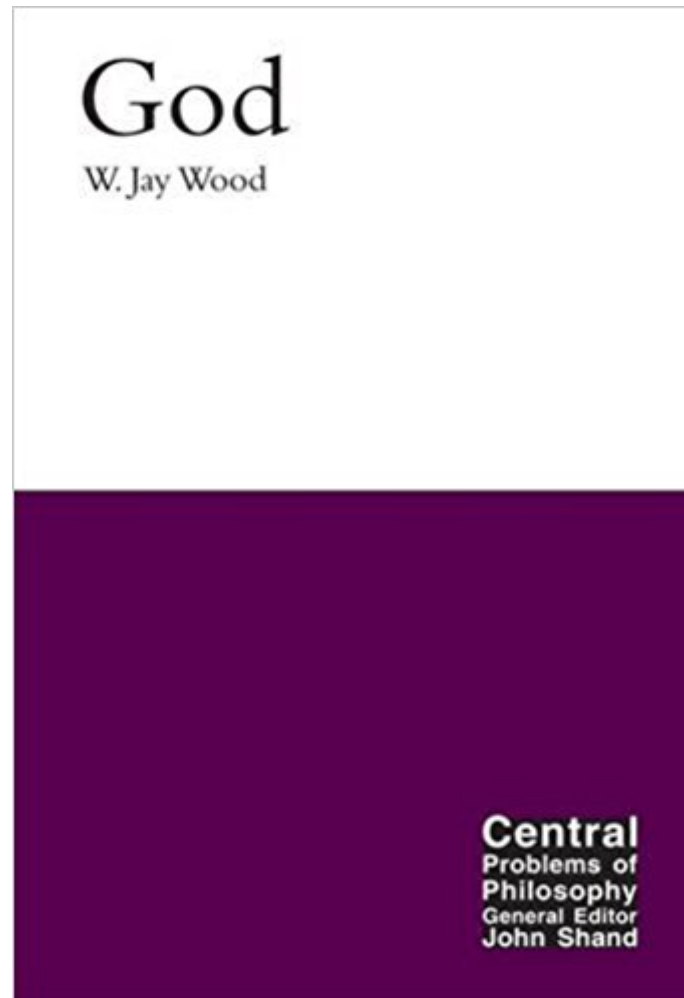




The book was found

God (Central Problems Of Philosophy)



Synopsis

The first part of the book addresses the epistemological concerns, focusing on arguments for and against the claim that theism is rationally justifiable. These include discussion of cosmological arguments, the ontological argument, the argument from design, and the moral argument for God's existence. Metaphysical questions about God's nature, in particular God's knowledge and power, and the nature of religious experience constitute the second part of the book. Epistemological and metaphysical questions are shown to be related since, if the concept of a God perfect in wisdom, power, and goodness is incoherent, it cannot be reasonable to believe that God exists. Throughout his discussion Wood draws on the most recent writings in the field as well as classic arguments and offers readers a clear, balanced, and incisive analysis of the core philosophical arguments for the existence of God. The book equips readers with the necessary understanding of issues in natural theology that will enable them to tackle more specialized and complex questions in the philosophy of religion.

Book Information

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Customer Reviews

"Jay Wood's book is truly wise, insightful, engaging, and up-to date. Even-handed and fair-minded, this text is a terrific introduction to the philosophy of religion." Paul Copan, Palm Beach Atlantic University, Florida "There are many introductions to the philosophy of religion on the market but this book stands out for its clarity, liveliness of approach and its engagement with many of the most

recent contributions to the field." Elizabeth Burns, Heythrop College, University of London

W. Jay Wood is professor of philosophy at Wheaton College, Illinois.

This book is clear and very well written. My compliments to Jay Wood.

The subject whose existence (or not) we are invited to discuss is described (fifth and sixth words) as a 'personal being'. Those two words in combination are meaningless mumbo jumbo The two questions that follow, which Dr Wood considers central, are equally wishy-washy: might he exist (well, anything invisible MIGHT, and science is built precisely on the corpses of hypotheses) and if so what might he be like? Apart from the postulated non-person having sneakily acquired a sex (for what purpose, you may wonder?) how can one discuss the possibility or even likelihood of something existing without FIRST agreeing on what it is? (Dr Wood goes on to say as much. So why put the cart before the horse?) His two key questions would be better phrased thus: what would it mean for so imprecisely defined an entity to 'exist' (a toughie, this) and the clincher, HOW WOULD WE KNOW? But then we already know the conclusions to which Dr Wood will inexorably be driven. This is not philosophy, it is knowledge but not as we know it: it is polemic

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