

Chapter 1 : How to Be Single and Happy: 12 Steps (with Pictures) - wikiHow

"Single, Whole, & Holy" is a book written for ALL CHRISTIAN WOMEN: singles, "marrieds," virgins, "repentant sinners who vow to maintain secondary virginity," and victims of abuse. Prior to reading this book, I often wondered how anyone can remain a virgin in this day and age.

On the night before he died, Christ gathered his Apostles in the upper room to celebrate the Last Supper and to give us the inestimable gift of his Body and Blood. Like all acts of the sacred Liturgy, the Eucharist uses signs to convey sacred realities. Constitution on the Sacred Liturgy reminds us that "the sanctification of man is manifested by signs perceptible to the senses, and is effected in a way which is proper to each of these signs. For my flesh is true food, and my blood is true drink" Jn 6: The eyes of faith enable the believer to recognize the ineffable depths of the mystery that is the Holy Eucharist. The Catechism of the Catholic Church offers us a number of images from our tradition to refer to this most sacred reality: In the action of the Eucharist this bread and this wine are transformed and become our spiritual food and drink. It is Christ, the true vine, who gives life to the branches cf. As bread from heaven cf. The Eucharist is a sacred meal, "a sacrament of love, a sign of unity, a bond of charity" 9 in which Christ calls us as his friends to share in the banquet of the kingdom of heaven cf. This bread and chalice were given to his disciples at the Last Supper. This spiritual food has been the daily bread and sustenance for his disciples throughout the ages. Our final sharing in the Eucharist is viaticum, the food for the final journey of the believer to heaven itself. Through these many images, the Church helps us to see the Eucharist as union with Christ from whom she came, through whom she lives, and towards whom she directs her life. While the heart of the celebration of the Eucharist is the Eucharistic Prayer, the consummation of the Mass is found in Holy Communion, whereby the people purchased for the Father by his beloved Son eat and drink the Body and Blood of Christ. In the great sacrament of the altar, they are joined to Christ Jesus and to one another. This sacrament is also to be a remedy to free us from our daily defects and to keep us from mortal sin. He willed that we, as members of this body should be united to it by firm bonds of faith, hope, and love, so that we might all say the same thing, and that there might be no dissensions among us cf. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible canon A frequent reception of the Sacrament of Penance is encouraged for all. The Lord himself gave us the Eucharist at the Last Supper. The eucharistic sacrifice "is wholly directed toward the intimate union of the faithful with Christ through communion. Do this in remembrance of me" Mt Bread and wine are presented by the faithful and placed upon the altar by the Priest. These are simple gifts, but they were foreshadowed in the Old Testament and chosen by Christ himself for the Eucharistic sacrifice. When these gifts of bread and wine are offered by the Priest in the name of the Church to the Father in the great Eucharistic Prayer of thanksgiving, they are transformed by the Holy Spirit into the Body and Blood of the only-begotten Son of the Father. As grain once scattered on the hillsides was in this broken bread made one so from all lands your church be gathered into your kingdom by your Son. Christ is "truly, really, and substantially contained" 18 in Holy Communion. His presence is not momentary nor simply signified, but wholly and permanently real under each of the consecrated species of bread and wine. The Council of Trent teaches that "the true body and blood of our Lord, together with his soul and divinity, exist under the species of bread and wine. His body exists under the species of bread and his blood under the species of wine, according to the import of his words. The Church also teaches and believes that "immediately after the consecration the true body of our Lord and his true blood exist along with his soul and divinity under the form of bread and wine. The body is present under the form of bread and the blood under the form of wine, by virtue of the words [of Christ]. The same body, however, is under the form of wine and the blood under the form of bread, and the soul under either form, by virtue of the natural link and concomitance by which the

parts of Christ the Lord, who has now risen from the dead and will die no more, are mutually united. Since, however, by reason of the sign value, sharing in both eucharistic species reflects more fully the sacred realities that the Liturgy signifies, the Church in her wisdom has made provisions in recent years so that more frequent eucharistic participation from both the sacred host and the chalice of salvation might be made possible for the laity in the Latin Church.

