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# Divine Things

**Scott C. Dulebohn**



## **Divine Things:**

The Knowledge of Divine Things from Revelation, Not from Reason Or Nature Ellis, 1743      **The Knowledge of Divine Things from revelation, not from reason or nature, etc.** By J. E. John ELLIS (D.D., Vicar of St. Catherine's, Dublin.), 1771      **Images Or Shadows of Divine Things** Jonathan Edwards, 1948      *The Knowledge of Divine Things from Revelation, Not from Reason Or Nature* John Ellis, 1837      An Introduction to Natural Theology Maurice R. Holloway, 2018-06-21 What is the God of the philosopher Can the philosopher that is to say can human reason unenlightened by the revealed word come to a true and secure understanding of He Who Is Is it possible for mere man without the impact of a personal experience intimate and intuitive to arrive by means of an objective demonstration at an absolute affirmation that the Being we call God exists or that He is Pure Act Existence Itself because without him the world of our experience is unintelligible a complete contradiction And even if we admit as all Christian philosophers must that unaided reason is able by its own power to reach an objectively true and secure assent that God exists is there any evidence in the recorded history of our world that man without the directive knowledge of revelation ever did secure by a metaphysical effort this absolute truth that the Ipsum Esse exists Whatever be the answer to this difficult problem and we do not pretend to know it it is obvious that Father Holloway in composing his philosophical approach to God allowed himself to be guided by the knowledge of faith Indeed he must have prayed often for the enlightenment which the supernatural motion of divine grace brings even to the limited and imperfect intellect of a philosopher From the Foreword by Henri Renard S J      The Works of Jonathan Edwards Jonathan Edwards, 1839      Theological Works: The heavenly arcana disclosed ... which are in Genesis (v. 1-11) [and] in Exodus (v. 12-19) Emanuel Swedenborg, 1907      *Summa Theologica, Volume 3 (Part II, Second Section)* St Thomas Aquinas, 2013-01-01 The Summa Theologica is the best known work of Italian philosopher scholar and Dominican friar SAINT THOMAS AQUINAS 1225 1274 widely considered the Catholic Church s greatest theologian Famously consulted immediately after the Bible on religious questions at the Council of Trent Aquinas s masterpiece has been considered a summary of official Church philosophy ever since Aquinas considers approximately 10 000 questions on Church doctrine covering the roles and nature of God man and Jesus then lays out objections to Church teachings and systematically confronts each using Biblical verses theologians and philosophers to bolster his arguments In Volume III Aquinas addresses faith and heresy charity peace and war mercy anger and justice prayer truth and much more This massive work of scholarship spanning five volumes addresses just about every possible query or argument that any believer or atheist could have and remains essential more than seven hundred years after it was written for clergy religious historians and serious students of Catholic thought

**The New Jerusalem and Its Heavenly Doctrine** Emanuel Swedenborg, 1907      The Knowledge of Divine Things from Revelation, Not from Reason Or Nature, Etc. [By J. E.] John ELLIS (D.D., Vicar of St. Catherine's, Dublin.), 1743      *Nicene and Post-Nicene Fathers* Philip Schaff, 2007-05-01 The Council of Nicaea in 325 AD marked the beginning of a new era in

Christianity For the first time doctrines were organized into a single creed The Nicene and Post Nicene Fathers did most of their writing during and after this important event in Church history Unlike the previous era of Christian writing the Nicene and Post Nicene era is dominated by a few very important and prolific writers In Volume II of the 14 volume collected writings of the Nicenes and Post Nicenes first published between 1886 and 1889 readers will discover one of Augustines masterworks City of God In this groundbreaking work Augustine proposes a philosophy that sees history as having a purpose and direction Coming at a time when Roman civilization was failing this work argued that Romans could find comfort in Christianity because all of history was merely a struggle between the City of God believers and the City of Man nonbelievers Should Romans put their faith in the City of God even their declining civilization should cause them no grief Even though it was written at a very particular time in history City of God appeals to all Christians seeking inspiration to continue their religious practice

*The Celestial and Ecclesiastical Hierarchy of Dionysius the Areopagite* Pseudo-Dionysius (the Areopagite.),1894

**Laws of animality to which is added a critico-historical sketch of the opinions of philosophers on the nature of the human soul** Antonio Rosmini,1888

*Theosophical Quarterly* ,1914

**The Encyclopædia Britannica** ,1895

*The Herald of the Cross* J. Todd Ferrier,1906

*The Apocalypse Explained, According to the Spiritual Sense* Emanuel Swedenborg,1871

*Dogmatic Theology* Francis Joseph Hall,1918

*Main Currents in American Thought: 1620-1800. The colonial mind* Vernon Louis Parrington,1927

**A Homiletic Encyclopaedia of Illustrations in Theology and Morals** Robert Aitkin Bertram,1889

## Whispering the Strategies of Language: An Mental Journey through **Divine Things**

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