

Chapter 1 : Jonah - Chapter 4

The book, City of God, was actually a series of books written from until his death in When Alaric the Goth sacked Rome in A.D. it was an embarrassment to the Christian Church that needed an explanation.

Jeremiah Chapter 4 Verses These verses conclude the message begun at 3: Repentance and a broken heart must precede renewed spiritual vitality. The second figure comes from religious ceremony. Mere outward conformity to the standards of the covenant were insufficient compare Gen. Literally, things of shame as in Jer. Better, as continuing the conditions of forgiveness, if thou wilt not wander. We see again, an offer from God to forgive them and start them all over. God will not take them back until they give up their idols. When they give up their idols, God will welcome them back. This is very similar to the confessing with the mouth in Romans. This is speaking of the promise God made to Abraham, that all the nations would be blessed through him. There was only one condition. They must follow God with all their heart. Look at the following Scripture what they must confess. You must confess with your mouth. Jeremiah appealed for a spiritual turnabout from sinful, wasteful lives. He pictured this as the plowing of ground, formerly hard and unproductive due to weeds, in order to make it useful for sowing compare Matt. This to me would mean to prepare the heart, and then plant the seed. The heart unprepared, will not receive the seed of the Word. It will be choked out with the cares of the world. The really essential surgery needed to happen on the inside, where God calls for taking away fleshly things that keep the heart from being spiritually devoted to Him and from true faith in Him and His will. Jeremiah later expanded on this theme This is the kind of internal, spiritual operation that only God can do. We find in the Scripture above and in the following, that God is not satisfied with just the formality of circumcision, but wanted the heart of the people pure. It could also mark a time of national self-examination Joel 2: The Lord directs the prophet to lay before the people a view of their destruction as near at hand. Who calls upon some persons as a sort of heralds, to publish and declare in the land of Judea, and in Jerusalem the metropolis of it, what follows. As an alarm of an approaching enemy, and of an invasion by him and of danger from him. And this was to be done, not in order to gather together, and put themselves in a posture of defense to meet the enemy and give him battle; but to get together that were in the fields, and in country villages, and hide themselves from him. Or cry with a full mouth, with a loud voice, that all might hear; which shows imminent danger. Such as Jerusalem, and others, where they might think themselves safe and secure Matt. This declaration to God was to be throughout their land. The blowing of the trumpet was for two things. It gathered them for worship or for war. Babylon is later identified in Many details in chapter 4 , graphically depict warriors in conquest verses 7, 13, For the setting up of the standard here is not for enlisting of soldiers in order to fight, but as a sign of danger, and a direction where to flee from it. Gather yourselves together in order to flee, as the word is rendered Isa. Though some render it, "be ye strengthened"; take heart, and play the man. But this does not seem so agreeable to the context. Stand not in the place ye are in, but move from it in all haste, because of present danger. From Babylon, as Kimchi interprets it; which lay north to the land of Israel. And so designs the captivity Judah should be brought into there. The standard was to be raised pointing to Jerusalem or the church. The road into Jerusalem that the enemy would come on, led to the north. Gentiles here, possibly means nations. The lion here could be the antichrist, who will come up from beneath and will destroy nations. The destroyer is Satan, or someone greatly influenced of Satan. He will destroy nations. The last nation of course, will be Israel. The thicket could be hell, or place of destruction. Notice also where he came from. It was from his place. The land to be made desolate is Israel. God controls Satan the same as He controls everyone else. God can stop him at any time. The sackcloth here, is the garment of mourning. Meaning Zedekiah king of Judah, who should be in the utmost fright and consternation, not knowing what to do, being devoid both of wisdom and courage see Jer. So that the people would have no help from the king and his nobles, in whom they put their confidence. Which Kimchi interprets of the priests of the high places, the idolatrous priests, whose service would now cease, and whose idols would not save them. Which he also interprets of the false prophets. As does the Targum; who prophesied peace, and now they shall see it was a lie they prophesied, since sudden destruction now comes upon them. In a situation like this, the king has no more

protection than the people. In many cases he has less. These heathen people will not respect the office of the priest either. God will allow this because He is angry with His people. God is sometimes described as if doing a thing He merely permits, such as allowing false prophets, who delude themselves, to also deceive a sinful people into thinking peace would follow compare 6: God sees how people insist on their delusions, and lets it happen. God had promised there would be peace in Jerusalem. The problem is that God did not mean that very day, but a time in the future. Men will try to bring peace to this region, but there will be no true peace until the King of Peace comes to the earth and establishes His kingdom. There will be peace in Jerusalem then. There is a sword that reaches the soul in the following Scripture. Literally, A clear wind. The Samum is probably meant, a dry parching east wind blowing from the Arabian Desert, before which vegetation withers, and human life becomes intolerable. The Syrian farmers make great use of the wind for separating the chaff from the grain: It is not for use, but for destruction. The Jews are like a hot wind that brings no blessing. This wind is not the wind of the Holy Spirit. This wind does not cleanse or bless. The wind of the Spirit comes from an unknown place and brings blessings. In verse 11, the wind comes from the mountain where the false gods were worshipped. This is an ill wind that brings no good. God is the One who brings judgement against them. When not expected, clouds often rising all of a sudden, and overspreading the whole face of the heavens. Or rather, the great speed and swiftness with which Nebuchadnezzar shall march against them Isa. Which beside the swiftness, notes also the confusion and amazement that they will cause Isaiah The dreadful apprehensions that the people have of their woeful condition, or possibly the words of the prophet lamenting their misery. Babylon does come against these people and overcomes them. God, we must remember, brings this as judgement against His people. How long shall thy vain thoughts lodge within thee? Jeremiah continued to appeal for a dealing with sin so that national destruction might be averted verse 20 , while there was still time to repent compare chapters 7 and Jeremiah cries out to Jerusalem to repent and be saved. They imagine a vain thing. They appear to be caught up in their own values, overlooking the needs of others. God wants man to be saved so badly, that He sent His only Son to save us. Man has a part in his own salvation. He must wash in the blood of the precious Lamb.

