Can scientific explanation ever make reference to God or the supernatural? The present consensus is no; indeed, a naturalistic stance is usually taken to be a distinguishing feature of modern science. Some would go further still, maintaining that the success of scientific explanation actually provides compelling evidence that there are no supernatural entities, and that true science, from the very beginning, was opposed to religious thinking. Science without God? Rethinking the History of Scientific Naturalism shows that the history of Western science presents us with a more nuanced picture. Beginning with the naturalists of ancient Greece, and proceeding through the middle ages, the scientific revolution, and into the nineteenth century, the contributors examine past ideas about ‘nature’ and ‘the supernatural’. Ranging over different scientific disciplines and historical periods, they show how past thinkers often relied upon theological ideas and presuppositions in their systematic investigations of the world. In addition to providing material that
contributes to a history of 'nature' and naturalism, this collection challenges a number of widely held misconceptions about the history of scientific naturalism. At the intersection of epistemology, metaphilosophy, and philosophy of science, this exciting new book examines the epistemic limits of empirical science. It makes a unique contribution to research on epistemological naturalism in Quine’s tradition by criticizing the position based on first-order data from empirical psychology and the history of natural science. This way, it meets the naturalist on their own ground not only regarding subject matter, but also regarding their epistemic methods. The book explores the works of a variety of philosophers in the field, including W. V. Quine, Penelope Maddy, Tyler Burge, Stathis Psillos and Howard Sankey. By carefully considering experimental results from behaviourism as well as developmental and perceptual psychology, Gubelmann finds that none of these disciplines can furnish the epistemic means to successfully naturalize the central cognitive preconditions of scientific theorizing. Furthermore, Gubelmann presents novel arguments for the claims that epistemological naturalists are committed to scientific realism, and that they are unable to defend this position. Based on these results, Gubelmann concludes that epistemology is not part of empirical science, which directly contradicts epistemological naturalism. Since the turn of the twenty-first century, naturalism has become one of the most prominent philosophical orthodoxies in the Western academy. Yet naturalism is more often assumed than defended. The Blackwell Companion to Naturalism offers a systematic introduction that defines, discusses and defends philosophical naturalism. Essays tackle naturalism’s role in existing cultural conversations, from Libertarianism to Confucianism, and provide detailed examinations of philosophical concepts like metaphysics, realism, feminism, science, free will, and ethics as viewed through a naturalist lens. With contributions from an international array of established and emerging scholars from across the humanities, the collection encapsulates contemporary debates in the field. The Blackwell Companion to Naturalism provides an enlightening and accessible guide for self-identified naturalists and philosophy students who are new to naturalism alike. Few thinkers have had as much impact on contemporary philosophy as has Alvin Plantinga. The work of this quintessential analytic philosopher has in many respects set the tone for the debate in the fields of modal metaphysics and epistemology and he is arguably the most important philosopher of religion of our time. In this volume, a distinguished team of today's leading philosophers address the central aspects of Plantinga's philosophy - his views on natural theology; his responses to the problem of evil; his contributions to the field of modal metaphysics; the controversial evolutionary argument against naturalism; his model of epistemic warrant and his view of epistemic defeat;
and his recent work on mind-body dualism. Also included is an appendix containing Plantinga’s often referred to, but previously unpublished, lecture notes entitled 'Two Dozen (or so) Theistic Arguments', with a substantial preface to the appendix written by Plantinga specifically for this volume. Is belief in God epistemically justified? That's the question at the heart of this volume in the Great Debates in Philosophy series, with Alvin Plantinga and Michael Tooley each addressing this fundamental question with distinctive arguments from opposing perspectives. The first half of the book contains each philosopher’s explanation of his particular view; the second half allows them to directly respond to each other’s arguments, in a lively and engaging conversation. Offers the reader a one of a kind, interactive discussion. Forms part of the acclaimed Great Debates in Philosophy series. Taking Rites Seriously is about how religious beliefs and religious believers are assessed by judges and legal scholars and are sometimes mischaracterized and misunderstood by those who are critical of the influence of religion in politics or in the formation of law. Covering three general topics - reason and motive, dignity and personhood, nature and sex - philosopher and legal theorist Francis J. Beckwith carefully addresses several contentious legal and cultural questions over which religious and non-religious citizens often disagree: the rationality of religious belief, religiously motivated legislation, human dignity in bioethics, abortion and embryonic stem cell research, reproductive rights and religious liberty, evolutionary theory, and the nature of marriage. In the process, he responds to some well-known critics of public faith - including Brian Leiter, Steven Pinker, Suzanna Sherry, Ronald Dworkin, John Rawls, and Richard Dawkins - as well as to some religiously conservative critics of secularism, such as the advocates for intelligent design. In this long-awaited book, pre-eminent analytical philosopher Alvin Plantinga argues that the conflict between science and theistic religion is actually superficial, and that at a deeper level they are in concord. This volume is about the notion of 'defeat' in philosophy. The idea is that someone who has some knowledge, or a justified belief, can lose this knowledge or justified belief if they acquire a 'defeater' - evidence that undermines it. The contributors examine the role of defeat not just in epistemology but in practical reasoning and ethics. In Agents Under Fire, Menuge defends a robust notion of agency and intentionality against eliminative and naturalistic alternatives, showing the interconnections between the philosophy of mind, theology, and Intelligent Design. Explore Apologetics through the Lives of History's Great Apologists The History of Apologetics follows the great apologists in the history of the church to understand how they approached the task of apologetics in their own cultural and theological context. Each chapter looks at the life of a well-known apologist from history, unpacks their methodology, and details how they
approached the task of defending the faith. By better understanding how apologetics has been done, readers will be better able to grasp the contextualized nature of apologetics and apply those insights to today's context. The History of Apologetics covers forty-four apologists including:

