

Chapter 1 : Mark "Why do you call Me good?" Jesus replied. "No one is good except God alone.

At the same time, St. Paul has no problem with being a Spiritual Father: "like a father," "as a son with a father," and "I became your father in Christ Jesus." The Catholic and Orthodox Priests and Bishops are called father in the precise tradition of St. Paul: Spiritual fathers in Christ Jesus.

Much doctrinal confusion, to say the least, has been created by these groups and their teachings. Yet, all along the bible answers in the affirmative the question Is Jesus God? Anyone who runs ahead and does not continue in the teaching of Christ does not have God ; whoever continues in the teaching has both the Father and the Son. But now they have seen these miracles, and yet they have hated both me and my Father. Furthermore, the words we and our also indicate plurality between the Father and Son: Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. Christians are to be one as the Father and Son are one: I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name - the name you gave me - so that they may be one as we are one. Jesus is not the Father. I stand with the Father, who sent me. In your own Law it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father, who sent me. Did Jesus Pray to Himself? Furthermore, Jesus prayed to the Father. If he was, then he prayed to himself, which is ludicrous: Jesus called out with a loud voice, "Father, into your hands I commit my spirit. Glorify your Son, that your Son may glorify you. If you believe Jesus is the person of the Father, then you are also going to have to believe that Jesus sent himself into this world: What about the one whom the Father set apart as his very own and sent into the world? May they also be in us so that the world may believe that you have sent me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. While this may be true on occasions in the natural, such a person is never a father, a son and husband to the same person. Furthermore, Jesus the Word is a separate person who was with the Father before he came to earth: Jesus said, "I am with you for only a short time, and then I go to the one who sent me. Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. Similarly, ponder the following important Scripture which, like many others, proves that salvation is conditional, as well as plurality between the Father and Son: Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist - he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also. See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. And this is what he promised us - even eternal life. See also 1 Cor. This fact disproves another false doctrine the heresy of eternal security. God is spirit, and his worshipers must worship in spirit and in truth. Behold my hands and my feet, that it is I myself: And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form. Again, we can only deduce Jesus cannot be the Father. Here are Scriptures to show people did see Jesus: But as I told you, you have seen me and still you do not believe. Should we believe Jesus is the Father from that? Anyone who has seen me has seen the Father. Instead he said that in him we see how the Father would express himself under the same circumstances. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. For to us a child is born, to us a son is given, and the government will be on his shoulders. It is impossible for Jesus to be the person of the Heavenly Father, because of all of the aforementioned evidence and the following. Jesus is the Son, who was sent by the Father into the world to die for our sins and is now sitting to the right side of the Father Heb. A similar contrast, which is easier to see, is between Abraham and the Heavenly Father. Abraham is called our father Rom. Each is called father with similar titles, yet they are clearly not the same person. Abraham is not the Heavenly Father and to reason that he is based on those titles is ludicrous. This is shown in the following three verses respectively: Reach out your hand and put it into my side. Stop doubting and believe. What made you think of doing such a thing? You have not lied to men but to God. Also, Jesus is shown elsewhere taking the scroll from God the Father who was sitting on the throne: He came and took the scroll from the right hand of him who sat on the throne. With all of this evidence about plurality between the Father and Son, how

multitudes have been deceived about this is alarming to say the least. Jesus is not the person of the Father, but he is deity like the Father. To believe Jesus is the Father is both irrational and unscriptural. Now you know how to answer, Is Jesus God in detail.

John said, "My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John); "No greater joy can I have than this, to hear that my children follow the truth" (3 John 4).

