

The Immanent Divine God Creation And The Human Predicament

The Immanent Divine God, Creation, and the Human Predicament Fortress Press

Philosophy and theology have each struggled with the problem of dualism—the conviction that reality comprises material and nonmaterial entities. Too often, this split places God, spirit, mind, and the masculine in opposition to evil, body, matter, and the feminine. These intellectual divisions support social structures that oppress rather than embrace women, the poor, people of color, and others. With this volume, Voss Roberts expertly shows how comparative theology uproots dualism and fosters new modes of community built on cooperation instead of oppression.

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This volume deals with the Trinity and Creation, central themes in the theology of the twelfth century Augustinian Canons of the Abbey of St. Victor.

Angelic Spirituality

The Metaphysics of Creation

Immanent Materialisms

Engaging the Doctrine of Creation

Circling the Elephant

A Vision for Change

Action and Revelation

David Emerton argues that Dietrich Bonhoeffer's ecclesial thought breaks open a necessary 'third way' in ecclesiological description between the Scylla of 'ethnographic' ecclesiology and the Charybdis of 'dogmatic' ecclesiology. Building on a rigorous and provocative discussion of Bonhoeffer's thought, Emerton establishes a programmatic theological grammar for any speech about the church. Emerton argues that Bonhoeffer

understands the church as a pneumatological and eschatological community in space and time, and that his understanding is built on eschatological and pneumatological foundations. These foundations, in turn, give rise to a unique methodological approach to ecclesiological description - an approach that enables Bonhoeffer to proffer a genuinely theological account of the church in which both divine and human agency are held together through an account of God the Holy Spirit. Emerton proposes that this approach is the perfect remedy for an endemic problem in contemporary accounts of the church: that of attending either to the human empirical church-community ethnographically or to the life of God dogmatically; and to each, problematically, at the expense of the other. This book will act as a clarion call towards genuinely theological ecclesiological speech which is allied to real ecclesial action.

"Molnar analyzes and compares Karl Barth's view of the relationship between the immanent and economic Trinity with the views of many contemporary theologians. He holds that while God is and remains incomprehensible even in his revelation, he can be known as a very definite object in faith and by grace. Here is the true mystery of the triune God. God is not an object we can control but he is still Emmanuel, God with us. A sound doctrine of the immanent Trinity recognizes the freedom of God as the basis of our own human freedom and upholds God's distinction from his creation, thus avoiding the theological pitfalls of agnosticism, monism and dualism."--BOOK JACKET.

Addresses three issues including the struggle for justice, cultural and religious pluralism, and ecological and cosmological awareness, arguing for the necessity of revising Christian faith in order to handle changing circumstances. Original.

A survey of medieval Christian literature dedicated to angels explores issues in angelic spirituality along a variety of themes and provides selections from medieval commentaries on such topics as theology, the moral life, and mystical consciousness. Simultaneous.

His Person, Work, and Relationships

God

Annual Baptist Autumnal Conference for the Discussion of Current Questions, Held ...

A Pilgrim's Guide to the Weird and Wonderful World of the Bible

The Holy Spirit and the Renewal of All Things

Medieval Perspectives on the Ways of Angels

The Immanent Divine

"Radical theology" and "political theology" are terms that have gained a lot of currency among philosophers of religion today. In this visionary new book, Jeffrey W. Robbins explores the contemporary direction of these movements as he charts a course for their future. Robbins claims that radical theology is no longer bound by earlier thinking about God and that it must be conceived of as postsecular and postliberal. As he engages with themes of liberation, gender, and race, Robbins moves beyond the usual canon of death-of-God thinkers, thinking "against" them as much as "with" them. He presents revolutionary thinking in the face of changing theological concepts, from reformation to transformation, transcendence to immanence, messianism to metamorphosis, and from the proclamation of the death of God to the notion of God's plasticity.

Rupturing Eschatology is Eric Trozzo's constructive retrieval of Luther's theology of the cross seeking to establish a contemporary Lutheran and "emerging" account of the cross, silence, and eschatology. The book explores Luther's early theology of the cross and divine hiddenness in concert with the work of the Lutheran mystical tradition and modern Lutheran theology. Trozzo argues for an account of divine possibility oriented around a contemporary theology of the cross marked by reclamation of the biblical and mystical practice of silence as the space that creates hope.