**Part One: Patristic Apologists**
- Justin Martyr by Gerald Bray
- Irenaeus of Lyons by Stephen O. Presley
- Athenagoras of Athens by W. Brian Shelton
- Tertullian of Carthage by Bryan M. Litfin
- Origen by A. Chadwick
- Thornhill Athanasius of Alexandria by Jonathan Morgan
- Augustine of Hippo by Chad Meister

**Part Two: Medieval Apologists**
- John of Damascus by Daniel J. Janosik
- Theodore Abu Qurrah by Byard Bennett
- Timothy I of Baghdad by Edward L. Smither and Trevor Castor
- Anselm of Canterbury by Edward N. Martin and Steven B. Cowan
- Saint Thomas Aquinas by Francis J. Beckwith and Shawn Floyd
- Ramon Lull by Greg Peters
- Gregory Palamas by Byard Bennett

**Part Three: Early Modern Apologists**
- Hugo Grotius by Bryan Baise and Tyler Dalton McNabb
- Blaise Pascal by Steven A. Hein
- Athanasius by Jonathan Edwards
- John Calvin by Michael McClymond
- William Paley by Charles Taliaferro
- Joseph Butler by David McNaughton

**Part Four: 19th C. Apologists**
- Simon Greenleaf by Craig A. Parton
- Henry Newman by Cornelius C. Simut
- Soren Kierkegaard by Sean A. Turchin and Christian Kettering
- James Orr by Ronnie Campbell
- B. B. Warfield by Kim Riddlebarger
- John Henry Newman by Daniel J. Janosik
- Charles H. Spurgeon by Glen G. Plowman
- William McDowell by Michael McClymond

**Part Five: 20th C. American Apologists**
- J. Gresham Machen by Bryan Baise
- Cornelius Van Til by K. Scott Oliphant
- Gordon Haddon Clark by Robert A. Weathers
- Francis A. Schaeffer by William Edgar
- Edward John Carnell by Steven A. Hein

**Part Six: 20th C. European Apologists**
- A. E. Taylor by Michael O. Obanla
- David Baggett by Ralph Wood
- Dorothy Sayers by Amy Orr-Ewing
- C. S. Lewis by Alister McGrath
- Dietrich Bonhoeffer by Edward John Carnell
- Francis A. Schaeffer by William Edgar
- Edward John Carnell by Steven A. Hein

