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So Thats What God Is Like

Thomas Aquinas



So Thats What God Is Like:

A God Like No Other: Depaganizing the God of the Hebrew Bible David A. Brondos, 2024-07-15 For centuries scholars and interpreters of the Hebrew Scriptures or Old Testament have read those Scriptures as if they spoke of a God whose desires concerns and interests were essentially no different than those of the other gods of antiquity known to us Like those gods what the God of Israel supposedly sought above all else was the honor worship and obedience of human beings and their submission to his will as his faithful and devoted servants While he undoubtedly demanded the practice of what was good right and merciful among his people in a way that set him apart from other gods ultimately he did so for his own sake in order to bring about in them the type of behavior that pleased him and compel them to live in conformity with his justice holiness and righteousness Those who sought to enjoy his blessings and avoid his fierce wrath and punishments had no choice but to strive to keep him content by observing all that he had commanded and making atonement for the sins and offenses they committed by offering him the sacrifices that appeased him Although he loved his people deeply his righteous and holy nature placed limits on that love and prevented him from showing them his favor unless the demands of his nature were satisfied When we abandon such an understanding of the God of Israel and instead read the Hebrew Bible on its own terms in order to grasp the logic underlying its narratives however a very different portrait of God emerges The God of whom the biblical texts speak is a God who desires nothing but the good for all those whom he has created and refuses to back down from his efforts to bring them to live in ways that will allow them to enjoy the wholeness and well being he desires for all when they insist on filling their lives with injustice suffering and violence When he demands that they obey all that he has commanded by practicing justice and compassion and avoiding behaviors that do them harm he does so not for his sake but for theirs If he jealously refuses to let his people serve and worship other gods it is only because those gods bring death and destruction rather than the life that is found in him alone While at times he must himself resort to violence and even bring down evil on human beings in order to put a stop to oppression and injustice he does so only because his passionate and unbending commitment to the well being of all of the families of the earth together with his beloved people Israel will not allow him to hold back or relent in his efforts to save them not from him but from themselves Christian and Jewish readers alike will find in the present volume a God who is very different from the God they have been taught to encounter previously in the biblical texts a God whose ultimate concern is not for his own glory honor or worship or for the demands of a righteous and holy nature that holds him captive but for the healing wholeness and well being of all of his creatures Such an understanding of God not only calls into question traditional interpretations of the Hebrew Bible but also lays the basis for a fresh reading of the many difficult passages that have long challenged biblical interpreters due to the violent and troubling image of God that they convey

Landscapes of the Soul Douglas V. Porpora, 2001 Almost all Americans believe in God But the author shows this belief has little impact on their lives He finds them unable to see any meaning in life lacking any

heroes and without a compelling moral vision *John Calvin's Bible Commentaries On Jeremiah 48- 52 And The Lamentations* John Calvin, The Commentaries On Jeremiah like those on The Minor Prophets were delivered as Lectures In The Theological School At Geneva taken down by some of the Pupils and afterwards read to Calvin and corrected We find in them the production of the same vigorous and expansive mind The Divine Oracles are faithfully explained the meaning is clearly stated and such brief deductions are made as the subjects legitimately warrant Though the Lectures were extemporaneously delivered there is yet so much order preserved and such brevity clearness and suitableness of diction are found in them that in these respects they nearly equal the most finished compositions of Calvin as proof that he possessed a mind of no common order The Ministry Of Jeremiah extended over a large space of time from the thirteenth year of Josiah s reign till after the final overthrow of the nation but for how long after that period it is not known Between the thirteenth year of Josiah and the destruction of the city and Temple there were about forty years This was a remarkable period and Jeremiah nearly alone labored among the people Their sins had been for the most part the same for a long time for nearly two centuries as it appears from the testimonies of his predecessors Amos Hosea Isaiah Joel Micah Nahum and Zephaniah for these seven had in this order preceded him Zephaniah And Habakkuk were probably for a time his contemporaries the first at the commencement and the other near the end of his ministry **Wealth in the Dead Sea Scrolls and in the Qumran Community** Catherine Murphy, 2018-12-24 This volume is concerned with exploring sectarian attitudes toward wealth and the economic practices that gave rise to and issued from those attitudes An introductory chapter establishes the state of the question Three subsequent chapters focus on major sectarian texts the Damascus Document the Rule of the Community and 4QInstruction A Other sectarian and non sectarian texts that mention wealth are discussed in a fifth chapter while archaeological evidence from the Qumran region and contemporary documentary texts are introduced in chapters seven and eight Finally ancient secondary testimony on Essene economic practices is discussed The book breaks new ground in arguing for several biblical rationales for the practice of shared wealth Its integration of archaeological and documentary evidence sheds surprising new light on the economic organization of the Qumran community *The Precious and Sacred Writings of Martin Luther, the Hero of the Reformation, the Greatest of the Teuton Church Fathers, and the Father of Protestant Church Literature. Based on the Kaiser Chronological Ed. with Reference to the Erlangen and Walch Eds* Martin Luther, 1904 **A Commentary on the Books of the Old and New Testament** William Dodd, 1770 **Every Man's Bible NIV, Deluxe Heritage Edition** Tyndale, 2018-05-08 The Bible for every battle every man faces This is a man s type of Bible straight talk about the challenges of life Every Man s Bible has thousands of notes on topics from work sex and competition to integrity and more and trusted advice from the pros just for men Every Man s Bible is written by the best selling author of the Every Man s series Steve Arterburn Features New International Version text Book introductions and 44 charts Study Notes Help you gain a better perspective on a particular verse or passage Men Women and God This feature focuses on two of the most

important relationships in every man's life his relationship with God and his relationships with women Someone You Should Know Profiles of men in the Bible and what their lives can teach us about the importance of faith in our own lives What the Bible Says About Gives insight into the Bible's vital message on all kinds of topics for daily living Perspectives Glean bits of information from great men who have lived through many of the same issues and struggles that you face Personal Gold Sound advice from the pros Henry Blackaby Stuart Briscoe Tony Evans David Jeremiah Gordon MacDonald Bill McCartney J I Packer Joseph Stowell and Chuck Swindoll *The Works of that Eminent Servant of Christ, Mr. John Bunyan: Grace abounding to the chief of sinners. A confession of my faith, and a reason of my practice. Differences in judgment about water-baptism, no bar to communion. Peaceable principles and true. The doctrine of the law and grace unfolded. The pilgrim's progress. The Jerusalem sinner saved. The heavenly footman. Solomon's temple spiritualized. The acceptable sacrifice. Sighs from hell. Come and welcome to Jesus Christ. A discourse upon the Pharisee and the publican. Of justification by an imputed righteousness. Paul's departure and crown. Of the Trinity and a Christian. Of the law and a Christian. Israel's hope encouraged. The life and death of Mr. Badman. The barren fig-tree. An exhortation to peace and unity. One thing is needful* John Bunyan, 1767 **A Compleat Body of Speculative and Practical Divinity** Thomas Stackhouse, 1743 *The Johannine Writings* Paul W. Schmiedel, 2017-03-14 A well thought out treatment of the writings of John in the Bible the author takes all the influences that may have caused John to write the on the topics he did such as the state of the Roman Empire at the time and the rise of Gnosticism which was a major influence in the New Testament world

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