God And Necessity A Defense Of Classical Theism

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important philosophers in the field aimed at resolving those problems. The chapters are divided into four sections. The first addresses central issues about the nature of free will and how free will relates to theological topics such as theological fatalism and the problem of evil. The second section focuses on historical debates about free will and theism, but with an eye toward how those historical discussions can be brought into discussion with contemporary debates. The third section aims to address and understand divine freedom, while the final section explores implications of the doctrine of divine omnipresence.

On Metaphysical Necessity Franklin I. Gamwell 2020-08-01
Emphasizes the importance of metaphysical necessity to both philosophical theology and, through it, to moral and political thought. In this last book, Franklin I. Gamwell offers a defense of transcendental metaphysics, especially in its neoclassical form, and builds a case for its importance as a tool for addressing abiding problems in philosophical theology and morality—including talk about God, human fault, moral decision, and the relationship of politics and religious freedom. In Part I, Gamwell argues against Kant and a wide range of contemporary philosophers, for the validity of transcendental metaphysics designated in the writings of Aquinas, Schleiermacher, Augustine, and Reinhold Niebuhr to argue that neoclassical metaphysics, for which the divine whole is itself eternal or forever self-surpassing, provides a more coherent account of God than does classical metaphysics, for which the divine whole is completely eternal. In Part II, Gamwell looks at transcendental metaphysics designated in the broad sense. In particular, he takes up the moral opportunity with which humans are presented, and argues that the moral law depends on a comprehensive good, that is, a good defined metaphysically in the strict sense. He then offers an extended discussion of the relation between transcendental metaphysics and morality, and explores Ronald Dworkin’s view of the relationship between democracy and religion, the question of whether religious activities are properly exempted from generally applicable laws, and the constitutional debate about national and states’ rights. Franklin I. Gamwell is Shailer Mathews Distinguished Service Professor Emeritus of Religious Ethics, Theology, and Philosophy of Religion at the Divinity School of the University of Chicago. His many books include Religion among We the People: Conversations on Democracy and the Divine Good; Existence and the Good: Metaphysical Necessity in Morals and Politics; and The Meaning of Religious Freedom: Modern Politics and the Democratic Resolution, all published by SUNY Press.

DEFENDING EVANGELICALISM William C. Roach 2020-11-15
This book is an important part of the historical record on Dr. Norman L. Geisler. It displays Geisler’s intellectual gifts and devotion to the Lordship of Christ in his defense of Christianity and classic evangelicalism. This book, written by one of Geisler’s long-time and trusted assistants, will be of importance to those who want a first-hand interpretation of Geisler and the significance of Geisler’s method for present-day evangelicalism. It provides a clear assessment of the impact of Geisler’s embrace of classical realism, classical theism, the doctrine of inerrancy in the context of twentieth century evangelical theology, while providing a way forward to apply Geisler’s method in the twenty-first century.

Heart of the Living God Michael G. Maness 2004-06-23
Maness asks us to “tie up our sneakers, for we are going to have some fun as we hike into the Grand Canyon of Love. Love is the treasure of life. It is Love all the way. Nothing else really matters outside of Love. Best of all, our Love will only get better in heaven.” The treasured ability to have loving relationships is God’s gift to us in our Imago Dei—the image of God we all share. Likewise, what we know of Love this side of heaven is but a dusty image of what God experiences. “I want to get personally involved,” says Maness. “Can we have a free-will relationship with anyone, even God, if all of what we do and think is settled? I don’t think so. Love is greater than that, and I shall prove that, and that is indeed a Grand Canyon.” Manes brings some of the brain-splitting complexities of this to light with good humor, introduces dynamic foreknowledge, and challenges classical Theism’s avoidance of Love. And he exposes some foul play in the process. That’s the first half of the book. For those wanting to strike out on their own (wanting to see more of the depth and diversity of the Grand Canyon), the second half contains reviews of about 60 major authors. The Abysmal Bibliography, and a huge index to just about everything in the book. Manes has thrown a gauntlet before the Classical Theists. So ... tie up your sneakers and take a hike with Michael G. Maness as he walks with you into the Grand Canyon. See more at www.PreciousHeart.net.
confront contemporary apologetics, and provides an incisive critique of presuppositional apologetics.