In The Holy Spirit as Communion, Leon Harris examines the pneumatologies of Colin Gunton and Frank Macchia. For both theologians, the doctrine of the Holy Spirit is foundational to understanding their doctrine of God, Christology, and ecclesiology. Drawing on the theme of communion, The Holy Spirit as Communion expresses the concept that the Holy Spirit is the person who perfects the divine nature and personhood of the Father and Son. It is the Holy Spirit who perfects the eternal communion within the divine Trinity, which is the source of the divine action that also perfects the communion in creation as an expression of the Father's will through Jesus Christ. The Holy Spirit as Communion explores the essentiality of the Holy Spirit through a unique approach to Spirit Christology: Gunton is represented by a radicalized version of Chalcedon Christology, and Macchia formulates his account through the overarching metaphor of "Spirit baptism." Therefore, the doctrine of God, Christology, ecclesiology, and eschatology cannot be construed without a proper account of pneumatology that takes into consideration the eschatological perfecting work of the third person of the Trinity—who perfects creation's koinonia as a gift from the Father through the grace of Jesus Christ.

When Christ's Body Is Broken tells the stories of two congregations in conflict. Although these churches had very different problems, they faced similar struggles: to articulate a faithful response to their concerns and to cope with the

discord that threatened to tear their communities apart. Pastoral theologian Leanna K. Fuller shares these stories as a way of exploring the sources and dynamics of conflict in congregations. She argues that at the heart of such conflict lies anxiety triggered by encounters with difference. Bringing together resources from pastoral theology, psychodynamic theory, and social psychology, Fuller offers a theological reframing of conflict through categories of diversity, vulnerability, and hospitality--categories that, she argues, can encourage human beings to sit with the anxiety stirred by communal life and remain connected across differences. This reframing provides fertile ground out of which Fuller imagines concrete practices designed for conflicted communities and their leaders.

God and Knowledge

God's Struggler

Rethinking Philosophy and Theology with Deleuze

The Metaphysics of Paradox

Thomas Aquinas

Jesus Christ for Contemporary Life

Longing and Letting Go

(Peeters 1992)

Must a philosophy of life be materialist, and if so, must it also be a philosophy of immanence? In the last twenty years or so there has been a growing trend in continental thought and philosophy and critical theory that has seen a return to the category of immanence. Through consideration of the work of thinkers such as Giorgio Agamben, Catherine Malabou, Francois Laruelle, Gilles Deleuze and others, this collection aims to examine the interplay between the concepts of immanence, materialism and life, particularly as this interplay can highlight new directions for political inquiry. Furthermore, critical reflection on this constellation of concepts could also be instructive for continental philosophy of religion, in which ideas about the divine, embodiment, sexual difference, desire, creation and incarnation are refigured in provocative new ways. The way of immanence, however, is not without its dangers. Indeed, it may be that with its affirmation something of importance is lost to material life. Could it be that the integrity of material things requires a transcendent origin? Precisely what are the metaphysical, political and theological consequences of pursuing a

philosophy of immanence in relation to a philosophy of life? This book was originally published as a special issue of *Angelaki: Journal of the Theoretical Humanities*. The debate between faith and reason has been a dominant feature of Western thought for more than two millennia. This book takes up the problem of the relation between philosophy and theology and proposes that this relation can be reconceived if both philosophy and theology are seen as different ways of organising affects. Brent Adkins and Paul R. Hinlicky break new ground in this timely debate in two ways. Firstly, they lay bare the contemporary dependence on Kant and propose that our Kantian inheritance leaves us with an insuperable dualism. Secondly, the authors argue that the philosophy of Gilles Deleuze provides a way of resolving the debate between faith and reason that does justice to philosophy and theology by reconceiving of both as assemblages. Deleuze's philosophy differentiates domains of thought in terms of what they create. This seems like a particularly fruitful way to pursue the problem of the relations among philosophy and theology because it allows their distinction without at the same time placing them in opposition to one another.