**Part Seven: Contemporary Apologists**
- John Warwick Montgomery by Craig A. Parton
- Charles Taylor by Bruce Riley
- Alvin Plantinga by James Beilby
- Richard Swinburne by Greg Wetsy
- Ravi Zacharias by Jo Vitale
- William Lane Craig by R. Keith Loftin
- Gary R. Habermas by W. David Beck
- Benjamin C. F. Shaw
- Alister E. McGrath
- James K. Dew

While the dominant approaches to the current study of political philosophy are various, with some friendlier to religious belief than others, almost all place constraints on the philosophic and political role of revelation. Mainstream secular political theorists do not entirely disregard religion. But to the extent that they pay attention, their treatment of religious belief is seen more as a political or philosophic problem to be addressed rather than as a positive body of thought from which we might derive important insights about the nature of politics and the truth of the human condition.
including political science, philosophy, and theology, to challenge the prevailing orthodoxy and to demonstrate the role that religion can and does play in political life. Contributing authors include such important thinkers as Peter Augustine Lawler, Robert C. Koons, J. Budziszewski, Francis J. Beckwith, and James Stoner. Evidence and Religious Belief features eleven new essays on the question of whether religious belief must be based on evidence in order to be rational. Leading philosophers in the field discuss the demand for evidence, the ways in which available evidence differs from person to person, and the current arguments for and against religious belief. The Journal of Biblical and Theological Studies (JBTS) is an academic journal focused on the fields of Bible and Theology from an inter-denominational point of view. The journal is comprised of an editorial board of scholars that represent several academic institutions throughout the world. JBTS is concerned with presenting high-level original scholarship in an approachable way. Academic journals are often written by scholars for other scholars. They are technical in nature, assuming a robust knowledge of the field. There are fewer journals that seek to introduce biblical and theological scholarship that is also accessible to students. JBTS seeks to provide high-level scholarship and research to both scholars and students, which results in original scholarship that is readable and accessible. As an inter-denominational journal JBTS is broadly evangelical. We accept contributions in all theological disciplines from any evangelical perspective. In particular, we encourage articles and book reviews within the fields of Old Testament, New Testament, Biblical Theology, Church History, Systematic Theology, Practical Theology, Philosophical Theology, Philosophy, and Ethics. In recent years numerous attempts have been made by analytic philosophers to naturalize various different domains of philosophical inquiry. All of these attempts have had the common goal of rendering these areas of philosophy amenable to empirical methods, with the intention of securing for them the supposedly objective status and broad intellectual appeal currently associated with such approaches. This volume brings together internationally recognised analytic philosophers, including Alvin Plantinga, Peter van Inwagen and Robert Audi, to question the project of naturalism. The articles investigate what it means to naturalize a domain of philosophical inquiry and look at how this applies to the various sub-disciplines of philosophy including epistemology, metaphysics and the philosophy of the mind. The issue of whether naturalism is desirable is raised and the contributors take seriously the possibility that excellent analytic philosophy can be undertaken without naturalization. Controversial and thought-provoking, Analytic Philosophy Without Naturalism examines interesting and contentious methodological issues in analytic philosophy and explores the connections between philosophy
and science. The cognitive science of religion is a new discipline that looks at the roots of religious belief in the cognitive architecture of the human mind. The Roots of Religion deals with the philosophical and theological implications of the cognitive science of religion which grounds religious belief in human cognitive structures: religious belief is ‘natural’, in a way that even scientific thought is not. Does this new discipline support religious belief, undermine it, or is it, despite many claims, perhaps eventually neutral? This subject is of immense importance, particularly given the rise of the ‘new atheism’. Philosophers and theologians from North America, UK and Australia, explore the alleged conflict between truth claims and examine the roots of religion in human nature. Is it less ‘natural’ to be an atheist than to believe in God, or gods? On the other hand, if we can explain theism psychologically, have we explained it away. Can it still claim any truth? This book debates these and related issues.

