

1: The Transcendent Value of the Knowledge of Christ - Sermon Index

Home » Articles » The Transcendent Value of Every Person. The Transcendent Value of Every Person By littlemoretracts on February 3, 2017 (0) 5 th Sunday of Ordinary Time. I have made myself a slave to all so as to win over as many as possible. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some.

To the weak I became weak, to win over the weak. We can easily discover what the value of most material things is, but how do we come to understand the true or objective value of a creature like man, who is both matter and spirit, a union of a body and spiritual soul? An artist sets his value for the work of art, but the collector has a role in the final determination of the value. First, man cannot be properly valued in the context of material goods; then human person transcends the material order of his being. Secondly, the human person must ultimately be valued for what he or she is, that is, in the context of his creation and his redemption by God. Thus, the true value of every single human person can ultimately be determined in only one place, in the heart and mind of Jesus Christ, the direct Creator of every human soul and the sole Redeemer of every single human person. It is precisely because man is more than his body that slavery is evil and that the value of every person is incomparable to any material thing. The true value of each and every soul is completely beyond human determination, beyond any value system proper to this world, and only the God who created us and redeemed us can determine the true measure of our worth. Revelation teaches us how greatly the Creator of this universe valued each and every soul he created, each human person that resulted from that act of creation. He created each of us in his very image and likeness according to Genesis, and thus that is the first true measure of our intrinsic value. He restored our dignity and our objective value, our true sense of worth by manifesting His love for us in such a dramatic way. He laid down His life to save ours, to raise us to a higher life, to free us so we could be persons in full sense and to restore our understanding of the value that God places on each of us. Paul says, for me: This personal orientation of the redemption is beautifully confirmed in a Christian tradition that has always professed that if only one soul, one person, were in need of redemption, He would have paid the same price as he paid for all, that is, His life, a life that is indivisible and of infinite value to the Father precisely because of who Jesus is, his Only-Beloved Son. This truth about the objective, God-determined value of every single human person is what motivated St. Paul and the other Apostles to spend their lives preaching the Gospel of redemption: His mission has to do with the salvation of souls which begins with the preaching of the Gospel: For this purpose have I come. That process begins by his preaching and is made complete by his death and resurrection. The spiritual soul has a value that cannot be measured in any purely material way. We can learn from all this two great truths about ourselves and others and learn a great lesson for our daily lives. First, we must learn that the spiritual order of things is always of a higher, more transcendent value than the material order of things. The material order is itself good and will survive forever, but only due to and ordered to the spiritual order. We have to put first things first in our freedom, and that means caring for the needs of the soul first without neglecting the needs of the body. And, secondly, we can and must learn the value that God has placed on each one of us by his creative and redeeming activity, creating and redeeming our souls, and ultimately our bodies as well, for we will not be simply resurrected souls in His final Kingdom, but resurrected persons. And thus we will never decide to live as if we were without any value or as if we are only material creatures with no destiny beyond this world.

2: Knowledge of God Bible Studies, Sermons Outlines, Transcendent Attributes

In part two, he first uses Revelation to look at the transcendent worthiness of Christ. Chapter 10 looks at intercession, which he calls the unfinished work of Christ. In chapter 11, he takes one of the Beatitudes and describes Christ's ideal of character.

There are many in the field of counseling and psychology routinely referring to themselves as Christian Counselors. The definitions of Christian counseling are as varied and diverse as the people who provide these services. The differences are primarily involved in secular theories of psychology and the application of these techniques in Christian Counseling interventions. Secular counseling is rooted in the support and strengthening of the individual ego or self-identity. The concept of self-esteem has become such an accepted idea in our culture that few would question the premise that this is a positive outcome in counseling. In our popular western culture, the self or identity is strengthened in television ads related to the perfect body, the perfect date, the perfect children, the best schools, the best teams, the most possessions, the notion of pride, etc. Values held, unless socially or personally destructive, are viewed as neutral in terms of their psychological impact on our mental health. The personal values of the counselor, is generally considered irrelevant to a positive outcome for the counselee. The emphasis is on helping the counselee discover that which will strengthen their personal self-esteem and cope more effectively as an individual. Religion may be used as a coping mechanism in these approaches, but is used as a means to an end not an end in itself. The real power is in the power of the self and the need to boost the self-esteem, which is the fuel of positive change. Only such a being can understand the needs of the children of men and be softened by their prayers and placated by the signs of their remorse. The whole thing is so patently infantile, that to anyone with a friendly attitude to humanity it is painful to think that the great majority of mortals will never be able to rise above this view of life. The forces of the Id and Superego according to Freud are balanced in the ego or self-identity. Freud believed we are motivated by the pleasure principle, which is a need to fulfill selfish and self-seeking desires. The change process occurs through the work of the analyst, much as a patient would be treated and healed by the doctor for a physical ailment. With such a strongly held set of beliefs about religion and what constitutes mental health, the patient is clearly influenced and conditioned towards the analyst view of mental health and away from beliefs they may hold about religion or any other deeply held values. We have the same difficulty with any counselor having a set of strongly held beliefs, whether they are a secular counselor or a Christian counselor. Our values and beliefs influence the questions we ask or do not ask, how we ask these questions, and what would be considered a positive outcome with a given client. Another influence in secular psychology is behaviorism. Behaviorism began with the influences of Charles Darwin and the beliefs he proposed in evolution theory. According to the early behaviorist, we are constantly adapting to the stimulus of pleasure and pain, which creates over time the sum total of our identity. The early behaviorist and subsequent behavior theorist did not believe in a power beyond the seen as influencing human behavior in any way. God through the Holy Spirit is completely excluded from being given any serious consideration in the role of change. The self, according to the behaviorist, is the sum total of learned behavior. More modern theorists, such as the cognitive behaviorist Albert Ellis in Rational Emotive Therapy, believe in a cognitive process that develops identity and mental health through the elimination of all dogma, musts, shoulds, and strongly-held ideologies. These include any strongly held religious beliefs and associated values and the role of a higher power in identity or change. Ellis also believes that strongly held beliefs should be challenged and, when necessary, changed to preferences. The third force in psychology is the humanistic theorist. The goal of the early humanist is towards self-actualization Maslow and becoming fully actualized Rogers. According to Carl Rogers we should avoid imposing values or conditions of worth on others and offer them unconditional positive regard. Positive self-regard is found by developing an independent set of values related to our own experiences and unique interpretation of those experiences. According to the humanist, right and wrong are relative terms and should be established and developed by the individual. The counselor is not to offer an opinion about the worth of held values, as long as they are not destructive to society or self-destructive such as

