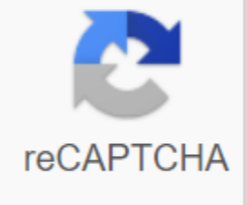




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(President and Professor of Biblical Theology at Rochester Theological Seminary) originally опубликовано в трех томах и разделено на восемь частей:PART I - PROLEGOMENAPART II - THE EXISTENCE OF GODPART III - THE SCRIPTURES A REVELATION FROM GODPART IV - THE NATURE, NATURE, OR THE DOCTRINE OF MANPART VI - SOTEROLOGY, OR DOCTRINE OF SALVATION THROUGH THE WORK OF CHRIST AND THE HOLY SPIRIT VII - ECCLESIOLOGY, OR DOCTRINE OF THE CHURCH PART VIII - ESCHATOLOGY, OR DOCTRINE OF FINAL THINGS August Hopkins Strong,Born August 3, 1836Rochester, New YorkDied29 November 1921Pasadena, CaliforniaAlma materYale CollegeOccupationSymean President August Hopkins Strong (August 3, 1836 - November 29, 1921) was a Baptist minister and theologian who lived in the United States in the late 19th and early 200th centuries. His most influential book, Systemic Theology, has been the basis of a reformed Baptist theological education for generations. Biography He was born on August 3, 1836 in Rochester, New York. His father was Alvah Strong, a printer of such early Rochester newspapers as the anti-Masonic Enquirer, The Morning Advertiser, and a weekly Republican, before becoming a longtime owner of The Daily Democrat. His grandfather was a doctor of significant reimbursement from Warren, Connecticut, who moved to Scipione, New York in 1799 and Rochester in 1821. Both his older uncle and father were deacons at the First Baptist Church of Rochester and helped find the Rochester Theological Seminary, over which he later presided. His younger uncle became 49er after losing his wife and youngest son. His younger brother, Henry A. Strong, was a wildly successful businessman and philanthropist who served as eastman Kodak's first president. In 1857, he graduated from Yale University college with religious conversion during his college. He began his theological studies at the Rochester Theological Seminary and was awarded a diploma in Germany. In August 1861, he was ordained pastors of Waverhill First Baptist Church, Massachusetts. After his short pastor at Haverhill, he went on in 1865 to become pastor of the First Church, Cleveland, Ohio, and from there to become president of the Rochester Theological Seminary, during which he wrote his Systematic Theology. His eldest son was the American psychologist and philosopher Charles A. Strong, Diplomat Theodore K. Achilles was a cousin, twice removed. The niece married George R. Carter and a cousin, twice removed married Margaret Woodbury Strong. The theology Strong held a form of inclusivism, that is, he believed that some people from non-Christian religions actually believe in one true God. God showed in the Bible. Thus, their faith in God to the limit of their knowledge and their rejection of religion around them represent an implicit belief in Christ. Selected works by Strong, August H. (1907) (1886). Systematic Theology: The Doctrine of God. 1. American Baptist pub. Society. 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Strong at CCEL Works by August Hopkins Strong on Project Gutenberg Works or about August Hopkins Strong's Online Archive Academic Offices Precedes Ezekiel G. Robinson President of the Rochester Theological Seminary1872-1912 replaced Joseph V. Stewart (acting) Extracted from August Hopkins Strong (1836-1921) was an American Baptist pastor and he was also a significant promoter of Baptist missions and served as the first president of the Northern Baptist Convention (1907-1910). Born in Rochester, New York, Strong was the son of a printer. His father and uncle were deacons at the First Baptist Church of Rochester and helped find the Rochester Theological Seminary, the place where he began his theological education and where he eventually became president (1872). During his time as president, A.H. wrote his systematic theology, the classic text Reformed Baptist theological education for many years after its publication. The work is divided into three volumes respectively: the teachings of God, man, and salvation. Other works of the Strong include philosophy and religion (1888), What do I believe? Primer of Christian Theology (1922), Popular Lectures on the Books of the New Testament (1914), and Christ in Creation and Ethical Monism (1899). Carl F.H. Henry finds three different periods in Strong's thoughts: uncompromisingly fundamentalist, embracing evolutionary thought, and the influence of ethical monism. (Personal idealism and theology of the Strong, 15) In his systematic theology (1907), there are traces of all three. The strong defines theology as the science of God and the relationship between God and the universe. (1) Therefore, faith is not only knowledge, it is the highest form of knowledge conditioned by holy love and scientific intelligence. The strong struggle with the Cantian and Richschlian phenomenalism and the idea that true knowledge of God is impossible. The reality of the theological method depends on the coincidence between our laws of thought and God's. In defence of external revelation against philosophical idealism, the author draws a