Holy Communion as an Act of Faith His presence cannot be known by the senses, but only through faith 22 "a faith that is continually deepened through that communion which takes place between the Lord and his faithful in the very act of the celebration of the Eucharist. Thus the Fathers frequently warned the faithful that by relying solely on their senses they would see only bread and wine. Rather, they exhorted the members of the Church to recall the word of Christ by whose power the bread and wine have been transformed into his own Body and Blood. The teaching of St. Cyril of Jerusalem assists the Church even today in understanding this great mystery: We have been instructed in these matters and filled with an unshakable faith that what seems to be bread is not bread, though it tastes like it, but the Body of Christ, and that what seems to be wine is not wine, though it tastes like it, but the Blood of Christ. The act of Communion, therefore, is also an act of faith. The communicant makes this act of faith in the total presence of the Lord Jesus Christ whether in Communion under one form or in Communion under both kinds. It should never be construed, therefore, that Communion under the form of bread alone or Communion under the form of wine alone is somehow an incomplete act or that Christ is not fully present to the communicant. Those who received Holy Communion at home or who were sick would usually receive under only one species, as would the whole Church during the Good Friday Liturgy. At the same time an appreciation for reception of "the whole Christ" through one species should not diminish in any way the fuller sign value of reception of Holy Communion under both kinds. For just as Christ offered his whole self, body and blood, as a sacrifice for our sins, so too is our reception of his Body and Blood under both kinds an especially fitting participation in his memorial of eternal life.

Holy Communion Under Both Kinds The practice of Holy Communion under both kinds at Mass continued until the late eleventh century, when the custom of distributing the Eucharist to the faithful under the form of bread alone began to grow. By the twelfth century theologians such as Peter Cantor speak of Communion under one kind as a "custom" of the Church. In , the Fathers of the Second Vatican Council authorized the extension of the faculty for Holy Communion under both kinds in *Sacrosanctum Concilium*: The dogmatic principles which were laid down by the Council of Trent remaining intact, Communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See. Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father. Rather, today the Church finds it salutary to restore a practice, when appropriate, that for various reasons was not opportune when the Council of Trent was convened in . In response to a provision of the General Instruction of the Roman Missal, the United States Conference of Catholic Bishops herein describes the methods of distributing Holy Communion to the faithful under both kinds and approves the following norms, with the proper recognitio of the Apostolic See. The revised *Missale Romanum*, third typical edition, significantly expands those opportunities when Holy Communion may be offered under both kinds. In addition to those instances specified by individual ritual books, the General Instruction states that Communion under both kinds may be permitted as follows: The General Instruction then indicates that the Diocesan Bishop may lay down norms for the distribution of Communion under both kinds for his own diocese, which must be observed. The Diocesan Bishop also has the faculty to allow Communion under both kinds, whenever it seems appropriate to the Priest to whom charge of a given community has been entrusted as [its] own pastor, provided that the faithful have been well instructed and there is no danger of the profanation of the Sacrament or that the rite would be difficult to carry out on account of the number of participants or for some other reason. Norms established by the Diocesan Bishop must be observed wherever the Eucharist is celebrated in the diocese, "which are also to be observed in churches of religious and at celebrations with small groups. When Communion under both kinds is first introduced by the