in suicidal thoughts or ideations. In historical and modern influences in secular psychology, there is virtually no serious consideration given to the possibility of Christianity and Christian Counseling as being a source of emotional and mental health. In fact, just the opposite is true. Religion is seen as the source or condition of neurotic and dysfunctional behavior. The self-identity rooted in individual effort and experience is accepted without question, and considered to be healthy, primarily in relation to consideration and perpetuation of self-centered and selfish interests. Secular Christian counselors build upon the historical secular theorist by accepting their assumptions as true. The client may be involved in behavior, which the Bible considers to be destructive and sinful and against which the Bible strongly teaches, yet the secular Christian counselor will continue to accept these behaviors unconditionally. The Christian premise that true happiness can never be found outside of the teachings of Christ is rejected, and the secular theorist and their theoretical views is embraced. No corrections of doctrine or direction of information will be offered out of fear of polluting the therapeutic relationship. The Secular Christian counselor will be influential in helping the client develop a strong sense of self and personal coping skills. This belief in the importance of self-esteem rooted in individual effort has been so ingrained in us by modern psychology and popularized by pop culture that it seems like common sense to many. The truth in my opinion is just the opposite. The cause of much of our social and psychological problems is related to the development, within our selves and our children, of a strong self-esteem and identity rooted in the pride of self-effort, not in our faith in God. In my opinion, many of our mental health problems are developed because of our sinful and prideful separation from God. The personal self is concerned with the sinful state separated from God and consists of the elements of pride, greed, anger, fear, guilt, envy, jealousy, selfishness, self-centeredness, etc. We are all involved, to some degree, with selfish and self-focused behavior. The fallen state is the source of all unhappiness. For example, greed causes unrest and strife, anger causes social upheaval, and selfishness causes feelings of dissatisfaction and fear. When we live a moral and godly life, and are reborn into the image of Christ, all old things are put away and we become a new creature in Christ. We begin to live in a state of love for God and others rather than simply a love for self. We love others not with the love found within our own ability, but with the love of Christ that lives within us. Our own ability to love is always limited to the self and its selfish interests. The client is led to realize that they are the temple of God and have inherent worth, not in self, but in Christ who lives within them. The Christian counselor is to act as a guide to help the client discover how their current life-style is causing them to be separated from God and to offer biblical solutions for positive change. This conversion experience, in effect, replaces the false self-esteem with a true esteem for Christ, which translates to feelings of inherent worth, not for their actions, but for the actions of the Holy Spirit who lives within them. This approach can be applied to any problem presented to the counselor. For example, if a couple presents with a marital problem the Christian counselor is to analyze what selfish and sinful behaviors are involved in the marital strife. The questions might center on domestic violence, self-centered behavior, prayer life, poor understanding or disagreement of the marital roles, etc. The Scriptures should be consulted and a Biblical solution offered in a loving and Christ-like manner. No judgment need be imposed in terms of a harsh rejection or condemnation of the couple. The Biblical Scriptures can be offered, and homework assignments can begin, for positive change. The Christian counselor is a highly moral person with a deep conviction of the power of the Holy Spirit in bringing about change. The Christian counselor does not change the client, he only acts as an instrument for the change process to occur. The Christian counselor helps the client to remove the self-seeking and self-striving behaviors, and replace these actions with the power of the Holy Spirit and with Biblical change. The truly converted can no longer feel pride in his accomplishments, but only stand in awe at the power of God working through him. The transcendent Christian becomes empty, so that God can fill him with his presence. I will be the first to advocate for a free society. I believe that God advocates for a free and open society and free will is a core belief of the Christian teachings. However, our society perpetuates our fallen and sinful state at every turn and makes it easy for us to lose our focus and to turn to a separated condition from God. Our fallen and separated self-identity is fragile and leads to much consternation in our private and public lives. When our self is rooted in Christ, we become strong with his strength, loving with his love, holy with his holiness. Although imperfect, we find joy in our lives, peace beyond understanding, faith

that can move mountains, and strength that we never had when relying on our own resources and self-efforts. Rich has worked in the field of counseling for the past 20 years. He holds a Masters degree in counseling psychology and a Ph. He has a private practice where he specializes in Christian Counseling methods. All articles are copyrighted by their respective authors, unless otherwise noted.

