

INCARNATION OF THE WORD OF GOD (SHEPHERD'S NOTES CHRISTIAN CLASSICS 2) pdf

1: 1 John 1 AMP - Introduction, The Incarnate Word - [I - Bible Gateway

The Incarnation Of The Word Of God (Shepherd's Notes Christian Classics 2) PDF. The Incarnation Of The Word Of God (Shepherd's Notes Christian Classics 2) est le meilleur livre et recommandé de lire.

Commentaires client 30 He stood for the Trinitarian doctrine, whole and undefiled, when it looked as if all the civilised world was slipping back from Christianity into the religion of Arius - into one of those sensible synthetic religions which are so strongly recommended to-day and which, then as now, included among their devotees many highly cultivated clergymen. It is his glory that he did n He stood for the Trinitarian doctrine, whole and undefiled, when it looked as if all the civilised world was slipping back from Christianity into the religion of Arius - into one of those sensible synthetic religions which are so strongly recommended to-day and which, then as now, included among their devotees many highly cultivated clergymen. It is his glory that he did not move with the times; it is his reward that he now remains when those times, as all times do, have moved away. Such is rarely the case with works of theology, particularly when orthodoxy has robbed them even of the novelty of heresy, for dry-as-dust disquisitions on settled questions often summon our slumber, not our thoughts. But this work is an exception, for the intellect, honesty, and force of personality of St. Athanasius of Alexandria still blaze like a beacon after more than seventeen hun I was pleased to find On the Incarnation remarkably fresh and engaging, still fierce and still passionate too. Athanasius of Alexandria still blaze like a beacon after more than seventeen hundred years. Athanasius was the champion of orthodoxy when orthodoxy was losing, imperiled by the rapid growth of the Arian heresy. This heterodox idea, that the Son is somehow a lesser being than the Father, not only spread through the East and converted the barbarians of the West, but also—“even more dangerously”—appealed to the educated and powerful people of the age. In the course of his life of eighty years, Athanasius, a fierce trinitarian, opposed four emperors and many prominent churchmen, and—as the result of his theological squabbles—was exiled from his bishopric of Alexandria a total of five times. Thus he earned the name—which will also be the title of his biopic if I ever get the chance to film it —“Athanasius Contra Mundum Athanasius Against the World. Arianism receives no mention in On the Incarnation, but the passionate Trinitarianism that kept Athanasius fighting all his life is everywhere in evidence. His principal concern is to show that the Godhead, in all of its fullness and dynamism, is present in every particle of creation, and—“most important of all—“in the person of Jesus Christ Who is The Word. He begins his account with the creation, making it clear that the Word which redeems us is also the Word which creates us, and that this same Word prepares our redemption by entering thoroughly into every fiber, every recess of our humanity, so that our corrupted flesh may be thoroughly saved from death and that death itself may die. When Athanasius speaks of atonement, though he mentions Christ as ransom, his Christ is even closer to the Christus Victor—the champion who tricks Satan by His unmerited death and thus wins from His confounded adversary the freedom of our souls—a fitting Christ for a wily old warrior like himself. I have to admit I found the final three chapters proof texts and apologetics directed to the Jews and the Greeks rather less than inspiring, but the first five—“about fifty pages—“are compelling enough to read in one sitting. This is, after all, a great story, the story of God Incarnate and His fight for our salvation. And Athanasius, the accomplished fighter, tells the story well. As when a great king has entered some great city and dwelt in one of the houses in it, such a city is then greatly honoured, and no longer does any enemy or bandit come against it, but it is rather treated with regard because of the king who has taken up residence in one of its houses; so also is the case with the King of all. For since he has come to our realm and has dwelt in a body similar to ours, now every machination of the enemy against men has ceased and the corruption of death, which formerly had power over them, has been destroyed. I am currently studying and preaching through the Gospel of John, and have given 35 sermons on the gospel that clearly declares the deity of Jesus Christ. After seeing a couple of my GR friends had read or reading this Nick and Bill , I thought that this little book would fit perfectly into my personal study of the fourth gospel. On the whole, Anathasius does an admirable job of explaining why

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God had to send His Son, Jesus Christ, to earth so that sinful man could be redeemed. What a wonderful book! On the whole, Anathasius does an admirable job of explaining why God had to send His Son, Jesus Christ, to earth so that sinful man could be redeemed. In nine short chapters, he packs sound reasoning with scriptural references to defend his arguments and position. He writes about Creation and the Creator, about the fall of man and the love of God to rescue man from his fallen, sinful state. Anathasius writes a chapter directly to Jews, who completely disregard Jesus Christ as the Messiah and ignore their own prophets and holy writings, which all point to the coming of the Messiah. Anathasius wrote this book, actually a letter in a series of letters, in the early 4th century at the age of 18 or 19 to another young man, new to the Christian faith, who had questions about Jesus Christ. His use of logic is very well done, laying out numerous biblical references and many external proofs for the incarnation of God through Jesus Christ. The translation was very good, and the narration was very well done, too. Even though it was written over years ago, it is surprisingly readable, the truth and logic are still sound, and the Word of God is still valid for mankind today. In his day, he was known as The Black Dwarf, and to the heretic Arius, his lifelong nemesis, probably something even less sensitive. St Athanasius of Alexandria is known most famously, of course, for standing *contra mundum* against the world --for standing up for the right thing when the whole world was wrong. He opposed the Arian heresy--which stated that Christ is not truly God, not of the same substance, but rather a creation since a pure spiritual being like God could not possibly, according to Arius, take on diseased flesh. But it was wrong, and Athanasius dedicated his life to fighting it. Even after the victory at the Council of Nicaea, Arianism died hard and Athanasius continued to be periodically exiled from his home, persecuted, hunted, and assaulted for his unpopular stand. He never gave in. He fought the good fight till his death, sometime in his 70s. But before all this happened, an earnest, devout, and irrepressibly optimistic teenager wrote a book-length letter to his friend Macarius explaining the Christian faith. That book became a theological classic and one of the great books of Western Civilisation. Unlike many of the great books of Western Civilisation, *On the Incarnation* is quite short and pithy, explaining the whys behind many of the doctrines of Christianity, but most importantly, why Christ had to come in the flesh, truly God, truly Man, to die and rise again. It explains exactly why this was the only thing that could have worked: In addition the book discusses other aspects of redemption, and contains quite a bit of apologetic material. For it is a fact that the more unbelievers pour scorn on Him, so much the more does He make His Godhead evident. The things which they, as men, rule out as impossible, He plainly shows to be possible; that which they deride as unfitting, His goodness makes most fit; and things which these wiseacres laugh at as "human" He by His inherent might declares divine. Thus by what seems His utter poverty and weakness on the cross He overturns the pomp and parade of idols, and quietly and hiddenly wins over the mockers and unbelievers to recognize Him as God. *On the Incarnation* differs from other great books in another important way. Athanasius lived during exciting times, when in just over two brief centuries the Christian faith had swept the Roman world. Just a few years later, the new emperor Constantine himself was to convert to Christianity and decriminalise it for the first time, meaning that you no longer faced death and dismemberment just for being a Christian. Christianity was not made the official religion of the Empire for several more years, by Theodosius of the Eastern Empire. Not jaded, as so many Christians today seem to be, by the sheer back-breaking difficulty of spreading the good news of the kingdom of heaven, Athanasius happily proclaims the death of idols, the end of the reign of demons, and the death of death itself: When the sun rises after the night and the whole world is lit up by it, nobody doubts that it is the sun which has thus shed its light everywhere and driven away the dark. When have oracles ceased and become void of meaning, among the Greeks and everywhere, except since the Savior has revealed Himself on earth? When did those whom the poets call gods and heroes begin to be adjudged as mere mortals, except when the Lord took the spoils of death and preserved incorruptible the body He had taken, raising it from among the dead? Or when did the deceitfulness and madness of demons fall under contempt, save when the Word, the Power of God, the Master of all these as well, condescended on account of the weakness of mankind and appeared on earth? When did the practice and theory of magic begin to be spurned under foot, if not at the manifestation of the Divine Word

