

## 1: Prayer – Living in the Father’s Love | [www.enganchecubano.com](http://www.enganchecubano.com)

*FATHERS The Power of a Father's Love By Belinda Elliott Contributing Writer. [www.enganchecubano.com](http://www.enganchecubano.com) - I owe my father a huge thank you! Sure, I need to thank him for all those years of paying my bills, fixing my bikes, and providing a shoulder to cry on.*

His parents later changed his name to "Hyman," which, like Chaim, is derived from Chayyim , meaning "life. Rickover made passage to New York City with his mother and sister in March , fleeing anti-Semitic Russian pogroms [7] [8] during the Revolution of and joining Abraham, who had made earlier, initial trips there beginning in to become established. Rickover took his first paid job at nine years of age, earning three cents an hour for holding a light as his neighbor operated a machine. Later, he delivered groceries. He graduated from grammar school at Sabath , himself a Czech Jewish immigrant. Through the intervention of a family friend, Sabath nominated Rickover for appointment to the United States Naval Academy. Rickover was only a third alternate for appointment, but through disciplined self-directed study and good fortune, Rickover passed the entrance exam and was accepted. On 2 June , Rickover graduated th out of midshipmen and was commissioned as an ensign. Rickover impressed his commanding officer with his hard work and efficiency, and was made engineer officer on 21 June , becoming the youngest such officer in the squadron. At the latter institution, he met Ruth D. Masters, a graduate student in international law, whom he married in after she returned from her doctoral studies at the Sorbonne in Paris. Shortly after marrying, Rickover wrote to his parents of his decision to become an Episcopalian , remaining so for the remainder of his life. In I attended the Columbia School of Engineering for postgraduate study in electrical engineering. Columbia was the first institution that encouraged me to think rather than memorize. My teachers were notable in that many had gained practical engineering experience outside the university and were able to share their experience with their students. I am grateful, among others, to Professors Morecroft, Hehre, and Arendt. Much of what I have subsequently learned and accomplished in engineering is based on the solid foundation of principles I learned from them. His application was turned down due to his age, at that time 29 years. Fortunately for Rickover, he ran into his former commanding officer from Nevada while leaving the building, who interceded successfully on his behalf. From to , Rickover qualified for submarine duty and command aboard the submarines S-9 and S On 17 July , he reported aboard the minesweeper Finch at Tsingtao, China and took command. The future longest-serving U. The Marco Polo Bridge Incident had occurred ten days earlier, and in August, Finch stood out for Shanghai to protect American citizens and interests from the conflict between Chinese and Japanese forces. On 25 September, Rickover was promoted to lieutenant commander, retroactive to 1 July. In October, his designation as an engineering duty officer became effective, and he was relieved of his three-month command of Finch at Shanghai on 5 October Rickover was assigned to the Cavite Navy Yard in the Philippines, and was transferred shortly thereafter to the Bureau of Engineering in Washington, D. Once there, he took up his duties as assistant chief of the Electrical section of the Bureau of Engineering on 15 August In late he appealed for a transfer to an active command. He was sent to investigate inefficiencies at the naval supply depot at Mechanicsburg, Pennsylvania. Having identified a number of problems there he was appointed in July to command of a ship repair facility on Okinawa. Time magazine featured him on the cover of its January 11, issue. The accompanying article described his wartime service: He went on making enemies, but by the end of the war he had won the rank of captain. He had also won a reputation as a man who gets things done. In December , Rickover was appointed Inspector General of the 19th Fleet on the west coast, and was assigned to work with General Electric at Schenectady , New York , to develop a nuclear propulsion plant for destroyers. Realizing the potential that nuclear energy held for the Navy, Rickover applied. He subsequently went around several layers of superior officers, and in went directly to the Chief of Naval Operations, Fleet Admiral Chester Nimitz , also a former submariner. Nimitz immediately understood the potential of nuclear propulsion in submarines and recommended the project to the Secretary of the Navy, John L. Weinberg , the Oak Ridge director of research, to initiate and develop the Oak Ridge School of Reactor Technology and to begin the design of the pressurized water reactor for submarine propulsion. This twin role enabled him to lead

the effort to develop Nautilus. According to Lieutenant General Leslie Groves , director of the Manhattan Project, Mills was anxious to have a very determined man involved. He knew that Rickover was "not too easy to get along with" and "not too popular," but in his judgement Rickover was the man whom the Navy could depend on "no matter what opposition he might encounter". Mills said he had a Captain Rickover who could head the group and gave Nichols six industrial references known to Nichols. Nichols phoned them and found that "three of them thought Rickover was an outstanding, imaginative and capable engineer but at times difficult to get along with, whereas the other three admitted he might have some capabilities but claimed it was impossible to deal with the man. Nautilus was launched and commissioned with this reactor in Later Rickover oversaw the development of the Shippingport Atomic Power Station , the first commercial pressurized water reactor nuclear power plant. Kenneth Nichols of the AEC decided that the Rickover-Westinghouse pressurised-water reactor intended for an aircraft carrier program that was cancelled was "the best choice for a reactor to demonstrate the production of electricity" with Rickover "having a going organization and a reactor project under way that now had no specific use to justify it". This was accepted by Lewis Strauss and the Commission in January The interviewees ranged from midshipmen and newly commissioned ensigns destined for nuclear-powered submarines and surface combatants, to very senior combat-experienced Naval Aviator captains who sought command of nuclear-powered aircraft carriers. In his testimony, he said: I am always chagrined at the tendency of people to expect that I have a simple, easy gimmick that makes my program function. Any successful program functions as an integrated whole of many factors. Trying to select one aspect as the key one will not work. Each element depends on all the others. As stated in a retrospective analysis in October This was especially crucial as in a democratic society, particularly after the Three Mile Island nuclear power station crisis in March , a host of nuclear accidents or well-publicized near misses could have shut down the nuclear fleet completely. Congress that, were it up to him what to do with nuclear powered ships, he "would sink them all. I do not believe that nuclear power is worth it if it creates radiation. Then you might ask me why do I have nuclear powered ships. That is a necessary evil. I would sink them all. I am not proud of the part I played in it. I did it because it was necessary for the safety of this country. The lesson of history is when a war starts every nation will ultimately use whatever weapon it has available. Every time you produce radiation, you produce something that has a certain half-life, in some cases for billions of years. It is important that we control these forces and try to eliminate them. Do you have any regrets? I do not have regrets. I believe I helped preserve the peace for this country. Why should I regret that? All of you live in safety from domestic enemies because of security from the police. Likewise, you live in safety from foreign enemies because our military keeps them from attacking us. Nuclear technology was already under development in other countries. My assigned responsibility was to develop our nuclear navy. I managed to accomplish this. Moreover, he had "little tolerance for mediocrity, none for stupidity. The view became established that he sometimes exercised power to settle scores or tweak noses. Beach, in his later years, once referred to him as a "tyrant" with "no account of his gradually failing powers" p. Focus on education[ edit ] President Kennedy and Rickover, White House, When he was a child still living in Russian-occupied Poland, Rickover was not allowed to attend public schools because of his Jewish faith. Starting at the age of four, he attended a religious school where the teaching was solely from the Tanakh , i. His first book centered on education was a collection of essays calling for improved standards of education, particularly in math and science, entitled Education and Freedom In it, he stated that, "education is the most important problem facing the United States today" and "only the massive upgrading of the scholastic standards of our schools will guarantee the future prosperity and freedom of the Republic. He argued that the higher standards of Swiss schools, including a longer school day and year, combined with an approach stressing student choice and academic specialization produced superior results. Recognizing "that nurturing careers of excellence and leadership in science and technology in young scholars is an essential investment in the United States national and global future," following his retirement Rickover founded the Center for Excellence in Education in The General Dynamics scandal[ edit ] In the early s, structural welding flaws " whose nature and existence had been covered up by falsified inspection records " led to significant delays and expenses in the delivery of several submarines being built at the General Dynamics Electric Boat Division shipyard. The

yard tried to pass the vast cost overruns directly on to the Navy, while Rickover demanded that the yard make good on its "shoddy" workmanship. Charges were investigated as well that gifts were provided by two other major nuclear ship contractors for the navy, General Electric and the Newport News Shipbuilding and Dry Dock. Over many years, powerful friends on both the House and Senate Armed Services Committees ensured that he remained on active duty long after most other admirals had retired from their second careers. As Lehman stated in his book, *Command of the Seas*: One of my first orders of business as Secretary of the Navy would be to solve His present viselike grip on much of the navy was doing it much harm. I had sought the job because I believed the navy had deteriorated to the point where its weakness seriously threatened our future security. The cult created by Admiral Rickover was itself a major obstacle to recovery, entwining nearly all the issues of culture and policy within the navy. Rickover was the actual man-in-charge during this specific performance test, and his actions and inactions were judged to have been the causal factor. According to Rickover, he first learned of his firing when his wife told him what she heard on the radio. Presidents at the time, Nixon , Ford , and Carter, all formerly officers in the U. President Reagan was not in attendance. Rickover, Arlington National Cemetery, Memorial Day, After suffering strokes , pneumonia and generally declining health over time, Admiral Rickover died at his home in Arlington, Virginia, on July 8, at 86 years of age, the same as that of his father.

