

1: The Fundamentals - A Testimony to the Truth

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The Fundamentals The Fundamentals: Dixon and others, was a set of ninety essays in twelve volumes published from to They were designed to affirm the fundamentals of the Christian faith and defend against ideas that were alien to orthodox Protestantism. The essays were sent free to ministers, missionaries, Sunday School superintendents and others engaged in Christian work. One must be cautious when describing the atmosphere of The Fundamentals as "fundamentalist". In fact, the tone of the essays and sometimes even the content tended to be milder and less militant than the stance of the fundamentalists during the decade of the s, when the controversy between them and the "modernists" became more divisive and heated than ever before. Nonetheless, The Fundamentals is a classic document of Christian history, and it is worth studying. Some authors of the essays in The Fundamentals are unknown today, while the names of other authors have a more or less! Griffith Thomas, James M. Gaebelain, Philip Mauro, Robert E. Scofield, Thomas Spurgeon, H. Campbell Morgan, Charles R. Pollock, Jessie Penn-Lewis, A. Webb-Peploe, and Charles T. For years, I have wanted to get my hands on a printed copy of The Fundamentals. All I had available to me were the copies of the essays that were kept on a Geocities website. Sadly, the Geocities world of websites was vandalised and eventually destroyed by an uncaring Yahoo which liked to buy up online things and then cause them to languish and wither - does anyone remember Webrings? A short while ago, I went into a local Christian bookshop, proceeded to the sale table at the back, and there in front of me was a printed set of The Fundamentals. The speed at which I lunged for them in case some evil enemy reached them first made Bruce Lee come across as half asleep. Anyway, the task ahead of me now is to read all the essays in The Fundamentals and make occasional comments on them on this webpage. In , the Bible Institute of Los Angeles published the essays in The Fundamentals in four volumes instead of twelve volumes this involved a substantial rearrangement of the order of the articles. This publication was reprinted in by Baker Books. Here is a list of the essays in the four-volume edition of

2: The laughter of God and other sermons (expository) | Open Library

Burrell, David James, Sermon preached by the Rev. David James Burrell February 7th, , in the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street Manhattan. February 7th, , in the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street Manhattan.

He may eat and drink, make merry, accumulate a fortune or wear a crown; but he has not entered into that better life of high hopes and noble purposes and aspirations which make us worthy of our Divine birthright. We must know God. But where is He? Behold, I go forward but He is not there, and backward but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand so that I cannot see Him! There are three roads which are vainly trodden by multitudes who pursue this holy quest. There are no natural atheists. All are born with an indwelling sense of God. Hence the universal spirit of unrest so pathetically expressed by Augustine: An idol is a manmade god. It may be carved out of wood or conjured out of the gray matter of the brain; but all gods, whencesoever they come, are idols, except the one true God. The second pathway of the God-seekers is Reason. Here we come upon the philosophers and those who travel with them. The golden age of philosophy in Greece followed close on the decay of the Pantheon. How vain the quest! The stock in trade of the philosophers of Athens was precisely that of the philosophers of our time. A The ontological argument; to the effect that the being of God is involved in the idea of God. This is good as far as it goes, but it falls vastly short of demonstration; and in any case it reaches no conclusion as to the character of God. This is equally inconclusive, since the necessary Somewhat to which it leads is but the merest shade of the shadow of a god. C The teleological argument, which proceeds from design to a designer; carrying with it a strong presumption as to infinite wisdom but taking little or no cognizance of the moral nature of God. D And the anthropological argument, which infers the moral nature of God from the moral nature of man. This goes further than the others; nevertheless it is so far from being final proof in the mathematical sense that one may reasonably question whether any truth-seeker was ever really convinced by it. These are the arguments which have been used by philosophers from time immemorial; and little has been added in the process of the passing years. The result, as a whole, is melancholy failure. Not to those who deem them themselves wise, but rather to the simple whose hearts are open Godward, comes the great revelation. It is one thing to know about God and quite another to know Him. This rules out faith, which is the sixth sense divinely given to men for the apprehension of spiritual truths. To undertake to grasp a spiritual fact by the physical senses is as preposterous as it would be to insist on seeing with the ears or hearing with the eyes. Faith is not credulity, nor is it unsubstantial, nor is it believing without evidence. On the contrary, it is both substantial and evidential: To refuse to exercise this sixth sense or power of spiritual apprehension is to shut oneself out forever from the possibility of apprehending God or any of the great, intangible, but real truths which center in Him. It is like an example in Algebra: Can it be done? Well, then, shall the quest be given up? Is the universal thought of God merely an ignis fatuus leading the hopeful traveler into a realm of impenetrable mists and shadows? Or is there still some way of finding out God? Yes, there is a fourth road by which we approach Him; and it is an highway cast up by the King Himself. There is an antecedent presumption in its favor; to wit, that if there is a God anywhere in the universe He would not leave us to grope our way hopelessly in the dark toward Him, but would somewhere, somehow, unveil Himself to us. Well, here is a Book, which claims to be Revelation. It affirms, on the one hand, that everything in the universe has its origin in the creative power of God; and, on the other, that everything is sustained by the providence of God. In these two doctrines we have the sum and substance of Bible truth. But this is not all. In between the doctrines of Creation and Providence there walks, through all the corridors of Holy Writ, a mysterious Figure who is the foregleam of another revelation further on. And this fifth road, the Incarnation, is the way which all truth-seekers must pursue if they would finally arrive at a just and saving knowledge of God. It is here that we meet Christ, bringing the message from the throne. In the Scriptures we have a letter from God; but in the Incarnation, we have the coming down of God to unveil Himself before us. The soul of sinful man is like a child lost among strangers, wild-eyed, lips trembling, eyes searching vainly for a familiar