Diocesan Bishop and also whenever the opportunity for instruction is present, the faithful should be properly catechized on the following matters in the light of the teaching and directives of the General Instruction: The Minister of Holy Communion By virtue of his sacred ordination, the bishop or Priest offers the sacrifice in the person of Christ, the Head of the Church. He receives gifts of bread and wine from the faithful, offers the sacrifice to God, and returns to them the very Body and Blood of Christ, as from the hands of Christ himself. In addition the Deacon who assists the bishop or Priest in distributing Communion is an ordinary minister of Holy Communion. When the Eucharist is distributed under both forms, "the Deacon himself administers the chalice. In every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner. Bishops, Priests, and Deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. When the size of the congregation or the incapacity of the bishop, Priest, or Deacon requires it, the celebrant may be assisted by other bishops, Priests, or Deacons. In case of necessity, the Priest may depute suitable faithful for this single occasion. When recourse is had to Extraordinary Minister of Holy Communion, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord. All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine. Should there be any mishap—as when, for example, the consecrated wine is spilled from the chalice—then the affected area. When Holy Communion is to be distributed under both species, careful planning should be undertaken so that: Precious Blood may not be reserved at one Mass for use at another; 46 and a suitable number of ministers of Holy Communion are provided at each Mass. For Communion from the chalice, it is desirable that there be generally two ministers of the Precious Blood for each minister of the Body of Christ, lest the liturgical celebration be unduly prolonged. Even when Communion will be ministered in the form of bread alone to the congregation, care should be taken that sufficient amounts of the elements are consecrated so that the Precious Blood may be distributed to all concelebrating Priests. Before Mass begins, wine and hosts should be provided in vessels of appropriate size and number. The presence on the altar of a single chalice and one large paten can signify the one bread and one chalice by which we are gathered "into one Body by the Holy Spirit. The unity of all in the one bread will be better expressed when the bread to be broken is of sufficient size that at least some of the faithful are able to receive a piece broken from it. When the number of the faithful is great, however, a single large bread may be used for the breaking of the bread with small breads provided for the rest of the faithful. Sacred vessels, which "hold a place of honor," should be of noble materials, appropriate to their use, and in conformity to the requirements of liturgical law, as specified in the General Instruction of the Roman Missal, nos. Before being used, vessels for the celebration must be blessed by the bishop or Priest according to the Rite of Blessing a Chalice and Paten. The altar is prepared with corporal, purificator, Missal, and chalice unless the chalice is prepared at a side table by the Deacon and the servers. The gifts of bread and wine are brought forward by the faithful and received by the Priest or Deacon or at a convenient place. It is praiseworthy that the main chalice be larger than the other chalices prepared for distribution. As the Agnus Dei or Lamb of God is begun, the Bishop or Priest alone, or with the assistance of the Deacon, and if necessary of concelebrating Priests, breaks the eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The Deacon or Priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other Deacons or concelebrating Priests. If extraordinary ministers of Holy Communion are required by pastoral need, they should not approach the altar before the Priest has received Communion. After the Priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the Deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people. Neither Deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating Priest. The practice of extraordinary ministers of Holy Communion waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law.

Chapter 2 : Single, Whole and Holy: Christian Women and Sexuality by Deborah Strubbel

Living a Sexually Pure life in a world that does NOT promote sexual calendrierdelascience.com book speaks to the Single Woman (by choice, by the will of God or by life's circumstances) who desires to live a sexually pure calendrierdelascience.comal and Practical points of view are given and recommended.

