

1: Trinity Doctrine

Reprint of edition. In this work Goldsmith develops the theme that God is the substance and essence of all forms, whether that form appears as man, animal, vegetable or mineral. Spirit underlies all effects, and the recognition of this truth shifts the emphasis from dependence on persons or things to a complete dependence on spirit.

The fundamentals of substance Substance being a genus supremum, cannot strictly be defined by an analysis into genus and specific difference; yet a survey of the universe at large will enable us to form without difficulty an accurate idea of substance. Nothing is more evident than that things change. It is impossible for anything to be twice in absolutely the same state; on the other hand all the changes are not equally profound. Some appear to be purely external: Thus there are two kinds of changes: Its fundamental characteristic is to be in itself and by itself, and not in another subject as accidents are. And, again, substance is either complete, e. The principal division; however, is that between material substance all corporeal things and spiritual substance, i. Thomas , "Contra Gentes", II, 91 sqq. Thomas further teaches that the name substance cannot properly be applied to God , not only because He is not the subject of any accidents, but also because in Him essence and existence are identical, and consequently He is not included in any genus whatever. For the same reason, it is impossible that God should be the formal being of all things esse formale omnium , or, in other words, that one and the same existence should be common to Him and them op. In the visible world there is a multitude of substances numerically distinct. Each, moreover, has a specific nature which determines the mode of its activity and at the same time, through its activity, becomes, in some degree, manifest to us. Our thinking does not constitute the substance; this exists independently of us, and our thought at most acquires a knowledge of each substance by considering its manifestations. In this way we come to know both the nature of material things and the nature of the spiritual substance within us, i. In both cases our knowledge may be imperfect, but we are not thereby justified in concluding that only the superficial appearances or phenomena are accessible to us, and that the inner substantial being, of matter or of mind, is unknowable. Since the close of the Scholastic period, the idea of substance and the doctrines centering about it have undergone profound modifications which in turn have led to a complete reversal of the Scholastic teaching on vital questions in philosophy. This formula is unfortunate: But this idea in no way determines either the manner in which actual existence has been given to this essence or the way in which it is preserved. The Cartesian definition, moreover, is dangerous; for it suggests that substance admits of no efficient cause, but exists in virtue of its own essence. He considers substance as "a being gifted with the power of action". Substance certainly can act, since action follows being, and substance is being par excellence. But this property does not go to the basis of reality. In every finite substance the power to act is distinct from the substantial essence; it is but a property of substance which can be defined only by its mode of existence. The reality of substance The most important question concerning substance is that of its reality. The basis of this radical negation is an erroneous idea of substance and accident. They hold that, apart from the accidents, substance is nothing, a being without qualities, operations, or end. This is quite erroneous. The accidents cannot be separated thus from the substance; they have their being only in the substance; they are not the substance, but are by their very nature modifications of the substance. The operations which these writers would thus attribute to the accidents are really the operations of the substance, which exercises them through the accidents. Finally, in attributing an independent existence to the accidents they simply transform them into substance, thus establishing just what they intend to deny. It can be said that whatever exists is either a substance or in a substance. The tendency of modern philosophy has been to regard substance simply as an idea which the mind indeed is constrained to form, but which either does not exist objectively or, if it does so exist, cannot be known. According to Locke Essay ii, 23 , "Not imagining how simple ideas can subsist by themselves, we accustom ourselves to suppose some substratum wherein they do subsist and from which they do result; which therefore we call substance; so that if any one will examine himself concerning his notion of pure substance in general, he will find he has no other idea. Hume held that the idea of substance "is nothing but a collection of simple ideas that are united by the imagination and have a particular name assigned to them, by which we are able to recall, either to

