

**Chapter 1 : God Poems - Inspirational Poems about God's Love**

*A God for This World [Scott Cowdell] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This is a discussion of how God became remote from the world, with consequences for belief, and how God is today being reimagined as being at home in the world and at work in natural and human events.*

In many translations of the Bible , when the word LORD is in all capitals, it signifies that the word represents the tetragrammaton. It means "Wonderful Teacher" in the Punjabi language. Waheguru is also described by some as an experience of ecstasy which is beyond all descriptions. The most common usage of the word "Waheguru" is in the greeting Sikhs use with each other: General conceptions Main article: Conceptions of God There is no clear consensus on the nature or the existence of God. The dharmic religions differ in their view of the divine: Many polytheistic religions share the idea of a creator deity , although having a name other than "God" and without all of the other roles attributed to a singular God by monotheistic religions. Jainism is polytheistic and non-creationist. Monotheists hold that there is only one god, and may claim that the one true god is worshiped in different religions under different names. God is described in the Quran as: In Islam, God is transcendent and does not resemble any of his creations in any way. Thus, Muslims are not iconodules , and are not expected to visualize God. Theism , Deism , and Pantheism Theism generally holds that God exists realistically, objectively, and independently of human thought; that God created and sustains everything; that God is omnipotent and eternal; and that God is personal and interacting with the universe through, for example, religious experience and the prayers of humans. Some theists ascribe to God a self-conscious or purposeful limiting of omnipotence, omniscience, or benevolence. Theism is sometimes used to refer in general to any belief in a god or gods, i. God exists, but does not intervene in the world beyond what was necessary to create it. Common in Deism is a belief that God has no interest in humanity and may not even be aware of humanity. Pandeism combines Deism with Pantheistic beliefs. The contemporaneous French philosopher Michel Henry has however proposed a phenomenological approach and definition of God as phenomenological essence of Life. Non-theistic views See also: Evolutionary origin of religions and Evolutionary psychology of religion Non-theist views about God also vary. Some non-theists avoid the concept of God, whilst accepting that it is significant to many; other non-theists understand God as a symbol of human values and aspirations. Stephen Jay Gould proposed an approach dividing the world of philosophy into what he called " non-overlapping magisteria " NOMA. In this view, questions of the supernatural , such as those relating to the existence and nature of God, are non - empirical and are the proper domain of theology. The methods of science should then be used to answer any empirical question about the natural world, and theology should be used to answer questions about ultimate meaning and moral value. In this view, the perceived lack of any empirical footprint from the magisterium of the supernatural onto natural events makes science the sole player in the natural world. Both authors claim however, that it is possible to answer these questions purely within the realm of science, and without invoking any divine beings. Anthropomorphism Pascal Boyer argues that while there is a wide array of supernatural concepts found around the world, in general, supernatural beings tend to behave much like people. The construction of gods and spirits like persons is one of the best known traits of religion. He cites examples from Greek mythology , which is, in his opinion, more like a modern soap opera than other religious systems. In line with this reasoning, psychologist Matt Rossano contends that when humans began living in larger groups, they may have created gods as a means of enforcing morality. In small groups, morality can be enforced by social forces such as gossip or reputation. However, it is much harder to enforce morality using social forces in much larger groups. Rossano indicates that by including ever-watchful gods and spirits, humans discovered an effective strategy for restraining selfishness and building more cooperative groups. Isaac Newton saw the existence of a Creator necessary in the movement of astronomical objects. Arguments about the existence of God typically include empirical, deductive, and inductive types. Different views include that: Lewis , and the Ontological Argument formulated both by St. Famed pantheist philosopher Baruch Spinoza would later carry this idea to its extreme: In Query 31 of the Opticks, Newton simultaneously made an argument from design and for the necessity of

intervention: For while comets move in very eccentric orbs in all manner of positions, blind fate could never make all the planets move one and the same way in orbs concentric, some inconsiderable irregularities excepted which may have arisen from the mutual actions of comets and planets on one another, and which will be apt to increase, till this system wants a reformation. Thomas believed that the existence of God is self-evident in itself, but not to us. Now because we do not know the essence of God, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known to us, though less known in their nature—namely, by effects. Thomas believed that the existence of God can be demonstrated. Briefly in the *Summa theologiae* and more extensively in the *Summa contra Gentiles*, he considered in great detail five arguments for the existence of God, widely known as the *quinque viae* Five Ways. For the original text of the five proofs, see *quinque viae* Motion: Some things undoubtedly move, though cannot cause their own motion. Since there can be no infinite chain of causes of motion, there must be a First Mover not moved by anything else, and this is what everyone understands by God. As in the case of motion, nothing can cause itself, and an infinite chain of causation is impossible, so there must be a First Cause, called God. Existence of necessary and the unnecessary: Our experience includes things certainly existing but apparently unnecessary. Not everything can be unnecessary, for then once there was nothing and there would still be nothing. Therefore, we are compelled to suppose something that exists necessarily, having this necessity only from itself; in fact itself the cause for other things to exist. If we can notice a gradation in things in the sense that some things are more hot, good, etc. This then, we call God Note: Thomas does not ascribe actual qualities to God Himself. Ordered tendencies of nature: A direction of actions to an end is noticed in all bodies following natural laws. Anything without awareness tends to a goal under the guidance of one who is aware. McGrath, argue that the existence of God is not a question that can be answered using the scientific method. Krauss and Sam Harris as evidence that God is an imaginary entity only, with no basis in reality. The assignment of these attributes often differs according to the conceptions of God in the culture from which they arise. For example, attributes of God in Christianity, attributes of God in Islam, and the Thirteen Attributes of Mercy in Judaism share certain similarities arising from their common roots. Names 99 names of Allah, in Chinese Sini script The word God is "one of the most complex and difficult in the English language. That the Bible "includes many different images, concepts, and ways of thinking about" God has resulted in perpetual "disagreements about how God is to be conceived and understood". One of them is Elohim. Another one is El Shaddai, translated "God Almighty". Many traditions see God as incorporeal and eternal, and regard him as a point of living light like human souls, but without a physical body, as he does not enter the cycle of birth, death and rebirth. God is seen as the perfect and constant embodiment of all virtues, powers and values and that he is the unconditionally loving Father of all souls, irrespective of their religion, gender, or culture.