Chapter 2 : God's Kingdom Ministries :: Chapter 4: Does God Punish Endlessly?

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Part 4, Chapter 4. Crime and Punishment Lit2Go Edition. Retrieved November 13, , from <http://Next> The embedded audio player requires a modern internet browser. You should visit [Browse Happy](http://BrowseHappy.com) and update your internet browser today! Raskolnikov went straight to the house on the canal bank where Sonia lived. It was an old green house of three storeys. He found the porter and obtained from him vague directions as to the whereabouts of Kapernaumov, the tailor. Having found in the corner of the courtyard the entrance to the dark and narrow staircase, he mounted to the second floor and came out into a gallery that ran round the whole second storey over the yard. On a broken chair stood a candle in a battered copper candlestick. A minute later Sonia, too, came in with the candle, set down the candlestick and, completely disconcerted, stood before him inexpressibly agitated and apparently frightened by his unexpected visit. The colour rushed suddenly to her pale face and tears came into her eyes. She felt sick and ashamed and happy, too. Raskolnikov turned away quickly and sat on a chair by the table. He scanned the room in a rapid glance. It was a large but exceedingly low-pitched room, the only one let by the Kapernaumovs, to whose rooms a closed door led in the wall on the left. In the opposite side on the right hand wall was another door, always kept locked. That led to the next flat, which formed a separate lodging. A wall with three windows looking out on to the canal ran aslant so that one corner formed a very acute angle, and it was difficult to see in it without very strong light. The other corner was disproportionately obtuse. There was scarcely any furniture in the big room: A plain, deal table covered by a blue cloth stood against the same wall, close to the door into the other flat. Two rush-bottom chairs stood by the table. On the opposite wall near the acute angle stood a small plain wooden chest of drawers looking, as it were, lost in a desert. That was all there was in the room. The yellow, scratched and shabby wall-paper was black in the corners. It must have been damp and full of fumes in the winter. There was every sign of poverty; even the bedstead had no curtain. Sonia looked in silence at her visitor, who was so attentively and unceremoniously scrutinising her room, and even began at last to tremble with terror, as though she was standing before her judge and the arbiter of her destinies. I shall know to-morrow morning. He looked kindly and almost compassionately at her. Quite transparent, like a dead hand. He looked round him once more. They have another room like this. And they are very kind and the children, too, often come to see me. And his wife, too. She is a very kind woman. And he used to be a house serf. But where did you hear about them? He told me all about you. It looked just like him. I wanted to go to Katerina Ivanovna. If you only knew! You see, she is quite like a child. Her mind is quite unhinged, you see from sorrow. And how clever she used to be! how generous! how kind! Her pale cheeks flushed, there was a look of anguish in her eyes. It was clear that she was stirred to the very depths, that she was longing to speak, to champion, to express something. A sort of insatiable compassion, if one may so express it, was reflected in every feature of her face. Good heavens, beat me! And if she did beat me, what then? You know nothing, nothing about it. She is so unhappy! ah, how unhappy! She is seeking righteousness, she is pure. She has such faith that there must be righteousness everywhere and she expects it. Like a child, like a child. They were all on your hands before, though. And your father came to you to beg for drink. Well, how will it be now? She relies upon you? We are one, we live like one. What, what could she do? At one minute she is worrying like a child that everything should be right to-morrow, the lunch and all that. Then she is wringing her hands, spitting blood, weeping, and all at once she will begin knocking her head against the wall, in despair. Then she will be comforted again. She builds all her hopes on you; she says that you will help her now and that she will borrow a little money somewhere and go to her native town with me and set up a boarding school for the daughters of gentlemen and take me to superintend it, and we will begin a new splendid life. And she kisses and hugs me, comforts me, and you know she has such faith, such faith in her fancies! And all the day long she has been washing, cleaning, mending. She dragged the wash tub into the room with her feeble hands and sank on the bed, gasping for breath. We went this morning to the shops to buy shoes for Polenka and Lida for theirs are

quite worn out. Ah, it was sad to see her! Only a week before his death. Lizaveta, the pedlar, sold me some collars and cuffs cheap, pretty, new, embroidered ones. Katerina Ivanovna liked them very much; she put them on and looked at herself in the glass and was delighted with them. And when could she wear them? They just reminded her of her old happy days. And these she asked for, she liked them so much. And I was sorry to give them. I spoke like that to her, I ought not to have said that! She gave me such a look. And she was so grieved, so grieved at my refusing her. And it was so sad to see! And she was not grieved for the collars, but for my refusing, I saw that. Ah, if only I could bring it all back, change it, take back those words! Did you know her? What can you do except take them to live with you? It was evident that that idea had very often occurred to her before and he had only roused it again. What will happen to them then? They will be in the street, all of them, she will cough and beg and knock her head against some wall, as she did to-day, and the children will cry! God will not let it be! She listened, looking imploringly at him, clasping her hands in dumb entreaty, as though it all depended upon him. Raskolnikov got up and began to walk about the room. Sonia was standing with her hands and her head hanging in terrible dejection. Put by for a rainy day? No need to ask. God will protect her, God! She looked at him with unutterable reproach, tried to say something, but could not speak and broke into bitter, bitter sobs, hiding her face in her hands. He still paced up and down the room in silence, not looking at her. At last he went up to her; his eyes glittered. He put his two hands on her shoulders and looked straight into her tearful face.

