

Chapter 1 : Jude St. John - London, ON, Canada (14 books)

The Issachar Report. 1 Chronicles Dennis A. Wright, DMin "The Monotheistic Worldview" The Monotheistic Worldview is based upon Theism, a term that refers to the belief in a "personal" god, that is, one single God with a distinctive personality, rather than just a divine force.

Christian behavior[edit] Is it appropriate for an encyclopedia article to have open-ended questions? It is divided into various lineages and denominations, referred to as churches, each with its own organisational structure and level of centralisation. Due to its decentralized nature, there is some disagreement over what actually constitutes a Christian. The intro is much too wordy, and trespasses on content properly covered by Christianity. A "Christian" is either the noun for a follower of Christianity, or an adjective referring to the same religion. Oh yeah, and we also need some sort of disambiguation for to name just two Christian name not to be confused with Christian name and Christian Church Disciples of Christ. Could be a separate page. Unless recent examples of non-Christians speaking this way can be found, this usage should probably be relegated to somewhere lower on the page. So could I get some comments on this, please? A few paragraphs in the article are quotes or paraphrases of their site, so these should be removed. A significant part of his work was to write technical manuals. He has been a volunteer technical staff person for the National Model Railroad Association, and a vice coordinator for a local distress suicide prevention agency. The office manager is a retired Registered Nurse and an Atheist, who has worked in a variety of fields: She is now a professor at the Ryerson University. Another researcher is a Zen Buddhist, was a IT system manager, and is now a post-production sound editor. Our other researcher is a waitress, currently unemployed, and a Wiccan. None of us has any formal education in theology. Anyone can create a website or pay to have a book published, then claim to be an expert in a certain field. For that reason self-published media—whether books, newsletters, personal websites, open wikis, blogs, personal pages on social networking sites, Internet forum postings, or tweets—are largely not acceptable. Posts left by readers may never be used as sources. Self-published material may, in some circumstances, be acceptable when produced by an established expert on the topic of the article whose work in the relevant field has previously been published by reliable third-party publications. Self-published sources should never be used as third-party sources about living persons, even if the author is a well-known professional researcher or writer; see WP: There are religious studies departments at thousands of universities. As far as the academic religious experts of that day and this were concerned, Jesus and the apostles were exactly that. Jesus had no academic or professional qualifications, He was by no means an "established expert", but whether you like it or not, His word recorded in the Bible is still the final authoritative source on all matters relating to Christianity. According to Jesus, it is impossible for academics, theologians and religious experts to understand the gospel message. So whether you agree or not is irrelevant: Wikipedia wants reliable sources , and by the criteria established the website under discussion is not one of them. I dislike it when people draw dichotomies that are unnecessary such as this odd one here between asking for reliability and following Jesus. As to the rule, I think the Bible has a similar one to WP: If we are to have articles that are encyclopedic and undeniably sourced, it is critically important to count the cost and be prepared to do the hard work of finding solid, reliable sources and neutrally relaying what they have to say "do not add or take away" indeed. There is no reason a Christian worldview must be unnecessarily opposed to having reliable, verifiable articles that neutrally present what the sources say. I encountered a Religious Tolerance reference on another article that I removed for similar reasons some time ago. However, we need to find good sources we can use. Anyway, I am removing it, and the burden of proof will be on the person wishing to restore it. This small group is generally not considered Christians by any of the three major branches of Christianity. Three important non-Trinitarian groups are Arians historically , Mormons, and Unitarians, all of which have regarded themselves as Christian though many Unitarian Universalists no longer do. Historically, the Roman Catholics regarded Arians as heretics, that is, wrong-thinking Christians, not as non-Christians. They accept some Unitarian groups as heretical Christians, but reject Mormon claims to be Christians. So, the claim fails. The 4th century Vulgate uses the word, and I believe earlier Greek versions did