**Chapter 2 : God is responsible for all the evil in the world (1) - Vanguard News Nigeria**

*For one thing, God could have made a world with no evil in it. However, it would have been one of robots and puppets—creatures who could not love Him or anyone else. Love is possible only for free moral creatures; forced love is a contradiction.*

Here are six straightforward reasons to believe that God is really there. No statements of, "You just have to believe. But first consider this. Here then, are some reasons to consider The complexity of our planet points to a deliberate Designer who not only created our universe, but sustains it today. But here are a few: If Earth were smaller, an atmosphere would be impossible, like the planet Mercury. If Earth were larger, its atmosphere would contain free hydrogen, like Jupiter. The Earth is located the right distance from the sun. If the Earth were any further away from the sun, we would all freeze. Any closer and we would burn up. The Earth remains this perfect distance from the sun while it rotates around the sun at a speed of nearly 67, mph. It is also rotating on its axis, allowing the entire surface of the Earth to be properly warmed and cooled every day. And our moon is the perfect size and distance from the Earth for its gravitational pull. The moon creates important ocean tides and movement so ocean waters do not stagnate, and yet our massive oceans are restrained from spilling over across the continents. Plants, animals and human beings consist mostly of water about two-thirds of the human body is water. It has wide margin between its boiling point and freezing point. Water allows us to live in an environment of fluctuating temperature changes, while keeping our bodies a steady Water is a universal solvent. This property of water means that various chemicals, minerals and nutrients can be carried throughout our bodies and into the smallest blood vessels. Without affecting the makeup of the substances it carries, water enables food, medicines and minerals to be absorbed and used by the body. Water has a unique surface tension. Water in plants can therefore flow upward against gravity, bringing life-giving water and nutrients to the top of even the tallest trees. Water freezes from the top down and floats, so fish can live in the winter. But on our Earth, there is a system designed which removes salt from the water and then distributes that water throughout the globe. Evaporation takes the ocean waters, leaving the salt, and forms clouds which are easily moved by the wind to disperse water over the land, for vegetation, animals and people. It is a system of purification and supply that sustains life on this planet, a system of recycled and reused water. Your brain takes in all the colors and objects you see, the temperature around you, the pressure of your feet against the floor, the sounds around you, the dryness of your mouth, even the texture of your keyboard. Your brain holds and processes all your emotions, thoughts and memories. At the same time your brain keeps track of the ongoing functions of your body like your breathing pattern, eyelid movement, hunger and movement of the muscles in your hands. The human brain processes more than a million messages a second. This screening function is what allows you to focus and operate effectively in your world. The brain functions differently than other organs. There is an intelligence to it, the ability to reason, to produce feelings, to dream and plan, to take action, and relate to other people. It has automatic focusing and handles an astounding 1. Yet evolution alone does not fully explain the initial source of the eye or the brain -- the start of living organisms from nonliving matter. The universe had a start - what caused it? Scientists are convinced that our universe began with one enormous explosion of energy and light, which we now call the Big Bang. This was the singular start to everything that exists: Astrophysicist Robert Jastrow, a self-described agnostic, stated, "The seed of everything that has happened in the Universe was planted in that first instant; every star, every planet and every living creature in the Universe came into being as a result of events that were set in motion in the moment of the cosmic explosion The Universe flashed into being, and we cannot find out what caused that to happen. It had a start Scientists have no explanation for the sudden explosion of light and matter. The universe operates by uniform laws of nature. Much of life may seem uncertain, but look at what we can count on day after day: How is it that we can identify laws of nature that never change? Why is the universe so orderly, so reliable? There is no logical necessity for a universe that obeys rules, let alone one that abides by the rules of mathematics. It is easy to imagine a universe in which conditions change unpredictably from instant to instant, or even a universe in which things pop in and out of existence. The fact that there are

rules at all is a kind of miracle. All instruction, all teaching, all training comes with intent. Someone who writes an instruction manual does so with purpose. Did you know that in every cell of our bodies there exists a very detailed instruction code, much like a miniature computer program? As you may know, a computer program is made up of ones and zeros, like this: The way they are arranged tell the computer program what to do. The DNA code in each of our cells is very similar. These are arranged in the human cell like this: There are three billion of these letters in every human cell!! Well, just like you can program your phone to beep for specific reasons, DNA instructs the cell. DNA is a three-billion-lettered program telling the cell to act in a certain way. It is a full instruction manual. One has to ask These are not just chemicals. Natural, biological causes are completely lacking as an explanation when programmed information is involved. You cannot find instruction, precise information like this, without someone intentionally constructing it. We know God exists because he pursues us. He is constantly initiating and seeking for us to come to him. I was an atheist at one time. And like many atheists, the issue of people believing in God bothered me greatly. What causes us to do that? When I was an atheist, I attributed my intentions as caring for those poor, delusional people To be honest, I also had another motive. As I challenged those who believed in God, I was deeply curious to see if they could convince me otherwise. Part of my quest was to become free from the question of God. If I could conclusively prove to believers that they were wrong, then the issue is off the table, and I would be free to go about my life. I have come to find out that God wants to be known. He created us with the intention that we would know him. He has surrounded us with evidence of himself and he keeps the question of his existence squarely before us. I am not the only one who has experienced this. Malcolm Muggeridge, socialist and philosophical author, wrote, "I had a notion that somehow, besides questing, I was being pursued. Lewis said he remembered, " I gave in, and admitted that God was God, and knelt and prayed: Yet over the following several months, I became amazed by his love for me. Unlike any other revelation of God, Jesus Christ is the clearest, most specific picture of God revealing himself to us. None of them ever claimed to be equal to God. That is what sets Jesus apart from all the others. Though he talked about his Father in heaven, it was not from the position of separation, but of very close union, unique to all humankind. Jesus said that anyone who had seen Him had seen the Father, anyone who believed in him, believed in the Father. He said, "I am the light of the world, he who follows me will not walk in darkness, but will have the light of life. Unlike other teachers who focused people on their words, Jesus pointed people to himself. He did not say, "follow my words and you will find truth. He had power over objects He performed miracles over nature People everywhere followed Jesus, because he constantly met their needs, doing the miraculous. Jesus revealed that although he views us as sinners, worthy of his punishment, his love for us ruled and he came up with a different plan. God himself took on the form of man and accepted the punishment for our sin on our behalf. Perhaps, but many loving fathers would gladly trade places with their child in a cancer ward if they could. The Bible says that the reason we would love God is because he first loved us. Jesus died in our place so we could be forgiven.

