

As we discuss this question, the first part deals with world view, the second part studies about religion, and the third part makes the connection or relationship between world views and religion. This article does not explore any particular religion or folk religion.

Dennis McCallum It sometimes seems as if there are more philosophical and religious views than any normal person could ever learn about. Indeed, there are more than six thousand distinct religions in the world today. These five worldviews include all the dominant outlooks in the world today. For easy side-by-side comparison, see the Five Worldviews Comparison Chart.

Atheism, Agnosticism, Existentialism
Reality The material universe is all that exists. Everything can be explained on the basis of natural law. Man is the chance product of a biological process of evolution. Man is entirely material. The human species will one day pass out of existence. Truth Truth is usually understood as scientific proof. Only that which can be observed with the five senses is accepted as real or true. Values No objective values or morals exist. Morals are individual preferences or socially useful behaviors. Even social morals are subject to evolution and change. It is possible to say that everything is a part of God, or that God is in everything and everyone. Man is one with ultimate reality. Thus man is spiritual, eternal, and impersonal. Truth Truth is an experience of unity with "the oneness" of the universe. Truth is beyond all rational description. Rational thought as it is understood in the West cannot show us reality. Values Because ultimate reality is impersonal, many pantheistic thinkers believe that there is no real distinction between good and evil. Instead, "unenlightened" behavior is that which fails to understand essential unity. He created a finite, material world. Reality is both material and spiritual. The universe as we know it had a beginning and will have an end. Man Humankind is the unique creation of God. People were created "in the image of God," which means that we are personal, eternal, spiritual, and biological. Truth Truth about God is known through revelation. Truth about the material world is gained via revelation and the five senses in conjunction with rational thought. Values Moral values are the objective expression of an absolute moral being. Gods and demons are the real reason behind "natural" events. Material things are real, but they have spirits associated with them and, therefore, can be interpreted spiritually. Man Man is a creation of the gods like the rest of the creatures on earth. Often, tribes or races have a special relationship with some gods who protect them and can punish them. Truth Truth about the natural world is discovered through the shaman figure who has visions telling him what the gods and demons are doing and how they feel. Values Moral values take the form of taboos, which are things that irritate or anger various spirits. These taboos are different from the idea of "good and evil" because it is just as important to avoid irritating evil spirits as it is good ones. Postmodernism Reality must be interpreted through our language and cultural "paradigm. The idea that people are autonomous and free is a myth. Truth Truths are mental constructs meaningful to individuals within a particular cultural paradigm. They do not apply to other paradigms. Values Values are part of our social paradigms as well. Tolerance, freedom of expression, inclusion, and refusal to claim to have the answers are the only universal values.

Chapter 2 : Five Worldviews | Xenos Christian Fellowship

This eye-opening second volume deals with many Eastern religions like Hinduism, Taoism, New Age, Sikhism, Confucianism, Shinto, and Buddhism, as well as other pagan-based systems like Witchcraft, Voodoo, and Greek mythology (and many more)!

Human Vestigial Organs and Functions: Some biologists say that these vestigial organs are proof of our evolution. However, many biologists now say that there are no vestigial organs in human body and those so-called vestigial organs functions are not yet known to humans. Of course, modern research is gradually proving that the organs that were once thought to be vestigial have some role to play in our body. This article on human vestigial organs and functions lists 15 such organs and functions that were or are still considered vestigial. Recent findings on those organs are also provided.

Appendix – The Vermiform Appendix is a vestigial organ in our digestive system which was functional in our ancestors and had some digestive functions. It is present in some mammals like rodents, primates superorder: It is also seen that the appendix supplies the good bacteria to large intestine when needed when the colon is infected, or the animal is ill and good bacteria is washed out. In humans, appendix was once thought to be useless and was often surgically removed even though the appendix was healthy. Recent studies however show that appendix has some important functions to play in human body. According to Scientific American , appendix plays the following important roles: In human fetus , endocrine cells start appearing in appendix in 11th week. These endocrine cells start producing various peptide hormones and biogenic amines and several other compounds that help in homeostatic mechanisms biological control mechanisms in human body. In adult humans, appendix performs immune functions. Lymphoid tissue gets accumulated in the appendix within a short time after birth. The accumulation of lymphoid tissue reaches its peak somewhere between 20 and 30 years of age and then it starts falling rapidly only to completely disappear after 60 years of age is attained. Researchers have also found that in humans during early development years, this organ actually works as a lymphoid organ and helps in B lymphocyte maturation. B lymphocytes are types of white blood cells. During those development years, it also helps in production of IgA antibodies immunoglobulin antibodies. Researchers have also figured out that the appendix is also involved in production of various molecules that are responsible for lymphocytes movement to various parts of human body. Scientists now believe that appendix actually exposes WBCs White Blood Cells to various foreign substances or antigens that are present in gastrointestinal tract, thereby suppressing potentially destructive lymph-borne and blood-borne together known as humoral antibody responses. As of now, healthy appendix is not removed from the body and is left for use in reconstructive surgery when urinary bladder is removed from our body surgically. When the defected urinary bladder is removed, a portion of the intestine is taken to form a replacement bladder and the appendix is taken to form sphincter muscle so that the person can retain urine that is, remain continent. Also, a healthy appendix can be used to fashion new ureter when a diseased ureter has to be replaced surgically. So, for various important surgeries, appendix remains as a backup organ.

The Coccyx – It is also known as tail bone. The tail is present in all mammals at some stage of the development. For humans, it is present during the embryonic stage when the embryo is days old. Through evolution, coccyx has lost its function as a tail. However, it is of some use. It helps maintain balance while in a sitting position. Its secondary function is to attach the tendons, ligaments etc.

Wisdom Teeth – These are the third molars which were present in our ancestors. Even now wisdom teeth are seen in most of the people. Ancient humans had bigger and stronger jaws to chew on plants and somewhat raw meat but as the humans developed, smaller jaws were naturally chosen over bigger jaws because there is no need to chew the food that hard! Now the wisdom teeth are completely useless and in some cases, they must be surgically removed.

External Ear – Orangutan, human and other primate species have ears which are externally identifiable but they serve no biological function whereas animals like deer, cats, macaque monkey have externally identifiable ears which help them to hear better and they move too. The inability to move our ears is compensated with the head moving in a horizontal plane.

Nictitating Membrane – Many animals have a third eyelid called as nictitating membrane. Its function is to protect and keep the eyes moist and at the same

time aid in vision. This plica semilunaris is a small fold of tissue which is present inside corner of the eye. All primates except for Calabar angwantibo have plica semilunaris. Calabar angwantibo has nictitating membrane.

Hymen – Hymen is a layer of tissue which either partially or fully covers the vaginal orifice. According to some scientists the hymen present in young girls protects the vagina and reproductive system from infection starting from embryonic stage till the time when they first mate. However, hymen present in horses , elephants , chimps etc.