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to men? In a word, when did the wisdom of the Greeks become foolish, save when the true Wisdom of God revealed Himself on earth? In old times the whole world and every place in it was led astray by the worship of idols, and men thought the idols were the only gods that were. But now all over the world men are forsaking the fear of idols and taking refuge with Christ; and by worshipping Him as God they come through Him to know the Father also, Whom formerly they did not know. The amazing thing, moreover, is this. The objects of worship formerly were varied and countless; each place had its own idol and the so-called god of one place could not pass over to another in order to persuade the people there to worship him, but was barely revered even by his own. But now Christ alone is worshipped, as One and the Same among all peoples everywhere; and what the feebleness of idols could not do, namely, convince even those dwelling close at hand, He has effected. He has persuaded not only those close at hand, but literally the entire world to worship one and the same Lord and through Him the Father. These excerpts are lengthy, but I did so want to introduce you to the irrepressible Athanasius! But wait, you may be saying. Athanasius was writing three centuries after the birth of Christ. Look at the world! The Church seems to be doing nothing about what really matters! But slow down a bit. During his lifetime the great Arian controversy nearly shipwrecked the entire Faith. He stood almost alone against heresy. When he wrote *On the Incarnation*, Christians were still being fed to lions, and no end in sight. But he knew Who he believed in. He knew the power of his King, and he had the eyes of faith to look around the world and see the wonderful things that were happening. For wonderful things were happening! The world has never been as dark and dreadful, even now, as it was in the centuries before Christ. And Athanasius had seen with his own eyes that depraved, corrupt, and deadened world come to life in the power of Christ. He knew that God was perfectly capable of cleaning up the mess that remained. And, just for a while, look at our own world through the eyes of Athanasius. Look at the wonderful things that have happened since his time. The advances in science, learning, and industry. Look at the wonderful things that are happening right now: Then fight the long victory just like Athanasius did. But it is what it is and what it is, is this: Thick with Biblical truth. Glorifies Christ in the highest. There is a lot of books that Christians should give extra stars because it was written in the 4th century and thus, getting some sort of extra credit for a very readable translation? There is a lot of books that Christians should not read namely, any book that likes to talk about you. This book should be one of those ones that are given away for free to help us understand the significance and importance of the Word becoming flesh or as C. Lewis so aptly puts it: Our meetings were led by a local Orthodox minister. This book, at first glance, is easier to read than you might expect. The sentences a translation from Greek are in simple structures. The vocabulary is fairly ordinary, and the chapters are short - but the content goes much, much deeper. This book is a logical, reasoned proof for the incarnation of the Creator God in the person of Jesus Christ. Athanasius moves through the objections I read this book with others in a lunchtime discussion group. Athanasius moves through the objections against Christ as the son of God systematically, de-constructing poor arguments and burning straw men. This book will make you think. The more comfortable you are with logic, the better. This is not a book that will necessarily have you flipping through a Bible.

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The former, on the other hand, speaks of the incarnation as a fulfilment of the Love of God, of his desire to be present and living amidst humanity, to "walk in the garden" with us. Moltmann favours "fortuitous" incarnation primarily because he feels that to speak of an incarnation of "necessity" is to do an injustice to the life of Christ. The Son of God, Servetus asserted, is not an eternally existing being, but rather the more abstract Logos a manifestation of the One True God, not a separate person incarnate. For this reason, Servetus refused to call Christ the "eternal Son of God" preferring "the Son of the eternal God" instead. The French reformer John Calvin, who asserted he would ensure the death of Servetus if he set foot in Geneva because of his non-Reformed views on the Trinity and the sacrament of baptism, requested he be beheaded as a traitor rather than burned as a heretic, but the authorities insisted on executing Servetus by fire. English Arians[edit] Post-Reformation Arians such as William Whiston often held a view of the incarnation in keeping with the personal pre-existence of Christ. Whiston considered the incarnation to be of the Logos Who had pre-existed as "a Metaphysick existence, in potentia or in the like higher and sublimer Manner in the Father as His Wisdom or Word before His real Creation or Generation. Fausto Sozzini and writers of the Polish Brethren such as Samuel Przymkowski, Marcin Czechowic and Johann Ludwig von Wolzogen saw the incarnation as being primarily a function of fatherhood. The concept of the incarnation "the Word became flesh and dwelt among us" was understood as the literal word or logos of Ps. Modern Socinian or "Biblical Unitarian" writers generally place emphasis on "made flesh" not just meaning "made a body", but incarnation a term these groups would avoid requiring Jesus having the temptable and mortal nature of His mother. Although both Oneness and traditional Christianity teach that God is a singular Spirit, Oneness adherents reject the idea that God is a Trinity of persons. Oneness doctrine teaches there is one God who manifests Himself in different ways, as opposed to a Trinity, where God is seen as one being consisting of three distinct persons. To a Oneness Pentecostal, Jesus is seen as both fully divine and fully human. The term Father refers to God Himself, who caused the conception of the Son in Mary, thus becoming the father of the child she bore. Thus the Father is not the Son "and this distinction is crucial" but is in the Son as the fullness of His divine nature. Mormonism and List of Latter Day Saint movement topics According to Mormon theology two of the three distinct divine beings of their godhead have perfected, glorified, physical bodies, namely God the Father - Elohim and God the Son - Jehova. The Mormon godhead of Father, the Son, and the Holy Ghost are not said to be one in substance or essence; instead, they remain three separate beings, or personages. This conception differs from the traditional Christian Trinity in which only one of the three divine persons, God the Son, had an incarnated physical body, and Jehova has not. It also differs totally from the Jewish tradition of ethical monotheism in which Elohim Hebrew: A responsory, originally to a psalm, where each verse of a psalm had a response in poetic form. Severus, the Patriarch of Antioch c. The Byzantine Orthodox rite also has a similar hymn called a troparion and is attributed there to Emperor Justinian c. Westminster dictionary of theological terms. Westminster John Knox Press.

