

1: If God is Loving, Why is the World So Evil? | www.enganchecubano.com

For God, it seems, the world, the plants and animals, the creation and sustenance of life, is an act of creative love; it's something beautiful and profoundly meaningful, it expresses something about God's own self.

Home God So Loved The World Amid the whirl of its activities and messages February has long been recognized as a time of special celebration of love. This has arisen largely due to the admittedly conflicting and confusing legends surrounding a certain St. Valentine, who is said to have lived in the third century. An oft-cited story has it that a certain priest named Valentine was imprisoned for his Christian activities. Yet sometimes the most common things are least fully understood. Nevertheless, there is a depth here for the profoundest of thinkers. The original text is loaded with particular spiritual significance. Each word is chosen to express just the right emphasis. Moreover, their structure and their very order are intentionally designed to stamp John 3: Therefore, we shall go a bit deeper and examine this verse in accordance with three topics drawn from its message: The Love of God In approaching John 3: The dialogue formed simply ceases. Most agree that somewhere we pass into the reflections of the Evangelist.. John himself can rightly be called the apostle of love. He employs the Greek verb used here some three dozen times in his Gospel and nearly that many in his three Epistles. Both noun and verb are also found in Revelation. In distinction from other Greek words found in the New Testament, this particular word pair verb and noun have a special, more lofty meaning than in secular Greek. God is love I John 4: This word pair thus expresses the imperative of the Christian ethicâ€”to love Eph. It should be noted that this word occurs just two verses before John 3: Although he often uses this word in its natural sense of the world at large e. Although this world hates the Son John 7: With regard to John 3: God gave because he loved. These distinctions are subtle ones but of vital importance. It has no choice if it is to remain true to its essential character. This construction stresses the reality of the result. Herein lies the truth of the Gospel. As will be seen in the next section, it is not just the fact that God is love cf. God gave what was most dear to him. They imply that there would be no other giving or redemptive plans cf. The writer of Hebrews Heb. Abraham did have other children Gen. Indeed, only Jesus Christ is only both God and fully unfallen man, the God-man. Why did Jesus come? The reason is clear. A loving, concerned God cared for his created world despite his enmity so much that he actually gave the One who uniquely is God the Son in order that once for all Jesus might be the perfect sacrifice for sins John The old Christmas carol expresses all of this so well: Veiled in flesh the God-head see; Hail the incarnate deity! Please as man with men to dwell, Jesus our Immanuel! We see at once that God designedly and purposefully gave his Son in order that people might believe in Christ and respond to his provisions for them. Rather than implying simple belief in a fact, person, or thing, the construction here emphasizes personal trust and full commitment of life. Such involves a faith born of a whole soul commitment to God: It is a faith, which enables one to rest his entire being in Christ alone. It is no easy believing about Jesus or even the Gospel. It believing in Christ and his accomplished work of providing for salvation that makes one accept Jesus Christ as personal Savior and entrust himself totally to for all the details of life and death cf. Salvation is not restricted to any race, color, or class, but is the heritage of all who will truly believe. On the positive side, for a true believer there comes the truth that spiritually he shall never perish but continue to have eternal life. It can never be exhausted in any measurable span of time, but it introduces a new quality of life. The believer becomes imperishable; he is free from all condemnation; he is approved by God. The final clause may thus be restated in terms of a specific condition, which is absolutely true: If anyone believes in him Christ , he will never perish but have eternal life. As such it becomes an axiom for all time that underscores the truth of full salvation in Jesus Christ for the one who puts his absolute truth in Christ as Savior and Lord of his life. As indicated above, however, John 3: The judgment side is developed in 3: Because a loving God loved an unlovely, sinful world, he gave once and for all his only Son he alone who is uniquely the God-man as a final and sufficient sacrifice for sins. So then, he who personally commits himself to Christ, the Savior, as God intended, is automatically transferred from the realm of perishing sinners to that of eternal life. Paul and Peter record further benefits for believers. Paul assures believers that because Jesus is the Savior, those who have accepted him have entered

into the family of God and have a present hope of eternal life and heirship with Christ Titus 3: Indeed, Jesus Christ is the great Savior who offers Christians an abundant and fruitful life in this present age and who is coming again soon to receive them unto himself Titus 2: Peter reminds his readers that Christ has provided equality of redemption for all who receive him by faith and they may therefore escape the pollution of this world 2 Pet. At last man can be free from sin and self to serve God and enjoy his grace John 8: What a great Savior! In this is love: Dear friends, if God so loved us, then we also ought to love one another 1 John 4: That message is a love that begins with God Matt. Eerdmans, , Clark, , Barclay does point out that this does not mean letting others do as they please in every instance. Baker, , See also, Grant R. Mounce cites Raymond E. Westcott, The Gospel According to St.

2: (05) This is God's World: So What? () | Peace Theology

So, let us say December 21 is the end of the world. What I am doing to prepare myself for that is stockpiling Apple Fritters. I do not know what the end of the world means, I do not know the condition I am going to be in, but I do know that an Apple Fritter is the panacea for all ailments.

