SR 848-62 / DSL SR 802-42

Ashley Boyles

Omega Graduate School

Dr. David Ward

Submission Date:

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60-Day Assignment:

● Update OGS Literature Review Storyboard with resources obtained at the LOC.

Submit to DIAL.

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| Bancarz, S., Peck, J., & Heiser, M. S. (2018). The second coming of the new age: The hidden dangers of alternative spirituality in contemporary America and its churches. Defender Publishing.  | 1. Former New Agers J. Peck and S. Bancarz recount their conversion to Christianity and identify the encroachment of new age practices within Christian churches (Bancarz & Peck, 2018).
2. Drawing from their prior experiences in the new age movement, the authors highlight various examples of unbiblical concepts present or tolerated in modern Christian churches (Bancarz & Peck, 2018).
3. These problematic practices include labyrinths, contemplative prayer, meditation, yoga, and near-death experiences that diverge from Gospel teachings (Bancarz & Peck, 2018).
4. Similarly, the insights shared by Peck and Bancarz call attention to the challenges posed by the infiltration of new age practices in Christian worship, raising concerns about fidelity to biblical teachings within contemporary Christianity.
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| Barna, G. (2020, October 6). AWVI 2020 Results – Release #11: Churches and Worldview American Christians are Redefining the Faith: Adherents Creating New Worldviews Loosely Tied to Biblical Teaching. Research. Retrieved July 21, 2023, from https://www.arizonachristian.edu/wp-content/uploads/2020/10/CRC\_AWVI2020\_Release11\_Digital\_04\_20201006.pdf.  | The 2020 AWI report, "The Church and Worldview," presented alarming statistics regarding evangelicals. It indicated that more than half of evangelicals do not read the Bible daily, fully embrace absolute truth, or recognize the reality of human sin. Additionally, one-third and one-half of evangelicals hold beliefs that diverge from Biblical teachings. The study further revealed that only slightly over half of Pentecostals and Charismatics identified as "born-again," while the figure dropped just below half for mainline Protestants |
| Barna, G. (2021, August 31). American Worldview Inventory 2021 Release #6: What Does It Mean When People Say They Are “Christian”? Research. Retrieved July 21, 2023, from https://www.arizonachristian.edu/wp-content/uploads/2021/08/CRC\_AWVI2021\_Release06\_Digital\_01\_20210831.pdf.  | The AWI has been instrumental in assessing the state of American Christianity in recent years. . In a subsequent AWI study conducted in 2021, researchers investigated the notion of being a Christian (Barna, 2021). The findings indicated that while many self-identified Christians held core biblical beliefs, they embraced several unbiblical tenets simultaneously. These included beliefs in the inherent goodness of people, karma, the notion that all religious beliefs are equally valid, the primacy of faith over the specific content of belief, and the possibility of earning salvation. |
| Barna, G. (2022, November 1). America’s Values Study: Report #04 Current View of ‘Traditional Moral Values’ Excludes ‘Biblical Morality.’ Research. Retrieved July 21, 2023, from https://www.arizonachristian.edu/wp-content/uploads/2022/11/CRC\_Americas-Values-Study\_Report\_04.pdf.  |  |
| Blakemore, S. (2019). Faith-based Diplomacy and Interfaith Dialogue, *Brill Research Perspectives in Diplomacy and Foreign Policy*, *3*(2), 1-124. doi: https://doi.org/10.1163/24056006-12340010 |  |
| Boa, K. (2012). *Cults, world religions, and the occult: What they teach, how to respond to them*. Eugene, OR: Wipf and Stock Publishers. | 1.Christian scholar Dr. K Boa addresses the topic of Christian interaction with other beliefs in the book, *Cults, world religions, and the occult: What they teach, how to respond to them* (2012). The book consists of twenty seven chapters divided into four sections (Boa, 2012). Part one contains a chapter on each of ten of the major world religious traditions, including: Hinduism, Jainism, Buddhism, Sikkhism, Zoroastrianism, Confucianism, Taoism, Shintoism, Islam, and Judaism (Boa, 2012). Part two contains six chapters, each on one of what Boa calls “Major Pseudo-Christian Religions”: Mormonism, Jehovah’s Witnesses, Christian Science, Seventh-Day Adventism, Unity School fo Christianity, and Theosophy (Boa, 2012). Part three contains a chapter each on the following occult beleifs: Witchcraft and Satanism, Astrology, Spiritualism, The Kabbalah, the I Ching, and the Tarot (Boa, 2012). Lastly, Part four, on Cults and New Religious Movements, consists of five chapters , one on each of the following: (Boa, 2012). 2. Boa observes that many Christians are unprepared to approach other religious traditions; he comments: “Many such Christians are either afraid to share their faith with these people or think that it would be futile to do so.(Boa, 2012).” The purpose for the book is to prepare and equip Christians for engagement or at least a better understanding of the many beleifs systems around them even if they do not engage (Boa, 2012). Each chapter of the book focuses on a single tradition or beleifs system, examining it in light of the Bible, its own historical background, and points of consideration unique to those (Boa, 2012). At the end of the book, Boa also inlcudes a visual aid in the form of a side-by-side comparison chart of the movements with biblical Christian beliefs (Boa, 2012). |