too. For example, Acts And the disciples were called Christians first in Antioch. While it is true that the English translation of the word was not around during the New Testament times, the term itself clearly originated as it was stated in the article. Therefore, by simply removing the word "Christian" from the opening sentence of the paragraph, it remains unqualifiedly true. I made up that word. It should be changed. Although love is clearly something of great importance to being a Christian, this statement tends to contradict the article about Christianity. Instead I would suggest that the gospel is central to being a Christian. The article on the Gospel supports this with its reference to 1 Corinthians 15 , where the apostle Paul states that the death and resurrection of Jesus is of first importance. So, the death and resurrection of Jesus is top importance, whereas in the earlier chapters of the same letter when he indicates that love is the greatest, he means love is the greatest virtue greater than faith and hope. So I would suggest the first paragraph perhaps be changed to be " However, thanks for bringing this up anyway, because after clicking through to the source to investigate the statistic, I realized it looks like the statistics were just copied and pasted in their entirety. I tried to avoid simply moving some words around, because that would still be plagiarism, so I rewrote it from scratch where I could and put quote marks around the stuff that needed to be quoted. But for now, the section has been rewritten, and feel free to do so again if needed. The term "Christian" is also used adjectivally to describe anything associated with Christianity, or in a proverbial sense "all that is noble, and good, and Christ-like. Perhaps as frequently as it is used to refer to people who follow Christian doctrine. I would therefore expect it to be placed in the lede of this article. I would be interested to hear the viewpoint of the user who removed it. Additionally, it was unreferenced. Note to the anon user who added it: Also, it is far from being discriminatory; to the contrary, we do not currently list individual examples of Protestantism or Orthodoxy either. Rather than lifting a single example above the rest, the list of Trinitarians seeks to describe the majority of the entire movement yes, it leaves out some nondenominational groups. I also left a reply on User talk: See also User talk: This article should be more open, less discriminatory against non-mainstream beliefs. The person above that suggested changing the lede to a short and sweet opening is correct--just say a Christian is a believer in Christianity or something like that. As soon as you start adding beliefs, you betray the objectiveness of the article--it starts being skewed toward particular groups, and against other groups of Christians. Both have links to the other wikipeda articles--why list examples of one, but not the other? Because the article is skewed and discriminatory, not objectively worded. A sensitive subject like religious should be written about by people sensitive to the nuances of religious beliefs, and more open and objective. Right now, it sounds like it was written by someone from mainstream religion that rejects the other groups, but is forced to give a few soundbites here and there. I say redo the entire lede and keep it short and sweet. There you should be free to go into all the diverse beliefs of Christianity. Let this article just state that a Christian is a person that believes in Christianity, and be more accepting of diversity of beliefs. There are many groups that reject minority groups as "Christians" because they think they are cults or too different from their views. This is the same action that happens over and over again in society--people exclude the minorities because they are different. Wikipedia should be different--open and accepting of diversity. If you insist on adding beliefs that some groups subscribe to, you should change the article to be more specific and detailed, as well as balanced. But I say delete most of this stuff, and keep it short and sweet. If you have a specific suggestion for adding or amending any other content, please propose it in a new section, and we can see if there is consensus. Contrary to the narrow view, this is all related. Not what I expect from wikipedia, disappointing. Also, note the discussion above did discuss this topic, and not one person has given a reasoned discussion back from the other side. Lots of short, quick, apparently biased statements, but nothing that goes to the substance of the issue here--this article is not objective, and is presenting a narrow view of Christians and Christianity. The content being discussed in this section is part of the problem. It is offensive to some Christians, and skewed toward others. Wikipedia should not be so biased. By not doing that, you are revealing your bias, and the article is not balanced. Why give specific examples in the article of one side, but not the other? If the reason is that Roman Catholicism is mentioned in the content below, well, that is fine and great, but the article is incomplete and always will be while there are Christians alive. But in reality, the entire introduction is cumbersome, awkward, redundant, non-objective, poorly written, etc. It should be short and sweet, to the

point. But if you insist on giving examples in the intro about trinitarians, then the article must be balanced to include examples of nontrinitarians. It could be some other group that is well known, or could be a "non-denominational" group that holds all kinds of ideas, including nontrinitarian views, like Bill Gothard or something just using him as an example, not saying his group holds those views, but I imagine at least some do. Thanks for explaining that. Anyone can edit - and it is encouraged, to make bold changes. If any other editors disagree with a change, they can remove it. And when people disagree, we all talk about it, and try to reach some agreement.