More Options About "Three authors have come together to remind us what true conversation is all about. Becoming Whole and Holy is an interdisciplinary, integrative dialogue. A tremendous read, one which could be included in any curriculum dealing with formation or integration. Drawing upon research in these three disciplines, the authors weave together insights from their respective fields to address the relationship between personal and communal formation, moral development, and the interpretation of Scripture. Becoming Whole and Holy reveals the process as well as the fruits of interdisciplinary dialogue, offering a fresh approach to understanding human formation. The book will be of use in spiritual formation, pastoral counseling, ethics, and hermeneutics courses and it will also be of interest to pastors, lay leaders, and counselors. A Journey Toward Love Carla 3. Selves in Community with God and Others Carla 4. Reception and Integration of Offerings from Social Science 5. The Scriptural Story of Formation Jeannine 6. Toward Communal Fullness of Life Jeannine 7. Reception and Integration of Offerings from Hermeneutics 8. The Trinity and Our Formation Wyndy 9. Christian Moral Formation Wyndy Reception and Integration of Offerings from Ethics An Integrative Conversation around Immigration Epilogue: Our Experiences of Integration Index Endorsements "Becoming fully human before God and within the world cannot be a solitary pilgrimage. It should be a journey taken in community, a sharing among friends who together seek to know themselves and their Lord better and to minister more faithfully. Pull up a chair and listen to this quality conversation. Immigration, the Church, and the Bible "This is not just a book about Christian formation. In a surprising way, it also traces the paths of becoming whole and holy as its authors model their own growth in their interactions with one another. The process of offering and receiving guidance, the sculpting of practical wisdom, and the integrative journey itself are laid bare for all to see--and to follow. Here is a conversation worth joining! Green, professor of New Testament interpretation, Fuller Theological Seminary "Becoming Whole and Holy is a compelling integrative conversation about spiritual formation that weaves together themes from theology and the social sciences in a very helpful way. This remarkably broad and balanced book offers real wisdom about both the end of spiritual formation and the means of getting there. Drawing on their respective specialties in biblical hermeneutics, the social sciences, and ethics, the authors convincingly demonstrate with freshness and clarity that wholeness and holiness are linked, and that the path to them is a joyful but precarious journey. Becoming Whole and Holy is personally convicting, but will be a rich resource for a wide variety of disciplines in academic settings. Above all, the church needs its prophetic message. Hollinger, president and Colman M. Mockler Distinguished Professor of Christian Ethics, Gordon-Conwell Theological Seminary "This book is essential reading for students, pastors, and scholars who care about the pursuit of an authentically Christian life. The authors demonstrate clearly that such an all-encompassing and complex topic as Christian formation can be illumined in fresh ways by charitable conversation between academic disciplines. Greenman, executive vice president, academic dean, and associate professor of theology and ethics, Regent College "Becoming Whole and Holy is important not just in its content but in the unique, collaborative way in which it was composed. Three scholars who are also friends have created a new way of working at the intersections of their disciplines to offer immensely rich reflections on the process of spiritual formation. Readers will benefit both from the cutting-edge insights into human wholeness and holiness and from watching the collaboration toward this goal unfold in the pages of the book. I highly recommend this work. Gushee, distinguished university professor of Christian ethics, Mercer University "What an amazing model of interdisciplinary conversation these three scholars offer in a fresh and fertile approach to becoming whole and holy. A deep and authentic understanding emerges through their collaborative, relational, and integrative process. This multidisciplinary model, based on Trinitarian theology, demonstrates the richness of this particular kind of integration. The Portrayal and Function of the Continue reading about Jeannine K. She

has written for the Journal of Psychology and Theology and contributed to several books, including *Leading from Continue* reading about Carla M. She is the author of *Reviving Evangelical Ethics: Continue* reading about Wyndy Corbin Reuschling Reviews "As I was reading this book, it struck me that the respect, generosity, appreciation, and a willingness to learn and grow together is what scholarly interaction should be like at conferences, but rarely ever is. I think seminary faculties as a whole would benefit from coming together and reading this book together--demonstrating community and friendship, a common-cause as professors of formation all of us! If there is one context in which inter-disciplinary interaction is fundamental, it is the theological seminary. From language and content in discerning the purpose of God to visions of becoming, this packs in important keys to biblical understanding. The conversation is enlightening in many respects for the reader, not only in the topic discussed but also in their modeling the process of an integrative conversation. This book is a tremendous read, one which could be included in any curriculum dealing with formation or integration. Their analysis will likely encourage readers to take a more robust look at human wholeness and holiness. Those who serve in the fields of higher education, spiritual direction, pastoral counseling, general spiritual formation, ethics, and hermeneutics will find a great deal to consider by reading this book. Every chapter of *Becoming Whole and Holy* contains valuable insights. *Becoming Whole and Holy* puts forth a constructive paradigm for engaging in thoughtful and critical conversation regarding the nature of Christian formation. *Becoming Whole and Holy* is a work that deserves closer attention from the evangelical Christian education community. Espinoza, *Christian Education Journal* Stay in the know!

