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IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	85767380
Applicant	Mathew Beck
Applied for Mark	PORNO JESUS
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**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

APPLICANT:	Mathew Beck)
SERIAL NO:	85/767,380)
FILED:	October 30, 2012)
MARK:	PORNO JESUS)
EXAMINING ATTORNEY:	John M. Gartner)
LAW OFFICE:	102)

APPLICANT'S APPEAL BRIEF

Applicant, Mathew Beck, an individual ("Applicant"), hereby appeals to the Trademark Trial and Appeal Board ("Board") from the Examining Attorney's refusal of registration of the mark PORNO JESUS of U.S. Trademark Application Serial Number 85/767,380.

I. FACTS OF THE CASE

Applicant's mark is PORNO JESUS, Ser. No. 85/767,380, for use in connection with "DVDs featuring music videos, adult themed content, glamour photography, and adult entertainment; Video recordings featuring music videos, adult themed content, glamour photography, and adult entertainment" in International Class 9 ("Applicant's Mark"). The Examining Attorney refused registration of Applicant's Mark based on a finding that PORNO JESUS is (1) "scandalous" and (2) "disparaging to Christians" under Section 2(a) of the Lanham Act.

II. ISSUES TO BE DECIDED

Whether Applicant's Mark PORNO JESUS is (1) "scandalous" and (2) "disparaging to Christians" under Section 2(a) of the Lanham Act.

III. APPLICANT'S MARK IS NOT SCANDALOUS

The Examining Attorney found that PORNO JESUS is scandalous, citing religious scripture and Christian literature condemning pornography as sinful and contrary to the teachings of Jesus Christ. Applicant disagrees with the Examining Attorney's finding. The Examining Attorney has not met his heavy burden of showing that PORNO JESUS would be viewed as scandalous by a substantial portion of the general public in the context of contemporary attitudes toward sexuality and pornography.

A. Legal Standard

Section 2(a) of the Trademark Act bars registration of immoral or scandalous matter on either the Principal Register or the Supplemental Register. See TMEP § 1203.01. The term "scandalous" has been defined by the courts as meaning "shocking to the sense of propriety, offensive to the conscience or moral feelings or calling out for condemnation. See *In re McGinley*, 660 F.2d 481, 486, 211 USPQ 668, 673 (C.C.P.A. 1981), *aff'g* 206 USPQ 753 (TTAB 1979).

The meaning imparted by a mark must be determined in the context of the current attitudes of the day. See *In re Mavety Media Grp. Ltd.*, 33 F.3d 1367, 31 USPQ2d 1923 (Fed. Cir. 1994) (finding the evidence insufficient to establish that BLACK TAIL, used on adult entertainment magazines, comprises scandalous matter; noting that there were both vulgar and non-vulgar definitions of "tail," and that the record was devoid of

evidence demonstrating which of these definitions a substantial composite of the general public would choose in the context of the relevant marketplace); *In re Old Glory Condom Corp.*, 26 USPQ2d 1216 (TTAB 1993) (holding not scandalous OLD GLORY CONDOM CORP and design comprising the representation of a condom decorated with stars and stripes in a manner to suggest the American flag); *In re Thomas Laboratories, Inc.*, 189 USPQ 50, 52 (TTAB 1975) (“[I]t is imperative that fullest consideration be given to the moral values and conduct which contemporary society has deemed to be appropriate and acceptable.”)

The determination of whether a mark is scandalous must be made in the context of the relevant marketplace for the goods or services identified in the application, and must be ascertained from the standpoint of a “substantial composite of the general public.” See TMEP § 1203.01. Therefore, to support a refusal on the ground that a proposed mark is immoral or scandalous, the examining attorney must provide evidence that a substantial portion of the general public would consider the mark to be scandalous in the context of contemporary attitudes and the relevant marketplace. *In re Mavety*, 33 F.3d at 1371-72 (emphasis added).

Last, the prohibition in §2(a) of the Act against the registration of scandalous matter pertains only to marks that are scandalous. The authority of the Act does not extend to goods that may be scandalous. See *In re Madsen*, 180 USPQ 334, 335 (TTAB 1973) (holding WEEK-END SEX for magazines not scandalous and observing that whether the magazine contents may be pornographic was not an issue before the Board).

B. The Government's Quotation of Scripture Concerning "Adultery" is Irrelevant

The Examining Attorney's argument that PORNO JESUS is "scandalous" largely rests on quotations from religious scripture, namely, "Matthew 5:28", and "Exodus 20: 2–17", "Deuteronomy 5: 6–21". In particular, the Examining Attorney focuses on one quotation taken out of context from the Bible at section "Matthew 5:28", in which Jesus Christ once allegedly proclaimed, "every one who looks at a woman lustfully has already committed adultery with her in his heart." Final Action, October 12, 2013. The Examining Attorney then equivocates "adultery" with "pornography" and concludes that contemporary Christians condemn pornography because it involves "look[ing] at a woman lustfully":

The quotation from Jesus is not about the physical act of adultery. The quotation states that "every one who looks at a woman lustfully has already committed adultery with her in his heart." The issue, then, is whether a follower of Jesus is permitted to look at a woman lustfully; Jesus' answer is that it is not permitted because it is tantamount to adultery, which Jewish society had already established to be a sin [a]ll Christian churches denounce pornography because pornography involves "looking at a woman lustfully" which is something that Christians believe that Jesus himself condemned.

Id.

The Board should not accept the Examining Attorney's tortured definition of "adultery. "Adultery" is not the same as "pornography". Adultery is defined as "sex between a married person and someone who is not that person's wife or husband". See Exhibit A (Merriam-Webster dictionary definition for "adultery", of which the Board may take judicial notice). The record simply does not support the Examining Attorney's interpretation that an unmarried person who lusts after a woman has somehow committed

the sin of "adultery". Nor has a person who has merely viewed pornography somehow committed the sin of "adultery" by the plain definition of the word.

To be clear, the issue before the Board is whether Applicant's mark PORNO JESUS — not the act of adultery — is so "vulgar" or "shocking to the sense of propriety, offensive to the conscience or moral feelings or calling out for condemnation" that the USPTO may justify refusing registration under Section 2(a). See *In re McGinley*, 660 F.2d at 486; *In re Runsdorf*, 171 USPQ at 444. Applicant's Mark refers to pornography, which has nothing to do with "adultery". There is no evidence of record to suggest that people who view pornography today believe they have committed "adultery" or that modern Christians believe watching pornography is equivalent to committing adultery. Accordingly, the alleged statement of Jesus Christ regarding "adultery" is irrelevant to Applicant's Mark should not be considered.¹

C. The Mark is Not Scandalous by Contemporary Standards

In addition to quoting ancient religious scripture, the Examining Attorney cites to various Christian websites discussing alleged prohibitions on the viewing of pornography. The Examining Attorney appears to argue that previously existing ancient prohibitions on certain types of sexual activity still persist, and that pornography is "shocking" to contemporary Christians. For example, the Examining Attorney cites to an internet article entitled "Can Christians View Pornography? What The Bible Says", which explains that, according to the Bible, certain types of sexual acts are strictly

¹ The statements allegedly made by Jesus Christ over two-thousand years ago are also inadmissible hearsay of the most unreliable kind, and may not be considered for the truth of the matter asserted, namely, that all persons who look at a woman lustfully have somehow committed adultery. F.R.E. 801. There is also something unseemly about the government's extensive quotation of Bible scripture against the Applicant, who does not agree with the government's literal interpretation of the Bible and assumption that contemporary Christians strictly adhere to its teachings.

prohibited, including homosexuality and viewing pornography. The article further explains that the penalty for engaging in these prohibited acts is "death". Another excerpt from "Catechism of the Catholic Church, Section 2354" states that pornography is a "grave offense". The Examining Attorney would have the Board believe these obscure texts represent the views of contemporary Christians. They do not.

The evidence submitted by the Examining Attorney misrepresents the prevailing attitudes of contemporary Christians, who today have a much more liberalized view of sexuality. For example, contemporary Christians are much more tolerant of, and actually engage in once-deadly "sins" including homosexuality and watching pornography. In support of this position, Applicant has attached hereto a USA TODAY article which explains that there is a "widening stream of younger Christians who follow Jesus toward a more open-hearted relationship with their gay fellow citizens". See Exhibit B. The evidence shows that modern Christians are more accepting of once-condemned sexual attitudes and practices. Another news article posted on the Christian-operated blog CovenantEyes points out that fifty percent (50%) of Christian men and twenty percent (20%) of Christian women regularly view pornography. See Exhibit C. The article also points out that "Christians are more prone to [pornography] addiction". Id. The evidence shows that a large percentage of Christians regularly watch pornography and therefore could not be "shocked" by Applicant's Mark, which includes a reference to pornography.

Still further, at least one Christian publication reports that adultery "has been committed throughout history"; that "adultery [today] seems more rampant than ever"; that tabloid stories and films "feature and even promote adultery", and that "some 19 million husbands and 12 million wives had had an affair". See Exhibit D. The

sentiments of Christians as expressed in the article shows that Christians do not regard less-than strict compliance with the teachings of Jesus Christ as "shocking" to the conscience. Rather, once-"grave offenses" such as homosexuality, adultery, and watching pornography are commonplace even among Christians and would not "shock" the conscience.

There is even an entire genre of "Christian porn" produced by and directed toward Christians. Applicant has submitted screenshots from the Christian-operated website "Support Christian Porn", which promotes "Christ-centered porn, made to be viewed by Christians and tailored to their unique needs". See Exhibit E. The Christian-operated website expressly states that pornography is not "immoral" and that "Christian Porn" is "one of the most beautiful and natural gifts bestowed to us by God":

All filmed sexual acts in the Christian Porn genre are genuine intentions to create life, performed by heterosexual married Christian couples. As acts of procreation they are not immoral, illicit, or dirty, but expressions of love between husband and wife, who are in love with each other exclusively. None of the acts are unnatural or adulterous. We feel the viewing of an expression of love shared by a married man and woman is one of the most beautiful and natural gifts bestowed to us by God. Praise God, brothers and sisters.

Id. The website also discusses "the correct use of Christian porn" and contains a list of "Christian porn favorites". **The foregoing evidence shows that contemporary Christians have liberalized attitudes toward sexuality and pornography; that half of all Christian men consume (and therefore tolerate) pornography, and at least some Christians directly participate in the production, distribution, and consumption of pornographic films.** These Christians, who are accustomed to the presence of pornography in modern society, are not likely to be "shocked" by pornography or

Applicant's Mark. Accordingly, the Examining Attorney has not met his burden in showing that a substantial portion of Christians, let alone the general public, would find PORNO JESUS to be "shocking" in the context of contemporary attitudes toward sexuality and pornography.

D. The Mark is not Scandalous Merely Because the Goods are Offensive

The USPTO may not refuse registration under Section 2(a) because the goods are considered offensive. See *In re Madsen*, 180 USPQ 334, 335 (TTAB 1973) (holding WEEK-END SEX for magazines not scandalous and observing that whether the magazine contents may be pornographic was not an issue before the Board). The Examining Attorney may only refuse registration if the **mark** is offensive to a substantial composite of the general public in the context of the current attitudes of today.

Notably, the evidence submitted by the Examining Attorney consists almost entirely of excerpts from Christian literature condemning pornography. These materials show nothing more than that some Christians disapprove of Applicant's goods, which are pornographic films. However, Applicant's Mark is not scandalous under Section 2(a) merely because some Christians disapprove of pornography. *Id.* The mark itself must be "shocking" to a substantial portion of the public in the context of contemporary attitudes, and the mere reference to sinful or prohibited materials does not create a scandalous mark as a matter of law.

In response, the Examining Attorney argues that the juxtaposition of "PORNO" with "JESUS" creates a scandalous "mark":

The purpose of this evidence is not to establish that the Section 2(a) refusal is based on Christian disapproval of applicant's goods. The issue is not that applicant's goods are pornographic. The issue is that applicant's mark

PORNO JESUS identifies Jesus, who is considered to be the Son of God and the founder of Christianity for five out of six American religious adherents, with pornography, which is universally condemned by Christianity. It is the mark itself, not the goods, that is scandalous due to this association of Jesus with pornography.