| Brown, M., & Klein, C. (2020). Whose Data? Which Rights? Whose Power? A Policy Discourse Analysis of Student Privacy Policy Documents. The Journal Of Higher Education, 91(7), 1149-1178. https://doi.org/10.1080/00221546.2020.1770045 | 1. In a review of privacy policies conducted in 2017, it was found that many policies examined were failing to address student rights for control of information regarding how and if their data was used, the opportunity for informed engagement, and freedom from discrimination resulting from collected data (Brown & Klein, 2020).
2. 2. The wording used by many educational institutions in their policies puts their students at a disadvantage and limits their participation and places them in an unequal position with the institution over management of their information (Brown & Klein, 2020).
3. “It is unclear if students would consent to any or all of their information being stored indefinitely (even beyond their active relationship with an institution) if they were more clearly informed (Brown & Klein, 2020).”
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| Cultural Research Center. (2020, April 21). AWVI 2020 Results – Release #3: Perceptions of God. *Research: Arizona Christian University*. Retrieved April 30, 2023, from https://www.arizonachristian.edu/wp-content/uploads/2020/04/CRC-AWVI-2020-Release-03\_Perceptions-of-God.pdf.  |  |
| Eck, D. (2009). A new religious America: How a "Christian Country" has become the world's most religiously diverse nation. New York, NY: Harper Collins. | 1.Eck discusses the history of American religious diversity (Eck, 2009). D. Eck explores interaction with religion in America over seven chapters: the introductory chapter, the concept of “from one, many,” chapters on historical backgrounds of Hindus, Buddhists, and Muslims in American context, “Afraid of ourselves,” and the concluding chapter on bridge building (Eck, 2009). The goal of the book is to engage with a history of religious diversity in America while understanding one’s neighbor better, with pluralism as the end goal (Eck, 2009).2. Eck stated, “Religion is a strong marker of our American manyness in this new era (Eck, 2009).” |
| Fisher, M., & Adler, J. (2011). *Living religions* (8th ed.). New York, NY: Prentice Hall. |  1.In *Living religions*, comparative religions scholar Mary Pat Fisher focuses on “the personal consciousness of believers and their own accounts of their religion and its relevance in contemporary life (Fisher, 2011).” The textbook includes thirteen chapters and study aids. The first chapter, titled “religious Responses,” addresses many different approaches and concerns associated with the study of religion (Fisher, 2011) There is a chapter on each of the major world religions: Indegenous traditions, Hinduism, Jainism, Buddhism, Daoism, Confucianism, Shinto, Zoroastrianism, Judaism, Christianity, Islam, Sikhism, and new religious movements (Fisher, 2011). The final chapter concludes by examining religion in relation to the twenty-first century (Fisher, 2011). Study aids include maps. timelines, a glossary at the end of the book with key terms and study questions at the end of each chapter, as well as a list of recommended sources, and interviews throughout the book (Fisher, 2011). |
| Gabryś-Barker, D. (2011). Action research in teacher development. Wydawn. Uniw. Śla̜skiego. | Instructor Gabryś-Barker states, “The most widely known and applied scale is the Likert scale, named so after its inventor. The Likert scale is a multi-item scale in which the subjects indicate how strong their beliefs about the presented series of statements are. The original version contains five answer options as follows: strongly agree — agree — not sure/neither agree nor disagree — disagree — strongly disagree (Gabryś-Barker, 2011).”  2. Instructor Gabryś-Barker advises that the research subjects be provided with the following information prior to the study: the purpose of the research; assurance of confidentiality; 3. Reasons why specific participants were selected; 4. Instruction on how to proceed with questionnaire items if each one does not have separate instruction; 5. Request for honest answers 6. promising subjects there is no right or wrong answer, that all honest answers are acceptable; 7. How to submit the questionnaire; and lastly, 8. Expressing gratitude for subjects’ participation (Gabryś-Barker, 2011). 3. Instructor Gabryś-Barker states, “The most widely known and applied scale is the Likert scale, named so after its inventor. 4. The Likert scale is a multi-item scale in which the subjects indicate how strong their beliefs about the presented series of statements are. The original version contains five answer options as follows: strongly agree — agree — not sure/neither agree nor disagree — disagree — strongly disagree (Gabryś-Barker, 2011).”  |
| Gray, T., & Downey, G. (2022). Incorporating Participatory Action Research and Social Media as a Research Tool Whilst Gen-Y Studies Abroad. In T. Hall, T. Gray, G. Downey & M. Singh, The Globalisation of Higher Education: Developing Internationalised Education Research and Practice. Palgrave Macmillan. Retrieved 4 August 2022, from. | 1. In addition, tutorials would be provided for participants to familiarize them with the technologies used. Educational researchers Gray and Downey stated. “as researchers seeking student participation in research, we had to engage them strategically.
