

Prothero God Is Not One

Without Absolutes, God is not God God is No Thing God Is Not Great Theology of Universalism The Precious Pearl of Hope in the Mercy of God God is Not Great Spinoza and his environment The gospel pulpit. Republic The Works of Aurelius Augustine: Writings in connection with the Manichaean heresy, translated by Richard Stothert. 1872 Leaves of Grass (The daily Psalms, meditations, by the author of 'The daily round'). Summa Theologica, Volume 3 (Part II, Second Section) The Augsburg Confession The Inner Life Christendom from the Standpoint of Italy Hymns and Anthems for S. Peter's Church, Belsize Park Notes on the Parables of Our Lord Sermons Preached in St. James's Chapel, York Street, London... The crown of Christ, spiritual readings for the liturgical year The Books of Ezra and Nehemiah with Introduction, Notes and Maps Ronald A Train Rupert Shortt Christopher Hitchens Thomas Baldwin Thayer Christopher Hitchens Benedictus de Spinoza Joseph Charles Philpot Saint Augustine (of Hippo) Whitman Thomas Benson Pollock St Thomas Aquinas Henry Eyster Jacobs John Greenleaf Adams Robert Ainslie Redford Francis William Tremlett Richard Chenevix Trench Stopford Augustus Brooke Reginald Ernest Hutton Herbert Edward Ryle

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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

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

the summa theologiae is the best known work of italian philosopher scholar and dominican friar saint thomas aquinas 1225 1274 widely considered the catholic church s greatest theologian famously consulted immediately after the bible on religious questions at the council of trent aquinas s masterpiece has been considered a summary of official church philosophy ever since aquinas considers approximately 10 000 questions on church doctrine covering the roles and nature of god man and jesus then lays out objections to church teachings and systematically confronts each using biblical verses theologians and philosophers to bolster his arguments in volume iii aquinas addresses faith and heresy charity peace and war mercy anger and justice prayer truth and much more this massive work of scholarship spanning five volumes addresses just about every possible query or argument that any believer or atheist could have and remains essential more than seven hundred years after it was written for clergy religious historians and serious students of catholic thought

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