Final Action, October 12, 2013. Again, the evidence shows only that Christians disapprove of pornography itself. The evidence does not show, for example, that Christians would be "shocked" by the linking of Jesus with pornography or other sins, or that there has ever been any public outrage or "shock" over of the use of JESUS in a distasteful or offensive manner that could justify a refusal under Section 2(a). Simply stated, there is no evidentiary support for the position that a substantial portion of the public would be "shocked" by the "linking" of Jesus and pornography as opposed to merely disapproving of pornography in general. Accordingly, the Examining Attorney cannot show that Applicant's Mark is scandalous merely because some Christians disapprove of Applicant's goods. See *In re Madsen*, supra.

E. Applicant's Mark Does Not Contain Any Scandalous or Vulgar Words

Applicant's Mark PORNO JESUS is not "scandalous" or "immoral" because neither of the terms PORNO nor JESUS are "vulgar" or "shocking to the sense of propriety, offensive to the conscience or moral feelings or calling out for condemnation". See *In re McGinley*, 660 F.2d at 486; *In re Runsdorf*, 171 USPQ 443, 444 (TTAB 1971). Moreover, the mark does not somehow become "scandalous" through the juxtaposition of two non-scandalous terms.

Generally, where the Board or the courts have found a mark to be "scandalous" or "immoral", at least one of the terms in the mark is "shocking" or "vulgar". *In re Wilcher Corp.*, 40 USPQ2d 1929 (TTAB 1996) (holding scandalous a mark for restaurant and bar

services consisting of words **DICK HEADS** positioned directly underneath caricature of a human head composed primarily of graphic and readily recognizable representation of male genitalia, as it would be considered offensive by a substantial portion of the public); Boulevard Entm't, 334 F.3d at 1341, 67 USPQ2d at 1478 (holding **1-800-JACK-OFF** and **JACK OFF** scandalous, where all dictionary definitions of “jack-off” were considered vulgar); Boston Red Sox Baseball Club Ltd. P’ship v. Sherman, 88 USPQ2d 1581 (TTAB 2008) (sustaining an opposition and finding that **SEX ROD** was immoral and scandalous under §2(a) based on dictionary definitions designating the term “ROD” as being vulgar, and applicant’s admission that SEX ROD had a sexual connotation); Red Bull, 78 USPQ2d at 1381-82 (finding multiple dictionary definitions indicating **BULLSHIT** is “obscene,” “vulgar,” “usually vulgar,” “vulgar slang,” or “rude slang” constitute a prima facie showing that the term is offensive to the conscience of a substantial composite of the general public).

Here, PORNO JESUS is mild in comparison to DICK HEADS, JACK OFF, SEX ROD, and BULLSHIT, all of which were found to be scandalous. PORNO JESUS is no more offensive than BLACK TAIL or OLD GLORY CONDOM CORP. (& design comprising the representation of a condom decorated with stars and stripes in a manner to suggest the American flag), neither of which were found to be scandalous. In re Mavety, **33 F.3d 1367**; In re Old Glory Condom Corp., 26 USPQ2d 1216 (TTAB 1993). Nor has the Examining Attorney cited any authority for the position that the composite PORNO JESUS somehow takes on a scandalous meaning where neither the terms PORNO nor JESUS are vulgar alone. A review of the Board's decisions shows that only clearly shocking or offensive marks are denied registration under Section 2(a). PORNO JESUS,

being mild in comparison — especially in the context of liberalized modern attitudes toward sexuality and pornography — is not one of them. The Board should resolve any doubt in favor of the Applicant. See *In re Mavety*, supra at 1374; see also *In re Hines*, 32 USPQ2d 1376 (TTAB 1994)

F. Third Party Registrations for Offensive "Jesus" Marks Already Exist

The USPTO allows registration of marks containing "JESUS" combined with additional terms which may be offensive to Christians. Two examples are HOOKERS FOR JESUS and REDNECK JESUS. See Exhibit F. Both of these marks were allowed to register despite their inclusion of the term "Jesus" combined with another term that could easily be viewed as offensive to Christians.

HOOKERS FOR JESUS was allowed despite the obvious reference prostitution, which the Examining Attorney stipulates is prohibited by Christian teachings. See Final Action, October 10, 2013 ("the examining attorney stipulates that prostitution is against the teachings of Christian churches throughout the United States). The mark clearly suggests that Jesus Christ cavorted with prostitutes. In this sense, HOOKERS FOR JESUS "links" the name of Jesus Christ to the dangerous (and illegal) sin of prostitution. The Examining Attorney attempts to distinguish HOOKERS FOR JESUS as a "charity" (apparently for former prostitutes) but this distinction is irrelevant. There is no evidence suggesting that Jesus Christ's purported association with former hookers is any less offensive to Christians than his association with currently active hookers. Devout Christians might be offended by HOOKERS FOR JESUS, but the mark was not found to be scandalous under Section 2(a). PORNO JESUS is no more offensive and is not scandalous.

REDNECK JESUS was not viewed as "immoral or "scandalous" despite its clear reference to Jesus Christ as a "redneck". "Redneck" is defined as "a white person who lives in a small town or in the country especially in the southern U.S., who typically has a working-class job, and who is seen by others as being uneducated and having opinions and attitudes that are offensive". Exhibit G. The evidence clearly shows that "redneck" is a racial slur. PORNO JESUS no more offensive than the racial slur REDNECK JESUS and does not rise to the level of "scandalous" under Section 2(a).

Overall, the evidence of record shows that PORNO JESUS, while containing a reference to pornography that some Christians might disapprove, is not "shocking" to the sensibilities of contemporary Christians and does not rise to the high level of "scandalous" under Section 2(a). The evidence submitted by the Examining Attorney shows that some Christians disapprove of Applicant's goods, but this is not enough to show that Applicant's Mark is scandalous as opposed to the goods. Nor can PORNO JESUS compare to truly scandalous marks such as DICK HEADS, 1-800-JACK OFF and BULLSHIT; and other offensive "Jesus" marks such as HOOKERS FOR JESUS and REDNECK JESUS were not even found to be scandalous. Accordingly, Applicant's Mark is not scandalous, and the refusal under Section 2(a) should be reversed.

IV. APPLICANT'S MARK IS NOT DISPARAGING TO CHRISTIANS

The Examining Attorney found that Applicant's Mark is disparaging to Christians. Applicant disagrees. Section 2(a) of the Lanham Act bars registration of marks which consist of or include matter which may disparage or bring into contempt or disrepute persons, institutions, beliefs or national symbols. The Board and the courts apply a two-part test in determining whether a proposed mark is disparaging:

(1) What is the likely meaning of the matter in question, taking into account not only dictionary definitions, but also the relationship of the matter to the other elements in the mark, the nature of the goods or services, and the manner in which the mark is used in the marketplace in connection with the goods or services; and

(2) If that meaning is found to refer to identifiable persons, institutions, beliefs or national symbols, whether that meaning may be disparaging to a substantial composite of the referenced group.

TMEP § 1203.03(b)(i).

The examining attorney must make a prima facie showing that a substantial composite of the referenced group would find the proposed mark, as used on or in connection with the relevant goods or services, to be disparaging. *Lebanese Arak*, 94 USPQ2d at 1218, citing *In re Heeb Media LLC*, 89 USPQ2d 1071, 1074 (TTAB 2008). When religious beliefs or tenets are involved, the proper focus is on the group of persons that adhere to those beliefs or tenets. *Id.*

A. JESUS is Not a Religious Belief or a Group of Persons

The Examining Attorney argues that PORNO JESUS disparages Christians because "it uses the name of a religious order for goods that are expressly forbidden for followers or adherents of that order". The Examining Attorney's characterization of "JESUS" as the name of a "religious order" is factually incorrect. There is no "religious order" called JESUS. The evidence shows that "Christianity" is the name of a religious order, and that "Jesus" refers to the historical "Jesus of Nazareth", which is not a religious "belief or tenet" under Section 2(a). Moreover, the followers of Christian teachings are not called "JESUS". To be disparaging, Section 2(a) strictly requires that the mark must focus on the group of persons that adhere to the beliefs or tenets. TMEP § 1203.03(c)

(When religious beliefs or tenets are involved, the proper focus is on the group of persons that adhere to those beliefs or tenets). The refusal must be reversed for at least the reason that the word "Jesus" in Applicant's Mark refers to Jesus Christ, not Christians as a group or their beliefs or tenets.

The Examining Attorney argues in the alternative that

[i]t is not necessary that the mark use the term 'Christianity' in order to be found to be disparaging to Christians under Section 2(a). **It is enough if the term is so uniquely and unmistakably associated with Christians as to constitute their identity** such that when applicant's mark is used in connection with its goods, a connection would be assumed

citing *Buffett v. Chi-Chi's, Inc.*, 226 USPQ 428, 430 (TTAB 1985) (emphasis added).

This argument fails because the Examining Attorney has not submitted any evidence supporting the proposition that the term "Jesus" is "so uniquely and unmistakably associated with Christians as to constitute their identity". On the contrary, "Jesus" has been appropriated by a variety of different religious groups, including Islam, Judaism, Bahá'í, Scientology, and Raëlism. See Exhibit H (internet article discussing the role of Jesus Christ in various religions). Notably, Jesus plays an important role in the Islamic faith. The mere fact that Jesus plays an important role other religions shows that "Jesus" is not "uniquely" and "unmistakably" associated with Christians as to "constitute their identity". Given the appropriation of Jesus by many religious groups, Christians would not be uniquely offended by any perceived misuse of "Jesus". Absent this threshold showing of a "unique" and "unmistakable" association between Jesus and Christians, the Examining Attorney cannot meet his burden of proving that Christians are uniquely disparaged by PORNO JESUS. Rather, PORNO JESUS does not specifically refer to any religious group and would not disparage anyone in particular.

B. Applicant's Mark is not Disparaging to a Substantial Composite of Christians

Even assuming, arguendo, that "JESUS" is the name of a "religious order" or a "religious belief or tenet", the Examining Attorney has not shown that a substantial composite of contemporary Christians would be disparaged by Applicant's Mark. As discussed above, contemporary Christians have a much more liberalized approach to sexuality and even participate in once-"grave offenses" such as homosexuality, adultery, and viewing pornography. For the same reason Applicant's Mark is not "scandalous" to contemporary Christians, the mark is not "disparaging to Christians".

The Examining Attorney's references to KHORAN for wine, In re Lebanese Arak Corp., 94 USPQ2d 1215, 1221 (TTAB2010), and SENUSSI for cigarettes, In re Reemtsma Cigarettenfabriken GmbH, 122 USPQ 339, 339 (TTAB 1959), are misplaced. While the Koran is well known to strictly prohibit alcohol, the prohibition of pornography is not uniquely Christian, and there is nothing in the record to suggest that Applicant's Mark is particularly disparaging to Christians as opposed to other groups which may also find pornography distasteful or offensive.

Last, other offensive "JESUS" marks were allowed, including HOOKERS FOR JESUS and REDNECK JESUS. Neither of these were found to be "disparaging", and both are more "offensive" than PORNO JESUS. Applicant's Mark should not be treated differently, and all doubt should be resolved in favor of the Applicant. See In re Mavety, supra at 1374; see also In re Hines, supra at 1376. Accordingly, the Examining Attorney has not shown that a substantial composite of contemporary Christians would be disparaged by Applicant's Mark, and the refusal based on Section 2(a) should be reversed.

V. CONCLUSION

Based on the foregoing, Applicant's Mark is not "scandalous" or "disparaging to Christians" under Section 2(a). WHEREFORE, Applicant prays that the Examining Attorney's refusal of registration be reversed, and that Applicant's Mark be published for opposition.

Respectfully Submitted,

Dated: June 22, 2014

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EXHIBIT A

W-M'COW



ВІТAMІНІСА КОМБІНА
АН ЕНДОСКОПІВІДІ

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adultery *noun* (Concise Encyclopedia)

Sexual relations between a married person and someone other than his or her spouse. Prohibitions against adultery are found in virtually every society; Jewish, Christian, and Islamic traditions all condemn it, and in some Islamic countries it is still punishable by death. Attitudes toward adultery in different cultures have varied widely. Under the Code of [HAMMURABI](#) (18th century BC) in Babylonia it was punishable by death by drowning, and in ancient Rome an offending woman could be killed, though men were not severely punished. In western Europe and North America, adultery by either spouse is a ground for [DIVORCE](#), though in the U.S. the shift to no-fault divorce significantly reduced the importance of adultery as an element in divorce proceedings. The spread

of Western ideas of equality in marriage has resulted in pressure for equal marital rights for women in traditional African and Southeast Asian societies.