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The Incarnation of the Son of God Article contributed by www. Upon it the whole superstructure of Christian theology depends. Probably no portion of Scripture has received more intense examination, more scholarly research, and more theological debate than the four Gospels as they unfold the birth and life of the Lord Jesus Christ. The interpretation of the Biblical revelation of the four Gospels inevitably lays down the guiding lines for all other interpretation. The central character of the Scriptural presentation of the incarnation of the Son of God has been recognized by all branches of theology. Those attempting to sustain the thesis that Jesus was only a man have lost no time in questioning the facts as presented in the Bible, in denying the virgin birth of Christ, and a few have gone so far as to deny the historicity of Jesus of Nazareth because of the scarcity of extra-Scriptural literature dealing with the facts of the birth of Christ. Special attention necessarily has been directed to the Scriptural narratives. Warfield gives a masterful summary of the small amount of reference to Christ outside the Scriptures: It was only when it had refused to be quenched in the blood of its founder, and, breaking out of the narrow bounds of the obscure province in which it had its origin, was making itself felt in the centers of population, that it drew to itself a somewhat irritated notice. The interest of such heathen writers as mention it was in the movement, not in its author. But in speaking of the movement they tell something of its author, and what they tell is far from being of little moment. The significance of His personality to the movement inaugurated by Him is already suggested by the fact that He, and no other, had impressed His name upon it. But the name itself by which He was known particularly attracts notice. It is important therefore for the student of the incarnation to examine with care what the Bible actually teaches on this subject and then to ascertain whether that teaching is self-consistent and justifies the belief of orthodox scholars that this is indeed inspired and infallible Scripture. Though none of the four Gospels are especially written as an apologetic for the Christian faith, the Gospel of Matthew and the Gospel of Luke present the historical facts according to the theme of each gospel. The Gospel of Matthew is especially concerned with the explanation that Jesus is indeed the King of Israel and the promised Messiah. Luke is concerned with the historical narrative, and the facts are presented with the purpose of establishing the certainty of the historical background of Christianity. Luke gives in detail the account of his birth as subject to special revelation to Zacharias his father. In the chronologies provided in the first chapter of Luke the Annunciation to Mary occurs three months before the birth of John the Baptist. The subsequent birth of Christ is therefore presented in the context of prophetic divine preparation that a great work of God is about to be consummated. Apart from the denial of the supernatural, there is no bona fide reason for questioning the account given by Luke, substantiated as it is, by the historical events which followed. With fitting restraint and simplicity Luke unfolds this dramatic incident which he may have heard from the lips of Mary herself. The Annunciation is given the background of a similar announcement to Zacharias by an unknown angel. In the account of the Annunciation to Mary the Angel Gabriel is especially mentioned, an important angel earlier sent with a special revelation to Daniel the Prophet. His tidings to Mary were introduced by the fact that she was highly favored and had been chosen of the Lord for an unusual honor. She was to bring forth a Son whom she should call Jesus. In answer to the natural question raised by Mary concerning how this should come about, since she was an unmarried woman, the angel replied: In confirmation of this unusual promise and evidence of the supernatural power of God, Mary is informed that her kinswoman, Elizabeth, had also conceived a son in her old age as a demonstration of the power of God. To these tidings Mary replies in devout submission: The Magnificat of Mary 4 recorded in Luke 1: The Annunciation to Joseph It is in keeping with the purposes of the Gospel of Matthew that it, rather than Luke, should record the Annunciation to Joseph. In Matthew the narrative deals with the legal right of

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Christ to the throne of David. The Annunciation to Joseph apparently was subsequent to that of Mary, and the time interval between the two annunciations was undoubtedly a test of faith both to Mary and to Joseph. When Joseph became aware of the fact that Mary to whom he was betrothed was with child, though he was a righteous man as the Gospel of Matthew indicates, he was not willing to make his problem public, but intended to break the betrothal privately. As he contemplated this action it is recorded in Matthew 1: To Joseph the tidings were given: The Birth of Jesus Christ Though the Apostle Paul in his epistles gives frequent indication of knowing the details of the birth of Jesus Christ, only Matthew and Luke give us the precise account, Matthew dwelling upon the fact that Christ was born in Bethlehem and Luke tracing many of the lesser details. Here again, as in other aspects of the narrative, the simplicity of the account is one of the important testimonies to its authenticity. Luke goes to great detail to date the birth of Christ, linking it with a decree that went out from Caesar Augustus when Quirinius was governor of Syria cf. Because of this decree Joseph needed to go to Bethlehem to register and Mary accompanied him. The account of the birth of Christ is given in only two sentences. And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. Some have pictured it as being in one of the outer buildings of the inn used for cattle. Others have favored a cave nearby. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. The first event recorded after the visit of the angels was the observance of the rite of circumcision as stated in Luke 2: On the occasion of the circumcision of Christ the instruction of the law concerning the offering was duly kept as provided in Leviticus On this occasion the testimony of Simeon was given as he blessed God and said: On that occasion also Simeon predicted to Mary: It is probable that the visit of the Magi from the East as recorded in Matthew 2: The chronology demanded by the time interval made necessary by the trip of the Magi after they had seen the star appear would point to the passage of a number of months. Matthew records their dramatic appearance in Jerusalem demanding where the King of the Jews was to be born. When Herod inquired of the chief priests and the scribes, he was told that in Bethlehem the King of the Jews would be born. Herod therefore told the Magi to find the child and to return to bring him word that he might come and worship Him. Herod intended of course to kill the child as soon as he could identify Him. The star, reappearing according to Matthew 2: This was apparently on a subsequent visit to Bethlehem from Nazareth a number of months after the birth of Christ. To the child they offered their gifts of gold, frankincense, and myrrh and worshipped Him in recognition of His deity. Meanwhile, warned by a dream, the Magi returned to their land without reporting to Herod, and Joseph, following instructions also from the Lord, fled to Egypt to avoid the destroying hatred of Herod. The prophecy of Hosea Critical Problems Though there have been many attempts to weaken the credibility of the accounts of the birth of Christ, there has been little documentary evidence to support this attitude of unbelief. The Biblical accounts themselves, presented in a straight forward manner without the embellishment that would have occurred in a fictitious account, give the simple and historical facts pertaining to the birth of Christ. No attempt is made to provide an apologetic for these facts. Those who received the Gospels when they were first written had little ground to question the approach of Luke as a careful investigator, and the meticulous precision of his presentation is its own assurance that the records are true. Omissions in genealogy are common, however, as illustrated in the Old Testament omissions found in Ezra 7: It should be clear that genealogies are not necessarily complete, the main point being legitimate descent rather than inclusion of all the links in the genealogy. The most common explanation of this seems to be the best, i. Though the legal right to the throne passed from Christ through Joseph as his legal father, the actual physical lineage could not come through Joseph because of this curse upon his line. The account of Luke therefore is to trace the physical lineage of Christ through Mary back to Adam the first man, connecting Christ to the predicted seed of the woman. Though there has been opposition to this interpretation, the arguments for it far outweigh the arguments against it and give a reasonable explanation why there should be two lineages from David to Christ. One of the most important controversies relative to the birth of Christ has been because of the presentation of the Scriptures that He is born of a virgin.