2. The best way to capture their energy and hook the attention of Gen-Y students, especially given that our project was entirely voluntary, was a method built upon their own ways of sharing experience, memorializing their lives, and reflecting (to the degree that they did) (Gray & Downey, 2022).”
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| Halverson, D. (1996). *The compact guide to world religions: Understanding and reaching followers of Islam, Buddhism, Taoism, Judaism, Secularism, the New Age, and other world faiths*. Minneapolis, MN: Bethany House Publishers. | 1.In this world religions guide written for Christians, Halverson aims to inform them about the major belief systems of the world so that they may be better equipped to reach them for Christ (Halverson, 1996). Acknowledging that some strongly held beliefs do not have a deity, Halverson approaches commonly held secular beliefs as religions (Halverson, 1996). 2. In approaching diverse worldviews, he says, “All religions contain some truth, and Christians should be encouraged to recognize and appreciate that truth(Halverson, 1996).” In the following chapters, Halverson provides profiles on each religion. Theses profiles include the history of the religion; attractions of the religion; beliefs of the religion presented and compared with those of Christianity; and strategies for evangelism (Halverson, 1996). |
| Heddendorf, R. (2009). Symbolic Interactionism. In M. Vos (Ed.), *Hidden Threads: A Christian Critique of Sociological Theory* (pp. 129–145). essay, University Press of America, Inc.  |  |
| Hexham, I. (2011). Understanding world religions: An interdisciplinary approach. |  |
| Justin Peters Ministries and SO4J-TV. (2018). *Healing Today & Cessationism*. Retrieved July 20, 2023, from https://www.youtube.com/watch?v=AILPI91nFRo.  | 1. Apologists C. Hinn and J. Peters engage in a candid conversation about their experiences with healing and the prosperity gospel movement in an episode of SO4J-TV (Peters & Hinn, 2018).
2. Pastor J. Peters, who has dealt with cerebral palsy throughout his life, voices concerns about the inadequate considerations provided by many prosperity gospel leaders and churches for sincerely faithful Christians facing health issues (Peters & Hinn, 2018).
3. He notes that individuals and their loved ones are often subjected to the distressing belief that their afflictions result from a lack of faith or insufficient giving (Peters & Hinn, 2018).
4. In another episode, C. Hinn, who grew up in the prosperity gospel movement led by his uncle Benny Hinn, shares his journey of leaving this influential group (Peters & Hinn, 2018).
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| Martin, W. (2003). *The kingdom of the cults* (5th ed.). Minneapolis, MN: Bethany House. | 1. Christian apologetics scholar and theologian Walter Martin wrote many works on other religious traditions and Christian approach to them. Two in particular that have become seminal works in the field, *The kingdom of the cults,* and *The kingdom of the occult*. In *The kingdom of the cults*, Martin includes twenty chapters and appendices (Martin, 2003). Martin includes chapters on other major world religious traditions, false Christian traditions, and other spiritual movements as well as issues and topics common to many of them, including a chapter on the psyhological aspepcts, langauge barriers, false versions of Jesus, and recovery (Martin, 2003). The appendices include one for each of the following: the Worldwide Church of God, Seventh-Day Adventism, Swedenborgianism, and Rosicrucuanism (Martin, 2003). There is also a bibliography as well as two indeces; one for scripture and the other for subjects (Martin, 2003).
2. When approaching teaching contraray to Christianity, Martin reminds the audience, ” It must never bee forgotten that cultists are sould for whom Jesus Christ died, for ’ he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (1 John 2:2)’(Martin, 2003).”
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| Martin, W., Rische, J., & Van Gorden, K. (2008). *The kingdom of the occult* (5th ed.). Nashville, TN: Thomas Nelson. | 1. The other work, *The kingdom of the occult,* is coauthored by Martin, his daughter, and researcher (Martin, Rische, & Van Gorden, 2008). The book inlcudes a posthumous compilation of Walter Martin combined with additions by the other two authors (Martin, Rische, & Van Gorden, 2008). Its contents include eighteen chapters and two appendices (Martin, Rische, & Van Gorden, 2008). The Chapters address the following occultic beliefs: Paganism, kabbalah, Eastern Mysticism and New Age, Psychics, Astrology, UFOs, Satanism, Witchcraft, Wicca, and Goddess Worship (Martin, Rische, & Van Gorden, 2008). Chapters involving Christian approach include: Christian counseling, Evangelism, information on tools of the occult; the \Occultic version of Jesus, Spiritual warfare; exorcism and demonic possession (Martin, Rische, & Van Gorden, 2008). Also included for Christians is a brief examination of the background of occultic activity, things to remember about the occult, and major religious traditions (Martin, Rische, & Van Gorden, 2008). Following are two appendices, one for questions and answers concerning the Occult and the other an assessment sheet for counseling (Martin, Rische, & Van Gorden, 2008).