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EXHIBIT B

This story is part of **COLUMNISTS' OPINIONS**

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Gary Bauer: NFL violence vs. broken families

Some Christians shift on gays: Column

Tom Krattenmaker, USATODAY 6:21 p.m. EDT July 17, 2013

Bible offers conservative Christians a way to navigate this new terrain on gay rights.



(Photo: Phelan M. Ebenhack, AP)

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"This is a new season," declares Exodus International President Alan Chambers, who has [shut down](#) his controversial gay-to-straight conversion ministry and apologized for the hurt the program inflicted. In the weeks following Chambers' bombshell, the Supreme Court [has issued rulings](#) accelerating this change of season for gay rights in America, and same-sex marriage advocates are gearing up for new drives in [Hawaii](#), [Illinois](#), [New Jersey](#) and [Oregon](#).

STORY HIGHLIGHTS

- Exodus International, which claimed a 'cure' for homosexuality, apologized



- Exodus International, which claimed a "cure" for homosexuality, apologized and closed its doors.
- While this is a new season for gay rights, this change poses quandary for conservative Christians.
- The Bible offers not just a limit on what's acceptable, but also a way out of the trap.

America, and same-sex marriage advocates are gearing up for new drives in [Hawaii](#), [Illinois](#), [New Jersey](#) and [Oregon](#).

For conservative Christians, the people who have fought gay rights the hardest and have wagered a good deal of their religion's credibility in the process, these latest developments accentuate a predicament that seems to grow worse by the day — along with, we can hope, a chance to pivot toward a more winsome way to engage a rapidly changing culture.

The good news: They need look no further than the Bible, and a growing number in their own ranks, for a way to navigate this new terrain.

Consider what Chambers said last month when he rocked the opening of his group's conference with the announcement that Exodus would exist no more. In the ashes of the country's oldest and largest "pray away the gay" Christian ministry, he is launching a new organization. "Our goals," he says, "are to reduce fear and come alongside churches to become safe (and) welcoming communities."

The evangelicals and conservative Catholics most aggrieved by the advance of gay rights might find it helpful to follow Chambers' lead. If there's anything to fear, it's the damage that the fear-based anti-gay culture war will wreak on Christianity's good standing.

Put yourself in their shoes

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rights might find it helpful to follow Chambers' lead. If there's anything to fear, it's the damage that the fear-based anti-gay culture war will wreak on Christianity's good standing.

Put yourself in their shoes

Yes, when you put yourself in conservative Christians' shoes, you realize that this new season is a tough one for those alarmed by the rapidly growing acceptance of gays and lesbians. The Boy Scouts will soon accept gay kids. Two active male pro athletes (both professing Christians, not incidentally) are out. Following the Supreme Court rulings in the Proposition 8 and Defense of Marriage Act cases, gay marriage now goes ahead in the country's largest state, and the federal government will place same-sex married couples on the same respected footing as opposite-sex couples.

To liberal non-evangelicals and to younger Americans of seemingly any religious persuasion, the advance of gay rights is generally welcomed as a triumph for diversity, inclusion and fairness. Imagine what bracing good news this is for a gay or lesbian who grew up under a cloud of demonization in the '70s and now, depending on the state in which he or she lives, enjoys something approaching full acceptance and equal rights.

Escaping the trap

To those outside of conservative religious circles, this might seem like skin off nobody's nose. That would be a mistake. Do not underestimate the enormity of the quandary this poses for an evangelical movement that has staked much of its claim on vociferous opposition to homosexuality, and that has based its position on an authoritative text that has not undergone any revisions of late — the Bible, aka the word of God. But as Chambers has demonstrated more than once, the Bible offers



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not just a limit on what's acceptable, but also a way out of the trap in which conservative Christianity finds itself.

A couple of years ago, in announcing Exodus International's resignation from the anti-gay "Day of Truth" in high schools, Chambers said, "We need to equip kids to live out biblical tolerance and grace, while treating their neighbors as they'd like to be treated." Now, in launching his Reduce Fear campaign, he again draws from the Bible. Exodus, he says, has been "imprisoned in a worldview that's neither honoring toward our fellow human beings, nor biblical. From a Judeo-Christian perspective, gay, straight or otherwise, we're all prodigal sons and daughters. ... God is calling us to ... welcome everyone, to love unhindered."

Other less-known reparative-therapy ministries will carry on the work that Exodus abandoned. And we can bet that die-hard organizations such as the Family Research Council will continue to slug it out, condemning gays and their supporters and sounding alarms about the downfall of America.

That's their right. But what is it going to accomplish? The more promising direction is the one framed by Alan Chambers, and by a widening stream of younger Christians who follow Jesus toward a more open-hearted relationship with their gay fellow citizens.

Less fear. More heart.

Tom Krattenmaker is a Portland-based writer specializing in religion in public life and a member of USA TODAY'S Board of Contributors. He is author of the new book The Evangelicals You Don't Know.

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68

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Breaking Free Blog

Honest discussions about Internet temptations

Tuesday, November 24th, 2009

Written By [Luke Gilkerson](#)

Categories: [Bible Studies](#), [Lust](#), [Fighting the Battle](#), [Parenting](#), [the Internet Generation](#), [Pastors and Church Leaders](#), [Pornography Addiction](#)

Why are so many Christians addicted to porn?



Fifty percent of Christian men and twenty percent of Christian women report being "addicted" to pornography. What are we to make of these staggering numbers? Many Christian groups, including Covenant Eyes, quote this statistic from [the 2006 ChristiaNet survey](#), but what do these numbers mean?



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Pornography Addiction

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Compare these numbers to other nationwide statistics:

- A 2001 Forrester Research reported **19%** of North American Internet users were "regular visitors" to adult content sites.
- A 2003 Nielsen/Net Ratings reported that an estimated 34 million people visited adult entertainment sites in August and 32 million in September—about 25% of Internet users in the US.
- In 2009, Michael Leahy polled 29,000 individuals at North American universities. **13%** of the male students and **2%** of the female students reported spending 5 or more hours a week online for Internet sex.
- Sex therapist [Barry McCarthy](#), PhD, concludes that about **15%** of men and nearly 5% of women compulsively use porn.

When polled about addictive or frequent porn use, Christian percentages always seem significantly higher. Why? Are Christians simply more likely to get hooked on porn? What is going on here?

Definitions of Addiction

In my opinion, the chief sources of the discrepancy are the conflicting definitions of addiction. What does it mean to use porn "compulsively" or "regularly"? For some folks, "addictive" use of porn might be once a month, once a week, once a day, or many hours in a day. Others would measure addictive use by how much it disturbs their lives: has it cost them money or significant relationships? For the most part,

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in Philadelphia entitled, "Addiction, Temptation, & Voluntary Slavery." He spoke about how so often the "Big Book" used by AA members seems so much more alive to them than the words of the Bible. Why? One reason is the Big Book uses "addiction" language. The Bible does not. The recovering alcoholic needs to understand the language of the Bible. The Bible doesn't talk of "addiction," but rather "slavery to sin." The Bible doesn't speak of the root of habitual sin as merely a "disease," but as "idolatry." Once these categories are understood, many portions of Scripture can and do come to life for the struggling addict.

Biblical language levels the playing field between the so-called addict and the non-addict. The Bible speaks of a slavery to sin that has affected the whole human race. For the addict, this slavery has impacted his or her life in a particular, more demonstrative way; in fact, the conference in Philadelphia was called "The Addict in Us All," to highlight this very point: we are all addicted to self, addicted to sin, and as Christians we are all being redeemed from that life of sin-slavery.

Are Christians More Prone to Porn Addiction?

Definitional differences aside, could it be that Christians actually have a more difficult time battling addictions? I am not aware of any studies or surveys that suggest this, but there are at least two "theological" factors at work in Christian communities that might serve to escalate addiction:

1. Teaching higher standards makes rebellion more appealing (i.e. the hot stove principle).

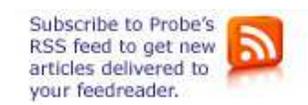
Being raised in Christian community, I know that teaching a high moral standard didn't make me want to sin less: rather, I wanted to sin more. The apostle Paul wrote, "If it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, 'You shall not covet.' But sin, seizing an opportunity

EXHIBIT D



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Adultery

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Written by Kerby Anderson

This article is also available in [Spanish](#).

Adultery and Society

The seventh commandment says "Thou shalt not commit adultery." Nevertheless, this sin has been committed throughout history. Today, though, adultery seems more rampant than ever. While tabloid stories report the affairs of politicians, millionaires, and movie stars, films like "The English Patient," "The Prince of Tides," or "The Bridges of Madison Country" feature and even promote adultery.

How prevalent is adultery? Two of the most reliable studies come to similar conclusions. The Janus Report on Sexual Behavior estimates that "More than one-third of men and one-quarter of women admit having had at least one extramarital sexual experience."[1](#) A survey by the National Opinion Research Center (University of Chicago) found lower percentages: 25 percent of men had been unfaithful and 17 percent of women. Even when these lower ratios are applied to the current adult population, that means that some 19 million husbands and 12 million wives have had an affair.[2](#)

Whatever the actual numbers, the point to be made is that adultery is much more common than we would like to admit. Family therapist and psychiatrist Frank Pittman believes "There may be as many acts of infidelity in our society as there are traffic accidents."[3](#) He further argues that the fact that adultery has become commonplace has altered society's perception of it. He says, "We won't go back to the times when adulterers were put in the stocks and publicly humiliated, or become one of those societies and there are many in which adultery is punishable by death. Society in any case is unable to enforce a rule that the majority of people break, and infidelity is so common it is no longer deviant."[4](#)

Perhaps you are thinking, "This is just a problem with non-Christians in society. It can't be a problem in the church



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Christians in society. It can't be a problem in the church. Certainly the moral standards of Christians are higher." Well, there is growing evidence that adultery is also a problem in Christian circles. An article in a 1997 issue of *Newsweek* magazine noted that various surveys suggest that as many as 30 percent of male Protestant ministers have had sexual relationships with women other than their wives.^{5}

The Journal of Pastoral Care in 1993 reported a survey of Southern Baptist pastors in which 14 percent acknowledged they had engaged in "sexual behavior inappropriate to a minister." It also reported that 70 percent had counseled at least one woman who had had intercourse with another minister.

A 1988 survey of nearly 1000 Protestant clergy by *Leadership* magazine found that of the 300 pastors who responded, 12 percent admitted to sexual intercourse outside of marriage, and that 23 percent had done something sexually inappropriate with someone other than their spouse. The researchers also interviewed nearly 1000 subscribers to *Christianity Today* who were not pastors. They found the numbers were nearly double: 45 percent indicated having done something sexually inappropriate, and 23 percent having extramarital intercourse.^{6}

Adultery is in society and is now in the church. Next, we'll look at some of the myths surrounding extramarital affairs.

Myths About Adultery

Marital infidelity destroys marriages and families and often leads to divorce. Public sentiment against adultery is actually very strong as approximately eight out of ten of Americans disapprove of adultery.^{7}

Yet even though most people consider adultery to be wrong and know that it can be devastating, our society still perpetuates a number of untruths about adultery through a popular mythology about extramarital affairs. At this point we want to examine some of the myths about adultery.

Myth #1: "Adultery is about sex." Often just the opposite seems the case. When a sexual affair is uncovered, observers often say, "What did he see in her?" or "What did she see in him?" Frequently the sex is better at home, and the marriage partner is at least as attractive as the adulterous partner.

Being pretty, handsome, or sensual is usually not the major issue. Partners in affairs are not usually chosen because they are prettier, more handsome, or sexier. They are chosen for various sorts of strange and nonsexual reasons. Usually the other woman or the other man in an adulterous relationship meets needs the spouse does not meet in the marriage. Dr. Willard Harley lists five primary needs for a man and five primary needs for a woman in his book *His Needs, Her Needs: Building an Affair-Proof Marriage*. He believes that unmet needs by either partner are a primary

believes that unmet needs, by either partner, are a primary cause of extramarital affairs. He has also found that people wander into these affairs with astonishing regularity, in spite of whatever strong moral or religious convictions they may hold. A lack of fulfillment in one of these basic emotional areas creates a dangerous vacuum in a person's life. And, unfortunately, many will eventually fill that need outside of marriage.