Chapter 3 : What does the Bible say about a Christian staying single?

Many singles have heard culture scream that sex outside of marriage is normal, even necessary. Sometimes they may even ask if it is worth it to be chaste. Does anyone really expect a single woman to be a virgin anymore?

The light of the body is the eye: But if thine eye be evil, thy whole body shall be full of darkness. This opens the door for all sorts of interpretations. Some in the New Age movement believe that Jesus was speaking of the "single eye" as the "third eye" or inner eye of enlightenment. They say that when humans were first created perfect, they were enlightened by this third eye, but after the fall, it is now only reached through meditation. Christians have the frustrating task of defending one interpretation over another, when are all based in subjective interpretation. A Cultural Perspective – A Good Eye A better way to discern what Jesus was saying is to look at his words in the context of his first century culture. One interesting hypothesis is that Jesus may have been using a Hebraic idiom that contrasts a "good eye" ayin tovah and a "bad eye" or "evil eye" ayin rah. It can even mean to respond according to a need that is seen. For example, the phrase "Jehovah Jireh" is often translated "God will provide," but it means, literally, "God will see," meaning that when God sees our need, he will respond. An idiom that emerged out this idea is that a person with a "good eye" is generous – he sees the needs of others and wants to help them. In contrast, one with an "bad eye" or "evil eye" is blind to the needs of others and is greedy and focused on his own self-gain. We find these idioms in Proverbs: In fact, Jesus uses the idiom of "evil eye" for greed elsewhere in the gospels. Or is your eye evil because I am generous? The Greek phrase there, "ophthalmous sou ponerous" is identical to that in Matt 6: Here is the longer context of that saying: But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also. The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth. If Jesus is using the idioms "good eye" and "evil eye" to mean generosity and greed with money, the teaching about ones "eye" now fits perfectly into a longer saying about how to use money in a way that honors God. Having a Single Eye Any hypothesis needs to be re-evaluated in light of new evidence, and one scholar suggests that Jesus may actually be using a slightly different phrase than "good eye," even though he is still contrasting it with a "bad eye. For he walks in singleness, and beholds all things in uprightness of heart Keep, therefore, my children, the law of God, and attain singleness It is the opposite of having a "double heart" as in Psalm Along with sincerity of spirit, he also has an integrity toward money that keeps him from covetousness and greed. Another passage from about the same time also gives insight: The good man has not an eye of darkness that cannot see; for he shows mercy to all men, sinners though they may be, and though they may plot his ruin His good mind will not let him speak with two tongues, one of blessing and one of cursing, one of insult and one of compliment, one of sorrow and one of joy, one of hypocrisy and one of truth, one of poverty and one of wealth; but it has a single disposition only, simple and pure, that says the same thing to everyone. Some phrases here are very similar to the book of James. Here is my dynamic translation of Matthew 6: So give generously to the poor and invest your energy and resources in eternal things, because when you do, your priorities and outlook will change. Your outlook toward others shows your true inner self. If you have a sincere, un-envious heart that wants to help others, your whole personality will shine because of it. But if you blind to the needs of others and are self-centered and greedy, your soul will be dark indeed. You cannot be a slave to your own greed and try to serve God – you have to choose. In this entire passage, Jesus seems to be equating how we use our money with our basic attitude on life, and says that our generosity is the true measure of us as persons. In our materialistic culture, his words hit home. It should make us eager to learn more when we see that the strange phrases that we sometimes find in the Bible had parallels in other ancient texts that can help explain them. Are we people of sincerity and integrity? Do we use our money to help others, and find ways to meet their needs? Or, in our hearts, is our own comfort and wealth our number one priority? We need to choose who we will

serve " God or ourselves. The Testament of Issachar is of the body of literature called the "pseudepigrapha" - Jewish writings from B. Also of the pseudepigrapha. He uses a very similar phrase as in this passage in 3: A related word to "haplous" used in the gospels, "haplotes," meaning "singleness", is used often in the New Testament for sincerity, especially in exhortations to have a "single heart" See 2 Cor. To request permission for use, contact Tverberg OurRabbiJesus. Our addresses are kept private - we do not release our email list to third parties.