Hirsuties Coronae Glandis – These are small outgrowths which protrude from the ridge of glans of the penis. They are sometimes mistaken with HPV infection. They are also called as hirustoid papillomas or pearly penile papules. They are remnants of penile spines which are present in the males of other species of animals. The penile spines which are completely functional help in sexual stimulation and it also aids in quicker orgasms. This is unusual occurrence is because our mammal ancestors and the present mammal relatives have more than two breasts and this feature sometimes occur in humans too.

Palmaris Longus Muscle – This muscle runs from wrist to elbow. It functioned in grip especially for hanging.

Tonsils – Tonsils are said to be in the first line of defense organs where they protect the body from the harmful microorganisms which are either inhaled or ingested. However, these tonsils have become a cause of concern lately because they get infected and inflamed and in some cases to such an extent that they have to be surgically removed. They remain as vestigial organs in human body.

Male Nipples – Males or females start their journey of life as females in the womb. The nipples are formed in the fetus by the time the Y chromosome starts its action. When the Y chromosome produces and releases testosterone and other male hormones, the nipples on male fetus are completely formed and remain so for the entire life. This one vestigial organ if we call so is the result of a developmental or embryological event but not evolutionary one. They help in sexual arousal when stimulated properly. They too have nerve endings and in reality, the nerve network is far more concentrated in males than females. So, the sensory response for nipple stimulation in males is more discreet compared to women.

Arrector Pili – These are smooth muscles smooth muscles are the muscles which act involuntarily which are present under our skin and these muscles are responsible for the goose bumps we get when we feel cold or stressed. It is a vestigial behavioral reflex. This reflex had a couple of very important functions in our ancestors. In case of a predatory threat, the hair used to stand erect, making them look bigger than usual and thereby warding off predators. Also, erect hair helped to trap body heat from escaping and thereby helped them to stay warm. But now, the hair on human body is scanty and the goose bumps are of no real function now.

The ability of babies to hold onto any object is Palmar Grasp Reflex. It is seen in hands and feet. The Palmar Grasp Reflex: Tadpoles take in air and water through their gills by a motor reflex which is similar to the reflex seen when we get a hiccup. The motor pathways of hiccupping during fetal development later transform to the motor pathways which help in respiration through lungs. Modern research on the other hand is yet to provide a reason for the hiccups. However, several theories have been put forward as to what causes hiccups. Those theories can be found here.

L- Gulonolactone Oxidase – It is a gene which was responsible for production of an enzyme which synthesizes vitamin C. It is present in most of the animals and some mammals too. But in animals of the suborder Haplorrhini which includes human species too , this gene is disabled because of a mutation. Now this gene is non-functional and remains as a pseudogene in human DNA.

Chapter 3 : Appendix A: Methodology | Pew Research Center

DEVELOPING SKILLS IN RELIGION AND WORLDVIEWS 76 APPENDIX 3: MEMBERS OF THE COMMISSION ON 78
reflect on and develop their own personal worldview. This is a whole-

Again writing down what is observed is absolutely essential. It trains the eye for subsequent encounters and it begins the process of interpretation that ultimately brings new understanding to the congregation. Certain objects of inquiry, such as sermons and histories, will probably yield a higher proportion of world view data, but important insights may also be gained from other elements. Fights, parish bulletin boards, even the litter of closets, may also disclose what the parish suspects is really happening in life. Such information is especially helpful when used in conjunction with the results of guided interviews, described below. Other, more structured, information must come from guided interviews, which are dialogues in which the inquirer directs predesigned questions to an informant. The result is open-ended conversations with members of a congregation who, as informants, respond to these questions designed to evoke pertinent answers. Concentrated information about the setting of the congregational story can be obtained through such conversations. To encourage an essentially theological discussion with parishioners not given to that sort of talk, I base my questions in guided interviews upon crises experienced by the informants. Relying upon the narrative idiom of their community, people address their understanding of the universe in response to crisis. Thus by using questions that help church members speak about crises, something can be learned about the way they apprehend reality. Members must be told in advance about the searching nature of the interview, but care should also be taken not to frighten people by portentous descriptions of what is about to happen. In fact, the conversations are usually rewarding for both the member and the interviewer. They often release thoughts that have long been bottled up. In inviting a member to an interview, the interviewer might first clarify the nature of the study and its purpose for the church. Then the interviewer might say, "Part of the study is to learn how members feel about critical problems now facing our lives, and I would like to get your ideas about them. Interviewers approach the conversation without a hidden purpose, using the interview neither to argue with the informant nor to diagnose his or her problems. While interviewers try to ask the whole series of predesigned questions, they also guide the conversations by spontaneous inquiries that pick up on particular avenues of thought advanced by the informant. Informants are frequently anxious before the interview starts, persuaded that they know little of value to the interviewer and perhaps wary because of earlier experiences in which they were the objects of a catechism or experiment. Most, however, quickly sense the open spirit of the conversation -- that they are not being judged and that their answers are in fact useful and interesting -- and many grow enthusiastically articulate. Though the questions bring to mind crises, the freedom to address threatening topics in a friendly atmosphere often encourages informants to relate rarely shared parts of their own story. Some express surprise at the end of the interviews that they have had so much to say. Pastors who have used this method report that some interviews are among their most satisfying pastoral calls. So accustomed are members to being told what they should believe that to be asked what they in fact do believe may prompt unprecedented communication. At some point in the session three questions are asked that portray crises related to person and group: What do you suppose was going on? Although these questions may be asked at any appropriate moment in the interview, I have generally begun with the one about death. The question often releases an extraordinary number of ideas and suspicions that the informant has seldom shared, and the exchange sets the tone for the rest of the conversation. To understand other aspects of the world view of the informant, I ask some further questions about crises in larger contexts: What was really happening? And some questions that deal with supernatural crises: Given you a sign? A record of the conversation is essential. The interview may be tape-recorded, but manuscript has several advantages: Use 5" x 8" cards. They permit easy comparison and rearrangement of notes. Mark the source and sequence of each card. About half of the persons interviewed should be those who give formal and informal leadership to the congregation. The other half should be a sample of membership varied according to sex, age, education, and intensity of participation. Interview people individually, not as couples or groups. When questioned together, spouses or