Jesus says that the Father is greater than he is, proving that he is not God. There is no one who is greater than God. Here is the passage in question: Yet, if God is a Trinity, a Trinitarian Being i. Lord Jesus permitting, we will develop this point more in a future article. For now, let us deal with what Jesus intended to convey to his disciples that the Father was greater than he. In the first place, the term for "greater" Greek - meizon does not necessarily imply one who is greater in nature or essence. Among those born of women there has not risen anyone greater meizon than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. Here, the term must mean that John was greater in position and rank. Thus, greater here must mean in position and authority, not in essence and nature. He will do even greater meizona things than these, because I am going to the Father. Hence, the term "greater" refers to quantity, the amount of works, as opposed to quality since the disciples performed the same type of works but in far greater number. The preceding data shows that the word meizon can either mean, depending upon the context, greater in nature, position, or even both. Thus, the only way we can know for certain what Jesus meant by saying that the Father was greater than him is by reading his statement in its immediate context. The only way that Christ can both hear and answer all these prayers is if he is both omniscient and omnipotent! Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him. But since Jesus is God, and since God is omnipresent, it therefore makes perfect sense for Christ to say he is able to dwell in all the believers at the same time. Christ is clearly claiming co-equality with the Father since he is present with every believer in the same way that the Father is! In fact, even those who heard Jesus knew that he was claiming to be equal to his Father: The following is another example of Jesus claiming to be equal with the Father: I give them eternal life, and they shall never perish; no one can snatch them out of my hand. I and the Father are one. For which of these do you stone me? There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand. No one can deliver out of my hand. When I act, who can reverse it? No wonder the Jews thought that Jesus was blaspheming. They could clearly see that Christ was claiming to be God for believing that he could do things which only Yahweh could do and for actually thinking that he was just as powerful as the Father! In light of the foregoing, it is quite clear what the Lord Jesus meant that the Father was greater than him. Is it not the one who reclines at table? But I am among you as the one who serves. He laid aside his outer garments, and taking a towel, tied it around his waist. And you are clean, but not every one of you. You call me Teacher and Lord, and you are right, for so I am. For I have given you an example, that you also should do just as I have done to you. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Once Christ returns to heaven to be seated alongside his Father, he would no longer be in that state of humiliation. He would share, once again, that same divine glory and sovereign authority that he had with the Father before he had come to the earth as a man: Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. The questioner is, therefore, committing a categorical fallacy. In light of these clear biblical truths, such is not the case at all.

Chapter 3 : Jesus says that the Father is greater than he is, proving that he is not God.

In the case of "holy father," there is no doubt this title is unbiblical. No man can take on the title of "holy" anything, because only God is holy. This title gives the Pope a status that is never intended for any man on earth.