Frank Pittman, author of the book *Private Lies: Infidelity and the Betrayal of Intimacy*, found in his own personal study that many of his patients who had affairs had a good sex life, but came from marriages with little or no intimacy. He concluded that, "Affairs were thus three times more likely to be the pursuit of a buddy than the pursuit of a better orgasm."[8](#)

Sex may not be involved in some affairs. The relationship may be merely an emotional liaison. Counselor Bonnie Weil warns that these so-called "affairs of the heart can be even more treacherous than the purely physical kind. Women, particularly, are inclined to leave their husbands when they feel a strong emotional bond with another man."[9](#)

Myth #2: "Adultery is about character." In the past, society looked down on alcoholics as having weak character because of their problem. Now we see it as an addiction or even a disease. While that doesn't excuse the behavior, we can see that can't be merely labeled as bad character.

There is growing psychological evidence that adulterous behavior in parents dramatically affects children when they reach adulthood. Just as divorce in a family influences the likelihood of the adult children to consider divorce, adulterous behavior by parents seems to beget similar behavior by their offspring. Is this not one more example of the biblical teaching that the sins of one generation being visited upon the next?

Myth #3: "Adultery is therapeutic." Some of the psychology books and women's magazines circulating through our culture promote extra-marital affairs as positive. This myth that an affair can revive a dull marriage is a devastating lie. Depending on which source you are reading, an affair will: make you a better lover, help you with your mid-life crisis, bring joy into your life, or even bring excitement back into your marriage. Nothing could be further from the truth. An affair might give you more sex, but it could also give you a sexually transmitted disease. It might bring your marriage more excitement, if you consider divorce court exciting. Remember that adultery results in divorce 65 percent of the time. "For most people and most marriages, infidelity is dangerous."[10](#)

Myth #4: "Adultery is harmless." Movies are just one venue in which adultery has been promoted positively. *The English Patient* received twelve Oscar nominations including best picture of the year for its depiction of an adulterous relationship between a handsome count and the English-

born wife of his colleague. *The Bridges of Madison County* relates the story of an Iowa farmer's wife who has a brief extra-marital affair with a *National Geographic* photographer that supposedly helped re-energize her marriage. *The Prince of Tides* received seven Oscar nominations and shows a married therapist bedding down her also-married patient.

Notice the euphemisms society has developed over the years to excuse or soften the perception of adultery. Many are not repeatable, but ones that are include: *fooling around, sleeping around, flings, affairs, and dalliances*. These and many other phrases perpetuate the notion the adultery is guilt-free and hurts no one. Some have even suggested that it's just a recreational activity like playing softball or going to the movies. Well, don't pass the popcorn, please.

Forbidden sex is an addiction that can--and usually does--have devastating consequences to an individual and a family. Adultery shatters trust, intimacy, and self-esteem. It breaks up families, ruins careers, and leaves a trail of pain and destruction in its path. This potential legacy of emotional pain for one's children should be enough to make a person stop and count the costs before it's too late.

Even when affairs are never exposed, emotional costs are involved. For example, adulterous mates deprive their spouses of energy and intimacy that should go into the marriage. They deceive their marriage partners and become dishonest about their feelings and actions. As Frank Pittman says, "The infidelity is not in the sex, necessarily, but in the secrecy. It isn't whom you lie with. It's whom you lie to." [1](#)

Myth #5: "Adultery has to end in divorce." Only about 35 percent of couples remain together after the discovery of an adulterous affair; the other 65 percent divorce. Perhaps nothing can destroy a marriage faster than marital infidelity.

The good news is that it doesn't have to be that way. One counselor claims that 98 percent of the couples she treats remain together after counseling. Granted this success rate is not easy to achieve and requires immediate moral choices and forgiveness, but it does demonstrate that adultery does not have to end in divorce.

Preventing Adultery: Her Needs

How can a couple prevent adultery? Dr. Willard Harley in his book *His Needs, Her Needs: Building an Affair-Proof Marriage* provides some answers. He has found that marriages that fail to meet a spouse's needs are more vulnerable to an extramarital affair. Often the failure of men and women to meet each other's needs is due to a lack of knowledge



rather than a selfish unwillingness to be considerate. Meeting these needs is critically important because in marriages that fail to meet needs, it is striking and alarming how consistently married people seek to satisfy their unmet needs through an extramarital affair. If any of a spouse's five basic needs goes unmet, that spouse becomes vulnerable to the temptation of an affair.

First, let's look at the five needs of a wife. The first need is for *affection*. To most women affection symbolizes security, protection, comfort, and approval. When a husband shows his wife affection, he sends the following messages: (1) I'll take care of you and protect you; (2) I'm concerned about the problems you face, and I am with you; (3) I think you've done a good job, and I'm so proud of you.

Men need to understand how strongly women need these affirmations. For the typical wife, there can hardly be enough of them. A hug can communicate all of the affirmations of the previous paragraph. But, affection can be shown in many ways such as: kisses, cards, flowers, dinners out, opening the car door, holding hands, walks after dinner, back rubs, phone calls--there are a thousand ways to say "I love you." From a woman's point of view, affection is the essential cement of her relationship with a man.

The second need is *conversation*. Wives need their husbands to talk to them and to listen to them; they need lots of two-way conversation. In their dating life prior to marriage, most couples spent time time showing each other affection and talking. This shouldn't be dropped after the wedding. When two people get married, each partner has a right to expect the same loving care and attention that prevailed during courtship to continue after the wedding. The man who takes time to talk to a woman will have an inside track to her heart.

The third need is *honesty and openness*. A wife needs to trust her husband totally. A sense of security is the common thread woven through all of a woman's five basic needs. If a husband does not keep up honest and open communication with his wife, he undermines her trust and eventually destroys her security. To feel secure, a wife must trust her husband to give her accurate information about his past, the present, and the future. If she can't trust the signals he sends, she has no foundation on which to build a solid relationship. Instead of adjusting to him, she always feels off balance; instead of growing toward him, she grows away from him.

Financial commitment is a fourth need a wife experiences. She needs enough money to live comfortably: she needs financial support. No matter how successful a career a woman might have, she usually wants her husband to earn enough money to allow her to feel supported and to feel cared for.

The fifth need is *family commitment*. A wife needs her husband to be a good father and have a family commitment. The vast majority of women who get married have a powerful instinct to create a home and have children. Above all, wives want their husbands to take a leadership role in the family and to commit themselves to the moral and educational development of their children.

Preventing Adultery: His Needs

Now, let's look at the five needs husbands have. The first is *sexual fulfillment*. The typical wife doesn't understand her husband's deep need for sex anymore than the typical husband understands his wife's deep need for affection. But these two ingredients can work very closely together in a happy, fulfilled marriage. Sex can come naturally and often, if there is enough affection.

The second need for a man is *recreational companionship*. He needs her to be his playmate. It is not uncommon for women, when they are single, to join men in pursuing their interests. They find themselves hunting, fishing, playing football, and watching sports and movies they would never have chosen on their own.

After marriage wives often try to interest their husbands in activities more to their own liking. If their attempts fail, they may encourage their husbands to continue their recreational activities without them. But this option is very dangerous to a marriage, because men place surprising importance on having their wives as recreational companions. Among the five basic male needs, spending recreational time with his wife is second only to sex for the typical husband.

A husband's third need is *an attractive spouse*. A man needs a wife who looks good to him. Dr. Harley states that in sexual relationships most men find it nearly impossible to appreciate a woman for her inner qualities alone--there must be more. A man's need for physical attractiveness in a mate is profound.

The fourth need for a man is *domestic support*. He needs peace and quiet. So deep is a husband's need for domestic support from his wife that he often fantasizes about how she will greet him lovingly and pleasantly at the door, about well-behaved children who likewise act glad to see him and welcome him to the comfort of a well-maintained home.

The fantasy continues as his wife urges him to sit down and relax before taking part in a tasty dinner. Later the family goes out for an evening stroll, and he returns to put the children to bed with no hassle or fuss. Then he and his wife relax, talk together, and perhaps watch a little television until they retire at a reasonable hour to love each other. Wives may chuckle at this scenario, but this vision is quite common in the fantasy lives of many men. The male need for his wife to "take care of things"--especially him--is

widespread, persistent, and deep.

...accept, persistently, and deep.

The fifth need is *admiration*. He needs her to be proud of him. Wives need to learn how to express the admiration they already feel for their husbands instead of pressuring them to greater achievements. Honest admiration is a great motivator for men. When a woman tells a man she thinks he's wonderful, that inspires him to achieve more. He sees himself capable of handling new responsibilities and perfecting skills far above those of his present level.

If any of a spouse's five basic needs go unmet, that person becomes vulnerable to the temptation of an affair. Therefore, the best way to prevent adultery is to meet the needs of your spouse and make your marriage strong.

Notes

1. Samuel Janus and Cynthia Janus, *The Janus Report on Sexual Behavior* (New York: John Wiley and Sons, 1993), 169.
2. Joannie Schrof, "Adultery in America," *U.S. News and World Report*, 31 Aug. 1998, 31.
3. Frank Pittman, *Private Lies: Infidelity and the Betrayal of Intimacy* (New York: Norton, 1989), 117.
4. *Ibid.*, 13.
5. Kenneth Woodward, "Sex, Morality and the Protestant Minister," *Newsweek* (28 July 1997), 62.
6. "How Common Is Pastoral Indiscretion?" *Leadership* (Winter 1988), 12.
7. In this poll Americans were asked: "What is your opinion about a married person having sexual relations with someone other than his or her spouse? Their answers: 79% answered "always wrong" and another 11% answered "almost always wrong." Cited in "Attitudes on Adultery," USA Today/CNN/Gallup Poll, 1997.
8. Pittman, 122.
9. Bonnie Eaker Weil, *Adultery: The Forgivable Sin* (Norwalk, Conn.: Hastings House, 1994), 9.
10. Pittman, 37.
11. *Ibid.*, 53.

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[Kerby Anderson](#) is president of Probe Ministries International. He holds masters degrees from Yale University (science) and from Georgetown University (government). He is the author of several books, including *Christian Ethics in Plain Language*, *Genetic Engineering*, *Origin Science*, *Signs of Warning*, *Signs of Hope*

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What is Probe?

Probe Ministries is a non-profit ministry whose mission is to assist the church in renewing the minds of believers with a Christian worldview and to equip the church to engage the world for Christ. Probe fulfills this mission through our *Mind Games* conferences for youth and adults, our 3-minute daily radio program, and our extensive Web site at www.probe.org.

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EXHIBIT E

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Welcome to the home of the Christian Porn movement. Our mission is to clean up that which is currently known as "pornographic" videos, movies, or films. All filmed sexual acts in the Christian Porn genre are genuine intentions to create life, performed by heterosexual married Christian couples. As acts of procreation they are not immoral, illicit, or dirty, but expressions of love between husband and wife, who are in love with each other exclusively. None of the acts are unnatural or adulterous. We feel the viewing of an expression of love shared by a married man and woman is one of the most beautiful and natural gifts bestowed to us by God. Praise God, brothers and sisters.

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Let's purify pornography in our lifetime

Is it acceptable for Christians to view adult entertainment? Our stance on pornography is directly informed by our position on sex and sexuality with regards to Christianity. Depending on the circumstances, the act of intercourse can be either a defilement of the body and soul through lust and indulgence of the senses, or it can be a celebration of God-given sexuality that uplifts the bodies and spirits of both partners. Likewise, pornography could either be degrading and sinful (as it almost always is), or it could depict acts that, when viewed appropriately, could enhance the sexual and sensual relationships of believers.



Erotica with Biblical Foundations

Consider the Song of Solomon, a deeply sensual and erotic book of the Bible, which describes in lyrical detail the sexual and romantic relationship between a bride and bridegroom. Their dialogue relates to spiritual matters, but relates spirituality through a loving physical relationship between husband and wife. This is the model of erotic "entertainment" that we are promoting. We believe that under the right circumstances, and given the correct content, such adult media has the potential to enrich the sexual lives of married Christian partners.