**Chapter 3 : KonoSuba: God's Blessing on this Wonderful World! dungeon RPG announced for PS4, P**

*Answer: The phrase "god of this world" (or "god of this age") indicates that Satan is the major influence on the ideals, opinions, goals, hopes and views of the majority of people. His influence also encompasses the world's philosophies, education, and commerce.*

My instinct for these places is an instinct for the obstacles to faith. Why do some believe and others not? And what is the exact nature of belief and unbelief? There is a form of belief familiar to everyone. It is simply the manner in which we see the world. We are not particularly aware of any effort required in this exercise. We open our eyes, look, and see what we see. This perception, however, can also be clouded by many things. For some, every simple perception of the world comes colored with a mist of fear and anxiety. Things are not only what they are seen to be, but are also seen to be threats. If you have never had this experience you are blessed. I recall my first experience of a major city – New York in I was working as a street musician along with a friend. The city was amazing – a constant feast for the eyes and senses. I had seen nothing like it. A week or so after arriving, we were mugged at knife point. What we lost financially was insignificant. What I lost was the city I had first encountered. In its place was a hostile, dangerous environment in which every face was a potential enemy, every alley way a hiding place for the next disaster. But it is worth remembering how important that fog can be in how we see. All of these take for granted an agreement concerning our perceptions. It would also be readily accepted that inner dispositions and culturally agreed ideas might distort these perceptions. The racially-divided society of my Southern childhood contained a large array of false but generally accepted by whites distortions of the world. It is little wonder that Martin Luther King, Jr. Faith is a means of perception. For the most obvious thing to modern man is that his world is a great neutral zone. God if there is a God can choose to make Himself present in the world, but there is nothing about the world that is inherently connected to God. The world is just the world. He lives in a fog of unbelief. Many times I have heard non-believers or various kinds of believers express their desire for God to reveal Himself in a clear and unmistakable manner – an angel would do nicely. With such an assumption underlying everything that appears, it is little wonder that the vision given by faith is a stumbling block. It is entirely possible and even often the case that they mean something quite different than what I would mean by the same statement. There is the acceptance of God as a theoretical construct, a mental assent, even a trusting mental assent to the existence of a higher being who loves, creates and provides for creation. That trusting assent may have a significant amount of content: In many cases even most, however, trusting assent to the existence of such a God does not alter the shape or nature of creation itself: Few attacks on the Christian faith sound as silly as those of Richard Dawkins and Christopher Hitchens. Their inaccuracies and caricatures are rivaled only by the rants of the adherents whose god they despise. What Dawkins, Hitchens and company reveal is an obstacle to faith. If the universe itself is the one they perceive – if it is truly inert, self-existing, self-referential and spiritually neutral, then the case against the God taught and made known in Jesus Christ is strong indeed. Positing a sky-god above and outside such a world is perhaps interesting, but it is not persuasive and, more to the point, not Christianity. David Bentley Hart has this to say about the Christian God: God so understood is neither some particular thing posed over against the created universe, in addition to it, nor is he the universe itself. He is not a being, at least not in the way that a tree, a clock, or a god is; he is not one more object in the inventory of things that are. Any gods who might be out there do not transcend nature but belong to it. Their theogonies can be recounted – how they arose out of the primal night, or were born of other, more titanic progenitors, and so on – and in many cases their eventual demises foreseen. Of such gods there may be an endless diversity, while of God there can be only one. Or, better, God is not merely one – not merely singular or unique – but is oneness as such, the sole act of being by which any finite thing exists and by which all things exist together. The first and most important answer for Christians is that Jesus Christ is none other than the Word of the Father, the Logos of the Ground of Being, and that He has become man. In the words of St. Thomas Hopko has said on numerous occasions: He is not an object among objects, nor is He an idea among ideas. The sacramental life should not be seen as discrete moments of grace dispensed by the Church, but

rather as revelations of Divine Reality, gifts of the very Life of God, given to us in the means He has appointed. What we perceive by faith in the Eucharist is also a revelation about bread – all bread. For the incarnate Christ is the Lord of creation who is gathering all things into Himself. It is a novelty – all too well-suited to an overly psychologized culture. In a world driven by the warring identities of 6 billion false-selves, one more relationship is simply not salvific. The false self does not have authentic relationship. It should be obvious that we cannot perceive the true God in the manner of perception that dominates our cultural life. Faith is a means of perception that requires a change in the agent of perception. It is always a movement towards authentic being. This movement towards God is initiated in us by grace, by the power of God that draws us, that encourages us, that nurtures our longing for true existence. Dimitru Staniloae describes our response: At the beginning this is only the simple will to believe and not to do something. So inevitably the first effort of our will in view of the good, can have only this object: And the one who wants to believe, arrives at the point where he can't. So before starting out on the. But the thought of God is made real, or maintained by a short and frequent remembrance of Him, made with piety, with the feeling that we depend on Him. Such a thought concentrates our thoughts on God or on Jesus Christ, on what He has done for us, as the basis for the trust that He will help us now too in Orthodox Spirituality, Kindle This brings us back to the edges – where this article began. Although God is truly the Ground of Being, the only foundation of existence, our habit of perception acts as an obstacle for true perception. Our sight has to be drawn to the edges even those immediately before us where we see hints, even hints of hints, that there is a Reality that lies outside, within and beneath all that we see. That smallest perception sometimes comes with its own attendant joy, for it is Joy itself and Wonder. It is communion and union. It is purity of heart and love. I was recently struck by this statement of the Elder Tadej of Serbia: There are some that say that they are atheists, but there is no such thing as an atheist. Even the devil believes and trembles cf. There is no such thing as a person who does not believe in God, and there is no rational being on earth that does not long after life with all his heart. We will give anything to live eternally, and we all long after perfect love, love that never changes but lasts forever. God is life, He is love, peace, and joy. There are those who oppose Him, but they can do nothing to hurt Him.