The world which "lieth in wickedness," perhaps in the evil one 1John 5: And the work of that god of this world is directly in antagonism to that of God. He seeks to lead men back from light to darkness. Their spiritual state was, St. Paul seems to say, lower than that of Israel. The veil was over the heart of the one; the very organs of spiritual perception were blinded in the other. Lest the light of the glorious gospel. The words describe not merely a purpose, but a result. The word for "light" here, and in 2Corinthians 4: But even that gospel may fail of its purpose. The blind cannot see even the brightness of the noon-day sun. The eye of the soul has to receive sight first. So, in the mission to the Gentiles given to the Apostle on his conversion, his first work was "to open their eyes, to turn them from darkness to light" Acts Christ, who is the image of God. So in 1Corinthians Should shine unto them. Pulpit Commentary Verse 4. It is, as Bengel says, "a great and horrible description of the devil. The melancholy attempt to get rid of Manichean arguments by rendering the verse "in whom God blinded the thoughts of the unbelievers of this world" is set aside by the fact that the terrible description of Satan as "another god" El acher was common among the rabbis. They knew that his power was indeed a derivative power, not still that it was permitted to be great Ephesians 2: The verb here has no other meaning than "to blind," and is quite different from the verb "to harden," rendered by "to blind" in 2 Corinthians 3: They are blind from lack of faith, and so being "unbelieving" they are "perishing" Ephesians 5: Blindness of heart," says St. Augustine, "is both a sin and a punishment of sin and a cause of sin. The word photismos in later ecclesiastical Greek was used for "baptism. Should shine unto them; or, as in the Revised Version, should dawn upon them. The other rendering, "that they should not see the illumination," gives to the verb augazo, a rarer sense, only found in poetry, and not known to the LXX. Matthew Henry Commentary 4: And that mercy which has helped us out, and helped us on, hitherto, we may rely upon to help us even to the end. The apostles had no base and wicked designs, covered with fair and specious pretences. They did not try to make their ministry serve a turn. Sincerity or uprightness will keep the favourable opinion of wise and good men. Christ by his gospel makes a glorious discovery to the minds of men. But the design of the devil is, to keep men in ignorance; and when he cannot keep the light of the gospel of Christ out of the world, he spares no pains to keep men from the gospel, or to set them against it. The rejection of the gospel is here traced to the wilful blindness and wickedness of the human heart. Ministers are servants to the souls of men; they must avoid becoming servants to the humours or the lusts of men. It is pleasant to behold the sun in the firmament; but it is more pleasant and profitable for the gospel to shine in the heart. As light was the beginning of the first creation; so, in the new creation, the light of the Spirit is his first work upon the soul. The treasure of gospel light and grace is put into earthen vessels. The ministers of the gospel are subject to the same passions and weaknesses as other men. God could have sent angels to make known the glorious doctrine of the gospel, or could have sent the most admired sons of men to teach the nations, but he chose humbler, weaker vessels, that his power might be more glorified in upholding them, and in the blessed change wrought by their ministry.

3: God So Loved The World | www.enganchecubano.com

However, our God is not only the righteous Judge, He is also a God of love. Even before the foundation of the world, God had a plan. Jesus Christ would be born into this world that we might be redeemed.

The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And whatever the man called every living creature, that was its name. It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And it was so. And let them be for signs and for seasons, and for days and years, Revelation 4: So they are without excuse. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever. A Psalm of David. The heavens declare the glory of God, and the sky above proclaims his handiwork. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you. It is you who have made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers assail me to eat up my flesh, my adversaries and foes, it is they who stumble and fall. Though an army encamp against me, my heart shall not fear; though war arise against me, yet I will be confident. One thing have I asked of the Lord, that will I seek after: For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock. He who brings out their host by number, calling them all by name, by the greatness of his might, and because he is strong in power not one is missing.

4: Paramahansa Yogananda - Why God Created The World

What gods seemed totally real to say the ancient Greeks were totally different to the gods which seemed totally real to the early Vikings, and these were again different to the gods believed in by Hindus.