Chapter 2 : Xpost: Non-Mainstream Religious Views Part 2: A Course in Miracles : spiritual education

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Refresh and try again. Rate this book Clear rating 1 of 5 stars 2 of 5 stars 3 of 5 stars 4 of 5 stars 5 of 5 stars

As a new pastor, there were some things in my job description which were intimidating. But for me, nothing was more intimidating than the thought of counselling. I had often given advice to people, and helped them to think biblically about things, but I had never been "in my estimation" a counselor to anyone. For that reason, I was glad to hear of a book on counseling from 9Marks and Crossway. I find my resources from 9Marks, most published by Crossway, to be the most helpful on church-related issues. The Pastor and Counseling is no different. This book by Jeremy Pierre and Deepak Reju is very helpful to me for two reasons. Second, it provides a simple yet thorough explanation of what counseling looks like. The book is divided into three sections and also includes some very helpful appendices. The third section deals with developing a culture of counseling in a church and ideas around the employment of outside resources. For now, sections One and Two will be a great aid to me in developing as a counselor. Section One, and the Introduction, deal with concepts of counseling and section Two considers the process of counseling. The first chapter in section One paints a biblical picture of what pastoring, and specifically pastoral counseling, looks like: Chapter two, still part of section One, delineates the goals of counseling and speaks to the initial contact with someone who might be coming to you. This section was informative through simple explanation and clear illustrations. The increase in my understanding resulted in a new-found motivation to disciple through counseling. This topic was becoming less intimidating. The three chapters of section Two provide a very practical description of what actual counseling sessions should look like. Chapter four, the first chapter of section Two, detailed the initial meeting, highlighting its four goals: The next chapter concerns itself with the ongoing process of counseling. Concrete ideas such as getting an update, checking up on assigned prep work, and further exploration of the issues might seem obvious to many, but I found the thorough explanation of what the process looks like beneficial. The last chapter in this section, chapter six, describes the final meeting and how the pastor concludes the counseling and releases the member into the regular care of the church. Counseling, once a very intimidating topic, was becoming increasingly understandable and I, once a very intimidated pastor, was becoming emboldened to pursue this aspect of my calling. For those adept at counseling, this volume might be overly simple. I really cannot speak to that. For me, new to pastoring and new to counseling, this book is a valuable resource. I am certain that The Pastor and Counseling would also be significantly helpful for lay people as well. I recommend this book to pastors who want to grow in their understanding and practice of counseling and to those lay people who would like to do the same.

Chapter 3 : Magic (supernatural) - Wikipedia

Worldview: Non-Mainstream Monotheism 77 Worldview: Panentheism 79 Worldview: Pantheism 81 Worldview: Pelagianism 83 Worldview: Platonism 85 Worldview: Pluralism