**Jesus and the Cross** Peter Laughlin 2015-03-26 According to the Nicene Creed, Christ died for us and for our salvation. But while all Christians agree that Christ's death and resurrection has saving significance, there is little unanimity in how and why that is the case. In fact, Christian history is littered with accounts of the redemptive value of Christ's death, and new models and motifs are constantly being proposed, many of which now stand in stark contrast to earlier thought. How then should contemporary articulations of the importance of the death of Christ be judged? At the heart of this book is the contention that Christian reflection on the atonement is faithful inasmuch as it incorporates the intention imputed to God himself. In a wide-reaching study, the author draws from both classical scholarship and recent work on the historical Jesus to argue that not only did Jesus imbue his death with redemptive meaning but that such meaning should impact expressions of the saving significance of the cross.

**The World in His Hands** Christopher Lee Bolt 2019-04-17 From the moment we wake until the time we go to sleep, we are bombarded by the benefits of science in the practical everyday activity of daily life: electricity, lights, hot showers, breakfast cereals, clothing, cars, cell phones, roads, security systems, computers, communications, traffic lights, climate control, and entertainment are just a sampling of the many benefits of science. In addition to technological advances, medicine and agriculture progress with science as well. Even educational, political, and marketing strategists invoke science to substantiate their claims. Science dominates the collective Western mindset, and we regard it with the utmost respect. Yet society remains generally religious, even though science and religion are frequently thought of as being at odds with one another. How do we reconcile the two? Christians are taught to believe that God is in control of everything, including the natural elements. But how does God relate to physical laws? Is God in control of the world, or laws of nature? Could both views be correct? This book examines the Christian doctrine of divine providence and its implications for the laws of nature and the problem of induction before contrasting secular and Islamic approaches to these same topics.

**Evil and the Evidences for God** R. Douglas Geivett 1995-08 How to reconcile the existence of evil with the belief in a benevolent God has long posed a philosophical problem to the system of Christian theism. This work redress this difficulty in modern terms.

**God Suffers for Us** J.Y. Lee 2012-12-06 Dietrich Bonhoeffer, writing in his cell in a Nazi prison, expressed a most remarkable idea. “Men go to God in His need.” This is the insight, he observed, which distinguishes the Christian faith from all other religions. It is a universal belief that God, or the gods, should help man fulfill human need. But this is not the God and Father of Jesus Christ. Even as Jesus in Gethsemane chided his disciples for their sloth in not keeping watch with him during his agony, so God the Father must look to His creatures for their faith and sympathy. Therein lies the basis for the Christian answer to man kind’s perennial complaint: Why do men suffer? Not all theologians, believing Christians, or believers in a personal God can share this idea. Traditionally the Eastern Orthodox thinkers have adhered to the rule of apophatic theology: that is, there are boundaries of knowledge about God which the human mind, even when enlightened by revelation, cannot cross. So who can say that God the Eternal One is susceptible to what we call suffering? It is better to hold one’s silence on so deep a mystery. Still others are loathe to acknowledge God’s possibility for varying reasons. God is ultimate and perfect; therefore he cannot know suffering or other emotions. God is impersonal; therefore it is meaningless to ascribe personal, anthropopathic feelings to Him. Many angels may fear to tread on the ground of this most difficult question.

**The Inexhaustible God** Royce G. Gruenler 2020-04-07

**God and Necessity** Stephen E. Parrish 1997

God and Necessity: A Defense of Classical Theism argues that the God of classical theism exists and could not fail to exist. The book begins with the definition of key terms and analysis of the concepts of God and necessity. Extended examinations of the ontological, cosmological, and teleological arguments are given. The last chapters give an extended exposition and defense of the transcendent aspect of God’s existence. It is shown that rival accounts of the existence of universe, the Brute Fact and the Necessary Universe theories completely fail, while Necessary Deity, the concept of God existing in all possible worlds, succeeds. Only the latter can account for reality as it is, and can account for knowledge and justification.

**Five Proofs for the Existence of God** Edward Feser 2017-08-18 Five Proofs of the Existence of God brings 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 Augustine 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. Finally, it answers at length all of the objections that have been leveled against these proofs. This book offers as ambitious and complete a defense of traditional natural theology as is currently in print. 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. It thereby serves as a refutation both of atheism and of the fideism which gives aid and comfort to atheism.

**Creativity and God** Robert C. Neville 1995-10-12 This book is a sympathetic critique of process theology with responses to the arguments addressed by leading thinkers.