Yet, in thinking about the suffering that is a ubiquitous feature of this world, we all seek a belief that is not only true, but also consoles; for many, the desire for consolation takes precedence over all else. It is to the latter group that Rabbi Blech addresses this book. Kushner suggested that people who are troubled by the idea that God is in control of the world, and that their suffering is due to their sin or to Divine indifference, could find comfort in the notion that God is not in control of the world, and that they suffer because God lacks the power to prevent it. We are so happy. But any minute now I expect something terrible to happen. This woman, Rabbi Blech says, needs assurance. To be sure, Rabbi Blech cannot assure her that her surviving children will continue to thrive. But he can try to assure his audience that whatever happens is indeed the will of a benevolent deity. The book before us consists of an eclectic collection of explanations and talking points on behalf of traditional Jewish belief. Whether one finds the presentation convincing or not, and whether or not one agrees with the shape of Jewish theology that emerges from it, Rabbi Blech must be congratulated for withstanding the temptation to tone down Orthodox belief in order to please his popular audience. Rabbi Blech subscribes to the fundamental idea developed by Rabbi Joseph B. Soloveitchik, according to which Judaism is more interested in how people respond to suffering than in their theories of suffering. And how can we know whether our own suffering is divine punishment or heavenly warning? When God intervenes, when He is sending you a message, you will know it. There is one sure way to tell—“God is very specific and leaves no doubt about His meaning if you merely give it a little thought. In the very last chapter, Rabbi Blech reveals a secret doctrine received from a saintly mystic of Tzefat, according to which the Holocaust and the establishment of the State of Israel can be deduced by counting verse numbers in the Torah. No doubt Rabbi Blech is correct when he says that God is present in Las Vegas and Atlantic City and not only in synagogues and houses of study. Yet I must confess that God seems to communicate with many of us more ambiguously. Whether or not one agrees with the shape of Jewish theology that emerges from the book, Rabbi Blech must be congratulated for withstanding the temptation to tone down Orthodox belief in order to please his popular audience. Belief in reward and punishment after death is, of course, a fundamental tenet of Judaism. Most of us, from time to time, take comfort from the conviction that what is disordered and unjust in this world will be remedied beyond the grave. Of course, religious people also contemplate with fear and trembling, the prospect of giving an account of their commissions and omissions. Rabbi Blech attempts to bolster our confidence in future life by pointing to the scientific evidence of individuals who, after resuscitation, have returned to tell us what the afterlife is like. Again, my own efforts, and those of people like me, to come closer to God, do not make so much of these speculations. At other times, Rabbi Blech speculates freely about how much people actually suffer. When an infant dies, it cannot be said that he has suffered much. His tiny life was so pitifully short that he was almost certainly unaware of either his life or his death. Our problem is not with his pain, but with his purpose. It is a great pity that, in this case, pertaining very much to this world, Rabbi Blech offers no empirical data. That a tiny life is correlated with a tiny amount of pain, or that the intensity of pain is proportional to the bulk of the victim, is not self-evident. To the contrary, it could be argued plausibly that mature people, who have stored up memories of joy and meaningful achievement, can more easily cope with suffering than an infant whose pain fills its existential horizon, unmitigated by memories of yesterday or hope for tomorrow. I have questioned the self-proclaimed ease with which Rabbi Blech serves up reasons and explanations for suffering. For me, the day-to-day experience of repentance is more like the repair of an intimate personal relationship, where it is not always superficially evident what, if anything, is deficient, than it is like a crime exposed. Hence it is natural that the signs and lessons of suffering are more ambiguous, demanding strenuous spiritual effort on the part of the sufferer. Perhaps Rabbi Blech and I are thinking of different types of people or different spiritual biographies. Now the Talmud Shabbat tells us that Rav Yannai instructed his sons not to bury him in white, symbolizing saintliness, or in black, signifying wickedness. It

should come not at the end of our study, but at the beginning. It is because we do not know ourselves as God knows us and loves us that we must be so attentive to His discipline. Only within the framework of that insight can we attempt to formulate and distill, with the help of traditional categories, specific lessons that we can learn from suffering and adversity. Rabbi Blech is a polished and personable veteran of the pulpit and the lecture circuit. As the book jacket proclaims, he has shared his ideas onstage with Oprah and other television personalities. It is not surprising that, in his hands, the ideas and insights and phrases that comprise this book are deployed in a manner that gives comfort to troubled people and may also lead them to a closer engagement with theological truth. Inexperienced readers may borrow some of the phrases and ideas without the skill to adapt them to a specific audience. The untrained lecturer may get results that are diametrically opposed to those intended by Rabbi Blech. Every page of this book should bear the header: On my second reading I had the opportunity to appreciate the many areas in which Rabbi Blech articulates points common to all Orthodox thought. He presents readable versions of the free will defenseâ€™i. Throughout he supplies a multitude of anecdotes about people, and from his wide experience, and he is a fountain of quips and quotations. Professor Carmy teaches at Yeshiva University and is editor of Tradition.

5: How is Satan god of this world (2 Corinthians)?

Answer: The phrase "god of this world" (or "god of this age") indicates that Satan is the major influence on the ideals, opinions, goals, hopes and views of the majority of people. His influence also encompasses the world's philosophies, education, and commerce.