Asklepieion on Kos Historians agree that Hippocrates was born around the year BC on the Greek island of Kos ; other biographical information, however, is likely to be untrue. The two sons of Hippocrates, Thessalus and Draco , and his son-in-law, Polybus , were his students. Hippocrates was probably trained at the asklepieion of Kos , and took lessons from the Thracian physician Herodicus of Selymbria. Plato mentions Hippocrates in two of his dialogues: Several different accounts of his death exist. He died, probably in Larissa , at the age of 83, 85 or 90, though some say he lived to be well over Men regard its nature and cause as divine from ignorance and wonder Indeed there is not a single mention of a mystical illness in the entirety of the Hippocratic Corpus. However, Hippocrates did work with many convictions that were based on what is now known to be incorrect anatomy and physiology , such as Humorism. The Knidian school of medicine focused on diagnosis. Medicine at the time of Hippocrates knew almost nothing of human anatomy and physiology because of the Greek taboo forbidding the dissection of humans. The Knidian school consequently failed to distinguish when one disease caused many possible series of symptoms. Its focus was on patient care and prognosis , not diagnosis. It could effectively treat diseases and allowed for a great development in clinical practice. Now, the physician focuses on specific diagnosis and specialized treatment, both of which were espoused by the Knidian school. Houdart called the Hippocratic treatment a "meditation upon death". After a crisis, a relapse might follow, and then another deciding crisis. According to this doctrine, crises tend to occur on critical days, which were supposed to be a fixed time after the contraction of a disease. If a crisis occurred on a day far from a critical day, a relapse might be expected. Galen believed that this idea originated with Hippocrates, though it is possible that it predated him. The therapeutic approach was based on "the healing power of nature" " vis medicatrix naturae " in Latin. According to this doctrine, the body contains within itself the power to re-balance the four humours and heal itself physis. To this end, Hippocrates believed "rest and immobilization [were] of capital importance. For example, only clean water or wine were ever used on wounds, though "dry" treatment was preferable. Soothing balms were sometimes employed. Hippocrates once said that "to eat when you are sick, is to feed your sickness. The Hippocratic bench and other devices were used to this end. One of the strengths of Hippocratic medicine was its emphasis on prognosis. On the left is a trephine ; on the right, a set of scalpels. Hippocratic medicine made good use of these tools. The Hippocratic physician paid careful attention to all aspects of his practice: These doctrines dictate that physicians record their findings and their medicinal methods in a very clear and objective manner, so that these records may be passed down and employed by other physicians. Hippocrates and his followers were first to describe many diseases and medical conditions. For this reason, clubbed fingers are sometimes referred to as "Hippocratic fingers". His teachings remain relevant to present-day students of pulmonary medicine and surgery. Hemorrhoids , for instance, though believed to be caused by an excess of bile and phlegm, were treated by Hippocratic physicians in relatively advanced ways. Other treatments such as applying various salves are suggested as well. Corpus Hippocraticum is a collection of around seventy early medical works collected in Alexandrian Greece. The question of whether Hippocrates himself was the author of any of the treatises in the corpus has not been conclusively answered, [50] but current debate revolves around only a few of the treatises seen as potentially by him. Because of the variety of subjects, writing styles and apparent date of construction, the Hippocratic Corpus could not have been written by one person Ermerins numbers the authors at nineteen. Hippocratic Oath The Hippocratic Oath , a seminal document on the ethics of medical practice, was attributed to Hippocrates in antiquity although new information shows it may have been written after his death. This is probably the most famous document of the Hippocratic Corpus. While the Oath is rarely used in its original form today, it serves as a foundation for other, similar oaths and laws that define good medical practice and morals. Such derivatives are regularly taken today by medical graduates about to enter medical practice. For instance, "after the Hippocratic period, the practice of taking clinical case-histories died out," according to

Fielding Garrison. Galen perpetuated Hippocratic medicine, moving both forward and backward. Henri Huchard , a French physician, said that these revivals make up "the whole history of internal medicine. Francis Adams describes him as "strictly the physician of experience and common sense. Many physicians of the time wore their hair in the style of Jove and Asklepius. Accordingly, the busts of Hippocrates that have been found could be only altered versions of portraits of these deities. Fielding Garrison , an authority on medical history, stated, "He is, above all, the exemplar of that flexible, critical, well-poised attitude of mind, ever on the lookout for sources of error, which is the very essence of the scientific spirit. She was transformed into a hundred-foot long dragon by the goddess Diana , and is the "lady of the manor" of an old castle. She emerges three times a year, and will be turned back into a woman if a knight kisses her, making the knight into her consort and ruler of the islands. Various knights try, but flee when they see the hideous dragon; they die soon thereafter. This is a version of the legend of Melusine.

Chapter 4 : What did Jesus mean when He said, 'I and the Father are one' (John)?

Question: "What did Jesus mean when He said, 'I and the Father are one' (John)?" Answer: In John 10 Jesus presents Himself as the Good Shepherd and, in a debate with the Jewish leaders, makes the claim, "I and the Father are one" (John). It was a bold statement"one His audience.

