



The Substance Of Man

George Berkeley



The Substance Of Man:

The Substance of Man Jean Rostand, 1972 **Avicenna's Al-Shifā'** Sari Nusseibeh, 2018-04-09 This book deals with the philosophy of Ibn Sina Avicenna as he was known in the Latin West a Persian Muslim who lived in the eleventh century considered one of the most important figures in the history of philosophy Although much has been written about Avicenna and especially about his major philosophical work Al Shifa this book presents the rationalist Avicenna in an entirely new light showing him to have presented a theory where our claims of knowledge about the world are in effect just that claims and must therefore be underwritten by our faith in God His project enlists arguments in psychology as well as in language and logic In a sense the ceiling he puts on the reach of reason can be compared with later rationalists in the Western tradition from Descartes to Kant though unlike Descartes he does not deem it necessary to reconstruct his theory of knowledge via a proof of the existence of God Indeed Avicenna's theory presents the concept of God as being necessarily presupposed by our theory of knowledge and God as the Necessary Being who is presupposed by an existing world where nothing of itself is what it is by an intrinsic nature and must therefore be as it is due to an external cause The detailed and original analysis of Avicenna's work here is presented as what he considered to be his own or oriental philosophy Presenting an innovative interpretation of Avicenna's thought this book will appeal to scholars working on classical Islamic philosophy kal m and the History of Logic **The Doctrinal Theology of the Evangelical Lutheran Church** Heinrich Schmid, 1876 **The substance of man; tr** Jean Rostand, *The Christian Philosophy of St. Thomas Aquinas* Etienne Gilson, 1994-03-31 In this final edition of his classic study of St Thomas Aquinas Etienne Gilson presents the sweeping range and organic unity of Thomistic philosophical thought The philosophical thinking of Aquinas is the result of reason being challenged to relate to many theological conceptions of the Christian tradition Gilson carefully reviews how Aquinas grapples with the relation itself of faith and reason and continuing through the existence and nature of God and His creation the world and its creatures especially human beings with their power of intellect will and moral life He concludes this study by discussing the life of people in society along with their purpose and final destiny Gilson demonstrates that Aquinas drew from a wide spectrum of sources in the development of his thought from the speculations of the ancient Greeks such as Aristotle to the Arabic and Jewish philosophers of his time as well as from Christian writers and scripture *The Christian Philosophy of St Thomas Aquinas* offers students of philosophy and medieval studies an insightful introduction to the thought of Aquinas and the Scholastic philosophy of the Middle Ages insights that are still relevant for today *The Domain of Being* Celestine M. Bittle, 2022-06-15 In accordance with the purpose as an introduction for students the scope of the book is frankly positive and constructive It attempts to build up an understanding of the matter of ontology in a logical manner using simple language illustrating the subjects with copious examples and extracting the contents of each chapter into compact summaries Some of the more abstruse problems of ontology such as the problem of essence and existence have been omitted it was felt that the

average student would derive little benefit from a lengthy discussion of problems which have taxed the ingenuity and acumen of the most profound intellects Such problems may be attacked after the student has become acquainted with the ideas and subjects which form the foundation of the science of metaphysics After all the student cannot be expected to be a professional philosopher it should be sufficient if he acquires a thorough grounding in fundamentals so that he can deepen his knowledge through subsequent reading and study In a general way we may define metaphysics as the science of the ultimate principles and properties of real beings

The Outline of Man's Knowledge Clement Wood,1927

John Wyclif Stephen Edmund Lahey,2008-12-08 John Wyclif d 1384 has too frequently been described as Morning Star of the Reformation and only recently begun to be studied as a fourteenth century English philosopher and theologian This work draws on recent scholarship situating Wyclif in his fourteenth century milieu to present a survey of his thought and writings as a coherent theological position arising from Oxford s Golden Age of theology Lahey argues that many of Wyclif s best known critiques of the fourteenth century Church arise from his philosophical commitment to an Augustinian realism evocative of the thought of Robert Grosseteste and Anselm of Canterbury This realism is comprehensible in terms of Wyclif s sustained focus on semantics and the properties of terms and propositions a linguistic turn characterizing post Ockham philosophical theology Arising from this propositional realism is a strong emphasis on the place of Scripture in both formal and applied theology which was the starting point for many of Wyclif s quarrels with the ecclesiastical status quo in late fourteenth century England This survey takes into account both Wyclif s earlier philosophical works and his later works including sermons and Scripture commentary Wyclif s belief that Scripture is the eternal and perfect divine word the paradigm of human discourse and the definitive embodiment of truth in creation is central to an understanding of the ties he believes relate theoretical and practical philosophy to theology This connection links Wyclif s interest in the propositional structure of reality to his realism his hermeneutic program and to his agenda for reform of the Church Lahey s survey also highlights Wyclif s rejection of Bradwardine s determinism in favor of a model of human freedom in light of God s perfect foreknowledge and also explores the relation of Wyclif s spatiotemporal atomism to his rejection of transubstantiation This is the first book length comprehensive survey of Wyclif s thought and will be of interest to students of later medieval theology philosophy history and literature

The Rise of Christian Theology and the End of Ancient Metaphysics Johannes Zachhuber,2020-05-28 It has rarely been recognized that the Christian writers of the first millennium pursued an ambitious and exciting philosophical project alongside their engagement in the doctrinal controversies of their age The Rise of Christian Theology and the End of Ancient Metaphysics offers for the first time a full analysis of this Patristic philosophy It shows how it took its distinctive shape in the late fourth century and gives an account of its subsequent development until the time of John of Damascus The book falls into three main parts The first starts with an analysis of the philosophical project underlying the teaching of the Cappadocian fathers Basil of Caesarea Gregory of Nyssa and Gregory of Nazianzus This

philosophy arguably the first distinctively Christian theory of being soon became near universally shared in Eastern Christianity Just a few decades after the Cappadocians all sides in the early Christological controversy took its fundamental tenets for granted Its application to the Christological problem thus appeared inevitable Yet it created substantial conceptual problems Parts two and three describe in detail how these problems led to a series of increasingly radical modifications of the Cappadocian philosophy In part two Zachhuber explores the miaphysite opponents of the Council of Chalcedon while in part three he discusses the defenders of the Council from the early sixth to the eighth century Through this overview the book reveals this period as one of remarkable philosophical creativity fecundity and innovation

Dr. W. John Murray's Magazine ,1914 **The Index** ,1886 **The Function of Religion in Man's Struggle for Existence** George Burman Foster,1909 **The Works of George Berkeley, D.D., Formerly Bishop of Cloyne** George Berkeley,1901

Half-hours of Blind Man's Holiday, Or Summer and Winter Sketches in Black and White William Wilthew Fenn,1878 **About Catherine de' Medici, Seraphita, and other stories** Honoré de Balzac,1901 The Catholic Encyclopedia Charles George Herbermann,1913 *Philosophy of Being* Gerard Smith,Lottie H. Kendzierski,2020-04-08

The Constructive Quarterly ,1920 **Apocalypse Revealed** Emanuel Swedenborg,1875 **The Greater Men and Women of the Bible** James Hastings,1914

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