liberal distinction between a written word and an eternal word. For the Strong Word is not only in Scripture. It is also in the embodiment of the Word. Thus, the central theme of theology is the man and work of Jesus Christ. (17) The theology of the Strong is not just a sense of dependency (Schleiermacher) or idealistic pantheism (e.g. Hegel). It is a summary and an explanation of God's self-congratulation, the only means by which we can know Him. However, science and Scripture do not contradict each other. They throw light at each other. (27) The universe itself is not God in itself, however, it is very much a source of theology. Scripture, on the other hand, is the most reliable source of theology and sufficient for salvation. Strong describes it as a record of God's past messages. Biblical theology is clear but progressive, meaning that biblical facts become more perfect during the canon. Lighting is a task performed by a Spirit who knows God's things. On the human side, Strong adopts the Synthetic Method of Learning of Scripture, which comes from causes to consequences, ranging from the higher principle (Of God) and moving on to man, Christ, redemption and eschatology. The strong definition of God is an infinite and perfect Spirit in which all things have their source, support, and end. (52) Its existence is the first truth, something that has such a logical priority that it must be accepted. Strong shares his defense of God's existence into four arguments: cosmological, teleological, anthropological and ontological. (72) Although they can't prove existence is indisputable, these four arguments prove the probability of His existence. The former president of the Rochester Seminary offers three main explanations for the composition of the universe: materialism, materialistic idealism and idealistic pantheism. In response, Strong favors the fourth option: ethical monism. It is a method of thought that adheres to a single substance, basis or principle of being, namely God, but which also refers to the ethical facts of God's transcendence, as well as his immanence, and God's personality as opposed to and as guaranteeing the personality of man. (105) It is, in fact, an ethical monism embedded in psychological dualism. The universe is connected to God because the thinker's thoughts are connected to it. Unlike pantheism, Strong sees the universe as a graded manifestation of Himself. In response to other theories of inspiration (Intuition, Lighting, Dictation) Strong holds firm on Dynamic Theory. (211) It is a belief that inspiration is the supernatural and direct work of God in the soul of the writer. Thus, inspiration is plenary and belongs to the writers as well as the Scripture they wrote. They are the production of God and man equally. (212) Writers were not passive bodies, but their will tools. The strong do not hold on to verbal inspiration, and his opinion does not require immoderation. Each part of Scripture should be judged in other parts, with everything pointing to the central theme of Jesus Christ. Writing is an imperfect mirror of Christ. It is defective, but it reflects it and leads to it. (219) His authority is not immediate and absolute, but is mediating and relative. In laying out the trappings of God, Strong rejects the teachings of divine simplicity. Instead, he argues that the attributes are not separate parts of the consolidated God, but that they are inhere in one entity. This divine essence is revealed only through attributes. Holiness is the fundamental attribute of God. (296) After reviewing the attributes of God, the author then discusses the essence of God and His tripersonality. Personal differences in one God are inherent and eternal. According to Strong, the mind shows us the unity of God; only the revelation shows us the Trinity of God. (304) The Northern Baptist theologian actually attributes to the Montagna people the first definition of the personality of the Spirit and the first formulation of the Doctrine of the Trinity! Texts like John 1:18 and John 20:28 prove Christ to be God and texts like John 5:18 prove their equality with the Father. In passages such as Acts 5 and 1 corinthians 3, the Holy Spirit is seen as God, implying equality. Through hints in the Old Testament, Christians know this Trinity to be biblical and real. This tripersonality is not just and temporary as people like Sabellius and Horace Bushnell would suggest. It is also not tritisms: there is one divine entity. There is a numerical unity and unity of nature or essence. (331) This communication between people has the immanence of one divine person in each of the other two. Trinity is the body of the Deity, according to Strong. (336) The Son is forever generated by the Father, and the Spirit always comes from both the Father and the Son. Although this doctrine is inscrutable, the author is adamant that it does not contradict itself. Without this essential doctrine, man falls into deism or pantheism. It is also important for the doctrine of redemption and redemption: Only the one who is God can reconcile us with God. (350) For the Strong of God, decrees are eternal acts of infinite will. What