3: Sermons about Transcendent - www.enganchecubano.com

Sermons on the Lord's Supper (Edwards) on the worthiness of Christ, and on the happiness of God. Christ is a Person of Transcendent Worthiness in the Sight of.

Jesus the Christ , It is a matter of history that, at or near the beginning of what has since come to be known as the Christian era, the Man Jesus, surnamed the Christ, was born in Bethlehem of Judea. True, there are diversities of deduction based on alleged discrepancies in the records of the past as to circumstantial details; but such differences are of strictly minor importance, for none of them nor all taken together cast a shadow of rational doubt upon the historicity of the earthly existence of the Man known in literature as Jesus of Nazareth. As to who and what He was there are dissensions of grave moment dividing the opinions of men; and this divergence of conception and belief is most pronounced upon those matters to which the greatest importance attaches. The solemn testimonies of millions dead and of millions living unite in proclaiming Him as divine, the Son of the Living God, the Redeemer and Savior of the human race, the Eternal Judge of the souls of men, the Chosen and Anointed of the Father—in short, the Christ. Others there are who deny His Godhood while extolling the transcendent qualities of His unparalleled and unapproachable Manhood. Mankind has never produced a leader to rank with Him. Regarded solely as a historic personage He is unique. Judged by the standard of human estimation, Jesus of Nazareth is supreme among men by reason of the excellence of His personal character, the simplicity, beauty, and genuine worth of His precepts, and the influence of His example and doctrines in the advancement of the race. Christian and unbeliever alike acknowledge His supremacy as a Man, and respect the epoch-making significance of His birth. Christ was born in the meridian of time; and His life on earth marked at once the culmination of the past and the inauguration of an era distinctive in human hope, endeavor, and achievement. His advent determined a new order in the reckoning of the years; and by common consent the centuries antedating His birth have been counted backward from the pivotal event and are designated accordingly. His earthly life covered a period of thirty-three years; and of these but three were spent by Him as an acknowledged Teacher openly engaged in the activities of public ministry. As an individual He was personally known to but few; and His fame as a world character became general only after His death. The earliest and most extended history of His mortal existence is embodied within the compilation of scriptures known as the New Testament; indeed but little is said of Him by secular historians of His time. No adequate biography of Jesus as Boy and Man has been or can be written, for the sufficing reason that a fulness of data is lacking. Even the profane sinner in the foul sacrilege of his oath acclaims the divine supremacy of Him whose name he desecrates. The purpose of the present treatise is that of considering the life and mission of Jesus as the Christ. In this undertaking we are to be guided by the light of both ancient and modern scriptures; and, thus led, we shall discover, even in the early stages of our course, that the word of God as revealed in latter days is effective in illumining and making plain the Holy Writ of ancient times, and this, in many matters of the profoundest import. We are to study Him as the Creator of the world, as the Word of Power, through whom the purposes of the Eternal Father were realized in the preparation of the earth for the abode of His myriad spirit-children during the appointed period of their mortal probation. His wondrous yet natural birth, His immaculate life in the flesh, and His voluntary death as a consecrated sacrifice for the sins of mankind, shall claim our reverent attention; as shall also His redeeming service in the world of disembodied spirits; His literal resurrection from bodily death to immortality ; His several appearings to men and His continued ministry as the Resurrected Lord on both continents; the reestablishment of His Church through His personal presence and that of the Eternal Father in the latter days; and His coming to His temple in the current dispensation. All these developments in the ministration of the Christ are already of the past. Our proposed course of investigation will lead yet onward, into the future concerning which the word of divine revelation is of record. And yet beyond we shall follow Him, through the post-Millennial conflict between the powers of heaven and the forces of hell, to the completion of His victory over Satan, sin, and death, when He shall present the glorified earth and its sanctified hosts, spotless and celestialized, unto the Father. The Church of Jesus Christ of Latter-day Saints

affirms her possession of divine authority for the use of the sacred name, Jesus Christ, as the essential part of her distinctive designation. In view of this exalted claim, it is pertinent to inquire as to what special or particular message the Church has to give to the world concerning the Redeemer and Savior of the race, and as to what she has to say in justification of her solemn affirmation, or in vindication of her exclusive name and title. As we proceed with our study, we shall find that among the specific teachings of the Church respecting the Christ are these:

4: The Transcendent, Personal God | TransformingWords

Through the mystery of the Incarnation, the transcendent God, who cannot be approached or seen, became immanent (as theologians put it) in Jesus Christ, and dwelt among us. In the pages of the New Testament, God continues to reveal himself in Jesus, as both immanent and transcendent.