I thought that one year of seminary had given me enough expertise to produce something definitive. I would bring together the themes of love, creation, and justice into a grand theory about Christian social ethics. I am now embarrassed about my audacity to think that as young and ignorant as I was then, I could write coherently on such big topics! This thesis is definitely not something I would let anyone read now! My faculty readers were patient with me. However, I did learn later that one of them, John Howard Yoder himself, made one suggestion. In the future the seminary should help students reduce the topics of their theses to a more manageable scale. However, I do believe that my instincts were pretty good. I still think the problems we see in theology and in our wider culture in developing life-giving understandings and practices related to justice stem from the failure to bring love and creation together. In all of his writings and I have read with great appreciation most of them, he never really develops a theology of creation or seeks to elaborate in any detail his claim that the way of Jesus goes with the grain of the universe. Mennonite thinkers and Reformed and Catholic thinkers generally seem to agree. Jesus and creation go together. Let me review the basic view of theology I am presenting in my sermons this year. Theology, I am suggesting, has to do with our hierarchy of values – the things we actually shape our lives by, the things we actually believe as shown by our practices. Theological reflection matters because it is how we gain self-awareness about what our values actually are. I believe we best understand Christian theology as seeing the values embodied by Jesus in his life and teaching as our values. Well, I want to push this approach as far as I can. So when we turn to reflection on the doctrine of creation, reflection on nature, on the world around us, can we understand it through the lenses of Jesus? Some, many, maybe most, Christians – at least modern, western, educated Christians – have their doubts. He felt I was too quick to see nature as compatible with pacifism. Is the call to peacemaking that we seek to embrace as followers of Jesus a call to resist creation, to go against the grain? Or is peacemaking actually a quest to seek harmony with the ultimate character of the universe? Our four scripture texts for this morning are only the tip of the iceberg when it comes to biblical teaching on creation. But they give us a good sense of the terrain. What are some things we can say about creation based on these verses? Genesis 1 tells us that the universe, the earth, and its hospitality to life come from God. The key refrain throughout the chapter is this: Then, when the sixth day ends: Psalm 33 makes a powerful assertion, a foundational definition: One way the psalmist portrays God the creator, seen through nature, is God as lover. This Psalm is actually a great proof text for what I was trying to argue in my MA thesis. We have here all three components. And this loving creative work leads to genuine justice – the denial of the claims of the warriors and kings to a privileged role in the embodiment of social justice. But he made it imaginable in this century of total war that humanity still might find another way. He helps make W. Jesus then makes his key teaching point: Again we have creation, love, and justice linked. And finally, Colossians one presents Jesus himself as being present in all that is. The Holy Spirit, the Spirit of Jesus, infuses all of creation. Here is where Trinitarian ideas make sense to me. God the creator, the Holy Spirit, Jesus the savior, all join together in the creation and sustenance of life, in the work that brings healing and reconciliation to all things. This is what the Bible means by justice. Not an eye for an eye. Not an impersonal principle of balancing self-interests. Not holiness and wrath that respond to human brokenness and sin with punishing anger. Biblical justice restores relationships; it makes whole that which has been damaged. In a nutshell, then, we see in these passages a doctrine of creation that places the way of Jesus right at the center from start to finish. The Bible teaches that the way of Jesus indeed goes with the grain of the universe. But is this belief blind faith? Is it romantic, wishful thinking to believe that creation also witnesses to the way of Jesus? In one discussion, a friend laughed at me as I proposed this way of looking at the world. Only after a little research did I realize what an insult he gave me; Pangloss being a person who lives by baseless optimism. My friend could be right. I recommend the work of Mary Clark, a retired biologist and

scholar of peace, who has thought deeply about issues of violence, human nature, and the inter-relatedness of living creatures. She concludes that cooperation more fundamental than selfishness and competition. She will be on campus this week â€” speaking in the Science Center, Friday at 4pm. Obviously, given the intense debates swirling around issues of human nature, competition vs. Is it merely a coincidence that the emergence of this violent view of the natural world coincided historically with the emergence of what I want to call a profoundly predatory view toward the natural world. We have reduced creation to a source for economic goods â€” leading to the rape and plunder of forests, oceans, waterways, prairie lands, mountains, and so much worse. That is, our portraying them as hopelessly violent serves our desire to rain violence upon them. His father was a well-known trainer of horses, who himself wrote popular books about his techniques. This is the way of nature, he insisted. Tragically, though not surprisingly, Mr. Roberts treated his family, including his son Monty, the same way â€” spare the rod and spoil the child, nature itself teaches this. So he began to develop revolutionary techniques. He died with the relationship broken. Monty Roberts bases his understanding of how to gentle horses on his perceptions of how horses relate to each other. He has learned how to make a creature to creature connection with them that fosters a relationship, not a dynamic of brute force and domination. He even tried his techniques out on deer and found them to be responsive, too.

6: For what purpose did God create the world? | www.enganchecubano.com

So then, what does Paul mean when he describes Satan as "the god of this world," actually, "of this age"? (2 Cor.). To hear some people tell it, this verse teaches that Satan has all power and authority in this dispensation and in the locale of planet earth.

