

Scriptures and Doctrine :: Mystery of Immortality and marriage to Christ

Mystery of Immortality and marriage to Christ - posted by sermonindex (), on: 2015/2/24 0:17

"The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God." Jesus answered them, "Is it not written in your Law, "I said, you are gods?" If he called them gods to whom the word of God came"and Scripture cannot be broken" do you say of him whom the Father consecrated and sent into the world, "You are blaspheming," because I said, "I am the Son of God?" (John 10:34-36)

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor 3:18)

"Flesh and blood cannot inherit the kingdom of God....behold, I tell you a mystery we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet...for this mortal must put on immortality." 1 Cor 15

Irenaeus (c. 130-200)

"he Word of God, our Lord Jesus Christ, who did, through His transcendent love, become what we are, that He might bring us to be even what He is Himself."

"For we cast blame upon , because we have not been made gods from the beginning, but at first merely men, then at length gods; although God has adopted this course out of His pure benevolence, that no one may impute to Him invidiousness or grudgingness he declares, "I have said, Ye are gods; and all of you are sons of the Most High."

"For it was necessary, at first, that nature should be exhibited; then, after that, that what was mortal should be conquered and swallowed up by immortality, and the corruptible by incorruptibility, and that man should be made after the image and likeness of God."

Clement of Alexandria (c. 150-215)

"he Word of God became man, that thou mayest learn from man how man may become God."

"For if one knows himself, he will know God; and knowing God, he will be made like God"

"is is beauty, the true beauty, for it is God; and that man becomes God, since God so wills. Heraclitus, then, rightly said, "Men are gods, and gods are men." For the Word Himself is the manifest mystery: God in man, and man God"

"e who listens to the Lord, and follows the prophecy given by Him, will be formed perfectly in the likeness of the teacher"made a god going about in flesh."

"And to be incorruptible is to participate in divinity..."

Justin Martyr (c. 100-165)

" were made like God, free from suffering and death, provided that they kept His commandments, and were deemed deserving of the name of His sons, and yet they, becoming like Adam and Eve, work out death for themselves; let the interpretation of the Psalm be held just as you wish, yet thereby it is demonstrated that all men are deemed worthy of becoming "gods," and of having power to become sons of the Highest."

Theophilus of Antioch (c. 120-190)

"For if He had made him immortal from the beginning, He would have made him God. Again, if He had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from Him immortality, and should become God..."

Hippolytus of Rome (c. 170-235)

"And you shall be a companion of the Deity, and a co-heir with Christ, no longer enslaved by lusts or passions, and never again wasted by disease. For you have become God: for whatever sufferings you underwent while being a man, these He gave to you, because you were of mortal mould, but whatever it is consistent with God to impart, these God has pro

mised to bestow upon you, because you have been deified, and begotten unto immortality."

"If, therefore, man has become immortal, he will also be God. And if he is made God by water and the Holy Spirit after the regeneration of the laver he is found to be also joint-heir with Christ after the resurrection from the dead."

Athanasius of Alexandria (c. 296-373)

"Therefore He was not man, and then became God, but He was God, and then became man, and that to deify us"

"for as the Lord, putting on the body, became man, so we men are deified by the Word as being taken to Him through His flesh."

"For He was made man that we might be made God."

Gregory of Nyssa (c. 335-395)

"For just as He in Himself assimilated His own human nature to the power of the Godhead, being a part of the common nature, but not being subject to the inclination to sin which is in that nature (for it says: "He did no sin, nor was deceit found in his mouth), so, also, will He lead each person to union with the Godhead if they do nothing unworthy of union with the Divine."

Augustine of Hippo (c. 354-430)

"For He hath given them power to become the sons of God.' If we have been made sons of God, we have also been made gods."

Maximus the Confessor

"Nothing in theosis is the product of human nature, for nature cannot comprehend God. It is only the mercy of God that has as the capacity to endow theosis unto the existing... In theosis, man (the image of God) becomes likened to God, he rejoices in all the plenitude that does not belong to him by nature, because the grace of the Spirit triumphs within him, and because God acts in him."

Cyril of Alexandria says that humankind "are called 'temples of God' and indeed 'gods', and so we are."

Gregory of Nazianzus implores humankind to "become gods for (God's) sake, since (God) became man for our sake.". Likewise, he argues that the mediator "pleads even now as Man for my salvation; for He continues to wear the Body which He assumed, until He make me God by the power of His Incarnation."

Basil of Caesarea stated that "becoming a god is the highest goal of all"