Mirabai, a sixteenth-century Indian princess, wrote passionate love songs to Lord Krishna. Hadewijch, a thirteenth-century European Beguine, wrote of her yearning to become Love itself, to be "God with God." Each woman practiced a full-bodied, sensuously-imagined longing for love; at the same time, each also practiced certain ascetic disciplines. Spanning centuries, continents, and religious traditions, this book juxtaposes Hadewijch's and Mirabai's inextricable energies of longing and letting go as resources for a comparative theology of passionate non-attachment. Within both Hinduism and Christianity, desire and renunciation are often presented as opposites; yet, both Mirabai and Hadewijch, in their own distinct ways, illuminate the integral, tensile relationship between these concepts. Rather than choosing one or the other, each woman's dual practices of longing and letting go not only take her on an inward spiritual journey but also deeply involve her in the beauty and suffering of the wider world. Drawing out crucial differences and intriguing resonances between these two women of faith, Hillgardner develops a Hindu-Christian comparative theology that argues for an

interreligious ethic of passionate non-attachment, one capacious and brave enough to hold together our own longings with the desires of others in an interconnected, fragile world.

Jainism, Absolute Relativity, and Religious Pluralism

Theology Without Walls

God, Creation, and the Human Predicament

Radical Theology

In Dialogue with Karl Barth and Contemporary Theology

A Theology of Difference

A Brief Introduction

The work of Thomas Aquinas (1224-1275) has become increasingly influential in recent doctrinal theology and theological ethics, aside from his extraordinary historical significance. Thomas has been read ever since his death, today as much as ever. What is it that distinguishes his work, and can his theological judgments and proposals still be brought to bear in contemporary theological inquiry? This book presents a new study of Thomas Aquinas, focusing on the evangelical, pastoral and theocentric character of his premodern theology. Healy presents Thomas as first and foremost a theologian of the Christian life, who when he used philosophical concepts did so in order to fulfill the task of theology, which he conceived as an ecclesial discipline dedicated above all to helping Christians follow Jesus Christ. Thomas's interpretation of Scripture and his theological method, his Trinitarian ontology, his Christology and his Christological anthropology, conception of the church and sacramental theology, are all examined from this perspective. The richness and complexity yet profound simplicity of the Christian way of life Thomas reveals is shown to make a valuable contribution to the thought of contemporary readers, and the significance of Thomas's writings for contemporary theological questions and concerns is revealed.

Building on recent engagements with Barth in the area of theologies of religion, Karl Barth and Comparative Theology inaugurates a new conversation between Barth's theology and comparative theology. Each essay brings Barth into conversation with theological claims from other religious traditions for the purpose of modeling deep learning across religious borders from a Barthian perspective. For each tradition, two Barth-influenced theologians offer focused engagements of Barth with the tradition's respective themes and figures, and a response from a theologian from that tradition then follows. With these surprising and stirringly creative exchanges, Karl Barth and Comparative Theology promises to open up new trajectories for comparative theology. Contributors: Chris Boesel, Francis X. Clooney, Christian T. Collins Winn, Victor Ezigbo, James Farwell, Tim Hartman, S. Mark Heim, Paul Knitter, Pan-chiu Lai, Martha L. Moore-Keish, Peter Ochs, Marc Pugliese, Joshua Ralston, Anantanand Rambachan, Randi Rashkover, Kurt Richardson, Mun'im Sirry, John Sheveland, Nimi Wariboko

This book offers a discussion of issues involved in evaluating welfare reforms, and applies those principles to the evaluation of

reform in Wisconsin. It opens with an overview of the different types of program evaluation and summarizes the basic issues that are involved in their conduct. A discussion of general evaluation strategies for the reforms, such as the selection and use of counterfactuals, is followed by consideration of both implementation and impact evaluations of the Wisconsin program. The final section considers the specific impacts of the Wisconsin program. Barnow is interim associate director for research at the Institute for Policy Studies at Johns Hopkins University. Moffitt is a professor of economics at Johns Hopkins University. Annotation copyrighted by Book News, Inc., Portland, OR

Thinking about ultimate reality is becoming increasingly transreligious. This transreligious turn follows inevitably from the discovery of divine truths in multiple traditions. Global communications bring the full range of religious ideas and practices to anyone with access to the internet. Moreover, the growth of the "nones" and those who describe themselves as "spiritual but not religious" creates a pressing need for theological thinking not bound by prescribed doctrines and fixed rituals. This book responds to this vital need. The chapters in this volume each examine the claim that if the aim of theology is to know and articulate all we can about the divine reality, and if revelations, enlightenments, and insights into that reality are not limited to a single tradition, then what is called for is a theology without confessional restrictions. In other words, a Theology Without Walls. To ground the project in examples, the volume provides emerging models of transreligious inquiry. It also includes sympathetic critics who raise valid concerns that such a theology must face. This is a book that will be of urgent interest to theologians, religious studies scholars, and philosophers of religion. It will be especially suitable for those interested in comparative theology, inter-religious and interfaith understanding, new trends in constructive theology, normative religious studies, and global philosophy of religion.