I sat on a bench slightly to the side so that people who were interested could come, have a look, and pick up a pamphlet without having to engage. The placards could have been better but there were a least clearly visible in a portion of the small plaza that people pretty much had to walk past if they were shopping in the Driftwood there is a gas station, a small supermarket, a pharmacy, a bookstore, a post-office, a restaurant and a few other shops there. I was feeling like a pagan in a monotheist community. Of course, Bruno was burnt at the stake shortly after making that statement. Like words in a language, their reality derives from common belief. The Allies Book Corporation, This suggestion is startling because we are used to the western notion of separation of church and state. Sovereignty was His earthly replacement. The creatures of the forests and oceans, the winds, the waters, the thermal flows etc. In my view; The hurricane is the result of turbulence in the atmosphere, not the cause of it. The careless cigarette smoker is the result of conflagration, not the cause of it. The Taliban is the result of turbulence in the region, not the cause of it. The criminal is the result of imbalance in society, not the cause of it. The celebrity-politician is the result of follower excitation, not the cause of it. Behaviour in the present derives in large part from the remote past. The woman that shoots her husband for his infidelity forgave him three times or more in the past but finally reached her limit the fourth time around. Nature is generally like this, energy builds up in space and then some small effect triggers its release. This is general; i. When he walked through the avalanche zones where massive piles of boulders signalled to the traveller that he had better keep moving and limit his time there; i. The impression in the Bible phrase is that of shepherding where the sheep are tended to by the shepherd so that no harm befalls them. This selects out the masculine notion of energy kinetic energy and attributes all dynamic results to this masculine source. It is thus possible to introduce mathematically and rigorously the concepts of potential energy, depending on position, and kinetic energy, depending on velocity. The introduction of the two names is, of course, arbitrary and justified only by convenience. The sum of the two quantities remains unchanged, and is called a constant of motion. The total energy, kinetic plus potential, is like a substance. Gates did not CAUSE the change in the world, the change in the world cause him he was the result of a changing world, not the cause of it. People would like to get from A to B. Perhaps A and B are two cities that are far apart. Inventors try to reconcile the tension of the opposites by inventing mechanisms for transportation, rails and roads, fossil fuel driven vehicles and electricity driven vehicles. The first solution that gets going and has a revenue stream to gradually build infrastructure with. Hitler was the result of unrest tensions in the dynamic ground rather than the cause of them. The same is true for Bill Gates. In the fluid-dynamic view of modern physics, the dynamic figures are included in the dynamic ground there is just one dynamic with two aspects, the two aspects are imputed by the observer, they do not come from the dynamic itself. Thus the world dynamic includes the arsonist and the forest. The arsonist is impotent until the forest become tinder dry until there are tensions in the energy-of-place so that a small trigger can lead to a huge and violent release of the energy in the tensioned situation. We are talking about the power of money. Now, it may be comforting to think of God as the Shepherd who is caring for us as we walk through the avalanche zone, but it might be wise to pass through zone quickly since our experience informs us that the tensions in the dynamic ground are invisible and the timing, location and magnitude cannot be predicted, but the longer we are in the danger zone, the more likely we are to being carried away in an avalanche. If we linger and still make it through safely, is it because God was looking out for us? How this comes about is illustrated in the following story of St. Once outside the Christian lines, he was seized by Moslem soldiers. Francis told the soldiers that he wanted to preach Christ to the Sultan, who allowed him into the camp. So much so, that he invited Francis to stay with him. And the Sultan gave orders that Francis be conducted back to his camp with courtesy. Monotheists can stand tall and erect, act morally and ethically, feeling that God is their Shepherd. Perspectives on Third-World Sovereignty. The skillfully drawn borders that cartographers have provided for us are spiritual and philosophical

abstractions representative of a form of quasibelief. They are not detached maps of reality as proponents would have us believe. These geographies reflect an ardent desire to make or impose sovereignty a physical reality as natural as the mountains, rivers and lakes. This is called the mysterious woman. The gateway of the mysterious woman Is called the root of heaven and earth Dimly visible, it seems as if it were there, Yet use will never drain it. The perpetuating of the common belief based sovereign state is something, as has been only too often demonstrated, that people are willing to give their lives for. As many people have noticed, however, a common situating in dynamic ground a common geographical setting may be a more real identifier based on the relationship of people with one another and the habitat. It has thus been suggested that the nation of Cascadia should be formed on that basis, uniting the people from northern California and up through and including Oregon, Washington, British Columbia see [http:](http://) In any case, I realise that my pamphleteering is very much tied up in religious beliefs. My experience informs me that the source of dynamics derives from the common dynamic ground that we are included in. And, that is why I am just realizing that my pamphleteering makes me feel like the representative of a non-mainstream religion; e. Follow any responses to this post through RSS 2. You can leave a response or [trackback](#) from your own site. Leave a Reply You must be logged in to post a comment.