**Chapter 4 : A god isn't what this world needs? - Dragon Ball: Xenoverse Message Board for Xbox One - G**

*Where God is the God of heaven and of the age to come, Satan is the god of this world and this present evil age. This dualistic view of the universe may be part of Greek philosophy, but it has no place in biblical theology.*

Why Is Life So Hard? PDF How do we explain what we see in this world? Terrorist attacks, sex slavery, racism, world hunger? Subconsciously, we probably ask ourselves questions like these quite often. But consciously we rarely do. But then something happens to wake us up. Our parents get divorced. The girl down the street gets abducted. A relative gets cancer. That wakes us up for awhile. But then we can often sink back into the denial. That is, until another tragedy hits, another incongruence. Something is really, really wrong. So, WHY do bad things happen? There is an answer to the WHY question, found in the Bible. What or who could make this world different than the way it is? What or who could guarantee that life is pain-free, for everyone, all the time? God could accomplish that. At least not right now. Remember the story of Adam and Eve? They ate the "forbidden fruit. For Adam and Eve sort of hoped that they could become like God, without God. They consumed the notion that there was something more valuable in existence than God himself, something more valuable than having a personal relationship with God. And this world system -- with all of its faults -- came as a result of the choice they made. But thanks for the offer. Why do we do that? All of these can be explained by people who have refused to give God access and influence over their lives. They are going about their lives as they see fit, and they and others suffer. In fact, God could rightly be viewed as leaning forward, compassionate, hoping we will turn to him so that he can bring real life to us. Jesus said, "Come to me, all who are weary and heavy-laden, and I will give you rest. Jesus commented on this when he said: He who follows me will not walk in darkness, but will have the light of life. What about those horrible circumstances that hit us in life, caused by someone other than ourselves? God more than understands what you are going through. There is nothing in life that could be more painful than what Jesus endured on our behalf, when he was deserted by his friends, ridiculed by those who would not believe in him, beaten and tortured before his crucifixion, then nailed to a cross, in shameful public display, dying of slow suffocation. He created us, yet allowed humanity the freedom to do this, to fulfill Scripture and to set us free from our sin. This was no surprise to Jesus. He was aware of what was coming, foreknowing all the details, all the pain, all the humiliation. Jesus understands emotional and psychological anguish. The night that Jesus knew they would arrest him, he went to pray, but took some friends with him. Here it is summarized, as John describes in his gospel: He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. Some of it is explained by selfish, hateful actions on the part of others. Some of it defies an explanation in this life. But God offers us himself. God gives us the knowledge that he has endured also, and is aware of our pain and needs. Jesus said to his disciples, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. He is after all, God, the Creator. The one who has always existed. The one who created a universe on the backstroke. And if we will trust him with our lives, relying on him, though we encounter difficulties, he will hold us securely. Jesus said, "These things I have spoken to you, so that in me you may have peace. In the world you have tribulation, but take courage; I have overcome the world. He can take us through the difficult circumstances of this life, and then bring us into eternal life, if we will trust him. We can either go through this life with God or without him. Jesus prayed, "O righteous Father, although the world has not known you, yet I have known you; and these have known that you sent me; and I have made your name known to them, and will make it known, so that the love with which you loved me may be in them, and I in them.

**Chapter 5 : God - Wikipedia**

*Look for God in every person who is open to God, everyone who seeks and searches for God; look for God in everyone who asks questions such as yours. --The Rev. William A. Kolb The part of Christianity that is most meaningful to me is the story of the Good Samaritan.*

Stephen Freeman The English philosopher, Thomas Hobbes, described the world as composed of autonomous, competing self-interests. We are at war with one another, a reality, he said, that can only be controlled through external force. The state serves as the enforcer of a negotiated peace agreement, a social contract, in which we legitimize its use of force in order not to kill one another. Hobbes himself preferred a strong monarchy. Politics the use of civil power is a means to gain the upper hand in a Hobbesian struggle. It is war, fought by other means. It is for that reason that politics is a questionable activity for Christians. The victories achieved are often brief, and, depending on the opposition, only maintained by the continued use of force. It is profoundly the case that civil or military force are not the tools of the Kingdom of God. It is among the many reasons why the Kingdom of God is not, and never can be a human project. The Kingdom of God is not a process or a progressive movement within history. The Kingdom exists utterly complete and finished. Indeed, this is the very point of the Kingdom. It is the will of God in its fulfillment, the true righteousness where everything has been yes, has been set right. The Kingdom of God is the End of all things, the fullness of the age to come. And where that penetration occurs, its reality is made manifest. Everything that surrounded Him, His miracles, His teachings, were manifestations of the Kingdom of God. In the Eucharist, Orthodox Christians hear this: It was You Who brought us from non-existence into being, and when we had fallen away You raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your kingdom which is to come. What He brought was the Kingdom itself and the means for our entrance into that Kingdom and for its life to be manifest in us. If they could build the resurrection of the dead, then their words would have meaning. There is nothing in the character of the Kingdom that can be achieved by human efforts. It is this transcendent, eschatological life of the Kingdom into which we are Baptized, and it is its very life that is birthed in us. That new life is nothing less than the life of Jesus Himself. Learning to live from within that new birth of life is the proper nature and character of the Christian life. Christ did not come to reform the world: He came and brought a new world with Him. This is true regardless of how noble our intentions might be. This is also deeply frustrating for us. The Christian life as moral and political principle does not require anything more than new opinions. It masquerades as renewal and change when it is nothing more than the same war fought by unbelievers. It is a reference to the Kingdom of God birthed in us through Holy Baptism. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Forgive your enemies Give without expecting in return Lose your life rather than save it Resist not evil None of these actions make sense in a Hobbesian world. Instead, we discuss the commandments as though they were ideals too difficult to achieve, but very noble in their sentiment. Hobbesian Christianity has its own commandments: To repent does not mean to feel bad and ask for a moral reprieve, a relief from guilt. That change is the rejection of life in a Hobbesian mode and the acceptance of life rooted and grounded in the Kingdom of God. For the Kingdom of Heaven is at hand! Paul has this in mind when he writes: I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. The voices calling us to the barricades on both the Left and the Right easily describe their cause in Christian terms. They fail to understand the fundamental nature of their own madness. It is nothing other than the proclamation of the Kingdom of God. It is inaugurated already in the hearts and lives of faithful believers, manifest in the lives of the saints. Thousands of souls around us stand weary and hungry for salvation. Acquire the Spirit of Peace.

