

The Existence Of God Richard Swinburne

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*Richard Swinburne's
Philosophical Arguments
for the Existence of God*
Benny Jacob Maramattam
2010
*Mind, Brain, and Free
Will* Richard Swinburne
2013-01-17 Richard

Swinburne presents a powerful case for substance dualism and libertarian free will. He argues that pure mental and physical events are distinct, and defends an account of agent causation in which

the soul can act independently of bodily causes. We are responsible for our actions, and the findings of neuroscience cannot prove otherwise.

The Miracle of Theism J. L. MacKie 1982

The Coherence of Theism Richard Swinburne 2016-05-05

The Coherence of Theism investigates what it means, and whether it is coherent, to say that there is a God. Richard Swinburne concludes that despite philosophical objections, most traditional claims about God are coherent (that is, do not involve contradictions); and although some of the most important claims are coherent only if the words by which they are expressed are being used in analogical senses, this is the way in which theologians have usually claimed that they are being used. When the

first edition of this book was published in 1977, it was the first book in the new 'analytic' tradition of philosophy of religion to discuss these issues. Since that time there have been very many books and discussions devoted to them, and this new, substantially rewritten, second edition takes account of these discussions and of new developments in philosophy generally over the past 40 years. These discussions have concerned how to analyse the claim that God is 'omnipotent', whether God can foreknow human free actions, whether God is everlasting or timeless, and what it is for God to be a 'necessary being'. On all these issues this new edition has new things to say.

Is There a God? Richard Swinburne 1996-02-01

Is There a God? offers a

powerful response to modern doubts about the existence of God. It may seem today that the answers to all fundamental questions lie in the province of science, and that the scientific advances of the twentieth century leave little room for God. Cosmologists have rolled back their theories to the moment of the Big Bang, the discovery of DNA reveals the key to life, the theory of evolution explains the development of life... and with each new discovery or development, it seems that we are closer to a complete understanding of how things are. For many people, this gives strength to the belief that God is not needed to explain the universe; that religious belief is not based on reason; and that the existence of God is, intellectually, a lost cause. Richard

Swinburne, one of the most distinguished philosophers of religion of our day, argues that on the contrary, science provides good grounds for belief in God. Why is there a universe at all? Why is there any life on Earth? How is it that discoverable scientific laws operate in the universe? Professor Swinburne uses the methods of scientific reasoning to argue that the best answers to these questions are given by the existence of God. The picture of the universe that science gives us is completed by God.

Are We Bodies Or Souls?

Richard Swinburne

2019-07-12 What are humans? What makes us who we are? Many think that we are just complicated machines, or animals that are different from machines only by being conscious.

In Are We Bodies or Souls? Richard Swinburne comes to the defence of the soul and presents new philosophical arguments that are supported by modern neuroscience. When scientific advances enable neuroscientists to transplant a part of brain into a new body, he reasons, no matter how much we can find out about their brain activity or conscious experiences we will never know whether the resulting person is the same as before or somebody entirely new. Swinburne thus argues that we are immaterial souls sustained in existence by our brains. Sensations, thoughts, and intentions are conscious events in our souls that cause events in our brains. While scientists might discover some of the laws of nature that determine conscious

events and brain events, each person's soul is an individual thing and this is what ultimately makes us who we are. *God* John Bowker 2014 In this concise introduction to the deity, John Bowker explores how each major religion, and countless philosophers and theologians, have answered the fundamental question: Who or what is God? He also explores why some people believe in God and others do not, and concludes by looking at how our understanding of God continues to evolve in the present day. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert

authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

The Christian God

Richard Swinburne 1994

In this pivotal volume of a tetralogy, Oxford University's Richard Swinburne builds a rigorous metaphysical system for describing the world, which he applies to assessing the validity of the Christian tenets of the Trinity and the Incarnation. An important work in the philosophy of religion.

Philosophy of Religion

Chad Meister 2016-04-30

Philosophy of Religion provides an engaging analysis of the current state of play in philosophy of religion, focusing on several central issues in the field. It is inclusive in its approach and

designed for students, but it will also be useful to scholars and others seeking such an evaluation and interpretation of this field.