My little dictionary has several definitions for transcendent. One of the great mysteries of our faith is this special thing, our human dignity. About the time we think we have our mind wrapped around this mystery, our fallen nature takes over and unravels it for us. Then we start to pick up the threads and put them together again only to have this lower nature of ours unravel them again. This then becomes a contest between our higher and lower natures to see which one will be the most persistent. Possibly this is beyond our comprehension or experience or knowledge. Our search for the real meaning to our real dignity seems almost like a search for the Holy Grail. We hear about it but never quite seem to find the real thing. Or so we think. The Holy Grail is on our altar every day. Our Dignity is within us. Francis, finally grasped the real dignity of the human person when he embraced the leper. When at last he did embrace the leper, he embraced many more things, like the dignity of all creation. At last, Francis was now able to embrace the universe. We too must embrace our private lepers and this can only be done when we can see the dignity of that person. The homeless, drug addicts, the haves and have nots, our supervisors, fellow workers, the person working for us, the sick, unborn. Yes, all of these have been created in the image and likeness of God. They too possess this transcendent dignity. From the very beginning, God has worked hard to convince us of our dignity, our transcendent dignity. He starts out in Genesis 1: God continues to try to get this idea across to us. Psalm is a good one to read completely. My soul also you knew full well; nor was my frame unknown to you. When I was made in secret, when I was fashioned in the depths of the earth. The psalmist is saying that God knew us from when we were being formed. On to Matthew So do not be afraid; you are worth more than many sparrows. At the last judgment in Matthew This is the first of three accounts in the Acts about the conversion of Saul later to be called Paul. As Saul was on his way to Damascus to arrest followers of Christ, a light from the sky flashed about him: We are told it is important for us to increase our comfort zone. We should include in our comfort zone our nearness to Christ. We should feel comfortable in moving the idea of Christ as my brother from our minds to our hearts. Francis must have been comfortable when singing that he was the Herald of the Great King. We are anointed first in baptism then further developed in confirmation. In Old Testament times, only kings and priests were anointed. Now since the time of Christ we are all anointed into the body of Christ. Our transcendent dignity is as indescribable as it is unrepeatable. Again from Christefidelis Laici no. We have not only become Christians, but Christ himself Stand in awe and rejoice:

5: THE TRANSCENDENT DIGNITY OF THE HUMAN PERSON

"There is a transcendent power in example. We reform others unconsciously when we walk uprightly." (Anne Sophie Swetchine - , Russian Author) Example is a powerful thing. It's more powerful than words (as the ol' saying goes: "Actions Speak Louder Than Words" and it's true).

The following is a blog I posted on April 10th, on my personal MySpace page. I was reading some famous quotes on a website today and came across one that particularly struck my attention. We reform others unconsciously when we walk uprightly. Example has the ability to let others know that your convictions about things run far deeper than words, but they affect how you live your life. Furthermore, the actions a person engages, generally stand as the most prominent testimony concerning the validity of what a person expresses in belief. Words defined what I believed and expressed it as well. But while the belief was genuine and meaningful to me personally, it was often difficult to engage the transition from mere head knowledge to allowing those beliefs to significantly transform my actions. Make no mistake, I had sincere and strong beliefs. They were qualified by a knowledge of Scripture and sound reason and they made sense to me. I could even argue them, if necessary. I also felt a certain level of security dare I say pride in the knowledge i. That driving anxiety affected how I looked at people, how I treated them, and how I felt. To put it another way, I learned to look at people through the eyes of my religion something that was almost entirely wrapped up in my head, but which found plenty of its grip on my heart. Somehow, He was able to love the un-religious, the unrighteous, the impure, the sinner if you will. Even more amazing is the testimony of how they responded to His actions of love in a positive regard as well as the words "incredible words" He also shared, and yet the religious folks many of them scoffed and gasped at His demonstration of example. This is a bit difficult to put into words. It will likely be even more difficult for a strongly religious person to catch on to what I am talking about. Somehow, His example got turned into the very thing it often offended; religion. Love was essentially replaced by head knowledge about love. That statement might offend some people, but remember I am telling my story most of all. Religion conquered me for a season as well. Let me just pause for a moment lest I offend someone unnecessarily before continuing with the greater part of this testimony today by saying that I am not meaning to belittle the significance of preaching the Good News about Jesus to people. I am simply taking this to a more personal level; suggesting that speaking about God means less than it does when it flows from a genuine experience of Love. God has put this knowledge in their hearts. From the time the world was created, people have seen the earth and sky and all that God made. They can clearly see his invisible qualities-his eternal power and divine nature. So they have no excuse whatsoever for not knowing God. This is the reason that I say religion can actually be something very deceptive and distracting from the Truth that is essential. It becomes something almost separate from God Himself and presumes itself a kind of mediator between God and man. Because religion tends to employ this warped mindset, however subtly, that little leaven of yeast spreads through the whole batch of dough. It might be argued that religion is not altogether useless, as it does seem to effect some apparent good in society, but at what expense spiritually? If love, true Godly love, is not being built up in the heart, then how long can the surface effect of religion last and to what eternal good? When I gave my life to religion I thought I had given it to God and many people live under the same deception. But religion has its power in the intellect; the mind. In many ways, religion often has a similar effect to that of hypnosis. Because it operates on the mind, it is able to manipulate the mind through its repeated patterns. This is, in fact, a form of mind control and is not authored by God whatsoever. Imagine the spiritual devastation possible when the devil exerts influence on this system of hypnotic mind control. It is a fact that many denominations have embraced false teachings and caused them to spread rapidly because of the generally-accepted concept that only God speaks through the authority of the organized, institutional church. Eventually, in some respects, because of my church background I think I learned to view other people as individuals I could only really get along with if they agreed with me. As it so happened, I had a lot of opinions about various things and, often enough, negatively imposed my logic concerning those things on others. To put it another way a more embarrassing way, I found it very hard to fully love anyone that did