Chapter 4 : Becoming Whole and Holy | Baker Publishing Group

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Spirit The " Shield of the Trinity " or Scutum Fidei diagram of traditional medieval Western Christian symbolism In Trinitarian doctrine, God exists as three persons or hypostases, but is one being, having a single divine nature. As stated in the Athanasian Creed , the Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated, and all three are eternal without beginning. Each person is understood as having the identical essence or nature, not merely similar natures. A possible interpretation of Genesis 1: Perichoresis A depiction of the Council of Nicaea in AD , at which the Deity of Christ was declared orthodox and Arianism condemned Perichoresis from Greek , "going around", "envelopment" is a term used by some scholars to describe the relationship among the members of the Trinity. The Latin equivalent for this term is circumincessio. This concept refers for its basis to John 14:17 , where Jesus is instructing the disciples concerning the meaning of his departure. His going to the Father, he says, is for their sake; so that he might come to them when the "other comforter" is given to them. Then, he says, his disciples will dwell in him, as he dwells in the Father, and the Father dwells in him, and the Father will dwell in them. This is so, according to the theory of perichoresis, because the persons of the Trinity "reciprocally contain one another, so that one permanently envelopes and is permanently enveloped by, the other whom he yet envelopes". Hilary of Poitiers , Concerning the Trinity 3: Perichoresis provides an intuitive figure of what this might mean. Therefore, Orthodox theologians also see the marriage relationship between a man and a woman to be an example of this sacred union. What therefore God hath joined together, let no man put asunder. Filioque Trinitarianism affirms that the Son is "begotten" or "generated" of the Father and that the Spirit "proceeds" from the Father, but the Father is "neither begotten nor proceeds". The argument over whether the Spirit proceeds from the Father alone, or from the Father and the Son, was one of the catalysts of the Great Schism , in this case concerning the Western addition of the Filioque clause to the Nicene Creed. The Eastern Orthodox Churches object to the Filioque clause on ecclesiological and theological grounds, holding that "from the Father" means "from the Father alone". This language is often considered difficult because, if used regarding humans or other created things, it would imply time and change; when used here, no beginning, change in being, or process within time is intended and is excluded. The Son is generated "born" or "begotten" , and the Spirit proceeds, eternally. Augustine of Hippo explains, "Thy years are one day, and Thy day is not daily, but today; because Thy today yields not to tomorrow, for neither does it follow yesterday. Its controversial use is addressed in several confessions: Economic and immanent Trinity[edit] The neutrality of this section is disputed. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. According to the Catechism of the Catholic Church, The Fathers of the Church distinguish between theology theologia and economy oikonomia. Through the oikonomia the theologia is revealed to us; but conversely, the theologia illuminates the whole oikonomia. So it is, analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand his actions. The three persons of the Trinity always work inseparably, for their work is always the work of the one God. They have but one will as they have but one being. Otherwise they would not be one God. According to Phillip Cary , if there were relations of command and obedience between the Father and the Son, there would be no Trinity at all but rather three gods. His object is to make it plain that His own will is connected in indissoluble union with the Father. Let us rather, in a sense befitting the Godhead, perceive a transmission of will, like the reflexion of an object in a mirror, passing without note of time from Father to Son. Athanasius of Alexandria explained that the Son is eternally one in being with the Father, temporally and voluntarily subordinate in his incarnate ministry.