ourselves or others, that collection" Treatise, bk. IV ; and that the soul is "a bundle of conceptions in a perpetual flux and movement". For Kant substance is a category of thought which applies only to phenomena, i. The substantiality and immortality of the soul cannot be proved by the pure reason, but are postulated by the moral law which pertains to the practical reason. Mill, after stating that "we may make propositions also respecting those hidden causes of phenomena which are named substances and attributes", goes on to say: Mill defines matter as "a permanent possibility of sensation", so that no substantial bond is required for material objects; but for conscious states a tie is needed in which there is something "real as the sensations themselves and not a mere product of the laws of thought" "Examination", c. Wundt, on the contrary, declares that the idea hypothetical of substance is necessary to connect the phenomena presented in outer experience, but that it is not applicable to our inner experience except for the psycho-physical processes Logik, I, sqq. This is the basis of Actualism, which reduces the soul to a series of conscious states. But, if so, the impossibility of knowing the substance of mind is manifest" Princ. This development of the concept of substance is instructive; it shows to what extremes subjectivism leads, and what inconsistencies it brings into the investigation of the most important problems of philosophy. While the inquiry has been pursued in the name of criticism, its results, so far as the soul is concerned, are distinctly in favour of Materialism ; and while the aim was supposed to be a surer knowledge on a firmer basis, the outcome is Agnosticism either open or disguised. It is perhaps as a reaction against such confusion in the field of metaphysics that an attempt has recently been made by representatives of physical science to reconstruct the idea of substance by making it equivalent to "energy". General Metaphysics 3rd ed. About this page APA citation. In The Catholic Encyclopedia. Munnynck, Mark Mary de. Robert Appleton Company, This article was transcribed for New Advent by Douglas J. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

2: God, the Substance of All Form by Joel S. Goldsmith

In God, the Substance of All Form, Goldsmith establishes the mystical truth that God is the reality, the divine consciousness of our being, and that the purpose of the spiritual life is to bring us to the fullness of that realization.

He teaches that we can come to this realization through meditation, in which we can gain a conscious awareness of the presence and power of God. He goes on to show that this Consciousness, this Spirit that we truly are, is the substance of all spiritual form, and takes us deeply into that truth: Are we then to understand God as the substance of the body, trees, flowers, sun, moon, stars, and all that we cognize with the material senses? No, this is a spiritual universe. It is true that God is the substance of all form: This means that the only universe there is, is the real universe, and the only body there is, is the real body, but what I am seeing is my concept of them. Therefore, the only unreality about them is in my false concept of them. He answers age-old questions about death, the nature of the material world, and the relationship between consciousness and experience. He reveals how our conscious awareness of these truths can ensure a life of harmony, peace, abundance, and wholeness. Once we have attained the consciousness of the truth of our identity, he says, we need take no thought for things. We can relax and rely on God, individual consciousness, the substance of all form. This book is from a manuscript of the Victoria Park Closed Classes, and no recordings are available. Individual Unfoldment of Consciousness 2. Building the New Consciousness 3. Individual Consciousness as Law 4. Fulfillment of Consciousness 5. Treatment As the Consciousness of Truth 6. Developing a Healing Consciousness 7. The Last Enemy 8. Nature of the Individual As Consciousness Gaining the Consciousness of Good States and Stages of Consciousness

"God is the universal life of all being All life is eternal, immortal, and omnipresent to those of spiritual vision, and those of spiritual vision are those who have come into agreement that God is the spirit, the substance of all form".