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This has been opposed as both unnatural and as unlikely, and therefore an invention rather than a solid historical fact. It might be granted that if the person and work of Christ had been that of an ordinary prophet there might be good grounds to question His virgin birth. The whole tenor of Scripture as presented in both the Old Testament prophecies that He was to be God and man and the New Testament fulfillment make the virgin birth a divine explanation in so far as it can be explained of an otherwise insuperable problem. How could one who was both God and man have perfectly human parents? The account of the virgin birth therefore, instead of being an unreasonable invention, becomes a fitting explanation of how in the supernatural power of God the incarnation was made a reality. Much of the discussion on the virgin birth takes for granted that it is possible to ignore the carefully worded record of Scripture. It should be noted that not only does Luke give us a very specific account which states in plain language that Christ was born of a virgin, but the account of Matthew written by a different author and from a different point of view confirms this explanation. Throughout the rest of the New Testament there is constant assumption that Christ is indeed the very Son of God and that He was born of a woman but not a man. This is the teaching of Paul in Galatians 4: The sign promised through Isaiah 7: If the supernatural power of God to perform such an act as this be admitted, there is no logical reason for not accepting the plain intent of the Scriptural portions bearing on this great theme. The wisest of scholars as well as the most simple of humble believers have bowed alike at the manger in Bethlehem and acknowledged that the infant, born of the virgin and laid in swaddling clothes, is their Lord and Savior in whom is resident all the attributes of the infinite God. Warfield, *The Person and Work of Christ*, p. Walvoord, long-time president of Dallas Theological Seminary, was one of the most prominent evangelical scholars of his generation. John is perhaps best known for his bestselling work on Bible prophecy, *Armageddon*

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4: 1 John 1 NASB - Introduction, The Incarnate Word - What - Bible Gateway

(1) In our former book 1 1 i.e. the Contra Gentes. we dealt fully enough with a few of the chief points about the heathen worship of idols, and how those false fears originally arose. We also, by God's grace, briefly indicated that the Word of the Father is Himself divine, that all things that are.

God will not play The purpose and cause of the incarnation was that He might illuminate the world by His wisdom and excite it to the love of Himself. Peter Abelard , in Alister E. He went around doing good and being compassionate. All things have been filled with the knowledge of God. In the trinitarian dogma God is one, good, true, and beautiful because he is essentially Love , and Love supposes the one, the other, and their unity. Hans Urs von Balthasar , in David L. Schindler Hans Urs Von Balthasar: His Life and Work , Ignatius Press, , p. Christians believe there is an afterlife. Although the body dies and is buried or cremated, they believe that their unique soul lives on and is raised to new life by God. In the Platonic anthropology , the first incarnation of the soul occurs in a masculine body, and only a subsequent incarnation, marking a later descent of the soul into the world of bodies, is feminine. Of the Incarnation as part of the Fitness of Things , University of Notre Dame Jesus continues in his incarnation even after the resurrection, albeit in a different corporeal form. The incarnation did not cease with the cross and the tomb ; it continues in transcendental glory. God will not play. Kester Brewin, in Other: The alternative view of human nature may be termed dualistic. It conceives of the individual person as comprising an inner essential self or soul , which is nonmaterial, and a physical body. In many religions] based on this view of human nature, the soul is regarded as being essentially immortal and as existing before the body was formed. Its incarnation in the body is interpreted as a penalty incurred for some primordial sin or error. At death the soul leaves the body, and its subsequent fate is determined by the manner in which it has fulfilled what the particular religion concerned has prescribed for the achievement of salvation. This view of human nature and destiny finds most notable expression in Hinduism and, in a subtly qualified sense , in Buddhism ; it was also taught in such mystical cults and philosophies of the Greco-Roman world as Orphism an ancient Greek mystical movement with a significant emphasis on death , Gnosticism an early system of thought that viewed spirit as good and matter as evil , Hermeticism a Hellenistic esoteric , occultic movement , and Manichaeism a system of thought founded by Mani in ancient Iran. Brandon in Death rite, Alternate titles: Christ was truly God and truly man. The doctrine maintains that the divine and human natures of Jesus do not exist beside one another in an unconnected way but rather are joined in him in a personal unity that has traditionally been referred to as the hypostatic union. The term may be most closely related to the claim in the prologue of the Gospel. According to John that the Word became fleshâ€”that is, assumed human nature. The Editors of Encyclopedia Britannica , in "Incarnation" The essence of the doctrine of the Incarnation is that the preexistent Word has been embodied in the man Jesus of Nazareth , who is presented in the Gospel. According to John as being in close personal union with the Father, whose words Jesus is speaking when he preaches the gospel. The Editors of Encyclopedia Britannica , in "Incarnation" The development of a more refined theology of the Incarnation resulted from the response of the early church to various misinterpretations concerning the question of the divinity of Jesus and the relationship of the divine and human natures of Jesus. The affirmation of the oneness of Christ with God and with humanity was made while maintaining the oneness of his person. The Editors of Encyclopedia Britannica , in "Incarnation" Greatness by nature includes a power , but not a will to power The great man, whether we comprehend him in the most intense activity of his work or in the restful equipoise of his forces, is powerful, involuntarily and composedly powerful, but he is not avid for power. What he is avid for is the realization of what he has in mind, the incarnation of the spirit. Martin Buber , in Between Man and Man , Routledge September 2, When all is said and done, science is about things and theology is about words. Things behave in the same way everywhere, but words do not. Quantum mechanics works in all cultures , while theology works in one culture alone. Freeman Dyson , in Richard J. Coleman State of Affairs: It was