### 2: CHURCH FATHERS: On the Trinity, Book VI (St. Augustine)

*In , Luther Vandross released Power of Love, later going on to win two American Music Awards and Grammy Awards. Watch the official music video for 'Power of Love' now.*

Let the lover of God understand us right; we do not go upon an historical heathenish conjecture, nor only upon the light of the outward nature; both suns shine to us. His body became earth in the dark impression in the poison of the enkindled Mercury, and was an enmity against God: Now how did God do to cure him and tincture him again? Did he take a strange thing thereunto? No, he took the likeness, and cured him with that which was corrupted in him, viz. The desire of love is spirit, and is the heart of God, viz. And this Adam, being the image of God, should not do, for God had created him to his image: He should have tinctured the fire-world and outward world with the word of love, that so none of them should be manifest in him, like as the day holds the night swallowed up in itself. Now to help and restore this again, viz. But how did he effect it? Behold, O man, behold and see, open thy understanding; thou art called. He introduced the holy Mercury in the flame, viz. He tinctured the poison, viz. He took only that same Mercury which he had breathed into Adam for an image, and formed into a creature: He did with the love introduce again the light of the eternal sun into the human property, that he might tincture the wrath of the enkindled Mercury in the human property, and inflame it with love, that the human Jupiter, viz. Ye physicians, if you here understand nothing, then you are captivated in the poison of the devil: As God deals with us poor men, so must the outward poisonous sick Mercury be tinctured with such an external cure; not with the dark impression of Saturn, with cold unless it be first sweetly appeased and qualified with Jupiter and Venus, that the sun does again shine in Saturn, but with meek love; this is his right physic, whereby the death is changed into life; yet this is only a common manual cure, which the vulgar may learn. But it behoves the doctor, if he will be called a doctor, to study the whole process, how God has restored the universal in man; which is fully clear and manifest in the person of Christ, from his entrance into the humanity, even to his ascension, and sending of the Holy Ghost. Let him follow this entire process, and then he may find the universal, provided he be born again of God; but the selfish pleasure, worldly glory, covetousness and pride lie in the way. Dear doctors, I must tell you, the coals are too black, you defile your white hands therewith; the true unfeigned self-denying humility before God and man does not relish with you; therefore you are blind: I do not tell you this, but the spirit of wonders in its manifestation. But we will give direction to the desirous seeker, who would fain see if he knew the way fitly to attain his intent; for the time is at hand, where Moses is called from the sheep to be a shepherd of the Lord, which shall shortly be manifest, notwithstanding all the raging and raving of the devil: Let not the dear and worthy Christendom think, seeing now it seems as if she should go to wrack and ruin, that it is utterly undone; No: Dear brethren, behold, I pray, the right cure: What did God with us when we lay sick in death? Did he quite cast away the created image, understand the outward part, viz. He did it not: For though he introduced divine property into our humanity, yet he did not therefore cast away our humanity, but brought it into the way or process to the new-birth. He suffered the outward humanity, viz. The essence of eternity must overcome the essence of time, therefore it is called a temptation of the devil; for the devil as a prince in the wrath of God did there tempt the outward humanity, and represented all that to it wherein Adam fell, and became disobedient to God. Here the soul was tempted, whether it would be a king, and an angelical throne instead of the fallen angel, and possess the elected throne of God in the royal office, from which Lucifer was taken, and thrust into the darkness, viz. He turned water into wine. Ye physicians, observe this, it concerns you in your process, you must also go the same way to work: He healed the sick; so you must likewise make the form in your poisonous Mercury whole and sound by the power of the philosophical baptism: He made the dead alive again, the dumb to speak, the deaf to hear, the blind to see, and cleansed the lepers; all this must go before, that all the forms in Mercury may be pure, sound, and living, which Mercury himself does make after the baptism and temptation; as the living speaking Mercury did this in the person of Christ; the artist cannot do it, only there must be faith; for Christ also testifies, that he could not do many wonders at Capernaum, only heal a few diseased; for the faith of those at Capernaum would not enter into the divine Mercury of Christ. So that we see there, that the

person of Christ, viz. Thus the artist must not arrogate anything to himself, the Mercury does itself, after the philosophical baptism, work these wonders before it manifests the universal; for all the seven forms of nature must be crystallised and purified, if the universal shall be revealed; and each form carries a peculiar process when it is to be brought out of the property of the wrath, and entered into the pure and clear life; and it must transmute itself into the crystalline sea which stands before the throne of the ancient in the Revelation, and change itself into paradise; for the universal is paradisaical; and Christ also came for that reason into our humanity, that he might again open or make manifest the universal, viz. The speaking word in Christ wrought wonders through all the seven properties or forms, through the expressed word in the humanity, before the whole universal was manifest in the body of the human property, and the body glorified. Even thus it is in the philosophical work, when the Mercury shut up in death receives into it the baptism of its refreshment in love, then all the seven forms manifest themselves in this property, as it came to pass in the process of Christ in his miracles, but as yet they are not perfect in the operation of the manifestation of their properties. Therefore the artist can effect nothing, unless he gives a meat to the forms, which they all desire, and love to eat, wherein there is no turba: Now the properties cannot eat, seeing their mouth is frozen up in the impression of Saturn; the artist must first open their mouth, and make them alive in their zeal, that all the forms may be hungry, and then if there be manna, they all eat together of it, and so the precious grain of mustard-seed is sown. Now if Mercury apprehends the glimpse or aspect of the love in Mars, then the love dismays the wrath, and it is as a transmutation, but it is not fixed and steadfast; and as soon as this comes to pass, the angelical properties appear in view. The Process in the Temptation Jesus was led by the Spirit into the wilderness, and the devil came to him, and tempted him. What, wilt thou eat of nothing, viz. Eat of the expressed word, viz. Then said Christ Jesus, "Man liveth not by bread alone, but by every word which proceedeth from the mouth of God. Or how had it been, if the hunger of the human property had after the unction of baptism eaten in the temptation of the Mercury in the impression of death, viz. When the same had moved itself in the soulish essence, shut up in death in Mary his mother in her essence or seed, and introduced the aspect of the eye of God in the love into the dead p. When the water of the body, which in the impression of the substance was enclosed in death, did taste the water of eternal life in the Holy Spirit, viz. Now the man Christ must hereupon be tempted in body and soul, of which he would eat; on one part the expressed word of love and anger was represented before body and soul, in which the devil would be lord and master, and rule therein omnipotently; and on the other part the speaking word in the love-property was only represented to the soul and body. The devil said, as he had also said to Adam, Eat of the evil and good: Hast thou not bread? Then make bread of stones: Why dost thou hunger so long in thy own property? Then said the divine desire, "Man liveth not of bread alone, but of every word of God. Thus the property of the fiery soul resigned itself with its desire into the love, viz. Here now that should be tried; for he was an angel also, as well as the human soul, which he had seduced: In this proof Adam did not stand; for he went from the resignation into an arrogation of self, into an own self-will, and would try evil and good, love and anger, and prove how evil and good tasted. Here, dear man, was the trying state before the tree of temptation in paradise, and that was fulfilled which the first Adam could not, and would not do in divine obedience in resignation. The humanity should again depart out of resignation into a desire of propriety, and desire to possess something of its own in arrogation of self in the cursed property, evil and good; this had been a dainty dish and delight to the devil; then had he remained king, and his lies had been truth: In this Adam also was corrupted, and entered into selfish propriety, and desired worldly dominion and covetousness which may be seen in Cain, which is the heart of the poisonous Mercury, viz. He would give the humanity of Christ this whole dominion to rule in, and above all in the essence of all things, as a mighty god, which notwithstanding he only possesses in the part of the turba in the wrath of God, and has it not in his full dominion: He should but set his desire thereinto, and introduce his will into him, and he would bring his Mercury of the creature into the greatest omnipotence, that he should be a lord over good and evil, and have all things at command, to do therewith as he pleased, for so Adam had fooled it. His Mercury went with the desire into the impression, whence cold and heat arise, and imagined thereinto, and so the property of the cold and hot fire did presently boil up in the Mercury of the creature; and so also the outward heat and cold did soon pierce into the enkindled Mercury of the human property, so that the body now suffers pain from the heat

and cold, which property before when it stood in the free-will of God in the resignation was not manifest; and thus evil and good did rule and domineer in Adam. For the centre of wrath, viz. He is the axe wherewith the angry husbandman cuts up his thorns and briars from off his ground: He is the chief worker and accomplisher of the wrathful anger of God: And then is God all in all in him, his will and deed, and he is a branch in the great tree which draws sap, power, and life from the tree of God, and grows and lives in him, and brings forth his fruit; then is the Mercury of the human life a procreated or expressed fruit, which grows upon the paradise-tree of God, and gives forth its note and sound, and strikes the signature in the speaking word of God, viz. The devil has given himself to be such a lutanist who contrives and helps to act and drive on the play in the wrath, viz. The like also must the wicked man do, as Saint Paul speaks thereof; "The holy man is unto God a sweet savour unto life, and the wicked a sweet savour unto death. All is generated and created in the infinite being to the manifestation of the infinite great God; out of all the properties of evil and good, creatures were brought forth p. As a limner that pourtrays his own image, and does thereby behold what he is, and how his form and features are; or as a musician composes a curious lesson or song, and so plays and melodises with his life, and will of life, viz. For the will of the human Mercury went out from the will of the divine speaking word into its own self-will: Thus it fell into the centre of the pregnatress of all essences, viz. Thus, dear reader, it is clearly set before you wherein Christ was tempted; namely, whether the soul, and the whole man, viz. Here it was tried: Therefore said the devil, viz. It is written, Thou shalt worship the Lord thy God, and serve him only. Then the devil left him, and the angels came and ministered unto him. If he will help the poor captive shut up in the anger of God out of the bands of darkness, wherein he is swallowed up in the curse of the earth, and deliver him from the anger of God, then he must think and well observe how God with his entrance [viz. He that does so is a fool, and goes on in his own self-will, and is altogether unfit for the work; let him not meddle with it; we desire faithfully to admonish him, that if he will seek aright, then let him consider the process of Christ, how God has again regenerated the universal shut up in death in the human property. For God did not take man as he lay closed up in death, and cast him into a furnace, and melted him in the wrath, as the false magus does; but he gave his love first into his human essence, and baptized the humanity; afterwards he brought him into the wilderness, and set the devil opposite to him, not into him; he let him first fast and hunger forty days, and gave no outward food to the humanity: Dost thou not understand anything here? What shall I say more to thee? God must become man, man must become God; heaven must become one thing with the earth, the earth must be turned to heaven: But what wilt thou do? Will you send one devil to another, and make an angel of him? In deed and in truth I must needs laugh at such folly: If thou wilt keep a corrupt black devil, how dost thou think to turn the earth by the devil to heaven? Is not God the creator of all beings? Christ said, "He that eateth not the flesh of the Son of Man hath no part in him: It is not enough to play the sophister; the grain of wheat brings forth no fruit, unless it falls into the earth; all p. The mother of all beings is Sulphur, Mercury is her life, Mars her sense, Venus her love, Jupiter her understanding, Luna her corporeal essence, Saturn her husband: The chaste virgin signifies in the philosophic work the clear Deity, the humanity is Mercury, Sulphur, and Salt, both heavenly and earthly; the heavenly property is disappeared, and as a nothing; the deadly property in the wrath is stirred up, and lives to the anger, and in the properties of the anger; the humanity, both in Adam and in Christ, was tempted. Dost thou ask, wherewith? With the like opposite in the wrath, even with such a devil as had all these properties in him, as a potent prince [in all the properties of the anger]. The third property was, he should introduce his will through the awakened love-desire again into the centre, viz. And this he would not do, but the first Adam did it; and therefore God when he would help him tempted him in the Sulphur, viz.