Of course, there is little, if any adult entertainment currently on the market that reflects these values and would be a good choice for Christians. That lead to a new kind of porn - porn that upholds the Christian ethos. Christ-centered porn, made to be viewed by Christians and tailored to their unique needs. We challenge all Christians in the adult industry (yes, they do exist - and you know who you are) to step up and truly walk their walk and live their faith by producing more pornography that men and women of God can view without compromising their relationship with their Savior, or their relationship with their spouse.



Christians have so many questions about sexuality: what is acceptable or not, how to express sexual desires to their husband or wife, how to have a more fulfilling sex life, and much more. Unfortunately, few in the church are willing to talk openly and in detail about these matters. Most sexual guides for Christians are vague or coy, glossing over graphic details. Believers need sexual resources that are unafraid to



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Christians have so many questions about sexuality: what is acceptable or not, how to express sexual desires to their husband or wife, how to have a more fulfilling sex life, and much more. Unfortunately, few in the church are willing to talk openly and in detail about these matters. Most sexual guides for Christians are vague or coy, glossing over graphic details. Believers need sexual resources that are unafraid to actually demonstrate and show them what healthy sexuality in a Christian marriage looks like. For these reasons, we believe there is both a need and a demand for Christian adult entertainment, and so we began this manifesto calling for a new paradigm in pornography nearly four years ago.



The Christian Porn Framework

Only married couples engaging in sexual acts. All sexual partners in a Christian porn production are husband and wife, both on and off screen. All actors are married in real life and portray married couples on-screen. The depiction is their having sex with only their wedded spouses.

All sex is portrayed within the context of a Christian marriage. It is apparent through the actions, behaviors, and speech of the characters portrayed that they are Christian, lead a Christian lifestyle, and have a marriage in which their faith is central. This is depicted in a variety of ways, with scenes showing a couple praying together, studying the Bible, attending church or church functions, and generally relating to one another as loving Christian spouses outside of the bedroom.

It is instructional. Part of the mission of Christian pornography is to graphically educate married believers in how to achieve more sexual pleasure, intimacy, and closeness in their relationships. Various sexual techniques and positions are dramatized so that couples can learn how to incorporate them into their lovemaking routines. In their on-screen roles, the actors model both correct sexual techniques and appropriate sexual attitudes, by being respectful and treating one another's bodies as the sacred gift from God that they are.

Both husband and wife receive their due benevolence. This is in keeping with the scriptural mandate of 1 Corinthians 7:3, which says "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband." This means that both sex partners are shown getting equal pleasure and sexual attention from one another.

No extramarital sex, unless it illustrates the downfalls of adultery. The spouses in a Christian porn production never have adulterous relations, unless they (and their partner in extramarital crime) suffer and are punished fittingly for their sins. (In deference to modern conventions, the punishment is not always mandated by scripture, i.e., being stoned to death.)

They are uplifting and inspirational, focusing on strengthening Christian marriage and Christian faith. Christian porn has an overall positive message. Of course, its primary message is to demonstrate the sacred use of sexuality and sensuality to reinforce the bonds of Christian marriage. But in all other respects, it affirms Christian values of community, family, faith, honesty, and charity. It shows that having a joyous and fulfilling married sex life is one of the fruits of following the path of righteousness.

No profanity. Although exclamations of pleasure are acceptable, as are the natural sounds and

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the Lord's name in vain, nor that of his Son.

The Correct Use of Christian Porn

The primary purpose of Christian pornography is to allow married Christian couples to better celebrate their sexuality in order to become more intimate with each other and enjoy a closer walk with the Lord. We envision married couples watching these films or videos together, using them to initiate a frank and open dialogue about sexuality and their own sexual relationship, and then applying the techniques illustrated in the films and incorporating them into their own lovemaking. Watching Christian porn is not intended to replace sex in the marriage, nor is its purpose simply to arouse the sexual appetites of the husband and wife, but to encourage them to use their sexual drives to a higher purpose.

The point of Christian pornography is not to provide material for the fantasies of individuals to use for their own gratification or to fuel masturbation. Although masturbation in itself is not wrong, the highest purpose of Christian porn is to enrich the sexual relationship between believers. It is not primarily intended to be used by individuals to inflame their own desires or as a substitute for a relationship. Under some circumstances, an individual might be justified in viewing this material on his or her own. For example, if the purpose of viewing the pornography is ultimately in the service of the marriage, if a man wanted to become better instructed in how to please his wife orally, or if a wife needed help getting in touch with her sexuality in order to be more open to intimacy with her husband.

Likewise, a single person might find Christian porn instructional if it better prepares them for relating to their future spouse. One of the complaints against conventional pornography is that it creates unrealistic expectations about sex and warps the viewer's attitudes towards sexuality and the opposite sex. This argument could not be made against Christian porn, because it presents a healthy and realistic representation of married Christian sexual life, and is modeling correct and respectful husband-wife relationships, creating a positive vision for what can be expected in a future marriage.



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Christian Porn Favorites

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- "The Body of Chris" (2006) -- Starring newcomer Chris Varney and his well-sculpted body. He and Mrs. Varney, a petite beauty, love each other on two beaches and in a pool.
- "Round Yon Virgin" (2006) -- The raven-haired Louisa Flagler and her well-endowed new husband consummate their marriage in a Jacuzzi, losing their virginity together.
- "Rod Is the Answer" (2005) -- Christian Porn ironman Rod Parker's most memorable film. Known for their marathon sessions, the Parkers perform in the shower, the kitchen, the garage, and practically every room in the house. Follow-up to the break-through "In Rod We Trust" (2005).
- "Oh, Come, All Ye Faithful" (2004) -- Californians Jodi and Michael Connor follow Sunday service with a love-making session, inspired by their reverend's words regarding the value of human touch.
- "Lazarus Rises" (2004) -- New Jersey's Mr. and Mrs. Ryan Brooks depict marriage during Biblical times. Wardrobe and locations are impressively authentic.

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EXHIBIT F

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Hookers for Jesus

Word Mark HOOKERS FOR JESUS
Goods and Services IC 035. US 100 101 102. G & S: Charitable services, namely, organizing women's groups to undertake projects which benefit the homeless, abused, at risk women and women in transition and in pain, while encouraging empowerment among women of all ages and ethnicities. FIRST USE: 20050105. FIRST USE IN COMMERCE: 20050105
Standard Characters Claimed
Mark Drawing Code (4) STANDARD CHARACTER MARK
Serial Number 77652339
Filing Date January 20, 2009
Current Basis 1A
Original Filing Basis 1A
Published for Opposition November 17, 2009
Registration Number 3743882
Registration Date February 2, 2010
Owner (REGISTRANT) HOOKERS FOR JESUS AKA ANNIE LOBERT MINISTRIES CORPORATION NEVADA 9435 W TROPICANA AVE #102-106 LAS VEGAS NEVADA 89147
Type of Mark SERVICE MARK
Register PRINCIPAL
Live/Dead Indicator LIVE

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Start List At: OR Jump to record: **Record 2 out of 2**

TSDR **ASSIGN Status** **TTAB Status** (Use the "Back" button of the Internet Browser to return to TESS)



Word Mark REDNECK JESUS

Goods and Services IC 041. US 100 101 107. G & S: Entertainment services, namely, an on-going series featuring religious information provided through webcasts and cable television; Entertainment services, namely, providing a web site featuring non-downloadable musical performances, musical videos, related film clips, photographs, and other multimedia materials featuring religious information; On-line journals, namely, blogs featuring religious information. FIRST USE: 20080900. FIRST USE IN COMMERCE: 20080900

Mark Drawing Code (3) DESIGN PLUS WORDS, LETTERS, AND/OR NUMBERS

Design Search Code 26.11.14 - Rectangles (three or more rectangles); Three or more rectangles touching or intersecting
26.11.16 - Rectangles touching or intersecting
26.11.21 - Rectangles that are completely or partially shaded

Serial Number 85297361

Filing Date April 18, 2011

Current Basis 1A

Original Filing Basis 1A

Published for Opposition November 8, 2011

Registration Number 4090135

EXHIBIT G



- Quizzes & Games
- Word of the Day
- Video
- New Words
- My Favorites

New! Spanish Central

redneck



Test Your Vocabulary Take Our 10-Question Quiz

redneck

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red·neck *noun* \red-nek\

: a white person who lives in a small town or in the country especially in the southern U.S., who typically has a working-class job, and who is seen by others as being uneducated and having opinions and attitudes that are offensive

Full Definition of REDNECK 8+1 Like

- sometimes disparaging* : a white member of the Southern rural laboring class
 - often disparaging* : a person whose behavior and opinions are similar to those attributed to [rednecks](#)
 — **redneck** also **red-necked** *adjective*
- See [redneck](#) defined for English-language learners »

First Known Use of REDNECK

1830

Browse

Next Word in the Dictionary: [red-necked cane borer](#)
 Previous Word in the Dictionary: [red mustard](#)
 All Words Near: [redneck](#)

“Seen & Heard”

What made you want to look up *redneck*? Please tell us where you read or heard it (including the quote, if possible).

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Eve Srader Stockton · Student at UAFS
 Rednecks using facebook to make stupid threats!
 Reply · Like · 1 · Follow Post · April 2 at 6:37pm

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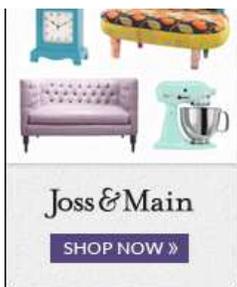


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with the uneducated-- But being offensive is another thing altogether.

Reply · Like · April 2 at 7:17pm

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Tanya Srader Stowers · Fayetteville High School, Fayetteville, Arkansas

Country is great, but if you claim, "REDNECK & PROUD"...keep ignorance far from me, and that is not a threat...that is drawing a line.

Reply · Like · April 2 at 9:14pm



Eve Srader Stockton · Student at UAFS

I thought that ignorance is bliss... I really need to learn the art of turning my head, but it might give me a crick in the neck.

Reply · Like · April 2 at 9:31pm



Kathy Irving · Sebastian, Florida

I just met one and he is gorgeous

Reply · Like · 1 · Follow Post · January 14 at 11:47am



Debi Alameda · Top Commenter · Univ. of Phoenix

What happened to the use of the term redneck to describe a farmer whose neck gets sunburned?

Reply · Like · 4 · Follow Post · January 13 at 5:02am



Beth Sanders · Lumpkin County High School

That's a myth. /: Redneck comes from old union workers and their neck ties, not from sunburns.

Reply · Like · March 3 at 7:43am



Joe Ann O'Hara

Looking for a synonym for redneck as I'm tired of everyone thinking that this type of person is just Southern.

Reply · Like · Follow Post · January 6 at 6:41am



Tony Therrell · WHAT

Proud to be one.

Reply · Like · 1 · Follow Post · December 29, 2013 at 11:12am

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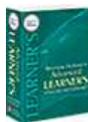
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EXHIBIT H

Religious perspectives on Jesus

From Wikipedia, the free encyclopedia

The **religious perspectives on Jesus** vary among major world religions.^[1] Jesus' teachings and the retelling of his life story have significantly influenced the course of human history, and have directly or indirectly affected the lives of billions of people, even non-Christians.^{[1][2][3]}

Christians consider Jesus the Christ and believe that through his death and resurrection, humans can be reconciled to God and thereby are offered salvation and the promise of eternal life.^[4] These teachings emphasize that as the willing Lamb of God, Jesus *chose to* suffer in Calvary as a sign of his full obedience to the will of his Father, as an "agent and servant of God".^{[5][6]}



Jesus and his disciples, by Duccio, 1308-1311

In Islam, Jesus is known as *Isa* and is one of God's highest-ranked and most-beloved prophets. The Bahá'í Faith consider Jesus to be a manifestation of God, who are a series of personages who reflect the attributes of the divine into the human world.

Judaism considers Jesus to have been simply a man and not the Messiah. Other world religions such as Buddhism have no particular view on Jesus, and have but a minor intersection with Christianity. For non-religious perspectives on Jesus, see historical Jesus.

