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The following, part of my doctoral thesis, and published in my article, *Enhancing Pedagogy and Biblical Exegesis with Emotional Intelligence*, which appeared in the, **Journal of Systemics, Cybernetics and Informatics** (2024) 22(6), 78-112, may be accessed at <https://doi.org/10.54808/JSCI.22.06.78>

Sometimes the bible will communicate hierarchies of principles by providing multiple accounts of the same incident. This delivery method is found in the three biblical passages depicting the death of Aaron, the High Priest's sons, who died on the very day that the Temple was inaugurated. Notice the disparate emphasis in these different passages which are not listed together but are in fact in two different books of the bible.

- **Lev. 10:1-11:** Aaron's sons die at the hands of God after offering incense voluntarily. The next biblical paragraph prohibits priests from serving in the Temple while drunk.
- **Lev. 16:1-2** describes their death as due to overfamiliarity with the Divine; approaching the Divine in the Temple with offerings cannot be done at all times but requires proper preparation.
- **Nu 3:4** emphasizes that Aaron's children who died left no children.

There are several approaches to such *collections* of alternate reports. Some secular bible scholars view the bible as coming from multiple sources and later unified. They point to these *collections* of disparate texts with alternative emphasis as supporting evidence. Modern scholars, not necessarily taking sides on the source nature of the bible, emphasize plurality of opinion. The multiple sources justify multiple perspectives and such multiple emphasis illustrating plurality of approach is intrinsically good and welcome.

However, plurality while normally praiseworthy can be bad if the multiple opinions obscure the underlying unifying theme and stages. This particular case is illustrative. The disparate passages and descriptions naturally give rise to a six-stage description of depressive episodes presented in the Table below.

As in the other examples presented in this section, the hierarchy of stages presented in the Table below facilitates the pastor, the psychologist, and the counselor from avoiding blame and being constructive when dealing with clients. A simple hypothetical example is illustrative: A person who comes to a pastor with an alcoholism problem is not blamed; rather the pastor skillfully

explores Stage I and II activity as presented in Table 9: *Are you over ambitious? Even if you have elevated expectations have you sought friendship in a group that supports your ambitions?* The emotional intelligence, the sensitivity to where the person is at and a desire to relate to the person where they are, emphasizes and encourages constructive practices; the avoidance of blame is blatant, welcome, and a direct consequence of the biblical hierarchy. For the Bible and the pastor who follows the Bible's advice is not interested in blame but rather in classification. What stage is the person at? Can we avoid advancement to the next stage? Can the person after examining his goals and circumstances perhaps lower the stage which he currently occupies.

Table: Six Biblical Stages Connected with Depression

Stage	Brief Description	Supporting Verses
I	Over ambitious; elevated expectations	All 3 texts refer to Aaron's sons both by name and as <i>Aaron son's</i> emphasizing a nuance, they wanted promotion after their father's retirement or death.
II	Haughtiness - lack of socialization	The excessive brooding on elevated expectations (Stage I) can lead to social isolation. This is nuanced in Nu. 3:4 which mentions their lack of children (apparently because they didn't attempt to get married; no one was good enough for them!)
III	Depression	Depression is a natural consequence of voluntary social isolation (Stage II)
IV	Alcoholism	Depression often leads to substance abuse such as alcoholism. This is nuanced in Lev 10:1-11 (Immediately after the death of Aaron's sons we are given the biblical prohibition that priests who are drunk should not serve in the temple).
V	Unwanted behavior	As is well known, alcoholism often leads to unwanted behaviors. This is nuance in both Lev 10:1-11 and Lev 16:1-2 which mention offering inappropriately.

VI	Deleterious consequences	Unwanted behaviors frequently have deleterious consequences; in this case, it was their sudden death.
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