### 3: Eros | Encyclopedia Mythica

*The love of our heavenly Father can redeem any pain and transform it into something strong, solid and powerful. Fathers, we all get a second chance – maybe many chances – at redemption. There may not be canned laughter or the dramatic lighting of a Hollywood movie, but a redeemed father's power might just make the difference in a little.*

If any man, he says, think that he knows anything, he knows nothing yet as he ought to know. But if any man love God, the same is known of Him. He has not said, has known Him, which is dangerous presumption, but is known of Him. So also in another place, when he had said, But now after that you have known God: And above all in that other place, Brethren, he says, I count not myself to have apprehended: Let us therefore, as many as be perfect, be thus minded. Perfection in this life, he tells us, is nothing else than to forget those things which are behind, and to reach forth and press in purpose toward those things which are before. For he that seeks has the safest purpose, [who seeks] until that is taken hold of whither we are tending, and for which we are reaching forth. But that is the right purpose which starts from faith. For a certain faith is in some way the starting-point of knowledge; but a certain knowledge will not be made perfect, except after this life, when we shall see face to face. Let us therefore be thus minded, so as to know that the disposition to seek the truth is more safe than that which presumes things unknown to be known. Let us therefore so seek as if we should find, and so find as if we were about to seek. For when a man has done, then he begins. Let us doubt without unbelief of things to be believed; let us affirm without rashness of things to be understood: As regards this question, then, let us believe that the Father, and the Son, and the Holy Spirit is one God, the Creator and Ruler of the whole creature; and that the Father is not the Son, nor the Holy Spirit either the Father or the Son, but a trinity of persons mutually interrelated, and a unity of an equal essence. And let us seek to understand this, praying for help from Himself, whom we wish to understand; and as much as He grants, desiring to explain what we understand with so much pious care and anxiety, that even if in any case we say one thing for another, we may at least say nothing unworthy. As, for the sake of example, if we say anything concerning the Father that does not properly belong to the Father, or does belong to the Son, or to the Holy Spirit, or to the Trinity itself; and if anything of the Son which does not properly suit with the Son, or at all events which does suit with the Father, or with the Holy Spirit, or with the Trinity; or if, again, anything concerning the Holy Spirit, which is not fitly a property of the Holy Spirit, yet is not alien from the Father, or from the Son, or from the one God the Trinity itself. Even as now our wish is to see whether the Holy Spirit is properly that love which is most excellent which if He is not, either the Father is love, or the Son, or the Trinity itself; since we cannot withstand the most certain faith and weighty authority of Scripture, saying, And yet we ought not to deviate into profane error, so as to say anything of the Trinity which does not suit the Creator, but rather the creature, or which is feigned outright by mere empty thought. And this being so, let us direct our attention to those three things which we fancy we have found. We are not yet speaking of heavenly things, nor yet of God the Father, and Son, and Holy Spirit, but of that inadequate image, which yet is an image, that is, man; for our feeble mind perhaps can gaze upon this more familiarly and more easily. Well then, when I, who make this inquiry, love anything, there are three things concerned – myself, and that which I love, and love itself. For I do not love love, except I love a lover; for there is no love where nothing is loved. Therefore there are three things – he who loves, and that which is loved, and love. But what if I love none except myself? Will there not then be two things – that which I love, and love? For he who loves and that which is loved are the same when any one loves himself; just as to love and to be loved, in the same way, is the very same thing when any one loves himself. Since the same thing is said, when it is said, he loves himself, and he is loved by himself. For in that case to love and to be loved are not two different things: But yet, even so, love and what is loved are still two things. For there is no love when any one loves himself, except when love itself is loved. For love is not loved, unless as already loving something; since where nothing is loved there is no love. Therefore there are two things when any one loves himself – love, and that which is loved. For then he that loves and that which is loved are one. Whence it seems that it does not follow that three things are to be understood wherever love is. For let us put aside from the inquiry all the other many things of which a man

consists; and in order that we may discover clearly what we are now seeking, as far as in such a subject is possible, let us treat of the mind alone. The mind, then, when it loves itself, discloses two things — mind and love. And when any one wishes himself to be just as much as he is, then the will is on a par with the mind, and the love is equal to him who loves. And if love is a substance, it is certainly not body, but spirit; and the mind also is not body, but spirit. Yet love and mind are not two spirits, but one spirit; nor yet two essences, but one: And these two, indeed, are mutually said relatively. Since he who loves is referred to love, and love to him who loves. For he who loves, loves with some love, and love is the love of some one who loves. But mind and spirit are not said relatively, but express essence. For mind and spirit do not exist because the mind and spirit of some particular man exists. For if we subtract the body from that which is man, which is so called with the conjunction of body, the mind and spirit remain. But if we subtract him that loves, then there is no love; and if we subtract love, then there is no one that loves. And therefore, in so far as they are mutually referred to one another, they are two; but whereas they are spoken in respect to themselves, each are spirit, and both together also are one spirit; and each are mind, and both together one mind. Where, then, is the trinity? Let us attend as much as we can, and let us invoke the everlasting light, that He may illuminate our darkness, and that we may see in ourselves, as much as we are permitted, the image of God. For the mind cannot love itself, except also it know itself; for how can it love what it does not know? Or if any body says that the mind, from either general or special knowledge, believes itself of such a character as it has by experience found others to be and therefore loves itself, he speaks most foolishly. For whence does a mind know another mind, if it does not know itself? For the mind does not know other minds and not know itself, as the eye of the body sees other eyes and does not see itself; for we see bodies through the eyes of the body, because, unless we are looking into a mirror, we cannot refract and reflect the rays into themselves which shine forth through those eyes, and touch whatever we discern — a subject, indeed, which is treated of most subtly and obscurely, until it be clearly demonstrated whether the fact be so, or whether it be not. But whatever is the nature of the power by which we discern through the eyes, certainly, whether it be rays or anything else, we cannot discern with the eyes that power itself; but we inquire into it with the mind, and if possible, understand even this with the mind. As the mind, then, itself gathers the knowledge of corporeal things through the senses of the body, so of incorporeal things through itself. Therefore it knows itself also through itself, since it is incorporeal; for if it does not know itself, it does not love itself. That the Same Three are Inseparable. For if one loves himself less than as he is — as for example, suppose that the mind of a man only loves itself as much as the body of a man ought to be loved, whereas the mind is more than the body — then it is in fault, and its love is not perfect. Again, if it loves itself more than as it is — as if, for instance, it loves itself as much as God is to be loved, whereas the mind is incomparably less than God — here also it is exceedingly in fault, and its love of self is not perfect. But it is in fault more perversely and wrongly still, when it loves the body as much as God is to be loved. Also, if knowledge is less than that thing which is known, and which can be fully known, then knowledge is not perfect; but if it is greater, then the nature which knows is above that which is known, as the knowledge of the body is greater than the body itself, which is known by that knowledge. For knowledge is a kind of life in the reason of the knower, but the body is not life; and any life is greater than any body, not in bulk, but in power. But when the mind knows itself, its own knowledge does not rise above itself, because itself knows, and itself is known. When, therefore, it knows itself entirely, and no other thing with itself, then its knowledge is equal to itself; because its knowledge is not from another nature, since it knows itself. And when it perceives itself entirely, and nothing more, then it is neither less nor greater. We said therefore rightly, that these three things, [ mind, love, and knowledge ], when they are perfect, are by consequence equal. Similar reasoning suggests to us, if indeed we can any way understand the matter, that these things [i. Not as though in a subject; as color, or shape, or any other quality or quantity, are in the body. For anything of this [material] kind does not go beyond the subject in which it is; for the color or shape of this particular body cannot be also those of another body. But the mind can also love something besides itself, with that love with which it loves itself. And further, the mind does not know itself only, but also many other things. Wherefore love and knowledge are not contained in the mind as in a subject, but these also exist substantially, as the mind itself does; because, even if they are mutually predicated relatively, yet they exist each severally in their own