Contents

- 1 Christianity
- 2 Islam
- 3 Judaism
- 4 Bahá'í
- 5 Other
- 6 See also
- 7 References
- 8 Further Reading

Christianity

Main articles: Jesus in Christianity and Christology

See also: Ministry of Jesus, Parables of Jesus, Miracles of Jesus, and Names and titles of Jesus in the New Testament

Christian views of Jesus are based on the teachings and beliefs as outlined in the Canonical gospels, New Testament letters, the Christian creeds, as well as specific denominational teachings. These outline the key beliefs held by Christians about Jesus, including his divinity, humanity, and earthly life. Generally speaking, adhering to the Christian faith requires a belief that Jesus is the Son of God and the *Messiah* or *Christ*. Jesus refers to himself as the Son of God in the New Testament.^[7]

Christians consider Jesus the Christ and believe that through his death and resurrection, humans can be reconciled to God and thereby are offered salvation and the promise of eternal life.^[8] These teachings emphasize that as the willing Lamb of God, Jesus *chose to* suffer in Calvary as a sign of his full obedience to the will of his Father, as an "agent and servant of God".^{[5][6]} The choice Jesus made thus counter-positions him as a new man of morality and obedience, in contrast to Adam's disobedience.^[9]

Most Christians believe that Jesus was both human and the Son of God. While there have been theological debates over the nature of Jesus, Trinitarian Christians generally believe that Jesus is God incarnate, God the Son, and "true God and true man" (or both fully divine and fully human). Jesus, having become fully human in all respects, suffered the pains and temptations of a mortal man, yet he did not sin. As fully God, he defeated death and rose to life again. According to the Bible, God raised him from the dead.^[10] He ascended to heaven, to the "right hand of God,"^[11] and he will return again for the Last Judgment and the establishment of the Kingdom of God.^[12]

The five major milestones in the gospel narrative of the life of Jesus are his Baptism, Transfiguration, Crucifixion, Resurrection and Ascension.^{[13][14][15]} These are usually bracketed by two other episodes: his Nativity at the beginning and the sending of the Paraclete at the end.^{[13][15]} The gospel accounts of the teachings of Jesus are often presented in terms of specific categories involving his "works and words", e.g. his ministry, parables and miracles.^{[16][17]}

Christians not only attach theological significance to the works of Jesus, but also to his name. Devotions to the Holy Name of Jesus do back to the earliest days of Christianity.^{[18][19]} These devotions and feasts exist both in Eastern and Western Christianity.^[19]

Islam

Main article: Jesus in Islam

In Islam, Jesus is known as *Isa* and is one of God's highest-ranked and most-beloved prophets, specifically sent to guide the Children of Israel.

Unlike Christian writings, the Qur'an does not describe Jesus as the son of God, but as one of five major human messengers (out of many prophets) sent by God throughout history to guide mankind. It also states that Jesus' message to mankind was originally very similar to that of the other Islamic prophets, from Adam to Muhammad, but that it was subsequently distorted by early Christians. Jesus is said to have lived a life of piety and generosity, and abstained from eating flesh of swine (or of any animals, according to some Muslim authors, even some who were not vegetarians themselves). In the Muslim tradition, Jesus did not drink alcohol.

Muslims also believe that Jesus received a Gospel from God, called the *Injeel* and corresponding to the Christian New Testament. However, Muslims hold that the New Testament has been changed over time (as they also believe of the Old Testament) and does not accurately represent God's original message to mankind.

However, the Qur'an and New Testament overlap in other aspects of Jesus' life; both Muslims and orthodox Christians believe that Jesus was miraculously born without a human biological father by the will of God, and that his mother, Mary (*Maryam* in Arabic), is among the most saintly, pious, chaste and virtuous women ever. The Qur'an also specifies that Jesus was able to perform miracles—though only by the will of God—including being able to raise the dead, restore sight to the blind and cure lepers. One miracle attributed to Jesus in the Qur'an, but not in the New Testament, is his being able to speak at only a few days old, to defend his mother from accusations of adultery. The Qur'an also says that Jesus was a 'word' from God, since he was predicted to come in the Old Testament.

Most Muslims believe that he was neither killed nor crucified, but that God made it appear so to his enemies. With the noteworthy exception of Ahmadi Muslims who believe that Jesus was indeed put on the cross, survived the crucifixion and was not lifted bodily to the heaven, majority of Muslims believe that Jesus ascended bodily to heaven and is alive. Some Muslim scholars maintain that Jesus was indeed put up on the cross, but did not die on it; rather, he revived and then ascended bodily to heaven. Others say that it was actually Judas Iscariot who was mistakenly crucified by the Romans. Regardless, Muslims believe that Jesus is alive in heaven and will return to the world in the flesh to defeat the Antichrist, once the world has become filled with sin, deception and injustice, and then live out the rest of his natural life.

Judaism

Main article: Judaism's view of Jesus

Judaism rejects the idea of Jesus being God, or a person of a Trinity, or a mediator to God. Judaism also holds that Jesus is not the Messiah, arguing that he had not fulfilled the Messianic prophecies in the Tanakh nor embodied the personal qualifications of the Messiah. According to Jewish tradition, there were no more prophets after Malachi, who lived centuries before Jesus and delivered his prophecies about 420 BC/BCE.^[20]

The Babylonian Talmud include stories of *Yeshu* יֵשׁוּ; the vast majority of contemporary historians disregard these as sources on the historical Jesus.^[21] Contemporary Talmud scholars view these as comments on the relationship between Judaism and Christians or other sectarians, rather than comments on the historical Jesus.^{[22][23]}

The *Mishneh Torah*, an authoritative work of Jewish law, states in *Hilkhot Melakhim* 11:10–12 that Jesus is a "stumbling block" who makes "the majority of the world err to serve a divinity besides God".

Even Jesus the Nazarene who imagined that he would be Messiah and was killed by the court, was already prophesied by Daniel. So that it was said, "And the members of the outlaws of your nation would be carried to make a (prophetic) vision stand. And they stumbled."^[Dan. 11:14] Because, is there a greater stumbling-block than this one? So that

all of the prophets spoke that the Messiah redeems Israel, and saves them, and gathers their banished ones, and strengthens their commandments. And this one caused (nations) to destroy Israel by sword, and to scatter their remnant, and to humiliate them, and to exchange the Torah, and to make the majority of the world err to serve a divinity besides God. However, the thoughts of the Creator of the world — there is no force in a human to attain them because our ways are not God's ways, and our thoughts not God's thoughts. And all these things of Jesus the Nazarene, and of (Muhammad) the Ishmaelite who stood after him — there is no (purpose) but to straighten out the way for the King Messiah, and to restore all the world to serve God together. So that it is said, "Because then I will turn toward the nations (giving them) a clear lip, to call all of them in the name of God and to serve God (shoulder to shoulder as) one shoulder."^[Zeph. 3:9] Look how all the world already becomes full of the things of the Messiah, and the things of the Torah, and the things of the commandments! And these things spread among the far islands and among the many nations uncircumcised of heart.^[24]

According to Conservative Judaism, Jews who believe Jesus is the Messiah have "crossed the line out of the Jewish community".^[25] Reform Judaism, the modern progressive movement, states "For us in the Jewish community anyone who claims that Jesus is their savior is no longer a Jew and is an apostate".^[26]

Bahá'í

The Bahá'í Faith consider Jesus to be a manifestation of God, who are a series of personages who reflect the attributes of the divine into the human world for the progress and advancement of human morals and civilization.^[27] In Bahá'í belief, the Manifestations have always been sent by God, and always will, as part of the single progressive religion from God bringing more teachings through time to help humanity progress.^[28] The Manifestations of God are taught to be "one and the same", and in their relationship to one another have both the station of unity and the station of distinction.^[27] In this way each Manifestation of God manifested the Word of God and taught the same religion, with modifications for the particular audience's needs and culture. Bahá'u'lláh wrote that since each Manifestation of God has the same divine attributes they can be seen as the spiritual "return" of all the previous Manifestations of God.^[27] In this way, Bahá'ís believe that Bahá'u'lláh is, in both respects, is the return of Jesus.

Other

Traditionally, Buddhists as a group take no particular view on Jesus, and Buddhism and Christianity have but a minor intersection. However, some scholars have noted similarities between the life and teachings of Gautama Buddha and Jesus. These similarities might be attributed to Buddhist missionaries sent as early as Emperor Ashoka around 250 BCE in many of the Greek Seleucid kingdoms that existed then and then later became the same regions that Christianity began.^[29] Jesus was seen as the savior and bringer of gnosis by various Gnostic sects, such as the extinct Manichaeism. In the Ahmadiyya Islamic view, Jesus survived the crucifixion and later travelled to India, where he lived as a prophet (and died) under the name of Yuz Asaf.

In the Scientology view the teachings of Jesus are included among belief systems comprising those "earlier forms".^[30] Jesus is classified as below the level of Operating Thetan, but as a "shade above" the Scientology state of "Clear".^[30]

In Raëlism, Jesus and several other religious figures are considered prophets sent by an extraterrestrial race called the Elohim.^{[31][32]} Followers of Religious Science consider Jesus to be a teacher of Science of Mind principles, but reject his unique divinity, arguing that every person is equally divine.^{[31][33]} U.S. President Thomas Jefferson, a deist, created the Jefferson Bible, an early but incomplete gospel harmony that included only Jesus' ethical teachings, because he did not believe in Jesus' divinity, nor any other supernatural aspects of the Bible.^{[34][35]}

See also

- Christianity and world religions
- Life of Jesus in the New Testament

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Further Reading

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Retrieved from "http://en.wikipedia.org/w/index.php?title=Religious_perspectives_on_Jesus&oldid=603009053"

Categories: Perspectives on Jesus | Religious views

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Jesus in Islam

From Wikipedia, the free encyclopedia

ʿĪsā Ibn Maryam (Arabic: عيسى, translit.: *ʿĪsā*), known as **Jesus** in the New Testament, is considered to be a Messenger of God and *al-Masih* (the Messiah) in Islam^{[1][2]:30} who was sent to guide the Children of Israel (*banī isrāʾīl*) with a new scripture, *al-Injīl* (the Gospel).^[3] The belief that Jesus is a prophet is required in Islam, as it is for all prophets named in the Qur'an. This is reflected in the fact that he is clearly a significant figure in the Qur'an (appearing in 93 *ayaat* [or, verses]), though Noah, Adam and Moses appear with even greater frequency.^[4] It states that Jesus was born to Mary (Arabic: Maryam) as the result of virginal conception, a miraculous event which occurred by the decree of God (Arabic: Allah). To aid in his ministry to the Jewish people, Jesus was given the ability to perform miracles (such as healing the blind, bringing dead people back to life, etc.), all by the permission of God rather than of his own power. According to the Quran, Jesus, although appearing to have been crucified, was not killed by crucifixion or by any other means; instead, "God raised him unto Himself". Like all prophets in Islam, Jesus is considered a Muslim (i.e., one who submits to the will of God), as he preached that his followers should adopt the "straight path" as commanded by God. Islam rejects the Trinitarian Christian view that Jesus was God incarnate or the son of God, that he was ever crucified or resurrected, or that he ever atoned for the sins of mankind. The Quran says that Jesus himself never claimed any of these things, and it furthermore indicates that Jesus will deny having ever claimed divinity at the Last Judgment, and God will vindicate him.^[5] The Quran emphasizes that Jesus was a mortal human being who, like all other prophets, had been divinely chosen to spread God's message. Islamic texts forbid the association of partners with God (*shirk*), emphasizing a strict notion of monotheism (*tawhīd*). An alternative interpretation of this theology is held by Messianic Muslims.

Numerous titles are given to Jesus in the Quran and in Islamic literature, the most common being *al-Masīh* ("the Messiah"). Jesus is also, at times, called "Seal of the Israelite Prophets", because, in general Muslim belief, Jesus was the last prophet sent by God to guide the Children of Israel. Jesus is seen in Islam as a precursor to Muhammad, and is believed by Muslims to have foretold the latter's coming.^{[6][7]}

Muslims believe that Jesus will return to earth near the Day of Judgment to restore justice and to defeat *al-Masih ad-Dajjal* ("the false messiah", also known as the Antichrist).^{[6][8]}



Calligraphic representation



The name *Isa* written in Islamic calligraphy followed by Peace be upon him.