friends tend to settle for compromise statements rather than to search their own souls. Steps in interpretation 1. After you have collected the results of several interviews, begin to read your notes as if they were spoken by inhabitants of a recently discovered village. Your task is to find out, with as little preconception as possible, how your informants describe what is going on in life, where it seems to be headed, and why. Explore how they perceive themselves as persons and how they typify their church, their world, and their God. Underline phrases that characterize the nature of things and events. Put each theme on a separate card. Arrange the cards in a spatial pattern that suggests the affinity of each to the four world view categories. The closer the card to the cardinal point, the greater the consonance between its language and the world view type see Figure D. Note features of the pattern. Start writing an account of the world that employs the themes and frequent phrases of the community. From this base further inquiries could: The instrument is a forced answer test that requires its takers to choose one of four responses. The responses, which I derived from phrases collected in interviews with church members, reflect each of the four world view categories. In the worst times of my life I find: God blessing me in new ways Respondents are asked to choose the response closest to the one they themselves would make. A few, often the more sophisticated members of the church, complain that none of the answers expresses their sentiments. They may be cajoled into choosing the answer that is the least offensive to them. Even in its constricting format, however, each item encourages the member to construct a small story of his or her life, imagining the tension created by a particular crisis and then resolving it by subsequent explanation chosen from among the several alternatives. Printed below are several questions from the early version of the test instrument. The scores of different congregations that used this version are reported in the next section. Next to each response is the category it represents: I see my religion as: When I see a picture of a starving child I think: Em d God is with him and easing his troubles Ch 4. I feel that I mature as I: In most instances, the questionnaire was distributed, after a verbal introduction that included the assurance that there were no "right" answers, on a single Sunday morning to those who attended the worship services of the church. Those who received the test, therefore, were a sample of the active church membership. In some cases, members completed the test before leaving the church; in others, they later returned the document in a stamped, addressed envelope. The instrument provides a quantitative assessment of the general belief orientation of a congregation. Because guided interviews with a large proportion of church members would take a great deal of time to conduct and analyze, an analyst may wish, after conversing with, say, twenty or thirty informants, to test the drift of findings by using the instrument. As I warned earlier, the instrument is not a substitute for searching conversation with church members. When used by itself, it reduces to a numerical figure the tentative, complex negotiation a parish makes in a whole universe of interpretations to construct a specific world plausible to itself. In so doing, it can confirm the all too prevalent impression that the congregation is mainly a machine, described by numbers and oriented by forces. Thus it should be used with care, never as the sole analytical instrument. Functions Of Congregational World View As I learned in my study of Corinth, persons tend to cluster with others who see the world as they do. By that participation, they come to align their own outlook even more with that of fellow members. Like the sociologists who study mainline churches, leaders of large or liberal congregations are sometimes persuaded that their members together hold an incoherent plurality of beliefs. In no congregation studied so far are world views of members so diverse that one could consider that church a mere aggregate of miscellaneous believers. A single setting is common to most members, and for a minister to preach, teach, or counsel as if beliefs were private and optional fancies is both insensitive and irresponsible. Large churches may be structured to accommodate minor variations in world outlook a 1, member congregation that was recently examined had four adult Sunday school classes, each of whose discourse favored by a slight margin a different world view category but church story even there unfolds in a recognizable setting. Through the discourse of its members the congregational story establishes its world setting. It is possible to demonstrate, using the results of the world view test instrument, the way that different congregations, even apparently inclusive mainline ones, have distinctive world views. Shown in the table below, in percentages, are the quite distinct patterns of response according to world view categories: A number of United Methodist congregations are included in this table to show the variations among churches in a single denomination. Denominations do not determine world view. A

similar divergence could be shown among the scores of churches in other denominations. What the scores demonstrate is that congregations view their lives and act out their stories within distinctive settings. Some, like churches A and B, undertake a largely empiric negotiation. Others modify that perception by a secondary use of gnostic and canonic categories. Charismatic negotiations are more significant for churches F, G, and J. Church K is guided by a gnostic orientation. The horizontal x axis in Figure E holds in binary opposition the canonic and gnostic sides, while the vertical y axis has as its poles the charismatic and gnostic sides. Dots on the grid indicate scores of individual members of the congregation. One can see both the collective negotiation of a congregation within the interpretive field of story represented by this instrument and also the internal linking of members within each church. A blank copy of the grid is supplied in the Appendix. Parishioners who attend worship services nearly every Sunday seem to have scores closer to the mean orientation of the congregation than do those who participate in worship irregularly. Frequency of participation in other church programs, however, does not show the same high degree of correlation, suggesting a special, if not surprising, communicative link between worship and world view. Pastors whose personal scores are close to the mean orientation of the congregation seem frequently to enjoy a more satisfying relationship with their congregations than do pastors whose own scores differ significantly from those of their flocks.

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.

The Origin of Religion The interaction of beliefs is commonly called religion. What caused people to form a belief and a religion? Sometimes people have questions regarding souls and dreams. Sometimes they experience dead people appearing in their dreams. Dead people leave their bodies on earth. Where do their souls go? Because of this question, people believed in the existence of the spirits. Out of this belief, there arose the idea to worship supernatural beings. Anthropologist Edward Tylor argued, "Religion had its origin in the belief in immaterial souls that might inhabit objects like stones, trees, animals, or human bodies, but which also could exist independently from them. He coined the word animism from the Greek word "anima" which means "soul. In the dream, a dead man seems to continue to exist as a soul independent of his physical body. When the people encounter the mighty things of nature, they think that there are supernatural beings. Acknowledgement of the existence of spirits and high being support the formation of beliefs and religion. According to two scholars, the origin of religion came through the acknowledgement of spirits and worshipping ancestors. Their belief is evolutionary. To some degree people search for the supernatural being. But Christianity is different from other religions. Its beliefs and religion are based on revelation. They conceived that in the beginning "that means when the first man was created and placed in the Garden of Eden --God revealed to him in some manner the essential truths of religion, such as the existence of one God, the obligation to obey him, and the hope of immortality. To understand the Word of God, people interpret Scripture in the context of their own history and culture.. Hiebert and Shaw present presuppositions regarding this matter. We accept Scripture as fully authoritative "the Bible is our source of theological understanding. We believe that Christ is the center of our theology. We take an "Incarnational" view of Christ as both God and human. We understand the kingdom of God as the goal of divine history. We are assuming the continued active work of the Holy Spirit in the world today on the lives of all believers. We assume the sinfulness of humans and their need for salvation and reconciliation achieved by Christ on the cross. We assume the priesthood of all believers interacting within communities of faith. Our understanding of call to discipleship is that true conversion involves all dimensions of human experience. And God intends to communicate in the context of culture. Cultures today are very different, and they have different manifestations. The second approach is anthropological. Anthropology begins through observation of religious experience or practice. Observation is always selective and observational data which is close to the real world. I would quote a paragraph regarding this opinion. Interpretation is thus always open to bias and preconception. Making the question of interpretation of data, we can do one of the two things: Anthropology serves as the interpretation of religious data and understanding of ideological systems. Symbol Religion takes some particular symbol to declare meaning and emphasize doctrine or teaching. With this object, it uses special shapes, cloths, colors, sounds, and style. For example, Christianity uses the cross. Many times the temple is a symbol. Most religious temples declare their uniqueness. Even in the rituals, worshippers practice using their own symbols. This is an important element and behavioral pattern of a given religion. Ritual has been defined as "the formal acting out of a ceremony, usually repeated in exactly the same way on specified occasions. This definition stress two important features of ritual: According to Knight Dunlap, ritual has three significant features: The structure displays unique formal ceremony. It specializes its own characteristics to discern its own originality from the other religion. And the rites themselves take place in a sort of timeless time and placeless place. Myth This word is used to use for Greek or Roman gods stories. There are a lot of unbelievable stories. But the stories had power and function. Knowing myth is one of the way to understand religions. Mythology is defined as "a narrative resurrection of primeval reality told in satisfaction of deep religious wants, moral, cravings, social submissions, assertions, even practical requirements. It literally means story and originally was used for many stories of the gods in Greek religion. And the word myth is associated in the West with a set of connotations