substance. Nor are they so mutually predicated relatively as color and the colored subject are; so that color is in the colored subject, but has not any proper substance in itself, since colored body is a substance, but color is in a substance; but as two friends are also two men, which are substances, while they are said to be men not relatively, but friends relatively. But, further, although one who loves or one who knows is a substance, and knowledge is a substance, and love is a substance, but he that loves and love , or, he that knows and knowledge , are spoken of relatively to each other, as are friends: Although it would seem that friends, too, can be separated in body, not in mind , in as far as they are friends: But if the love with which the mind loves itself ceases to be, then the mind also will at the same time cease to love. Likewise, if the knowledge by which the mind knows itself ceases to be, then the mind will also at the same time cease to know itself. Just as the head of anything that has a head is certainly a head, and they are predicated relatively to each other, although they are also substances: Only these things can be separated from each other by cutting off, those cannot. And even if there are some bodies which cannot be wholly separated and divided, yet they would not be bodies unless they consisted of their own proper parts. A part then is predicated relatively to a whole, since every part is a part of some whole, and a whole is a whole by having all its parts. But since both part and whole are bodies, these things are not only predicated relatively, but exist also substantially. Perhaps, then, the mind is a whole, and the love with which it loves itself, and the knowledge with which it knows itself, are as it were its parts, of which two parts that whole consists. Or are there three equal parts which make up the one whole? But no part embraces the whole, of which it is a part; whereas, when the mind knows itself as a whole, that is, knows itself perfectly, then the knowledge of it extends through the whole of it; and when it loves itself perfectly, then it loves itself as a whole, and the love of it extends through the whole of it. Is it, then, as one drink is made from wine and water and honey, and each single part extends through the whole, and yet they are three things for there is no part of the drink which does not contain these three things; for they are not joined as if they were water and oil, but are entirely commingled: But water, wine, and honey are not of one substance, although one substance results in the drink made from the commingling of them. And I cannot see how those other three are not of the same substance, since the mind itself loves itself, and itself knows itself; and these three so exist, as that the mind is neither loved nor known by any other thing at all. These three, therefore, must needs be of one and the same essence ; and for that reason, if they were confounded together as it were by a commingling, they could not be in any way three, neither could they be mutually referred to each other. Just as if you were to make from one and the same gold three similar rings, although connected with each other, they are mutually referred to each other, because they are similar. For everything similar is similar to something, and there is a trinity of rings, and one gold. But if they are blended with each other, and each mingled with the other through the whole of their own bulk, then that trinity will fall through, and it will not exist at all; and not only will it be called one gold, as it was called in the case of those three rings, but now it will not be called three things of gold at all. But in these three, when the mind knows itself and loves itself, there remains a trinity: Therefore all are in all. For certainly the mind is in itself, since it is called mind in respect to itself: And knowledge , although it is referred to the mind that knows or is known , nevertheless is also predicated both as known and knowing in respect to itself: And although love is referred to the mind that loves, whose love it is; nevertheless it is also love in respect to itself, so as to exist also in itself: So these things are severally in themselves. But so are they in each other; because both the mind that loves is in love , and love is in the knowledge of him that loves, and knowledge is in the mind that knows.

4: Because I'm a Father | Narutopedia | FANDOM powered by Wikia

*The Power of Our Heavenly Father's Love For many people their image of what a father is and therefore their image of what the Heavenly Father is also skewed. We need to let God the Father to step in and give us the proper perspective.*

And an argument is raised, whether the Father is not wisdom Himself, but only the Father of wisdom; or whether Wisdom begot Wisdom. But the answer to this is deferred for a little, while the unity and equality of the Father , and of the Son , and of the Holy Ghost , are proved ; and that we ought to believe in a Trinity, not in a threefold triplicem god. Lastly, that saying of Hilary is explained, eternity in the Father , appearance in the image, use in the gift. Some think themselves hindered from admitting the equality of the Father , Son, and Holy Spirit , because it is written, Christ, the power of God , and the wisdom of God ; in that, on this ground, there does not appear to be equality; because the Father is not Himself power and wisdom, but the begetter of power and wisdom. And, in truth , the question is usually asked with no common earnestness, in what way God can be called the Father of power and wisdom. For the apostle says, Christ the power of God , and the wisdom of God. And hence some on our side have reasoned in this way against the Arians , at least against those who at first set themselves up against the Catholic faith. For Arius himself is reported to have said, that if He is a Son, then He was born; if He was born, there was a time when the Son was not: And therefore some of the later Arians have abandoned that opinion, and have confessed that the Son of God did not begin to be in time. But among the arguments which those on our side used to hold against them who said that there was a time when the Son was not, some were wont to introduce such an argument as this: If the Son of God is the power and wisdom of God , and God was never without power and wisdom, then the Son is co-eternal with God the Father; but the apostle says, Christ the power of God , and the wisdom of God ; and a man must be senseless to say that God at any time had not power or wisdom; therefore there was no time when the Son was not. Now this argument compels us to say that God the Father is not wise, except by having the wisdom which He begot, not by the Father in Himself being wisdom itself. Further, if it be so, just as the Son also Himself is called God of God , Light of Light, we must consider whether He can be called wisdom of wisdom, if God the Father is not wisdom itself, but only the begetter of wisdom. And if we hold this, why is He not the begetter also of His own greatness, and of His own goodness, and of His own eternity , and of His own omnipotence; so that He is not Himself His own greatness, and His own goodness, and His own eternity , and His own omnipotence; but is great with that greatness which He begot, and good with that goodness, and eternal with that eternity , and omnipotent with that omnipotence, which was born of Him; just as He Himself is not His own wisdom, but is wise with that wisdom which was born of Him? For we need not be afraid of being compelled to say that there are many sons of God , over and above the adoption of the creature, co-eternal with the Father , if He be the begetter of His own greatness, and goodness, and eternity , and omnipotence. Because it is easy to reply to this cavil, that it does not at all follow, because many things are named, that He should be the Father of many co-eternal sons; just as it does not follow that He is the Father of two sons, because Christ is said to be the power of God , and the wisdom of God. For that certainly is the power which is the wisdom, and that is the wisdom which is the power; and in like manner, therefore, of the rest also; so that that is the greatness which is the power, or any other of those things which either have been mentioned above, or may hereafter be mentioned. But if nothing is spoken of the Father as such, except that which is spoken of Him in relation to the Son , that is, that He is His father, or begetter, or beginning; and if also the begetter is by consequence a beginning to that which he begets of himself; but whatever else is spoken of Him is so spoken as with the Son , or rather in the Son; whether that He is great with that greatness which He begot, or just with that justice which He begot, or good with that goodness which He begot, or powerful with that force or power which He begot, or wise with that wisdom which He begot: And that which is said, In the beginning was the Word, means that the Word was in the Father. Or if In the beginning is intended to mean, Before all things; then in that which follows, And the Word was with God , the Son alone is understood to be the Word, not the Father and Son together, as though both were one Word for He is the Word in the same way as He is the Image, but the Father and Son are not both together the Image, but the Son alone is the Image of

the Father: But in that which is added, And the Word was with God , there is much reason to understand thus: But what wonder is there, if this can be said in the case of some twofold things widely different from each other? For what are so different as soul and body? Yet we can say the soul was with a man , that is, in a man; although the soul is not the body, and man is both soul and body together. So that what follows in the Scripture , And the Word was God , may be understood thus: The Word, which is not the Father , was God together with the Father. Are we then to say thus, that the Father is the begetter of His own greatness, that is, the begetter of His own power, or the begetter of His own wisdom; and that the Son is greatness, and power, and wisdom; but that the great, omnipotent , and wise God , is both together? How then God of God , Light of Light? For not both together are God of God , but only the Son is of God , that is to say, of the Father; nor are both together Light of Light, but the Son only is of Light, that is, of the Father. Unless, perhaps, it was in order to intimate and inculcate briefly that the Son is co-eternal with the Father , that it is said, God of God , and Light of Light, or anything else of the like kind: And if this be so, then this alone cannot be said of them, namely, this or that of this or that, which they are not both together. Just as the Word cannot be said to be of the Word, because both are not the Word together, but only the Son; nor image of image, since they are not both together the image; nor Son of Son, since both together are not the Son , according to that which is said, I and my Father are one. For we are one means, what He is, that am I also; according to essence , not according to relation. And I know not whether the words, They are one, are ever found in Scripture as spoken of things of which the nature is different. But if there are more things than one of the same nature, and they differ in sentiment, they are not one, and that so far as they differ in sentiment. For if the disciples were already one by the fact of being men, He would not say, That they may be one, as we are one, when commending them to the Father. But because Paul and Apollos were both alike men, and also of like sentiments, He that plants, he says, and he that waters are one. When, therefore, anything is so called one, that it is not added in what it is one, and yet more things than one are called one, then the same essence and nature is signified, not differing nor disagreeing. But when it is added in what it is one, it may be meant that something is made one out of things more than one, though they are different in nature. As soul and body are assuredly not one; for, what are so different? Unless there be added, or understood in what they are one, that is, one man, or one animal [person]. Thence the apostle says, He who is joined to a harlot, is one body; he does not say, they are one or he is one; but he has added body, as though it were one body composed by being joined together of two different bodies, masculine and feminine. And, He that is joined unto the Lord, he says, is one spirit: For the spirit of man and the Spirit of God are different in nature; but by being joined they become one spirit of two different spirits, so that the Spirit of God is blessed and perfect without the human spirit, but the spirit of man cannot be blessed without God. Nor is it without cause , I think, that when the Lord said so much in the Gospel according to John, and so often, of unity itself, whether of His own with the Father , or of ours interchangeably with ourselves; He has nowhere said, that we are also one with Himself, but, that they maybe one as we also are one. Therefore the Father and the Son are one, undoubtedly according to unity of substance; and there is one God , and one great, and one wise, as we have argued. Whence then is the Father greater? For if greater, He is greater by greatness; but whereas the Son is His greatness, neither assuredly is the Son greater than He who begot Him, nor is the Father greater than that greatness, whereby He is great; therefore they are equal. For whence is He equal, if not in that which He is, to whom it is not one thing to be, and another to be great? Or if the Father is greater in eternity , the Son is not equal in anything whatsoever. If you say in greatness, that greatness is not equal which is less eternal , and so of all things else. Or is He perhaps equal in power, but not equal in wisdom? But how is that power which is less wise, equal? Or is He equal in wisdom, but not equal in power? But how is that wisdom equal which is less powerful? It remains, therefore, that if He is not equal in anything, He is not equal in all. But Scripture proclaims, that He thought it not robbery to be equal with God. Therefore any adversary of the truth whatever, provided he feels bound by apostolic authority, must needs confess that the Son is equal with God in each one thing whatsoever. Let him choose that which he will; from it he will be shown, that He is equal in all things which are said of His substance. For in like manner the virtues which are in the human mind , although each has its own several and different meaning, yet are in no way mutually separable; so that, for instance, whosoever were equal in courage , are equal also in prudence ,

