

## Prothero God Is Not One

Without Absolutes, God is not God Has God Not Chosen the Poor? God is No Thing God Is Not Great Theology of Universalism Spinoza and his environment The Precious Pearl of Hope in the Mercy of God God is Not Great Institutes of the Christian Religion The Works of Aurelius Augustine: Writings in connection with the Manichaean heresy, translated by Richard Stothert. 1872 Notes on the Parables of Our Lord (The daily Psalms, meditations, by the author of 'The daily round'). Leaves of Grass The Ante-Nicene Fathers: Lactantius, [etc.], Apostolic teaching and constitutions, Homily, and Liturgies Reasons why the priests of Rome deny the laity under their charge the divine right of private judgment, by an Irish layman [F. Bell]. The gospel pulpit. Republ The Augsburg Confession The Child and the Book: a Manual of Method, for Sunday School Teachers and Other Religious Instructors. ... Second Thousand The Inner Life The Works of the British Dramatists Ronald A Train David Edgar Rupert Shortt Christopher Hitchens Thomas Baldwin Thayer Benedictus de Spinoza Christopher Hitchens Jean Calvin Saint Augustine (of Hippo) Richard Chenevix Trench Thomas Benson Pollock Whitman Alexander Roberts Francis Bell (of Portadown.) Joseph Charles Philpot Henry Eyster Jacobs Robert DUNNING (and HASSELL (Joseph)) John Greenleaf Adams Sir John Scott Keltie

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absolutes as a christian it is foundational i believe to hold to absolutes for example a christian should have absolutes about god s ontology the principle of being absolutes about theology the study of god absolutes about christology the study of christ and absolutes about pneumatology the study of the holy spirit each of the foregoing absolutes i believe impact upon how one constructs a world view and how one considers the wider implications of god s kingdom work hence why i have titled this collection of essays without absolutes god is not god i guess the reader will be asking him or herself why is there a requirement to hold to absolutes the need for absolutes is not complex in reality the argument determines whether one is a believer or non believer in the triune god a believer will weigh whether god revelationally speaks into this world generally and specifically a non believer will object to such a proposition and as a consequence leave him or herself open to other belief systems to perhaps put it another way a non believer is faced with the choice of deciding whether god is a reality or whether god is a creation of human imagination decision making then is crucial when accepting the triune god and his work does one make a decision to believe in god empirically or does one make a decision to believe in god from a position of faith it is my view that god cannot be known empirically i e by trial or experience but rather he can only be known by faith however it depends on how we define faith those who accept other belief systems would argue that they too have a faith or a belief in some god or person in the christian context however faith is an action based on the accepted evidence in other words if one accepts that the written word of god is substantially true 2 peter 1 20 21 and that the word of god jesus of nazareth is who he is recorded as being or is who he claims to be john 1 1 5 14 6 7 then faith is given substance but i would go further and argue that authentic faith is derived from a spiritual encounter with god which then enables the recipient s faith response to be one which is prompted or ignited by god my argument is supported from scripture 1 corinthians 12 9 ephesians 2 8 9 and from personal experience both of the foregoing references i suggest argue that faith is a gift which has its origin in god hence faith is not only prompted by god but also sustained by him the analysis of such faith is that it is revelatory and constitutes an utter reliance on who god is and why he exists revelatory faith evangelicals argue that faith is a gift from god however this argument is treated with caution by others existentialism suggests that faith is made possible and so granted by the gracious approach and self disclosure of being interestingly at

this point there is no great variance between the latter perspective and martin luther who argued that faith originates with or is at least aroused by god contemplating the third article of the apostle s creed he wrote i believe that i cannot of my own reason or strength believe in jesus christ my lord or come to him but the holy spirit has called me by the gospel enlightened me with his gifts sanctified and kept me in the true faith modernists also argue that faith constitutes a person s response but only after having been drawn to god s work of salvation this argument suggests faith to be an a priori act of god an act that prompts recognition that in the christ god is endeavouring to share his own life this arousal of faith then affects worship praise and prayer and the practise of christian discipleship the same argument suggests further that the prior love of god and the response of love that it generates are what shape a person s christian faith biblical support for these theological reflections is found in ephesians

the significance of the epistle of james within early christianity when not neglected has been disputed in recent years the letter and its author have received renewed attention and this contribution to the revival examines the way in which the author and his addressees are depicted within the social world of emerging christianity edgar finds strong points of contact with the sayings of jesus and with early christian itinerant proclaimers who are often seen as having been active in preserving and transmitting these sayings the epistle challenges the shaky commitment of its readers to their new allegiance and in the light of the coming of god s eschatological rule employs the model of patronage to lay out the choice between loyalty to god and identification with the earthly value system dominated by the rich

this coolly written tract offers an erudite and eloquent argument for the importance of christian values in modern life

whether you re a lifelong believer a devout atheist or someone who remains uncertain about the role of religion in our lives this insightful manifesto will engage you with its provocative ideas with a close and studied reading of the major religious texts christopher hitchens documents the ways in which religion is a man made wish a cause of dangerous sexual repression and a distortion of our origins in the cosmos with eloquent clarity hitchens frames the argument for a more secular life based on science and reason in which hell is replaced by the hubble telescope s awesome view of the universe and moses and the burning bush give way to the beauty and symmetry of the double helix in the tradition of bertrand russell s why i am not a christian and sam harris s the end of faith christopher hitchens makes the ultimate case against

religion

a case against religion and a description of the ways in which religion is man made provided by the publisher

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