Chapter 4 : The Monotheistic Worldview | Worldview Weekend

worldview rather than choosing an adventure (although I like to think there's something quite adventurous about reflecting deeply on all the big questions).

Humbly, reverently, I speak this prayer. The Emperor was the nominal head of the religion and, at the same time, said to be the descendant of a "kami" alternatively translatable as "spirit" or "god". However, as part of American reforms of the Japanese state after the war, a wall of separation was placed between religion and state. One element of this was a formal declaration from the Japanese emperor that he was not, in fact, descended from kami. This being said, Shinto is still the overwhelmingly dominant religion in Japan, and yet very few in Japan describe themselves as members of the religion. The religion straddles a line between animism and polytheism, suggesting that the entirety of the natural world is represented and inhabited by spirits known as kami. Kami are not external entities that make their homes in nature. They are the manifestations of nature. The role of ritual Shinto ritual is quite complex, and elements of it come from every era of Japanese history, some elements even being found in anthropological evidence of the native Jomon peoples of Japan. The central feature of Shinto ritual is the visitation to shrines, Omairi, where acts of purification and offering are performed. This rituals may be performed on as much as a daily basis. Ritual purification and cleaning are essential elements of Shinto, involving purification of self, food and water especially. Sporting events and the breaking of ground for new construction are also frequently accompanied with Shinto rituals of purification and invocation. Ancestors The two primary types of beings recognized by Shinto are the kami as mentioned before and ancestors: These ancestor spirits are enabled to interact with the world of the living through ritual festivals and private ceremonies, and so such activities are a frequent occasion in Japan. There is some suggestion that these ancestor worship practices were the result of cross-pollination with mainland traditions, though I am not well versed enough to understand the nuances, there. Further reading Breen, John, and Mark Teeuwen. Ways of the kami. The guise of Shinto in contemporary Japan. University of Hawaii Press, Ono, Sokyō, and William P. Shinto The kami way. There are history texts that carry the cultural context part of the religion, but they are not seen the same way as in some other religions. However, I see the traditions of Shinto as enduring and powerful as religions that take their dogma from what they feel is an authoritative source. More profoundly, however, I find the inclusiveness of the Japanese religion to be profoundly moving, and a deep criticism of any assertion that religion itself is a corrupting and exclusive influence.

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The basic idea behind them is ingenious. Each book has many possible endings—some happy, some not so happy—but the outcome always depends crucially on your choices. For example, on one page of a CYOA book you might find a belligerent goblin standing in your way. Do you try to flatter him into letting you pass or do you use the mysterious magic potion you picked up on page 12? If you choose the flattery strategy, you turn to page 22; if the potion, you turn instead to page 13. On one of these two pages, the adventure continues unabated. On the other page, things pan out a whole lot better for the hook-nosed green dude than for you.

What in the World Is a Worldview? Just as the word itself suggests, a worldview is an overall view of the world. A worldview is an all-encompassing perspective on everything that exists and matters to us. Your worldview represents your most fundamental beliefs and assumptions about the universe you inhabit. Is there a God? If so, what is God like and how do I relate to God? What is truth and can anyone really know the truth anyway? Where did the universe come from and where is it going—if anywhere? Does my life have a purpose—and, if so, what is it? What am I supposed to do with my life? What does it mean to live a good life? Does it really matter in the end whether or not I live a good life? Is there life after death? You get the idea. Your worldview directly influences how you answer those kinds of big questions—or how you would answer them if you were asked and gave them some thought. Worldviews are like belly buttons. Or perhaps it would be better to say that worldviews are like cerebellums: A worldview is as indispensable for thinking as an atmosphere is for breathing. Most of the time, you take the atmosphere around you for granted: Much the same goes for your worldview: Your worldview shapes and informs your experiences of the world around you. Like a pair of spectacles with colored lenses, it affects what you see and how you see it. Here are a few examples to illustrate how your worldview affects the way you see things. Suppose that one day a close friend tells you that she recently met with a spiritualist who put her in touch with a loved one who died ten years ago. Later that day, you read an article about a statue of the Virgin Mary that witnesses claim to have seen weeping blood. You also hear a news story on the radio about possible signs of complex organic life discovered on Mars. As you can see, then, worldviews play a central and defining role in our lives. So one of the purposes of this book is to help you identify and clarify your worldview and its implications. Nevertheless, what you read here may also prompt you to reconsider your worldview—perhaps even to change it. For example, the novelist C. Lewis famously moved from an Atheist worldview to a Theist worldview, partly through discussions with his colleague and friend J. But even if you stick with your current worldview, this book will give you the opportunity to explore a number of alternative worldviews, all of which are or have been held by real people at some time and place.

