



God loves us NOT because we're lovable, because He is love. Not because He needs to receive, because He delights to give.

C. S. Lewis

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# Love Is Not Because

**CH Cherryholmes**



## **Love Is Not Because:**

**In Love for Life** Mike Mazzalongo, 2014-09-04 The Bible teaches that a man and a woman are to remain married for life This course helps couples learn how to love one another in such a way that their marriage will last a lifetime Kierkegaard for the Church Ronald F. Marshall, 2013-08-30 Most of what is written on Kierkegaard today is for the college classroom and academic conferences The guiding question of this book is that if Kierkegaard's words about Christianity are true how do they change the way we learn and practice the Christian faith today This book is an answer to that question It does not enter into an extended critical discussion over the truth of Kierkegaard's ideas Instead it just believes what Kierkegaard said and runs with it It does that by showing how his ideas change our understanding of Christian identity suffering and illness worship and preaching the Bible baptism prayer marriage and divorce criticism and the Christian minister Interspersed are many quotations from Martin Luther whose thought significantly shaped Kierkegaard's At the end of the book is a hefty collection of sermons to show how all of this can be preached in the church What Kierkegaard for the Church adds to our understanding of Kierkegaard is the place of the church in his thought Because of his criticisms of the Danish state church and his stress on the need for the single individual to appropriate Christian teachings it could be imagined that he rejected the church But that would be to throw the baby out with the bath The fact is that Kierkegaard remained a loyal son of the church even while he attacked it And he did this only so he could strengthen what he loved **The Right-aim School Bible**, 1834 *The Metropolitan Tabernacle Pulpit* Charles Haddon Spurgeon, 1873 *The Bible Songs Hymnal*, 1927

Love, Reason and Will Anthony Rudd, John Davenport, 2015-10-22 An introduction to the philosophy of love bridging analytic and continental philosophy and the philosophy of religion through the writings of Harry G Frankfurt and Søren Kierkegaard Divine Impassibility Richard E. Creel, 2005-06-21 In this volume Richard Creel sets forth a thesis that offers a third way to approach divine impassibility Defining impassibility as imperviousness to causal influence from external factors Creel sketches a path between Aquinas and Hartshorne by asserting that once this definition is accepted one must still distinguish the various respects in which God is or is not impassible Virtually no one would dispute that the divine nature is impassible God will never cease to be God no matter what happens in creation With respect to the divine knowledge and will however there are conflicting views Creel claims that God's will is impassible because God knows everything that can be accomplished by divine power Yet unlike Aquinas Creel believes that God has this knowledge in virtue of a plenum of possibilities eternally coexistent with the divine being The absolute is not simply God but rather God plus the plenum Creel suggests that God's knowledge is passible with respect to the contingent future actions of creatures God knows these actions therefore not in their presentiality from all eternity as Aquinas would hold but only as they happen and become actual God's will however remains immediately impassible because the divine will is ordered to possibilities not actualities God never has to wait until after we do something in order to decide his response to it He has eternally decided his response to all that we

might do Ultimately God's feelings remain impassible no matter what concrete decisions human beings make because the basic intent of the divine plan for us is always achieved we exercise our freedom to choose for or against God God is impassible with respect to the divine nature divine will and divine feelings but God is passible with respect to the divine knowledge of future contingent events

**Divine Love and Wisdom** Emanuel Swedenborg, 2013-01-18 In *Divine Love and Wisdom* Swedenborg uses reason and empirical facts to prove the existence of God and God's divine love He further posits that we are all an essential part of God's Divine plan and that without us God's plan could not come to fruition *The Works of President Edwards ...* Jonathan Edwards, 1844

Out in Psychology Victoria Clarke, Elizabeth Peel, 2007-04-04 There has been a recent explosion of interest in Lesbian Gay Bisexual and Trans Perspective Psychology amongst students and academics and this interest is predicted to continue to rise Recent media debates on subjects such as same sex marriage have fuelled interest in LGBTQ perspectives This edited collection showcases the latest thinking in LGBTQ psychology The book has 21 chapters covering subjects such as same sex parenting outing young LGBTQ people sport learning disabilities lesbian and gay identities etc The book has an international focus with contributors from UK US Canada Australia and New Zealand