that has become in popular speech almost a synonym for untrue, false, or absurdly fantastic. Myth is transmitted into culture and is preserved as traditions. And it is continually handed down from generation to generation. How do we interpret a myth? We must understand a myth in order to correctly interpret it. Look back to the New Testament period and the background of the first century. The believers were surrounded by a lot of Greek and Roman myths. The main documents of the early church, and in particular the gospels, were selected from a wide and growing range of writing which tried to interpret the life and message of Jesus. When we speak of the interpretation of the Bible, we use the term hermeneutics. The modern probing of the New Testament as history has caused some arguments. Some feels that this secular approach to the text damages the authority of the Bible. According to this view, we have the impulse to find our being by telling a story about how they come to be. Myth thus is the food" which feeds our sense of identity and our destiny in relation to the unseen world, then myth is given an added impulse to imagine the invisible through the visible. It gives us a past and a future arising at the point where I intersect with my fellow human being. It does not expose itself on the surface, but it controls thought, life style, and social system. In the same way, world view influences religion. I would like to assert this opinion with this quotation: To this we might answer God, or the gods or the material cosmos. And within various basic world views other issues often arise. For Instance, what is the nature of the external world? Who is in charge of this world? People really want to know the high being who holds this cosmos and controls human life. These concepts encourage people to seek supernatural beings and supernatural powers that would help human beings. Symbols, rituals, and even myths may be involved. Specific practices of religious activities represent human beliefs. Behind these reflections, there might be particular world views. For instance, let me compare evolution theory and Christianity. The word animism from the Greek word anima", which means souls,, implies a view about the soul that creates animism. But in Christianity, the Christian has a unique belief. This absolute belief is from revelation. God revealed Himself to Israelites as the creator, the savior, and almighty King. It means there are plenty of religious practitioners. Because of these people, sometimes missionaries or Christian ministers encounter spiritual crisis. Spiritual encounters may arise. The mission field is like a battle field. Whether we recognize it or not, the dangers are hidden in the context. Ma, in the book *When the Spirit meets the Spirits*, there are three phases of encounters: Proclaiming the gospel is the ultimate task for the Christian workers. One set of statistics tells about the percentage of the world religions: There may be changes. Some religions have more numbers, and some religions have few members. But I just want to cite a point that there are large numbers of mission fields in the world.

Chapter 5 : Teaching About Religion: Worldview Sampler

world views in great detail, the worldviews of five of the major religions are portrayed briefly and some suggestions are made to integrate faith, values, and beliefs while teaching the sacred literature of these religions.

Connecting with the Divine The major world religions and their beliefs about God. So what about the major world religions? Is there anything in them that might give our lives greater depth and direction? The following looks at the major world religions The description given here focuses on the core beliefs of each religion. Other major religions, such as Judaism, could be discussed, but for brevity, we have chosen these. Hinduism and its beliefs Most Hindus worship one Being of ultimate oneness Brahman through infinite representations of gods and goddesses. These various deities become incarnate within idols, temples, gurus, rivers, animals, etc. Hindus believe their position in this present life was determined by their actions in a previous life. Hinduism therefore provides a possible explanation for suffering and evil in this life. Pain, disease, poverty or a disaster like a flood is deserved by that person because of their own evil actions, usually from a previous lifetime. Only the soul matters which will one day be free of the cycle of rebirths and be at rest. Hinduism lets a person choose how to work toward spiritual perfection. There are three possible ways to end this cycle of karma: 1. Be lovingly devoted to any of the Hindu deities; 2. Grow in knowledge through meditation of Brahman oneness Be dedicated to various religious ceremonies and rites. When referring to deity, a follower of this type of spirituality is not talking about a transcendent, personal God who created the universe, but is referring to a higher consciousness within themselves. A person pursuing spiritual development would see themselves as deity, the cosmos, the universe. In fact, everything that the person sees, hears, feels or imagines is to be considered divine. Highly eclectic, New Age Spirituality is a collection of ancient spiritual traditions, taught by a vast array of speakers, books and seminars. It acknowledges many gods and goddesses, as in Hinduism. The Earth is viewed as the source of all spirituality, and has its own intelligence, emotions and deity. But superseding all is self. Self is the originator, controller and power over all. There is no reality outside of what the person determines. New Age teaches eastern mysticism and spiritual, metaphysical and psychic techniques, such as breathing exercises, chanting, drumming, meditating Anything negative a person experiences failures, sadness, anger, selfishness, hurt is considered an illusion. Believing themselves to be completely sovereign over their life, nothing about their life is wrong, negative or painful. Eventually a person develops spiritually to the degree that there is no objective, external reality. A person, becoming a god, creates their own reality. Buddhism and its beliefs Buddhists do not worship any gods or God. People outside of Buddhism often think that Buddhists worship the Buddha. However, the Buddha Siddhartha Gautama never claimed to be divine, but rather he is viewed by Buddhists as having attained what they are also striving to attain, which is spiritual enlightenment and, with it, freedom from the continuous cycle of life and death. Most Buddhists believe a person has countless rebirths, which inevitably include suffering. A Buddhist seeks to end these rebirths. Buddhists follow a list of religious principles and adhere to personal restraint, fasting and very dedicated meditation. When a Buddhist meditates it is not the same as praying or focusing on a god, it is more of a self-discipline. Through practiced meditation a person may reach Nirvana -- "the blowing out" of the flame of desire. Buddhism provides something that is true of most major religions: Islam and its beliefs Muslims believe there is the one almighty God, named Allah, who is infinitely superior to and transcendent from humankind. Allah is viewed as the creator of the universe and the source of all good and all evil. To be a Muslim, one must follow five religious duties: 1. Repeat a creed about Allah and Muhammad; 2. Recite certain prayers in Arabic five times a day; 3. Give to the needy; 4. One month each year, fast from food, drink, sex and smoking from sunrise to sunset; 5. If not, they will be eternally punished in hell. For many people, Islam matches their expectations about religion and deity. Islam teaches that there is one supreme deity, who is worshiped through good deeds and disciplined religious rituals. After death a person is rewarded or punished according to their religious devotion. Christianity and its beliefs Christians believe in one eternal God who is creator of all that is. He is viewed as a loving God who offers everyone a personal relationship with himself now in this life. In his life on Earth, Jesus Christ did not identify himself as a prophet pointing to God or as a