face. Ah, here the mother comes! And the child is sobbing out its happiness on her breast. If, then, we are ever to learn theology it must be as disciples, sitting in a docile attitude at the feet of Christ. He, as the incarnate Son, is our authoritative Teacher. What, therefore, has He to say about God? As to the moral attributes of God, the teaching of Jesus is indubitably clear. It need scarcely be said that a spirit, though invisible and impalpable, is a real self-conscious personality. The communion of Jesus with this Spirit is that of one person with another. As to Divine providence He speaks in no uncertain tone. The God whom He unveils is in and over all. Oh, great heart of the Infinite, quick to respond to our every cry for help! The doctrine of prayer, as taught by Jesus, is simplicity itself. As to the moral attributes of God the teaching of Jesus is not only clear but most emphatic; because at this point it touches vitally our eternal welfare. This holiness is not merely freedom from moral contamination; but such a sensitive aversion to sin as makes it impossible for God to look with complacency upon any creature who is defiled by it. Out of this atmosphere of holiness proceed two attributes which, like opening arms, embrace the world. One of them is Justice, or regard for law. No teacher ever lived, not even Moses, who emphasized as deeply as did Jesus the integrity of the moral law. He defended not only the law itself but the penalties affixed to its violation. The Decalogue is not so severe an arraignment of sin as the Sermon on the Mount, which rings with the inviolability of law. The other of the outstretched arms is Love. The fullness of Divine love is set forth in the words of Jesus: And the reconciliation between Love and Justice is found at the Cross. As law is sacred and inviolable, its penalty must be inflicted; it must be inflicted either upon the malefactor or upon some competent substitute who shall volunteer to suffer for him. It pleased God to vindicate His supreme majesty before His ancient people in the controversy on Carmel. Lo, yonder in the twilight sky a falling fleece of fire! In awe-struck silence the people saw it descending, lower and lower, until it touched the sacrifice and consumed it. The logic, here also, is unanswerable. In all the world there is no other gospel which adequately sets forth the Divine love. The irony of Elijah on Carmel is merely an echo of the Divine burst of laughter out of heaven in response to those who cry: The pantheons crumble and the priests die; one altar remains, to wit, the cross on Calvary. It is the sole altar and supreme argument of the true God. Each for himself, must fight his way into the truth. It is like the grapple which Jacob had with an unseen antagonist at the brookside. As the night wore on he came to understand that Omnipotence had laid hold upon him. Then came a sudden wrench and Jacob fell, disabled. God had thrown him! Then and there he received his guerdon of knighthood and entered into the higher life. At the close of that conflict the light of morning was glowing on the hills of Edom: It is thus that every man finds God; in a close grapple that ends in self surrender, an utter yielding to the beneficent power of God. So true life begins with knowing God.

3: David James Burrell Books - Biography and List of Works - Author of "We Would See Jesus"

David James Burrell, d. d., ll. d., minister of the marble collegiate church, New York City. The man who does not know God has not begun to live. He may eat and drink, make merry, accumulate a fortune or wear a crown; but he has not entered into that better life of high hopes and noble purposes and aspirations which make us worthy of our Divine.