Ruth Millikan's extended argument for a biological view of the study of cognition in Language, Thought, and Other Biological Categories caught the attention of the philosophical community. Universally regarded as an important, even brilliant, work, its complexity and dense presentation made it difficult to plumb. This collection of essays serves both as an introduction to that much discussed volume and as an extension and application of Millikan's central and controversial themes, especially in the philosophy of psychology. The title essay, referring to the White Queen's practice of exercising her mind by believing impossible things, discusses meaning rationalism and argues that rationality is not in the head, indeed, that there is no legitimate interpretation under which logical possibility and necessity are known a priori. Nor are there any laws of rational psychology. Rationality is not a lawful occurrence but a biological norm that is effected in an integrated head-world system under biologically ideal conditions. In other essays, Millikan clarifies her views on the nature of mental representation, explores whether human thought is a product of natural selection, examines the nature of behavior as studied by the behavioral sciences, and discusses the issues of individualism in psychology, psychological explanation, indexicality in thought, what knowledge is, and the realism/antirealism debate.

This anthology offers a comprehensive historical introduction to the central questions of philosophy of religion. Approximately two-thirds of the selections are from ancient, medieval, and modern sources, helping students to understand and engage the rich traditions of reflection on these timeless questions. The remaining contemporary readings introduce students to the more recent developments in the field. Each of the thematically arranged sections begins with an editor's introduction to clarify the central issues and positions presented in the readings that follow. Topics include: * traditional theistic arguments * religious experience and revelation * fideism * naturalistic approaches to
religious belief * the divine attributes * fate, freedom, and foreknowledge * the connection between religion and morality * the problem of evil * death and immortality * religious diversity * faith, reason, and the ethics of belief * science and religion. The text can be used alone or in conjunction with a secondary text in philosophy of religion such as Zagzebski's "Philosophy of Religion: An Historical Introduction" (Wiley-Blackwell, 2007). Given that we meet evils in every quarter of the world, could it be governed by an all-good and all-powerful deity? Whilst some philosophers argue that the problem of evil is strong evidence for atheism, others claim that all of the evils in our world can be explained as requirements for deeper goods. On the other hand, skeptical theists believe in God, but struggle with the task of explaining the role of evils in our world. Skeptical theism tackles the problem of evil by proposing a limited skepticism about the purposes of God, and our abilities to determine whether any given instance is truly an example of gratuitous evil. This collection, of 22 original essays, presents cutting-edge work on skeptical theistic responses to the problem of evil and the persistent objections that such responses invite. Divided into four sections, the volume discusses the epistemology of sceptical theism, conditions of reasonable epistemic access, the implications for theism, and the implications for morality. Chinese and Western thinkers consider the Chinese philosophical tradition and Chinese philosophy for the contemporary global era. This book treats Chinese philosophy today as a global project, presenting the work of both Chinese and Western philosophers. Providing contemporary considerations of the Chinese philosophical tradition and bringing Chinese philosophy into conversation with Western philosophy, Chinese Philosophy in an Era of Globalization provides a model for collaborative work. Topics covered include value theory, philosophy of religion, human nature, virtue ethics, epistemology, and philosophy of language. “Much can be learned from a reading of this text, much about contemporary Chinese philosophy and the state of Sino-Anglophone comparative philosophical discussions.” — Journal of Chinese Religions "As we move toward a global society, understanding the people and traditions of other cultures becomes increasingly more important. This book's direct interaction between scholars is seen far too rarely, making it a major contribution to its field." — Douglas W. Shrader, coauthor of Pathways to Philosophy: A Multidisciplinary Approach Contributors include Stephen C. Angle, Miranda D. Brown, Kelly James Clark, Zhang Dainian, Stephen T. Davis, Zhao Dunhua, Robert W. Foster, Eric L. Hutton, Philip J. Ivanhoe, Wan Junren, Chen Lai, Alasdair MacIntyre, Alvin Plantinga, Kwong-loi Shun, Edward Slingerland, Bryan W. Van Norden, Merold Westphal, Zhang Xianglong, and Liu Zongkun. Fully extended and revised, A Companion to Metaphysics 2nd Edition includes a section of detailed review essays from renowned metaphysicians, and the