and temperance , and justice. For if you say that such and such men are equal in courage , but that one of them is greater in prudence , it follows that the courage of the other is less prudent , and so neither are they equal in courage , since the courage of the former is more prudent. And so you will find it to be the case with the other virtues , if you consider them one by one. For the question is not of the strength of the body, but of the courage of the mind. How much more therefore is this the case in that unchangeable and eternal substance, which is incomparably more simple than the human mind is? Since, in the human mind , to be is not the same as to be strong, or prudent , or just, or temperate; for a mind can exist, and yet have none of these virtues. But in God to be is the same as to be strong, or to be just, or to be wise, or whatever is said of that simple multiplicity, or multifold simplicity, whereby to signify His substance. Or perhaps it is, that whatever is said of God so as to indicate His substance, is not said except of both together, nay of the Trinity itself together? Whether therefore it be this or that which needs a closer inquiry , it is enough for the present to see from what has been said, that the Son is in no respect equal with the Father , if He is found to be unequal in anything which has to do with signifying His substance, as we have already shown. But the apostle has said that He is equal. Therefore the Son is equal with the Father in all things, and is of one and the same substance. Wherefore also the Holy Spirit consists in the same unity of substance, and in the same equality. For whether He is the unity of both, or the holiness , or the love , or therefore the unity because the love , and therefore the love because the holiness , it is manifest that He is not one of the two, through whom the two are joined, through whom the Begotten is loved by the Begetter, and loves Him that begot Him, and through whom, not by participation, but by their own essence , neither by the gift of any superior, but by their own, they are keeping the unity of the Spirit in the bond of peace; which we are commanded to imitate by grace , both towards God and towards ourselves. On which two commandments hang all the law and the prophets. So those three are God , one, alone, great, wise, holy , blessed. But we are blessed from Him, and through Him, and in Him; because we ourselves are one by His gift, and one spirit with Him, because our soul cleaves to Him so as to follow Him. And it is good for us to cleave to God , since He will destroy every man who is estranged from Him. Therefore the Holy Spirit , whatever it is, is something common both to the Father and Son. But that communion itself is consubstantial and co-eternal; and if it may fitly be called friendship, let it be so called; but it is more aptly called love. And this is also a substance, since God is a substance, and God is love , as it is written. But as He is a substance together with the Father and the Son , so that substance is together with them great, and together with them good, and together with them holy , and whatsoever else is said in reference to substance; since it is not one thing to God to be, and another to be great or to be good, and the rest, as we have shown above. For if love is less great therein [i. And therefore they are not more than three: And if this last is nothing, how is? If it is not substance, how is God substance? But if it is asked how that substance is both simple and manifold: And first, all that is body is composed certainly of parts; so that therein one part is greater, another less, and the whole is greater than any part whatever or how great soever. For the heaven and the earth are parts of the whole bulk of the world; and the earth alone, and the heaven alone, is composed of innumerable parts; and its third part is less than the remainder, and the half of it is less than the whole; and the whole body of the world, which is usually called by its two parts, viz. And in each several body, size is one thing, color another, shape another; for the same color and the same shape may remain with diminished size; and the same shape and the same size may remain with the color changed; and the same shape not remaining, yet the thing may be just as great, and of the same color. And whatever other things are predicated together of body can be changed either all together, or the larger part of them without the rest. And hence the nature of body is conclusively proved to be manifold, and in no respect simple. The spiritual creature also, that is, the soul , is indeed the more simple of the two if compared with the body; but if we omit the comparison with the body, it is manifold, and itself also not simple. For it is on this account more simple than the body, because it is not diffused in bulk through extension of place, but in each body, it is both whole in the whole, and whole in each several part of it; and, therefore, when anything takes place in any small particle whatever of the body, such as the soul can feel, although it does not take place in the whole body, yet the whole soul feels it, since the whole soul is not unconscious of it. But, nevertheless, since in the soul also it is one thing to be skillful, another to be indolent, another to be intelligent, another to be of retentive memory; since cupidity is one thing, fear another, joy

another, sadness another; and since things innumerable, and in innumerable ways, are to be found in the nature of the soul , some without others, and some more, some less; it is manifest that its nature is not simple, but manifold. For nothing simple is changeable, but every creature is changeable. But God is truly called in manifold ways, great, good, wise, blessed, true , and whatsoever other thing seems to be said of Him not unworthily: Neither, since He is a Trinity, is He therefore to be thought triple triplex otherwise the Father alone, or the Son alone, will be less than the Father and Son together. Although, indeed, it is hard to see how we can say, either the Father alone, or the Son alone; since both the Father is with the Son , and the Son with the Father , always and inseparably: But because we call even the Trinity itself God alone, although He is always with holy spirits and souls , but say that He only is God , because they are not also God with Him; so we call the Father the Father alone, not because He is separate from the Son , but because they are not both together the Father. Since, therefore, the Father alone, or the Son alone, or the Holy Spirit alone, is as great as is the Father and the Son and the Holy Spirit together, in no manner is He to be called threefold.

### 5: Thomas Aquinas - Wikipedia

*A father's love contributes as much -- and sometimes more -- to a child's development as does a mother's love. That is one of many findings in a new large-scale analysis of research about the.*

Eros playing flute, Athenian red-figure lekythos C5th B. The poet Hesiod first represents him as a primordial deity who emerges self-born at the beginning of time to spur procreation. See the Protogenos Eros and Phanes for more information. The same poet later describes two love-gods, Eros and Himeros Desire , accompanying Aphrodite at the time of her birth from the sea-foam. Some classical writers interpreted this to mean the pair were born of the goddess immediately following her birth or else alongside her from the sea-foam. The scene was particular popular in ancient art where the godlings flutter about the goddess as she reclines inside a conch-shell. Eventually Eros was multiplied by ancient poets and artists into a host of Erotes Roman Cupides. The singular Eros, however, remained distinct in myth. It was he who lit the flame of love in the hearts of the gods and men, armed with either a bow and arrows or a flaming torch. Eros was often portrayed as the disobedient but fiercely loyal child of Aphrodite. In ancient vase painting Eros is depicted as either a handsome youth or child. His attributes were varied--from the usual bow and arrows, to the gifts of a lover such as a hare, sash, or flower. Sculptors preferred the image of the bow-armed boy, whereas mosaic artists favoured the figure of a winged putto plump baby. In the sense in which he is usually conceived, Eros is the creature of the later Greek poets; and in order to understand the ancients properly we must distinguish three Erotes: Homer does not mention Eros, and Hesiod, the earliest author that mentions him, describes him as the cosmogonic Eros. First, says Hesiod Theog. In this account we already perceive a combination of the most ancient with later notions. According to the former, Eros was one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. In the same metaphysical sense he is conceived by Aristotle Metaph. It is quite in accordance with the notion of the cosmogonic Eros, that he is described as a son of Cronos and Ge, of Eileithyia, or as a god who had no parentage, and came into existence by himself. The Eros of later poets, on the other hand, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. Eros in this stage is always conceived and was always represented as a handsome youth, and it is not till about after the time of Alexander the Great that Eros is represented by the epigrammatists and the erotic poets as a wanton boy, of whom a thousand tricks and cruel sports are related, and from whom neither gods nor men were safe. He is generally described as a son of Aphrodite; but as love finds its way into the hearts of men in a manner which no one knows, the poets sometimes describe him as of unknown origin Theocrit. In this stage Eros has nothing to do with uniting the discordant elements of the universe, or the higher sympathy or love which binds human kind together; but he is purely the god of sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures: His arms, consisting of arrows, which he carries in a golden quiver, and of torches, no one can touch with impunity. His arrows are of different power: Eros is further represented with golden wings, and as fluttering about like a bird. His eyes are sometimes covered, so that he acts blindly. He is the usual companion of his mother Aphrodite, and poets and artists represent him, moreover, as accompanied by such allegorical beings as Pothos, Himeros, Dionysus, Tyche, Peitho, the Charites or Muses. His statue and that of Hermes usually stood in the Greek gymnasia. We must especially notice the connexion of Eros with Anteros, with which persons usually connect the notion of "Love returned. This conflict, however, was also conceived as the rivalry existing between two lovers, and Anteros accordingly punished those who did not return the love of others; so that he is the avenging Eros, or a deus ultor. The number of Erotes Amores and Cupidines is playfully extended ad libitum by later poets, and these Erotes are described either as sons of Aphrodite or of nymphs. Among the places distinguished for their worship of Eros, Thespieae in Boeotia stands foremost: At Thespieae a quinquennial festival, the Erotidia or Erotia, were celebrated in honour of the god. Besides Sparta, Samos, and Parion on the Hellespont, he was also worshipped at Athens, where he had an altar at the entrance of the Academy. At Megara his statue, together with those of Himeros and Pothos, stood in the temple of Aphrodite.

