

The eaves of darkness.

Chapter 1.

“The portent of religion.”

What is religion? - In it's primitive constituency is the fashioning of something fantastical. The doctrine of religion is that emphatic dogma which entails a collection of specific beliefs. This belief system is a compulsion of faith, in something entirely supernatural.

We lend a hand into something entirely not of this world, in its illusory format. This predilection, fosters a faithful service into the unknown. In this, we find a compelling desire to be interned by a locus of belief and faith.

There is a distinction to be found between faith and belief. The annals of belief lie predominantly on the truth of empirical evidence, – whereas faith relies on something that belies proof.

God lies in separation to man, as this is a requirement for us to even consider this telling faith. If this was evinced, he would quickly be summed up and judged as any other. He does not directly feature in the mind of man, – rather to say we draw on the presumption that he exists.

The lotus of supernatural faith lies in an assumption and little else. This supposition is the kernel and signal ingredient towards the idea of God.

“There is a sugary synthesis to be found in prayer.”

We pray, in order to worship God. This is an intimate experience and something done with an essence of duty and loyalty. This giving, towards the deity – fashions a devotion to something entirely unseen.

Within the product of the mind, does the caveat and proliferation of prayer solely exist.

What is the idea of predestination and fate? – The native idea of fate requires the idea that all in existence is determined. This conflicts with the idea of free will and choice. Yet in this, I suspect that the locomotion of free will is simply parcel to the product of fate.

IE, the choices that we make are predestined.

It is both comforting and therapeutic to believe that there lies a life after death. The concept of eternal life is a compelling conception. It raises the idea of an endless existence in the hereafter.

I suspect most people, --- never find this. Yet that in itself, doesn't mean to say it isn't true.

An aside to this, is that life should not be forsaken for a life in there hereafter. I believe the essence of existence sits within the chapters of the life we do in fact lead.

Is it possible to suffer pain in hell throughout all eternity? --- I believe that even though hell does exist, it is only through a limited term and tenure.

It is telling to lead a moral life. This does not necessarily require that you be religious, although the foundations of religion tend to act as a benefactor towards a moral direction.

I don't believe that the universe and the life thereafter is simply through a response to happenstance and random behavior. It simply begs for a greater description.

It is simply too compelling to write it off as simply a material procedure.

The fact that eternity exists implies there is no signal creation or first cause. These ideas quickly rise up to issues of a temporal nature and the effervescence of time.

For God to exist, then he must be an eternal property without a beginning or an end.

The temporal qualities of existence, underlie the idea of a systematic procession of movement and adaptive change. This continuous sortie, – defines the sequence of events as they exist within our lives.

The events in time are the subsequent moments of our daily life and narrative.

These calendar events, are the pinning expression of the different moments of experience within time. This quickly bubbles up with the conception of existence and our given sentence.

What is the property of chance?

This is the conception of something random, as therein lies the idea of probability. If we look upon the bedrock of the material existence, – we find nothing of this ilk. It smacks as something entirely determinate.

“The incredible reality of life requires a watchmaker.”

The idea behind this is the intimate participation of God in all material purpose and design. All the way up through cellular to a macroscopic consequence.

Yet in all of this, is the telling notion of existence and purpose in the daily narrative. In it, science is the arbitrator with respect to the materialistic, yet it does not convene to say anything about the existence of life and it's succession of purpose.

This is where the ingredients of religion and philosophy play such an important role.

Such that religion plays the actor of a moral benefactor. It aids in terms of the capacity to distinguish good versus bad behavior.

This is in it's essence the moral proclivity of religion.

As an insight into religion, I feel that the seeds of religion are imminently present. We can dispose of these concepts yet we are consciously aware of it irrespective of the choice we make in terms of our own consignment of belief.

God is not entirely a concept that can be fashioned or formed into a perspective that can be judged. We are always separated from this intimate definition.

In retrospect, man has always sought and conjured a God or gods. There is nothing novel or new in this. The fact that we are aware of our own mortality raises the question of a potential after life.