In recent philosophical discourse, there has been a proliferation of work in the field of philosophy of religion, and in particular at the intersection between epistemology and philosophy of religion. Much of that interest has centred on the emergence of what has come to be known as 'Reformed Epistemology'. The central claim of Reformed epistemologists is that belief in God is properly basic. The purpose of the arguments offered by Reformed epistemologists is to oppose what Plantinga calls the 'de jure' objection to theistic belief - the idea that it is somehow irrational, a dereliction of epistemic duty, or in some other sense epistemically unacceptable, to believe in God. This objection is distinct from what Plantinga labels the 'de facto' objection - the objection that, whatever the rational status of belief in God, it is, in fact, a false belief. The primary goal of Reformed epistemology, then, is to defend Christian belief against the de jure objection, thereby showing that everything really depends on the truth of Christian belief. This book demonstrates the feasibility of combining the Reformed epistemologist's position with an argument for theism that the author draws from Charles Taylor's work. In it, he shows the value that would be added to the Reformed epistemologist's position by such a combination. The definitive reference work on science and Christian belief How does Christian theology relate to scientific inquiry? What are the competing philosophies of science, and do they "work" with a Christian faith based on the Bible? No reference work has covered this terrain sufficiently--until now. Featuring entries from over 140 international contributors, the Dictionary of Christianity and Science is a deeply-researched, peer-reviewed, fair-minded work that illuminates the intersection of science and Christian belief. In one volume, you get reliable summaries and critical analyses of over 450 relevant concepts, theories, terms, movements, individuals, and debates. You will find answers to your toughest questions about faith and science, from the existence of Adam and Eve to the age of the earth, evolution and string theory. FEATURES INCLUDE: Over 450 entries that will help you think through some of today's most challenging scientific topics, including climate change, evolution, bioethics, and much more Essays from over 140 leading international scholars, including Francis Beckwith, Michael Behe, Darrell Bock, William Lane Craig, Hugh Ross, Craig Keener, Davis Young, John Walton, and many more Multiple-view essays on controversial topics allow you to understand and compare differing Christian viewpoints Learn about flesh-and-blood figures who have shaped the interaction of science and religion:
Augustine, Aquinas, Bacon, Darwin, and Stephen Hawking are just the beginning. Fully cross-referenced, entries include references and recommendations for further reading. Advance Praise: "Every Christian studying science will want a copy within arm’s reach." --Scot McKnight, Northern Seminary "This is an invaluable resource that belongs in every Christian's library. I will be keeping my copy close by when I’m writing." --Lee Strobel, Elizabeth and John Gibson chair of apologetics, Houston Baptist University "Sparkles with passion, controversy, and diverse perspectives."--Karl Giberson, professor of science and religion, Stonehill College "An impressive resource that presents a broad range of topics from a broad tent of evangelical scholars."--Michael R. Licona, Houston Baptist University "I am certain that this dictionary will serve the church for many years in leading many to demonstrate that modern science can glorify our Creator and honor his creation." --Denis O. Lamoureux, University of Alberta "'Dictionary' is too humble a label for what this is! I anticipate that this will offer valuable guidance for Christian faithfulness." --C. John Collins, Covenant Theological Seminary

Get answers to the difficult questions surround faith and science! Adam and Eve | the Age of the Earth | Climate Change | Evolution | Fossil Record | Genesis Flood | Miracles | Cosmology | Big Bang theory | Bioethics | Darwinism Death | Extraterrestrial Life | Multiverse | String theory | and much, much more.