Chapter 3 : Book V: Chapters

8 ~ Chapter 1 bigger police forces, jails, and social security systems to patch up the more languages than any other book. Does God exist? ~ 11 discredited.

Rate it Verses 43 ~ 57 Prayer and those cursed Oh you who believe do not pray while you are intoxicated; wait until you know what you are saying this injunction was later followed with the complete prohibition of alcohol. Likewise, do not pray when you are in a state of impurity until you have taken a complete bath. If you cannot find water to perform ablution before prayer then find clean earth and wipe your faces and hands with it. Those who were given some of the Scripture used it for misguidance and they want you to do the same. God knows your enemies well. Some Jews take the words out of context. God does not forgive those who associate others with Him; it is a huge sin. Inventing lies about God is a sin. Those who were given part of the Scripture now believe in idols. God cursed them for that and they will never find a helper. They are not more rightly guided than the believers; God has rejected them. If they were given a share of the kingdom they would not share it. The Jews envy Prophet Muhammad, many the mercy and blessings of God be upon him, and his followers for what God has given them but they should remember that they are also from the family of Abraham whom God favoured with the Book, wisdom and a great kingdom. Hell is enough to burn those who turned away. Those who disbelieve in the verses will be herded into the Fire; those who believe will be led into gardens under which rivers flow. They will find there purified spouses and cool refreshing shade. Obey God, His messenger and those in authority. If there is a dispute refer it to God and His messenger because that is better and will give the best result. Some people claim to believe yet still want to turn to unjust tyrants for judgment. They are hypocrites that turn away. They will return trying to bring about reconciliation but God knows what is really in their hearts. However you must speak to them, instruct them and try to penetrate their hearts. Messengers were meant to be obeyed. But no, they will not truly believe until they make you the judge over their disputes. They should have done what they were instructed to do and they would have got a great reward. Whoever obeys God and His messenger will be with the ones on whom God has bestowed His favour. That is a bounty from God. Verses 71 ~ 87 Take care Be careful, believers. When you go to battle go in small groups or all together. There are people among you who will lag behind to avoid battle but if you are successful they will pretend regret. Those who believe fight for God and those who disbelieve become the allies of Satan. Have you seen those who fear men as they fear God? The life of this world is brief and the Hereafter is eternal. Death will find you no matter where you are. When good comes they acknowledge God but when they suffer evil or loss they blame Prophet Muhammad. What is the matter with them? All things are from God. If you obey Prophet Muhammad you obey God. God has not sent you to be their keeper; they obey you when in your presence but when your back is turned they plot against you. God knows, so trust Him and that is sufficient. It answers their questions just as Prophet Muhammad could have answered them. Urge the believers to fight because God might allow you all to overcome the disbelievers. Whoever speaks for a good cause will share in the reward and whoever speaks for a bad cause will share its burden. Respond to greetings with its equivalent or with something better. God keeps account of everything; there is no God but Him. You will surely be called to account on the Day of Resurrection. Verses 88 ~ About fighting and emigration What is wrong with you? Why are you divided about what to do about the hypocrites? You cannot guide those God has left to stray. They want you to reject faith and be like them so do not take friends from among them until they have immigrated to Medina for the sake of God. If they turn on you aggressively then kill them. A believer must not kill another believer except by mistake. And if someone makes this mistake they must free a slave and offer compensation. The compensation can be waived as a charitable act. If the victim was at war with you, but a believer, then the compensation is to free a slave. If the victim was part of a group with whom you have a treaty then a slave must be freed and compensation paid and if you are unable to do this then fast for two consecutive months. The punishment for killing a believer intentionally is Hell. Do not kill someone who offers you a greeting of peace; do not call him a non-believer. Those who strive are offered a higher rank though there is a good position for all. When the angels take the souls of those who have wronged themselves

there are some that say they were oppressed. The angels will ask if the earth was not big enough for them to find refuge in. There only refuge is Hell, except for those who were prevented by circumstances beyond their control. God might pardon them. Verses 1-3 The prayer When you travel you are permitted to shorten the prayer. When in battle, pray in ranks one at a time, one group guarding the other. You can lay aside your arms during heavy rain or illness but be careful. After prayer remember God, standing, sitting or lying on your sides. When you are secure you must re-establish the regular prayers. Do not weaken, if you are suffering so too is the enemy but you can expect help from God but they cannot.

Chapter 4 : Amos Chapter 4 Explained

If God does exist and if He indeed created the world, the human mind should be able to fathom the deed and understand the purpose of creation. Ivan cannot and therefore rejects the world God created. If, he adds, this means that he must reject God, then that is another problem.