Faith and Reason Richard

Swinburne 2005 Richard

Swinburne presents a new edition of the final volume of his acclaimed trilogy on philosophical theology. *Faith and Reason* is a self-standing examination of the implications for religious faith of Swinburne's famous arguments about the coherence of theism and the existence of God. By practising a particular religion, a person seeks to achieve some or all of three goals - that he worships and obeys God, gains salvation for himself, and helps others to attain their salvation. But not all religions commend worship, and different religions have different

conceptions of salvation. Faced with these differences, Richard Swinburne argues that we should practice that religion which has the best goals and is more probably true than the creeds of other religions. He proposes criteria by which to determine the probabilities of different religious creeds, and he argues that, while requiring total commitment, faith does not demand fully convinced belief. While maintaining the same structure and conclusions as the original classic, this second edition has been substantially rewritten, both in order to relate its ideas more closely to those of classical theologians and philosophers and to respond to more recent views. In particular he discusses, and ultimately rejects, the

view of Alvin Plantinga that the 'warrant' of a belief depends on the process which produced it, and John Hick's contention that all religions offer valid paths to salvation.

Theism as an Explanatory Hypothesis Robert W. Prevest 1986

Faith and Reason Richard Swinburne 1981 Richard Swinburne presents a new edition of the final volume of his acclaimed trilogy on philosophical theology. Faith and Reason is a self-standing examination of the implications for religious faith of Swinburne's famous arguments about the coherence of theism and the existence of God.

The Problem of Evil Michael L. Peterson 2016-11-15 Of all the issues in the philosophy of religion, the problem of reconciling belief in God with evil in the world arguably commands

more attention than any other. For over two decades, Michael L. Peterson's *The Problem of Evil: Selected Readings* has been the most widely recognized and used anthology on the subject. Peterson's expanded and updated second edition retains the key features of the original and presents the main positions and strategies in the latest philosophical literature on the subject. It will remain the most complete introduction to the subject as well as a resource for advanced study. Peterson organizes his selection of classical and contemporary sources into four parts: important statements addressing the problem of evil from great literature and classical philosophy; debates based on the logical, evidential, and existential versions of

the problem; major attempts to square God's justice with the presence of evil, such as Augustinian, Irenaean, process, openness, and *felix culpa* theodicies; and debates on the problem of evil covering such concepts as a best possible world, natural evil and natural laws, gratuitous evil, the skeptical theist defense, and the bearing of biological evolution on the problem. The second edition includes classical excerpts from the book of Job, Voltaire, Dostoevsky, Augustine, Aquinas, Leibniz, and Hume, and twenty-five essays that have shaped the contemporary discussion, by J. L. Mackie, Alvin Plantinga, William Rowe, Marilyn Adams, John Hick, William Hasker, Paul Draper, Michael Bergmann, Eleonore Stump, Peter van

Inwagen, and numerous others. Whether a professional philosopher, student, or interested layperson, the reader will be able to work through a number of issues related to how evil in the world affects belief in God.

Faces in the Clouds

Stewart Elliott Guthrie
1995-04-06 Religion is universal human culture. No phenomenon is more widely shared or more intensely studied, yet there is no agreement on what religion is. Now, in *Faces in the Clouds*, anthropologist Stewart Guthrie provides a provocative definition of religion in a bold and persuasive new theory. Guthrie says religion can best be understood as systematic anthropomorphism--that is, the attribution of human characteristics to nonhuman things and events. Many writers see anthropomorphism as

common or even universal in religion, but few think it is central. To Guthrie, however, it is fundamental. Religion, he writes, consists of seeing the world as humanlike. As Guthrie shows, people find a wide range of humanlike beings plausible: Gods, spirits, abominable snowmen, HAL the computer, Chiquita Banana. We find messages in random events such as earthquakes, weather, and traffic accidents. We say a fire "rages," a storm "wreaks vengeance," and waters "lie still." Guthrie says that our tendency to find human characteristics in the nonhuman world stems from a deep-seated perceptual strategy: in the face of pervasive (if mostly unconscious) uncertainty about what we see, we bet on the most meaningful interpretation we can.