**Chapter 6 : The Peaceable Kingdom in a World at War - Glory to God for All Things**

*God's deepest answer to terrorism and calamity and death in this world is that God intended to have a theater for the suffering and death of his Son. He entered into our fallen world of sin and misery and death.*

Tragedy and pain are disorienting. Our egos try to keep our lives tragedy and pain-free. In his book *Credo*, preacher and writer William Sloane Coffin suggests that we have a God who provides us with minimum protection and maximum support. My instinct is to seek—and expect—a spiritual firewall from God. I end up looking for a God who will provide protection—and miss out on the God who offers support. We may want to keep clear of tragedy and pain, but God always moves toward it. Over the years, I have sat with scores of families who have been shredded with grief over the death of a loved one. Especially in the cases of unexpected death, the pain is as deep as it ever gets. In practically every single instance, whenever someone shares a memory, a story—something about the person who just died—people begin to laugh. It is real joy—short-lived, yes, but deep joy for the love that was shared, and will always be remembered. That joy is real; it often surfaces in the midst of tragedy. Mark Beckwith *This is a world of tragedy and pain. It is also a world of joy and fulfillment.* It is my conviction that God is present to us in both worlds. The question always is how these two worlds can exist at the same time. There is no easy answer. The closest I can come to it in my own experience is that only a world of freedom could create that possibility. How could we choose good if evil did not offer us a choice. Creativity always comes out of chaos. But to return to our question: But where is God when things fall apart? Do we not find the divine presence in the very place that Jesus found it during his crucifixion? Could there be a greater experience of tragedy and pain than that? God was there in the loving acts extended to Christ by those who loved him and stayed with him to the end. His mother, Mary Magdalene, the disciples—all were there in their grief and broken-heartedness. In our world of pain, we can find God in the loving acts of those who stand by us. In our illnesses we can be grateful for those of the medical profession who fight to restore our health. They are the instruments of God and through them his love comes. All healing really is divine. In our emotional distresses God comes to us through a friend, a family member, a counselor, or a minister to offer us encouragement. God is there through those who care. In moments of deep need, God comes in a mysterious way to give us courage. No one escapes the struggles of life. Our goodness or our faith do not make us immune from suffering. God never promised that life would be without its painful moments. We are promised that God will be with us no matter what we face. Someone wrote, "Peace does not come with the absence of troubles, but with the conscious realization of adequate resources. We also find God in the messages of hope. This experience of pain will not have the last word. Jesus said to his disciples, "In this world you have tribulation; but be of good cheer, I have overcome the world. Christ came to bring us that message. Something abides beyond the suffering—the presence of one who has control of the future. The word of hope is that our future is in the hands of God. Love, courage and hope sum up the resources we have to face our personal tragedies and pain. Brooks Ramsey *God does not promise to prevent pain and tragedy. If we are fortunate to live long enough, we will experience and encounter pain over and over again. What God does promise is to be with us through the pain; God promises to give us the power of His presence so that we can cope, so that we can have perspective, so that the pain of loss, of heartbreak, of our own dying does not overwhelm. Look for God in the person who sits and listens with his or her heart when you need to pour out yours. Look for God in hope that grows out of ashes; look for God in the growth and peace that comes to some who have been through dark valleys. Look for God in the laughs of small children and in the confidence of youth. Look for God in every person who is open to God, everyone who seeks and searches for God; look for God in everyone who asks questions such as yours. Kolb *The part of Christianity that is most meaningful to me is the story of the Good Samaritan. There are opportunities to reach out, out of our comfortable lives into those lives of need. At my church, we feed the homeless on Sunday mornings, asking nothing from them in return. These are the ones who are traveling from Jerusalem to Jericho. In their faces are pain and tragedy. They are mostly men but sometimes women and children. They have lost hope. Last week the group of homeless was bigger than ever. I prayed for loaves and fishes, Lord let there be enough so none goes hungry.**

There were 96 meals and exactly 96 waiting to be fed. There is God in this world of tragedy and pain. I see Jesus in their eyes on Sunday mornings. Were those victims able to find God in their midst? Where can we find God in this world? As I thought about this compelling question, I realized that ideas have come to me from a variety of sources: First there was Rabbi Harold S. Christ will come again in you, and you, and you," he said as he pointed to us in the pews. That thought had never occurred to me before. Christ coming through me to others? Now I know that I need to reflect many times each day and take an inventory at the end of the day. How has God tried to touch me today? Could I have done more? Taking the time to make that mental inventory helps me recognize that presence. I hope it helps you. It is amazingly difficult to do. The pressures of work, family, friends, schedules, deadlines, wants, needs, and fears all flood my mind and crowd out God. I have seen Him in other people, in acts of kindness, in the faith of another fellow Christian, in my children, and in my wife. I have felt His presence in worship, in nature, in meditation, in scripture, and especially in prayer. My spiritual life sometimes seems like a roller coaster. Not that He speaks words; I experience God in a spiritual joy and comfort that is more powerful than mere words. I have found that when I sincerely put God above all else and look He is there. They attempt to explain it away by saying that everything has a purpose. I like to think that God manifests himself in our solutions. It is our responsibility to make the proper response. Crisis can be opportunity. In Search for Meaning Victor Frankl refers to the concentration camps stating, it is just such an exceptionally difficult external situation which gives man the opportunity to grow spiritually beyond himself an accomplishment which in ordinary circumstances they would have never achieved. Based on human potentiality, I firmly believe that everything can have a purpose. Glory be to God. Most of all we find the face of God in the tears, the hugs, and the words of comfort others bring to us in times of great sorrow and pain.

