



Concept of God in Christianity

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Abstract: In this article, the sole duty is laid to put prominence on the concept of God in Christianity. As far as Christianity is appertained, Jesus Christ indeed has a vital role. The motto of Christ was consummate peace. And He, all through his life paeaned the triumph of peace. Again, here the role of fate in major tragedies has also been depicted. Next, this article also deals with the incombustibility of the soul. Therefore, the article also pens deftly that there is no greater love than loving creatures. Again, Jesus also teaches us how to combat ignorance. According to him, Love, Pity and Peace are the actual aspects by which the whole world can be born away. Again, it should be pointed out that the Christians believe in only one God. The one and only God rules the whole cosmos. But, let not forget to specify the fact that there arises a conflict with regard to “God the Father” and “God the Creator”. The onslaught of Marxism, Freudianism and other non-religious beliefs could not diminish the significance of roots of organized religion. At length, we can’t help accepting the fact that religion is the part and parcel of human entity. Again, in the Holy Bible, Christ has himself penned that he has more predilection to avouch himself as the votary of God rather than being dubbed as God.

Key words: Soul, God, Lot, Wrath Of God, Satan, Goodness etc.

I. Introduction:

There are myriad religions and ethical systems among us. Mankind has always strived to see through the reason for creation and his own entity in the scheme of things. Broadly speaking, religion is the prima key, encompassing the mystery of entity. All major religions conclude by saying that there is an overmastering power that controls the human lot. In other words, all religions rein by saying that the Omnium magister that is venerated by them, is the same all knowing for them as well as for others. The onslaught of Marxism, Freudianism and other non-religious beliefs could not diminish the significance of roots of organized religion. At length, we can’t

help accepting the fact that religion is the part and parcel of human entity. To tell in a nutshell, we are well familiar with the erection of a wreath. One pearl after another is placed and finally we come by the entity of a wreath. The notable fact here is the ultimate knot that sticks all the pearls. Religion is that knot that binds the human beings. The king of all kings is the generator of mankind and the architect has much affection for mankind. We were procreated to have relationship with the all knowing. But at the time of displaying in obedience to him, our relationship with Him dasher: “For all have sinned and fall short of the glory of God”¹. Attaining consummate is indeed a very hard nut to crack as far as we are appertained since according to the Lamb, consummate is Greek to man.

The omnipotent is the one and only fountain of life. Emancipation from Him connotes death: “for the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord”.² Almighty sent his son to pay the penalty for our sins. By virtue of faith in Christ, our relationship with Him can be again come back: “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved”.³ We interact with the omniscient by virtue of prayer:

“Father I am a sinner. Jesus you are Lord and my Savoir.

Please forgive me of my sins.

I ask you into my heart, that you would make me a new person.

I ask this in this name of Jesus, Amen.”⁴

II. Objective

The Greek tragedies lay more prominence on fate (over-mastering power) than on the character. But, the romantic tragedies tell a different tale. They

¹ Romans 10:3

² Ibid, 6:23

³ Ibid, 10:9

⁴ Old Testament, the Holy Bible.



put more emphasis on characters than on luck (overmastering power). The Roman tragedies tend to believe that the characters are the architects of their own fortune. Whatever may be the fact, both the Greek and Romantic tragedies finally come to the point that there is an overmastering power that controls the human hap. The Christians strongly believe in faith, humanity, peace etc. Jesus Christ is their only stalwart whom they venerate and follow in to.

God is a spirit, a spirit is a ghost- it has neither flesh, bones nor blood- Luke. 24:39 "behold my hands and my feet, that it is I myself handle me, and see, Me have."⁵ Jones 4:24-"God is a spirit; and they that worship Him must worship Him in spirit and truth."⁶

John Milton has brilliantly penned the aspect in 'Lycidas'. There he etches out "the two-handed engine." The 'two handed engine' is the almighty's wrath. The two handed engine is mighty enough to dash corruption from this world. The same aspect has come by a deft-touch in the Bishop's candlesticks: "Always remember my son that this poor body is the temple of God." Behind this fleshy dress dwells the incombustible soul which is a part of the supra soul. By doing a little for the creation, one can do a lot for the king of all kings.

But, one fact should be kept in mind that Jesus never claimed divinity for himself. He frankly avouched the nature of his mission. Jesus was sent by God to confirm the previous judicially. Jesus says that he has not come to ravage the law or the prophets but he has come to fulfill.

Again, Jesus opposed even remote suggestion of this divinity null and void: "and, behold one come and said unto him, Good master, what good thing shall I do, that I may have eternal life?"⁷ and he replied him, "why callest thou me good? There is none good but one, that is, God. But if thou wilt enter in to life, keep the commandments."⁸

The above passage from the Bible simply opposes the Christian dogma of divinity of Jesus and of salvation through the immolation of Jesus. Jesus exhorts keeping the commandments as the means to achieve salvation John of Damascus did list eighteen attributes in the 8th century which have been granted widely. Theological had listed these attributes from time to time, some of them based on the Biblical statements. Theology reasoning is the prima aspect in others. In the synoptic gospels and there also is a

unanimous agreement among scholars that it plays a key role in the teachings of Jesus. The New Testament by and large speaks of the father, the son and the Holy Spirit. It connotes "compelling Trinitarian understanding of God. It does not imply there gods. The doctrine of trinity can be concluded as "the one God exists in three persons and one Substance as God the Father, God the Son and God the Holy Spirit."⁹