teacher of enlightenment. Rather, Jesus claimed to be God in human form. He performed miracles, forgave people of their sin and said that anyone who believed in him would have eternal life. Christians believe that all people sin, including themselves. They see Jesus as their Savior, as the Messiah who was prophesied by all the prophets of the Old Testament, in the Bible. They believe that Jesus Christ, out of love for us, paid for the sin for all of humanity by dying on a cross. Three days later, he rose from the dead as he promised, proving his deity. How distinct are these major religions? In looking at these major belief systems and their views of God, we find tremendous diversity: Hindus acknowledge multitudes of gods and goddesses. Buddhists say there is no deity. New Age Spirituality followers believe they are God. Muslims believe in a powerful but unknowable God. Christians believe a loving God who created us to know him. Are all religions worshiping the same God? New Age Spirituality teaches that everyone should come to center on a cosmic consciousness, but it would require Islam to give up their one God, Hinduism to give up their numerous gods, and Buddhism to establish that there is a God. Of these, only one affirms that there is a loving God who can be known now in this life. What does each religion require? Most of the world religions place an individual on their own, striving for spiritual perfection. In Hinduism a person is on their own trying to gain release from karma. In New Age a person is working at their own divinity. In Buddhism it is an individual quest at being free from desire. And in Islam, the individual follows religious laws for the sake of paradise after death. With Jesus Christ, you see God offering us a relationship with himself, not based on our efforts, but based on what he did for us. All religions are working on the same problem. This is what leads to the creation of religions. We also want to feel at peace, fulfilled and having inner strength. And so we move to practices like meditation, religious rituals, self-help books, fasting, prayer, personal sacrifice, pilgrimages, etc. However, when it comes to connecting with God who is there and created us, our problem is not lack of personal effort. Our problem is our sin. Muhammad also admitted that he was in need of forgiveness. We sense that separation, that distance. God acknowledges this separation between us and him and provided a solution to it. He said the payment for sin is death—eternal spiritual separation from him. Yet out of love for us, Jesus Christ, God himself, came in human form to pay for our sin for us. Jesus took all of our sin on himself, suffered on a cross, and willingly died in our place. The Bible says, "By this we know love, that he laid down his life for us. This means forgiveness for all our sins Jesus paid for them all. God, who created the universe, loves us and wants to be in a relationship with us. In Jesus Christ, God reached toward humanity, providing a way for us to connect with him. God wants us to know him. Jesus said, "He who comes to me will never go hungry, and he who believes in me will never be thirsty He said, "I am the way, and the truth and the life. Jesus said that he would be crucified on a cross and that three days after his death, he would come back to life. Who would know if he actually did it?

Chapter 6 : 5 Major World Religions - See What These Different Religions Believe about God

should examine the religions and religious groups in an area of operations for a given mission. Religious beliefs, leaders, and institutions are central to the worldview of many societies.

This appendix details the methods used in this study to project changes in the population size and geographic distribution of eight major religious groups from to It is organized in five sections. The first section explains how the baseline religious composition estimates were derived. The second section describes how key input data age and sex composition, fertility, mortality, migration and religious switching were gathered and standardized. The third part of this appendix introduces the projection methods and assumptions. The fourth section offers some important disclaimers about these projections. Estimating Religious Composition in Data Collection and Documentation Researchers acquired and analyzed religious composition information from about 2, data sources, including censuses, demographic surveys, general population surveys and other studies – the largest project of its kind to date. Censuses and nationally representative surveys can provide valid and reliable measures of religious landscapes when they are conducted following the best practices of social science research. Valid measurement in censuses and surveys also requires that respondents are free to provide information without fear of negative governmental or social consequences. However, variation in methods among censuses and surveys including sampling, question wording, response categories and period of data collection can lead to variation in results. Social, cultural or political factors also may affect how answers to census and survey questions are provided and recorded. The measure of religious identity in this study is sociological rather than theological. In order to have statistics that are comparable across countries, the study attempts to count individuals who self-identify with each religion. This includes people who hold beliefs that may be viewed as unorthodox or heretical by others who claim the same religion. It also includes people who do not regularly practice the behaviors prescribed by their religion, such as those who seldom pray or attend worship services. Pew Research Center staff standardized religion categories in all available censuses and surveys for each country. Censuses and surveys collect information on religious identity at different levels of specificity. For example, depending on the source, the most specific level of affiliation measured could be Christian, Protestant, Baptist or Southern Baptist. Researchers coded religious identities into standard categories that aggregate into the eight major global religious categories used in this report. Researchers sought a recent, reliable source – ideally, a census or large-scale demographic survey. Researchers favored sources in which religion was measured with a single question that permitted respondents to identify specific affiliations or no affiliation at all. In Vietnam, for example, the census and the Demographic and Health Survey did not adequately measure folk religion identities. Researchers instead relied on the Asian Barometer survey, which measured a wider range of religious identities, including identification with folk religions. Making Adjustments for Groups Not Adequately Measured As necessary, researchers made adjustments to the primary source s to account for omitted or underrepresented groups since small minority groups are sometimes not measured or not reported in surveys and censuses. Multiple survey sources, denomination counts and estimates produced by country experts for each nation were used to assess whether minority religious groups were omitted or undercounted in the selected primary source s. In cases where censuses and surveys lacked sufficient detail on minority groups, the study also drew on estimates provided by the World Religion Database, which takes into account other sources of information on religious affiliation, including statistical reports from religious groups themselves. Adjusting for Limitations in a Survey Questionnaire Usually, researchers assumed that members of underrepresented groups were included in the sample but were not adequately measured by the survey instrument. In a few cases, the study made adjustments based on evidence that political, legal or cultural dynamics in a country compromised the validity of self-reported religious identity. In India, for instance, there is evidence of a Christian undercount in the census; some Christians who belong to Scheduled Castes historically referred to as Untouchables or Dalits choose to identify as Hindu when completing official forms such as the census. Hinduism is the most common religion in India. Adjusting for Sampling Limitations In some situations, underrepresented groups are likely to be omitted from the sample

