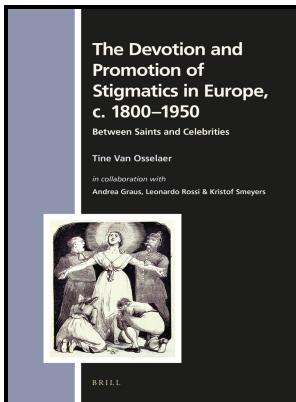


# Philosophy of divine revelation no argument of imposture

printed in the year - God, Natural Knowledge of



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## Those who abandon Jamaat

These three — history, etiology, analogy — are grouped under the literal sense.

## Schleiermacher on Miracles and Revelation

Rather it consists in God healing our wounded natures and making union with him possible. It was during this time however that St. Indeed, these theories seem unable to account even for the value in Christ's passion, much less its necessity.

## God, Natural Knowledge of

While the argument is a failure, this does not mean the problem of divine hiddenness is solved. Indeed, they make precise the formal perspective under which such a rational conclusion, namely the existence of God, can be achieved: as the beginning and the end of all things, as the knowledge of a cause starting from its effects, or other analogous expressions. The theological question previously highlighted, concerning the nature of the act by which the human being recognizes reality as datum Logos ut ratio thanks to the exercise of an open and non-ideological rationality, can be answered by saying that this humble approach of reason does not imply any theological faith, and therefore there is no petitio principii in understanding such a humble reason as capax fidei.

## Greek Thought and Divine Revelation

Divine truth is mediated by a history, the biblical narrative, which has to be constantly repossessed by human minds reflecting on the significance of its central events, following the story with understanding. For purposes of meritizing a reward or for serving as an exemplar, why would it not suffice for Christ to dwell among us, live a perfect human life resisting all earthly temptation, and then die a quiet death at home? According to the doctrine of Atonement, God reconciles himself to human beings through Christ, whose suffering and death compensates for our transgressions ST III 48. Therefore it is not fitting that this science should make use of such similitudes.

A Study in Christology, London: MacMillan. It is hard to see why such a claim should be objectionable; and if it is right, then our problem is solved. It seems that in a word cannot have several senses, historical or literal, allegorical, or moral, and anagogical.

**Natural Theology: Anselm and Aquinas // Digital Essays // God and the Good Life // University of Notre Dame**

A little reflection, moreover, reveals that the statue is distinct from the lump of bronze.

**Philosophy and Christian Theology (Stanford Encyclopedia of Philosophy)**

But the three souls, or centers of consciousness, of the heads of Cerberus are not in any sense consubstantial.

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