Paul's David James Burrell historic sermon T It embraced within itself legislative, executive and judicial functions. It made the laws and enforced them and it was the court of last appeal. It consisted of seventy-two members. The highest honor in Jewry was to be elected to this august body. Seven years after the ascension of our Lord there was among the illustrious gray-beards of the Sanhedrin a young man of remarkable gifts and culture. Since his election to membership in this venerable body he had shown a remarkable zeal for the Jewish faith. On all sides a glorious future was predicted for him. At this time 37 A. The crucifixion of Jesus, which it had been hoped would put an utter end to this pestilent heresy, had been futile. Since that event his disciples had multiplied; on a single Pentecostal occasion not less than three thousand had been added to their number. The new religion was making itself conspicuous, particularly in the synagogues and at the great festivals. It was obvious that something must be done forthwith to arrest it. The mind of the Sanhedrists was favorable to the setting up of an inquisition. It was resolved to burn out the heresy. Saul of Tarsus, the young Sanhedrist, was chosen chief inquisitor; he was in no wise averse to the task. A light from heaven fell upon him above the brightness of the sun and he fell to the earth blinded. But with his new life he began to tread the narrow road of suffering a lane without a turning, until he entered upon his eternal rest. It was not without a purpose that this darkness closed him in. He was blindfolded for initiation into the mysteries of the gospel of Christ. It is not an extraordinary thing for God to seclude his people in this way; closing their eyes to the outer world in order that they may look in upon themselves and upward to him. John Milton dreamed of creating a glorious epic, but his dream would never have been realized, had not God withdrawn him, as he says, from the pleasures of youth and the vapors of wine, and curtained his soul in blindness. Then came his visions of the celestial world. While Saul of Tarsus was thus temporarily shut up within himself he saw some things which otherwise would never have come to him. He perceived, to begin with, that all his former life had been wrong; that his energies had been misdirected and wasted. He had thought of him as a root out of dry ground, having no form nor comeliness nor beauty that he should desire him. He saw him chiefest among ten thousand and altogether lovely; the disguised King. He knew now that the story of his resurrection was no fable, for he had seen Jesus in light and glory unapproachable, the very Jesus whom he had hated and whose followers he had persecuted unto death, now reigning in the heaven of heavens, having upon his vesture and thigh a name written: From this time onward he was to go about declaring that this Jesus is the Christ. Was his a singular experience? Nay; the world is new to every soul when the living Christ has entered into it. If ever a man knew the meaning of unconditional surrender at the beginning of the new life it was this Saul of Tarsus. A great gulf opened between him and the past. He was disowned and ostracized; home, kindred, former friendships, all gone. Those who had been proud of knowing him now passed him on the Street without a word of greeting. The fond dreams and ambitions of his former years were gone. No more looking forward to preferment in the Sanhedrin; no more thought of immortality in the chronicles of Israel. Saul of Tarsus had thrown away his opportunity; he had fallen in with the company of those who followed the crucified carpenter. The pride of his Jewish birthright and the honor of his Roman citizenship were gone. He must begin life over again and build on a new foundation. Most lamentable was the loss of his former religious connections, his ecclesiastical birthright. How he had loved the temple and its imposing ceremonial! How he had loved the Talmud and its rabbinical lore! And was there compensation for this loss? He stood within the temple and saw its walls receding; he felt himself in a vaster and more glorious fabric. The great assembly of all who love truth and righteousness. Ring out the old! A world of new interests opens before him. Truth, righteousness and benevolence are everything now. The face of his new Master shines above and there is no trace of sorrow in the words with which he responds: I count not myself to have apprehended: And what had he to fall back upon? Fortunately it was required that every Jewish boy should learn a trade, and Saul, in his early life, had

learned the art of tent-making. At Corinth he applies for work at the shop of Aquila and Priscilla, and there we find him plying his needle. And what was his compensation for this loss of patrimony and competence, for this reduction to the level of common toil? Oh, the riches of grace! Every day brought its reward, a penny at evening. Ay; but it bore the image and the superscription of the King. It is said that Han Qua of Peking is worth sixteen hundred millions of dollars. Go into his vaults and look about you; gold, silver, in bags and boxes, thousands, millions — nothing! Nothing to the riches of grace. Go out of these vaults of perishable treasure and stand beside the Apostle and hear him rhapsodize on the immeasurable wealth of the kingdom: It is not of supreme importance that we should know precisely what this was. It may have been a dimness of sight, a lingering trace of the blindness that befell him on the Damascus highway. They tell us that the Gold Cure takes away the appetite for drink, but God in his grace does that which is far better; he leaves the appetite, but gives a man the power to overcome it. Is there a greater joy in all human life than this, to beat down our baser nature and triumph over it? Is not this manhood? Is not this the very summit of character? So says the Apostle: I will take pleasure in my infirmities, for when I am weak then I am strong. There is nothing better in the world than the gift of this heavenly grace. This began with his excommunication. He was branded as an apostate. Then the long catalogue of suffering: The last of his sorrows was restraint. If ever a man needed room, it was Paul. Yet much of his life was spent in prison; under restrictions so narrow that he could touch the borders of his parish with his finger tips. Two years in prison in Cesarea; two years in the Praetorian Camp at Rome; a further season of confinement, probably in the Mammertine jail. Meanwhile he was by no means idle. Out of his prison door went his Epistles like leaves fluttering from the tree of life. He preached the gospel to the guard who was chained to his wrist. His rejoicing was, that despite his own fetters and manacles, the word of God was not bound. Then he was summoned before Nero the Lion. On the occasion of his first trial Paul was delivered out of the mouth of the Lion; but after a brief respite, he was summoned again before the Imperial Court. Then came the death sentence, but the Lord stood with him and strengthened him. He is a poor father who will, on occasion, chasten his children for their good. It is safe to say, nevertheless, that much the larger portion of our sorrow comes not from above, but from the Prince of Darkness who desires to buffet us. Let us rejoice, however, in the assurance that God is stronger than Satan and able to overrule all his designing, so that all things shall be made to work together for our good, if we love God. Were it not for these sorrows that befall us we should be like the bees of Barbadoes. Darwin says that these little insects, having been taken thither for the advantage of the luxuriant flora, found the weather so fine and the perfume so abundant, that they became profligate after the first year, ate up their capital, and worked no more, but went flying about like indolent butterflies. Let us, glory, therefore, in our infirmities, for in them the strength of God rests upon us. A great joy awaits those who subsidize all the conditions of this present life to the building up of character and goodness.