Dualities

Histories, Methodologies, and Perspectives

A Comparative Theology of Religious Diversity

A New Cartography

Divine Freedom and the Doctrine of the Immanent Trinity

Christian and Hindu Practices of Passionate Non-Attachment

Theologian of the Christian Life

St. Maximus the Confessor (580-662), was a major Byzantine thinker, a theologian and philosopher. He developed a philosophical theology in which the doctrine of God, creation, the cosmic order, and salvation is integrated in a unified conception of reality. Christ, the divine Logos, is the centre of the principles (the logoi) according to which the cosmos is created, and in accordance with which it shall convert to its divine source. Torstein Tollefsen treats Maximus' thought from a philosophical point of view, and discusses similar thought patterns in pagan Neoplatonism. The study focuses on Maximus' doctrine of creation, in which he denies the possibility of eternal coexistence of uncreated divinity and created and limited being. Tollefsen shows that by the logoi God institutes an ordered cosmos in which separate entities of different species are ontologically interrelated, with man as the centre of the created world. The book also investigates Maximus' teaching of God's

activities or energies, and shows how participation in these energies is conceived according to the divine principles of the logoi. An extensive discussion of the complex topic of participation is provided.

This volume explores the shape pneumatology takes when we develop the theology of the Holy Spirit within an eschatological framework that has a universal scope and an unlimited history. When we do so, we find that pneumatology deriving from questions about what the Spirit does for us needs to give way to pneumatology that derives from questions about how the Spirit can draw us into the saving history of the triune God.

This book offers a new paradigm for religious pluralism by exploring Indic insights of Jainism and the nature of paradox. *Jesus Christ for Contemporary Life* is an understanding of Jesus as the Word of God, grounded in what can be known historically of Jesus and informed by subsequent reflection upon him, which hopes to help shape a Christian identity characterized by "bounded openness." Don Schweitzer moves from the historical Jesus to the present in three parts. In the first part Schweitzer develops an understanding of Jesus as the Word of God, who became incarnate to give the goodness and beauty of God further expression in time and space. Second, he explores how various atonement theories articulate ways in which Jesus empowers people to further express this beauty and goodness in their own lives. And finally, Schweitzer explores how Jesus relates to people in the church, to the events and movements in history, to other religions, and to Christians in their dialogue with God in prayer.

Divine Glory and the Silence of the Cross

The Christocentric Cosmology of St Maximus the Confessor

What is Constructive Theology?

The Transreligious Imperative

Aquinas's Natural Theology in Summa contra gentiles II

Anxiety, Identity, and Conflict in Congregations

Rupturing Eschatology

Welcome to the weird and wonderful world of the Bible. When we read Scripture we often imagine that the world inhabited by the Bible's characters was much the same as our own. We would be wrong. The biblical world is an ancient world with a flat earth that stands at the center of the cosmos, and with a vast ocean in the sky, chaos dragons, mystical mountains, demonic deserts, an underground zone for the dead, stars that are sentient beings, and, if you travel upwards and through the doors in the solid dome of the sky, God's heaven--the heart of the universe. This book takes readers on a guided tour of the biblical cosmos with the goal of opening up the Bible in its ancient world. It then goes further and seeks to show how this very ancient biblical way of seeing the world is still revelatory and can speak God's word afresh into our own modern worlds.

Argues that while Nikos Kazantzakis may have occupied the so-called borderlands between belief and unbelief throughout much of his career, he nonetheless possessed, or was possessed by, an intense awareness of the sacred.