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absolutely impossible that any stain of sin should soil the soul of Christ. Neither sinful act of the will nor sinful habit of the soul were in keeping with the Hypostatic Union. The fact that Christ never sinned is an article of faith. The Incarnation is the mystery and the dogma of the Word made Flesh. The Incarnation implies three facts: Catholic Encyclopedia , in "Catholic Encyclopedia: The Incarnation - New Advent" The effect of the Incarnation on the human will of Christ was to leave it free in all things save only sin. This is an article of faith. There is God, and I believe in Jesus Christ , his incarnation. Jesus is my teacher and my pastor , but God, the Father, Abba, is the light and the Creator. This is my Being. Pope Francis , in The Pope: G - L[edit] Thus the word reveals the Divine Essence ; His incarnation makes that Life , that Love , that Light , which is eternally resident in God obvious to souls that steadily contemplate Himself We must primarily become seekers of God instead of founders of works, for work will not sustain us through the traumas of incarnation. Viv Grigg, in Scott A. The waves of a tossing and restless sea of unbelief break at His feet, and He stands still the supreme model, the inspiration of great souls , the rest of the weary, the fragrance of all Christendom , the one divine flower in the garden of God. Herrick Johnson , in Herrick Johnson , adinapoli. These terms Life, Love, Light " so abstract, so simple, so suggestive " meet in God; but they meet also in Jesus Christ. They do not only make Him the centre of a philosophy ; they belong to the mystic language of faith more truly than to the abstract terminology of speculative thought. They draw hearts to Jesus; they invest Him with a higher than any intellectual beauty. M - R[edit] I believe that through discipline , though not through discipline alone, we can achieve serenity , and a certain small but precious measure of the freedom from the accidents of incarnation, and charity , and that detachment which preserves the world which it renounces. James Martineau , in Alan P. Arthur Middleton , in Alan P. Sell Confessing the Faith Yesterday and Today: Robert Oppenheimer , in a letter to his brother Frank 12 March , published in Robert Oppenheimer: Letters and Recollections edited by Alice Kimball Smith, p. He came to all of us in Jesus. The incarnation is not owned, trademarked, or controlled by any church. It belongs to every human being. The incarnation is not something that requires a distributor or middleman. It is a gracious gift to every person everywhere, religious or not. God gave himself to us in Jesus. The trouble with most Englishwomen is that they will dress as if they had been a mouse in a previous incarnation they do not want to attract attention. Without God , listening to that Christmas sermon was a vinegar experience. The incarnation is an essential part of Jesus -shaped spirituality. Michael Spencer , in Mere Churchianity: Whatever any church or religious leader may claim in regard to their particular access to God or control over your experience of God, the incarnation is the last word: God loves the world. God came into the world in the form of the people he created, the human race including you and me , who bear his image. Michael Spencer , in "Mere Churchianity: The Persian king was regarded as the incarnation of the sun god or of the moon god. In addition to sky or sun deities, the sacred king also has been identified with other gods: Claus Westermann , in Sacred kingship, Alternate title: Jaimal Yogis, in Saltwater Buddha: In Buddhism[edit] The incarnation is thus less a matter of person than function. Like Gautama Buddha in his incarnation of the arhat Sumedha , the Bodhisattva may have been, in a former re-birth, an arhat bent on his own salvation who, becoming inspired with the desire for Bodhi in order to save mankind, renounced his arhant-ship - Alice Getty. A Qubilghan, is in fact the representative in flesh and blood , of some Buddha, Bodhisattva , god or saint , whose spirit is incarnated in him at the moment of his birth, and will pass, at his death , into the body of the child destined to become his successor in the functions fulfilled by him. Their History and Iconography , Courier Corporation, , p. A mortal Bodhisattva is one who has manifested himself on earth in human manushi form, in a series of incarnations, until such a time as he has acquired sufficient merit and enlightenment to receive Buddhahood. Like Gautama Buddha in his incarnation of the arhat Sumedha , the Bodhisattva may have been, in a former re-birth, an arhat bent on his own salvation who, becoming inspired with the desire for Bodhi in order to save mankind, renounced his arhant-ship. Their History and Iconography", p. The institution of "reincarnating lamas" unique to Tibetan Buddhism and best known to the general public in the case of the Dalai Lama , is very widespread. The great teacher, considered to be an emanation of a celestial Buddha or Bodhisattva , is successively

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

incarnated, generation after generation, in the young child selected as his successor and trained almost from infancy for that role. Gross, in *Buddhism After Patriarchy*: Eerdmans Publishing, , p. In order to break the mind of this vain , mundane attitude towards life , we sit in meditation and contemplate first the eight freedoms and ten endowments, and then the meaningful and rare nature of a human incarnation. The ordinary samsaric mind sees the human body as just a tool with which to chase material, social , and biological needs, all of which satisfy only superficial levels of the spirit. Their effects do not pass beyond the gates of death. We have to learn to appreciate the intrinsic spiritual quality of human nature, to have a subtle confidence in the positive, creative aspect of our being.

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

5: Incarnation Quotes (95 quotes)

*It comes from his introduction to a translation of Athanasius's *The Incarnation of the Word of God*, by Lewis's friend Sister Penelope Lawson, a nun in the order.*

Chapter 1 Creation and the Fall 1 In our former book 1 1 i. That mystery the Jews traduce, the Greeks deride, but we adore; and your own love and devotion to the Word also will be the greater, because in His Manhood He seems so little worth. For it is a fact that the more unbelievers pour scorn on Him, so much the more does He make His Godhead evident. The things which they, as men, rule out as impossible, He plainly shows to be possible; that which they deride as unfitting, His goodness makes most fit; and things which these wiseacres laugh at as "human" He by His inherent might declares divine. Thus by what seems His utter poverty and weakness on the cross He overturns the pomp and parade of idols, and quietly and hiddenly wins over the mockers and unbelievers to recognize Him as God. Now in dealing with these matters it is necessary first to recall what has already been said. You must understand why it is that the Word of the Father, so great and so high, has been made manifest in bodily form. He has not assumed a body as proper to His own nature, far from it, for as the Word He is without body. He has been manifested in a human body for this reason only, out of the love and goodness of His Father, for the salvation of us men. We will begin, then, with the creation of the world and with God its Maker, for the first fact that you must grasp is this: There is thus no inconsistency between creation and salvation for the One Father has employed the same Agent for both works, effecting the salvation of the world through the same Word Who made it in the beginning. For instance, some say that all things are self-originated and, so to speak, haphazard. The Epicureans are among these; they deny that there is any Mind behind the universe at all. This view is contrary to all the facts of experience, their own existence included. For if all things had come into being in this automatic fashion, instead of being the outcome of Mind, though they existed, they would all be uniform and without distinction. In the universe everything would be sun or moon or whatever it was, and in the human body the whole would be hand or eye or foot. But in point of fact the sun and the moon and the earth are all different things, and even within the human body there are different members, such as foot and hand and head. This distinctness of things argues not a spontaneous generation but a prevenient Cause; and from that Cause we can apprehend God, the Designer and Maker of all. Others take the view expressed by Plato, that giant among the Greeks. He said that God had made all things out of pre-existent and uncreated matter, just as the carpenter makes things only out of wood that already exists. But those who hold this view do not realize that to deny that God is Himself the Cause of matter is to impute limitation to Him, just as it is undoubtedly a limitation on the part of the carpenter that he can make nothing unless he has the wood. How could God be called Maker and Artificer if His ability to make depended on some other cause, namely on matter itself? If He only worked up existing matter and did not Himself bring matter into being, He would be not the Creator but only a craftsman. Then, again, there is the theory of the Gnostics, who have invented for themselves an Artificer of all things other than the Father of our Lord Jesus Christ. These simply shut their eyes to the obvious meaning of Scripture. For instance, the Lord, having reminded the Jews of the statement in Genesis, "He Who created them in the beginning made them male and female. John, speaking all inclusively, says, "All things became by Him and without Him came nothing into being. But the impiety of their foolish talk is plainly declared by the divine teaching of the Christian faith. From it we know that, because there is Mind behind the universe, it did not originate itself; because God is infinite, not finite, it was not made from pre-existent matter, but out of nothing and out of non-existence absolute and utter God brought it into being through the Word. He says as much in Genesis: I Paul also indicates the same thing when he says, "By faith we understand that the worlds were framed by the Word of God, so that the things which we see now did not come into being out of things which had previously appeared. Grudging existence to none therefore, He made all things out of nothing through His own Word, our Lord Jesus Christ and of all these His earthly creatures He reserved especial mercy for the race of men. Upon