How Does the Book Work? Just go with the answer that best reflects your current beliefs, the answer that seems to you most likely to be true. You can always go back and choose a different answer later if you want to. Often a poor choice leads to a short and sticky end. Your choices have consequences—sometimes fatal consequences! In a manner of speaking, the same goes for the different outcomes in this book. Some worldviews have more serious problems than others. Some walk with a pronounced limp. Some have failing organs. Some are mortally wounded. In fact, going back is exactly what you would do, I suspect, if you made a poor choice the first time you met the goblin. I know I would! I want to encourage you to approach this book in much the same way. Since everyone has a worldview, I have my own worldview, too, of course. Does that mean the whole book is biased? Since everyone has a worldview, everyone has a bias. All of us are naturally biased toward our own worldviews, and all of us tend to interpret and evaluate the world in accordance with our worldviews. So do I have a bias? Yes, of course—but so do you! No doubt this book will raise a number of questions in your mind. Diet Coke or Dr Pepper? For example, you chose to start reading this book. But are those choices free? Some philosophers have said that we do make free choices, while others have denied it. Still others have said that our choices are free in some senses but not free in others. For instance, it chooses the best time to run maintenance services usually when the computer is

idle. But what about you? Are your choices just the stimulus-response outputs of a neurological computer also known as your brain? Or are they the free choices of a morally responsible agent? Do you have the power to make free choices? If you answered yes to the Freedom Question, go to page 10. If you answered no to the Freedom Question, go to page 11. As you probably realized, you were directed to this page no matter how you answered the Freedom Question. One of our most basic human intuitions is that we, unlike computers and robots, have the ability to make free choices in life: You may be reading this book simply for entertainment, but how you decide to answer the questions, and how you respond to what you subsequently read, is, in a very important sense, up to you. And how you choose to respond may well have important implications for your life and the lives of others. Consider carefully how you would answer the questions and take responsibility for the choices you make and their implications for your worldview. Of course, some readers of this book may still want to insist that in reality none of us make any free choices and none of us are morally responsible for our choices, despite our strong intuitions to the contrary. In the same way, you can choose to continue to read: Now continue to page 12. In contrast, other people insist that many truths—“including the most important truths—are objectively true. There are some things that are just true period, regardless of what anyone happens to think, hope, or feel about those matters. But which position do you take? If you answered yes to the Truth Question, go to page 13. Most people would agree that we have intellectual faculties, such as reason and perception, that allow us to investigate matters of interest to us and to discover the truth about those matters. Other people, however, take a much lower view of the human mind. They insist that even if there is objective truth about important matters, no one can really know what it is. Certainly no one has any right to say she knows the truth. If you answered yes to the Knowledge Question, go to page 14. Some are very significant, others not so much. Either way, value judgments are an essential feature of human life. But is anything objectively valuable? Is anything objectively good in the sense that it is a good thing period, regardless of what anyone happens to think, hope, or feel about it? On this view, nothing is intrinsically good or bad. Other people insist that some things—“such as marital love and musical skill—are objectively good, while other things—“such as rape and child abuse—are objectively bad. Which view do you take? Is anything objectively good or bad? If you answered yes to the Goodness Question, go to page 15. Encyclopedias are devoted to documenting the ever-increasing number of religious faiths and ideologies, some of which are quite obscure. By most estimates, there are around twenty religions or families of religions that have more than one million adherents.