Chapter 5 : Whole Lotta Love - Wikipedia

Single, Whole & Holy is a wonderful book that shows women whether they entered into a sexual relationship before marriage by their own choice, or if they were abused in a sexual way, they have hope.

So in Proverbs If this is "single," if it discerns clearly, all is well. The "whole body," the life of the man in all its complex variety, will be illumined by that light. The connection with what precedes lies on the surface. Singleness of intention will preserve us from the snare of having a double treasure, and therefore a divided heart. Pulpit Commentary Verses 22, The thought of the power which treasure has of attracting the heart forms the transition to the need of a pure and steady "eye" heavenwards. The bodily eye is taken as the symbol of the outlooking power of the soul, not the soul - the inner man - itself, but its outlooking power. As the body is illuminated by the eye, i. If this be upon the things of this world, the soul perceives, and tends to accommodate itself to the things of this world; if upon things in heaven, it perceives, and tends to accommodate itself to, the things in heaven. As the bodily eye is not itself light, but only an instrument for receiving and imparting light, so in the mere gaze of the soul there is no inherent light, but it is the means of receiving and imparting light to the soul. If therefore thine eye be single. If the eye be "single" and to use another but related metaphor straightforward in its working, then the body receives through it the light that it ought to receive. So is it with the gaze of the soul in its effect on the inner man. E ; in this case free from any foreign substance to bar the light from passing through it cf. Well-lighted in itself, and bright in appearance to others cf. The word chosen seems to indicate, not merely that the body is, through the eye, lighted, but also that it itself becomes in measure, like the eye, full of light for others. But if thine eye be evil, etc. As an eye that does not fulfil its natural function, so is that gaze of the soul which is directed only earthward. Such an earthward and selfish gaze of the soul may often issue in selfishness as regards money cf. Thy whole body shall be full of darkness. What the heart craves to see it sees; but in this case, not light makes its entrance, but darkness, which, as in the case of the light, permeates the frame. The light that is in thee. Our Lord does not say, "the light that comes through the eye," for he means more than this, viz. He assumes that this, which ought to be light, is darkness. How great is that darkness! So, probably, Luke It is, however, possible to understand our Lord to refer in this verse to the natural darkness of the soul before it looks out of itself. In this case the thought is - you need a fixed gaze heavenwards; if your gaze is not heavenwards, it brings darkness instead of light; how black, then, must be the natural darkness! It will be noticed that in these verses darkness, though scientifically only negative - the absence of light - is here represented as positive, because it is the symbol of sin and evil. Matthew Henry Commentary 6: Something the soul will have, which it looks upon as the best thing; in which it has pleasure and confidence above other things. Christ counsels to make our best things the joys and glories of the other world, those things not seen which are eternal, and to place our happiness in them. There are treasures in heaven. It is our wisdom to give all diligence to make our title to eternal life sure through Jesus Christ, and to look on all things here below, as not worthy to be compared with it, and to be content with nothing short of it. It is happiness above and beyond the changes and chances of time, an inheritance incorruptible. The worldly man is wrong in his first principle; therefore all his reasonings and actions therefrom must be wrong. It is equally to be applied to false religion; that which is deemed light is thick darkness. This is an awful, but a common case; we should therefore carefully examine our leading principles by the word of God, with earnest prayer for the teaching of his Spirit. A man may do some service to two masters, but he can devote himself to the service of no more than one. God requires the whole heart, and will not share it with the world. When two masters oppose each other, no man can serve both. He who holds to the world and loves it, must despise God; he who loves God, must give up the friendship of the world.

Chapter 6 : Jesus' Strange Teaching About a 'Single Eye' - Dec 03 En-Gedi Article - December

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Becoming Whole and Holy is an interdisciplinary, integrative dialogue, the joint work of colleagues who seek to understand the role of human formation in each of their own disciplines (hermeneutics, social science, and ethics) as well as how formation's interactions in one discipline informs its role in the other disciplines As the.