Early Christian views of God are discernible in apostle Paul's statement in Corinthians, written ca. AD 53-54, i.e., about 20 years after the crucifixion of Jesus "For us there is but one God, the father, from whom all things come and for whom all things are done; and there is but one lord, Jesus Christ, through whom all things come and through whom...line"¹⁰. Apart from laying prominence on one God, there is also a number of other significant elements. His differences Christian beliefs from the Jewish background by referring to Jesus and the Father almost in the same breath, and by conferring on Jesus the little of divine honor as well as dubbing him Christ. In the book of acts Paul elaborates the early Christian understanding "The God that made the world and all things there in, he, being lord of heaven and earth"¹¹ and pens the relationship between God and Christians "that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us for in him all things are done. The Pauline Epistles also many referent us to the Holy Spirit with the theme which torus up in Thessalonians....God, the very God who gives you life by his Holy Spirit"¹². In John, Jesus also bears on to "the Holy Spirit whom the Father will send in my name"¹³ It has been avouched out and out: "His greatness lacks nothing but contains all things"¹⁴ again, it should be kept in mind that there are five fundamentals:

- 1) The virgin birth.
- 2) The satisfaction theory of the atonement.
- 3) The bodily resurrection.
- 4) The miracles of Jesus.
- 5) Biblical inerrancy.

In 'The Road', there are many codes:

- 1) Do not eat people.

⁶ Ibid

⁷ New Testament, the Holy Bible.

⁸ Ibid

⁹ Old testament, the holy bible

¹⁰ The Songs of innocence and the songs of experience

¹¹ Paradise lost

¹² Ibid

¹³ New testament, the holy bible

¹⁴ The Holy Bible



- 2) Do not steal.
- 3) Do not live.
- 4) Keep your promises.
- 5) Help others.
- 6) Never give up.

By the end of the first century element of Rome had again and again spoken of the Father, Son and Holy Spirit and knotted the Father to creation. By the end of the second century Irenaeus had put prominence on the aspect that the creator is the “one and only God”¹⁵ and the “maker of heaven and earth”¹⁶. The period from the second century to the beginning of the fourth century vided vital theological development and the consolidation and formalization of a number of Christian teachings. From the second century onwards began to affirm in “God the Father”¹⁷ and the outlook reference to this phrase was to “God in his capacity of Father and creator of the cosmos”¹⁸. It hardly excluded either the fact the “external Father of the cosmos was also the Father of Jesus, the Christ”¹⁹ or that he had even “vouchsafed to adopt as his son by grace”²⁰. The western creeds elaborated this by adding “the Father almighty, maker of all things, visible and invisible”²¹. Again veneration for the name of God is one of the Ten Commandments which Christian teaching takes for not simply as a avoidance of the inapt use of the name of God but as a directive to exact it, by means of both immaculate deeds and paeon. The same tone is discernable in the first petition in the Lord’s Prayer addressed to God, the Father: Hallowed be thy name. In the relation, those who bear the name of God are destined for heaven. It has been found that teachings of Jesus the manifestation of the name of God to his disciples. The Bible usually uses the name of God in the singular, generally using the term in a very general sense rather than referring to any special resignation of God. There are many references to the name of God. But the key names in the old testament are God the High and exalted one, EL-Shaddai and Jenovah. In the New Testament, Theos, Kurios and Pater are the notable names. Irenaeus, in this respect, paeoned the significant of God by saying “his greatness lakes nothing, but contains all things.”²²

¹⁵ Biblical canon

¹⁶ ibid

¹⁷ Old aged popular tales and gnomes of Christ

¹⁸ Various books on god

¹⁹ Paradise lost

²⁰ Gospel of Matthew

²¹ ibid

²² Eusebius Historia Ecclesiastica

Again, there are two remarkable aspect of God- 1) transcendence 2) immanence. While the former implies that God is ever lighting and infinite not controlled by the generated world and beyond human events, the latter connotes that the king of all kings is involved in the world and Christian teachings have long acknowledged his attention to human affair. Unlike pantheistic religions, in Christianity God’s entity is not of the substance of the generated cosmos. Traditionally there are some theologians like Louise Berkhof who divide between the communicable attributes (those that human belong can name) and the incommunicable attributes (those that belong to God alone). But others like Donald Mac load opined that all the suggested classifications are spurious and without basic. There is a general agreement among theologians that would be a blunder to concise of the essence of God existing by itself and indecently of the attributes or of the attributes being an additional characteristic of the divine being.

Hick opines that when listing the attributes of God, the starting point should be his self-entity which implies his eternal and unconditioned nature. Hick goes on to pen: creator being the source of all that composes his creation and the sustainer of what he has brought into being; personal; loving, good and holy. Barhop also commences with self-entity but moves on to immutability; infinity and omnipresence: unity. He then unlocks the knot with a series of intellectual attributes, knowledge, omniscience, wisdom, veracity and then the moral attributes of goodness, holiness and righteousness before dealing finally with his sovereignty.

III. Conclusion:

At length, we can clearly discern that Love, Patience, Humanity, Divinity are the aspects of Christian theology. They believe in the immaculateness of soul. According to them, each of us lives in Him. Again, the immolation of Jesus Christ has beyond dispute a greater significance. Despite being the son of Almighty, he immolates himself for the sake of salvation of human being. God could have saved him but probably to see through man that even the Son of God is not emancipated from the trammels of here and death. The Christians also have strong faith that all that is auspicious is generated by the Supreme Being and all that is inauspicious is given birth by the Satan. To the last, the tales of Jesus are immortal not only among the Christians but also among all religions. Sermon on the Mount is till the harbinger of impulse among the hoi polloi, irrespective of caste, creed and religion.



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