The substance of God is spirit, His Word speaking, which is also the true cause and substance of all things visible. All else is futile. Chapter 4 in About God this chapter by Ian B. This defines His substance. A Samaritan woman once asked Jesus where her people should worship God -- on Mount Gerizim, as had been their custom, or in Jerusalem. The underlying question was whose religion was correct, stated in terms of the proper place for worship. To this question, Jesus replied: Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. We worship that which we know; for salvation is from the Jews. But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers. God is spirit, and those who worship him must worship in spirit and truth. Rather, it was a spiritual place or condition -- in spirit and in truth. Further, the reason God seeks to be worshipped not in a physical temple but in spirit is that God is spirit. Spirit is like wind or breath In order to understand what it means that God is spirit, a linguistic observation should first be made. The Hebrew word commonly translated "spirit" has as its primary meaning "breath. Pneuma is, indeed, the only word used to refer to the spirit of God or of a man in the New Testament 7. The spirits of both God and men are directly compared to the wind in John 3: That which is born of the flesh is flesh. That which is born of the 8 Spirit is spirit. So is everyone who is born of the Spirit. He is constantly speaking, both to the Creation which He made by His Word and to people. According to this passage, spirit is like wind in three ways: Since God can be heard but not seen, it follows that he is not as he is often imagined -- an all-powerful and all-seeing but silent judge. No, God is speaking at all times. As God by his word created all things, so now all things are sustained and held together by his word. In past ages God sent many prophets to speak to Israel his people and, through them, to us. He demonstrated his freedom to speak to them however he determined best by speaking through regularly designated prophets, angels, women, judges, priests, kings, farmers, shepherds, his enemies, Gentile kings and even on one occasion a donkey. God has made His Spirit available to live within us to guide us into all the truth in Jesus as we are able to receive it. But our reception of that expression is incomplete, and our understanding of it is imperfect. Christ lives through us when we follow the desires of the spirit God has given us rather than the desires of the flesh. Though God is invisible, he is still speaking to us, to his creation and to the world of men. Spirit, like the wind, blows where it pleases. It is only spirit which is free to act in the world, and spirit is the true cause of everything lasting. Everything we accomplish by physical effort is futile. Spirit, like the wind, blows wherever it pleases. It is only spirit which has such freedom to act in the world: Solomon, the Preacher of Jerusalem, noted the futility of everything that happens in the world as the result of a physical cause -- events happen to be forgotten and happen again; things come into existence to decay, disappear and come into existence again. There is nothing new under the sun. It is the same with the fruit of human efforts -- though we flatter ourselves that our works have made a difference, we die, our works are forgotten to be repeated by someone else and nothing has really changed. It is spirit which is the real cause of all that is lasting: In the beginning God created the heavens and the earth. Now the earth was formless and empty. Darkness was on the surface of the deep. God said, "Let there be light," and there was light God said, "Let us make man in our image, after our likeness: Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath 10 of life; and man became a living soul. The flesh profits nothing. The words that I speak to you are spirit, and are life. KJV Remain in me, and I in you. I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing. If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you. In this is my Father glorified, that you bear much fruit; and so you will be my disciples. The relationship between word and spirit should here be noted. As will be further developed in a later chapter, Jesus is the word of God and all things were created through him. But there is no contradiction, because these three are one. Words truly communicate the meanings behind them only when spoken -- i.

Nonverbal cues are not an exception to this rule -- the emotions expressed by them are given a "voice" by being put into action. An unexpressed idea is not a word. It can truly be said that words and their expression are one. Even written words represent spoken words. A person who reads words in his native language does not merely see a collection of characters which are to be translated, computer-style, by reference to a mental translation table. No, one who truly understands what he is reading hears the words as if spoken and forms the idea or image which they represent in his mind. I have learned to read a little Portuguese. However, in Portuguese I read only bundles of symbols and refer them computer-style to translation tables -- sometimes in my mind, sometimes in a published dictionary -- to get English words and grammatical forms. It is these English words and forms which create the corresponding ideas in my mind. Portuguese read in this way is sufficient to communicate dead information, which is enough for many purposes. However, written words read mechanically are not sufficient to communicate the living thoughts, heart and spirit of the author. Written Portuguese is dead to me; since I cannot speak the language from my heart, I do not really understand it. All words spoken or written, except communications intended to convey only dead technical information, have a spirit which they are intended to convey. The written word remains dead if not spoken -- i. All words, even those of God, must be given life, given voice before they can have any effect. This is why a Bible sitting on a shelf has no effect, while it can bring great light to one who reads it with understanding. Scripture spoken at the right time and in the right way has altered the course of history. The world cannot understand spirit or the course of those who are born of the Spirit of God. Although everything in this world is passing, beautiful only in its time because sin has rendered this world futile, God created man with eternity in his heart, and men in the natural state still base their lives on the inward premise that all things familiar including their own lives will continue forever. Just as we cannot understand the path of the wind 11 , so the world cannot understand the acts of God. To the man without the spirit, the things of the spirit appear foolish, and he cannot understand them. The things of God are spiritually discerned -- i. Only spirit understands spirit. It should be recalled from Chapter 3 that the tabernacle and, later, the temple were designed to protect the people from God in worship. They were places where the people could offer ritualized worship without having to face God or communicate with him directly. My computer does not speak Hebrew. The word is n? This, too, is a transliteration. My computer also does not speak Greek. The word phantasma is also rendered "spirit" in Matthew The definite article here is not found in the Greek texts, but was supplied by translators, presumably either to make this clause parallel the last half of verse 6 in which the definite article is found or to make plain their interpretation that "spirit" in this verse means "the [Holy] Spirit. Although the Hebrew here rendered "breath" is a different word from that rendered "spirit" in 1: Although science can make some broad predictions about it, a whole new mathematical theory "chaos" has had to be invented to explain why we really cannot understand the course of the wind!