God so loved the world Does God love me? He wants to forgive you. He wants to have a relationship with you. His eye is on you. Christ came to this earth to pay for your sins on a cross. God has a plan for your life. Plans to give you hope and a future. He knows your name and everything about you. He cares for you. Read the Steps to Peace below. Step 1 " God loves you and has a plan for you! Step 2 " Man is sinful and separated from God. The result of sin is death, spiritual separation from God Romans 6: Step 3 " God sent His Son to die for your sins! Jesus died in our place so we could have a relationship with God and be with Him forever. He rose again and still lives! Jesus is the only way to God. All you have to do is believe you are a sinner, that Christ died for your sins, and ask His forgiveness. Jesus Christ knows you and loves you. What matters to Him is the attitude of your heart, your honesty. We suggest praying the following prayer to accept Christ as your Savior: I believe Jesus Christ is Your Son. I believe that He died for my sin and that you raised Him to life. I want to trust Him as my Savior and follow Him as Lord, from this day forward. Guide my life and help me to do your will. I pray this in the name of Jesus.

7: IF God is so good, why is the world so bad? - Anthony Delaney

In fact, this world is so bad that other prophecies show the whole thing will be destroyed and replaced when God invokes the restitution of all things (cf. II Peter ; Revelation). The basic reason all must be destroyed is because at its very foundation is a destroying and antagonistic spirit, Satan the Devil, the god of this world.

Life, both of physical present and of spiritual particularly future existence. Its only limit is humanity. This thought is now repeated and strengthened by the "might not perish," and the love of God is made the foundation on which it rests. Perhaps no verse in the Bible has been so much explained as this; perhaps no verse can be so little explained. Most young preachers have sermons upon it; older men learn that its meaning must be felt and thought rather than spoken. Still less can it be written; and this Note may not attempt to do more than indicate some lines of thought which may help to lead to others. God so loved the world. They are the revelation of the nature of God, and the ground of our love to God and man. Notes on 1John 4: His only begotten Son. Every Jew knew, and loved to think and tell of his forefather who was willing to sacrifice his own and only son in obedience to what he thought to be the will of God Genesis But Love gives, and does not require, sacrifice. God wills not that Abraham should give his son, but He gave His only begotten Son. The dread power that man has ever conceived--that is not God; the pursuing vengeance that sin has ever imagined--that is not God; the unsatisfied anger that sacrifice has ever suggested--that is not God. But all that human thought has ever gathered of tenderness, forgiveness, love, in the relation of father to only child--all this is, in the faintness of an earth-drawn picture, an approach to the true idea of God. Yes, the true idea is infinitely beyond all this; for the love for the world gives in sacrifice the love for the only begotten Son. The preposition is not the same as in the last verse. There the thought was of the Son of Man lifted up, in whom every one who believes and can interpret spiritual truth, ever has eternal life. Here the thought is of the Son of God given for the world, and every one who believes upon, casts his whole being upon Him, and, like Abraham, in will rests all upon God, finds that God has provided Himself a lamb for a burnt-offering instead of human sacrifice or death. For the meaning of this word see Note on Matthew It is of frequent use in this Gospel seventeen times , and always used in reference to life. Pulpit Commentary Verses The Divine love to the whole of humanity in its condition of supreme need, i. The Divine love is the sublime source of the whole proceeding, and it has been lavished on "the world. John speaks in 1 John 2: Calvin himself says, "Christ brought life, because the heavenly Father loves the human race, and wishes that they should not perish. Here the poor world is seen to be the object of such love, that he - the Father-God - gave, "delivered up," we do not know certainly to "what," but we may judge from the context that it was such a deliverance, or such giving up. But the Lord in,educes a more wonderful term to denote his own personality. This "Son of man" is none other than his only begotten Son cf. Just as Abraham had not kept back his only begotten son from God, so God has not withheld his perfect Image, his Well-beloved, his Eternal Logos, the perfect ideal of sonship. He gave him with the following view: The previous saying is repeated as in a grand refrain for which a deeper reason and fuller explanation have been supplied. Perishing, ruin, the issues of poisonous corruption, might and would, by the force of natural law, work themselves out in the destinies of men. The awful curse was spreading, but it may be arrested. None need be excluded. Believing in this manifestation of Divine love is enough. This is the first, high, main condition. Appropriation of such a Divine gift unriddles the mysteries of the universe, emancipates from the agelong bondage, confers a life which is beyond the conditions or occasions of dissolution. This verse is infinite in its range, and, notwithstanding a certain vagueness and indefiniteness of expression, presents and enshrines the most central truth of Divine revelation. When the terms "gave," "only begotten Son," "believeth," "life," "perishing," "God," "the world," are fully interpreted, then the words of this text gather an ever-augmenting force and fulness of meaning; and they may have been expanded to meet the prejudices of Nicodemus or the difficulties of disciples. The idea of gift and giver and the ends of the giving may have at once suggested to the Pharisaic mind the grand distinction between Israel and the world, and the inquiry may have been made - Is not Messiah, then, about to judge the world, to summon all the nations round to hear their doom? To some such heart-deadening query, to some such conscience-benumbing scepticism, our