What is the purpose of family? Families are where we connect ourselves in relationships to past, current, and future generations. Our families are where we experience our biggest triumphs and our deepest vulnerabilities—and they are where we have the greatest potential to do good. We believe the family is divine in nature and that God designates it as the fundamental building block of society, both on earth and through eternity. As such, it becomes the foundation for civilization and a sanctuary for the individual. It is where we learn the social graces of loyalty, cooperation, and trust. There is a universal desire for oneness among people—we want to belong. For the fortunate among us, that desire began with loving parents and siblings in a home that was equal parts refuge and laboratory for experimenting with our potential, our beliefs, and our identity. Those who had less than this ideal situation growing up still have the capacity to forge families of their own making. One of the blessings of belonging to a family is the inspiration to make choices beyond self-interest and immediate gratification. The family can encourage our commitment to individuals, communities, and God. To help emphasize the important role of the family, a modern Prophet and Apostles revealed *The Family: A Proclamation to the World* to help strengthen the family and explain its divine nature and purpose. One way Mormons demonstrate this family focus is with a practice they call family home evening. For this evening, families gather together weekly on a designated day usually Monday in their homes to share music, lessons, scripture, stories, fun activities, and prayer, with the goal of strengthening their relationships. They share wisdom, comfort, and laughter and ensure that the lives of their progenitors continue to influence the coming generations. Mormons make a dedicated practice of doing genealogy and creating family histories, thereby connecting together generations that would otherwise not know each other. In over 4, family history centers operated by The Church of Jesus Christ of Latter-day Saints around the world, the fabric of humanity is being woven together through formal record keeping. The Church records important dates and other information about those who have died, stores it, and makes it accessible to the public. This practice allows Mormons to identify their deceased ancestors so they can perform ordinances for them in the temple, a holy place where worthy Church members make sacred commitments to God and perform sacred acts, such as baptism by proxy for the dead. These ordinances on behalf of the deceased allow those who were unable to perform saving earthly rites for themselves to receive them in the afterlife. These acts of service permanently bind the generations of humanity to each other and ultimately create oneness in the family tree of humankind. It is a beautiful, massive tree—seemingly without limits—and one that has room enough for every root, branch, limb, and leaf. Our universal desire to belong exists for good reason; it exists because we do belong.

Chapter 5 : Sh*t My Dad Says Quotes by Justin Halpern

As there is no father but the one Father in heaven, and no teacher or master but Christ, we properly understand that these men, having been commissioned by Christ to act in His person, also represent the Father, whom the Son reveals (cf. Jn.).

After all, God knows all things. It is a good question. Jesus was both God and man. He had two natures. He was divine and human at the same time. This teaching is known as the hypostatic union , that is, the coming-together of two natures in one person. As a man, Jesus cooperated with the limitations of being a man. That is why we have verses like Luke 2: It is not a denial of His being God but a confirmation of His being man. Also, the logic that Jesus could not be God because He did not know all things works both ways. He said to him the third time, "Simon, son of John, do you love Me? Jesus did not correct Peter and say, "Hold on Peter, I do not know all things. Therefore, it must be true. No, it is not. As I said before, Jesus was cooperating with the limitations of being a man and completed His ministry on this earth. He was then glorified in His resurrection. Yet, He was still a man cf. This is not the normal ability of a man; it is, apparently, the normal ability of a resurrected and glorified man. Jesus was different after the resurrection. There had been a change. He was still a man, and He knew all things. Also, if Jesus is not God because, as the critics say he did not know something, then that poses a problem for God. Check out this verse.

Chapter 6 : Hippocrates - Wikipedia

A congressional aide for Mr. Ryan said that no specific prayer had led to the decision. Father Conroy said that his only communication with Mr. Ryan or his office since he was asked to resign came.