Among the things sacred to Eros, and which frequently appear with him in works of art, we may mention the rose, wild beasts which are tamed by him, the hare, the cock, and the ram. Eros was a favourite subject with the ancient statuaries, but his representation seems to have been brought to perfection by Praxiteles, who conceived him as a full-grown youth of the most perfect beauty. In later times artists followed the example of poets, and represented him as a little boy. Dictionary of Greek and Roman Biography and Mythology. Jones Greek travelogue C2nd A. But Olen the Lykian Lycian [legendary Greek poet] who composed the oldest Greek hymns, says in a hymn to Eileithyia that she was the mother of Eros. Later than Olen, both Pamphos and Orpheus [legendary Greek poets] wrote hexameter verse, and composed poems on Eros, in order that they might be among those sung by the Lykomidai Lycomidae to accompany the ritual. I read them after conversation with a Torchbearer. Of these things I will make no further mention. Sappho of Lesbos wrote many poems about Eros, but they are not consistent. Evelyn-White Greek epic C8th or 7th B. Indeed, according to Sappho, Ouranos Uranus was the father of Eros by Aphrodite, which suggests she was imagined born pregnant with the god. Nonnus says this explicitly. Simonides [Greek poet C6th-5th B. Boyle Roman poetry C1st B. Miller Roman tragedy C1st A. Eros and Anteros], that wanton, smiling boy of thine. Mozley Roman epic C1st A. Such was the young Mars [Ares] amid Odrysian snow, such was the winged boy [Eros] on the heights of Maenalus [after his birth]. Walsh Roman novel C2nd A. Rouse Greek epic C5th A. This he had made for his Kyprian Cyprian bride, a gift for his first glimpse of Archer Eros Love [born to Aphrodite the wife of Hephaistos but fathered by her lover Ares]. For the heavyknee bridegroom always expected that Kythereia Cytherea would bear him a hobbling son, having the image of his father in his feet. Beroe in Lebanon], she brought forth wild Eros Love , first seed and beginning of generation, quickening guide of the system of the universe; and the quickleg boy, kicking manfully with his lively legs, hastened the hard labour of that body without a nurse, and beat on the closed womb of his unwedded mother; then a hot one even before birth, he shook his light wings and with a tumbling push opened the gates of birth. Untaught he yearned for his food; he bit with his gums the end of the teat never milked before, and greedily drank all the milk of those breasts swollen with the pressure of life-giving drops. Greek Lyric I C6th B. The union of the rainbow with the west-wind symbolizes the variegated brilliance of passion. When the feast was over, Penia Poverty , as the manner is on such occasions, came about the doors to beg. Now Poros who was the worse for nectar there was no wine in those days , went into the garden of Zeus and fell into a heavy sleep, and Penia considering her own straitened circumstances, plotted to have a child by him, and accordingly she lay down at his side and conceived Eros Love , who partly because he is naturally a lover of the beautiful, and because Aphrodite is herself beautiful, and also because he was born on her birthday, is her follower and attendant. Grant Roman mythographer C2nd A. There Typhon [Typhoeus], of whom we have already spoken, suddenly appeared. Venus [Aphrodite] and her son threw themselves into the river and there changed their forms to fishes, and by so doing this escaped danger. So afterwards the Syrians, who are adjacent to these regions, stopped eating fish, fearing to catch them lest with like reason they seem either to oppose the protection of the gods, or to entrap the gods themselves. They say that you and your brother for your stars gleam together ferried two gods on your backs. Poplars and reeds dominated the tops of the banks; willows, too, offered hope of concealment. While she hid, the wood roared with wind. She pales with fear, and believes a hostile band approaches. As she clutched son to breast, she cries: Twin fish went underneath them; for which, you see, the present stars are named. Hence timid Syrians think it wrong to serve up this species; they defile no mouths with fish. So the order of the universe is out of joint, life is worthless when wedlock is gone. I have been to summon him, and here I am on my way back. For you know I am called the Lady of Wedlock, because my hands hold the accomplishment of childbirth. Paul Getty Museum Seneca, Phaedra ff trans. Nay, Phoebus [Apollon], himself, who guides with sure aim his arrows from the bowstring, a boy of more sure aim pierces with his flying shaft, and flits about, baneful alike to heaven and to earth. Rieu Greek epic C3rd B. Eros], and of love-charms I know nothing. Apollonius is saying that Athena is sexless because she was sprung from the head of Zeus rather than being born in a conventional manner. However, Aphrodite, rather than Eros is there described as the source of passion. For so did the pair Eros and Kypris Cypris [Aphrodite] persuade them, that they should go in secret to your house and take your nine daughters. When he intended to keep him back,

without presenting him to Jove [Zeus] as he did the others, Cupid [Eros] reported this to Jove, whereupon Mercurius [Hermes] was sent to Phaenon and persuaded him to come to Jove and become immortal. Therefore he is placed among the stars. He took out the divine quiver, in which were kept apart twelve fire-fed arrows for Zeus, when his desire turned towards one or another of mortal women for a bride. Right on the back of his quiver of lovebolts he had engraved with letters of gold a sentence in verse for each: The second shall Europa woo for the bold bull abducting. The fifth shall offer Semele a burning fiery wedding. The sixth shall bring the King of heaven an eagle to Aigina Aegina. The seventh joins Antiope to a pretended Satyros. The eighth, a swan endowed with mind shall bring to naked Leda. The ninth a noble stallion gives unto Perrhaibid Dia. The twelfth draws to Olympias her thrice-encircling husband. When Eros had seen and handled each in turn, he put back the other fire-barbed shafts, and taking the fifth he fitted it to the shining bowstring; but first he put a sprig of ivy on the barb of the winged arrow, to be a fitting chaplet for the god of the vine, and dipt the whole shaft in a bowl of nectar, that Bakkhos Bacchus [Dionysos] might grow a nectarial vintage.

### 6: The Power of Our Heavenly Father's Love

*p. chapter xii. of the seventh form in the kingdom of the mother; how the seventh kingdom, viz. the kingdom of the sun, is again opened and made alive; set forth in parable, or by way of similitude of christ's resurrection.*

It is according to the riches of His own glory that the Father provides for the supply of every want that can be felt by those who are begotten of Himself. It is the inner man that is contemplated here. The Father of glory makes no provision for the flesh, though in merciful kindness He considers our need as in the body. But the point to which the Spirit always leads us is the steady consideration of our portion, as united by faith to Him who is in heaven. God seeks to wean our hearts from the world, by setting His own glory in our view. He would have our minds already familiarized to the idea of that which is presently to be revealed. But Divine glory is too bright a thing for dust and ashes to endure. And although the new nature is in its essence as pure as the God from whom it is derived, and looks earnestly towards that glory as its promised rest, yet it lives here in weakness and incessant conflict with the evil which hems it in on every side. Believers are weak babes, though children of the Lord Almighty. Their strength is never in themselves. It comes to them from Him in whom they trust, in greater or less measure as they know the secret of their weakness, and lean implicitly upon the Lord. An unfeigned confession of dependence never fails to bring, as its response, His strength into the soul Ps. But the connection in which this request is found is worthy of all attention. The strength here sought is desired not with a view to the performance of outward acts of service, but in order that the believing soul may be empowered to grasp and hold firmly fast the Divine treasure placed within its reach. It is, perhaps, not sufficiently remembered by us, that securely as we are preserved in Christ, who is Himself our hidden Life, we are, nevertheless, cast entirely upon the active operation of the Spirit in our hearts for an adequate enjoyment of our portion. It is the same in the present instance, the form of manifestation only being changed. Instead of wisdom and revelation, the desired effect of His operation is an increase of hidden strength, with a view to personal communion with God. It is, indeed, most important to remember that, while conscience helps us often to a knowledge of our duties, we need, for the right understanding and enjoyment of our privileges, the immediate operation of the Holy Spirit. Verse "that Christ may dwell in your hearts by faith," etc. This, his second request, expresses what would be an effect of their attainment of the former. For, if the Spirit confers strength upon the inner man, it is by filling the heart more abundantly with Christ, and so shedding abroad in it the love of God. The desire here expressed is equivalent to what the Lord had already promised to the disciples as the chief fruit of the advent of the Comforter. They should know in that day not only their spiritual oneness with the Lord, but His indwelling presence in themselves John Occasional visitations of mercy are the experience of all believers. Abiding enjoyment of Christ belongs to those only who give diligence to make their calling and election sure 2 Pet. He who holds us all with equal firmness in the strong hand of His salvation is willing to be held by us in the secret chambers of our hearts. If we make no effort to detain Him there, He presently withdraws from that sanctuary, though ever ready to return at our cry. His detention is well worth the effort of a little watchfulness, as we find to our cost when, through carelessness, we lose for a season the conscious enjoyment of His presence. Christ cannot dwell in a divided heart. If He enters it, He claims to be the undisputed Lord of its affections. He will abide in that dwelling-place alone. When received with honor, in the simplicity of our faith, He willingly remains there in the fullness of His peace. If we delight in Him, He will delight in us, giving us, in the intelligent enjoyment of Himself, far more than the desires of our hearts Ps. A single eye is needed to discern Him, and a single heart to hold Him fast. Most Christians know something of the difference between the rich and happy fullness of a heart which, in simple and unclouded faith, must speak of blessedness, because the Blessed One Himself is there, and the comparative and sometimes for a while entire destitution of that sense of blessedness, because some barrier has been suffered to grow up between the heart and the gracious Object of its trust. Faith must be kept in exercise, or truth will lose its power, and spiritual deadness be the result. Nothing is more necessary than to keep this principle in mind. For it is a fixed law of spiritual life, which, whether observed or neglected on our parts, never fails of its effects. That Christ should dwell in our hearts by faith, is assuredly the will of Him who has sent forth the Comforter in His Name.