If we are in the woods and see a dark shape that might be a bear or a boulder, for example, it is good policy to think it is a bear. If we are mistaken, we lose little, and if we are right, we gain much. So, Guthrie writes, in scanning the world we always look for what most concerns us--livings things, and especially, human ones. Even animals watch for human attributes, as when birds avoid scarecrows. In short, we all follow the principle--better safe than sorry. Marshalling a wealth of evidence from anthropology, cognitive science, philosophy, theology, advertising, literature, art, and animal behavior, Guthrie offers a fascinating array of examples to show how this perceptual strategy pervades secular life and how it characterizes

religious experience. Challenging the very foundations of religion, *Faces in the Clouds* forces us to take a new look at this fundamental element of human life. **The God Delusion. 10th Anniversary Edition**
Richard Dawkins
2016-05-19 The God Delusion caused a sensation when it was published in 2006. Within weeks it became the most hotly debated topic, with Dawkins himself branded as either saint or sinner for presenting his hard-hitting, impassioned rebuttal of religion of all types. His argument could hardly be more topical. While Europe is becoming increasingly secularized, the rise of religious fundamentalism, whether in the Middle East or Middle America, is dramatically and dangerously dividing opinion around the

world. In America, and elsewhere, a vigorous dispute between 'intelligent design' and Darwinism is seriously undermining and restricting the teaching of science. In many countries religious dogma from medieval times still serves to abuse basic human rights such as women's and gay rights. And all from a belief in a God whose existence lacks evidence of any kind. Dawkins attacks God in all his forms. He eviscerates the major arguments for religion and demonstrates the supreme improbability of a supreme being. He shows how religion fuels war, foments bigotry and abuses children. The God Delusion is a brilliantly argued, fascinating polemic that will be required reading for anyone interested in this most emotional and important subject.

Does God's Existence Need Proof? Richard Messer 1993 The possibility of proving the existence of God has fascinated thinkers and believers throughout the centuries. For those like Richard Swinburne, such a project is both worthwhile and successful. For others, like D. Z. Phillips, it is wholly inappropriate. Most critics have simply taken sides at this point; but this book argues a way forward, showing that the disparity between Swinburne and Phillips goes deeper - questioning the fundamental nature of God, the meaning of religious language, and the proper task of philosophy. The author argues that behind each thinker's work, and their attitudes towards proving the existence of God, lies fundamental trust. A positive

discussion of relativism leads to a fresh analysis of the arguments for God's existence, particularly the ontological argument: Dr Messer shows that these are worthwhile - although not for the traditional reasons.

On the Nature and Existence of God Richard M. Gale 2016-08-26 First published in 1991, Richard M. Gale's classic book is a response to and critique of new, contemporary arguments for the existence of God from analytical philosophers. Considering concepts including time, free will, personhood, actuality and the objectivity of experience, Gale evaluates the new versions of cosmological, ontological, pragmatic and religious experience arguments that emerged

in the late-twentieth century. Presented in a fresh twenty-first-century series livery, and including a specially commissioned preface written by Paul K. Moser, illuminating its enduring importance and relevance to philosophical enquiry, this influential work has been revived for a new generation of readers.

God in the Age of Science? Herman Philipse 2012-02-23 Herman Philipse puts forward a powerful new critique of belief in God. He examines the strategies that have been used for the philosophical defence of religious belief, and by careful reasoning casts doubt on the legitimacy of relying on faith instead of evidence, and on probabilistic arguments for the existence of God.

Faith and Reason Richard

Swinburne 2005-09-29
Richard Swinburne presents a new edition of the final volume of his acclaimed trilogy on philosophical theology. Faith and Reason is a self-standing examination of the implications for religious faith of Swinburne's famous arguments about the coherence of theism and the existence of God. By practising a particular religion, a person seeks to achieve some or all of three goals - that he worships and obeys God, gains salvation for himself, and helps others to attain their salvation. But not all religions commend worship, and different religions have different conceptions of salvation. Faced with these differences, Richard Swinburne argues that we should practice that religion which has the best goals and is

more probably true than the creeds of other religions. He proposes criteria by which to determine the probabilities of different religious creeds, and he argues that, while requiring total commitment, faith does not demand fully convinced belief. While maintaining the same structure and conclusions as the original classic, this second edition has been substantially rewritten, both in order to relate its ideas more closely to those of classical theologians and philosophers and to respond to more recent views. In particular he discusses, and ultimately rejects, the view of Alvin Plantinga that the 'warrant' of a belief depends on the process which produced it, and John Hick's contention that all religions offer valid

paths to salvation.