not think like I did. The Pharisee posed and prayed like this: I fast twice a week and tithe on all my income. Forgive me, a sinner. Plenty of people Christian or not sometimes have lofty mindsets and impose their individual opinions on others because of innate selfish tendencies and insecurities. Because I did have a heart for God, His love was doing a gradual work in my heart and the light did peer through from time to time. There were times where I was more aware of my flaws and felt the desire to change and remember many times crying out to God with tears running down my cheek, but I often seemed to slip right back into those cruddy old mindsets that are so predominant in religious circles. From its very inception you have a kind of hierarchy in place where you become elevated over others in your own mind rather than humbling yourself and genuinely loving them. While there is a truth there, it is not the whole truth. That pretty much lumps all of us in the same boat and leaves us without any room to boast. The bottom line is that God loves all of us and calls everyone who will respond to come to Him. It is God's responsibility to draw people as well as to convict them of sin and truth. I have learned and am also still learning that love does not demand that others subserviently serve my convictions even if my convictions happen to sometimes be right. Love requires more that I follow my own convictions and live them out with sincerity and not hold them in an arrogant position against others. I was locked in mindsets that were the result of traditional religious influences, not because I had any ill intent. In fact, most of my intentions were very good. I was always very thankful that God won me over and changed my life and I sincerely wanted others to know the same peace I had, but religion like yeast got mixed in the batch and corrupted things and we know how it only takes a little bit of yeast to make the whole lump of dough rise. I feel that we should not be so nosy in His affairs. We ought rather to simply and truly love others and live according to our convictions. By all means, we can share when there is opportunity and especially if God inspires us or people ask, but we should rather live what we believe instead of just talking about it. I now think that it is better to just be sincere and let genuine example influence those around us. Even the apostle Paul, in the Bible, said that all the stuff of organized religion only served to distract him from a pure knowledge of who God was. Yes, all the [religious] things I once thought were so important are gone from my life. Compared to the high privilege of knowing Christ Jesus as my Master, firsthand, everything I once thought I had going for me is insignificant—dog dung. I gave up all that inferior stuff so I could know Christ personally, experience his resurrection power, be a partner in his suffering, and go all the way with him to death itself. Truth manifested through love needs no external force to drive it in. Truth will convict of its own accord and love helps it to be consumed and to nourish effectively. It makes us want to serve others, regardless of any benefit to ourselves. Regardless if there is some prospect of someone claiming they will now follow Jesus. The problem is, who actually manifests that? Unfortunately, not too many of us. Love never gives up. Love cares more for others than for self. Inspired speech will be over some day; praying in tongues will end; understanding will reach its limit. We know only a portion of the truth, and what we say about God is always incomplete. But when the Complete arrives, our incompletes will be canceled. When I grew up, I left those infant ways for good. But for right now, until that completeness, we have three things to do to lead us toward that consummation: Trust steadily in God, hope unswervingly, love extravagantly. And the best of the three is love. I think one of the things that makes Jesus so easy to follow and what makes us desire to know and submit to His lead is that He is NOT forceful with us. He does not impose Himself. He manifests love itself. He forgives our errors, showers us with grace, and sets the example. Jesus did not come to us with a clenched fist and a list of rules. You might say that God took a bullet for you! He jumped in front a gun that was pointed right at your head and mine. Religion wants to keep folks under control and load them down with rules, ethics, principles, etc. It wants to stay right there, in between man and God, meddling in the mix. Love pushes all that stuff out of the way and invites us to just come into His arms. Once we embrace His genuine love, the details work themselves out because our hearts change and love begins its renewing and reforming work without the need for religious rules and regulations. God becomes our intimate friend and we His. Though I may identify with that doctrine. If they sense the reality of this love, they will believe it and God will save them by His own power. Also, in a general sense, I think this mindset has the potential to impact even more than just people who are familiar with organized religion. Actions, indeed, speak louder than words and we should emulate the same kind of attitudes and love we want to receive. Many a relationship has

suffered unnecessary hardship and even failure because one person complains against the other, rather than focusing their energies on forgiving the other and then putting forth the kind of affection and grace they would desire for themselves. Funny that this very simple truth is actually the Golden Rule in practice; Do unto others as you would have them do unto you. What grander example to show? If a person chooses not to believe or if they reject His truth and the love He extends, then they obviously cannot partake of the goodness He grants to those who do accept it.

