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# What Is One

**Barry D. Smith**



## What Is One:

Heart's Ease in Heart Trouble ... To which is Added, 1. The Heavenly Footman ... 2. Solomon's Temple Spiritualized ... 3. The Water of Life ... 4. The Pharisee and the Publican. 5. Barren Fig Tree. 6. Vision of Heaven and Hell ... 7. Sighs from Hell. 8. Come and Welcome to Jesus. 9. Grace Abounding to the Chief of Sinners.&c. [With Plates.] John Bunyan, 1820 What is this thing called Knowledge? Duncan Pritchard, 2013-10-01 What is knowledge Where does it come from What kinds of knowledge are there Can we know anything at all This lucid and engaging introduction grapples with these central questions in the theory of knowledge offering a clear non partisan view of the main themes of epistemology Both traditional issues and contemporary ideas are discussed in sixteen easily digestible chapters each of which conclude with a useful summary of the main ideas discussed study questions annotated further reading and a guide to internet resources Each chapter also features text boxes providing bite sized summaries of key concepts and major philosophers and clear and interesting examples are used throughout The book concludes with an annotated guide to general introductions to epistemology a glossary of key terms and a summary of the main examples used in epistemology This an ideal first textbook in the theory of knowledge for undergraduates coming to philosophy for the first time The third edition has been revised and updated throughout and features two new chapters on religious knowledge and scientific knowledge as part of a whole new section on what kinds of knowledge there are In addition the text as a whole has been refreshed to keep it up to date with current developments

*The Oneness and Simplicity of God* Barry D. Smith, 2013-11-13 That YHWH is numerically one is foundational to the theology of the Hebrew Bible Christian theologians historically have affirmed that there is a more fundamental type of oneness attributable to God God is one not merely in the sense of being the only God but also in the sense of being simple or non composite having no parts of any kind In this way God is said to be an absolute unity After a consideration of all the evidence Barry D Smith reaches the conclusion that there is no basis for ascribing simplicity to God The simplicity doctrine is not found in Scripture and the traditional arguments used to establish it are unconvincing In addition the recent defenses of the simplicity doctrine prompted by Alvin Plantinga s work *Does God Have a Nature* are unsuccessful It should not be thought however that the rejection of divine simplicity means that by default God must be conceived as composite not even as a perfect composite with maximally great God making properties Rather there is a third option God should not be conceived as either simple or composite The question of in which mode God has attributes or exemplifies properties should be set aside

**Plurality and Continuity** David A.J. Seargent, 2012-12-06 by D M Armstrong In the history of the discussion of the problem of universals G F Stout has an honoured and special place For the Nominalist meaning by that term a philosopher who holds that existence of repeatables kinds sorts type and the indubitable existence of general terms is a problem The Nominalist s opponent the Realist escapes the Nominalist s difficulty by postulating universals He then faces difficulties of his own Is he to place these universals in a special realm Or is he to bring them down to earth perhaps turning

them into repeatable properties of particulars universalia in res and repeatable relations between universals universalia inter res Whichever solution he opts for there are well known difficulties about how particulars stand to these universals Under these circumstances the Nominalist may make an important concession to the Realist a concession which he can make without abandoning his Nominalism He may concede that metaphysics ought to recognize that particulars have properties qualities perhaps and are related by relations But he can maintain these properties and relations are particulars not universals Nor indeed is such a position entirely closed to the Realist A Realist about universals may and some Realists do accept particularized properties and relations in addition to universals As Dr Seargent shows at the beginning of his book a doctrine of particularized properties and relations has led at least a submerged existence from Plato onwards The special classical

*The Works of Aurelius Augustine: Writings in connection with the Manichaeian heresy, translated by Richard Stothert.* 1872 Saint Augustine (of Hippo),1872 *The Pharmacist and Chemist* ,1882 **New York Produce Review and American Creamery** ,1919 *The Builder* ,1877 *The Works of Thomas Carlyle: The French Revolution* Thomas Carlyle,1903 *Ten Lectures on Orthodoxy and Heresy in the Christian Church* Edward Henry Hall,1883 **Christianity and the Social Crisis** Walter Rauschenbusch,1907 *The Chemist's Handbook* International Correspondence Schools,1921 *Supreme Court Appellate Division First Department* , *A Library of the World's Best Literature* Charles Dudley Warner,Hamilton Wright Mabie,Charles Henry Warner,Lucia Isabella Gilbert Runkle,George H. Warner,1897

**Transactions of the English Ceramic Society Embracing Papers & Discussions for ...** ,1915 *The Minnesota Horticulturist* ,1906 **Bulletin** National Catholic Welfare Council (U.S.),1921 *The Outlook* ,1919 *A Dictionary of Music and Musicians* George Grove,1879 **Birds and All Nature** ,1900

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