It may be well to add a word as to the mode of recovering the joy of His fellowship, when we are conscious of having lost it. Verse The effect of faith is to establish our souls in love. Two expressions of the strongest kind are here used in order to describe that effect. Believers are said to be rooted and grounded in love. Each of these words has its own peculiar force and beauty. We are rooted in love from the moment that we know Jesus, He being our Root who is the Lord of love. The Lamb who is the Root of David, is the Tree of life to our souls. We have been built there by the hand of Him who quickened us by His power. Christ crucified is the palpable demonstration to our hearts of that great love which is now, through grace, become the rest of our souls. The essential connection between a radical establishment of the heart in the love of God, and real progress in the knowledge of Him in whom all fullness dwells, is rendered very apparent in this verse. He asks for his brethren that, "being rooted and having been grounded in love, they may be able to comprehend," etc. The force of this is very clear. Until settled in the grace of God, the soul has neither power nor encouragement to venture on a search into the infiniteness of a God who is not known. A doubting spirit comprehends nothing but the fact of its own wretchedness. A purged conscience is the first lesson that the Spirit of grace imparts to our souls as the Revealer of Jesus. The action of the spiritual understanding is always in sympathy with the affections of the heart. If, in one sense, we know before we truly love, yet love thus awakened becomes in turn the fountain of desires which nothing can satisfy but perfect knowledge. It may, perhaps, be doubted, whether the subjects of this verse and the following one are identical. One thing is, however, abundantly and most blessedly evident; that the believer is here invited by the Holy Spirit to cease from all mournful retrospections, and to lose himself with an abiding confidence in the infinity of Christ. The terms employed are, by their very indefiniteness, expressive, in the strongest manner, of the disparity that exists between our present powers of apprehension and the inconceivable range of Divine knowledge for which, with all saints, we have already been renewed in Christ. The treasures of wisdom and knowledge are in Him. Length and breadth, and depth and height, are indeed terms of measurement and limitation; but they are here employed for the double purpose of reminding us that order and perfection are in all the works of God, and of confessing their utter inadequacy to bring within the mastery of our definite conception the richness of that portion which is freely given us in Christ. And if creation and its fullness be to our thoughts a thing of infinite perfection and extent, more perfect still, and infinite in a yet stronger sense, must be the almighty and all-effecting love and wisdom that produced it. God is greater than His work; and it is Him whom we are born, in Christ, to know. A certain indefiniteness belongs thus, of necessity, to the expression of true spiritual desire, inasmuch as that which is infinite cannot be mentally conceived, much less expressed by words. But although ignorant of the full extent of our blessedness, we are sure, upon the faith of Him who cannot lie, that all is ours; we are thus enabled, in the holy confidence of that assurance, to send up true aspirations of desire for a still increasing measure of that spiritual strength by which alone our faith can bear, without staggering, the exceeding weight of that rich blessing which we are called to inherit in the Beloved. If, through grace, we rest in Him as "all our Salvation," we shall not slack to seek for Him as "all our Desire" Verse "And to know the love of Christ, which passeth knowledge," etc. This final petition stands in closest connection with what precedes it. If spiritual comprehension is a faculty common to all saints, by virtue of which the renewed mind may expatiate safely and at large, amidst the boundless fields of Divine knowledge, spiritual affections also appertain to them, by means of which they are enabled to appreciate the love of Christ. But that love, though known and rested in, surpasses knowledge. Its outward tokens are, indeed, most evident; and are the proofs to which the Spirit ceases not to appeal when cheering and strengthening the fainting heart. But proofs, though infallible, are but pledges of the love they prove. By their means we are brought into acquaintance with it, and, by a steady contemplation of such tokens, we are gradually certified of that which our hearts desire. But it is the nature of all love to be superior to its own demonstration. It is known by use. Occasion quickens and enlarges its practical effect. Thus, in measures as different as the uncounted varieties of spiritual growth and capacity, that which is the common life and solace of all saints, is tasted and enjoyed. Vessels of every description hang upon that Nail Is. Every believer knows the love of Christ; for the Cross is its eternal monument. We love Him in the persuasion of His love. And as that mighty evidence of love is pondered in our hearts, and we think of it not only as the cure of our natural miseries, but as the door of access, likewise, to the sure and never-ending

blessedness of the kingdom which we have received by faith, and which is ready even now to be revealed, we perceive that we are held in the embraces of an affection which we shall perfectly enjoy, indeed, but which will be greater than our knowledge to the end. Doubtless, when our eyes behold the Savior, and the mysteries of sin and grace are understood, not as they now are, in a feeble and at best inadequate appreciation, but with a perfect knowledge of them both, the hearts which even now flow over at the memory of Him who bore our sins in His own body on the tree, will be satiated to the fullness of their deep desire, by beholding all His glory, and participating in His likeness and His joys. Yet, blessedness, though in one sense consummated, will still be a progressive thing. For not even will glory, in its ages of untiring enjoyment, exhaust the fullness of that God whose name is Love. And it is unto that fullness that we are to be filled. For that would be to deify the Church. All fullness dwells in Christ, but not in us. His words are to be regarded rather as a statement of the limit and measure of spiritual knowledge when considered absolutely. God will be fully known so far as He is communicable to His creatures by those whom He has formed for the enjoyment of Himself. We are, in that sense, to seek to be filled to the measure of His fullness. For He will hide no secret but that of His own Being from His children. His Spirit is already given to us, that we may know what things He has freely given us in Christ. That Spirit revealeth all things, even the deep things of God. His fullness, therefore, is the only limit of true spiritual progress. Prayer in the Spirit aims at nothing less than this. For God is our Standard, whether of present truth or of surely coming life. What He has is our safe inheritance laid up for us with Christ in heaven. Verses 20, "Now unto Him that is able," etc. The remarkable doxology with which this chapter closes, is a fit as well as natural sequel to the prayer to which it is appended. Having expressed, in the preceding verse, the ultimate aim of all spiritual desire, the heart of the Apostle gives back, as it were, a reverberation of believing praise to Him whose excellent power and majesty are seen to be, in Christ, the pledged security of all our hope.

### 7: EROS - Greek God of Love (Roman Cupid, Amor)

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It is now time, after this cursory notice of these points, to resume our investigation of the incarnation of our Lord and Saviour, viz. Having therefore, to the best of our feeble ability, considered His divine nature from the contemplation of His own works rather than from our own feelings, and having nevertheless beheld with the eye His visible creation while the invisible creation is seen by faith, because human frailty can neither see all things with the bodily eye nor comprehend them by reason, seeing we men are weaker and frailer than any other rational beings for those which are in heaven, or are supposed to exist above the heaven, are superior, it remains that we seek a being intermediate between all created things and God, i. For it is impossible to commit to writing all those particulars which belong to the glory of the Saviour. But of all the marvellous and mighty acts related of Him, this altogether surpasses human admiration, and is beyond the power of mortal frailness to understand or feel, how that mighty power of divine majesty, that very Word of the Father, and that very wisdom of God, in which were created all things, visible and invisible, can be believed to have existed within the limits of that man who appeared in Judea; nay, that the Wisdom of God can have entered the womb of a woman, and have been born an infant, and have uttered wailings like the cries of little children! Since, then, we see in Him some things so human that they appear to differ in no respect from the common frailty of mortals, and some things so divine that they can appropriately belong to nothing else than to the primal and ineffable nature of Deity, the narrowness of human understanding can find no outlet; but, overcome with the amazement of a mighty admiration, knows not whither to withdraw, or what to take hold of, or whither to turn. If it think of a God, it sees a mortal; if it think of a man, it beholds Him returning from the grave, after overthrowing the empire of death, laden with its spoils. And therefore the spectacle is to be contemplated with all fear and reverence, that the truth of both natures may be clearly shown to exist in one and the same Being; so that nothing unworthy or unbecoming may be perceived in that divine and ineffable substance, nor yet those things which were done be supposed to be the illusions of imaginary appearances. To utter these things in human ears, and to explain them in words, far surpasses the powers either of our rank, or of our intellect and language. I think that it surpasses the power even of the holy apostles; nay, the explanation of that mystery may perhaps be beyond the grasp of the entire creation of celestial powers. Regarding Him, then, we shall state, in the fewest possible words, the contents of our creed rather than the assertions which human reason is wont to advance; and this from no spirit of rashness, but as called for by the nature of our arrangement, laying before you rather what may be termed our suspicions than any clear affirmations. The Only-begotten of God, therefore, through whom, as the previous course of the discussion has shown, all things were made, visible and invisible, according to the view of Scripture, both made all things, and loves what He made. For since He is Himself the invisible image of the invisible God, He conveyed invisibly a share in Himself to all His rational creatures, so that each one obtained a part of Him exactly proportioned to the amount of affection with which he regarded Him. This substance of a soul, then, being intermediate between God and the flesh—it being impossible for the nature of God to intermingle with a body without an intermediate instrument—the God-man is born, as we have said, that substance being the intermediary to whose nature it was not contrary to assume a body. But neither, on the other hand, was it opposed to the nature of that soul, as a rational existence, to receive God, into whom, as stated above, as into the Word, and the Wisdom, and the Truth, it had already wholly entered. And therefore deservedly is it also called, along with the flesh which it had assumed, the Son of God, and the Power of God, the Christ, and the Wisdom of God, either because it was wholly in the Son of God, or because it received the Son of God wholly into itself. And again, the Son of God, through whom all things were created, is named Jesus Christ and the Son of man. For the Son of God also is said to have died—in reference, viz. And for this reason, throughout the whole of Scripture, not only is the divine nature spoken of in human words, but the human nature is adorned by appellations of divine dignity. For the Word of God is to be considered as being more in one flesh with the soul than a man with his wife. But to whom is it more becoming to be also one spirit with God, than to this