As he talks, Lise becomes very impressed with such deep insight and such warmth and love of humanity. She confesses that she indeed meant what she wrote in the letter. The revelation is startling, and she and Alyosha discuss their feelings for each other and begin to make plans for marriage. For his part, Alyosha admits that he has told a white lie concerning the letter. He did not return it, not because he did not have it but because he valued it too much. Meanwhile, Madame Hohlakov, who has eavesdropped on the conversation, stops Alyosha as he is leaving and expresses deep disapproval of the match. Alyosha assures her that the marriage is yet far in the future, that Lise is much too young to marry presently. The summerhouse seems a likely place to find his brother; this is where he often watches for Grushenka and dreams of her. Alyosha interrupts, with apologies, and asks Smerdyakov if he has seen Dmitri. The cook is able to help Alyosha and says that Ivan has made an appointment to meet Dmitri at the Metropolis restaurant. Alyosha rushes there but Dmitri is not to be found. Instead, Ivan is dining alone. Ivan admits, first off, that he is eager to know Alyosha better; he has come to respect and admire the boy. Ivan also admits that he has an intense longing for life even though he constantly encounters only disorder and injustice. Alyosha, however, is more concerned about Dmitri and what will happen to him and what will happen to Fyodor if Ivan leaves the family. That settled, Ivan begins to tell Alyosha of his views on "the existence of God and immortality. If God does exist and if He indeed created the world, the human mind should be able to fathom the deed and understand the purpose of creation. Ivan cannot and therefore rejects the world God created. If, he adds, this means that he must reject God, then that is another problem. Alyosha queries more closely, asking Ivan to be more specific as to why he cannot accept the world. Ivan answers by saying that he can love man at a distance but that he is unable to love his next-door neighbor. For him, "Christ-like love for men is a miracle impossible on earth. If God exists, says Ivan, how can this horror be accounted for? Children have had no time to sin, but they suffer. Certainly not because of sin, supposedly the cause of suffering. He then recites several horrible examples of atrocities inflicted upon children by other human beings. Because such injustice is allowed to happen, Ivan simply cannot accept the mythical "harmony of God" or accept a universe in which one who is tortured embraces his torturer. Such "harmony," says Ivan, "is not worth the tears of one tortured child. Ivan offers Alyosha a further example: As an answer, Ivan is reminded that there is One who can forgive everything "because He gave His innocent blood for all and everything. He calls his poem "The Grand Inquisitor. This understanding of human nature proves Alyosha much more than a simple person of simple faith. Zossima, remember, has commanded Alyosha to marry. Because of the elder, Alyosha has chosen Lise; no one, he believes, will make him a better wife. Thus Alyosha matures into a man of worldly responsibility and makes other men much more than only of spiritual concern. Previously, the brother maintained a distance from Alyosha because he had been evaluating him to see if he is merely an empty-minded religious fanatic. Now, however, Ivan has learned to respect and admire Alyosha because "you do stand firm and I like people who are firm like that, whatever it is that they stand by. In addition, Ivan also feels that his impending departure makes it imperative to explain himself to Alyosha. Preluding his views on religion, Ivan announces that he has a strong desire to live. He loves life even though he finds it illogical. Such an acknowledgement of a love of living is important because Ivan, with a philosophy seemingly nihilistic, might too easily be categorized as a suicidal cynic. Ivan is morally much stronger and is deeply committed to the business of living. Ivan surprises Alyosha by announcing, "perhaps I too accept God," reminding his brother of the saying, "If God did not exist, it would be necessary to invent Him. Most of all, Ivan desires a world in which his human intellect can fully comprehend the logic and purpose of life. He uses the analogy of two parallel lines, which, according to Euclid, can never meet. It is easy to love man in the abstract sense, certainly, but when one looks into the face of a man, it is impossible to love him. Later, Ivan will elaborate upon this in his poem "The Grand Inquisitor. But Ivan does

not concern himself with the sufferings of adults. For them, a philosophical justification is possible: Children, however, have not yet sinned, and therefore Ivan cannot understand a world created by God that justifies their suffering. And regardless of whether one agrees or disagrees with Ivan, one must recognize the logic at work in this system of thinking. So well has Ivan considered his philosophy that he is even amused by the term "bestial cruelty," for this, he believes, is an insult to beasts. An animal kills only for food and kills rapidly, but man kills slowly, deliberately, and often only for the sadistic pleasure of watching his victim suffer. He can find no logic that justifies their suffering. He asks Alyosha what would be the basis of an eternal harmony if a victim would "rise up and embrace his murderer. Truth is not worth such a price. She dare not forgive him! But the sufferings of her tortured child she has no right to forgive; she dare not forgive the torturer, even if the child were to forgive him! As a humanist, Ivan cannot accept happiness or eternal harmony at the expense of any "unexpiated blood.