Chapter 6 : Pamphleteering: Feeling Like a Pagan in a Monotheist Society | Aboriginal Physics Newsletter

What's Your Worldview? is a non-threatening way to engage those who don't share your beliefs and give them an opportunity to hear about Christianity's perspective on life. Anderson's work is not only a resource for sharing your faith, but it is also a resource for studying worldviews in general.

Your Friend goes with you. You are not alone. No one who calls on Him can call in vain. Whatever troubles you, be certain that He has the answer, and will gladly give it to you. As implied by the name, ACIM is styled similarly to a self-help course. Comprised mostly of aphorisms aimed at meditative reflection, the course is Christian in nature, but not directly connected to any existing church or Christian theology. It is described by some, though not self-styled, as a New Age movement. After a lengthy court battle, the original text has been placed in the public domain, but follow-on editions continue to be published under copyright. Like the Desert Fathers and other ancient monastic traditions of the West, it provides quotes on a daily, on-year schedule that are meant to be studied and reflected upon. This divine reality is presented as being accessible only through the concepts of love and forgiveness, with any thought or behavior not motivated by these, reinforcing the illusion. I place you in His hands, to be His faithful follower, with Him as Guide through every difficulty and all pain that you may think is real. Nor will He give you pleasures that will pass away, for He gives only the eternal and the good. Miracles enable you to heal the sick and raise the dead because you made sickness and death yourself, and can therefore abolish both. You are a miracle, capable of creating in the likeness of your Creator. Everything else is your own nightmare, and does not exist. Only the creations of light are real. It also suggests, as the previous quote implies, that there is a fundamental unity between the Father something between the traditional Christian Father and the Kabbalistic godhead, Ain Sof and the "Self" which the Course seems to present as the perfected nature of the individual. The titular focus on "miracles" seems somewhat contradictory, since the course repeatedly suggests that the power of prayer is not to provide for ephemeral wants and needs. Rather, it puts forth a definition of miracles that seems to focus more on the nature of the individual than any positive assertion that we can make requests of the divine. Miracles can be interpreted, from the text, as the consequence of practicing forgiveness and love. FIP is a publishing house for the various texts and related books and maintains an online presence. The FIP and others have published many follow-on works, including: *The Story Behind a Course in Miracles*. Penguin Group USA, Williamson, Marianne, and Marianne Williamson. *A return to love. Writing about the Course includes: Christian Psychology in "A Course in Miracles"*. Foundation for "A Course in Miracles", ACIM is very similar in many ways to other religious texts based on automatic or channeled writing. I hesitate to call it a religion, and even calling it a Christian sect might be going too far. But, as a modern reinterpretation of the Gnostic Christian, Neoplatonic and Renaissance era mystical Christian ideals, it is a fascinating system that I recommend to any serious student of non-mainstream religious thought. I will, however, give a word of caution. I feel that every automatic or channeled work is inherently open to tremendous amounts of interpretation, and as such no one view of what ACIM "means" can be valid. It means what it illuminates in the individual who practices it, nothing more and nothing less.

Chapter 7 : What's Your Worldview? by Crossway - Issuu

Possible Essay - According to the Gospel of John, what were the specific offenses (charges) that Jesus committed? I.e., how did he get in so much trouble in the first place?

Chapter 8 : What's Your Worldview?: An Interactive Approach to Life's Big Questions by James N. Anderson

What's Your Worldview? has ratings and reviews. Jimmy said: For some time now I wanted to see a work by an apologist from the Presuppositionalis.

Chapter 9 : Talk:Christian/Archive 3 - Wikipedia

The purpose of this course is to compare and contrast the Biblical worldview of Christianity to other competing worldviews. These worldviews will include Theism, Monotheism, Deism, Atheism, Naturalism, Pantheism, Panentheism, Postmodernism, Process Theology and Polytheism.