4: CATHOLIC ENCYCLOPEDIA: Substance

In the House Classroom. Sundays, on-going, - am, Love Offering In God, the Substance of All Form, Joel S. Goldsmith establishes the mystical truth that God is the reality, the divine consciousness of our being, and that the purpose of the spiritual life is to bring us to the fullness of that realization.

In a nutshell, there is one God, eternally existing in three persons: The three persons of the Godhead are coequal and co-eternal Genesis 1: The most difficult thing about the Trinity Doctrine is that there is no way to adequately explain it. The Trinity is a concept that is impossible for any human being to fully understand, let alone explain. God is infinitely higher than we are, therefore we should not expect to be able to fully understand Him. The Bible teaches that the Father is God Exodus 3: The Bible also teaches that there is only one God Deuteronomy 6: How these two statements of doctrine can both be true is incomprehensible to the human mind. The egg fails in that the shell, white and yoke are parts of the egg, not the egg in themselves. The water illustration is somewhat better, but still fails to adequately describe the Trinity. Liquid, vapor and ice are forms of water. So, while these illustrations may give us a picture of the Trinity, the picture is not entirely accurate or complete. An infinite God cannot be fully described by a finite illustration. How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has become His counselor? Tertullian AD explained, "We define that there are two, the Father and the Son, and three with the Holy Spirit, and this number is made by the pattern of salvation They are three, not in dignity, but in degree, not in substance but in form, not in power but in kind. They are of one substance and power, because there is one God from whom these degrees, forms and kinds devolve in the name of Father, Son and Holy Spirit" Adv. Trinity Doctrine - God is Beyond Comprehension! The core of the Trinity Doctrine is the reality of a triune Godhead - God lives in fellowship and relationship with Himself. This is a difficult concept to grasp. All we really need to know about the Trinity Doctrine: God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior , declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

