Worldview

Doctrinal orientation

What is my philosophical issue?

What is it that shapes my life?

Two basic views of thinking:

Pelagianism is a philosophical approach to the whether it is a constant workingtrough on approach, or nonsense, where the ultimate reality is the human will, and that humans are basically good and can do no wrong.

Augustinian, on the other hand, sees reality as a constant workingtrough on approach, the way we have all experienced it, good and bad, it has pros and cons, is a constant workingtrough on approach.

We rather respond to the from God's corporate response to sinners from Genesis to Revelation, the divine response, to the's response.

Man's view & God's view

Man's view:

Man's way of thinking: Sue for all mankind, of all ages and nationhoo

Human morality / good works

Genesis 11:1-9 (NLT)
11 At first, the whole world had only one language and one way of speaking.
2 As people moved eastward, they found a valley in the land of Shinar and settled there.
3 They said to each other, "Let's make bricks and bake them hard by burning them in the fire." So they used bricks instead of stone, and they used tar for mortar.
4 Then they said, "We want to build a great city for ourselves. We want a tower that will reach to the heavens. We want to make a name for ourselves, so that we will not be scattered all over the world."
5 But when they began building the city, the LORD came down from heaven to see the city and the tower they were building.
6 The LORD said, "If they can do this while they are one people and speak the same language, then they can do anything they set their minds to.
7 Let us go down and make their speech so confused that they will not understand each other."
8 So the LORD scattered them from there all over the world, and they stopped building the city.
9 That tower was called Babel because it was there that the LORD confused the speech of the whole world. From there the LORD scattered them all over the world.

Romans 3:10-18 (NLT)
10 As the Scriptures say, "No one is righteous—not even one person.
11 No one understands anything about God. No one even cares to find him.
12 All have turned away from him and have become worthless. No one does anything worthwhile, not even one person."
13 "Their speech is as dangerous as the open grave. They deceive others with their tongues." "Their words are as poisonous as the bite of a cobra."
14 "Their mouths are full of bitter curses."
15 "They are quick to kill those who tell them the truth about their sin."
16 "Everywhere they go they spread misery and ruin,
17 and they have never learned the way of peace."
18 "They don't even pretend to be afraid of God."

Ephesians 2:1-3 (NLT)
1 Once you were dead because of your sins and your lack of circumcision.
2 But now you are alive because you are united with your Messiah, who is alive. Yes, God has forgiven us all our sins.
3 He has wiped out the record that was against us with its legal requirements. We were guilty as charged, and we deserved the penalty we were facing. But he has taken it all away and nailed it to the cross.
4 And God has disarmed the principalities and powers that were against us. He has put them to open shame by his victory on our behalf.
5 Let no man judge you in meat or in drink, or in respect of a holiday, or of the new moon, or of the sabbath days:
6 Which are a shadow of things to come; but the substance is of Christ.
7 Let no man beguile you of your reward in a voluntary humility and worshipping of the angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,
8 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.
9 Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances,
10 (Touch not; taste not; handle not;
11 Which all are to perish with the using;) after the commandments and doctrines of men?
12 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

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