These 11 essays analyze in detail Kazantzakis's lifelong struggle to give voice

The fourth installment in a wide and deep constructive theology for our time This fourth volume in Veli-Matti Kärkkäinen's ambitious five-volume systematic theology develops a constructive Christian pneumatology and soteriology in dialogue with the diverse global Christian tradition and with other major living faiths — Judaism, Islam, Buddhism, and Hinduism.

About Aquinas: St Thomas Aquinas lived from 1224/5 to 1274, mostly in his native Italy but for a time in France. He was the greatest of the medieval philosopher/theologians, and one of the most important of all Western thinkers. His most famous books are the two summaries of his teachings, the Summa contra gentiles and the Summa theologiae. About this book: Norman Kretzmann expounds and criticizes Aquinas's natural theology of creation, which is 'natural' (or philosophical) in virtue of Aquinas's having developed it without depending on the data of Scripture. The Metaphysics of Creation is a continuation of the project Kretzmann began in The Metaphysics of Theism, moving the focus from the first to the second book of Aquinas's Summa contra gentiles. Here we find Aquinas building upon his account of the existence and nature of God, arguing that the existence of things other than God must be explained by divine creation out of nothing. He develops arguments to identify God's motivation for creating, to defend the possibility of a beginningless created universe, and to explain the origin of species. He then focuses exclusively on creatures with intellects, with the result that more than half of his natural theology of creation constitutes a philosophy of mind. Kretzmann gives a masterful guide through all these arguments. As before, he not only expounds Aquinas's natural theology, but advocates it as the best historical instance available to us.

Ultimates

Meaning and Method in Comparative Theology

Philosophical Theology, Volume One

The Holy Spirit as Communion

Annual Session of the Baptist Congress for the Discussion of Current Questions, Held at ...

Karl Barth and Comparative Theology

Trinity and Creation

While traditional Christian thought and spirituality have always affirmed the divine presence in human life, Thatamanil argues we have much to learn from non-dualistic Hindu thought, especially that of the eighth-century thinker Sankara, and from the Christian panentheism of Paul Tillich. Thatamanil compares their diagnoses and prognoses of the human predicament in light of their doctrine of God or Ultimate Reality. What emerges is a new theology of God and human beings, with a richer and more radical conception of divine immanence, a reconceived divine transcendence, and a keener sense of how the

dynamic and active Spirit at work in us anchors real hope and deep joy. Using key insights from Christian and Hindu thought Thatamanil vindicates comparative theology, expands the vocabulary about the ineffable God, and arrives at a new construal of the problems and prospects of the human condition.

Nathaniel Gray Sutanto offers a fresh reading of Herman Bavinck's theological epistemology, and argues that his Trinitarian and organic worldview utilizes an extensive range of sources. Sutanto unfolds Bavinck's understanding of what he considered to be the two most important aspects of epistemology: the character of the sciences and the correspondence between subjects and objects. Writing at the heels of the European debates in the 19th and 20th century concerning theology's place in the academy, and rooted in historic Christian teachings, Sutanto demonstrates how Bavinck's argument remains fresh and provocative. This volume explores archival material and peripheral works translated for the first time in English. The author re-reads several key concepts, ranging from Organicism to the Absolute, and relates Bavinck's work to Thomas Aquinas, Eduard von Hartmann, and other thinkers. Sutanto applies this reading to current debates on the relationship between theology and philosophy, nature and grace, and the nature of knowing; and in doing so provides students and scholars with fresh methods of considering Orthodox and modern forms of thought, and their connection with each other.

This book argues that Christian theology must be done in conversation with other religions. The book integrates theology of religious diversity, comparative theology, and constructive theology by moving beyond reified accounts of "religions" that make interreligious learning impossible. The author proposes a new theory of the religious that celebrates interreligious learning.

Distinguished scholar Matthew Levering examines the doctrine of creation and its contemporary theological implications, critically engaging with classical and modern views in dialogue with Orthodox and Reformed interlocutors, among others. Moving from the Trinity to Christology, Levering takes up a number of themes pertaining to the doctrine of creation and focuses on how creation impacts our understandings of both the immanent and the economic Trinity. He also engages newer trends such as ecological theology.