A man had two sons. But the tax collectors and prostitutes believed him. Although you saw this, you did not later change your minds and believe him. The variants cluster into three different groups: This reading is found in the Western manuscripts. But the reading is so hard as to be next to impossible. One can only suspect some tampering with the text e. Either option, of course, is not improbable with this particular texttype, and with codex D in particular. The other two major variants are more difficult to assess. Both of these latter two readings make good sense and have significantly better textual support than the first reading. The real question, then, is: Is the first son or the second the obedient one? If we were to argue simply from the parabolic logic, we would tend to see the second son as the obedient one hence, the third reading. The first son would represent the Pharisees or Jews who claim to obey God, but do not cf. This comports well with the parable of the prodigal son in which the oldest son represents the unbelieving Jews. Further, the chronological sequence of the second son being obedient fits well with the real scene: At the same time, the external evidence is weaker for this reading though stronger than the first reading, not as widespread, and certainly doubtful because of how neatly it fits. One suspects scribal manipulation at this point. One might even conjecture that the Western reading originated from some attempt to smooth things out, but the scribe got confused along the way and created a worse blunder, just as several Georgian witnesses seemed to do. Thus, the second reading looks to be superior to the other two on both external and transcriptional grounds. When one comes to the interpretation of the parable, it is of course possible that we ought not overinterpret. Chronological sequencing was not necessarily a part of the parabolic package. For example, in the eschatological parable of the wheat and darnel Matt We must be careful not to make parables walk on all fours; that is, not every point in the parable has interpretive correspondence. The Lord seems to have painted a picture in which the Pharisees saw themselves as the first son. One is reminded of the ancient rabbinic prayer: The Pharisees are not the first son, but the second. They are not the ones who have obeyed their heavenly Father, but the tax collectors and prostitutes are! Thus, when one looks at the internal coherence of the story, it seems evident that the Western reading flattens out the mystery and presents the Pharisees as not only unrighteous but blithering idiots. But such a lack of subtlety was probably not a part of the story or the historical situation. And the third reading improves the textâ€”at first glanceâ€”but in reality seems to unravel the rich tapestry that is being woven by the Master Teacher himself.

Matt. , "Heaven and earth will pass away, but My words shall not pass away. 36But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. 37 For the coming of the Son of Man will be just like the days of Noah." If Jesus is God in flesh, then.

Call No Man Father: He created us in His image and likeness cf. Because God created us in His image and likeness, we share in the attributes of God. Insofar as men share in the attributes of the Father, they participate in the one fatherhood of God. Discussion In Matthew This is a common objection to the Catholic Church. But, if we believe the conclusion that it is wrong to call others "father," then what are we to make of the Scriptures that contradict this one? For example, in Mark 7: As in the case of all scriptural interpretations, we must understand this passage in light of the rest of Scripture cf. This interpretative principle is called the analogy of faith Catechism, no. Honor thy Father In Deuteronomy 5: With this in mind, it seems reasonable to conclude that God Himself considers others to be "fathers. In this passage, He berates the scribes and Pharisees who used traditions to rationalize not providing assistance to their fathers. Similarly, in Matthew A father is one who begets children. Biologically, to beget means to give the seed from which a child is conceived. A man begets and a woman conceives. In turn, God is the author of life who actively creates a soul and infuses it into the child at the moment of conception. It is important to remember that a child does not choose its biological father. The father gives the child life. Just as God gives life to all men, and so deserves our honor and reverence, so a child owes its life to its father, and the father deserves honor from the child. There is a spiritual sense to fatherhood as well. In John 8, Jesus identifies spiritual fatherhood in terms of whom one honors. If we honor the father of lies, the devil is our father; if we honor God, He is our Father vv. Thus, Jesus calls the devil a father of some, and He calls God the Father of others. Those alive in Christ owe their new life to God. But those who are in bondage to sin owe their enslaved existence to Satan. In light of this passage, we can best understand what Jesus meant in Matthew Text and context Matthew Matthew devotes the entire chapter to this discourse. While reading the entire chapter is most helpful in understanding this passage, the first 12 verses provide adequate context to begin the discussion: They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places, and being called rabbi by men. But you are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted. In the remainder of the chapter, Jesus expresses disgust with the many hypocrisies of the scribes and Pharisees. He ends by giving a lament over Jerusalem for killing the prophets and ignoring the Word of God. While there are many things that can be gleaned from this passage, we can see that Jesus does four things here: Because he received the Law from God and then gave it to the people, Moses was the mediator of the Sinai Covenant. The scribes and Pharisees cannot add to what Moses did, but only teach it. As teachers of this Law, they must be respected. This is the first authority identified, and it is rooted in the Sinai Covenant. Has he not spoken through us also? Unlike Moses, from whom they claim authority, the scribes and Pharisees used their positions for their own profit and glory. And so while Jesus tells the people to follow the teachings of the scribes and Pharisees, He warns them not to follow their prideful practices. As God punished Miriam and Aaron for their pride, so Jesus warns the scribes and Pharisees of punishment for theirs. One such act of pride was to be called "teacher," "father," and "master. He does this by introducing a second authority, which would be rooted in the New Covenant ratified in His blood. In a different way, He had already done this in Matthew In that passage, Jesus commissioned His twelve apostles and sent them out in His name. Jesus told them, "He who receives you receives me, and he who receives me receives him who sent me. Furthermore, those who accepted them were accepting Christ and His Father in heaven see also Mt. Thus, our "father" is the one whom we choose to honor. He gave His apostles the authority to act in His person with the authority given by the Father. Jesus had made this clear in

