

If we take into account the Formation Field approach to spiritual formation in our counseling, what is true?

Selected Answer: One way to relate to non-Christians in Christian counseling is by appealing to their transcendent desires—desire to be a part of something bigger, etc.

• Question 7

4 out of 4 points

How does the rate limiting factor mentioned in the lecture and by Mullins relate to counseling?

Selected Answer: Our own recognition of our strengths and weaknesses as a counselor will relate to the potential rate of change in our counsellee.

• Question 8

4 out of 4 points

What determines what you emphasize in counseling and the techniques you choose?

Selected Answer: All of these

• Question 9

4 out of 4 points

Which text below provides some of the best suggestions for building a therapeutic relationship in a Christian counseling session?

Selected Answer: Recognizing that we are "sounded healers," providing the sense of "hospitality," clarifying your role and listening.

• Question 10

4 out of 4 points

When clients come to a Christian counselor expecting to have "spirituality" included in counseling, what must we bring to mind?

Selected Answer: All of these

• Question 11

4 out of 4 points

In counseling suffering people, what principle is true from the lecture?

# Liberty University Seminary Exam 2 Genesis

**A Loxley**



## Liberty University Seminary Exam 2 Genesis:

**A Thematic Access-Oriented Bibliography of Jesus's Resurrection** Michael J. Alter, 2019-12-31 The keystone of Christianity is Jesus's physical bodily resurrection. Present day scholars can be significantly challenged as they forage through voluminous documents on the resurrection of Jesus. The literature measures well over seven thousand sources in English language books alone. This makes finding specific sources that are most relevant for specific scholarly purposes an arduous task. Even when a specific book is relevant, finding the parts of the book that are most relevant to the resurrection rather than other topics often requires additional effort. A Thematic Access Oriented Bibliography of Jesus's Resurrection addresses these challenges in several ways. First, the bibliography organizes more than seven thousand English sources into twelve main categories and then thirty-four subcategories which are designed to help you find the most relevant literature quickly and efficiently. Embedded are pro and con arguments which support efficient access through brief annotations and then annotate the diversity and complexity of the field of religion by including sources that represent a diverse range of views: theistic (e.g., Christian, Jewish, Muslim, etc.), agnostic, and nontheistic. The objective of this bibliography is to provide convenient access to relevant sources from a variety of perspectives, allowing you to browse or find the one source accurately and with ease.

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How ancient thinkers grappled with competing conceptions of divine law. In the thousand years before the rise of Islam, two radically diverse conceptions of what it means to say that a law is divine confronted one another with a force that reverberates to the present. *What's Divine about Divine Law* untangles the classical and biblical roots of the Western idea of divine law and shows how early adherents to biblical tradition, Hellenistic Jewish writers such as Philo, the community at Qumran, Paul, and the talmudic rabbis struggled to make sense of this conflicting legacy. Christine Hayes shows that for the ancient Greeks, divine law was divine by virtue of its inherent qualities of intrinsic rationality, truth, universality, and immutability, while for the biblical authors, divine law was divine because it was grounded in revelation with no presumption of rationality, conformity to truth, universality, or immutability. Hayes describes the collision of these opposing conceptions in the Hellenistic period and details competing attempts to resolve the resulting cognitive dissonance. She shows how Second Temple and Hellenistic Jewish writers, from the author of 1 Enoch to Philo of Alexandria, were engaged in a common project of bridging the gulf between classical and biblical notions of divine law, while Paul, in his letters to the early Christian church, sought to widen it. Hayes then delves into the literature of classical rabbinic Judaism to reveal how the talmudic rabbis took a third and scandalous path, insisting on a construction of divine law intentionally at odds with the Greco-Roman and Pauline conceptions that would come to dominate the Christianized West. A stunning achievement in intellectual history, *What's Divine about Divine Law* sheds critical light on an ancient debate that would shape foundational

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