An anthology of essential writings that cover some of the most influential ideas about the philosophical implications of Darwinism, since the publication of "On the Origin of Species". There are deep and pervasive disagreements today in universities and colleges, and popular culture in general, over the credibility and value of belief in God. This has given rise to an urgent need for a balanced, comprehensive, accessible resource book that can inform the public and scholarly debate over theism. While scholars with as diverse interests as Daniel Dennett, Terry Eagleton, Richard Dawkins, Jürgen Habermas, and Rowan Williams have recently contributed books to this debate, "theism" as a concept remains poorly understood and requires a more thorough and systematic analysis than it has so far received in any single volume. The Routledge Companion to Theism addresses this need by investigating theism's history as well as its relationship to inquiry in the sciences, social sciences, and humanities, and to its wider cultural contexts. The contents are not confined within the philosophy of religion or even within the more expansive borders of philosophy. Rather, The Routledge Companion to Theism investigates its subject through the lens of a wide variety of disciplines and explores the ramifications of theism considered as a way of life as well as an intellectual conviction. The five parts of the volume indicate its inclusive scope: I. What is Theism?; II. Theism and Inquiry; III. Theism and the Socio-Political Realm; IV. Theism and Culture; V. Theism as a Way of Life.
The result is a well ordered and thorough collection that should provide a wide spectrum of readers with a better understanding of a subject that's much discussed, but frequently misunderstood. As the editors note in their Introduction, while stimulating and informing the contemporary debate, a key aim of the volume is to open new avenues of inquiry into theism and thereby to encourage further research into this vital topic. Comprised of 54 essays by leading scholars in philosophy, history, theology, religious studies, political science, education and sociology, The Routledge Companion to Theism promises to be the most useful, comprehensive resource on an emerging subject of interest for students and scholars. This book provides a critical philosophical analysis of the claim that contemporary cognitive approaches to religion undermine theistic beliefs. Recent scientific work into the evolution and cognition of religion has been driven by and interpreted in terms of a certain kind of philosophical and methodological naturalism. The book argues that such naturalism is not necessary for the cognitive study of religion and develops an alternative philosophical and methodological framework. This alternative framework opens the cognitive study of religion to theological and philosophical considerations and clarifies its relationship to other approaches to religious phenomena. This unique contribution to discussions regarding the philosophical and theological implications of the cognitive study of religion summarizes the so far fragmentary discussion, exposes its underlying assumptions, and develops a novel framework for further discussion. Contemporary discussions in metaphysics, epistemology and philosophy of mind are dominated by the presupposition of naturalism. Arguing against this established convention, Jim Slagle offers a thorough defence of Alvin Plantinga's Evolutionary Argument against Naturalism (EAAN) and in doing so, reveals how it shows that evolution and naturalism are incompatible. Charting the development of Plantinga's argument, Slagle asserts that the probability of our cognitive faculties reliably producing true beliefs is low if ontological naturalism is true, and therefore all other beliefs produced by these faculties, including naturalism itself, are self-defeating. He critiques other well-known epistemological approaches, including those of Descartes and Quine, and deftly counters the many objections against the EAAN to conclude that metaphysical naturalism should be rejected on the grounds of self-defeat. By situating Plantinga's argument within a wider context and showing that science and evolution cannot entail naturalism, Slagle renders this most common metaphysical view irrational. As such, the book advocates an important reconsideration of contemporary thought at the intersection of philosophy, science and religion. A cutting-edge survey of contemporary thought at the intersection of science and Christianity. Provides a cutting-edge survey of the central ideas at play at the
intersection of science and Christianity through 54 original articles by world-leading scholars and rising stars in the discipline Focuses on Christianity's interaction with Science to offer a fine-grained analysis of issues such as multiverse theories in cosmology, convergence in evolution, Intelligent Design, natural theology, human consciousness, artificial intelligence, free will, miracles, and the Trinity, amongst many others Addresses major historical developments in the relationship between science and Christianity, including Christian patristics, the scientific revolution, the reception of Darwin, and twentieth century fundamentalism Divided into 9 Parts: Historical Episodes; Methodology; Natural Theology; Cosmology & Physics; Evolution; The Human Sciences; Christian Bioethics; Metaphysical Implications; The Mind; Theology; and Significant Figures of the 20th Century Includes diverse perspectives and broadens the conversation from the Anglocentric tradition Baldwin and McNabb explore how non-Christian religious traditions can utilize Plantinga’s epistemology. This book pays particular attention to the question, if there are believers from differing religious traditions that can rightfully utilize his epistemology, does this somehow prevent a Plantingian’s creedal-specific belief from being warranted? The intellectual and cultural battles now raging over theism and atheism, conservatism and secular progressivism, dualism and monism, realism and antirealism, and transcendent reality versus material reality extend even into the scientific disciplines. This stunning new volume captures this titanic clash of worldviews among those who have thought most deeply about the nature of science and of the universe itself. Unmatched in its breadth and scope, The Nature of Nature brings together some of the most influential scientists, scholars, and public