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

them, therefore, upon men who, as animals, were essentially impermanent, He bestowed a grace which other creatures lacked—namely the impress of His own Image, a share in the reasonable being of the very Word Himself, so that, reflecting Him and themselves becoming reasonable and expressing the Mind of God even as He does, though in limited degree they might continue for ever in the blessed and only true life of the saints in paradise. But since the will of man could turn either way, God secured this grace that He had given by making it conditional from the first upon two things—namely, a law and a place. He set them in His own paradise, and laid upon them a single prohibition. If they guarded the grace and retained the loveliness of their original innocence, then the life of paradise should be theirs, without sorrow, pain or care, and after it the assurance of immortality in heaven. But if they went astray and became vile, throwing away their birthright of beauty, then they would come under the natural law of death and live no longer in paradise, but, dying outside of it, continue in death and in corruption. This is what Holy Scripture tells us, proclaiming the command of God, "Of every tree that is in the garden thou shalt surely eat, but of the tree of the knowledge of good and evil ye shall not eat, but in the day that ye do eat, ye shall surely die. The former subject is relevant to the latter for this reason: It is we who were the cause of His taking human form, and for our salvation that in His great love He was both born and manifested in a human body. For God had made man thus that is, as an embodied spirit, and had willed that he should remain in incorruption. But men, having turned from the contemplation of God to evil of their own devising, had come inevitably under the law of death. Instead of remaining in the state in which God had created them, they were in process of becoming corrupted entirely, and death had them completely under its dominion. For the transgression of the commandment was making them turn back again according to their nature; and as they had at the beginning come into being out of non-existence, so were they now on the way to returning, through corruption, to non-existence again. The presence and love of the Word had called them into being; inevitably, therefore when they lost the knowledge of God, they lost existence with it; for it is God alone Who exists, evil is non-being, the negation and antithesis of good. By nature, of course, man is mortal, since he was made from nothing; but he bears also the Likeness of Him Who is, and if he preserves that Likeness through constant contemplation, then his nature is deprived of its power and he remains incorrupt. So is it affirmed in Wisdom: God had not only made them out of nothing, but had also graciously bestowed on them His own life by the grace of the Word. Then, turning from eternal things to things corruptible, by counsel of the devil, they had become the cause of their own corruption in death; for, as I said before, though they were by nature subject to corruption, the grace of their union with the Word made them capable of escaping from the natural law, provided that they retained the beauty of innocence with which they were created. That is to say, the presence of the Word with them shielded them even from natural corruption, as also Wisdom says: When this happened, men began to die, and corruption ran riot among them and held sway over them to an even more than natural degree, because it was the penalty of which God had forewarned them for transgressing the commandment. Indeed, they had in their sinning surpassed all limits; for, having invented wickedness in the beginning and so involved themselves in death and corruption, they had gone on gradually from bad to worse, not stopping at any one kind of evil, but continually, as with insatiable appetite, devising new kinds of sins. Adulteries and thefts were everywhere, murder and raping filled the earth, law was disregarded in corruption and injustice, all kinds of iniquities were perpetrated by all, both singly and in common. Cities were warring with cities, nations were rising against nations, and the whole earth was rent with factions and battles, while each strove to outdo the other in wickedness. Even crimes contrary to nature were not unknown, but as the martyr-apostle of Christ says:

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

6: Project MUSE - The Incarnation: Muslim Objections and the Christian Response

Complete summary of Saint Athanasius of Alexandria's On the Incarnation of the Word of God. eNotes plot summaries cover all the significant action of On the Incarnation of the Word of God.

In that city of David, Christ the Lord lay in a manger. He came into the world to save us from sin, our sin, and in doing so, is our Savior, our only Savior, apart from whom there is no other. On that night when the angel visited those shepherds, it was unto them that the angel declared a Savior, Christ the Lord. But the angel did not speak generally, as if the Savior was for everyone else and the world, but not for them. Instead, the angel announced to the shepherds in their ears, Unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: To them, to humble and lowly shepherds, did God reveal His salvation. To them, He spoke in their ears what no natural man could know, nor can know, unless God had revealed it, that salvation is through Jesus Christ, He who was born of man, and yet God in the flesh. That Jesus Christ was man, few will deny. To be born into the world means to have flesh and blood. But that the child Jesus was also God, many will reject. This is because The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned 1 Corinthians 2: Unless God had revealed it, man would keep denying it. And man still denies it, not receiving the testimony and witness of God through the Apostles and the Prophets. Least of all would they have known that He we was wrapped in swaddling cloths and lying in a manger Luke 2: The shepherds had not followed their own thoughts and inclinations. And they found the Christ Child in just the place where it had been told them. The Savior, Jesus Christ the Lord, the One born that day in the City of David was indeed wrapped in swaddling cloths and lying in a manger. It could have been no other way, for the words of the messenger are as the words of the one who sends him. And they acted according to that Word, and found Him of whom the angel spoke. A child wrapped in swaddling cloths and lying in a manger seems of little significance. Here was a boy born, but not just any boy, but the boy who was Christ the Lord. Going by appearances alone would have told the shepherds otherwise. But judging by appearance is dangerous business. When it comes to matters of faith and eternal significance, these matters are not to be judged by the eyes. Judging by anything else will only deceive and mislead. Only the Word of God gives absolute and certain confidence. Judging by the Word that our Lord has given, that of Holy Scripture, we know that that baby Jesus was not only man, but God in the flesh; that He fulfilled the Holy Law of God, died our death, and was raised to life; ascended into heaven, and sits at the right hand of the throne of God. But all these things He did not do for Himself; neither for example, nor for show. For you Jesus was born, lived, died, and rose again. With these words, that angel personalized that wonderful good news to the shepherds. What your eyes would tell you, deny when it comes to the things of God. Instead, go by what God says, sins forgiven and peace with God through Jesus the Christ. It is beyond human comprehension that Christ was not born in a palace with help all around. In a palace Christ was not born. Neither was His death on the cross more highly exalted than His birth. He who was laid in a manger is He who sits now in the heavens, FOR you, bestowing His grace and mercy only upon sinners, according His Word and promise. You have reason to rejoice this day. You have no reason to fear or to be afraid. For unto you Christ has come. And to you, your sin is forgiven.

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7: Classical Apologetics: It Stands to Reason | www.enganchecubano.com

From a theological perspective the incarnation means that the eternal "Logos", or the Word of God became clothed in flesh. The second person of the eternal Godhead put on the clothing of flesh and became a human being.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: In the last two decades, several important steps have been made by Catholics, Protestants and Orthodox Christians to engage in meaningful dialogue with members of the Islamic faith. In my own experience in dialogue with Muslims ,2 there seems to emerge a point in which discussion of Jesus the prophet vs. Jesus the Incarnate Word of God will inevitably take place. Such discussions can prove to be stimulating and educational. However, they tend to go best when there is an honest and open acknowledgement of the differences that exist between 1 A good summary of Catholic and Protestant efforts can be found in John Renard, " Christian-Muslim Dialogue: Holy Cross Orthodox Press, Malone Fellow with the National Council of U. As Georges Anawati, a Catholic Islamicist; notes: It does not ignore obvious differences In Islam, there is the absolute affirmation of divine unity tawhid which necessarily condemns any attempt to associate something other than God with God shirk. Christianity, though, has as one of its central tenets the affirmation that the uncreated Word of God ho logos became flesh sarx in Jesus John 1: Islam, therefore, presents a unique challenge to the Christian theologian. Is it possible to formulate a Christology which can affirm the Islamic principle of tawhid and evade the accusation of shirk without compromising the core of the Christian message? This is the question this article hopes to address. Kiing seems to suggest that the Jesus of history as s Georges Anawati, 0. Syracuse University Press, , p. Paths of Dialogue with Islam, Hinduism, and Buddhism, trans. Peter Heinegg New York: Doubleday, , pp. Such an assertion, though, does not find support from many Christian theologians and biblical scholars not to mention church authorities.