**The Nature of God** Edward R. Wierenga 2018-05-31 The Nature of God explores a perennial problem in the philosophy of religion. Drawing upon developments in philosophy, most notably those in philosophical logic, Edward R. Wierenga examines the traditional divine attributes of omnipotence, omniscience, eternity, omnibenevolence, immutability, and goodness. His philosophically defensible formulations of the nature of God are in accord with the views of most classical theists. The author provides an account of each of the divine attributes by stating in contemporary terms what such classical theists as Augustine, Anselm, and Aquinas wrote about the nature of God; he then seeks to determine whether one can defend the ascription of traditional divine attributes to God against philosophical objections. Clearly written and comprehensive, The Nature of God contains a wealth of 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. It thereby serves as a refutation both of atheism and of the fideism which gives aid and comfort to atheism.

**Reformation and Always Reforming** (Acadia Studies in Bible and Theology) Roger E. Olson 2007-10-01 The community of evangelicals sometimes seems so broad as to defy definition, but theological conservatism has been one consistent marker. Now, says theologian Roger Olson, postconservatism is moving beyond conventional battles...
against liberalism and heresy to posit a dynamic and realistic approach. While conservatives strive to preserve tradition and protect orthodoxy, postconservatives urge openness to doctrinal reform without abandoning orthodoxy. Where differences exist between doctrine and Scripture, doctrine must be brought into conformity with the Word. Postconservatives want to free evangelical theology from its paradoxical captivity to rationalism and its obsession with “facts” so that it may recognize truth in experience and personal knowledge. Theologians, pastors, seminarians, and serious thinkers will find many depths to plumb in this exhaustive survey of critics, advocates, and fellow travelers on the evangelical journey. God Without the Supernatural Peter Forrest 1996 Peter Forrest explores the profound implications of post-explanation apologetics. He contends that since the existence of God would provide the best possible explanation of various facts, those facts support them. Among the facts cited are the suitability of the universe for life, the regularity of the universe, the human capacity for intellectual progress, the experience of a moral order, and various forms of beauty. The beauty that interests Forrest as evidence for the existence of God includes sensual beauty; the beauty of the natural order, as revealed by one’s senses; and the beauty of necessity discovered by mathematicians. In addressing the need for an adequate motive for creation, Forrest conjectures that God created the universe for embodied persons not for their life on earth alone but also for an afterlife. Forrest acknowledges the speculative nature of such an account. He suggests that philosophical speculation is also required to defend theism against the charge that it is too extravagant a hypothesis to be warranted. Providing a speculative defense against the argument from evil, he explains how such speculations can be used to support best-explanation arguments without the conclusions themselves being rendered purely speculative.

A History of the Concept of God Daniel A. Dombrowski 2016-02-01 A history of the concept of God through the lens of process thought.

101 Key Terms in Philosophy and Their Importance for Theology Kelly James Clark 2004-01-01 Written by two philosophers and a theologian, this book provides easy access to key terms in philosophy and how they are understood and used in theology. The focused entries discuss what the terms have meant in classical and contemporary philosophy and then shift to what these philosophical understandings have meant in the history of Christian theology to the present day. The result is a unique volume that clearly shows the interplay of these disciplines and how theology has been influenced by the language and vocabulary of philosophy.

Islam in the Modern World Jeffrey T. Kenney 2013-08-15 This comprehensive introduction explores the landscape of contemporary Islam. Written by a distinguished team of scholars, it provides broad overviews of the development of people and groups that have defined Islam in the three major Muslim regions that have historical connections with traditional Islamic institutions and concerns, and their modern manifestations and transformations. How are ideas, policies and practices repositioned to address modern circumstances? What new trends and trends are shaping the modern Muslim experience such as gender, fundamentalism, the media and secularisation? Case studies of Muslims and Islam in dynamic interaction with different societies. Islam in the Modern World includes illustrations, summaries, discussion points and suggestions for further reading. Additional resources are provided via a companion website.

The Untamed God Jay W. Richards 2009-09-20 God is sovereign. God is perfect. God is immutable. God created everything. God is triune. The Son of God was incarnate in Jesus Christ. The essential tenets of classical theism regarding the doctrine of God can be stated fairly easily. However, questions have been raised regarding the coherence of these beliefs taken as a whole. Some have seen fit to abandon classical theism. Others have acknowledged tensions in the traditional concept of God and have sought to resolve them by means of making significant concessions. Jay Wesley Richards believes that classical theism with its biblical norm can and ought to be maintained. He shows how a philosophical defense, using the analytical tools of modal logic, can be mounted that preserves traditional Christian beliefs. Richards astutely defends essentialism, arguing that it is both intrinsic to the Christian understanding of God and preserves the contingency of creation and the God-world relation. To further clarify and defend his proposal, he engages appreciatively and critically the thought of Karl Barth and Charles Hartshorne as well as addressing the related and currently debated matters of divine simplicity and immutability.