The Concept of Miracle

Richard Swinburne

1970-06-18

The Existence of God

Richard Swinburne

2004-03-25 Richard

Swinburne presents a substantially rewritten and updated edition of his most celebrated book. No other work has made a more powerful case for the probability of the existence of God. Swinburne gives a rigorous and penetrating analysis of the most important arguments for theism: the cosmological argument; arguments from the existence of laws of nature and the 'fine-tuning' of the universe; from the occurrence of consciousness and moral awareness; and from miracles and religious experience. He claims that while none of these arguments are deductively valid, they do give inductive support to theism and

that, even when the argument from evil is weighed against them, taken together they offer good grounds to support the probability that there is a God. The overall structure of the discussion and its conclusion have been retained for this new edition, but much has been changed in order to strengthen the argumentation and to take account of Swinburne's subsequent work on the nature of consciousness and the problem of evil, and of the latest philosophical and scientific writing, especially in respect of the laws of nature and the argument from fine-tuning. This is now the definitive version of a classic in the philosophy of religion.

Providence and the Problem of Evil

Richard Swinburne 1998-08-27 Why does a loving God allow humans to suffer so

much? This is one of the most difficult problems of religious belief. Richard Swinburne gives a careful, clear examination of this problem, and offers an answer: it is because God wants more for us than just pleasure or freedom from suffering. Swinburne argues that God wants humans to learn and to love, to make the choices which make great differences for good and evil to each other, to form our characters in the way we choose; above all to be of great use to each other. If we are to have all this, there will inevitably be suffering for the short period of our lives on Earth. But because of the good that God gives to humans in this life, and because he makes it possible for us, through our choice, to share the life of Heaven, he does not wrong us if he allows

suffering. Providence and the Problem of Evil is the final volume of Richard Swinburne's acclaimed tetralogy on Christian doctrine. It may be read on its own as a self-standing treatment of this eternal philosophical issue. Readers who are interested in a unified study of the philosophical foundations of Christian belief will find it now in the tetralogy and in his trilogy on the philosophy of theism.

An Introduction to Confirmation Theory

Richard Swinburne 1973
Arguing about Gods

Graham Oppy 2006-09-04

In this book, Graham Oppy examines arguments for and against the existence of God. He shows that none of these arguments is powerful enough to change the minds of reasonable participants in debates on the question of the

existence of God. His conclusion is supported by detailed analyses of the arguments as well as by the development of a theory about the purpose of arguments and the criteria that should be used in judging whether or not arguments are successful. Oppy discusses the work of a wide array of philosophers, including Anselm, Aquinas, Descartes, Locke, Leibniz, Kant, Hume and, more recently, Plantinga, Dembski, White, Dawkins, Bergman, Gale and Pruss.

Is There a God? Richard Swinburne 2010-01-07 *Is There a God?* offers a powerful response to modern doubts about the existence of God. It may seem today that the answers to all fundamental questions lie in the province of science, and that the scientific advances of the twentieth century

leave little room for God. Cosmologists have rolled back their theories to the moment of the Big Bang, the discovery of DNA reveals the key to life, the theory of evolution explains the development of life... and with each new discovery or development, it seems that we are closer to a complete understanding of how things are. For many people, this gives strength to the belief that God is not needed to explain the universe; that religious belief is not based on reason; and that the existence of God is, intellectually, a lost cause. Richard Swinburne, one of the most distinguished philosophers of religion of our day, argues that on the contrary, science provides good grounds for belief in God. Why is there a universe at all? Why is there any life on Earth? How is it

that discoverable scientific laws operate in the universe? Professor Swinburne uses the methods of scientific reasoning to argue that the best answers to these questions are given by the existence of God. The picture of the universe that science gives us is completed by God. This new, updated edition of Richard Swinburne's popular introductory book *Is There a God?* features two substantial changes. He presents a new, stronger argument why theism does and materialism does not provide a very simple ultimate explanation of the world. And he examines the idea of the possible existence of many other universes, and its relevance to his arguments from the fine-tuning of our universe to the existence of God.