intellectuals—including three Nobel laureates—across a wide spectrum of disciplines and schools of thought. Here they grapple with a perennial question that has been made all the more pressing by recent advances in the natural sciences: Is the fundamental explanatory principle of the universe, life, and self-conscious awareness to be found in inanimate matter or immaterial mind? The answers found in this book have profound implications for what it means to do science, what it means to be human, and what the future holds for all of us. A number of well-developed theories shed light on the question, under what circumstances our beliefs enjoy epistemic justification. Yet, comparatively little is known about epistemic defeat—when new information causes the loss of epistemic justification. This book proposes and defends a detailed account of epistemic defeaters. The main kinds of defeaters are analyzed in detail and integrated into a general framework that aims to explain how beliefs lose justification. It is argued that defeaters introduce incompatibilities into a noetic system and thereby prompt a structured re-evaluation process that makes a justified reinstatement of the defeated belief
impossible. The account is then applied to the topic of disagreement, where it is used in an argument for conciliationism, as well as a new explanation for higher-order defeat. Throughout the book, the notion of defeat is the center of attention, while a number of new issues are discussed at the intersections of defeat and justification. Specifically, new problems are raised for broadly internalist accounts of defeat, a fully descriptive reliabilist account of defeat is provided, and the case for normative defeat is revisited. Throughout philosophical history, there has been a recurring argument to the effect that determinism, naturalism, or both are self-referentially incoherent. By accepting determinism or naturalism, one allegedly acquires a reason to reject determinism or naturalism. The Epistemological Skyhook brings together, for the first time, the principal expressions of this argument, focusing primarily on the last 150 years. This book addresses the versions of this argument as presented by Arthur Lovejoy, A.E. Taylor, Kurt Gödel, C.S. Lewis, Norman Malcolm, Karl Popper, J.R. Lucas, William Hasker, Thomas Nagel, Alvin Plantinga, and others, along with the objections presented by their many detractors. It concludes by presenting a new version of the argument that synthesizes the best aspects of the others while also rendering the argument immune to some of the most significant objections made to it. The distinguished American philosopher Alvin Plantinga has had a career-long interest in the defense of Christian belief. There hasn't been a major contemporary challenge to such belief that Plantinga has not, in some way, addressed. This book draws together those contributions, highlighting particularly Plantinga's groundbreaking work in the areas of epistemology and the problem of evil. Historical and biographical background information is included to give perspective to Plantinga's work. His theory that both theistic and Christian belief is warranted and basic is explored and critiqued, and an assessment is offered as to the significance of Plantinga's work for apologetic theory and practice. In this book Linda Trinkaus Zagzebski gives an extended argument that the self-reflective person is committed to belief on authority. Epistemic authority is compatible with autonomy, but epistemic self-reliance is incoherent. She argues that epistemic and emotional self-trust are rational and inescapable, that consistent self-trust commits us to trust in others, and that among those we are committed to trusting are some whom we ought to treat as epistemic authorities, modeled on the well-known principles of authority of Joseph Raz. Some of these authorities can be in the moral and religious domains. Why have people for thousands of years accepted epistemic authority in religious communities? A religious community's justification for authority is typically based on beliefs unique to that community. Unfortunately, that often means that from the community's perspective, its justifying claims are insulated from the outside; whereas from an outside
perspective, epistemic authority in the community appears unjustified. But as Zagzebski's argument shows, an individual's acceptance of authority in her community can be justified by principles that outsiders accept, and the particular beliefs justified by that authority are not immune to external critiques. Divine hiddenness, naturalism, Zeitgeist: The Movie, Hinduism. Addressing contemporary challenges to the church, nineteen respected modern Christian apologists offer thoughtful new essays on culture, the historical Jesus, other religions, and more. Teleosemantics seeks to explain meaning and other intentional phenomena in terms of their function in the life of the species. This volume of new essays from an impressive line-up of well-known contributors offers a valuable summary of the current state of the teleosemantics debate. Almost a decade ago, Alvin Plantinga articulated his bold and controversial evolutionary argument against naturalism. This intriguing line of argument raises issues of importance to epistemologists and to philosophers of mind, of religion, and of science. In this, the first book to address the ongoing debate, Plantinga presents his influential thesis and responds to critiques by distinguished philosophers from a variety of subfields. Plantinga's argument is aimed at metaphysical naturalism or roughly the view that no supernatural beings exist. Naturalism is typically conjoined with evolution as an explanation of the existence and diversity of life. Plantinga's claim is that one who holds to the truth of both naturalism and evolution is irrational in doing so. More specifically, because the probability that unguided evolution would have produced reliable cognitive faculties is either low or inscrutable, one who holds both naturalism and evolution acquires a defeater for every belief he/she holds, including the beliefs associated with naturalism and evolution. Following Plantinga's brief summary of his thesis are eleven original pieces by his critics. The book concludes with a new essay by Plantinga in which he defends and extends his view that metaphysical naturalism is self-defeating. --Peter Heltzel, Fordham University, Religious Studies Review Vol 30 No 1, January 2004