2. In a statement from 1978, Martin made the following comment : “Today, the Christian church is not on the advance, she is in the retreat. The reason she is in retreat is becasue the world threatens her (Martin, Rische, & Van Gorden, 2008).” With this in mind, he reminds the Christian that the people they are called to minister to are are still human beings, and that “they are people of value and worrht to God (Martin, Rische, & Van Gorden, 2008).” |
| McDermott, G. (2000). *Can evangelicals learn from world religions? Jesus, Revelation, & religious traditions*. Downers Grove, IL: InterVarsity Press. | 1. McDermott acknowledged several risks that Christians have feared in the question of whether or not to study other faith traditions (McDermott, 2000). The first is the temptation to water down their beliefs to avoid conflict with those of other beliefs (McDermott, 2000).
2. Another concern is that a Christian may begin studying other faith traditions before gaining a solid understanding of their own first, leading to confusion (McDermott, 2000). McDermott’s book includes ten chapters: evangelicals and world religions, revelation, biblical suggestions, theological considerations, theologians from ancient Christianity, a few chapters of case studies involving major world religions, and the concluding chapter with responses and objections included (McDermott, 2000).
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| Metzger, P. (2012). Connecting Christ: How to discuss Jesus in a world of diverse paths. Nashville, TN: Thomas Nelson. |  |
| Moore, D. (2007). *Overcoming religious illiteracy: A cultural studies approach to the study of religion in secondary education*. New York, NY: Palgrave Macmillan.  | 1. Dr. Moore, a religious studies scholar, approaches the topic of religious illietracy from a nonsectarian, cultural studies perspective, in her book, *Overcoming religious illiteracy* *A cultural studies approach to the study of religion in secondary education* (Moore, 2007). The book consists of two parts: Part One: Foundations, and Part Two: Implementation (2007). In the first part there is an introduction followed by four chapters, each addressing one of the following: the purpose of education, a case for including religion in the public school curriculum, approaches to teaching about religion, and what teachers should know (Moore, 2007). The second part, Implementation, there are three chapters followed by a conclusion and epilogue (Moore, 2007). The three chapters adress: preparing a learning community, a case study on teaching about Islam, and incorporating the study of religion into other subjects in the curriculum (2007).
2. In the introduction to the book, Moore observes the following attitudes:

Many orthodox practitioners from a variety of traditions object on the grounds that they believe the academic approach to the study of religion (as opposed to the dvotional approach) contradicts their theological convisctions. Furthermore, may doe not want their children to be taught about their own faith (or others) in school because they feel that is the responsibility in concert with their faith communities. On the other hand, many progressive religious and secular voices fear that sectarian biases will inevitably prevail when religiogion is taught in public school, in spite of the best intentions of teachers, administrators, and school boards (Moore, 2007, p. 6). |
| Muck, T., & Adeney, F. (2009). Christianity encountering world religions: The practice of mission in the twenty-first century. Grand Rapids, MI: Baker Academic. |  |
| One Minute Apologist. (2013). *382. What is Modalism?* Retrieved July 16, 2023, from https://www.youtube.com/watch?v=KMPIxCDDxTs.  | 1. Dr. B. Conway, the host of the scholarly YouTube show "One Minute Apologist," defines Modalism as the belief in one God manifesting in three different modes instead of the coexistence of three distinct persons in the trinitarian view (Conway, 2013).
2. He raises biblical concerns about Modalism, particularly concerning the Baptism of Jesus, wherein all three persons of the Godhead are present simultaneously (Conway, 2013).
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| Nel, M. (2023). The prosperity message as a syncretistic deviation to the gospel of jesus. Religions (Basel, Switzerland ), 14(3), 346. https://doi.org/10.3390/rel14030346 | 1. Nel (2023) critically evaluates the Prosperity Gospel, outlining several major concerns.
2. First, Nel contends that the Prosperity Gospel presents a distorted view of God and Scripture. It erroneously exalts humans to a place of authority while simultaneously diminishing God's role to a mere force subject to manipulation by believers.
3. Second, Nel notes the Prosperity Gospel's denial of core Christian tenets, including the deity and sinlessness of Christ. These critical elements of the Christian faith are overshadowed by a doctrine that prioritizes material wealth and well-being over spiritual virtues and the acknowledgment of Christ's unique divinity.
4. Third, Nel asserts that the Prosperity Gospel's emphasis on human declarations and extra-biblical revelations equals these to the authority of established Scripture. This claim devalues the sanctity of the revealed scriptures. It detracts from the doctrine of Sola Scriptura, which recognizes Scripture as the ultimate and sufficient source of Christian faith and life.
5. Fourth, Nel points out the Prosperity Gospel's inadequacy in acknowledging suffering among righteous believers. This movement seems to sidestep the observable fact that devout Christians can and do experience suffering, irrespective of their faith and righteousness.
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| Pao, D., & Pao, C. (2018). The Importance of Research for Teaching and Learning. In D. Dockery & C. Morgan, *Christian Higher Education: Faith, Teaching, and Learning in the Evangelical Tradition*. Crossway.  | 1. While research is often used in education to aid and evaluate for teaching and learning, a survey conducted by J. Hattie and H. Marsh involving over fifty studies concluded no positive correlation between research and teaching (Pao & Pao, 2018).
2. As for harm, in some studies involving the same researchers, negative correlations have been suggested, including shortage of sources, competing characteristics and qualifications, and inconsistent compensation (Pao & Pao, 2018).
3. By contrast, it has also been stated, “More importantly, the correlation between research and teaching varies among different types of institutions of higher education. Major research universities that are leaders in various academic disciplines place heavy emphasis on original and basic research, but the positive correlation between research and teaching is consistently lower than that of smaller teaching universities and liberal arts colleges (Pao & Pao, 2018).”
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| Prince, N. (2020). The Development of a Comprehensive Biblical Worldview in Undergraduate Students Who Attend a Regionally Accredited Christian University Located in a Church Setting (D.Min). Liberty University. | 1. As recently as 2020, the PEERS test was used to evaluate the worldviews of incoming freshmen at an accredited Christian University (Prince, 2020).
2. Observation of weak or lacking biblical worldview “was confirmed when a worldview test taken by SEUB students at the beginning of this study revealed that zero students part of this study had a biblical theist worldview, and 15 percent had a moderate Christian worldview (Prince, 2020).”
3. Prince also cited a Barna study from 2018 concluding that the problem was prevalent, as the Barna study found only 4 percent of Generation Z had a biblical worldview (2020).
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| Prothero, S. (2008). *Religious literacy: What Every American Needs to Know-And Doesn't*. New York, NY: HarperOne. | 1. In the book, Prothero defined the term religious literacy and addresses reasons why it is a problem for society. While the author addresses complications surrounding the definition of religious literacy, the following description summaries religious literacy in practice as: “the ability to understand and use the religious terms, symbols, images, beliefs, practices, scriptures, heroes, themes, and stories that are employed in American public life (Prothero, 2008).’ Prothero opened the book with an introduction sharing concerning observations from the author about the importance of religious literacy and the problem of its absence (Prothero, 2008).
2. Contrasting school systems in Europe with the school system in America, Prothero observes, “Thanks to compulsory religious education (which I’m Austria begins in elementary schools), European students can name the twelve apostles and the Seven Deadly Sins, but they wouldn’t be caught dead going to church or synagogue themselves. American students are just the opposite. Here faith without understanding is the standard; here religious ignorance is bliss (Prothero, 2008).” After the introduction, Prothero presents three sections each with two chapters. The first section is called “The Problem,” and Chapter 1 further discusses the issue of religious illiteracy in American culture and Chapter 2 presents a case for why it matters (Prothero, 2008). The second section is called “The Past,” with Chapter 3 detailing the history of religious education in the United States, followed by Chapter 4 tracing the events shifting it to the current state (Prothero, 2008). The third and final section includes Chapter 5, which offers reflection and proposed solutions to the problem in different contexts (Prothero, 2008).The sixth and final chapter, serving as a glossary of common terms related to religion that even though they are widely used in practice, are still misunderstood and misused because they are not commonly taught (Prothero, 2008). This chapter is followed by an appendix containing The Religious Literacy Quiz, an instrument Prothero has used to assess the understanding and educational background concerning new students at the beginning of religion courses taught by the professor (Prothero, 2008).

