I feel that, some people feel that they use violence because God wants him to do so. I will not rule it out although I have not seen very clear evidence. For the time being I cannot provide a very clear answer, whether I am aware of the divine violence there. But if I want to reflect on these things clearly, I need more information, which means that what the people who exercise sacred violence really think about and what their situation is, I need to have a better understanding before I can judge it. I do not want to make judgments without understanding the details.

So, I cannot answer that whether I realize the holy violence in the name of God is facing Hong Kong. I need more information to judge it.

32-3X-M-B11.15-PRO-ECF.SCC-UG-MR-ETS-PS

Yes, I realize that holy violence is facing Hong Kong, and there have been many in the past three months.

If you see local tyrants, that is, the local legislative councillors Junius Ho Kwan-yiu and Priscilla Leung Mei-fun, claiming to be Christians, they are part of a large group of pro-Chinese faction.

The group of pro-Chinese faction condemned the group of black thugs and said that they might use fierce means to stop this group of thugs. In addition, the people in white in Yuen Long district liked to fight and attacked people in black, and then some people in black were crippled and the hands were broken. I think this is violence.

These Christians refuse to believe that they are doing these things in the name of God's revelation, but they say that in their beliefs, of course, there are many meanings in their beliefs. They can go to interpret and explain what their faith is, their faith may have many parts, if you have the opportunity, you can ask Junius Ho Kwan-yiu. Of course, they will feel that what they are doing is not in the name of God. Blue silk faction may feel that Yellow silk faction is violent, and guess the demonstrators used the name of God to do some shocking behaviour.

In the contrary, some of the Christians in Yellow silk faction will use the scripture of God to cleanse the temple, and Jesus also uses violence. So, we have no problem using violence, so everyone should not be too disgusted with violence. This is to use another mode to cover up their own violent behaviour.

So, I realize that holy violence in the name of God is facing Hong Kong now.

33-4X-M-B26.30-PRO-METHODIST.KLN-UG-MR-CGST-BT

I do not see that the demonstrators used sacred violence. But I personally think that the regime seems to be giving the police aura, affirming their law enforcement. I do not understand how the police can justify and judge that they are right. Perhaps because they want to continue to work, they have to think that justify themselves is right for law enforcement. The most painful thing is seeing a policeman forcefully stepping on a woman's hand. It really seems to hear the sound of cracking. I do not understand the psychological condition of this policeman to do this. Does the policeman feel that he is holy and violent? It is too scary to watch these news films every day.

I think there are some things that can be avoided. Do I need to wear police boots to trample the woman's hand? I only saw her continually shaking, as well as her screams and the sound of her broken hands. Too scared, I cannot figure out who would do this. So, I cannot see sacred violence there, it is not sacred at all.

So, I do not see that holy violence in the name of God is facing Hong Kong. It is the violence of police.

34-5X-M-B11.15-PRO-SUNRISE-DR-DR-FULLER-PS

As I understand, I have never encountered the problem of holy violence in Hong Kong. Most of the people I met and heard were actually the opinions of the preachers, or the righteous things mentioned in the church.

If you do not mention righteousness, you are not a good preacher of God. But suggesting that justice includes some violence behind it to achieve justice, I cannot see anyone publicly expressing this issue. Of course, some people are angry and scolded, and they must use the curse or the name of God to intervene in violence to solve the problem. But I have not heard the preachers like this.

First, I express my position. I am against violence to solve problems. Second, I oppose violence that is exercised without authority.

I will not use violence to solve anything, and I will not participate in it. For example, if there are certain people, they feel that they need to use some means to achieve certain purposes, basically in the current world or in the history, we or the believers and the preachers cannot stop them. Just as the church now says not to march on the street, or if you are a policeman, you must not hit people. We simply cannot control it. There are also many details that we did not understand, and we can only declare our position.

In India, her nation's father Gandhi in the last century, due to the problem of salt taxation, non-violence was used to fight. The so-called non-violent resistance, first of all, I do not know more about that incident, but Gandhi gave the impression of non-violent resistance. If I say openly, I accept nonviolent resistance.

So, I do not realise that holy violence in the name of God is facing Hong Kong.

35-5X-M-B11.15-PRO-NA-DR-DR-CUHK.DSCCC-SL(BSHK)

I disagree there is a problem of holy violence in Hong Kong.

The Bible says that if you are beaten, you must let your other face to be beaten too. Do not be radical, just look at one side, it is to balance it. Jesus said that we must love people as ourselves. The Bible also says that God is love, which is God's first priority. I am not saying that God cannot use violence in this generation, but it should be using love first, until sometime, maybe God wants to use violence.

I am open, I will not say that God must not use it, I am not God, how can I say that God said this. But God calls us to love, this is inevitable. For example, in the story of the Samaritans, the Samaritans and the Israelites were deadly enemies, and a Jew was injured. Instead, the Samaritans rescued him. Basically, please use this mentality to understand that God is the judge. The people who use bravery now has nothing to do with the Bible, they do not say

anything about faith.