Contents

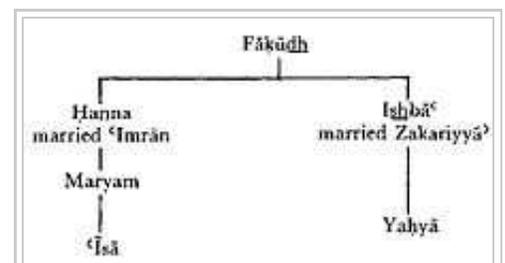
- 1 Jesus in Islam
 - 1.1 Birth
 - 1.1.1 Annunciation
 - 1.1.2 Birth of Isa
 - 1.2 Mission
 - 1.2.1 Received scripture
 - 1.2.2 Disciples
 - 1.3 Ascension
 - 1.3.1 Substitution interpretation
 - 1.4 Second coming
- 2 In Islamic thought
 - 2.1 Theology
 - 2.2 Precursor to Muhammad
 - 2.3 Ascetic literature
 - 2.4 Common ground with Christianity
- 3 Appearance
- 4 See also
- 5 Notes
- 6 References
- 7 Further reading
- 8 External links

Jesus in Islam

Birth

See also: Maryam (sura) and Islamic views of Mary

The Quranic account of Isa (Jesus) begins with a prologue, which describes the birth of his mother, Maryam (Mary), and her service in the Jerusalem temple, while under the care of the prophet and priest Zechariah, who was to be the father of John the Baptist.^[9] The Quran then goes on to describe the conception of Isa. Mary, whom the Quran states was chosen by God over the women of all the worlds, conceives Isa while still a virgin.



Jesus' lineage, going back to his great-grandfather.

Annunciation

Maryam had withdrawn into the Temple, where she was visited by the angel Gabriel (Arabic: *Jibrail*) who brought the glad tidings of a holy son.^[10] The Quran states that God sent the message through the angel Gabriel to Maryam, that God had honoured her among the women of all nations. The angel also told Maryam that she would give birth to a pure son, named Isa, who would be a great prophet, to whom God would give the Gospel. The angel further told Maryam that Isa would speak in infancy and maturity and be a companion to the most righteous. When this news was given to Maryam, she

asked the angel how she could conceive and have a child when no man had touched her.^[11] The angel replied: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!"^[12] The Quran, therefore, states that Isa was created from the act of God's will. The Quran compares this miraculous creation of Isa with the creation of Adam, where God created Adam by his act of will (*kun-fa-yakun*, meaning "Be and it is.").^[13] According to the Quran, the same answer was given to the question of Zechariah, when he asked how his wife, Elizabeth, could conceive a baby, as she was very old.^[14]

Birth of Isa

The Quran narrates the virgin birth of Isa numerous times. The Quran states that Maryam was overcome by the pains of childbirth. During her agony and helplessness, God provided a stream of water under her feet from which she could drink. Furthermore, near a palm tree, Maryam was told to shake the trunk of the palm tree so that ripe dates would fall down and she could eat and be nourished. Maryam cried in pain and held onto the palm tree, at which point a voice came from "beneath her", understood by some to refer to Isa, who was yet in her womb, which said, "Grieve not! Your Lord has provided a water stream under you; And shake the trunk of the palm tree, it will let fall fresh ripe dates upon you. And eat and drink and calm thy mind." That day, Maryam gave birth to her son Isa in the middle of the desert.

Maryam carried baby Isa back to her people. The Quran goes on to describe that Maryam vowed not to speak to anyone that day, as God was to make Isa, who Muslims believe spoke in the cradle, perform his first miracle. The Quran goes on to narrate that Maryam then brought Isa to the temple, where she was immediately ridiculed by all the temple elders. But Zachariah believed in the virgin birth and supported her. The elders accused Maryam of being a loose woman and having touched another man while unmarried. In response, Mary pointed to her son, telling them to talk to him. They were angered at this and thought she was mocking them, by asking them to speak with an infant. It was then that God made the infant Isa speak from the cradle and he spoke of his prophecy for the first time. He said, which are verses 19:30-33 in the chapter of Maryam in the Quran:

He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
 And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;
 (He) hath made me kind to my mother, and not overbearing or miserable;
 So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!"

—*Quran, sura 19 Maryam, ayat 30-33*^{[6][15]}

Mission

See also: Apostle (Islam)



Virgin Maryam nurtured by a palm tree, as described in the Quran.

According to Islamic texts, Isa was divinely chosen to preach the message of monotheism and submission to the will of God to the Children of Israel (*banī isrāʾīl*).

Received scripture

Muslims believe that God revealed to Isa a new scripture, *al-Injīl* (the Gospel), while also declaring the truth of the previous revelations: *al-Tawrat* (the Torah) and *al-Zabur* (the Psalms).

The Quran speaks favorably of *al-Injīl*, which it describes as a scripture that fills the hearts of its followers with meekness and piety. The Quran says that the original biblical message has been distorted or corrupted (*tahrif*) over time.^[*citation needed*] In

chapter 3, verse 3, and chapter 5, verses 46–47, of the Quran, the revelation of *al-Injīl* is mentioned:

It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Isa) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

—*Quran, sura 3 (Al-i-Imran) ayah 3*^[17]

And in their footsteps We sent Isa the son of Maryam, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.

Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

—*Quran sura 5, (Al-Ma'ida), ayat 46-47*^[18]

Disciples

The Quran states that Isa was aided by a group of disciples who believed in His message. While not naming the disciples, the Quran does give a few instances of Isa preaching the message to them. The Quran mentions in chapter 3, verses 52-53, that the disciples submitted in the faith of Islam:

When Isa found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.

Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

—*Quran Surah Al-Imran 52-53*^[19]

The longest narrative involving Isa's disciples is when they request a laden table to be sent from Heaven, for further proof that Isa is preaching the true message:



The Jordan river, where some Muslim accounts narrate that Isa met with Yahya ibn Zakariyya (otherwise known as John the Baptist).^[16]

Behold! the disciples, said: "O Isa the son of Maryam! can thy Lord send down to us a table set (with viands) from heaven?" Said Isa: "Fear Allah, if ye have faith."

They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."

Said Isa the son of Maryam: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us—for the first and the last of us—a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."

Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

—*Quran Surah Al-Ma'ida 112-115*^[20]

Ascension

Main article: Islamic view of Isa's death

Islamic texts categorically deny the idea of crucifixion or death attributed to Isa by the New Testament.^{[6][21]} The Quran states that people (i.e., the Jews and Romans) sought to kill Jesus, but they did not crucify nor kill him, although "this was made to appear to them". Muslims believe that Jesus was not crucified but instead, he was raised up by God unto the heavens. This "raising" is often understood to mean through bodily ascension.

"And *they* said we have killed the Messiah Isa son of Maryam, the Messenger of God. They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition: they certainly did not kill him. On the contrary, God raised him unto himself. God is almighty and wise."

—*Quran surah 4 (An-Nisa النساء) ayah 157-158*^[22]

Discussing the interpretation of those scholars who deny the crucifixion, the Encyclopaedia of Islam writes:

The denial, furthermore, is in perfect agreement with the logic of the Quran. The Biblical stories reproduced in it (e.g., Job, Moses, Joseph, etc.) and the episodes relating to the history of the beginning of Islam demonstrate that it is "God's practice" (*sunnat Allah*) to make faith triumph finally over the forces of evil and adversity. "So truly with hardship comes ease", (XCIV, 5, 6). For Isa to die on the cross would have meant the triumph of his executioners; but the Quran asserts that they undoubtedly failed: "Assuredly God will defend those who believe"; (XXII, 49). He confounds the plots of the enemies of Christ (III, 54).

Substitution interpretation

While most western scholars,^[23] Jews,^{[24][25]} and Christians believe Jesus died, most Muslims believe he ascended to Heaven without being put on the cross and God transformed another person to appear exactly like Isa who was crucified instead of Isa (cf. Irenaeus' description of the heresy of

Basilides, Book I, ch. XXIV, 4^[26]). Isa ascended bodily to Heaven, there to remain until his Second Coming in the End Days.

Second coming

See also: Second Coming#Islam and Islamic eschatology

According to Islamic tradition which describes this graphically, Isa's descent will be in the midst of wars fought by *al-Mahdi* (*lit.* "the rightly guided one"), known in Islamic eschatology as the redeemer of Islam, against *al-Masīh ad-Dajjāl* (the Antichrist "False messiah") and his followers.^[27] Isa will descend at the point of a white arcade, east of Damascus, dressed in yellow robes—his head anointed. He will then join *al-Mahdi* in his war against the Dajjal. Isa, considered as a Muslim, will abide by the Islamic teachings. Eventually, Isa will slay the Antichrist, and then everyone who is one of the People of the Book (*ahl al-kitāb*, referring to Jews and Christians) will believe in him. Thus, there will be one community, that of Islam.^[28]

Sahih al-Bukhari, Volume 3, Book 43: *Kitab-ul-`Ilm* (Book of Knowledge), Hâdith Number 656:

The Hour will not be established until the son of Maryam (i.e. Isa) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the *Jizya* tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

After the death of *al-Mahdi*, Isa will assume leadership. This is a time associated in Islamic narrative with universal peace and justice. Islamic texts also allude to the appearance of *Ya'juj and Ma'juj* (known also as Gog and Magog), ancient tribes which will disperse and cause disturbance on earth. God, in response to Isa's prayers, will kill them by sending a type of worm in the napes of their necks.^[27] Isa's rule is said to be around forty years, after which he will die. Muslims will then perform the funeral prayer for him and then bury him in the city of Medina in a grave left vacant beside Muhammad, Abu Bakr, and Umar (companions of Muhammad and the first and second Sunni caliphs (*Rashidun*) respectively).^[6]

In Islamic thought

Jesus is described by various means in the Quran. The most common reference to Jesus occurs in the form of "Ibn Maryam" (son of Mary), sometimes preceded with another title. Jesus is also recognised as a prophet (*nabī*) and messenger (*rasūl*) of God. The terms *wadjih* ("worthy of esteem in this world and the next"), *mubārak* ("blessed", or "a source of benefit for others"), *`abd-Allāh* (servant of God) are all used in the Quran in reference to Jesus.^[6]

Another title frequently mentioned is *al-Masīh*, which translates to "the Messiah". This does not correspond to the Christian concept of Messiah, as Islam regards all prophets, including Jesus, to be mortal and without any share in divinity. Muslim exegetes explain the use of the word *masīh* in the Quran as referring to Jesus' status as the one anointed by means of blessings and honors; or as the one who helped cure the sick, by anointing the eyes of the blind, for example.^[6] Quranic verses also employ the term "*kalimat Allah*" (meaning the "word of God") as a descriptor of Jesus, which is

interpreted as a reference to the creating word of God, uttered at the moment of Jesus' conception,^[29] or as recognition of Jesus' status as a messenger of God, speaking on God's behalf.^[6]

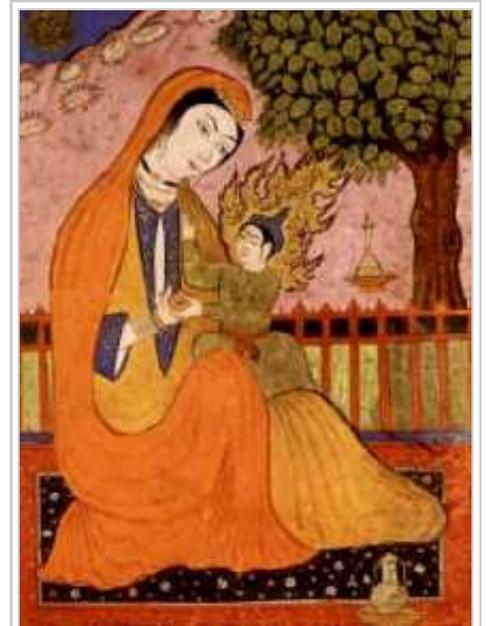
Theology

Islamic texts regard Jesus as a human being and a righteous messenger of God. Islam rejects the idea of him being God or the begotten Son of God. According to Islamic scriptures, the belief that Jesus is God or Son of God is *shirk*, or the association of partners with God, and thereby a rejection of God's divine oneness (*tawhid*) and the sole unpardonable sin.^[30] All other sins may be forgiven through true repentance: shirk speaks of associating partners with God after having received the Divine Guidance, as it is said in the Quran and Hadith that when one submits to God (i.e. embraces Islam), their "accounts" (of sins and righteous deeds used to determine the standing of a person on the Last Day) are numbered from that moment. A verse from the Quran reads:

In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every—one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."