itself. For example, recent migrants who may not be fluent in the language used in a survey often are missing in samples. Accounting for groups not included in the sample requires proportionately deflating survey data to account for underrepresented populations. For example, researchers made adjustments to survey-based estimates in Europe where they found evidence that some survey samples and population registers underrepresented Muslim migrants. In this study, researchers sought to ensure that primary sources were representative of the entire country. When this was not the case, it was usually due to concerns about the safety of interviewers and census takers or disputes about political boundaries. In such cases, researchers attempted to make appropriate adjustments or find an alternative data source that was nationally representative. For example, the Sri Lankan census was not conducted in a handful of northern and eastern districts because of perilous conditions due to armed conflict. After analyzing religion data from earlier censuses, researchers determined that the areas that were not covered by the census historically had a different makeup than the rest of the country. Researchers adjusted the census data for Sri Lanka based on census data covering regions omitted in the census. In a small number of countries where the census did not measure religious affiliation or where survey data on religious affiliation had sampling limitations, researchers used ethnicity data to estimate the religious affiliation of small groups. For example, ethnicity data from the Russian census was used together with Generations and Gender Survey data to estimate the proportion of Muslims in Russia. Making Adjustments for the Religious Affiliation of Infants Parents are sometimes hesitant to report a religious affiliation for their infant children even though they will claim a religion for the child when he or she is slightly older. Researchers observed evidence of this phenomenon in some Christian-majority countries where Christian parents were disproportionately describing their infants as religiously unaffiliated. This is evident when comparing census numbers over multiple years. While some of this change may be explained by mortality and migration, it is at least partly due to parents being more willing to describe their older children as Christians. In order to compensate for this measurement bias in Brazil and a few other countries where there was evidence of this phenomenon, researchers applied the religious composition of older children those years old to infants and young children those years old. This adjustment was made only where there was a substantial difference between the religious composition of the youngest age group and children ages Census agencies typically make adjustments for missing data before reporting results. Some census agencies, such as Statistics Canada, have historically imputed religion values for respondents who have not answered the census religion question. The likelihood that religion data will be missing increases when religion questions are labeled as optional, as is the case on censuses in countries such as Australia, the United Kingdom and the Czech Republic. This strategy allows the census agencies to demonstrate that answering their religion question was indeed optional. Therefore, after making any necessary adjustments for undercounted groups, religious shares were recalculated based on the population of all people who gave valid responses to the census or survey. The effect of this approach was to proportionately raise the shares of all religious groups, including the religiously unaffiliated. Following the procedures described above, researchers produced national-level estimates of the religious composition of each country for the year measured by the primary source. Projecting Earlier Data to Estimates based on data collected prior to have been projected forward to In those cases, researchers used additional data on differential fertility, age and sex composition as well as migration to project populations forward to , the base year for the projections in this report. The religious composition used for each country generally matches the estimates used in the report, except in cases where new sources, including recently released census data, allowed researchers to update estimates. Input Data for Population Projections The demographic projections in this report use data on age and sex composition, fertility, mortality, migration and religious switching. This section describes how these data were gathered and standardized for use in the projections. Age and Sex Structure Procedures Religious affiliation varies by age. In order to calculate the median ages of religious groups and carry out population projections, researchers assembled age structures for each of the eight religious groups in every country. Data on age structures were collected in 20 age categories measured in five-year increments with a top value of 95 and above for males and females e. Age structures were compiled in three steps. First, census or survey data were used to capture the religious affiliation of each available age group. Second, survey data on religion by

age were adjusted to account for small sample sizes. These steps are described in detail below.

Estimating Religion by Age and Sex

Researchers constructed initial age structures by analyzing survey data sets, census data sets and tables published by census agencies. While censuses usually enumerate religion for the entire population, including children, general population surveys do not usually include interviews with children. Since age structures require religious affiliation data for children, children were assigned religious affiliations when necessary based on the best methods available. For data sets that measured religious affiliation only for adult respondents, yet included the number and ages of children and other adults in the household, researchers were able to estimate the religious affiliation of remaining household members. In most cases, the religious affiliation of the respondent or head of the household was assigned to all additional members of the household who were not surveyed. For many countries, reliable age data were not available for all eight religious groups.

Adjustments to Minimize Errors Due to Sample Size

The reliability of survey estimates is partly dependent on the number of people surveyed the sample size. Since respondents who identify with each religious group are divided into 40 age and sex categories, the number of Buddhists, for example, in any one age-sex category may be small and produce less reliable estimates than a larger count would produce. This introduces significant variation in patterns of religious affiliation by age: Affiliation levels may bounce between highs and lows for consecutive age groups. To eliminate unlikely variation, researchers smoothed data using statistical procedures intended to reveal the general underlying pattern. However, in some cases, the age categories reported by census agencies are in year age groups or aggregated for all adults above a certain age, such as Researchers used statistical modeling techniques to distribute the composition of these aggregated age groups across the more specific five-year age categories used in this study.

Matching Religion by Age and Sex to Overall Population by Age and Sex

The overall religious affiliation resulting from the age structure procedures sometimes varies from the religious composition estimated for the country using the procedures described in the first section of this appendix. This difference exists for two reasons. First, the data sources used for the age-structure procedure may be different from the data sources used for the religious composition. Second, overall religious compositions were adjusted manually to account for undercounts and sampling issues. In order to match the overall religious composition figures to the data on religion by age and sex, the age structure was adjusted. The adjustment procedure used is often referred to as iterative proportional fitting IPF , or raking. Raking makes adjustments to the percentages of religious affiliation for each age group without significantly altering the underlying religious affiliation patterns by age group. When survey or census data on the differential religious composition of age-sex groups were not available, each age-sex group was assigned the same religious composition. Lack of differential religious composition data by age-sex group was most common in countries with very small populations. This is the case, for example, when census data with overall religious composition results are available but a detailed breakdown by age and sex is not released by the census bureau, in which case another source must be used to generate the age structure. Sources are also different when multiple waves of a survey series have to be combined in order to have a sample size large enough to construct reliable age structures. Age structures were further adjusted in countries where the age structure data source is much older than the source used for the religious composition of the country. In order to harmonize the data on overall religious affiliation with the age structure data, the latter is aged in five-year projections while holding the religious composition data constant. In a small number of countries, age structures were estimated based in part on ethnicity or citizenship data. For example, all six Gulf Cooperation Council GCC countries release information on the age distribution of citizens and non-citizens, but only Bahrain further breaks down this information by Muslims and non-Muslims.

Estimating Fertility

In many countries, there are substantial differences in the number of children born to women in different religious groups. Furthermore, religious groups often vary in the share of women in their population who are of childbearing age, and women in some groups may, on average, begin having children at younger or older ages than do women in other groups. Fertility data were gathered from censuses and surveys, and fertility rates were estimated via direct and indirect measures. Some censuses and surveys directly measure recent births or the number of children a woman has ever born by the time of the survey.

Chapter 7 : Comparing World Religions

Contrary to the Christian worldview is the worldview of naturalism (which is an essential tenant in similar worldviews like humanism, materialism, and atheism). Keep in mind that when a person mixes naturalistic thinking with God's Word, their starting point really is man's word.

