

Prothero God Is Not One

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The Books of Ezra and Nehemiah with Introduction, Notes and Maps *David Edgar Thomas Baldwin Thayer Benedictus de Spinoza Ronald A Train Jean Calvin Saint Augustine (of Hippo) Richard Chenevix Trench Thomas Benson Pollock Whitman Alexander Roberts Francis Bell (of Portadown.) Sir John Scott Keltie Robert Ainslie Redford Francis William Tremlett Stopford Augustus Brooke Joseph Charles Philpot St Thomas Aquinas Robert DUNNING (and HASSELL (Joseph)) Herbert Edward Ryle*

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 ruoe 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

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 summa theologica 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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