—*Quran sura 5 (Al-Ma'ida), ayah 17*^{[31][32]}

The Christian doctrine of the Trinity is similarly rejected in Islam. Such notions of the divinity of Jesus, Muslims state, resulted from human interpolations of God's revelation. Islam views Jesus as a human like all other prophets, who preached that salvation came through submission to God's will and worshipping God alone. Thus, Jesus is considered in Islam to have been a Muslim by the definition of the term (i.e., one who submits to God's will), as were all other prophets in Islam.^[33]



Jesus and Mary in old Persian miniature.^[citation needed]

An alternative, more esoteric interpretation is expounded by Messianic Muslims^[34] in the Sufi and Isma'ili traditions so as to unite Islam, Christianity and Judaism into a single religious continuum.^[35] Other Messianic Muslims hold a similar theological view regarding Jesus, without attempting to unite the religions.^{[36][37][38]} Making use of the New Testament's distinguishing between Jesus, Son of Man - being the physical human Jesus – and Christ, Son of God - being The Holy Spirit of God residing in the body of Jesus – The Holy Spirit, being immortal and immaterial, is not subject to crucifixion, for it can never die, nor can it be touched by the earthly nails of the crucifixion, for it is a being of pure spirit. Thus while the spirit of Christ avoided crucifixion by ascending unto God, the body that was Jesus was sacrificed on the cross, thereby bringing the Old Testament to final fulfillment. Thus Qur'anic passages on the death of Jesus affirm that while the Pharisees intended to

destroy The Son of God completely, they, in fact, succeeded only in killing The Son of Man, being his *nasut* (material being). Meanwhile, The Son of God, being his *lahut* (spiritual being) remained alive and undying – because it is The Holy Spirit.^[39]

Precursor to Muhammad

Muslims believe that Jesus was a precursor to Muhammad, and that he announced the latter's coming. They base this on a verse of the Quran wherein Jesus speaks of a messenger to appear after him named Ahmad.^[40] Islam associates Ahmad with Muhammad, both words deriving from the *h-m-d* triconsonantal root which refers to praiseworthiness. Muslims also assert that evidence of Jesus' pronouncement is present in the New Testament, citing the mention of the Paraclete whose coming is foretold in the Gospel of John.^[41] Muslim commentators claim that the original Greek word used was *periklutos*, meaning famed, illustrious, or praiseworthy—rendered in Arabic as Ahmad; and that this was replaced by Christians with *parakletos*.^{[6][42]} The tree shown right depicts lineage.

Ascetic literature

Jesus is widely venerated in Muslim ascetic and mystic literature, such as in Muslim mystic Al-Ghazzali's *Ihya `ulum ad-Din* ("The revival of the religious sciences"). These works lay stress upon Jesus' poverty, his preoccupation with worship, his detachment from worldly life and his miracles. Such depictions also include advice and sermons which are attributed to him. Later Sufic commentaries adapted material from Christian gospels which were consistent with their ascetic portrayal. Sufi philosopher Ibn Arabi described Jesus as "the seal of universal holiness" due to the quality of his faith and "because he holds in his hands the keys of living breath and because he is at present in a state of deprivation and journeying".^[6]

Common ground with Christianity

Isa is the son of a virgin named Maryam ("Mary" in English), who is a role model for faithful women.^[43] Isa is a prophet filled with the Holy Spirit (surat 2 Al-Baqarah, 87) and the messiah in both religions (but the Christians add that besides having a human nature, he would be God too, which the Quran clearly denies). Isa is the "word of truth" (*surat 19 Maryam, 34*). Isa, through God's power and will, cures the blind and the leper, raises the dead to life and know what is hidden in the hearts (*surat 3 'Ali `Imran, 49*). And Isa will come back at the end of times (Hadith 46.31).

Appearance

Based upon several Hadith narrations of Muhammad, Jesus can be physically described thus (with any differences in Jesus' physical description being due to Muhammad describing him when seeing him at different occasions, such as in a dream, during his ascension to Heaven, or when describing Jesus during Jesus' second coming):^[44]

- A well-built man of medium/moderate/average height and stature with a broad chest.
- Straight, lank, slightly curly, long hair that fell between his shoulders.
- A moderate, fair complexion of red or finest brown.

"I was shown the Prophets in front of me, and Moosaa resembles the men of the tribe of Shanu'ah, and I saw 'Eesaa (Jesus), son of Maryam (Mary), may Allaah exalt his mention, and the person who resembles him most is *'Urma ibn Mas'ud al-Thaqafi*, and I saw Ibraaheem and the person who resembles him most is your companion (referring to himself) and I saw Jibreel (the angel Gabriel), and the person who resembles him most is Dihyah."^[45]

See also

- Biblical narratives and the Quran
- Christianity and Islam
- Gospel of Barnabas
- Infancy Gospel of Thomas
- Jesuism
- Legends and the Quran
- Mormonism and Islam
- Peace in Islamic philosophy
- Sacrifice in Islam
- Saint Mary (film)
- Qisas Al-Anbiya
- The Messiah (Iranian film)
- Islamic eschatology
- End time

Notes

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3. [^] The Oxford Dictionary of Islam, p.158
4. [^] Gregory A. Barker and Stephen E. Gregg, "Jesus Beyond Christianity: The Classic Texts (Oxford: Oxford University Press, 2010), p. 84.
5. [^] Quran, 5th Surah, vs. 116.
6. [^] **a b c d e f g h i j** "Isa", Encyclopedia of Islam
7. [^] Fasching, deChant (2001) p. 241
8. [^] Encyclopedia of the Quran, Jesus
9. [^] Quran 3:33–37 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.033>)
10. [^] Quran 3:45 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.045>)
11. [^] Quran 3:43 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.043>)
12. [^] Quran 3:47 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.047>)
13. [^] Quran 3:59 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.059>)
14. [^] Quran 19:8–9 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/019-qmt.php#019.008>)
15. [^] Quran 19:30–33 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/019-qmt.php#019.030>)
16. [^] "Yahya b. Zakariyya", Encyclopedia of Islam.
17. [^] Quran 3:3 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.003>)
18. [^] Quran 5:46–47 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/005-qmt.php#005.046>)
19. [^] Quran 3:52–53 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.052>)

19. [^] Quran 5:32-33 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/005-qmt.php#005.032>),
20. [^] Quran 5:112–115 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/005-qmt.php#005.112>)
21. [^] For instance; Matthew chapter 27, Mark chapter 15, Luke chapter 23, and John chapter 19
22. [^] Quran 4:157–158 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/004-qmt.php#004.157>)
23. [^] Crossan, John Dominic (1995). *Jesus: A Revolutionary Biography*. HarperOne. p. 145. ISBN 0-06-061662-8. "That he was crucified is as sure as anything historical can ever be, since both Josephus and Tacitus...agree with the Christian accounts on at least that basic fact."
24. [^] Josephus *Antiquities* 18.3.3 (<http://www.ccel.org/j/josephus/works/ant-18.htm>)
25. [^] *Sanhedrin* 43a.
26. [^] "Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be Isa, was crucified, through ignorance and error, while Isa himself received the form of Simon, and, standing by, laughed at them. For since he was an incorporeal power, and the Nous (mind) of the unborn father, he transfigured himself as he pleased, and thus ascended to him who had sent him, deriding them, inasmuch as he could not be laid hold of, and was invisible to all."
<http://www.newadvent.org/fathers/0103124.htm>
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28. [^] Sahih Muslim, 41:7023 (<http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/041-smt.php#041.7023>)
29. [^] "She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!"; Quran 3:47 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/003-qmt.php#003.047>), cf. Encyclopedia of Islam
30. [^] See:
- Esposito (2002) p. 32, 74;
 - Fasching, deChant (2001) p. 241
 - Markham and Ruparell (2001) p. 348
31. [^] Quran 5:17 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/005-qmt.php#005.017>)
32. [^] cf. Esposito (2002) p. 32
33. [^] See:
- Khalidi (2001) p. 75;
 - Fasching, deChant (2001) p. 241
34. [^] Travis, John (2000). "Messian Muslim Followers of Isa" (http://www.ijfm.org/PDFs_IJFM/17_1_PDFs/Followers_of_Isa.pdf). *International Journal of Frontier Missions* **17:1** (Spring): 54. Retrieved Spring 2000.
35. [^] Cumming, Joseph. "Muslim Followers of Jesus?" (<http://www.christianitytoday.com/ct/2009/december/index.html>). ChristianityToday. Retrieved 20 November 2009.
36. [^] <http://www.touchstonemag.com/archives/article.php?id=15-09-032-f>
37. [^] http://www.huffingtonpost.com/carl-medearis/muslims-who-follow-jesus_b_2436538.html
38. [^] <http://www.christianitytoday.com/ct/2013/january-february/jesus-saves-religion-doesnt.html>
39. [^] Encyclopedia of Islam, *Jesus* article. cf. L. Massignon, *Le Christ dans les Évangiles selon Ghazali*, in REI, 1932, 523-36, who cites texts of the Rasa'il Ikhwan al-Safa, a passage of Abu Hatim al-Razi (about 934), and another of the Isma'ili *da'i* Mu'ayyad fid-din al-Shirazi (1077).
40. [^] "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!" ", Quran 61:6 (<http://www.usc.edu/org/cmje/religious-texts/quran/verses/061-qmt.php#061.006>)
41. [^] "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.", John 14:16–17 (<http://tools.wmflabs.org/bibleversefinder/?book=John&verse=14:16-17&src=KJV>)
42. [^] Watt (1991) pp. 33–34
43. [^] Anas reports that the Messenger of Allah (peace and blessings be upon him), said: "The best women of mankind are four: Mariam daughter of 'Imran, Assiya wife of Pharaoh, Khadijah daughter of Khuwailid, and Fatima the daughter of the Messenger of Allah." [Bukhari and Muslim]

44. ^ Sahih al-Bukhari, 4:54:462 (<http://www.usc.edu/org/cmje/religious-texts/hadith/bukhari/054-sbt.php#004.054.462>), 4:55:607–608 (<http://www.usc.edu/org/cmje/religious-texts/hadith/bukhari/055-sbt.php#004.055.607>), 4:55:647–650 (<http://www.usc.edu/org/cmje/religious-texts/hadith/bukhari/055-sbt.php#004.055.647>), 4:55:649–650 (<http://www.usc.edu/org/cmje/religious-texts/hadith/bukhari/055-sbt.php#004.055.649>), Sahih Muslim, 1:316 (<http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/001-smt.php#001.0316>), 1:321 (<http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/001-smt.php#001.0321>), 1:325 (<http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/001-smt.php#001.0325>), 1:328 (<http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/001-smt.php#001.0328>), 41:7023 (<http://www.usc.edu/org/cmje/religious-texts/hadith/muslim/041-smt.php#041.7023>)
45. ^ <http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=91743>

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Further reading

Lawson, Todd (2009). *The Crucifixion and the Qur'an: A Study in the History of Muslim Thought* (http://books.google.com/books/about/The_Crucifixion_and_the_Qur_an.html?id=LBB2NwAACAAJ). Oxford: Oneworld Publications. ISBN 1851686363. Retrieved July 28, 2012.

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External links

- Jesus: A Summary of the Points About Which Islam and Christianity Agree and Disagree (<http://www.uga.edu/islam/jesusdif.html>) Dr. Alan Godlas, University of Georgia.
- Jesus, Son of Mary—A Messenger of Allah (<http://www.islam101.com/history/people/prophets/jesus/index.htm>)
- The Truth About Jesus (<http://sultan.org/articles/Jesus.html>)—by Maneh Al-Johani
- The Virginal Conception of Jesus in the Quran (<http://www.quranicstudies.com/historical-jesus/the-virginal-conception-of-jesus/>)
- Did Jesus Predict Muhammad's Coming? (<http://www.true-islam.info/whose-coming-did-jesus-predict/>)

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