**Chapter 7 : Obstacles to Faith in the Modern World - Glory to God for All Things**

*The knowledge that we are not of this world gives Christians hope even in the darkest times (1 Peter ); hope that this will pass and at the end of it we will be in heaven with our God, face to face forever (Revelation ).*

Introduction Does God Exist? It is virtually impossible that all the physical laws would just happen to be tightly constrained by chance in order for stars and galaxies to exist. Rich Deem Part 1 of the introduction for non-believers showed that strong atheism contradicts its own worldview by believing the universe has a natural cause despite the lack of observational evidence for such a belief. However, since there is no direct observational evidence regarding the origin of the universe, why should one believe the equally unobserved hypothesis that God created the universe? Although there is no direct evidence for the cause of the universe, we now have a fair amount of knowledge about the early history of the universe and the laws that govern it, which provide us with indirect evidence that a super-intelligent Agent designed the universe. In order to keep this essay brief, much of the supporting information will not be included. However, you can click the links to the full-length articles for the details. Detecting the non-physical Atheists tend to fall into one of two camps. First, are the atheists who say that science cannot have anything to say about the existence of God. However, recently, the "new atheists" think that they can prove the non-existence of God through science. Although science cannot directly detect God, it can examine His creation. Consider the non-physical concept of love. We all accept that love exists, although it cannot be directly measured by science. Although we cannot measure love directly, we can measure the indirect effects of love. The best evidence for design can be seen in the nature of the universe and how it came to be. The process of discovery continues, since one of the fundamental properties of the universe, dark energy or the cosmological constant , was discovered late in the last century. New studies continue to add to our knowledge about the universe and its extremely unlikely makeup. The Big Bang The Big Bang theory states that the universe arose from a singularity of virtually no size, which gave rise to the dimensions of space and time, in addition to all matter and energy. At the beginning of the Big Bang, the four fundamental forces began to separate from each other. Early in its history to seconds , the universe underwent a period of short, but dramatic, hyper-inflationary expansion. The cause of this inflation is unknown, but was required for life to be possible in the universe. Excess quarks Quarks and antiquarks combined to annihilate each other. Originally, it was expected that the ratio of quarks and antiquarks to be exactly equal to one, since neither would be expected to have been produced in preference to the other. If the ratio were exactly equal to one, the universe would have consisted solely of energy - not very conducive to the existence of life. Those masses must be fine tuned in order to achieve a universe that contains any matter at all. Large, just right-sized universe Even so, the universe is enormous compared to the size of our Solar System. It turns out that the universe could not have been much smaller than it is in order for nuclear fusion to have occurred during the first 3 minutes after the Big Bang. Without this brief period of nucleosynthesis, the early universe would have consisted entirely of hydrogen. If the universe were just one part in larger, 3 the universe would have collapsed before life was possible. Since there are only baryons in the universe, this means that an addition of just baryons about the mass of a grain of sand would have made life impossible. The universe is exactly the size it must be for life to exist at all. Early evolution of the universe Cosmologists assume that the universe could have evolved in any of a number of ways, and that the process is entirely random. Based upon this assumption, nearly all possible universes would consist solely of thermal radiation no matter. Of the tiny subset of universes that would contain matter, a small subset would be similar to ours. A very small subset of those would have originated through inflationary conditions. What happens when we vary the constants? The strong nuclear force which holds atoms together has a value such that when the two hydrogen atoms fuse, 0. If the value were 0. Other constants must be fine-tuned to an even more stringent degree. The cosmic microwave background varies by one part in , If this factor were slightly smaller, the universe would exist only as a collection of diffuse gas, since no stars or galaxies could ever form. If this factor were slightly larger, the universe would consist solely of large black holes. Likewise, the ratio of electrons to protons cannot vary by more than 1 part in or else electromagnetic interactions would prevent

chemical reactions. In addition, if the ratio of the electromagnetic force constant to the gravitational constant were greater by more than 1 part in  $10^{40}$ , then electromagnetism would dominate gravity, preventing the formation of stars and galaxies. If the expansion rate of universe were 1 part in  $10^{16}$  less than what it is, then the universe would have already collapsed. The most recently discovered physical law, the cosmological constant or dark energy, is the closest to zero of all the physical constants. In fact, a change of only 1 part in  $10^{120}$  would completely negate the effect. The physical constants required to produce carbon and oxygen in stars is also narrowly fine tuned. Universal probability bounds "Unlikely things happen all the time. However, there is an absolute physical limit for improbable events to happen in our universe. The universe contains only baryons and has only been around for  $10^{10}$  years. Since the smallest unit of time is Planck time  $10^{-43}$  sec, the lowest probability event that can ever happen in the history of the universe is: Some physicists have indicated that any of a number of different physical laws would be compatible with our present universe. However, it is not just the current state of the universe that must be compatible with the physical laws. Even more stringent are the initial conditions of the universe, since even minor deviations would have completely disrupted the process. For example, adding a grain of sand to the weight of the universe now would have no effect. However, adding even this small amount of weight at the beginning of the universe would have resulted in its collapse early in its history. What do cosmologists say? Even though many atheists would like to dismiss such evidence of design, cosmologists know better, and have made statements such as the following, which reveal the depth of the problem for the atheistic worldview: However, although each of the corresponding histories is extremely unlikely, there are so many more of them than those that evolve without "miracles," that they would vastly dominate the livable universes that would be created by Poincare recurrences. We are forced to conclude that in a recurrent world like de Sitter space our universe would be extraordinarily unlikely. This theory requires one to believe that there are more universes in existence than the number of all the subatomic particles that exist in our universe. Our universe just happened to be one of the few that is able to support life. Here is what a recent article from Science says about this hypothetical "multiverse" spinning off an "infinity" of other universes: Only those values that are compatible with life could be observed by beings such as ourselves. Not only is there no evidence, the physics of our own universe requires that we will never be able to obtain any evidence about any other universe even if it does exist. Even secular websites admit that such ideas amount to nothing more than unfalsifiable metaphysics: Such beliefs are without hard physical evidence and must therefore be considered unfalsifiable, currently outside the methodology of scientific investigation to confirm or disprove, and therefore more mathematically theoretical and metaphysical than scientific in nature. Recent cosmological evidence also suggests insufficient mass for gravity to reverse continuing cosmic expansion. The best cosmological evidence thus far suggests the cosmos is finite rather than infinite in age. If instead, the other universes are relegated to ghost worlds, we must regard our existence as a miracle of such improbability that it is scarcely credible. Note that neither the multiverse nor the "God hypothesis" is testable. However, the "God hypothesis" is much simpler. The naturalistic explanation requires the presence of a complicated, unproved super universe that has the capacity to randomly spew out an infinite number of universes with different laws of physics. How does this hypothetical super universe know how to do this? Why would it even want to do this? Ultimately, why should there be any universe at all? None of these questions are logically explained by naturalism. Only an intelligent Being would be motivated and expected to produce any kind of universe such as what we see. The evidence for design in the universe and biology is so strong that Antony Flew, a long-time proponent of atheism, renounced his atheism in 1978 and now believes that the existence of a Creator is required to explain the universe and life in it. Likewise, Frank Tipler, Professor of the Department of Mathematics at Tulane University, and a former atheist, not only became a theist, but is now a born-again Christian because of the laws of physics. A common objection to the "God hypothesis" is the problem of how God came to be. If everything has a cause, why does God get an exception? The problem with such reasoning is that it assumes that time has always existed. In reality, time is a construct of this universe and began at the initiation of the Big Bang. So, the idea that God has always existed and is not caused follows logically from the fact that the universe and time itself was created at the Big Bang. The Bible makes these exact claims - that God has always existed 14 and that God created time, 15 along with the entire universe, 16 being described as