Reciprocity between

Swinburne and Kant regarding the Question of God Georg Oswald
2010-04-06 Essay aus dem Jahr 2006 im Fachbereich Philosophie - Sonstiges, , Sprache: Deutsch, Abstract: The theme of this essay revolves around the post-Kantian debate on different attempts to unearth new arguments for the existence of God. One of the first analytic philosophers in the tradition of the philosophy of religion, RICHARD SWINBURNE (born 26 Dec 1934), caused a furor with the publication of his trilogy – *The Coherence of Theism*, *The Existence of God and Faith and Reason*. While his first book – *The Coherence of Theism* (1977) – addresses the question as to whether God can be conceived as internally coherent, his second book – *The Existence of God* (1st Edition 1979,

2nd Edition 2004) – explicates a detailed analysis of whether God’s existence is true or false.¹ Assuming that God’s existence is not “demonstrably incoherent (i.e. logically impossible)”², which he concludes from his first book, Swinburne’s main task is to analyze whether religious experience can provide specific information on God’s existence. With this in mind, Swinburne directs his arguments against Kant whom he mentions explicitly more than 35 times in his book.³ Kant, who with his critique of pure reason, casts the question of God’s existence out beyond the range of immediate experience, builds the fundament for Swinburne’s criticism and his aim to justify God’s existence through immediate experience. Kant emphasizes namely,

that God is an idea conceived in the transcendental subject, but cannot be experienced or perceived directly.

Why There Almost Certainly is a God Keith

Ward 2008 "One of Britain's leading philosopher-- theologians, Keith Ward is at home in the world of philosophy: a world of clear definitins, sharp arguments and diverse conclusions. By contrast, when Dawkins enters this world his passion tends to get the better of him: he descends into sterotyping, pastiche and mockery, no longer approaching things with his usual seriousness and care. In this stimulating and thought-provoking philosophical challenge, Ward demonstrates not only how Dawkins' arguments are flawed, but also that a perfectly

rational case can be made that there is, almost certainly, a God." -- Back cover.

The Existence of God
Yujin Nagasawa
2011-04-19 Does God exist? What are the various arguments that seek to prove the existence of God? Can atheists refute these arguments? The Existence of God: A Philosophical Introduction assesses classical and contemporary arguments concerning the existence of God: the ontological argument, introducing the nature of existence, possible worlds, parody objections, and the evolutionary origin of the concept of God the cosmological argument, discussing metaphysical paradoxes of infinity, scientific models of the universe, and philosophers' discussions about ultimate reality and the meaning of life the

design argument, addressing Aquinas's Fifth Way, Darwin's theory of evolution, the concept of irreducible complexity, and the current controversy over intelligent design and school education. Bringing the subject fully up to date, Yujin Nagasawa explains these arguments in relation to recent research in cognitive science, the mathematics of infinity, big bang cosmology, and debates about ethics and morality in light of contemporary political and social events. The book also includes fascinating insights into the passions, beliefs and struggles of the philosophers and scientists who have tackled the challenge of proving the existence of God, including Thomas Aquinas, and Kurt Gödel - who at the end of his career as a famous mathematician worked on

a secret project to prove the existence of God. The Existence of God: A Philosophical Introduction is an ideal gateway to the philosophy of religion and an excellent starting point for anyone interested in arguments about the existence of God.

Providence and the Problem of Evil Richard Swinburne 1998-08-27 Why does a loving God allow humans to suffer so much? This is one of the most difficult problems of religious belief. Richard Swinburne gives a careful, clear examination of this problem, and offers an answer: it is because God wants more for us than just pleasure or freedom from suffering. Swinburne argues that God wants humans to learn and to love, to make the choices which make great differences for good and evil to

each other, to form our characters in the way we choose; above all to be of great use to each other. If we are to have all this, there will inevitably be suffering for the short period of our lives on Earth. But because of the good that God gives to humans in this life, and because he makes it possible for us, through our choice, to share the life of Heaven, he does not wrong us if he allows suffering. Providence and the Problem of Evil is the final volume of Richard Swinburne's acclaimed tetralogy on Christian doctrine. It may be read on its own as a self-standing treatment of this eternal philosophical issue. Readers who are interested in a unified study of the philosophical foundations of Christian belief will find it now in the tetralogy and in