The Lord is the Spirit Andrew K Gabriel 2012-05-31 The Lord is the Spirit (2 Cor 3:17) ... and yet one might be excused for thinking otherwise when reading studies regarding one of God’s attributes. As the Lord omnipresent, immutability, impassibility, and the like. Although Christians throughout the ages have defended the deity of the Holy Spirit, theologians have not adequately taken the doctrine of the Holy Spirit into account when formulating a theology of the divine attributes. The resulting understandings of God fall short of being fully Trinitarian. Gabriel builds on contemporary Trinitarian theology by advocating for the integration of insights from systematic theology into the doctrine of God’s attributes. Three case studies are presented: impassibility, immutability, and omnipotence. Gabriel writes from an evangelical and Pentecostal vantage point as he engages in ecumenical dialogue with a wide spectrum of historical and contemporary theological voices.

The Essentials of Christian Thought Roger E. Olson 2017-03-14 Or at least, such an outlook should unite Christians of all theological and church backgrounds. However, alternate visions of reality often infect and corrupt Christians’ thinking. In The Essentials of Christian Thought, eminent theologian and church historian Roger Olson outlines the basic perspective on the world that all Christians, regardless of the place and time in which they are born, have historically held. This underlying metaphysics accords with all orthodox theologies, whether Calvinist or Arminian, Roman Catholic, Eastern Orthodox, or Protestant, but it separates Christianity from other religious and secular perspectives. It is, quite simply, the essential requirement of a Christian view of the world. Bold and incisive, The Essentials of Christian Thought will prompt thoughtful readers and students to more consciously appropriate the core of their faith, defending it against ideas that subtly but necessarily invite compromise.

The Transforming God Byron Inbody 1997-01-01 This book offers a bold new approach to the theological interpretation of human suffering. Beginning with a description of suffering and evil as religious problems, Inbody moves to a critique of the all-loving and omnipotent deity in classical theism, concluding with a radical reinterpretation of the Christian God as a vulnerable, transforming God.

The Knower and the Known Stephen E. Parrish 2013 Philosophia Christi 2004 Atheism? Stephen E. Parrish 2019-05-06 Does atheism have a monopoly on reason and science? Many think so—or simply assume so. Atheism? challenges the many hidden assumptions that have led to the popular belief that
atheism is the "default" position for explaining reality. Delving into the most basic and fundamental questions of existence, this thought-provoking book explains that atheism does not and cannot provide a secure foundation for thought and life. Specifically, it demonstrates that atheistic theories cannot explain the existence of an ordered universe, the conundrums of consciousness and knowledge, or why there is morality or beauty. Rather than being the result of reason, atheism is shown to be, in effect, a revolt against reason. If you enjoy pondering the most basic issues that confront us in our world today, then Atheism? is the book for you.

Five Views on Apologetics Zondervan, 2010-06-01 Of the most common approaches to apologetics, which is most effective? The goal of apologetics is to persuasively defend Christianity against charges of falsehood, inconsistency, or credulity. It's an intellectual discipline that serves to bolster the faith of Christian believers and to aid the task of evangelism, but are some methods more effective than others? Five Views on Apologetics examines the "how-to" of apologetics, putting five prominent techniques under the microscope: Classical — represented by William Lane Craig Evidential — represented by Gary Habermas Cumulative Case — represented by Alister McGrath Feinberg — represented by John M. Frame Reformed Epistemology — represented by Kelly James Clark Offering a forum for presentation, critique, and defense, this book allows the contributors for the different viewpoints to respond to the others. Your own informed conclusions can then guide you as you meet the questions of a needy world with the claims of the gospel. The Counterpoints series presents a comparison and critique of scholarly views on topics important to Christians that are both fair-minded and respectful of the biblical text. Each volume is a one-stop reference that allows readers to evaluate the different positions on a specific issue and form their own, educated opinion.

The New Mormon Challenge Carl Mosser 2002 Written by an international team of respected Christian scholars, this freshly researched rebuttal of Mormon truth will aid those sharing the gospel with Mormons and those investigating Mormonism on their own. It will help readers to accurately understand Mormonism through biblical, historical, scientific, philosophical, and theological discussions.