Although the book addresses the problem of importance of religious literacy and the severity situations where it is lacking from a perspective of secular public education, the author includes discussion on the importance of religious literacy for devotees (Prothero, 2008). 3.Prothero notes that it is an issue not only for understanding opposing worldviews but also one’s own (Prothero, 2008). Prothero writes that it has become “a major challenge to believers hoping to keep their children in the faith or to bring up the next generation of ministers, priests, rabbis, and imams (Prothero, 2008).” |
| Prothero, S. (2011). God is not one: The Eight Rival Religions That Run the World. New York, NY: HarperOne. |  |
| Rosebrough, C. (2020, December 11). *F4F | hearing the voice of god part 2*. YouTube. https://www.youtube.com/watch?v=d\_ehhsYF8NA&t=1906s  | 1. According to Rosebrough's (2020) analysis, Shirer promotes the idea that God's communication extends beyond the boundaries set by the canonical scripture.
2. Such a stance provoked concerns among various Christian communities, primarily because it contradicts the Bible's explicit command not to augment or diminish God's word, as stated in Revelation 22:18-19.
3. Rosebrough's critiques draw attention to the fact that Shirer perceives God's word as not solely contained within scripture, suggesting that divine communication continues in ways beyond it.
4. This interpretationcould potentially undermine the traditional Christian belief in the closed canon of the Bible, an understanding that sees the scripture as complete and self-sufficient, needing no additional revelation.
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| Smith, H. (1991). *The world's religions*. San Francisco, CA: HarperSanFrancisco. | 1. In the seminal work, *The world’s religions*, comparative religious studies scholar Huston Smith wrote about the background and teachings of major world religions (Smith, 1991). The book contains ten chapters, the first one is an introduction where Smith addressed goals and limitations of the book (Smith, 1991). In this chapter Smith clarifies his perspective, stating: “there is no assumption here that one religion is, or for that matter is not, superior to others (Smith, 1991).” The religious views examined in this book were selected by three criteria: population of followers, relevance to modern times, and universality (Smith, 1991). The following chapters include one on each of the following traditions: Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, Christianity, and Primal rleigions, followed by the conlcuding chapter, titled, “Final Examination.” The final chapter offers a summary of three different veiws concernign the relationship between religions and concluding reflections (Smith, 1991).
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