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# Am I Not God Over All

**Richard Baxter**



## Am I Not God Over All:

Universalism against Partialism: in a series of lectures delivered at Newburyport, Mass. Second edition Woodbury M. FERNALD,1844    **The Church of England Magazine** ,1846    **Expositions on the Book of Psalms ... Translated, with Notes and Indices [by J. Tweed, T. Scratton, H. M. Wilkins and Others].** Saint Augustine (of Hippo),1857    **The Practical Works of Richard Baxter: with a Life of the Author and a Critical Examination of His Writings by William Orme** Richard Baxter,1830    **Strype's Works** John Strype,1822    **Gregory of Nyssa and the Concept of Divine Persons** Lucian Turcescu,2005-02-17 The concept of personhood is central to a wide range of contemporary issues ranging from reproductive rights to the death penalty and euthanasia We may think that the concept of person is a modern development In fact however this idea does not originate with our discovery of human rights consciousness and individuality In this study Lucian Turcescu shows that the fourth century theologian Gregory of Nyssa developed a very sophisticated concept of the person in the context of his attempts to clarify the paradox of the Trinity a single God comprising three distinct persons Turcescu offers the first in depth analysis of Gregory s writings about the divine persons He shows that Gregory understood personhood as characterized by uniqueness relationality and freedom He reasoned that the three persons of the Trinity have distinctive properties that make them individuals that is capable of being enumerated and circumscribed But this idea of individuation inherited from the neo Platonists falls short of expressing a clear notion of personal uniqueness By itself it would suggest that a person is merely a collection of properties Gregory s great contribution was to perceive the importance of relationality to personhood The three divine persons know and love each other are in communion with each other and freely act together in their common will This understanding argues Turcescu adds up to a concept of personal uniqueness much like our modern one Turcescu s work not only contributes to our knowledge of the history of Trinitarian theology but can be helpful to theologians who are dealing with issues in contemporary ethics    *The Friend of Israel* Anonymous,2023-06-16 Reprint of the original first published in 1857 The publishing house Anatiposi publishes historical books as reprints Due to their age these books may have missing pages or inferior quality Our aim is to preserve these books and make them available to the public so that they do not get lost    **The New-Brunswick Religious and Literary Journal** ,1829    Spurgeon's Sermons Volume 07: 1861 Charles Haddon Spurgeon,2017-05-06 Charles Spurgeon was one of the most evangelical and puritan of protestant minister s in the 19th century In the seventh volume of these series of sermons these charismatic and inspiring sermons are enough to encourage convict and inspire anyone who seeks a closer and more intimate relationship with God    **The Unitarian Handbook of Scriptural Illustrations & Expositions** Robert Spears,1861    Sermons John Donne,1839    *Ecclesiastical Memorials* John Strype,1816    40 nos. of *The Thursday penny pulpit containing sermons by J. H. Evans* James Harington Evans,1844    **The Works of John Owen, D.D. Edited by T. Russell. With Memoirs of His Life and Writings, by W. Orme. (Funeral Sermon ... by D.**

**Clarkson.).** John OWEN (D.D.),1826      *The American Sunday School Magazine* ,1826      An impartial view of the principal difficulties that affect the Trinitarian, or clog the Arian, Scheme ... containing an answer to Mr. Foster's Appendix [to his "Essay on Fundamentals"] ... also some remarks on the reply to Dr. Waterland, etc Joseph PYKE,1721      The holy Bible, from the authorized tr., with a comm. and critical notes by A. Clarke Adam Clarke,1817      *Without Absolutes, God Is Not God* Ronald A Train,2013-01-12

Absolutes As a Christian it is foundational I believe to hold to absolutes For example a Christian should have absolutes about Gods ontology the principle of being absolutes about theology the study of God absolutes about Christology the study of Christ and absolutes about pneumatology the study of the Holy Spirit Each of the foregoing absolutes I believe impact upon how one constructs a world view and how one considers the wider implications of Gods kingdom work hence why I have titled this collection of essays Without absolutes God is not God I guess the reader will be asking him or herself why is there a requirement to hold to absolutes The need for absolutes is not complex In reality the argument determines whether one is a believer or non believer in the triune God A believer will weigh whether God revelationally speaks into this world generally and specifically A non believer will object to such a proposition and as a consequence leave him or herself open to other belief systems To perhaps put it another way a non believer is faced with the choice of deciding whether God is a reality or whether God is a creation of human imagination Decision making then is crucial when accepting the triune God and his work Does one make a decision to believe in God empirically or does one make a decision to believe in God from a position of faith It is my view that God cannot be known empirically i e by trial or experience but rather he can only be known by faith However it depends on how we define faith Those who accept other belief systems would argue that they too have a faith or a belief in some god or person In the Christian context however faith is an action based on the accepted evidence In other words if one accepts that the written word of God is substantially true 2 Peter 1 20 21 and that the Word of God Jesus of Nazareth is who he is recorded as being or is who he claims to be John 1 1 5 14 6 7 then faith is given substance But I would go further and argue that authentic faith is derived from a spiritual encounter with God which then enables the recipients faith response to be one which is prompted or ignited by God My argument is supported from Scripture 1 Corinthians 12 9 Ephesians 2 8 9 and from personal experience Both of the foregoing references I suggest argue that faith is a gift which has its origin in God Hence faith is not only prompted by God but also sustained by him The analysis of such faith is that it is revelatory and constitutes an utter reliance on who God is and why he exists Revelatory Faith Evangelicals argue that faith is a gift from God However this argument is treated with caution by others Existentialism suggests that faith is made possible and so granted by the gracious approach and self disclosure of being Interestingly at this point there is no great variance between the latter perspective and Martin Luther who argued that faith originates with or is at least aroused by God Contemplating the third article of the Apostles Creed he wrote I believe that I cannot of my own reason or strength believe in Jesus Christ my Lord or come to him But the Holy Spirit has called me

by the Gospel enlightened me with His gifts sanctified and kept me in the true faith Modernists also argue that faith constitutes a persons response but only after having been drawn to Gods work of salvation This argument suggests faith to be an a priori act of God an act that prompts recognition that in the Christ God is endeavouring to share his own life This arousal of faith then affects worship praise and prayer and the practise of Christian discipleship The same argument suggests further that the prior love of God and the response of love that it generates are what shape a persons Christian faith Biblical support for these theological reflections is found in Ephesians      **The Works of John Owen, D.D.** John Owen, 1853      *The Scottish Pulpit* ,1839

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