I think you can believe whatever you want to believe. All religions are the same, so whatever is good for you is good for you, and whatever is good for me is good for me. On Jesus We affirm that there is only one Saviour and only one gospelâ€¦. Jesus Christ, being Himself the only God-man, who gave Himself as the only ransom for sinners, is the only mediator between God and people. We must do the same. Manila Clause 3, On Evangelism and Culture The development of strategies for world evangelization calls for imaginative pioneering methodsâ€¦. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Lausanne Covenant Clause 10, On Evangelism [The Lausanne Movement] is determined to bear a positive and uncompromising witness to the uniqueness of our Lord, in His life, death, and resurrection, in all aspects of our evangelistic work including inter-faith dialogue. Manila Clause3, What do we mean by Postmodernism? The focus of this paper is to explore how the challenges and the opportunities presented by postmodernism might influence and shape the Christian proclamation concerning the uniqueness, that is, the decisive pre-eminence of Jesus Christ. The thesis of this paper is that those who believe in the uniqueness of the Lord Jesus Christ must find new ways to creatively and effectively communicate His person and work within a Post-Modern framework. We will explore four crucial areas for consideration: Each of these passages affirms that the Son is never understood in isolation. We therefore affirm the tri-personal nature of God as the divine context for the uniqueness of Christ as expressed in the Bible. In 1 Peter 1: We also affirm the essential outworking of the uniqueness of Christ in these passages. From these passages we see a consistent parallel outworking in our lives. This outworking is expressed in terms of Christian being and doing. In terms of being, 1 Peter 2: In terms of action, 1 Peter 2: Therefore, in concert with historic Christian confessions, we affirm that Jesus Christ is the second person of the Triune God. As the Trinity Tri-unity , God is by nature a relational God. Therefore, we see entrance into Christ as entry into the community of faith that has its source in God himself. We are concerned about the special theological challenges which the community of Christ faces in being witnesses in a Postmodern world. We call the church to further theological reflection in the face of Post-Modern scepticism towards truth claims, the loss of meta-narrative, relativism towards history and the general loss of meaning. Because He made humankind in His own image Genesis 1: For this reason God calls all humanity to acknowledge Him and believe in Him, to worship, and to share his life Ecclesiastes Human destitution goes back to a rebellion against the Holy One God which is repeated by every human being and leads to a state of sin Genesis 3: The Holy Scriptures call this condition lostness and life without God Luke The absolute validity and indispensability of the gospel is based on the fact that salvation and the Kingdom of God have come to us only in Jesus Christ, the Son of God, who became man. By the initiation of the Father John 1: The uniqueness of Jesus Christ, the only Son of God, demands a response. Christ fulfills and completes all the aspirations of humanity. He comes as the Second Adam to recreate restore sinful humanity and a broken world. When people come to know Christ, they discover meaning and purpose and their full identity is regained. While a decision to accept the free offer of salvation is crucial to evangelism, it must also affirm that this unique Saviour offers not merely salvation as a work but He also offers Himself in a transformational way. The whole purpose of the Christian life is to become like Jesus. Therefore, eternal salvation or eternal lostness damnation is decided by either turning to Him in faith or by rejecting Him John 3: He will come again. If a statement of authority is problematic in a postmodern setting because the abuse of power has produced a rejection of Christian concepts, i. The Gospel of John offers a view of Jesus that challenges the paradigm of a sovereign Saviour whose authority is unquestionable or irresistible. Yet, in that same context we find that the Creator of the cosmos comes to His own and His own received Him not. It is not that they did not recognize Him but that they knew exactly who He claimed to be and chose to reject him John

1: The Lord of the universe, in the time of His Incarnation, is met with a resounding rejection. He is identified with those on the margins. The Sovereign who is Humble Throughout His life it was easy to miss Him or dismiss Him because, as they were to discern, in His self-giving authority, He never coerces anyone to bow the knee to Him in offering salvation. The paradox that it was the Lord of Glory who: Jesus had come to His own John 1: He is on the back of a donkey John The Lord who is meek at His birth is also meek here. His kingship and kingdom are of a different order. Yet He is King, in the language which the Children of Israel would have understood. His Lordship in both testaments is affirmed. The Saviour who Serves It ought not surprise us, then, that in John 13, we find the sovereign Lord at the feet of His disciples, not in a corrective stance, but in a position which reveals His nature as Servant Matthew The Triune self-giving is fully revealed in Jesus. This God is focused on us, He wants to serve, He wants to give Himself for us. The Cross is not an occurrence that is divorced from what is already revealed about the nature of Jesus. He is rejectable, He is humble, He is a servant and He gives His life for the redemption of the world John Recommended Christological Passages for further study and transmission for a full-orbed Christology these are already mentioned in the revelation section. The Christian community has the responsibility not just to proclaim the gospel in words, but also to live out its belief in authentic relationships. As in every generation, the Church must communicate fully the life it has in Christ with the surrounding cultures. Likewise, we need to know the Post-modern persons to whom we are communicating. While we cannot let the Postmodern mind order our discussion, we must understand it as best we can and strive to witness in a way that is relevant to that mindset. Awareness, Sensitivity, and Intentionality: The gospel of Jesus Christ must be offered within an increasingly pluralistic and Post-modern world. The Trinitarian basis of proclamation is Biblical and relevant in a context where interrelationships are essential to understanding God and humanity properly and evangelism. It is the actual, historical, experiential presence of Christ the only Son of God which is being witnessed to and lived out through His church. It is in Him that the personal identity of the Christian is found. He indwells His own and His work is done through those who belong to Him. The gospel must flow out of a living relationship with God and effectively call people into a new relationship found only in Christ. This relationship is a relationship wherein we live in Him and He in us. Christ is the universal, pre-incarnate and eternal Lord of the whole cosmos and of all principalities and powers Colossians 1: In Jesus alone, the transcendent God became incarnate and thus the Creator has become human. These are some of the Biblical foundations of the uniqueness of Christ. A Report on Knowledge. In the Modern world there was a belief in an overarching truth "whether informed by a Christian world-view or even a secular belief in progress and in the perfectability of humanity. All intellectual reflection was understood to be a journey with a clear destination" the pursuit of truth. In the emerging Postmodern context, it is thought that we are only on a virtual voyage where we explore self-created worlds. In short, the very nature of truth has begun to collapse. Thus, Postmodernism is defined by four features: However, Postmodernism also presents possibilities which may benefit or assist Christian communication. Postmodernity has challenged the foundations of the Modernist project with its smug confidence in the perfectability of people, the certainty of never-ending progress and the unassailable reliance on human reason. The collapse of the false meta-narratives of Modernity reason, perfectability, progress provides an opportunity to communicate the true meta-narrative that is rooted in the person and work of Jesus Christ. Thus, Postmodernism represents new challenges as well as new opportunities for Christian reflection and action. We are convinced that we are called to be faithful witnesses to the Christian gospel with the time we have been given. Opportunities and Caution Jesus gives his Church the privilege of witnessing to His supremacy. Additionally, believers testify to his exclusivity as Saviour and his supremacy as Lord. The call of Jesus to each person to respond to his claims is universal. The Bible affirms that God is sovereign over history. He calls His people to communicate the gospel in their particular cultural context. Effective communication in culture is a challenge. In many respects, believers at the beginning of the 21st century find themselves in a shrinking world, where people in radically different geographical and socioeconomic settings nonetheless experience the effects of common cultural features. Humanity is grappling with this reaction to the long dominance of modernity. Because of its relatively recent emergence, the postmodern mindset is notoriously difficult to define. This is particularly the case in Western and urban areas of our world, although

other areas find themselves encountering its realities to differing degrees as well. Yet, a Christian assessment and engagement of the phenomenon of postmodernism is vital. The health of the church and our witness to the gospel require no less. The following observations attempt not only to understand its effects, but also to suggest some parameters to effectively guide witness to the uniqueness of Christ in this era. Framework As with all dominant cultural phases, postmodernism offers both opportunities and challenges for Christian faith and witness.