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He posits the question, "Are right and wrong objective realities with claims on all people at all times, or are they subjective realities only - matters of opinion? Further, if they are objective then there must be a source that is "a transcendent, personal being for whom human actions and motives are not a matter of indifference. It says that individuals and societies decide right and wrong and that right and wrong vary from person to person and from culture to culture. People create values and they are subject to change instead of being universal and objective moral truths. Relativism comes in three flavors, cultural relativism, conventionalism and ethical subjectivism. Cultural Relativism Cultural relativism sees different cultures that appear to have different values. Because of that, there can be no right system of morality or they would be shared by all. For example, the United States allows abortions as a legal option, China actually requires abortions under certain circumstances and Mexico has laws that prohibit abortion. Since these countries all appear to have different morals, there can be no objective reality. Morals are viewed through observation. So, at best these observations are statements of what is factually observed. They cannot both be right. Lastly, cultural relativism refutes itself. Due to that cultural relativism cannot be a proper explanation for morality. Morality is simply what is legal, which can differ from society to society. There is a right and a wrong, which makes it different from cultural relativism. Jews were declared to be both subhuman and deserving of death. Since law is law, the concentration camps were not only filled with Jews but with German criminals. Conventionalism is not about morality, but instead power. By the sheer moral bankruptcy of conventionalism, it lacks much needed to explain morality. Saving a drowning baby can no longer be praised, and drowning a baby could no longer be reviled. This view is self-refuting. If all truth is relative, than what are we to do with this universal statement? And if ethical subjectivism is not true for everybody, than why would someone who holds that view attempt to push it onto others? Paul Copan says that claiming a statement holds true for all but you is called the "self-excepting fallacy. Obviously, that statement would not be correct as it is stating a universal that others may not agree with. Someone thinking torturing babies for fun is okay behavior has to have their feelings validated by an ethical subjectivist. Beckwith and Koukl state, "The quintessential relativist is a sociopath, one with no conscience. Moral relativism turns out to simply be sets of opinions. Morals are universal and they transcend society, time, and people. Therefore the source must be transcendent and universal. Since morals are authoritative, not telling us what we should do but what we ought to do, they musc come from an authority. This authoritative, transcendent and universal entity we call God. In chapter 5 we will sort out which God exists by looking at various existing religions.

Chapter 6 : Revelation 4 - A Study Guide by Mark A. Copeland

This blog is about my experience with childhood physical, emotional and sexual abuse that led me to addictions and mental health issues and how I found a #BetterLifeInRecovery. I share the tools that have taken me #FromDealingDopeToDealingHope in the hopes you can use them to rebuild your life!

The proofs are a little limp, the major one being that it is more reasonable and more rational to believe in God than to not believe in him. I must say that if I was convinced in the existence The stated aim of this book is to prove to its reader that not only does God exist, but that the Judaeo-Christian-Muslim God exists. I must say that if I was convinced in the existence of God and that I could prove his existence logically as being necessary, then I would probably handle this in much the same way that Swinburne has here. At least in the early chapters – the latter ones are a bit embarrassing. To be honest, I would have expected more from such a person holding such a position. He starts off by talking about what characteristics God is supposed to have – and these come down to about four, Omniscience He knows everything , Omnipotence He is all powerful , He has perfect free will He can will the universe into being and He is loving. Swinburne then asks what are the necessary conditions to state that a theory of the world is true? There are again four conditions for this too: His statement of this principle is that a theory should be simple, but this is a very narrow definition of this principle. William of Ockham did put forward the idea that one should look for the simplest explanation. But his razor goes somewhat further than this – it does not just refer to an idea that is the easiest to state, but is simple in the sense of not being complex. It is a theory that has the least number of explanatory elements that should be preferred over an explanation that requires more elements to explain it. Say you are drinking in the pub and the guy beside you tells you he has been abducted by aliens. Ockham said that before you accept his aliens you need to ask – before I add elements like aliens to the universe to understand this story I should make sure that there is no other possibility that I can use to explain this story without them. For example, is it possible that the guy telling me this story could have imagined being abducted by aliens? There is something that is very interesting about this argument – not just is it the opposite of what I was expecting I would have thought that someone who was going to be proposing a rational basis for the existence of god would be keeping way from Ockham as much as would be humanly possible. Swinburne has lots of talk about the laws of physics and how these explain a lot, but not enough. Swinburne proposes that there could have been lots of different universes if the fundamental constants governing the life of the universe had been different. Many of these universes would not have sustained life. A universe with life is a better universe than one without life apparently, though why this should be necessarily true sums up what still remains my major objection to this book. The only reason that explains why the fundamental forces of physics are as they are is the postulate of a god who knows and watches over us. What else can it be? If we eventually find reasons why the universal constants could not be other than they are, such a finding will make his god again be an unnecessary hypothesis. Elsewhere he says things that made my hair curl. Not all of them could be wrong. Therefore miracles must exist and if that is the case then God must exist. The writing is, at times, very poor. He spends far too much time building logical arguments and then only to make some outlandish statement at the end that seems confounded by the logical argument he has just built up. To say that God allows evil in the natural world as a way to show us what is possible – and thereby to give us an option to either be evil ourselves or to choose to be good, is, frankly, bizarre. There is also the argument that God uses some of us as examples for others – and this guy is supposed to be moral. The fundamental question that lies under this book is what sort of world would it be if there was no god sustaining and occasionally intervening in the workings of the world? This is a very interesting question – but my answer is still that the universe is better off without such a god to sustain it. But the Old Testament comes as close to this when Moses criticises the Israelites for not killing everyone in the tribes they conquer that one would suspect he is making an unconscious criticism of the religions he is supposed to be supporting.

Chapter 7 : Does God exist? : a dialogue in SearchWorks catalog

To Grendel, the story of God may be a lie, but it is a beautiful one. In this Judeo-Christian system, the outsider Grendel finds a place and a purpose, even though that position is a savage, unsavory one.