"International Journal for Philosophy of Religion"

This book guides readers through an investigation of religion from a naturalistic perspective and explores the very meaning of the term 'religious naturalism'. Oppy considers several widely disputed claims: that there cannot be naturalistic religion; that there is nothing in science that poses any problems for naturalism; that there is nothing in religion that poses any serious challenges to naturalism; and that there is a very strong case for thinking that naturalism defeats religion. Naturalism and Religion: A Contemporary Philosophical Investigation is an ideal introduction for undergraduate and postgraduate students of religious studies and philosophy who want to gain an understanding of the key themes and claims of naturalism from a religious and philosophical perspective.
Dictionary of Modern American Philosophers includes both academic and non-academic philosophers, and a large number of female and minority thinkers whose work has been neglected. It includes those intellectuals involved in the development of psychology, pedagogy, sociology, anthropology, education, theology, political science, and several other fields, before these disciplines came to be considered distinct from philosophy in the late nineteenth century. Each entry contains a short biography of the writer, an exposition and analysis of his or her doctrines and ideas, a bibliography of writings, and suggestions for further reading. While all the major post-Civil War philosophers are present, the most valuable feature of this dictionary is its coverage of a huge range of less well-known writers, including hundreds of presently obscure thinkers. In many cases, the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers. This book will be an indispensable reference work for scholars working on almost any aspect of modern American thought.

Locating Plantinga's most recent work in the context of his theological assumptions, his previous work on religious epistemology, and the current debate over how knowledge should be characterized, Beilby's book offers a unique perspective on Plantinga's religious epistemology. This is the third volume in Alvin Plantinga's trilogy on the notion of warrant, which he defines as that which distinguishes knowledge from true belief. In this volume, Plantinga examines warrant's role in theistic belief, tackling the questions of whether it is rational, reasonable, justifiable, and warranted to accept Christian belief and whether there is something epistemically unacceptable in doing so. He contends that Christian beliefs are warranted to the extent that they are formed by properly functioning cognitive faculties, thus, insofar as they are warranted, Christian beliefs are knowledge if they are true.