Colin Gunton's Pneumatology of Communion and Frank Macchia's Pneumatology of Koinonia
God, World, and Humanity

The Ecclesiology of Dietrich Bonhoeffer

The Biblical Cosmos

Cosmos, Creatures, and the Wise and Good Creator

Speculation and critique

The first systematic overview of the field of comparative theology Meaning and Method in

Comparative Theology offers a synthesis of and a blueprint for the emerging field of comparative theology. It discusses various approaches to the field, the impact of religious views of other religions on the way in which comparative theology is conducted, and the particularities of comparative theological hermeneutics. It also provides an overview of the types of learning and of the importance of comparative theology for traditional confessional theology. Though drawing mainly from examples of Christian comparative theology, the book presents a methodological framework that may be applied to any religious tradition. Meaning and Method in Comparative Theology begins with an elaboration on the basic distinction between confessional and meta-confessional approaches to comparative theology. The book also identifies and examines six possible types of comparative theological learning and addresses various questions regarding the relationship between comparative and confessional theology. Provides a unique and objective look at the field of comparative theology for scholars of religion and theologians who want to understand or situate their work within the broader field. Contains methodological questions and approaches that apply to comparative theologians from any religious tradition. Recognizes and affirms the diversity within the field, while advancing unique perspectives that might be the object of continued discussions among theologians. Meaning and Method in Comparative Theology offers an important basis for scholars to position their own work within the broader field of comparative theology and is an essential resource for anyone interested in theology conducted in dialogue with other religious traditions. 2021 PROSE Finalist in the Theology & Religious Studies category.

A new interpretation of Hindu tradition focusing on the nature of God, the value of the world, and the meaning of liberation.

This essential introduction to contemporary constructive theology charts the most important disciplinary trends of the moment. It gives a historical overview of the field and discusses key hermeneutical and methodological concerns. The contributors apply a constructive perspective to a wide range of approaches, ranging from biblical hermeneutics and postcolonial studies to comparative, political, and black theology. What is Constructive Theology? shows how diverse and interdisciplinary constructive theology can be by exploring key themes in the field. The contributors explore the porous boundaries between Christianity and other religions, reflect on contextual, liberation and constructive theologies from Africa and from Black British perspectives, explore the connection between embodiment, epistemology and hermeneutics, and take a constructive approach to the dangerous memories and theologies of colonial histories in Belgium and Native Americans in

the United States. This sampler of the field will help you rethink theologies and find constructive alternatives.

Divine Freedom and the Doctrine of the Immanent Trinity is widely acclaimed by scholars in the field of Christian systematic theology. Molnar's quest to place the doctrine of the immanent Trinity on the agenda of the Christian doctrine of God has proven to be a signal contribution to the debate in contemporary Christian theology. The material in this second edition has been thoroughly updated: it contains a new preface and a new introduction, as well as a revised bibliography. The book includes a brand new chapter titled 'Divine Freedom Revisited' which addresses those questions that have arisen in connection with Molnar's original presentation of the divine freedom. Molnar re-visits here his discussion of the Logos Asarkos, the theologies of Karl Rahner and Wolfhart Pannenberg. He sheds new light on Rahner's and Torrance's discussions of the Resurrection; and incorporates modern discussions by contemporary theologians to offer new insights into Eberhard Jüngel's thinking.

A Constructive Christian Theology for the Pluralistic World, volume 4

Spirit and Salvation

Religion in the Writings of Nikos Kazantzakis

God's Church-Community

The Advaita Worldview

Christian Faith

The Wiley-Blackwell Companion to Inter-Religious Dialogue

This comprehensive volume brings together a distinguished editorial team, including some of the field's pioneers, to explore the aims, practice, and historical context of interfaith collaboration. Explores in full the background, history, objectives, and discourse between the leaders and practitioners of the world's major religions Examines relations between religions from around the world, moving well beyond the common focus on Christianity, to also cover over 12 major religions Features a wealth of case studies on contemporary interreligious dialogue Charts a long-term shift away from a competitive rivalry between belief systems, and a change in focus towards the more respectful, cooperative approach reflected in institutions such as the World Council of Churches Includes up-to-date commentary on the growing dialogue of recent years, written by some of the leading figures working in the field of interfaith discourse

The Immanence of God in Rabbinical Literature

Pneumatology in Paul and Jurgen Moltmann

When Christ's Body Is Broken

The International Standard Bible Encyclopaedia

Herman Bavinck's Theological Epistemology