an expanding universe. Of course, it is possible that the universe is uncaused. However, there is a tremendous amount of evidence that contradicts that idea see part 1. So, an atheist who claims to live by logic and evidence cannot arbitrarily assign eternity to a universe that is clearly temporal. Conclusion No, God has not left His name etched onto the surface of planets. However, there is abundant evidence that the universe was designed by super intelligent Agent, who purposed that the universe should exist and be capable of supporting advanced life. The design of the universe is just one line of evidence that tells us that God is real and created the universe. The design of the earth and solar system is also quite impressive. Likewise, chemistry and physics preclude the possibility that life evolved on earth. In addition, human beings are remarkably different from every other animal on earth , suggesting a departure from naturalistic processes. Continue to part 3:

**Chapter 8 : How is Satan god of this world (2 Corinthians )?**

*Finally, while God's general relation to the created world is a topic far too vast for this article, the question logically arises as to how an eternal, unchanging God can cause the dynamic, changing world we inhabit - without being subject to change himself.*

Hold fast to dreams Is like a bird with a broken wing That cannot fly. Hold fast to dreams. God has a dream. God has a dream, a vision, plan, a sublime divine purpose for this world. He came to show us the way to be truly and authentically and genuinely human as God intended and created us. He came to show us how to become more than simply an individual collection of self-interests. He came to show us how to become the human family of God. Oh, God has a dream. I believe it was St. But together with God, we can. God has a dream! And he has called us to help him realize that dream for every man, woman, and child who walks upon the face of the earth. Back to that Gospel story. For 18 years this sister had suffered, been crippled, barely able to walk. And on that one faithful day, in desperation, she did the unthinkable. It was the Sabbath, the day of rest when unnecessary work and labor was not to be done. But this sister was desperate. She got up and walked her way to where she heard this itinerant rabbi was going to be. She just wanted to hear him, to see him, to touch him, and maybe even to be touched by him. And when she got there, he saw her and he healed her! Woman, you are set free. Free from that which bedevils you, free from that which is crippling you, free from that which is preventing you from being all that God dreams and intends for you to be. Like that old song that says: His eye is on the sparrow. And I know he watches me. God has a dream for this world and a dream for every man, woman, and child who walks upon the face of this earth. A few chapters back in the Gospel, near the beginning in the 4th chapter when Jesus first begins his ministry, his witness, he identifies himself in that ministry with the words of the prophet Isaiah. He stands up in the synagogue and reads the words of the prophet: The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, recovery of sight to the blind, to set at liberty all those who are oppressed, and to proclaim the acceptable year of the Lord. Just before Jesus says these words from the prophet Isaiah, he has been baptized by John in the Jordan River; and when he is baptized, he has a vision. The heavens are opened and he has a vision. And a dove descends. He has a vision! And there in the desert wilderness, fasting and praying, the devil comes to test him, to see if he will really live the dream, to tempt him to subtly accept the nightmare, to tempt him to subtly buy into the nightmare, to tempt him to not trust the dream. And in his resistance, he then leaves the desert and then goes to the synagogue and publicly declares in the synagogue of Nazareth that he will stand with the dream of God, and it is then that he preaches and proclaims the prophecies from Isaiah: Oh, the Spirit of the Lord is upon me, he has anointed me, he says, to preach good news to the poor. He has sent me to proclaim release to the captives. Recovery of sight to the blind. Some years before, we had begun that relationship and continue it to this present time. I traveled there and we visited a number of congregations and ministries. The last daycare center that we visited on our trip was at St. We pulled into the courtyard in a van. We were greeted by Fr. Andrew, the priest, and his wife. Anyway, Father greeted us and took us to the far side of the courtyard where the children were sitting. And they were sitting in the shade listening to Bible stories and singing songs. Now these are kids three, four, and maybe five years old. So as we walked up, they all stood up and began to sing, "Good morning to you, good morning to you, with smiles on our faces and bright, shiny faces, good morning to you. Andrew went on and introduced us, and we said good morning to the kids, and he invited me to tell them a story. We began to sing "Jesus loves me, this I know, for the Bible tells me so. Jesus loves me, this I know for the Bible tells me so. Little ones to him belong, they are weak but he is strong. Yes, Jesus loves me. The Bible tells me so. And with that, Father dismissed the children to go play. Off they went, running as children do on a playground on the other side of the courtyard, except this one little girl. She got up from her chair, took her crutches, and started to walk painfully, almost like the old woman in the Gospel story. And as she walked, I asked Father who she was and what her story was. And he said the director of the daycare, who was a college student at the time, goes into the neighborhoods looking for children who may not be being cared for, who may need the daycare

center. She heard about this child in one home where her grandparents were caring for her. The child was actually bedridden. And the grandparents allowed the church and the daycare center to intervene, and so they came in, and eventually medical folk and physical therapists worked with her and medicine helped, and they brought her to the daycare center every day. Slowly, but surely, she was able to walk with the crutches. While Father was telling that story, she was walking with the crutches toward the other children, and she fell down. You know how you want to get up and help, but you also learn the best way to help is to let her get up herself. She took one of the crutches, kind of staked it in the ground and pulled herself up, continued to walk painfully, haltingly, but determinedly, toward the other children. And as she approached the other children, Father said something I have never forgotten. He said, "We believe that God has something better in store for every child. God has something better in store for every man, woman, and child who has ever walked upon the face of this earth. Go forth into that world and set this world free from its nightmare and free it by the dream of God for us all. His eye is on the sparrow And I know he watches me. Hold fast the dream.

