

Michael Sudduth examines three prominent objections to natural theology that have emerged in the Reformed streams of the Protestant theological tradition: objections from the immediacy of our knowledge of God, the noetic effects of sin, and the logic of theistic arguments. Distinguishing between the project of natural theology and particular models of natural theology, Sudduth argues that none of the main Reformed objections is successful as an objection to the project of natural theology itself. One particular model of natural theology - the dogmatic model - is best suited to handle Reformed concerns over natural theology. According to this model, rational theistic arguments represent the reflective reconstruction of the natural knowledge of God by the Christian in the context of dogmatic theology. Informed by both contemporary religious epistemology and the history of Protestant philosophical theology, Sudduth's examination illuminates the complex nature of the project of natural theology and its place in the Reformed tradition.

Blueeyedboy, Waskahikaniwiyiniw-Acimowina: Stories of the House People (Publications of the Algonquian Text Society), The Shadow #12 (Seven Deadly Finns, No. 12, July 1988), Rip Van Winkle, English Philology In English Universities: An Inaugural Lecture (1921), The Real Lord Byron: New Views of the Poets Life, Volume 1, Eclipso, Edition# 2, The Green Mummy the Green Mummy, Selections From Helshams Lectures On Hydrostatics And Pneumatics (1834), The Way of a Man (Classic Reprint),

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