his trilogy on the philosophy of theism. **The Evolution of the Soul** Richard Swinburne 1997 Men have evolved from animals, and animals from inanimate matter, but what has evolved is qualitatively different from the inanimate matter from which it began. Both men and the higher animals have a mental life of sensation, thought, purpose, desire, and belief. Although these mental states in part cause, and are caused by, brain states, they are distinct from them. Richard Swinburne argues that we can only make sense of this interaction by supposing that mental states are states of a soul, a mental substance in interaction with the body. Although both have a rich mental life, human souls, unlike animal souls, are capable of logical

thought, have moral beliefs, have free will, and have an internal structure (so that their beliefs and desires are formed largely by other beliefs and desires inherent in the soul). Professor Swinburne concludes that there is no full scientific explanation available for the evolution of the soul, and almost certainly there never will be. For this revised edition Professor Swinburne has taken the opportunity to strengthen or expand the argument in various places, to take account of certain developments in philosophy and cognitive science in the intervening years, and to add new discussion of important matters relating to the themes of the book, including connectionism and quantum theory.

Responsibility and Atonement Richard

Swinburne 1989-06-22
When we do good or harm to others we acquire merit or guilt, deserve praise or blame, reward or punishment, and we may need to make atonement. Others may need to forgive us, or show us mercy. In the first part of this book, the author gives an account of how these moral concepts apply to humans in their dealings with each other. In the second part, he applies the results of Part 1 to reach conclusions about which versions of traditional Christian doctrines utilizing these notions are morally acceptable. He considers the doctrines of sin and original sin, redemption, sanctification, heaven, and hell. - ;Preface; Introduction; PART I: Responsibility: Moral goodness; Moral responsibility and weakness of will; The

relevance of free will; Merit and reward; Guilt, atonement, and forgiveness; Punishment; Man's moral condition; PART II: Its Theological Consequences: Morality under God; Sin and original sin; Redemption; Sanctification and corruption; Heaven and hell; Additional notes - Religion and Scientific Naturalism David Ray Griffin 2000-05-18 Articulates a metaphysical position capable of rendering both science and religious experience simultaneously and mutually intelligible. *Epistemic Justification* Richard Swinburne 2001-06-21 Richard Swinburne offers an original treatment of a question at the heart of epistemology: what makes a belief a rational one, or one which the believer is justified in holding? He maps the

various totally different and purportedly rival accounts that philosophers give of epistemic justification ('internalist' and 'externalist'), and argues that they are really accounts of different concepts. He distinguishes (as most epistemologists do not) between synchronic justification (justification at a time) and diachronic justification (synchronic justification resulting from adequate investigation) – both internalist and externalist. He argues that most kinds of justification are worth having because (for different reasons) indicative of truth. However, it is only justification of internalist kinds that can guide a believer's actions. Swinburne goes

on to show the usefulness of the probability calculus in elucidating how empirical evidence makes beliefs probably true: every proposition has an intrinsic probability (an a priori probability independent of empirical evidence) which may be increased or decreased by empirical evidence. This innovative and challenging book will refresh epistemology and rewrite its agenda.

Philosophy of Religion

Tim Bayne 2018 What is the philosophy of religion? How can we distinguish it from theology on the one hand and the psychology/sociology of religious belief on the other? What does it mean to describe God as "eternal"? And should religious people want there to be good arguments for the existence of God, or is religious belief only

authentic in the absence of these good arguments? In this Very Short Introduction Tim Bayne introduces the field of philosophy of religion, and engages with some of the most burning questions that philosophers discuss. Considering how "religion" should be defined, and whether we even need to be able to define it in order to engage in the philosophy of religion, he goes on to discuss whether the existence of God matters. Exploring the problem of evil, Bayne also debates the connection between faith and reason, and the related question of what role reason should play in religious contexts. Shedding light on the relationship between science and religion, Bayne finishes by considering the topics of reincarnation and the afterlife. ABOUT THE

SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

The Evidential Force of Religious Experience

Caroline Franks Davis
1999 Caroline Franks Davis provides a clear, sensitive, and carefully argued assessment of the value of religious experiences as evidence for religious beliefs. Much more than an 'argument from religious experience', the inquiry systematically addresses underlying philosophical issues such as the role of interpretation in

experience, the function of models and metaphors in religious language, and the way perceptual experiences in general are used as evidence for claims about the world. The author examines several arguments from religious experience and, using contemporary and classic sources from the world religions, gives an account of the different types of experience. To meet sceptical challenges to religious experience, she draws extensively on psychological and sociological as well as philosophical and religious literature, probing deeply into the questions whether religious experiences are merely a matter of interpretation, whether there is irreducible conflict among religious experiences, and whether psychological and other reductionist explanations of

religious experience are satisfactory. She concludes that religious experiences, like most experiences, are most effective as evidence within a cumulative style of argument which combines evidence from a wide range of sources.

Five Proofs for the Existence of God Edward Feser 2017-08-18 Five Proofs of the Existence of God provides a detailed, updated exposition and defense of five of the historically most important (but in recent years largely neglected) philosophical proofs of God's existence: the Aristotelian proof, the Neo-Platonic proof, the Augustinian proof, the Thomistic proof, and the Rationalist proof. This book also offers a detailed treatment of each of the key divine attributes -- unity, simplicity, eternity,

omnipotence,
omniscience, perfect
goodness, and so forth -
- showing that they must
be possessed by the God
whose existence is
demonstrated by the
proofs.Ê Finally, it
answers at length all of
the objections that have
been leveled against
these proofs. Ê This
book offers as ambitious
and complete a defense
of traditional natural
theology as is currently
in print.Ê Its aim is to
vindicate the view of
the greatest
philosophers of the past
-- thinkers like
Aristotle, Plotinus,
Augustine, Aquinas,
Leibniz, and many others
-- that the existence of
God can be established
with certainty by way of
purely rational
arguments.Ê It thereby
serves as a refutation
both of atheism and of
the fideism which gives
aid and comfort to
atheism. Ê

The Resurrection of God Incarnate Richard

Swinburne 2003-01-09

Whether or not Jesus
rose bodily from the
dead is perhaps the most
critical and contentious
issue in the study of
Christianity. Until now,
scholars have
concentrated on explicit
statements in the New
Testament to support
their views, but Richard
Swinburne argues for a
wider approach, asking
instead whether the
character of God and the
life of Jesus support
the probability of the
Resurrection. His book
will be of great
interest not only to
academics but to anyone
with an interest in
religious philosophy and
doctrine.

Was Jesus God? Richard
Swinburne 2010-01-07 The
orderliness of the
universe and the
existence of human
beings already provides
some reason for

believing that there is a God - as argued in Richard Swinburne's earlier book *Is There a God?* Swinburne now claims that it is probable that the main Christian doctrines about the nature of God and his actions in the world are true. In virtue of his omnipotence and perfect goodness, God must be a Trinity, live a human life in order to share our suffering, and found a church which would enable him to tell all humans about this. It is also quite probable that he would provide his human life as an atonement for our wrongdoing, teach us how we should live and tell us his plans for our future after death. Among founders of religions, Jesus satisfies uniquely well the requirement of living the sort of human life which God would

need to have lived. But to give us adequate reason to believe that Jesus was God, God would need to put his 'signature' on the life of Jesus by an act which he alone could do, for example raise him from the dead. There is adequate historical evidence that Jesus rose from the dead. The church which he founded gave plausible interpretations of his basic message. Therefore Christian doctrines are probably true. *Miracles* Richard Swinburne 1989 "This book is about miracles - what they are, what would count as evidence that they have occurred. It is not primarily concerned with historical evidence about whether certain particular miracles (such as Christ rising from the dead or walking on water) have occurred, but it is primarily

concerned with whether historical evidence could show anything about such things and whether it matters if it can. It is concerned with the framework within which a historical debate must be conducted. It contains a selection of writings written from different viewpoints by philosophers, classical and modern. The reader is left to form his or her own view on who wins

the argument." [Introduction]. *God, Reason, and Theistic Proofs* Stephen T. Davis 1997 Wisely structured and clearly written, *God, Reason and Theistic Proofs* will make an excellent resource for those looking for an introduction to the debate surrounding the existence of God, or for those seeking intellectual validation for their faith.