soul which has so joined itself to God by love as that it may justly be said to be one spirit with Him? As a reward for its love, then, it is anointed with the oil of gladness; i. Because to be anointed with the oil of gladness means nothing else than to be filled with the Holy Spirit. Now, if our having shown above that Christ possessed a rational soul should cause a difficulty to any one, seeing we have frequently proved throughout all our discussions that the nature of souls is capable both of good and evil, the difficulty will be explained in the following way. That the nature, indeed, of His soul was the same as that of all others cannot be doubted, otherwise it could not be called a soul were it not truly one. But since the power of choosing good and evil is within the reach of all, this soul which belonged to Christ elected to love righteousness, so that in proportion to the immensity of its love it clung to it unchangeably and inseparably, so that firmness of purpose, and immensity of affection, and an inextinguishable warmth of love, destroyed all susceptibility sensum for alteration and change; and that which formerly depended upon the will was changed by the power of long custom into nature; and so we must believe that there existed in Christ a human and rational soul, without supposing that it had any feeling or possibility of sin. To explain the matter more fully, it will not appear absurd to make use of an illustration, although on a subject of so much difficulty it is not easy to obtain suitable illustrations. However, if we may speak without offence, the metal iron is capable of cold and heat. If, then, a mass of iron be kept constantly in the fire, receiving the heat through all its pores and veins, and the fire being continuous and the iron never removed from it, it become wholly converted into the latter; could we at all say of this, which is by nature a mass of iron, that when placed in the fire, and incessantly burning, it was at any time capable of admitting cold? On the contrary, because it is more consistent with truth, do we not rather say, what we often see happening in furnaces, that it has become wholly fire, seeing nothing but fire is visible in it? And if any one were to attempt to touch or handle it, he would experience the action not of iron, but of fire. To all the saints, finally, some warmth from the Word of God must be supposed to have passed; and in this soul the divine fire itself must be believed to have rested, from which some warmth may have passed to others. As, then, the substance of an ointment is one thing and its odour another, so also Christ is one thing and His fellows another. And as the vessel itself, which contains the substance of the ointment, can by no means admit any foul smell; whereas it is possible that those who enjoy its odour may, if they remove a little way from its fragrance, receive any foul odour which comes upon them: For in the mystery of this assumption the nations live, who, imitating it through faith, come to salvation. And now he says that Christ was hid in God. If, then, not only the law which is upon the earth is a shadow, but also all our life which is upon the earth is the same, and we live among the nations under the shadow of Christ, we must see whether the truth of all these shadows may not come to be known in that revelation, when no longer through a glass, and darkly, but face to face, all the saints shall deserve to behold the glory of God, and the causes and truth of things. The above, meanwhile, are the thoughts which have occurred to us, when treating of subjects of such difficulty as the incarnation and deity of Christ. If there be any one, indeed, who can discover something better, and who can establish his assertions by clearer proofs from holy Scriptures, let his opinion be received in preference to mine.

### 8: The Signature of All Things: Signatura Rerum: Chapter X

*Again and again he has emphasized this love to them, but here he asserts a loftier claim, viz. that his love to them corresponds with the eternal Father's love to himself. The one great fact is the ground on which he commands them to abide in his love.*

He brings you his power so that you can live the awesome life Christ has planned for you. Power to overcome temptation and sin, to love others, and to live a life of obedience, freedom and joy is yours through your relationship with Jesus Christ. The Holy Spirit also provides the way for you to enjoy a life of prayer. Jesus taught his followers to think of God as their Heavenly Father. Prayer is communicating with your Heavenly Father and hearing back from him. It is conversation with someone who loves you dearly. He desires to hear from us, and he promises to listen! And if we know that he hears us in regard to whatever we ask, then we know that we have the requests that we asked from him. Then you will know who your Heavenly Father is—and why you can trust him. What words come to mind when you think about the character of God? Is he someone you can know? But, his Word does give us part of the picture—He is an awesome God! Take time to think through each of the following characteristics of God and how each one affects your view of God—and your relationship with him. Read 2 Samuel 7: God is the sovereign ruler over his creation. He rules it with supreme authority and power. God is more powerful than anything or anyone else in the entire universe. God uses his power to work for us and in us. Do you feel confident that you can ask him to work in your life, and he will do it? God is present everywhere. God is present everywhere at the same time. Can you go to any place where God is not with you or cannot hear your prayer to him? God knows everything there is to know. God always does what is morally right and fair. How does knowing this make you feel as you share your heart with him? God is good all the time—in the tough times, in different ways for each person, and in what he allows or does not allow into our lives. As you talk to your Heavenly Father, are you willing to trust his goodness in the way he chooses to answer your prayer? Praying to Your Heavenly Father Now that you begin to see how great your Heavenly Father is, you may be afraid to approach him in prayer. Yet, as his child, you are always welcome in his presence. And your prayers do not have to be especially long. He loves you that much. When you talk to him about your thoughts and needs, it shows him that you trust him. You can call out to him, and He promises to answer—what a wonderful guarantee! Your prayers do not have to be anything fancy. God is pleased with honesty, not impressed with formality. Just start today by telling God what is on your mind and asking him to speak to you through his words in the Bible. You can pray with confidence when you pray according to his will. Pray with humility, wanting to be dependent on him and learn from him. Developing a Life of Prayer As a Christian, you can approach prayer as a conversation with someone who loves you dearly. Plan a daily time that works for you to have focused time with your Heavenly Father. Jesus, as our example, got away from the people surrounding him so that he could spend time talking to his Father. In your daily life, when could you carve out focused time to meet with your Heavenly Father? How would you minimize distractions? You can start talking to your Father in the morning before you even get out of bed. Today, before I get going, I just want you to know I love you—and want to live for you today! God in his goodness may choose to delay the answer. God delights in your bringing him your requests since doing so is an act of faith and obedience. Keep asking him for things that are within his will as revealed in the Bible. He promises to answer those prayers—still, in his time! Remember to Be Thankful! God has done so much for you that your heart should want to thank him in prayer and adore him because of his greatness and his unending love for you. Instead, in every situation, through prayer and petition with thanksgiving, tell your requests to God. All relationships need good communication to be healthy. He wants you to seek his guidance, comfort, peace, and companionship always—not just when you want things. And, he is a God you can know. Because of this, you can think about him rightly as you pray. Renewing Your Mind with Truth Continue putting truth in your mind through memorizing Bible verses that are relevant to what you are learning. Review Memory Verse 1 — Ephesians 2: Review Memory Verse 2 — John Review Memory Verse 3 — Galatians 5: When you talk to your Father, approach him with humility and respect for his absolute authority. When you talk to your Father,

humbly realize he can do anything. And, although he cares about every detail in your life, think about how small your problems are compared with how awesome he is! God is present everywhere: When you talk to your Father, remember that wherever you go he is already there. Even in the worst situation or location, he is not blocked out. When you talk to your Father, think about how he knows what is going on deep in your heart. And, he knows what is best for you! When you talk to your Father, remember that he is good all the time—in the tough times, in different ways for each person, and in what he allows or does not allow into our lives. So, begin talking to your awesome Father! Getting to Know Christ Continue reading through the gospel of Mark to get to know Jesus better—reflecting on his life, his relationships, and his teaching. Also, begin to pray regularly to your Heavenly Father. Consider praying for specific issues in your life, for friends and family you desire to know Christ, and for your personal spiritual growth. Day 2 Discover Jesus Read: Reflect on what you read— Day 3 Discover Jesus Read: Reflect on what you read— Day 4 Discover Jesus Read: Reflect on what you read— Day 5 Discover Jesus Read: Reflect on what you read— Day 6 Discover Jesus Read: Reflect on what you read— Days 7 Review and Ask Questions Spend time reviewing what you have learned this week about your new life in Christ. Bring these to your Graceful Beginnings leader so she will know how to help you grow. What discoveries have you made? What questions do you have? Graceful Beginnings, Lesson 5.

9: John As the Father has loved Me, so have I loved you. Remain in My love.

*Get this from a library! Milesian tales: or, Instructive novels for the happy conduct of life.: Containing the following events, Viz. I. The captivated Monarch. II.*

For many people their image of what a father is and therefore their image of what the Heavenly Father is also skewed. We need to let God the Father to step in and give us the proper perspective. We need to love our children no matter what, through thick and thin like God loves us. Which is why he sent Jesus to clear away sin so we can be reconciled to Him. His desire is that we all would come to repentance. Now we come to the Prodigal Son Luke There are a few lessons about God and about fatherhood from this. Love provides choices to make. We choose how to handle our relationship with God. The Father Was Generous. Who knows why the younger son decided to leave. Maybe there was jealousy involved, but whether why the father allowed him to go and gave him what he requested. God has been so generous with us; just think of the five sense and the experiences they give us. Think of the disappointment he felt, and yet he had compassion for his son and wanted the son home. God opens ways for us to return to Him. We want our children to have hopes and dreams but sometimes our children can disappoint us. Back with the prodigal son, there are several more ways the father expressed fatherhood. The father ran to his son and initiated reconciliation. The father embraced his son, despite the son probably being dirty and smelly, loving the son where he was. The father kissed his son. When God spoke to Moses face to face it was probably in this way with God whispering in Moses ear. God is here and wants to express His love. He wants to initiate reconciliation right now. God wants to connect the dots through His plan in our lives. Outline Icons from Pixelkit.

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