**Chapter 9 : World in Prayer**

*The whole world will wonder after the beast and Barack Obama will be worshipped as god, for the god of this world shall possess him. No one who is merely a mortal man would be able to contain Satan's spirit.*

We thank You for the freedom to vote that many of us take for granted and not all of us are afforded. May we exercise our right and our moral duty to take the steps that we can, when and where we are able, and the courage to fight for this right where needed. We are grateful for the Midterm Elections in the United States, which took small steps toward recognizing the humanity and dignity of our neighbors, including formerly incarcerated felons being granted the right to vote again in Florida and transgender rights being upheld in Massachusetts. We are grateful for more representative expressions of the people of the United States in many of its newly elected officials, including over women in the House, two Native American women and a female Somali refugee for US Congress, and an openly gay Governor. May all elected officials around the globe be guided by Your love and seek the common good for Your people. We pray for the 10 arrested on the island of Zanzibar, Africa for conducting a same-sex wedding. We recognize that there are still countries that not only outlaw same-sex marriage, but punish homosexuality with the death penalty. May all of our neighbors around the globe one day be able to live their truths authentically without fear of repercussions. We are grateful for the lives of the 78 kidnapped schoolchildren and 3 others who were just freed in Cameroon, Africa. We pray that You might comfort them and their families after this traumatic experience. We also fervently pray for the hundreds of Chibok schoolgirls who are still missing years after their kidnapping, and all children who are separated from their families and loved ones. May there come a day when all of our neighbors are safe in their schools, on their streets, and in their homes. We pray for all those affected by the shooting at the Borderline Bar and Grill in Thousand Oaks, California, USA on Wednesday night, where 13 were killed, including a first responder and the gunman. As details are still unfolding, we pray that we may be moved to grieve with the loved ones of those who died and, as hard as it is, also the shooter, rather than harden our hearts to another mass shooting. May we work together to establish laws and systems that protect all of our neighbors from these kinds of tragedies that are becoming more and more commonplace. We pray all in Hodeidah, Yemen, where the calls for a cease fire in a three-year war have instead resulted in horrific violence. May all of our neighbors around the globe know what it is to experience peace and safety. We pray too for Remembrance this Sunday 11th September and especially for the centenary that marks the end of World War One. We think of all the many men and women who lost their lives and gave their service in all wars in the last hundred years. May we honor their courage and cherish their memory and be thankful for their dedication to protect their country in a bid to ensure peace in our world. May we love You, O God, so fiercely that we become the change that brings about a ripple effect of love for our neighbor. May we constantly hold onto hope as we work together to bring kindness, mercy, and justice to all areas of our world. We pray all of these things in your many, Holy names. And the leaves of the tree are for the healing of the nations. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. Help us to understand with new eyes how you spoke the world into being and as it unfolds, even now, in this season, as wind and water move over earth. Help us to hold sacred the lands. Are we stewards or despoilers? Help us to understand how you restore and renew the world. Help us to see your grace at work. We read of TheKofan people of Sinangoe in the Amazonwhoprotecting more than 79, acres of primary rainforest in their ancestral homeland in Ecuador. Therefore, we need to work on peace for the sake of our mothers. Sustain this ancient land, stop the bloodshed and renew its peoples. Only your mercy can cause these and other injustices to fall away. In these days and weeks to come may your truth be known and received. Open our eyes and hearts. Help us to bend and bow to your commandment: We call on the Holy Spirit to guide our discerning as neighborhoods, towns, schools and workplaces find new resources to turn around this epidemic. We lift the tens of thousands who have experienced loss of loved ones. Forgive us for our sins Lord. We weep, we grieve, we shake our heads and we come together once again. Guide us in these dark days where fear and hatred seem so common. Will this violence end? Help us to continue our resolve for peace making amid such hate and

deadly force. In this time of mourning may we comfort each other as you have comforted us. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. And as this day becomes night let us remember your tender power amidst all the little things: Come and receive the kingdom that was prepared for you before the world was created. When I was hungry, you gave me something to eat, and when I was thirsty, you gave me something to drink. When I was a stranger, you welcomed me, and when I was naked, you gave me clothes to wear. When I was sick, you took care of me, and when I was in jail, you visited me. When did we welcome you as a stranger or give you clothes to wear or visit you while you were sick or in jail? We call out to you day after day, wondering why we do not see you and why we feel so abandoned. And yet, time and time again, you remind us that we only need to look around us to find you. Help us to look with clarity and compassion into the faces of your children, no matter how unimportant they might seem, so that we might find you there. Help us to see you in the faces of those who mourn. As news breaks of the deaths of seven children and many others suffering from a virus outbreak at a health center in New Jersey, United States, remind us of the deep pain of those around the world who have experienced the loss of a child. Open our ears to listen and open our arms to comfort. Help us to see you in the faces of those who suffer. Help us to see you in the faces of those who are being affected by disasters. As a major hurricane makes landfall in Mexico keep survivors of all disasters, both natural and human-made, safe from harm, and help us to keep them in our hearts. Help us to see you in the faces of those we consider our enemies. As the President of the United States threatens to withdraw aid from countries that allow refugees and asylum seekers to travel across their borders toward the United States, remind us of the humanity of all people, regardless of their skin color, language, and country of origin. Remind us that everyone, from the most powerful leader of a nation to the most vulnerable and impoverished of refugees, is a beloved child of God. Help us to see you in the faces of all people, for we are all made in the image of God. Remind us of our connection to all of your children as members of your universal family. Fill us with your love and compassion, so that we might act as your hands, feet, and voices in the world. Make your presence known and felt in all places, so that your kingdom might grow to the ends of the earth.