Chapter 8 : 15 Human Vestigial Organs and Functions

religious ritual, scientific belief, and so on, but it is implicit in almost every act." It is a person's internal mental framework of cognitive understanding.

Subscribe To Our Podcast: Where did all the religions come from? The question of where is a three fold question: Such is the case with Animism, Judaism, Hinduism, and many of the ancient Chinese religions. When these religions began to record their beliefs, rituals, and practices, we find the oldest recorded religion to be Animism, but the oldest oral tradition to be Judaism, which, like many of the other major world religions, traces its roots back to monotheism or one single God or Deity-creator. History and Geography of World Religions A. Atheism puts the founding of primitive religion at the Paleolithic period 2mil ~8K B. Christians put Monotheism as the foundation of all religions but as man grew more corrupt he began to worship the crawling, flying, created things instead of the Creator Himself 3. Historical timeline ~ combination of Atheist and Christian worldviews. The family tree flowchart of Religion 1. All religions flow from a monotheistic faith, the earliest account of belief on record 2. Monotheism gives rise to atheistic, animistic, and polytheistic world views, from which everything else flows. Atheism birthed Taoism, Confucianism, and combined with Hinduism to produce Buddhism. Finally, the atheistic thought and secular humanism of today have really been around since the ancient days and can find many of the ideas of the humanist manifesto among the writings of the ancient Chinese writings of Confucius and Lao Tzu. Animism combined with Polytheism to produce the Pantheism of the Caucaus mountain region. The most famous "son" of this pantheistic people is Hinduism which is primarily practiced in India. Many religions sprang up from Hinduism: Even the Pharaoh was considered a "god" c. Caesars of the Roman mythology. Polytheism is mostly a dead belief system except in a very small religion in the Middle East known as Zoroastrianism supposedly still practiced secretly in Iran to this day. Monotheism was not popular when the man from Ur named Abraham first appeared. However, his family and followers became known as Hebrews who worshipped only one God. This nation then was split by civil war, dividing a Northern kingdom, Israel, against the southern kingdom, Judah. The nation was eventually overrun by conquering empires and the ancient belief of Abraham, Moses, and King David was carried on by the Southern Kingdom comprised of the 3 tribes: Levites, Benjamites, and the Judeans. Judaism then gave birth to Christianity and several centuries later, a man named Mohammed combined the two belief systems along with the tribal beliefs of his god "Allah" and created Islam. Judaism, Christianity, and Islam are, for the most part, monotheistic faiths Islam is still debated as to whether or not it is truly a monotheistic world religion in the truest sense of the word. What do all the religions believe? Take a look at our religion comparison chart which will tell you what each of the major world religions believe today regarding the topics of: Johnstone, Patrick Operation World 2. Last modified 28 August Geisler, Norman Christian Apologetics 5. Myers, Magic, Witchcraft, and Religion: An Anthropological Study 6. Tylor, Edward Burnett Primitive Culture 7. Irving Culture in History The Golden Bough Maharaj, Rabi Death of a Guru Church History in Plain Language

Chapter 9 : Chapter 6: Exploring World View “ Religion Online

However, some people are surprised to find that the world's religions and philosophies tend to break down into a few major categories. These five worldviews include all the dominant outlooks in the world today.

The Introduction and Overview are below, just to get you started A Worldview and Its Uses Introduction and Overview Most of us have a worldview “ a set of beliefs about what exists, how reality is organized, and how we fit into it. The aim of this short book see PDF linked above is to introduce you to the science-based worldview known as naturalism. Acknowledging this gives us power and self-acceptance, while keeping us compassionate, unself-righteous and open to profound experiences of meaning and connection. Naturalism takes science, and more broadly a rational, evidence-based empiricism, as the most reliable means for discovering what exists. If we stick with science, the world is united in our understanding, not divided into the natural versus the supernatural. Science shows that each and every aspect of a human being comes from and is completely joined to the natural world, which encompasses culture as well as biology. This naturalistic view of ourselves is of course very different from traditional religious or supernatural understandings. Instead, the material, mortal brain is what feels, thinks and chooses. Further, scientific findings increasingly suggest that we are fully determined by our environment and genetic endowment to become who we are, and act as we do. Rather, our character, choices and behavior are traceable to factors that precede and surround us in time and space. As individuals and as social beings we are completely integrated into the unfolding of the universe in all its amazing complexity. Because it challenges the traditional dualism of body vs. It therefore has profound implications for our personal lives, for social and planetary concerns, and for the existential questions ordinarily addressed by faith-based religions. It also leads to a compassionate understanding of human faults and virtues, and gives us more control over ourselves and our circumstances. The watchwords of the naturalism described here are thus connection, compassion, and control. By understanding the causal factors that shape us and our lives “ factors such as genetic endowment, upbringing and social environments “ naturalism draws attention to what works in getting what we want. This increases individual self-efficacy and supports effective social policies in areas such as criminal and social justice, behavioral health, and environmental sustainability. This reduces unwarranted feelings of moral superiority, pride, shame and guilt, while encouraging self-acceptance. And since we see others as fully caused, for instance substance abusers, criminal offenders, the destitute and homeless, we might become less blaming, less punitive, and more empathetic and understanding. Were we given their environmental and genetic lot in life, we would have become who they are and acted as they did: This challenges head-on the radical individualism of Western culture that imagines we are literally self-made in some ultimate respect. It also grounds a naturalistic ethics of compassion that guides personal behavior and motivates progressive social policy. This is an unapologetically humanistic naturalism. The naturalistic worldview has roots going back to the Buddha and ancient Greeks, and a recent history that includes some of our most celebrated scientists and thinkers. It is the philosophical heart of movements such as the Enlightenment, secular humanism and freethought, and is the cognitive framework taken for granted by many scientists and philosophers. But for the most part naturalism has not been explicitly named as the comprehensive worldview that it is. Nor have its basic elements and implications been described in ordinary language for a wider audience, some of whom might find it a plausible and effective alternative to faith-based worldviews. For other recommended readings, see Appendix C. Thus far, public awareness of naturalism has been driven mostly by debates about atheism and atheists, the faults and virtues of faith-based religion, and whether we can have meaning and morality without God we can, I will argue. But the denial of God is just one naturalistic conclusion we reach if we take an evidence-based view of the world. My goal here is to explain naturalism as a positive, comprehensive worldview in which God, among other supernatural phenomena, plays no role. This book, then, aims to advance in short compass the public understanding and appreciation of naturalism. The discussion in many cases is cursory, but I hope suggestive of the resources naturalism has to offer. I strongly recommend perusing Appendix A if you want further reassurances on common concerns about naturalism it also gives considerably more detail on some issues , while Appendix B

provides quotes from well known thinkers and statesmen who were skeptical about free will the contra-causal variety, see Chapter 3. For those wanting to explore naturalism further, Appendix C lists websites and further readings that go into far greater depth than is possible here. I hope that this brief encounter with naturalism will prove useful and inspiring to you. Nature, it turns out, is enough.