Some people say that the revelation of God up to the New Testament has no revelation, so God will not reveal that we use violence to achieve justice now. This is called the revelation termination theory, and it may or may not be completely correct. Even if God has a new revelation, it should not violate the old revelation. I generally think of it as such that it will not violate His old revelation.

So, I do not realise that holy violence in the name of God is facing Hong Kong.

36-6X-M-B>35-PRO-ELCHK-DR-DR-LMU-SL(LTS)

I have not seen any sacred violence, nor have I seen someone ordered in the name of God to fight the police. I have not heard of it. I think the holy violence faced in Hong Kong must be fake.

I think it must be impossible to do so. Jesus said in the Bible, on that the one who take up the sword will die under the sword. So, force is not an option at all. This is only borrowed the name of God.

Any use of force will provoke greater retaliation from another force. This issue will always need to be negotiated in a civilized society. Even Jerusalem is now occupied by Muslims, as pilgrims should go to the conditions or pay customs to go to the pilgrimage. But do nothing, just beat them away. This is not acceptable in a civilized society. How can it be understood that the life of Jews in Muslims is better than the life of Christian governance? This is again the evidence to borrow the name of God.

I will not participate in violence, but if someone is to be killed, I will help him. The main reason is that as a Christian, if you say the scripture, Sermon on the Mount, someone who hits you on the left face and even let your right face to be beaten too, you have to accept it. As a person, in addition to be a person, you are called to be the father or mother of your family, or to be a child. You have a lot of vocational duties, and these vocational duties are for you to love your neighbour. That is to say, when your neighbour suffers, you have to stand up and protect him. Sometimes protection is by force. So why in my faith, I think the police need to use force.

I am thinking, no matter whether our founding father Sun Yat-sen, his faith was Christian or not, he was not obsessed with Christianity, but with the suffering of the people. He wanted to use force to remove China's suffering as soon as possible. It was not possible for me to think that the divine violence was valid for him because he was a Christian. Know that when you make this decision, you put your life on, that is, you can give up, but you cannot think you

will survive. When you want to do all these things, you want to ignore your life. Just as Lin Juemin's farewell to his wife, 72 martyrs and also Qiu Jin, had been died. They would not think there was hope for survival. That is to say, their ambition was to shed their heads and lay down their lives (拋頭顱灑熱血) in order to save the nation from fire and water, which are two things with the sacred violence of faith.

So, I do not realise that holy violence in the name of God is facing Hong Kong.

37-4X-F-B31.35-PRO-NA-DR-DR-VANDY-SL(CUHK.DSCCC)

As a scholar, the things I deal with are very limited. However, I would not endorse this practice, using the name of God to rationalize violence. Of course, I think the problem of our anti-extradition amendment movement in Hong Kong is actually not involving sacred violence, it is at most human violence. If anyone tries to rationalize sacred violence, I believe I will not agree with this approach.

I always say this, if you agree or disagree, the fact of violence exists in the Bible. I think we want to understand why there is such an image of God in the Bible, what is the background and what is the situation.

So, I do not realise that holy violence in the name of God is facing Hong Kong.

38-4X-M-B<5-PRO-ELCHK-DR-DIP-LTS-ER

I think this is not divine violence, this is your definition only. Because your first definition was that God personally intervened the violence, such as killing the firstborns in Egypt. If you say the war is now waged in the name of God, which is no different from the ISIS terrorist organization. Also, your divine violence means something similar to the crusade. There are about 300,000 Christians in Hong Kong who go to church, about 200,000 Catholics, and totally about half a million. These 500,000 people certainly have influencing power, more there are also church schools in operation. But does anyone think that these Christians can launch a jihad, I think it not many.

So, I am not much realising that holy violence in the name of God is facing Hong Kong.

40-5X-M-B26.30-PRO-LIVGRACE-DR-DR-CGST.LTS-PS

You said whether Hong Kong is facing the problem of sacred violence. I have not heard anyone say or hear someone have the revelation of God that they are going to bring down Hong Kong or the government of Lam Cheng Yuet-ngor. I have never heard of it, so I am

glad.

But even as we said just now, when someone says that there is a revelation, we have to distinguish between them, and we should not accept them all. When you ask how to solve and deal with it, that is you must distinguish it and not easy to accept it as you are pastoring your brothers and sisters.

So, I do not realise that holy violence in the name of God is facing Hong Kong.

Orthodox Religion related information

16-4X-M-B<5-ORT-ROC-DR-BR-KTS-FR

I do not believe that God has revealed divine violence and instructed them to do such violent acts. They pretended to be a god.

We have never received these that God will inspire someone to use violence to achieve justice in society, so I do not know nor believe it.

I do not know if the Crusades in the ancient time were inspired by God. Looking at history, there would be many complicated historical questions. No one knows whether they received the revelation of God.

It is wrong for humans to use violence. If God uses violence, we cannot comment. But it is wrong for human beings to exercise holy violence in the name of God.

We cannot doubt the holy violence written in the Bible, because we do not have the power and ability to doubt what is written in the Gospels.