Therefore, anticipating⁸⁴ this I hurried away⁸ to Tarshish since I knew²⁷ that you were a gracious and merciful God¹⁷, slow to anger⁸¹, abounding in loving-kindness⁶⁴, and relenting⁷⁹ concerning the destruction⁵ [of Nineveh]. It literally says that he "blazed. Sinai at the giving of the Law: Jonah did not appear to speak these words with delight. Overall Jonah had become an absurdity. And yet God still graciously dealt with him. In the parable of the Prodigal Son Luke Jonah, as a type of Israel, conforms to the attitude of the older brother who was jealous and angry over the fuss his father made over his reprobate brother. This jealousy was prefigured in the Genesis story of Joseph and his brothers. Their jealousy was directed to Joseph, who is a type for Christ. Further, since Jesus closely identifies Himself with His representatives Matthew This is a difficult thing to accept. Paul explained it as "a partial hardening has happened to Israel until the fullness of the Gentiles has come in" Romans Nevertheless, Jonah seems to foreshadow this stage of Israel that Paul spoke of. And as God did not abandon Jonah but still dealt with him, so does God not abandon the Jews but still deals with them. If God had chosen any other nation besides Israel to give His Law to and make His covenant with, the results for that nation would have been the same as it had been for Israel. The point is that any nation, not just Israel, would have rebelled against the Lord and ultimately rejected their Messiah. It is a factor of human nature and not nationality. If the Egyptians or the Mongolians or any other people had been the chosen of God, they too would have failed as Israel had. So it is not a matter of finding fault with Israel in particular. His mercy expresses itself in two permutations throughout history. In the end, God shows mercy to Jews and Gentiles alike. We first saw this when Jonah suggested to the sailors that they throw him into the sea. And here, as before, Jonah did not commit suicide but looked to others to end his life for him. He wanted the sailors or God to act as a Dr. Kevorkian, the assisted suicide doctor, and put him out of his misery. He made³⁰ a crude shelter⁸⁶ for himself and sat beneath it in its shade⁸⁷ until he could see what would become of the city. And Jonah was extremely³ happy⁸⁹ because of the plant. He sat on the edge of the city waiting - hoping that God would not accept their repentance and would destroy them. How dissimilar Jonah was from the father of faith, Abraham. When Abraham was faced with the destruction of Sodom and Gomorrah he bargained with the Lord - "If you find fifty righteous will you spare the city? If you find only ten will you spare the city? Abraham asked God if at least a community of righteous, a quorum, remained in the city to spare the whole horribly wicked city. God tested Abraham to reveal whether he had the heart of God in him or not, and Abraham passed the test. Jonah failed the same test. Jonah was not alone in this desire to see destruction of the wicked. When a Samaritan village rejected Jesus, James and John wanted to call down fire from heaven to destroy them. But Jesus rebuked them Luke 9: And here God rebuked Jonah in the form of a set of object lessons. While Elijah was in the wilderness he, like Jonah, sat under the shade of a plant and also asked the Lord to take away his life I Kings As God dealt gently with Elijah, nourishing and comforting him, so did God likewise deal with Jonah. The writer deliberately makes a connection between Elijah and Jonah. But what relationship do they have? The connection is not of similarity but of contrast. The contrasts that the writer made between Jonah and both God and Abraham he also makes with Elijah. Before Elijah ran from Jezebel he hoped for a great revival to occur in Israel; he was profoundly disappointed when it failed to materialize. Jonah, on the other hand, hoped for destruction; he was profoundly disappointed when revival came. As we saw, Jonah became a caricature of God and Abraham in the sense of being such a poor imitation that he became an absurdity. In the same way he here became a caricature of Elijah, the archetype prophet. The point is made in three allusions to ensure recognition: Yet God did not cast Jonah aside. He still dealt with him. God then provided better shade for Jonah 4: A contrast can be drawn between the shelter that Jonah made for himself and the shade that God provided. This contrast parallels several previous events in the book where humans attempted their own solution, only to have it fail, with God coming through with the only solution. The first contrast was the ship that Jonah provided for himself to escape, and the fish that God provided to