The fact that we cease to exist is a very alarming concept. It begs for something else.

Where is God's existence, clear? – it appears that there is nothing in the physical domain that we inhabit which reflects his physical occupation.

A belief in a creator, is a very automatic and given process.

We are disposed to think that he is something entirely super-natural and removed from any physical strata. This eternal separation will likely always exist.

The world is simply too compelling to simply state that we are devoid of purpose or of a “higher” ambition. God to me, is an indispensable and requisite concept.

An innocence is something also eminently seen in nature. As man, in our reflections to the natural environment we find this innocent connection with respect to the living world.

This composite also plays out with respect to the relationship shared with a given deity.

The quality of righteousness, relies on the idea of doing what could be imputed as to doing what is ethically right.

The concept of integrity, sits heavily upon the auspices with faith in God and doing what is considered as the moral application.

The question of religious behavior, relies signally on the idea of the commandments of God and persuasively doing what could be considered as ethical.

“The distinction of doing what is morally beneficial isn't a simple caveat.”

This incumbency relies significantly on the daily aspect of living a life with a moral aspect.

This isn't necessarily always easy to see, although virtue and virtuous conceptions sit with the tide of good and a beneficial will and act.

The concept of heaven is an alluring token.

The basis of this lies in the conception of life after death and the imminent result of finding eternal life and a state of persistent and eternal joy.

The hubris of religious devotion isn't always a beneficial cloak. I suspect that a belief in God and the sub sequence of it's application must be of a modest conception.

Most people by nature, believe in a deity of some basis. This life long system of belief and faith underlies our adherence towards a creator and His subsequent commandments.

Are we simply flesh?

No, I tend to believe that the intimate experience of life and devotion, spans into something more compelling by its nature.

By simply attempting to state that all is of a material ilk, isn't useful. The concept of what is holy underlies the idea of something sacrosanct and undoubtedly useful.

"In being human, we are definitively aware of the mortal coil."

Most living species, are entirely unaware of this eventuality. The fact that we perceive death, quickly rises up into the kernel of a belief in what comes after this time span.

In the end of it, we all have to believe in something. Whether this is towards the admission of God, or the idea that he does not exist.

The premeditating ideas surrounding belief, are valuable and consequently something every human must face with respect to where you cast your lot.

If we look upon the conception of faith, we recognize that the majority of living people believe in some deity. Yet, this isn't truly a question of numbers.

"There is a sense of diligence found within the auspices of prayer."

This lifelong devotion often determines the manner and deployment of our actions and a general and ethical manner.

Yet morality is not simply a result of religious behavior. I feel that a more refined and applicable morality lies as a sub sequence of religious faith.

Although, you don't need to be religious in order to be moral.

It smacks of a super position when you apply your life to a religious thesis.

The next step, is the idea of hell. This response to your behavior dictates a punishment for mortal sin.

In this, if you believe in his commandments, you tend to follow a healthier and superior tract in life. Thus, lies the question of sin.

This naturally, acts as an avoidance in relation to your lifelong tenure.

There is some consolation to be found in the eventual and final accounting of your life and its inherent feedback.

We find some response and evaluation to the definition of our lives, which attempts to decide where you shall be after life.

I suspect hell in itself, can act as something to avoid on the basis of your lifelong activities. There is a response with respect to where we tally our faith.

A few steps further is towards the idea of purpose in life.

This begs for the admission as to the purpose and relevance to of life in which you live. It is amiss to declare that life is devoid of purpose and meaning, as I feel that this is the genesis of the application of life.

“Life is more than simply its physical constituents.”

It is essential to derive a more given meaning in life. When we go so far as to exclaim the totality of our lives, we quickly try to apply meaning and purpose to it.

Thus, your mental well being relies on the conception of virtue. These concepts rise up to define and proceed with your actions in a beneficial manner.

“There is an absolute authority to be found in the word of God.”

This signal emancipation found in religion relies on a beneficent attitude.