

A Child's History of the World—New Edition

Please note that we have begun selling a new edition of *A Child's History of the World*. This new edition has a gray border. Please use this errata sheet to adjust your notes accordingly.

Chapter 43

Change

(p. 183 p. 175) Christians who have withdrawn from the world, such as monks, do so not necessarily to be “good,” but to draw closer to God. Such asceticism is not warranted in the New Testament, but this is not to say that retreats or periods of separation from the world are not helpful at times.

Change

(p. 184 p. 176) As with any passage, it must be interpreted in context. Matthew 19:21 does not literally mean that all Christians at all times and in all circumstances must sell all they have and give it to the poor.

Change

(p. 185 p. 177) You and your children may be interested in a fascinating animated film called *The Secret of Kells* (2009), which tells of life in a 7th century monastery including the copying and illumination of books.

Chapter 44

Change

(p. 187 p. 179) Hillyer says little of Augustine, but this is an oversight. Augustine is one of the most important figures in the history of Christianity.

Chapter 45

Change

The author states on page 192-184, “He [Muhammad] believed in the same God that the Jews and Christians worshipped.”

Change

(p. 185) Unlike the Jewish scriptures (the Old Testament) and the Christian Bible (the Old and New Testament), Muslims believe the Qur’an is an exact transcript of a book in heaven, written by Allah himself and passed on directly to Muhammad. Both Jews and Christians believe their scriptures are divinely inspired, but God worked through human beings to record His words rather than having them take dictation or transcribe an existing text.

OMIT, no longer in book

Moreover, on page 193 the author refers to the Qur’an as “teachings from God.” While our purpose here is not to get into a detailed debate about Islam, it’s important to point out that key teachings within Christianity and Islam are at odds with one another, meaning that they can’t both be right in these areas since what they teach is contradictory. For instance, Christianity believes God

is a Trinity, meaning that although there is only one God, he has revealed Himself in three persons (Father, Son, and Holy Spirit). Islam, though, is decidedly unitarian, resulting in the Islamic rejection of the Christian belief in the deity of Christ, being the second person of the Trinity. To say, then, that Christian and Muslim beliefs derive from the same God is to endorse confusion and contradiction since key teachings don’t agree with one another.

Change

On page 194-186 the author states, “When Muslims pray to Allah, they are praying to the same God that Christians and Jews worship.”

Chapter 46

Change

As far as libraries are concerned, they were not unique to Muslims. However, in tracing the roots of libraries, much is owed to Christians who valued knowledge so much, even from competitors, that they often amassed books they obtained or meticulously copied by hand. [p. 199-191]

Chapter 47

Change

The concept of the so-called Dark Ages is largely a myth. For more on how Christians in particular were quite active intellectually during this period see, for instance, *The Victory of Reason* by Rodney Stark. [p. 201-193]

Chapter 49

Change

Besides, biblically speaking we know this much: No person knows when Christ will return! See Matthew 24:36. [p. 210-202]

Change

Hillyer writes, “we may be quite sure that the world will keep on going long after we have all grown up and died and our children have done the same.” But in **In** truth we really don’t know **when the world will end**. Even secular scientists, who believe the Sun may last several billion more years, don’t know if, for instance, an asteroid or meteor may collide with earth, causing doomsday scenarios, or perhaps a global plague will strike. Our purpose here is not to scare anyone, but to demonstrate that there is much we don’t know, not only about how the universe and our world is sustained, but how long it might continue. Biblically speaking, of course, God sustains all creation on a moment-by-moment basis. He is ultimately in charge of when

the curtain will close on the play of the world, so to speak. Quite simply, the world will end when God decides to end it. Fortunately, Christians look forward to a new heaven and new earth (see, for instance, Revelation 21). [p. 211 **203**]

Chapter 50

Change

The “machines like great sling-shots to throw stones” refers most likely to various machinery of this type including the trebuchet, ballista, and catapult. [p. 216 **208**]

Chapter 53

Change

For some clarity on the matter of the crusades see *God’s Battalions: The Case for the Crusades* by Rodney Stark. [pp. 228–231 **220-223**]

Change

Also see “Why I am Not a Pacifist” by C.S. Lewis in *The Weight of Glory and Other Addresses*. [p. 231 **223**]

Chapter 57

Change

This does not mean that Paul did not believe in baptism, but it does mean that he considered the message of the gospel far more important than bickerings about who baptized someone or how they were baptized. [p. 248 **240**]

Chapter 62

Change

For more on what North and South America were like before Columbus see the book *Before Columbus*— included in “American History”. [p. 269 **259**]

Chapter 64

Change

Remember, biblically speaking Christians are never told to convert followers by force, but by persuasion. Professing Christians who claim to “convert” other people by forcing them to believe are not at all following in the footsteps of Jesus Christ or the New Testament. [p. 281 **272**]

Chapter 67

Change

We don’t expect to settle the matter here, but merely want to point out some different perspectives on the passage. [p. 292 **285**]

Change

For an introduction to some of these issues you may wish to consult *Roman Catholics and Evangelicals: Agreements and Differences* by Norman Geisler and Ralph MacKenzie (Baker Books). [p. 294 **286**]

Chapter 70

Change

If you don’t work, you don’t eat is actually a principle found in the New Testament as well (see 2 Thessalonians 3:10). [p. 307 **299**]

Change

As a result, many Christians were abolitionists, including the famous William Wilberforce of England who fought politically against slavery for years. [p. 308 **300**]

Chapter 70

Change

Still, it never pleases God to see his professing followers fight with one another, especially if such bickering leads to violence, and this sort of behavior does little to impress the rest of the world that Christians have something wonderful to offer. [p. 313 **305**]

Chapter 76

Change

Or maybe the American Revolution’s many Christian roots prevented such atrocities against other people as well as against God. What do you think? [p. 336 **324**]

Chapter 79

Change

Precursors to the piano actually had strings that were plucked when someone pressed a key, such as the harpsichord. [p. 354 **347**]

Chapter 88

Change

aking “a strong protest without using violence” is known as civil disobedience. Civil rights leader Martin Luther King, Jr. also implemented civil disobedience in seeking racial equality in the United States. [p. 405 **397**]

Chapter 91

Change

Hillyer closes, “And so on—World without end—AMEN!” We know the world will end, but may we strive to bring good to God’s world while it lasts. [p. 419 **411**] ■