Matthew "As thou didst send me into the world, so I have sent them into the world" vv. This Sacrament of Holy Orders makes present the graces necessary for our spiritual rebirth and sustenance in Christ. For it is at the hands of priests that we are baptized, confirmed, and receive the precious body and blood of Our Lord. However, it is incorrect to interpret Matthew "In 1 Corinthians 4: Paul, inspired by the Holy Spirit, says, "For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. Paul calls himself "father" because he recognizes his cooperation with God in begetting the spiritual life of the community entrusted to his care. There are several other passages, such as Acts 7: Where do we go from here? We cannot interpret Matthew "Such an interpretation would render the commandment "honor your father" meaningless and would diminish the authority of the apostles and their successors. Admittedly, it is easier for a Protestant to accept the title "father" for those who beget children biologically. However, our lives of faith are conceived by the acts of those who sow the seeds of faith. The apostles and their successors were commissioned by Christ Himself. They bear His Word in our lives and are ministers of His grace through the sacraments of the Church, beginning with our spiritual rebirth in Baptism. By sharing in the high priesthood of Christ, bishops and priests share in the attributes of the Father. As there is no father but the one Father in heaven, and no teacher or master but Christ, we properly understand that these men, having been commissioned by Christ to act in His person, also represent the Father, whom the Son reveals cf. For they share in the mission of Christ who reveals the eternal Father. Ignatius of Antioch, who knew the apostles, expressed this well when he wrote: When addressing this issue with those who do not agree, we do well to point out the various opposing Scriptures and ask them to explain the meanings. Remind them that God cannot contradict Himself, so the Scriptures, which are His Word, cannot be contradictory. After hearing their answers, charitably question any contradictions. Most importantly, find common ground through which you can further an understanding of fatherhood. This common ground will probably be at the level of biological fatherhood. For on this level, interpreting Matthew "Most will recognize that in no way does this title take away from the ultimate power and authority God has over human life: Rather, we recognize that all fatherhood comes from God, as St. Paul teaches in Ephesians 3: Rather than bearing the authority of man and providing an example of pride as the scribes and Pharisees, a priest bears the authority of God in the New Covenant sealed in the blood of Christ. With such a commission, the priest is obligated to live in service to others. Thus, whether we are speaking of biological fathers or spiritual fathers, we understand men in both circumstances to be participating in the one fatherhood of God. This is a gift from God, and must be lived in a godly manner. Only in this way can they raise their children to be children of light. Acknowledgement Gray, Philip C. Reprinted with permission of Lay Witness magazine.

As Jesus said, only the heavenly Father is the true Father, and only the Messiah is the true teacher and rabbi. In a similar vein, Jesus said, "Whoever loves father or mother, son or daughter, more than Me is not worthy of Me" (Mt).