Lord continued - No; this love to the world on the part of God, this condition of faith on the side of man, thus laid down, is perfectly honest and sincere - Matthew Henry Commentary 3: When religion is out of fashion, there are many Nicodemites. But though he came by night, Jesus bid him welcome, and hereby taught us to encourage good beginnings, although weak. And though now he came by night, yet afterward he owned Christ publicly. He did not talk with Christ about state affairs, though he was a ruler, but about the concerns of his own soul and its salvation, and went at once to them. Our Saviour spoke of the necessity and nature of regeneration or the new birth, and at once directed Nicodemus to the source of holiness of the heart. Birth is the beginning of life; to be born again, is to begin to live anew, as those who have lived much amiss, or to little purpose. We must have a new nature, new principles, new affections, new aims. By our first birth we were corrupt, shapen in sin; therefore we must be made new creatures. No stronger expression could have been chosen to signify a great and most remarkable change of state and character. We must be entirely different from what we were before, as that which begins to be at any time, is not, and cannot be the same with that which was before. This new birth is from heaven, ch. It is a great change made in the heart of a sinner, by the power of the Holy Spirit. It means that something is done in us, and for us, which we cannot do for ourselves. Something is wrong, whereby such a life begins as shall last for ever. We cannot otherwise expect any benefit by Christ; it is necessary to our happiness here and hereafter. What Christ speak, Nicodemus misunderstood, as if there had been no other way of regenerating and new-moulding an immortal soul, than by new-framing the body. But he acknowledged his ignorance, which shows a desire to be better informed. It is then further explained by the Lord Jesus. He shows the Author of this blessed change. It is not wrought by any wisdom or power of our own, but by the power of the blessed Spirit. We are shapen in iniquity, which makes it necessary that our nature be changed. We are not to marvel at this; for, when we consider the holiness of God, the depravity of our nature, and the happiness set before us, we shall not think it strange that so much stress is laid upon this. The regenerating work of the Holy Spirit is compared to water. It is also probable that Christ had reference to the ordinance of baptism. Not that all those, and those only, that are baptized, are saved; but without that new birth which is wrought by the Spirit, and signified by baptism, none shall be subjects of the kingdom of heaven. The same word signifies both the wind and the Spirit. The wind bloweth where it listeth for us; God directs it. The Spirit sends his influences where, and when, on whom, and in what measure and degree, he pleases. Though the causes are hidden, the effects are plain, when the soul is brought to mourn for sin, and to breathe after Christ. Thus the things of the Spirit of God are foolishness to the natural man. Many think that cannot be proved, which they cannot believe. Jesus Christ is every way able to reveal the will of God to us; for he came down from heaven, and yet is in heaven. The knowledge of this must be from above, and can be received by faith alone. Jesus Christ came to save us by healing us, as the children of Israel, stung with fiery serpents, were cured and lived by looking up to the brazen serpent, Nu In this observe the deadly and destructive nature of sin. Ask awakened consciences, ask damned sinners, they will tell you, that how charming soever the allurements of sin may be, at the last it bites like a serpent. See the powerful remedy against this fatal malady. Christ is plainly set forth to us in the gospel. He whom we offended is our Peace, and the way of applying for a cure is by believing. If any so far slight either their disease by sin, or the method of cure by Christ, as not to receive Christ upon his own terms, their ruin is upon their own heads. He has said, Look and be saved, look and live; lift up the eyes of your faith to Christ crucified. And until we have grace to do this, we shall not be cured, but still are wounded with the stings of Satan, and in a dying state. Jesus Christ came to save us by pardoning us, that we might not die by the sentence of the law. Here is gospel, good news indeed. God so loved the world; so really, so richly. Behold and wonder, that the great God should love such a worthless world! Here, also, is the great gospel duty, to believe in Jesus Christ. God having given him to be our Prophet, Priest, and King, we must give up ourselves to be ruled, and taught, and saved by him. And here is the great gospel benefit, that whoever believes in Christ, shall not perish, but shall have everlasting life. God was in Christ reconciling the world to himself, and so saving it. It could not be saved, but through him; there is no salvation in any other. From all this is shown the happiness of true believers; he that believeth in Christ is not condemned. Though he has been a great sinner, yet he is not dealt with according to what his sins deserve. How great is the sin of unbelievers! God sent One to save us, that was dearest to

himself; and shall he not be dearest to us? How great is the misery of unbelievers! The wrath of God now fastens upon them; and their own hearts condemn them.

8: What Does the Bible Say About God Creating The World?

The other reason for asking why God delights in his creation is that we need to know this before the delight itself can tell us very much about God's character. Two people can desire the same thing for such different reasons that one is honorable and the other is perverse.