6: Forward in Faith Meets in Fort Worth | Forward in Christ Magazine

H. Advanced knowledge - the desire for believers to know Christ better (II Peter). I. Experiential knowledge - Paul wanted to know Christ and His character (Phil). J. Perfect knowledge - transcendent by Spirit power to be filled with God (Eph). Transcendent Mercy A.

Though this title is not as well-known as his leadership classic, it probes with the same depth into spiritual maturity. As the subtitle says, he brings out principles of spiritual growth for every believer. It is an outstanding book. He has a Trinitarian breakdown in the three parts of this book. In part one he writes on the overruling providence of God, in part two on the supreme vision of Christ, and in part three J. In part one he writes on the overruling providence of God, in part two on the supreme vision of Christ, and in part three he writes on the Holy Spirit as the breath of God. In part one, he first tackles Romans 8: He does find the good. I love this chapter. Next, he finds the persevering love in the Lord being called the God of Jacob. In chapter 6, he probes the ugliness of pride. After that, he discusses faith, deliverance, and the compensations of faith. In part two, he first uses Revelation 5: Chapter 10 looks at intercession, which he calls the unfinished work of Christ. In part three, he first describes what he means by the Spirit being the breath of God, followed by an explanation of the transforming power of the Holy Spirit. Later chapters consider the purging fire of the Spirit, the mighty dynamic of the Spirit, and the missionary passion of the Spirit. The remaining two chapters makes sense of the controversial subject of speaking with tongues. I underlined many lines in every chapter. The beautiful part about this work is how he draws his conclusions from the biblical text itself. In addition to being such a helpful devotional book, this is a good example for preachers in communicating truth. Mark down this title as a real jewel.

7: The Transcendent Value of Every Person – Littlemore Tracts

Let him note that this transcendent estimate comes to us conveyed in the vehicle not of poetry and rhetoric, but of a treatise pregnant with masterly argument /r/www.enganchecubano.com - 44k.

Begin typing your search above and press return to search. Press Esc to cancel. Thomas Aquinas for the Feast of Corpus Christi. Some translate it more literally as brethren. It communicates an aspect of Christ and his Apostles that men would do well to ponder: The Apostles were a band of brothers, sworn to their Lord and Master. For the men of our days seeking manhood, brotherhood, and the transcendent, this is worth meditating on. The way of men is no exception. However, the basic concept describes a group of men bound together by a common task. This may be as basic as the defense of family and tribe, or as lofty as a great quest or crusade. Inherent in the concept is a common identity of those within, and an othering of those without. Trust must be higher among those within. Newcomers must prove their devotion. Very noble birth or great services rendered by the father secure for lads the rank of a chief; such lads attach themselves to men of mature strength and of long approved valour. Even in his escort there are gradations of rank, dependent on the choice of the man to whom they are attached. These followers vie keenly with each other as to who shall rank first with his chief, the chiefs as to who shall have the most numerous and the bravest followers. It is an honour as well as a source of strength to be thus always surrounded by a large body of picked youths; it is an ornament in peace and a defence in war [â€] When they go into battle, it is a disgrace for the chief to be surpassed in valour, a disgrace for his followers not to equal the valour of the chief. And it is an infamy and a reproach for life to have survived the chief, and returned from the field. The chief fights for victory; his vassals fight for their chief. The worthiness of the leader and the devotion of his band. When these peoples were converted to Christianity, the leader was both blessed by and accountable to the grace of God, and his comites to their leader. Importantly, the Faith embraced also the ancient Germanic ideal of devotion unto death. First, Christ demonstrates a special regard for his disciples. We see the group retreat throughout the gospels from public preaching to private teaching. The proverbs and dark sayings which are given to the people are given in fuller form to the disciples, so that they will be prepared for what is coming. However, we also know that it is not fundamentally a battle against an enemy of this world. Rather, Christ and his Apostles are struggling against the dominion of Death itself, the rule of sin and the fallen spiritual powers which sought to establish it. John identifies himself as this disciple. The modern world thinks of love only in its romantic and sexual senses, and so the love of brotherhood is something it has lost the language to understand. Conversely, the treachery of Judas embodies the evil of a man at war plotting to see his brothers-in-arms slain by the enemy. We must also face the stark fact of the cross. However, we know what happens next. When Christ is taken captive, his chosen band flees and deserts him. Peter himselfâ€”the Rock on which Christ proclaimed his Church would be builtâ€”hangs back. The Lord faces battle alone, giving his life on the cross for the destruction of sin and death and the harrowing of Hell itself. But such was not to be. On the third day, the victorious Redeemer rises from his tomb. Throughout multiple encounters, the Apostles begin to understand what has occurred. John recounts how, sharing food on a shoreline, Christ redeems Peter and reinstates him to lead the flock. The mission of this band of brothers is only beginning. Christ reveals to Peter that he will in fact be called one day to follow his leader into death itself: Amen, amen, I say to thee, When thou wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not. Tradition tells us that only St. John would escape a bloody martyrdom, bearing instead the cross of outliving all his brethren, enduring imprisonment at Patmos, and finally receiving the revelation contained in the Apocalypse. In baptism, he swears to renounce the dark powers and their works. He is engaged in spiritual warfare. He lays down his spirit to God through death to the world, the flesh, and the Devil. Perhaps he may one day be called to lay down his earthly life as well and win a crown of martyrdom. Lent in particular is a time of preparation for this. Still less is it considered that Christianity might call men to embrace virtue and unite their manhood to Christ, who shared it with us. For many, the Christian virtues even seem effeminate. The public consciousness has some memory of Jesus, the