bring Jonah back. The second was the attempt of the men to save themselves from the storm by tossing things overboard, and God calming the storm after they tossed Jonah overboard. The third was the effort of the sailors to reach dry ground by their own efforts by rowing, and them reaching the dry ground after they threw Jonah overboard. In each case God provided the only workable solution. Only these solutions work because God, in His sovereignty, will not allow any other to work. But unlike the previous parallel event, God here took his workable solution away. The plant and its shade were removed so that the sun and the hot east wind afflicted Jonah 4: In this little scenario God taught Jonah an object lesson about everything he had experienced since God first spoke to him in the beginning of the book. And, as we shall see, it is a difficult lesson to receive. The key to understanding the significance of the plant is the word gadal, translated as "grow" in 4: Gadol means "to make big" or "grow. Now a related word, gadal, describes the plant. Through the use of gadal the plant becomes metaphorically linked to all those items described by gadol. In particular, since Nineveh has repeatedly been described as "the great gadol city," this suggests that the plant primarily represents Nineveh. This brings us to the primary theme bound up in the word tsel. Tsel, as a shade, can figuratively mean "protection. As the plant provided shade for Jonah then Nineveh provided protection to Israel. For there is no authority except from God, and those which exist are established by God. Do you want to have no fear of authority? Do what is good and you will have praise from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. Peter spoke in a similar manner in I Peter 2: In the beginning Jonah thought that he could find a place where God did not reign. But he discovered, through this lesson, that the Lord is sovereign over everyone and everything - including evil, violent men like the Ninevites. This is easy to say when we live under a good government that we personally benefit from through prosperity and safety. But when a government is unjust, oppressive, wasteful, and foolish what do we say? Some rulers use government as a cover for murders and robberies. So is the idea that God appoints such rulers a hopeless Pollyanna naivete? Paul had suffered many times under Jewish and Roman rulers and yet he wrote what he did. There is a type of anarchistic Christian that sees all human governments as utterly corrupt and godless. One way or another they are ready to abandon the world to its own devices. Joseph, Daniel, Nehemiah, and Esther all served and ruled in idolatrous heathen administrations and yet served God faithfully. Obadiah, the servant of king Ahab, is yet another example. He ruled in the household of the notoriously wicked king Ahab, yet the Scriptures describe him as one who "feared the Lord greatly" I Kings When the apostles were told by the Sanhedrin to no longer teach in the name of Jesus they replied, "we must obey God rather than men" Acts 5: How can God use godless people and yet not violate their free will? We have had two examples of this earlier in Jonah. The first was the captain of the sailors who told Jonah to "Get up! God used the captain to remind Jonah of his obligation, though the captain thought of himself as acting only according to his own will. The second was when the men threw Jonah into the sea. God knows the nature of individuals and groups and channels them to accomplish what He wills. Transient Shadow We can extract yet another theme embedded in tsel, which link the secondary representation of the plant to all of the items described by gadol. As a shadow, tsel symbolizes the transience of life. James said, "You are just a vapor that appears for a little while and then vanishes away " James 4:

Chapter 8 : SparkNotes: The Brothers Karamazov: Book V: Pro and Contra, Chapters 1â€“4, page 2

Part 4, Chapter 4. Crime and Punishment (Lit2Go Edition). Sonia, my head aches, read to me, here's a book.' He had a book he had got from Andrey Semyonovitch.

The God Delusion Chapter 4: Unfortunately, like so many other atheists, he picks out the easy targets with blinders fully engaged, to avoid having to deal with any serious challenges to his beliefs. Yes, I did use the "b" word, since Dawkins actively promotes the belief that there is no God hence the title and that atheists should "come out" of the closet and exhibit abundant "atheist pride. Rich Deem The fourth chapter of The God Delusion is what Richard Dawkins considers to be his most convincing argument that no gods exist. He calls this argument the "Ultimate Boeing gambit. Dawkins, of course, believes that evolution biological or cosmological can explain all of nature, and presents arguments to support his views in this chapter. According to Hoyle, the probability of life originating on Earth is no greater than the probability that a tornado, sweeping through a junkyard, would assemble a working Boeing airliner. However, Dawkins turns the argument around, and concludes that any designer must be even more improbable: However statistically improbable the entity you seek to explain by invoking a designer, the designer himself has got to be at least as improbable. God is the Ultimate Boeing Dawkins does not present the argument formally, but here it is extracted from the few sentences he actually devotes to the argument: Every existing entity that shows evidence of design requires a designer superior to itself Premise 2. God shows evidence of design in himself Conclusion 1. Hence God requires a designer another God superior to himself Argument 2: Infinite regressions are not possible Conclusion 1 implies an infinite regression an infinite number of gods Conclusion 2. Hence, Conclusion 1 is not possible, so no god can exist Although Dawkins does not believe that premise 1 is true, he accepts it as such, supposedly being a premise that all theists would accept as true. However, theists make no such claim that all possible entities require design. The universe shows evidence of design in itself Conclusion 1. Hence the universe requires a designer a multiverse superior to itself Argument 2: Infinite regressions are not possible Conclusion 1 implies an infinite regression an infinite number of universes Conclusion 2. Dawkins argument falls flat because premise 1 is false. Entities can be either contingent or necessary. The Creator or creator of the universe is a necessary entity and is not contingent upon anything nor requires a designer. This must be true or no universe would exist at all. However, the evidence indicates that time itself began at the beginning of the Big Bang. So, whatever or Whoever created the universe lies outside of time and space and has "always" existed. What was Dawkins thinking? Natural selection as a consciousness-raiser To be continued

Chapter 9 : Chapter 4, An Nisa (The Women) (part 2 of 3) - The Religion of Islam

If you place it with God, you lose nothing, even if it turns out that God does not exist. But if you place it against God, and you are wrong and God does exist, you lose everything: God, eternity, heaven, infinite gain.