The Crucifixion of the Warrior God Gregory A. Boyd 2017-04-17 A dramatic tension confronts every Christian believer and interpreter of Scripture: on the one hand, we encounter images of God commanding and engaging in horrendous violence: one the other hand, we encounter the non-violent teachings and example of Jesus, whose loving, self-sacrificial death and resurrection is held up as the supreme revelation of God's character in the New Testament. How do we reconcile the tension between these seemingly disparate depictions? Are they even capable of reconciliation? Throughout Christian history, many different explanations have been put forward, from the long-rejected explanation that these contrasting depictions are of two entirely different 'gods' to recent social and cultural theories of metaphor and narrative representation. The Crucifixion of the Warrior God takes up this dramatic tension and the range of proposed answers in an epic constructive investigation. Over two volumes, renowned theologian and biblical scholar Gregory A. Boyd argues that we must take seriously the full range of Scripture as inspired, including its violent depictions of God. At the same time, we must also seriously the absolute centrality of the crucified and risen Christ as the supreme revelation of God. Developing a theological interpretation of Scripture that he labels a "cruciform hermeneutic," Boyd demonstrates how Scripture's violent images of God are completely reframed and their violence subverted when they are interpreted through the lens of the cross and resurrection. Indeed, when read through this lens, Boyd argues that these violent depictions can be shown to bear witness to the same self-sacrificial character of God that was supremely revealed on the cross.

Fifty Years of Philosophy of Religion Andries F. Sanders 2007 The bibliography lists about 10,000 titles of monographs, collections and articles in the field of the philosophy of religion and philosophical theology that appeared between 1955 and 2005. The majority of them are in the English language but publications in German, Dutch and French are listed as well. Though it is not claimed to be exhaustive, the bibliography offers a fairly representative survey of scholarly work on the main topics of interest. *** The entries have been systematically classified according to eleven main categories: "Introductions, Surveys and Historical Issues" (Part I), "Religious Language" (Part II), "Religious Experience" (Part III), "Religious Epistemology" (Part IV), "Theism" (Part V), "Hermeneutics" (Part VI), "Religion and Science" (Part VII), "Religion and Aesthetics" (Part VIII), "Religion and Morality" (Part IX), "Religious Pluralism" (Part X) and "Feminist Philosophy of Religion" (Part XI). Part II has been subdivided into "Religious Experience" and "Mystical Experience," Part VII into "The Concept of God," (arguments for) "The Existence of God," "The Problem of Evil" and "Atheism," and Part VII into "General and Historical Issues," "Theological Issues" and "(Implications of) Modern Physics, Cosmology and Biology." *** The bibliography will particularly be useful to scholars, teachers and students in the philosophy of religion, philosophical theology and systematic theology as well as to those who are interested, professionally or otherwise, in the results of academic scholarship in those fields.

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.

Reasons for Our Hope H. Wayne House 2011-07-01 In the light of the threats posed to Christianity by militant Islam, intolerant secularism, and widespread misinformation (The Da Vinci Code, the Jesus Seminar, etc.), the necessity of informed and articulate defense of the Christian faith today can hardly be contested. Reasons for Our Hope offers a sophisticated yet accessible guide to "destroying speculations and every thought captive to the obedience of Christ" (2 Corinthians 10:5). The book's 31 chapters are divided
In Search of Deity John Macquarrie 1984

The classical defence of, and arguments for, belief in God have not proved completely satisfactory, particularly in the perspective of modern times, and in the Gifford Lectures for 1983-4, given at the University of St Andrews, Professor Macquarrie puts forward an alternative. He calls his approach 'dialectical theism': dialectical, to indicate that he seeks to avoid the onesidedness of classical theism, and theism (as opposed to pantheism or panentheism) to show that he is still concerned to arrive at a satisfying conception of God. After indicating some of the weaknesses of classical theism, and outlining other approaches which have been put forward, Dr Macquarrie discusses a long series of thinkers who, he argues, represent an alternative tradition: Plotinus, Dionysius the Areopagite, Johannes Scotus Eriugena, Nicholas of Cusa, Leibniz, Hegel, Whitehead and Heidegger. In the last section of his book, against this background he develops his dialectical concept of God, re-examines the proofs for the existence of God and shows how dialectical theism has a bearing on spirituality, ethics, theology and world religions.