nice moral teacher who told us not to judge anyone. It has all but forgotten the mysterious carpenter who came from the hills of Galilee and took a whip to the moneychangers. It lacks even the vitality to be stirred by the risen victor who will come again in glory to judge the quick and the dead. There is an outward and an inward aspect to this battle. These are the lesser and the greater Holy War ; the inner is greater because it is a victory on the spiritual plane which may be preserved even if the body itself be killed. Both are battles against the flesh, the world, and the Devil. In the outer conflict, the Christian man is bound by his fealty to Christ to keep the commandments. He must choose the Kingdom of God even if all the realms of earth be offered to him, as his Lord did before him. He must struggle against those powers on earth which seek to subvert and destroy the Divine order. In the greater, inner conflict, he must subdue his passions through prayer and fasting. He must keep careful guard over his thoughts and attachments, lest they lead him astray. Most especially, he must work to orient his will such that it leads him toward Christ and away from Antichrist, realizing that there is no third option. Above all, the sacramental mysteries are his source of strength in the struggle. The liturgy unites him, along with creation, to the Divine. It is to partake in the victory of light over darkness and life over death. For men who choose this path, it is even more vital to reclaim the manly virtues which our world is close to losing entirely. These are as essential here below as above. May we be faithful companions of his band. Take a second to support Social Matter on Patreon!

8: The Center For Church Music, Songs and Hymns

Transcendent in Exodus 19, immanent in Exodus 23 "God is both. In the New Testament, the revelation of God in Christ is incarnated immanence. Jesus Christ is Immanuel, God with us.

Austin-Sparks "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For him it was a knowledge that outstripped in its value all other knowledge which he had had or conceived himself capable of having. He sets the knowledge of Christ Jesus his Lord over against every other thing, and just as the candle light pales when the sun shines, so for him the most powerful light and glory which man is capable of experiencing faded in the presence of Christ Jesus his Lord. Such words were not just words in the case of Paul. This was not some fine flourish of language. Coming from such a man as he was, they carried tremendous weight, not because of who he was, but because of the life out of which the words sprang. We may say things, but those things may be worthless, because there is nothing behind them in ourselves. Or we may say things, and those things may carry with them tremendous weight of meaning and value because of what lies behind them in the person of the speaker. We must remember, then, that when Paul said these words, he was practically at the end of his earthly course, and that a whole life crammed with spiritual history lay behind every syllable. But what a life! Everything culminated and was gathered up into these final utterances. He has placed on record some of his experiences of adversity. They run like this: In afflictions, in necessities, in tumults, in labours, in watchings, in fastings; chastened, sorrowful, poor, having nothing; in prisons, in stripes above measure, in deaths often; "Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. There are many other touches as to the experiences of this man of God. He lightly refers to them and passes on: Sending requests to a beloved yokefellow, he says: If you look among his writings and in his history, you accumulate a tremendous amount that points to his history of suffering, of trial, of adversity. In the end he says: He had exchanged that for all this of which we have spoken and much more. How does Paul feel about it? It went a long way. On the other hand is the opposite extreme. A man like that, standing out amongst men in a place of conspicuous honour and privilege and influence, yet beaten with rods, thrashed with a whip, flung into prison, stoned, and all the rest. How does he feel about the exchange? What is his attitude to the whole thing? At the end of a life like that, how does he sum it up? There is something behind these words! These are no empty words. Put a history, an experience, like that behind an utterance, and the utterance counts for something. If we stayed long enough to meditate upon it, it is calculated to bring us down to our knees in shame. There is no complaining, no repining here; no saying: There is not a sound or a sign of complaining about it all. If he says, "Sorrowing" and he does, he immediately couples with it: But what is the explanation? It is the excellence of the knowledge of Christ Jesus. He is saying this, in other words: Although these mighty seas of sorrow and suffering and adversity may throw their weight against you, they break; they do not break you, they break on you. It is possible to know Christ like that. That is what he is saying, if we understand him aright. Most of us will have to confess that too often the problem has shaken us; the suffering has brought clouds of questionings and doubts into our hearts; we have not stood up to it like this. Christ as the Dynamic of Life What is the way to this knowledge? On the one hand, there is our side, and I think the answer is: How will you know Him as He can be known: Only on this basis, that for you to live is Christ. What does that mean? Paul went into Arabia for three years after he met Christ on the way to Damascus, and during those three years he had ample time in solitude to face the implications of his new relationship. For him it became perfectly clear in the course of three solitary years that it was going to cost him everything. All these issues were faced out then. For him it became simply and ultimately a matter of life and death. In other words Paul would say: I will accept with gratitude what He may give! If He gives something or allows me to retain something here, I will be grateful for it; but if all has to go, then it does not make any difference. I do not know that I am prepared for that! And