God does, He is always intentionally doing. In this, Strong agrees with the Westminster Confession of Providence and Divine Benevolence. Everyone is in accordance with free human agency. God is not the author of sin, and his decrees are based not on arbitrary will, but on infinite wisdom. Choosing a pictorial interpretation of Genesis, Strong believes that this story is a rough sketch of the history of creation, true in all its basic features, but presented in a graphic form suitable for the general mind and earlier, as well as later ages. (393) As for the purpose of the universe, God's own end ensures all the interests of each being in His creation. Against the deism and doctrine of continuous creation (as supported by people like Jonathan Edwards), Strong sees God's preservation as an extension of God's creation by power. Providence, on the other hand, is that continuous agency of God by which he makes all events of the physical and moral universe perform the original design with which he created it. (419) It is also the work of Christ. This is not fatalism or chance, but rather according to His immutable will and is completely consistent with prayer. The Anthropology of the Strong promotes theistic evolution by treating the soul as the immediate creation of God. (466) A person's common origin is the basis for his obligation to brotherhood. The strong adhere to a dichotomous view of human nature: body and soul/spirit. He also takes a Traduk view of the origin of the soul, suggesting that while the human race was immediately created in Adam, the body and soul were spread from him by the natural generation - all souls, since Adam was only a mediator created by God. (493) Strong defines conscience as the moral judicial system of the soul, but not a separate faculty as it will. On the other hand, the power of the soul is defined as the power of the soul to choose between motives and directing one's activities according to that motive. By studying the moral nature Strong then moves to the original human condition. He classifies imago dei in two ways: natural resemblance to God (personality) and moral resemblance to God (holiness). The president of the seminary defines the law of God as a partial transcript of divine nature, the nature of the Supreme Lawyer. (539) The perfect embodiment and implementation of this law, of course, Jesus Christ. Therefore the law of God, and the example of Jesus Christ, is the ideal of human nature. Instead, sin entered the world. Sin is defined in legal terms: the lack of conformity with the moral law of God, either in action, disposition, or state. (549) The Strong balances this definition with the assertion that all sins are voluntary, arise directly from the will or indirectly out of perverse desires. Therefore, failure to comply with the law is the result of transgression. First of all, for the Strong, the basic principle of sin is selfishness, not sensuality or limb. (567) This is a very positive thing, in the sense that sin is not just a lack of love or holiness. It is a deliberate preference for oneself, not God. As a result, sin rendered man in a state of debauchery. This universality of sin solidifies history itself. And our corrupt nature is the result of original sin, the free act of Adam and Eve to turn away from God. Subsequent death is both physical and spiritual. Adam's sin was to blame the entire human race because he was the germ and head of the human race. The strong defines original sin as participating in the common sin of the race with which God accuses us, because of our origin from Adam, his father, and his head. (594) There is always a realistic basis for this application, and this basis is a real alliance between Adam and his ancestry. Because of Strong's distinction between sin and transgression, he is firmly committed to saving babies. Strong also advocates Augustine theory, or adam's natural control (unlike Pelagian, Armin, new school theory, federal theory and impulse theory as a mediati). Adam's natural headship implies the organic unity of humanity in which the entire human race existed in Adam as his head, betraying him when he sinned. Adam's sin is thus being mys my as sorry, because it is indeed our sin. (Rom. 5:12) The whole race is one of its primitive ancestors, and because of this solidarity, everyone fell into it. As a result, the entire human race is utterly depraved and completely unable to turn to God. For the Strong, preaching natural ability is a practical evil. There is a slavery of the will, which is still consistent with the notion of freedom of choice. The guilt that now rests with humanity means punishment that justifies the character of the divine Logiver. This execution is death. Fortunately, since Christ survived death as punishment punishment The death of a Christian now becomes the gateway through which he enjoys full communion with Christ. The reason why God does not offer a cross immediately after the Eden sin is due to his preparatory plans through history, law, prophecy, and judgment in order to show his holiness, omnipotence, and unity. (667) The culmination of this plan was the man Jesus Christ, who