In many translations of the Bible, when the word LORD is in all capitals, it signifies that the word represents the tetragrammaton. It means "Wonderful Teacher" in the Punjabi language. Waheguru is also described by some as an experience of ecstasy which is beyond all descriptions. The most common usage of the word "Waheguru" is in the greeting Sikhs use with each other: General conceptions Main article: Conceptions of God There is no clear consensus on the nature or the existence of God. The dharmic religions differ in their view of the divine: Many polytheistic religions share the idea of a creator deity, although having a name other than "God" and without all of the other roles attributed to a singular God by monotheistic religions. Jainism is polytheistic and non-creationist. Monotheists hold that there is only one god, and may claim that the one true god is worshiped in different religions under different names. God is described in the Quran as: In Islam, God is transcendent and does not resemble any of his creations in any way. Thus, Muslims are not iconodules, and are not expected to visualize God. Theism, Deism, and Pantheism Theism generally holds that God exists realistically, objectively, and independently of human thought; that God created and sustains everything; that God is omnipotent and eternal; and that God is personal and interacting with the universe through, for example, religious experience and the prayers of humans. Some theists ascribe to God a self-conscious or purposeful limiting of omnipotence, omniscience, or benevolence. Theism is sometimes used to refer in general to any belief in a god or gods, i. God exists, but does not intervene in the world beyond what was necessary to create it. Common in Deism is a belief that God has no interest in humanity and may not even be aware of humanity. Pandeism combines Deism with Pantheistic beliefs. The contemporaneous French philosopher Michel Henry has however proposed a phenomenological approach and definition of God as phenomenological essence of Life. Non-theistic views See also: Evolutionary origin of religions and Evolutionary psychology of religion Non-theist views about God also vary. Some non-theists avoid the concept of God, whilst accepting that it is significant to many; other non-theists understand God as a symbol of human values and aspirations. Stephen Jay Gould proposed an approach dividing the world of philosophy into what he called "non-overlapping magisteria" NOMA. In this view, questions of the supernatural, such as those relating to the existence and nature of God, are non-empirical and are the proper domain of theology. The methods of science should then be used to answer any empirical question about the natural world, and theology should be used to answer questions about ultimate meaning and moral value. In this view, the perceived lack of any empirical footprint from the magisterium of the supernatural onto natural events makes science the sole player in the natural world. Both authors claim however, that it is possible to answer these questions purely within the realm of science, and without invoking any divine beings. Anthropomorphism Pascal Boyer argues that while there is a wide array of supernatural concepts found around the world, in general, supernatural beings tend to behave much like people. The construction of gods and spirits like persons is one of the best known traits of religion. He cites examples from Greek mythology, which is, in his opinion, more like a modern soap opera than other religious systems. In line with this reasoning, psychologist Matt Rossano contends that when humans began living in larger groups, they may have created gods as a means of enforcing morality. In small groups, morality can be enforced by social forces such as gossip or reputation. However, it is much harder to enforce morality using social forces in much larger groups. Rossano indicates that by including ever-watchful gods and spirits, humans discovered an effective strategy for restraining selfishness and building more cooperative groups. Isaac Newton saw the existence of a Creator necessary in the movement of astronomical objects. Arguments about the existence of God typically include empirical, deductive, and inductive types. Different views include that: Lewis, and the Ontological Argument formulated both by St. Famed pantheist philosopher Baruch Spinoza would later carry this idea to its extreme: In Query 31 of the Opticks, Newton simultaneously made an argument from design and for the necessity of

intervention: For while comets move in very eccentric orbs in all manner of positions, blind fate could never make all the planets move one and the same way in orbs concentric, some inconsiderable irregularities excepted which may have arisen from the mutual actions of comets and planets on one another, and which will be apt to increase, till this system wants a reformation. Thomas believed that the existence of God is self-evident in itself, but not to us. Now because we do not know the essence of God, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known to us, though less known in their nature—namely, by effects. Thomas believed that the existence of God can be demonstrated. Briefly in the *Summa theologiae* and more extensively in the *Summa contra Gentiles*, he considered in great detail five arguments for the existence of God, widely known as the *quinque viae* Five Ways. For the original text of the five proofs, see *quinque viae*

Motion: Some things undoubtedly move, though cannot cause their own motion. Since there can be no infinite chain of causes of motion, there must be a First Mover not moved by anything else, and this is what everyone understands by God. As in the case of motion, nothing can cause itself, and an infinite chain of causation is impossible, so there must be a First Cause, called God.

Existence of necessary and the unnecessary: Our experience includes things certainly existing but apparently unnecessary. Not everything can be unnecessary, for then once there was nothing and there would still be nothing. Therefore, we are compelled to suppose something that exists necessarily, having this necessity only from itself; in fact itself the cause for other things to exist. If we can notice a gradation in things in the sense that some things are more hot, good, etc. This then, we call God

Note: Thomas does not ascribe actual qualities to God Himself.