yet our hearts are bent and set upon one thing I trust they are It is a solemn thing to bring into view: What is going to be the effect of my having passed this way? Unto what have I lived? What will the end of my life represent as the result of my years? Am I going to be in this world with any interests of my own whatever, or is it going to be, no matter what it costs and what the way may be, just Christ? We may recognise the implications: That may be the way of the challenge of the Lord and of His highest interests. Are we going to stand back and say, "No, I cannot go that way"? Or is it going to be: May it be so with all of us. These are my favorite verses that I used to have as a sig Thank you again for sharing these as you have.

9: The Mannerbund Of Christ: An Easter Reflection - Social Matter

And we have this treasure in brittle vessels, that the worthiness be of God's virtue [that the highness be of God's virtue], and not of us. YLT And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;

He would transcend our expectations, our abilities, our morality and our culture. Rather than a messiah received as worthy in the hearts of the people, He fit to an eternal standard of worthiness. However, this would be more understandable to our carnal minds. Without this clarification tagged on the end, and even still the illustration falls short. John said, I am not even fit to perform the humblest of service towards Him. I am not worthy of even the dust of His feet. It is as if he said this coming messiah is of such a type that his trash is too pure for me to touch. This likely left those who thought John was the worthy one wondering if there really was another. With crushed hopes and unmet expectations, they may have received this announcement with sorrow. John the Baptist had such a moment of doubt about Jesus himself: After all, John said this from prison. His definition of worthiness proved to be lacking. John the disciple experienced the longing of unfulfilled worthiness in Revelation 5 when he wept as no one was found worthy to open the scroll given. However, if in His transcendent worth He is like a conquering lion, what does that mean for the unworthy? He is holy and different, and He would be just and righteous to leave this great chasm between Himself and mankind firm and fixed, but when He took on flesh a great hope of nearness was born. In His worthiness, He is also imminently near. Here, God reshapes our understanding of true worthiness and greatness. We certainly do not naturally ascribe greatness to professions that involve stooping down; janitors and shoe-shiners come to mind. Natural man could not conceive of this as the way of greatness. The greatest among you shall be your servant. Were it not for God revealing it to us, we would not discover truth in our own speculations. In Isaiah 46 God compares gods conceived in the mind of man with the true God: Bel bows down; Nebo stoops; their idols are on beasts and livestock; these things you carry are borne as burdens on weary beasts. They stoop; they bow down together; they cannot save the burden, but themselves go into captivity. I have made, and I will bear; I will carry and will save. John the Baptist was not worthy to stoop. Maybe John the Baptist said what he did in Mark 1: As the God-man, the Lord Jesus was perfectly fit for stooping majesty and transcendent mercy. He alone has the capacity to carry your burden. Our sacrifice, like the idols, is far too weak. As the idols, we go into captivity if our stooping works of service are anything more than a response to having had our burdens carried for us. We must have our burdens carried for us, and we must respondâ€”as John the Baptist didâ€”with works rooted in His finished work. I have baptized you with water, but he will baptize you with the Holy Spirit.

The flag in the storm Epson stylus color 760 manual Rheo-Physics of Multiphase Polymer Systems U-boats vs Destroyer Escorts Personal, familial, and societal impacts of Turkish womens migration to Europe Ayse Kudat The remarkable lives of 100 women healers and scientists Catalogue of Cunieform Texts in the Birmingham Museum Introduction to english phonetics Stg 5d Dog Star Is Mexican American biographies Mavic pro quick start guide Postmodern vernaculars Rgt acoustic guitar grade 2 A very small remnant by Michael Straight The Restoration of Justice in Postwar Hesse, 1945-1949 Biopsy interpretation of the breast Hematology basic principles and practice 7th edition The Renaissance popes 22. Follicular lymphoma Vignette 17 describes how a researcher selected specific data techniques Juvenile Delinquency And Child Development Foundations for teaching english language learners 2nd edition Hawaiian money 2nd edition See most popular tags The Conservative Approach GAAP Financial Statement Disclosures Manual, 2007-2008 Die Cut Photo Album Seashells and Mermaids The snowmans Christmas surprise Outlaw range, by C. N. Heckelmann. The Animal Rescue Club (I Can Read Book 4) Bucket (Childrens Books, for Young and Old) A history of British Mollusca and their shells Baseball Field Management Practicing safe selling I read, you read, we read Water and wastewater treatment handbook The 2007-2012 Outlook for Non-Electric Gas Forced Warm Air Furnaces and Humidifiers with over 400,000 BTU International opportunities for pharmacists in managed care Call Me Elizabeth The people upstairs