So, I do not know whether the holy violence in the name of God is facing in Hong Kong. If there is, it is totally wrong.

21-2X-M-B16.20-ORT-ROC-DR-NIL-NIL-BT

I am partly aware that holy violence in the name of God is facing or happening in Hong Kong. There are many different voices in Christianity, and some people seem to be, I am not sure, to talk about or encourage acts of violence.

I found or saw it on the Internet. Probably, Christians of this kind are a minority, and most Christians are not like this. There are Christian groups, and there may be Orthodox groups, but for Catholicism, it is not so sure.

I think it is more difficult to deal with. When a person is very convinced of his actions and certain ideas, especially when a person feels that his ideas are from God, how to change his

thinking, there is no answer.

I always think that in the current generation, some people or groups borrow the name of God and try to rationalize some violent behaviours. My first reaction is that I do not believe and will oppose it.

If God has revelation today, I cannot say that it is impossible, because God is all things possible. But I think this is not the first mindset a Christian should have.

I think we must first understand this person's thinking and starting point, but I may not be able to convince him in the short term. If I persuaded, he would listen to me, absolutely not like this. Then, we can investigate deeper into his ideas, and point out or testify if he has some obvious mistakes.

So, I partly believe that holy violence in the name of God is facing in Hong Kong.

25-4X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I do not know, and I do not guess whether the sacred violence in the name of God is happening in Hong Kong. I can only say that I have no special feeling.

At this moment, I did not realize that the people around me had sacred violence, and I do not know how to deal with it.

So, I do not know whether the holy violence in the name of God is facing Hong Kong.

31-4X-M-B11.15-ORT-ROC-MR-DIP-HSSC-BT

I feel the problem of holy violence in Hong Kong.

The Cardinal Joseph Zen Ze-Kiun (陳日君) often speaks of social justice, but at the same time in the past six months, he has never condemned those who used violence. I think he supports doing some social justice in the name of God, including using limited violence to fight for social justice.

You asked me this question of sacred violence, I think these problems exist in Hong Kong. I think many Christian denominations support the use of violence. I am not dis-supporting the movement, but I do not support the use of violence. There are many people who help this violence to make excuses.

If you rationalize these violent things in the name of the church, you actually rationalize these things in the name of God.

I do not agree of applying justice with violence. You can use the methods of peace, hunger strike and parade. It is also okay to use peaceful, rational and non-violent methods.

You may have heard of Catholic theology of liberation. Liberation theology is actually an event that occurred in South America in the 1960s and 1970s. Because South America is ruled by military and political authorities and is a Catholic country, they have developed liberation theology, which includes violence. In fact, this liberation theology was denied by the former Pope John Paul II. It has been denied that the use of force for liberation. So, I do realize that holy violence in the name of God is facing Hong Kong.

39-5X-M-B<5-ORT-ROC-UG-NIL-NIL-BT

I believe that the problem of holy violence in Hong Kong has definitely happened. There are now Christian churches and Catholic churches to house and hide protesters.

During the struggle, they were singing the hymn of Sing Hallelujah to the Lord. The black thugs in front were holding weapons and throwing bricks. In short, this group of people is making trouble in the name of God. I absolutely disagree with these.

From the Orthodox standpoint, of course, to condemn violence. In particular, they must be condemned with the scripture Romans Chapter 13. According to the Communist Party, holding a red flag against a red flag (打着紅旗反紅旗), it means that this mob serves the devil by hanging a cross.

These should not be called holy violence, but devil violence. They just hung a cross, and there was no god in their hearts. It was called ungodly in English.

The situation in Hong Kong may have foreign powers. The problem is complicated, and it may involve some so-called capitalists.

So, I do realize that holy violence in the name of God is facing Hong Kong.

Summary

In Catholic religion:

There are about 60 percent of the interviewees do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong. They have not seen that anybody who did the violence under the banner of God. More, most of the brave factions in front of the incidents are not Christians. However, there are about 40 percent of the interviewees realise that divine violence is now a problem in Hong Kong. They claimed that they saw more or less the Christians including Catholics were demonstrating on the street. Only one of the

interviewees said he gave no comment on this topic since it was too complicated in politics.

In Protestant/Christian religion:

There are about 80 percent of the interviewees do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong. They did not think there was any jihad in Hong Kong nor in any churches. The current problem facing is to express justice through law or express justice through non-violence. But there is one interviewee said he realised that divine violence is now a problem in Hong Kong. Other 20 percent of the interviewees have no comment on this topic. They said different people have different ideas and opinions. They could not persuade others not to think different perspectives.

In Orthodox religion:

There are about 45 percent of the interviewees do not realise that divine violence, in the name of God, is now a problem to face in Hong Kong. They said they never received or heard about that God will inspire someone to use violence to achieve justice in the society. However, there are about 45 percent of the interviewees realise that divine violence is now a problem in Hong Kong. They said there are many Christian denominations support the use of violence and to house the protestors in their churches. But one of the interviewees said he partly believed and could not made any comment about this topic.

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