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Temporal And Eternal

Gene Wesley Marshall



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Eusebius Nieremberg, 2017-02-16 Father John Eusebius Nieremberg, Juan Eusebio Nieremberg, Madrid, Spain, 1595-1658, was a Jesuit priest, theologian, and mystic. Man was created by God to praise Him, make Him reverence, and serve Him, and thereby save his soul, and the other things on the face of the earth are created for man and to help him in the pursuit of the purpose for which he was created. Hence, it follows that man must use things as much as they help him to his purpose, and so much he must remove them as they prevent him from doing it. Therefore, this difference between the temporal and the eternal is related to the purpose of man's life. Nieremberg intends in this work that the reader internalizes this difference in a vital and existential way, deepening the thought of eternal life, whether in heaven or in hell. The things on the face of the earth, the temporal, are means that must be used to reach the purpose or happy eternity with God, the Creator. In the prophetic book of Revelation, chapter 10:1-7, we are told of the end of time. I saw another mighty angel descending from heaven in a cloud; he had a rainbow over his head, and his face shone like the sun, and his feet like pillars of fire, and in his hands he had a little book open. Putting his right foot on the sea and his left on the ground, he cried out with a mighty voice like a roaring lion. Then the angel, who was on the sea and on the earth, raised his right hand to heaven and swore by the one who lives forever and ever, which created the heavens and all that is in it, the earth and all that is in it, the sea and all that it contains, there shall be no more delay. That is, that there will be no more time for anyone. At that moment, time will end, and eternity will follow, infinite, because it will never end. Great thought: St. Augustine called the thought of eternity, which can make saints out of the greatest sinners. And St. John of Avila affirmed that he who believes in eternity and does not become holy deserves to be locked up in a house of madmen.

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A Treatise on the Difference Between Temporal and Eternal, 1857 **Discerning the Good in the Letters & Sermons of Augustine** Joseph Clair, 2016-03-17 Discerning the Good in the Letters and Sermons of Augustine turns to the vast collection of moral advice found in Augustine's letters and sermons, mining these neglected and highly illuminating texts for examples of Augustine's application of his own moral concepts. It focuses on letters and sermons in which Augustine offers

concrete advice on how to interact with the various goods relevant to social and political life A special set of goods reappears throughout the letters and sermons namely sexual intimacy and domestic life power and public office and wealth and private possessions Together these goods form the central topics of this book Joseph Clair highlights that the most revealing cases are those in which an individual must choose between competing goods and cases in which an individual's role and role specific obligations inform their decisions Such cases uncover the nimbleness of Augustine's moral reasoning in action an artful blend of scriptural interpretation virtue theory and sensitivity to the circumstances of individual lives He reveals that Augustine's understanding of the goods constitutive of social and political life is deeply indebted to the Stoic and Peripatetic doctrine of *oikeiosis* or social appropriation The colorful personal and practical details found in these writings provide a window onto Augustine's moral reasoning not available in his more theoretical treatments of the good and the concrete cases often illustrate the human significance of properly discerning the good Beyond providing one of the first analyses of these ethical writings this work contributes a new sense of Augustine's ethics both in terms of the range of questions he addresses and the manner in which he treats them

Kierkegaard's Socratic Art Benjamin Daise, 1999 And to a new awareness of Kierkegaard's skillful and ethical use of indirect communication much like a good midwife and very much in the way of the Socratic maieutic art

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The Swedenborg Library: Divine providence and its laws Emanuel Swedenborg, 1878 **The Thinking Christian** Gene Wesley Marshall, 2020-04-13 The practice of Christianity is going through a transition that is deeper than the Reformation The Thinking Christian explores two main questions 1 What is religion as a general social process that can link humans to Profound Reality and 2 what is a meaningful and appropriate mode of Christian theologizing communal life and mission to this planet for a viable and vital next Christian practice These are profound probes and they are communal and activist guidelines for general readers Such union of the profound and the practical pertains to the needs of scholars as well

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