Its obvious drift was to force him back upon the conditions of absolute goodness, to make him ask himself how far, and under what conditions, that word might be used relatively of any child of man. Pulpit Commentary Verse According to the best authorities, the words in St. One there is who is good. If, as may be supposed, the young man used the term, "good Master," as a mere conventional expression, it was not the proper epithet to apply to our Lord, who at once transfers the praise and the goodness to God, that he might teach us to do the same. This ruler, by his mode of accosting our Lord, showed that he had not as yet a right faith in him - that he did not believe in his Godhead. Our Lord, therefore, desired to rouse him and lift him up to a higher faith. He seems to say to him, "If you call me good, believe that I am God; for no one is good, intrinsically good, but God. God alone is essentially good, and wise, and powerful, and holy. It is from him that angels and men derive a few drops, or rather some faint adumbration, of his goodness. There is none essentially, entirely, absolutely good but one, that is, God. Therefore seek after him, love him, imitate him. He alone can satisfy your longing desires, as in this life with his grace, so in the life to come with his glory; yea, with himself. For in heaven he manifested himself as the supreme good, to be tasted and enjoyed by the blessed for ever. He asked what he should do now, that he might be happy for ever. Most ask for good to be had in this world; any good, Ps 4: Christ encouraged this address by assisting his faith, and by directing his practice. But here is a sorrowful parting between Jesus and this young man. He asks Christ what he shall do more than he has done, to obtain eternal life; and Christ puts it to him, whether he has indeed that firm belief of, and that high value for eternal life which he seems to have. Is he willing to bear a present cross, in expectation of future crown? The young man was sorry he could not be a follower of Christ upon easier terms; that he could not lay hold on eternal life, and keep hold of his worldly possessions too. He went away grieved.

Chapter 9 : Call No Man Father: Understanding Matthew

God the Father is the perfect example for all earthly fathers. He is holy, just, and fair, but his most outstanding quality is love: Whoever does not love does not know God, because God is love.

Is Jesus the Only Way to Salvation? By Craig von Buseck Contributing Writer Many people have criticized Christianity and believers in Jesus Christ as being too narrow-minded because we preach that Jesus Christ is the only way to salvation. They point to the numerous other religions of the world and say, "How can your way be the only way? I and the Father are one. No one can come to the Father except through me. We have to judge his statements about himself as either true or false. The great British writer, C. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. But let us not come up with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to. But that simply is not true. Christians, Jews, and Muslims believe in a personal God who has revealed Himself to mankind. Buddhists and Hindus believe God is impersonal and unknowable. But God cannot be both personal and impersonal -- both concepts cannot be correct. But Christianity is also different from all other religions of the world in one other vitally important concept -- the idea that God reached out to man to save him because man was helpless to save himself. These world religions teach that man must somehow do righteous deeds or perform religious service in order to become good enough for salvation. In order to be saved a person must pray a certain number of times, in a certain manner, facing a certain direction. Or he must wear a particular type of religious garment. Or he must visit a certain religious shrine or temple. Or he must worship in a particular way. Some religions require sacrifice and even the infliction of pain upon a believer in order to become holy in the sight of God. Some extreme religions require adherents to beat themselves with whips or rods to show their devotion to God. Some require pilgrims to crawl on their knees a certain distance in prayer in order to earn righteous points with God. Some religions require worship on Friday; others on Saturday; and others on Sunday. But in all of this, the striving after righteousness is based on the religious activity of the man or woman. In every other religious system besides Christianity, a spiritual scale hangs over the head of the individual, with all of the sins they have committed on one side and all of their righteous deeds on the other. The person never knows whether they have been good enough, or prayed enough, or worked hard enough to earn the righteous points needed to counter their earned sins. But the Christian Bible teaches that man is a sinner and could never earn salvation by what he or she did. As the Scriptures say, "No one is righteous" not even one. For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ. So He was the only one who could pay the price and carry the sins of all people who ever lived upon himself on the cross. He was the sacrificial lamb who took upon himself the sin of the people. This salvation comes only through the grace of God toward man, and we can only receive it by faith -- not by any deed that we could ever do. Any plan of salvation that is based on the efforts of man is doomed to failure. But the Bible tells us that salvation has been made available to us because Jesus came to earth and bore our sins on the cross. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. God has given us the grace to receive salvation; all we have to do is open the door by faith. Now you need to decide how you will respond to his call to "follow me. Will you trust Him to be your Lord and Savior? Put your life into His hands now. Do what He asks you to do. His yoke is easy and His burden is light. He asks you to believe in Him. He asks you to honestly confess your sins to Him and to receive His complete forgiveness. He has a special gift that He wants to give you -- eternal life. Can God change your life? God has made it possible for you to know Him and experience an amazing change in your own life. Discover how you can find peace with God. You can also send us your prayer requests.