4: Read The Centurion's Story Online, Free Books by David James Burrell - www.enganchecubano.com

*God And The People, And Other Sermons [David James Burrell] on www.enganchecubano.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

But the events of a certain April day in the year A. At that time I was stationed with my Hundred on garrison duty at the Castle of Antonia, in Jerusalem. I had been ordered to take charge of the execution of a malefactor who had just been sentenced to death. All was hurry and excitement there. As it was the time of the Jewish Passover, the city was thronged with strangers. A multitude of people had assembled and were clamoring for the death of this man. On our arrival he was brought forth. He proved to be that Prophet of Nazareth whose oracular wisdom and wonder working power had been everywhere noised abroad. I had heard much about him. He claimed to be the Messiah for whose advent the Jews had been looking from time immemorial; and his disciples believed it. This was regarded by the religious leaders as rank blasphemy and they clamored for his death. He was tried before the Roman court, which refused to consider the charge, inasmuch as it involved a religious question not lying within its jurisdiction; but the prisoner, being turned over to the Sanhedrin, was found worthy of death for "making himself equal with God. From what I had heard I was prepared to see a hard faced impostor or a fanatic with frenzy in his eyes. He was a man of middle stature, with a face of striking beauty and benignity, eyes of mingled light and warmth, and auburn hair falling over his shoulders. It was not strange that he looked pale and haggard; for he had passed through three judicial ordeals since the last sunset, besides being scourged with the flagellum horrible and exposed to the rude buffeting of the midnight guard. He had been clothed in the cast off purple of the Roman procurator and wore a derisive crown of thorns. But, as he issued from the Hall of Judgment, such was his commanding presence that the multitude was hushed and separated to make way. The cross, constructed of transverse beams of sycamore, was brought and laid upon his shoulders. I was told that the Jewish leaders had objected to his being called their King; but Pilate, by whose orders the titulum was prepared, was for some reason insistent and answered them shortly, "What I have written, I have written. At the accustomed signal my quaternions fell into the line and the procession moved on. I rode before, clearing the way. The people thronged the narrow streets, crying more and more loudly as we proceeded, " Staurosate! A woman in the company, by name Veronica, pressed near and wiped the dust and blood from his haggard face. It was reported that the napkin when withdrawn bore the impress of his face, marred, but divinely beautiful. Whether this be true or not I cannot say. As the multitude surged onward toward the Jaffa gate, a cobbler named Ahasuerus, as if moved by a malignant spirit, thrust his foot before the prisoner, who stumbled thereat and fell

5: Results for David-James-Burrell | Book Depository

The Sanhedrin was the governing body of Israel. It embraced within itself legislative, executive and judicial functions. It made the laws and enforced them and it was the court of last appeal.

6: david burrell - Logos Bible Software

The Fundamentals is a twelve volume set of essays outlining orthodox Christian doctrine that was The Knowledge of God, David James Burrell; The Wisdom of this.

7: David James Burrell (Burrell, David James,) | The Online Books Page

David James Burrell is the author of The Centurion's Story (avg rating, 2 ratings, 1 review, published), The Sermon (avg rating, 1 rating.

THE KNOWLEDGE OF GOD DAVID JAMES BURRELL pdf

8: The Six Sorrows of St. Paul - David James Burrell (historic sermon) - Bible Blender

Translated from the original German by David Heagle, D.D. Holy Scripture and Modern Negations. The Knowledge of God. By David James Burrell, D.D., L.L. D.

9: The Fundamentals

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