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8: NPNF Athanasius: Select Works and Letters - Christian Classics Ethereal Library

8 ~ Great Christian Classics: Four Essential Works of the Faith b INTRODUCTION TO ON THE INCARNATION B A
thanasius was born around AD in the Egyptian city of Alexandria.

What is the Incarnation? From a theological perspective the incarnation means that the eternal "Logos", or the Word of God became clothed in flesh. The second person of the eternal Godhead put on the clothing of flesh and became a human being. This Hypostatic Union never ceases to be. The Book of Philippians contains the most often used Bible verses on the subject. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians indicates that the whole idea of Christ becoming a man originated in his mind. He thought that to be equal with God is not a thing to be grasped or held onto, the whole idea of humiliating himself was no problem. Therefore he "emptied himself" which is from a Greek word "kenoo" from which comes the word "kenosis" which means to be emptied. The Latin translation is "incarnatio" which is where we get the English word "incarnation" which means to empty himself. The glory of God that was in Christ was veiled in flesh, yet he made the claim that if anyone would not believe that he was Yahweh they would die in their sins. The Gospel of John begins with the eternal word becoming flesh and in Latin this is the word "incarnation": When John made the claim that the "Word became flesh", and Paul said that God sent his own son in the "likeness" of sinful flesh, the message in the Bible is clear that Jesus was a bonafide human being, a person that walked the earth. He was not only a man, but a servant, and not only a servant but the lowest of slaves according to the original language. Almighty God made a decision to take on humanity and to dedicate his life to serving man and doing good, to the point of death even the death of the Roman cross. Jesus grew up as a child, throughout his childhood the Bible says he "increased in wisdom and in stature," he also learned as a man observing the world around him. His body was completely human flesh and blood, experiencing all the daily things like eating and drinking and walking and thinking. He was a man with a name, his name was Jesus, which is the Greek word for the Hebrew Joshua which means "Yahweh has become salvation. Jesus was referred to throughout the entire New Testament as a man that lived and walked the earth, he died as a man feeling all the pain, when he rose again he had the appearance of a man, and right now the Bible says that he is a man seated at the right hand of God in heaven 1 Timothy 2: Devotional Answer Listen to how the Lord characterizes a situation in Ezekiel 34 where his leaders called "Shepherds" are mistreating his people called "His sheep" and what He decides to do about it. Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock. You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. So they were scattered because there was no shepherd, and when they were scattered they became food for all the wild animals. My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them. God saw the religious rulers of Israel profiteering and taking advantage of His flock without a care for their well-being. God noticed His shepherds. Read the passage again slowly and see how God feels about those who abuse his flock. Because these Shepherds do not have a heart for His people, God decides He has to remove them from their position. I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them. God announces something that is beyond comprehension; He Himself will come for His Sheep. I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. I will bring them out from the nations and gather them from the countries, and I

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

will bring them into their own land. I will pasture them on the mountains of Israel, in the ravines and in all the settlements in the land. I will tend them in a good pasture, and the mountain heights of Israel will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pasture on the mountains of Israel. I myself will tend my sheep and have them lie down, declares the Sovereign Lord. I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice. Throughout the Gospels we read of constant tension with the religious leaders of that time, until they finally decided to kill Jesus. He displayed all His reactions and how God would react, how God feels, how God would do it, were He in our position. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. I am the good shepherd; I know my sheep and my sheep know me” just as the Father knows me and I know the Father”and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. And we have our doubts. Even those who were with Him were constantly disturbed by the idea of losing Him. To them and to us, He offered this comfort: And I will ask the Father, and he will give you another advocate to help you and be with you forever” the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them. This is the Holy Spirit. He is moving everywhere and available to all who want to be a part of this amazing salvation. He was "with" the disciples at that time but soon would be "in" them. This is because Jesus would pay the price of sin, and so God was freed up to be intimate again with man in full integrity. The incarnation of God, the Son is absolutely mind boggling and beyond comprehension on so many levels. But so is all of creation. Why is there anything instead of nothing? But when one ponders that God in His Triune Nature so loved us, that the Father gave His Son, and the Son came to give His life a ransom for many, and now the Holy Spirit is given to all who ask, it can move us to truly worship God in deepest deepest gratitude. Do you want to be a part of this? Offer your heart to God, ask for His forgiveness for anything you have done wrong. And ask Him to fill you with Himself. Here are some sample words to help, but you can use any language you like. You are turning your life over to His care and starting a new and exciting life beyond imagination. And then you can join all of us Christians in knowing Him and making Him known. Watch what He does! I suddenly and strangely feel a yearning deep inside myself for You. I want to be a part of your Kingdom. I understand Jesus died for my sins on the cross in my place. Please forgive my sins and fill me with your Holy Spirit. Please change my heart and cause me to hunger to know you. Lead me to where I need to go. I trust You Lord.

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

9: On the Incarnation of the Word - Christian Classics Ethereal Library

Christ, The Word Of God Incarnate found in: Soli Deo Gloria: Eight Distinctive Chorale Preludes for Every Organist, Set 2, Sonus Novus, Vol. 4, Variations on American Hymn Tunes for Keyboard, Six Hymn Improvisations, Set 10, Six.