5: God, The Substance Of All Form | Banyen Books & Sound

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Believing The Truth Faith is believing in what is true. Faith has two elements: While faith requires being convinced that what we believe in is true, just knowing the truth is only half of faith. For belief to be faith, it must light on what is certainly true. Yet Scripture gives examples of situations where belief alone is required, even commanded. God even requires us to believe in him when, temporarily, the evidence looks bad: Faith is the state of being convinced about what we hope for. New-Age Faith Eze The state of mind which desperate desire working on a strong imagination can manufacture is not faith in the Christian sense. It is a feat of psychological gymnastics. Belief detached from the truth is not faith. Believing in what is not from God, not true, believing in "the word of your own imagination", or even the "word of Satan", is deception pure and simple. Calling this deception "faith" does not make it so. So goes the popular chant. What you believe is not important. What is overlooked in all this is that faith is good only when it engages truth; when it is made to rest upon falsehood it can and often does lead to eternal tragedy. For it is not enough that we believe; we must believe the right thing about the right One. For this reason God sends them a powerful delusion so that they will believe the lie. Faith never means gullibility. Credulity never honors God. The red corpuscles are like faith: The white cells are like discernment: In the healthy heart there must be provision for keeping dead and poisonous matter out of the life stream. This the credulous person never suspects. He is all for "faith". And Us Rom I will not believe it. Reach out your hand and put it into my side. Stop doubting and believe. Believing The Gospel Truth Col 1: This is the Gospel itself, which has reached you as it spreads out all over the world. I can tell that man what is going to happen to him in the next few weeks. There will come a moment when there is bad news, or he is in trouble, or is living among a lot of other people who do not believe it, and all at once his emotions will rise up and carry out a sort of blitz on his belief. Or else there will come a moment when he wants a woman, or wants to tell a lie, or feels very pleased with himself, or sees a chance of making a little money in some way that is not perfectly fair: Make sure that, if you have once accepted Christianity, then some of its main doctrines shall be deliberately held before your mind for some time every day. That is why daily prayers and religious reading and churchgoing are necessary parts of the Christian life Do not most people simply drift away? For if the message given through angels proved authentic, so that defiance of it and disobedience to it received appropriate retribution, how shall we escape if we refuse to pay proper attention to that greater salvation which is offered us? For this salvation came first through the words of the Lord himself. But steer clear of these unchristian babblings, which in practice lead further and further away from Christian living. For their teachings are as dangerous as blood-poisoning to the body, and spread like sepsis from a wound. Hymenaeus and Philetus are responsible for this sort of thing, and they are palpable traitors to the truth What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you, guard it with the help of the Holy Spirit that lives in us. Abraham, an Example of Faith Rom 4: He relied on the word of God which definitely referred to "thy seed". Yet he refused to allow any distrust of a definite pronouncement of God to make him waver. He drew strength from his faith, and, while giving the glory to God, remained absolutely convinced that God was able to implement his own promise. Faith is to be reckoned as righteousness to us also, who believe in him who raised from the dead Jesus our Lord, who was delivered to death for our sins and raised again to secure our justification. And we must not select a few favorite passages to the exclusion of others. Nothing less than a whole Bible can make a whole Christian. Until we believe that we are really as bad as God says we are, we can never believe that He will do for us what He says He will do. Right here is where popular religion breaks down. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this? As God calls each Christian to "die to self" and promises "new life", the flesh protests: Think constantly of his enduring all that

sinful men could say against him and you will not lose your purpose or your courage. A Life Of Faith Heb He considered the "reproach of Christ" more precious than all the wealth of Egypt, for he looked steadily at the ultimate reward. You need to persevere so that when you have done the will of God, you will receive what he has promised. For in just a little while, "He who is coming will come and will not delay. But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him. We are persecuted, but are never deserted; we may be knocked down but we are never knocked out! Everyday we experience something of the death of Jesus, so that we may also show the power of the life of Jesus in these bodies of ours. The outward man does indeed suffer wear and tear, but every day the inward man receives fresh strength. These little troubles which are really so transitory are winning for us a permanent, glorious and solid reward out of all proportion to our pain. For we are looking all the time not at the visible things but at the invisible. The visible things are transitory: This is no accident--it happens to prove your faith, which is infinitely more valuable than gold, and gold, as you know, even though it is ultimately perishable, must be purified by fire. He gives the security of his own promise to all men And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes--I, and not another. How my heart yearns within me!

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7: Acts Bible Study: Faith

Joel discusses the mission of The Infinite Way in very understandable terms. He says we unfold to the revelation of truth from within our very own being. Joel makes clear as Jesus states, "I can.

8: God, the Substance of All Form " Unedited | Mystics of the World

God, the Substance of All Form by Joel S. Goldsmith Reprint of edition. In this work Goldsmith develops the theme that God is the substance and essence of all forms, whether that form appears as man, animal, vegetable or mineral.

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