The Wisdom of angels concerning Divine love and Divine wisdom. Translated from the original Latin, etc Emanuel Swedenborg, 1852

**The New Monthly Belle Assemblée**, Choose Becca Gunyon MCC, 2019-11-14 Choosing Life to the Fullest is about waking up and thinking great inviting Jesus into our day and finding ourselves in His identity Amazing repetitive thoughts are key to this process

Cross and Cosmos John D. Caputo, 2019-07-23 The renowned theologian brings Luther and cosmology into dialogue with radical theological movements that have their point of departure in deconstruction George Pattison author of *Eternal God Saving Time* John D Caputo stretches his project as a radical theologian to new limits in this groundbreaking book Mapping out his summative theological position he identifies with Martin Luther to take on notions of the hidden god the theology of the cross confessional theology and natural theology Caputo also confronts the dark side of the cross with its correlation to lynching and racial and sexual discrimination Caputo is clear that he is not writing as any kind of orthodox Lutheran but is instead engaging with a radical view of theology cosmology and poetics of the cross Readers will recognize Caputo's signature themes hermeneutics deconstruction weakness and the call as well as his unique voice as he writes about moral life and our strivings for joy against contemporary society and politics This work will be eagerly awaited and immediately read by John D Caputo's many followers They will be looking for him to fill out the big picture which makes manifest for the first time all the parts and pieces he has contributed to the theological project he launched early in the previous decade Carl Raschke author of *Postmodern Theology* Caputo is always distinctive George Pattison author of *Eternal God Saving Time*

**The End of Divine Truthiness: Love, Power, and God** Paul Joseph Greene, 2017-08-01 In *The End of Divine Truthiness* Paul Joseph Greene confronts stark realities of terrifying theologies that make a mockery out of divine love With urgent resolve Greene answers Martin Luther King Jr's pointed

challenge to overcome reckless and abusive power without love and sentimental and anemic love without power Too many theologies cast God either as the tyrant whose loveless power lifts up the mighty or the victim whose powerless love sends the poor away empty Wielding Stephen Colbert s word truthiness as a scalpel Greene slices out one perilous theology after another to restore the wholesome truth that God is love Supported by three world religions Buddhism Christianity and Taoism he discovers a remarkably harmonious and revolutionary divine power that is fully aligned with divine love To reunify love and power here in the world as King challenges it is time to abandon ideologies of divine power that devastate divine love and promote atrocities Greene s call for the end of divine truthiness heralds a new day for the God whose love is power and whose power is love     *Angelic Wisdom Concerning Divine Love and Wisdom* Emanuel Swedenborg,2005-12-01 The atmospheres which are called aethers and airs are alike in both the spiritual and natural worlds only that those in the spiritual world are spiritual and those in the natural world are natural The former are spiritual because they exist from the sun which is the first proceeding of the divine love and divine wisdom of the Lord and from Him receive in them divine fire which is love and divine light which is wisdom from Part IIIEmanuel Swedenborg an 18th century inventor and man of science experienced a spiritual epiphany at the age of 56 when he began to explore Christianity from a mystic standpoint a stunning change of heart that has since intrigued and fascinated generations of rationalists and philosophers from Immanuel Kant to Arthur Conan Doyle to C G Jung Did Swedenborg go mad or is he a genuine prophet Divine Love and Wisdom first published in 1763 remains one of Swedenborg s most popular works his discussion of the Creation of the universe and humanity it forms the basis of his metaphysics and is an essential foundation for appreciating his other works Also available from Cosimo Classics Swedenborg s The Spiritual Life and The Word of God Swedish scientist and philosopher EMANUEL SWEDENBORG 1688 1772 made notable contributions in the fields of biology geology and astronomy before embarking upon his theological commentary His religious writings include The Apocalypse Revealed The True Christian Religion and The Last Judgment     *The Book of Common Prayer, and Administration of the Sacraments: and Other Rites and Ceremonies of the Church of England*, Church of England,1637     *The Holy Bible, Containing the Old and New Testaments, Translated Out of the Original Tongues, and with the Former Translations Diligently Compared and Revised* ,1866     Church Hymnal Anglican Church of Canada. Dioceses. Montreal,1888     The Novels of Fyodor Dostoevsky: The friend of the family Fyodor Dostoyevsky,1928

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