Ordered tendencies of nature: A direction of actions to an end is noticed in all bodies following natural laws. Anything without awareness tends to a goal under the guidance of one who is aware. McGrath, argue that the existence of God is not a question that can be answered using the scientific method. Krauss and Sam Harris as evidence that God is an imaginary entity only, with no basis in reality. The assignment of these attributes often differs according to the conceptions of God in the culture from which they arise. For example, attributes of God in Christianity, attributes of God in Islam, and the Thirteen Attributes of Mercy in Judaism share certain similarities arising from their common roots. Names 99 names of Allah, in Chinese Sini script The word God is "one of the most complex and difficult in the English language. That the Bible "includes many different images, concepts, and ways of thinking about" God has resulted in perpetual "disagreements about how God is to be conceived and understood". One of them is Elohim. Another one is El Shaddai, translated "God Almighty". Many traditions see God as incorporeal and eternal, and regard him as a point of living light like human souls, but without a physical body, as he does not enter the cycle of birth, death and rebirth. God is seen as the perfect and constant embodiment of all virtues, powers and values and that he is the unconditionally loving Father of all souls, irrespective of their religion, gender, or culture.

9: God - Wikipedia

The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. New Living Translation Satan, who is the god of this world, has blinded the minds of those who don't believe.

July 18th July 18th Every day for weeks we have been bombarded with horror stories. Orlando and then various cities in the USA, Baghdad, Syria of course , then Nice – a place where Ivy has mission partners that I have visited so it feels a lot closer to home. A beautiful place – and then irrational, unfathomable evil is unleashed and the innocent suffer again. How are we supposed to deal with it? When my kids were small, in – the Dunblane Massacre took place. An evil man called Thomas Hamilton, shot and killed 16 children and a teacher with two Brownings and two Magnums, then he killed himself. I was new to ministry and due to speak that Sunday. The nation was shocked, and to just carry on as if nothing had happened and not at least try to address the pain and the questions people felt seemed to me impossible. Dunblane exuded something of the same kind of unbelievable senseless hatred against innocents, and a massive outcry of public grief. The only positive one can salvage from it that I thank God for is that here in the UK we live in a country where we were sensible enough to back governmental change which led to enforcing strict gun laws as a result of school shootings like that, rather than just wringing our hands, holding days of mourning, or buying more guns. I was in charge of the church. I was new to all this. I was supposed to preach that Sunday about a God who is good. But I knew from ten years in the Police that the world is often so very, very bad. How do I make sense of this?! The next day I was just reading through my daily Bible readings – and I came to Matthew I found in that crisis moment words from the One who made it all good in the first place then came back to die to save it when it all went bad, a parable of Jesus. A parable, because sometimes a story, picture, explains better. Not a philosophical argument, not an attempt to defend the existence or goodness of God. A story and a metaphor that helps me, especially with the issue of moral evil , though the problem of natural evil can also be addressed by it because you can imagine from this what happens to a planet when what happens in it goes bad. He says the disciples might get this, but not everyone will. I wonder if you will? You know Jesus lived in an agrarian society, so he speaks their language and takes us to the farm to tell us a story about the world. How that wrongness happened. That night, while his hired men were asleep, his enemy sowed thistles all through the wheat and slipped away before dawn. It looks a lot like wheat, but if you give this to your family it would make them sick. If it gets mixed in with the wheat, that flour will be ruined. When the first green shoots appeared and the grain began to form, the thistles showed up, too. Where did these thistles come from? Let them grow together until harvest time. So they went and asked him. The field is the world, the pure seeds are subjects of the kingdom, the thistles are subjects of the Devil, and the enemy who sows them is the Devil. The harvest is the end of the age, the curtain of history. The harvest hands are angels. The picture of thistles pulled up and burned is a scene from the final act. The Son of Man will send his angels, weed out the thistles from his kingdom, pitch them in the trash, and be done with them. They are going to complain to high heaven, but nobody is going to listen. At the same time, ripe, holy lives will mature and adorn the kingdom of their Father. Are you listening to this? Some have said this is about the church having some true believers and false believers in. This big rock, titled at precisely 66 degrees. But there are TWO sowers. This is what we have to grab hold of. One sower sows good seed. The other sows weeds. How can this happen?! An enemy did this. At that moment when I was trying to make sense of the kind of a world where a man could shoot children, and at various times since when I have been met at home with terrible pastoral disasters, or opened my paper and read of national emergencies, international conflicts, I have heard those four words whispered into my spirit by way of explanation. The field is messed up, an enemy did it. From the day the universe was created, Jesus is good and is doing good and his field is the world we live on. Sometimes in the Bible the seed is the Word of God itself, the Bible, the gospel. What is it here? But not everyone is. Some people are not wheat, they are weeds. How much is all? So how much evil and sin does God cause? His tactics never change, this is just a variation on the old lie he first sowed into Adam and Eve in another field called Eden. Do you believe God is

good? How big is your IF? Does the world getting bad make your God less good? When the news and the fears come crowding in, is your IF getting bigger these days, or is your faith getting stronger? He will deal with all pain and injustice fully and finally. He wants justice to be done and people to be blessed and the innocent to live in safety, peace and joy. Till then, we live in a messy, messy field. There are times like this week when I revert back to being a Policeman rather than a Pastor and in those moments I want to judge and deal with and punish those who are evil now! Does anyone reading this think the world got a lot more complicated in the last few weeks? Anyone think you have all the right answers?

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