Amos Chapter 4 Verses The women of Samaria lived in luxurious wantonness, enjoying their luxury because they oppressed the poor and crushed the needy. Bashan was a fertile region below Mt. Hermon east of the Jordan River known for its lush pastures. Under Jeroboam II, Israel was enjoying great prosperity. This is not a female cow, but speaking of women. It is terrible when a woman has no compassion on the poor. In the 31st chapter of Proverbs, there is a description of a virtuous woman. I will give one verse here. She is not only greedy and hurtful to the poor, but it appears she is a drinker as well. It is bad enough to see an evil man, but an evil woman no one can bear. Days shall come literally, are among , upon you. He reminds them of their continual approach. He says not only that they will certainly come, but they are ever coming. They are holding on their steady course. Each day which passes, they advance a day closer upon the sinner. Most people put out of their minds what "will come;" they "put far the evil day. The enemy, the king of Assyria, or God by him, would take them out of their own land, as fish out of water. Out of their own element, and carry them captive into a strange land, both them and their posterity. And which should be as easily done as fish are taken with the hook, even though they were as the kine of Bashan. God swears by Himself, because there is no one above Him, He is Holiness. God is absolute Truth and Holiness. The mention of the "hooks" means that the people will be helpless to save themselves. God will take them away as if they had a hook in their mouth. A fish is helpless when he has a fishhook in his mouth. Captives will be led out of the city through breaches in the walls, depicting massive overthrow. The location of the palace is unknown. Cattle find a hole in the fence and go through it. These women will find a break in the wall and go out at it. They will be carried away by the enemy to their stronghold. With poignant sarcasm, Amos indicted Israel for idolatrous sacrifices and ritualistic religion. The people of Israel upheld the elements of religion they preferred. So God sarcastically told Israel to continue their hypocritical worship. Chapter 28 , and Gilgal, where Israel was circumcised before surrounding Jericho Joshua 5: Beth-el and Gilgal had been places of true worship in the past. These of Israel had turned both places into a place for false worship as they both were places where idols were worshipped. It is so strange that all the time the Israelites were worshipping false gods; they were still going through the motion of worshipping God. They were still sacrificing every day as they had before they started worshipping false gods. There was a tithe that took place every third year, but most believe this is speaking of a tithe every three weeks which is not the law. This tithe had to be associated with their worship of false gods. In 2nd Timothy chapter 3 , we read that even in our day, people will have a form of godliness, but deny the power thereof. Though prohibited from most offerings, leaven was required as a part of the thank offering Lev. The law forbids any leaven in any meat offering consumed by fire. Leavened bread was never to touch the altar. We see they had strayed very far from the law of their fathers. Before confronting sinners in final judgment, God has often used drastic measures, in this case, famine 4: Still, Israel would not return to Him. Amos employed this euphemism to depict the absence of food during the famine and drought sent by God to warn Israel, which he described in verses ; Deuteronomy The fact that their teeth were clean indicates a famine in the land. God brought the famine to cause them to repent and return to Him. Even the famine did not cause them to repent of their sins. That you might see my hand in it and be instructed, I gave rain to one city, and withheld rain from the next neighbor city. Nay, one part of a field, the same field, was watered and flourished, another part dry and withered. All this was done to convince and turn you. I stopped the rain until the fruits of the earth were destroyed with drought, and yet you would not consider and to return to me by repentance. This is speaking of a drought coming. Again, God did this to get them to repent and turn back to Him, but they did not. He caused such selective places to rain so that it should have been obvious that this was a judgment of God upon them. Could not get enough for their present use and much less to carry back with them to supply them for any length of time. Such a scarcity there was of it in other parts see 1 Kings This had no more effect upon them than the other to relinquish their former courses, and return unto the Lord by humiliation and repentance.

Sometimes the drought was so bad that they had to go to another city to get water. Both words are doubly intensive. They stand together in the prophecy of Moses Deut. The palmer worm devoured them; just when they were budding and blossoming, and bringing forth fruit; and so what the blasting and mildew did not consume, the palmer worm, a kind of locust, did. Which has its name from its biting and cutting off the leaves and branches of trees, as of those mentioned vines, olives and fig trees, with which the land of Canaan abounded, the cutting off which was a great calamity. This dispensation of Providence was also without its desired fruit and effect see Amos 4: Even when they did make a crop, God sent mildew and ruined the fruit and vegetables. They still did not realize they were being punished for sin in their lives, and they did not repent and turn to God. Even the palmerworm a type of locust did not cause them to repent. If they had known His Word, they should have understood what was happening. It was within their own power to stop all of this. They just needed to repent and return to God. That is, after the way in which God had dealt with Egypt. God had twice promised, when the memory of the plagues which He sent on Egypt was still fresh in their minds: Of the enemy in battle; or as they were in the way to Egypt, being sent there to fetch food, but were intercepted by the enemy. On which they rode to Egypt on the above errand. Or rather which they brought up from thence, contrary to the command of God. Such numbers of their armies being slain, and these lying unburied, the smell of them was very noisome. Still they continued to be obstinate and impenitent see Amos 4: Each punishment that God sent on them became a little worse, but it did no good at all. They did not repent. Even the loss of their sons to the sword, did not cause them to repent. The loss of their horses did not affect them either. The stink comes from the unburied dead bodies, possibly from some battle. Sodom and Gomorrah were destroyed by fire and brimstone falling from God in heaven. A very similar thing had happened to some of them, but they were not moved enough to repent and return to God. This last punishment will be so great, that they will die. All of the plagues God had sent before to warn them had not caused them to repent. God does not tell them exactly what this next punishment is, but frightens them by telling them to prepare to meet their God. He is the Lord God Almighty. This is a declaration that Creator God will bring this punishment on them. This is no idle threat, but is made by the Ruler of the universe. The mountains are from generation to generation, and are one of the most permanent of His creations. No one knows where the wind comes from, but God created it too. God is God of all His creation. He can do with any of it whatever He chooses. It all belongs to God. Amos Chapter 4 Questions 1.