served as a proper mediator through His unification of Himself with both human nature and the divine. In this way, humanity reconciles with God. Unlike the Ebonites, the Docetists, the Arians, the Apollinarians, the Nestorians and the Euthlians, Orthodox Christology is one of two natures organically and unconsolidatedly united in one person, The Human God. (673) The basis for this union of nature strong finds in humanity built-in imago dei. The strong also believe in a single theanropic consciousness and will, flirting with monotheistic Christology. Christ holds three positions: prophet, priest and king. As he considers christ's priestly mediation role, Strong defends the sacrificial view of redemption (as opposed to moral, commercial, or legal). Therefore, the correct notion of redemption must be based on a proper interpretation of the institution of sacrifice, especially in the Mosaic system. (721) This victim primarily imports three things: satisfaction, replacement and community life between offer and victim. (723) Unlike the exemplary theory of redemption, the theory of moral influence, government theory, Irving theory and commercial theory, Strong firmly adheres to the ethical theory of redemption. It is the view that the need for redemption is based on the sanctity of God, of which conscience in man is the ultimate reflection. In divine nature, there is an ethical principle that requires that sin be punished. (751) Punishment is God's natural response to moral evil. In turn, replacing Christ in His punitive suffering satisfies this criminal requirement, which requires the wrath of God. For the Strong, the solution lies in Christ's union with humanity. (755) The very redemption, based on God's holiness and love, is universal in expansion, but special in its application to the chosen. (771) In agreement with the Synod of Dort, the author adheres to the sublapsarian view of the eternal decrees in which the decree authorized in the autumn preceded the decree on salvation (the opposite of supraparian). The strong defines the election as that eternal act of God, through which, in his sovereign pleasure, and because of the unearned merits in them, he chooses certain of the sinners to be the recipients of the special grace of his Spirit, and thus to be a voluntary participant in the salvation of Christ. (779) From this point of view, faith and repentance are gifts accepting God's special call. Faith is a consequence of elections, not its cause. Choosing to describe a special call as effective rather than insurmountable, Strong believes that the alliance with Christ logically precedes regeneration and justification, along with conversion, consecration, and perseverance. Regeneration and conversion, according to the author, are the divine and human sides of the same act. The same can be said of consecration and perseverance. The strong defines justification as a judicial act in which God, in Christ, declares the sinner no longer subject to the punishment of the law and restored in divine favor. (849) This is a declarative act, not an effective act. The Church, the product of the consecration of grace, is a voluntary society identical to the spiritual kingdom of God. (893) His statehood is a mixture of monarchy and democracy: While Christ is the only king, the government of the church, as far as the interpretation and execution of his will by the body, is an absolute democracy. (903) Against this background, Strong denies any papal authority in Matthew 16. As for intercommunal churches, the theologian offers absolute equality characterized by fraternal communication, society and cooperation. (926) Independence is qualified as interdependence, argues Strong. (927) In his study of ordinances, Strong discusses the baptism of the believer and eviscerates protection for the baptism of infants. Second, the Evening of the Lord qualified as a symbolic and ecclesiastically ecclesiastically responsible. The author defends close communication, arguing that the analogy of Epiphany, as belonging only to a certain class of people, leads us to believe that the same is true for the Supper of the Lord. (969) True to his synthetic method, Strong completes his systematic theology by studying the last things: death, second ad diet, judgment and eschatology. In general, the author sees God's attributes explicit: The present existence of sin and punishment is usually accepted in some way in accordance with God's benevolence, in that he has made the means of revealing God's justice and mercy. If the temporary existence of sin and punishment leads to good things, it is possible that their existence may lead to even greater good. (1053) August Hopkins Strong logically connects god's deeds, the attributes of God, and His trinitarian essence in a reliable representation of scientific theology worthy of systematization. Strong, August Hopkins. Systematic theology. Valley Forge, Pennsylvania: Judson Press. 1907. 1907. strong systematic theology pdf. a.h. strong systematic theology. augustus h. strong systematic theology. augustus strong systematic theology pdf

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