Other attributes of God will be considered later. All forms of monotheism are not the same. There are different varieties of monotheism. The first type of monotheism is that of a monad monotheism. This understanding views God as a singular, unitary monad, i. The Judaic understanding of Jehovah is that of an unextended monad. The central creed of Judaism is the Shema statement of Deuteronomy 6: The Lord our God is one Lord. The Islamic understanding of Allah is also that of a single monad deity. In the early church there were some ex. Arius who sought to retain the Jewish concept of monad monotheism rather than accepting Trinitarian monotheism, and there are still some contemporary groups ex. Jehovah Witnesses who promote monad monotheism. A second form of monotheism is that identified as monistic monotheism. This understanding of God views everything to be incorporated in a singular and unitary God-reality comprised of, and expressed in, the whole universe. Such an understanding of a monistic oneness impinges upon the distinction of the Creator and the creation. Monistic monotheism is also evident in some forms of oriental religious philosophy, as well as in Unitarian forms of monism in Christian Science teaching and in the so-called New Age philosophy. Some have attempted to express Christian teaching as a monistic monotheism, misusing such verses as Isaiah The third form of monotheism is Trinitarian monotheism, which has been the historic Christian understanding of the oneness of God. The oneness of God is not conceived of merely as a singular, mathematical oneness, i. Christians also often see intimations of relational Trinitarianism in the plural pronouns that refer to God cf. Trinitarian monotheism is unique to the Christian understanding of God. This is not an idea that Christians concocted to complicate the understanding of God. Jesus was praying that His followers, all Christians, would function in a relational oneness in the one Body of Christ, in like manner as He and the Father functioned in relational oneness in the Oneness of the Trinitarian Godhead. What we are emphasizing here is that the oneness of God must not be viewed as merely a mathematical oneness, a static numerical integer, for this creates at best a monadic concept of God as an isolated individual deity. To illustrate this relational oneness, I will employ an admittedly inadequate analogy. My wife and I are married. Now, obviously, this is not a mathematical oneness. Paul employs this relational oneness of the marital union as an analogy of the oneness between Christ and the Christian. Quoting the Genesis 2: The oneness of husband and wife, and the oneness of Christ and the Christian are not mathematical onenesses of essentiality, but they are both relational onenesses. When Paul wrote to the Corinthians, he again quoted Genesis 2: The entire context of the passage has to do with the relational oneness that is established in sexual union. Like the marriage union, the spiritual union between Christ and the Christian is a relational oneness. Not a monistic oneness, or an organic oneness, or a merged oneness, or an absorption oneness; but a relational oneness. It would not be the marital union of relational oneness. Those who cannot, do not, or will not differentiate between the relational oneness of God and other concepts such as merged oneness, absorbed oneness, or universal oneness, or any other form of mathematical oneness, cannot maintain a Christian understanding of the Trinitarian relational oneness of God. It took a while for the Christian community of the first few centuries to think this through and explain such, but this Trinitarian monotheism was clearly advocated at the Council of Nicea in A. Allow me to interject an interesting side note here: Those who adopted the Arian concept of a mathematical monad monotheism, those areas ex. North Africa of Christendom capitulated and were overcome by the Islamic conquest of the 7th and 8th centuries. Without a Trinitarian understanding of the relational oneness of God, their God was no different, and had nothing more to offer, than the Muslim monad of Allah. Those without a Trinitarian theological foundation are susceptible to accommodating the Islamic Allah as equivalent to the Christian God. It is not that we are mathematically merged, or that we are integrated into a single integer union, but we participate in a relational oneness with God, in Jesus Christ, and by the

INCARNATION OF THE WORD OF GOD (SHEPHERDS NOTES CHRISTIAN CLASSICS 2) pdf

Holy Spirit. Thereby we have a relational oneness and unity with all other Christians who are likewise so joined in relational oneness with God. Not an abstract oneness of monism. Not a single integer oneness of a divine monad. Then, our first presuppositional premise is valid: Is it any wonder that the relational oneness of Christian unity in the Body of Christ has been so lacking? We have not understood that it can only be produced by the relational oneness of the Father, Son, and Holy Spirit at work in His people! No, we want to consider how it is that God is the essence of all being. The Greek word, *ousia*, was used by Greek philosophers in this abstract sense, as was the Greek word *hypostasis*, indicating foundational existence. The Latin words *essentia* and *substantia* were also used in the sense of total existence. This will be a perfect, heavenly expression of His Trinitarian relationality of Being. In the progressive revelation of Himself in the new covenant, God reveals Himself more fully as Relational Personal Being. Revealing Himself as the incarnate Son of God, Jesus continues the self-revelation of God in His corollary statements: Such statements of Self-revelation required that the early Christians develop an understanding of God that went beyond their previous understanding. As noted earlier, such a concept of God is not something that Christians dreamed up, for human reasoning would never have postulated the intricacy of a Trinitarian God. The Trinitarian understanding of God is determined by the fact that God has revealed Himself as such. The early Christians pondered and evaluated this Triune Self-revelation of God as Relational Personal Being for approximately three hundred years before a stated clarification of this Christian understanding of God was drafted at the Council of Nicea in A. The three persons of the Godhead, Father, Son, and Holy Spirit, relate and function together as the same divine Being. God is Triune, Relational, Personal Being. Collectively, this relational personal Being of God in Christians will be the basis of our interpersonal relationships with one another as we interrelate in community, the common-unity of personal, relational beings expressing the Being of God. But the monadic concepts of God in Judaism and Islam also claim that God is personal, so how is the Christian understanding of a personal God in Trinitarian monotheism different from these other views of God? Nor are we declaring that God is an individual person patterned after a created human being, for we cannot argue backwards from man to God. We are certainly not saying that God is the personification of an idea, ideal, or universal concept of abstract Being, whether individuated or universal. It is not even sufficient to say that God is personal, rather than impersonal. And we obviously mean more by this statement than the general observation that God is personable, amicable and likeable. Later, the Latin word *persona* was applied to the actor himself, the role-player who was wearing the mask. As the language evolved as all languages do the word *persona* designated an individual human being. This is not how Christian theology has defined God as Person for the last years. The Council of Nicea A. God, as Person, is not defined by psychological function, but by relational function or social function. The answer from all that has gone before is clear: He is personal as being three persons in relation, of having His being in what Father, Son and Holy Spirit give to and receive from each other. Relatedness, relationality, sociality is at the root of personhood. Trinitarian relational Personhood is distinctive to the Christian understanding of God. The particular uniqueness of Trinitarian monotheism is that the tri-personalism of the persons of the Trinitarian God is such that their persons can only be defined in relation to one another. Their personal relations mutually constitute each other. The person of God the Father can only be defined in relation to the person of God the Son, and both of their persons can only be defined in relation to the person of God the Holy Spirit. Allow me to employ another inadequate human analogy. I am the father of five children. But, we must make a careful distinction at this point. We do not want to get caught in the logical absurdity of indicating that God is three Persons in one Person. The historic statement of the Triune understanding of God has been that God is three Persons in one Being. This preserves the distinction that avoids logical absurdity. The Trinitarian relational Oneness of God in the inter-relations of the three Persons of Father, Son, and Holy Spirit, constitute and comprise a God who is the essence and source of all relational personhood. It is that perfectly harmonious interpersonal interaction of relationship that the Triune God wants to impart to and actuate in the created relational persons of mankind; i. Jesus took upon Himself the death consequences of sin, that by His Spirit He might impart the divine life of Father, Son, and

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Holy Spirit to receptive mankind. The divine provision of the presence and function of the Triune God in Christians is the sole basis for harmonious interpersonal relationships in the Christian community. What God is, only God is. Jesus was not defining God by the privation or absence of human ocular visibility. To do so would be to create a static and impersonal concept of God as but some nebulous, abstract, intangible, incorporeal, immaterial, non-physical anti-matter. The context of the statement is the subject of worship. Real worship is relational, personal, and spiritual. It is not just throwing accolades at God up above. If we are to understand the depths of Christian worship we must come to appreciate how it is that we are drawn into the inter-relationship of the Triune Spirit-God. Worship becomes a far greater privilege than we ever imagined as we participate in the inter-relational expressions of worship within the Trinity. The Father, Son, and Holy Spirit can worship one another through us. The Son worships the Father through us, and the Spirit worships and glorifies the Son through us.

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