
Access Free Metaphysics Constructing A World View Contours Of Christian Philosophy

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TGVHZ6 - BENJAMIN TOWNSEND

Winner of a 2004 ECPA Gold Medallion Award! Winner of an Award of Excellence in the 2003 Chicago Book Clinic! What is real? What is truth? What can we know? What should we believe? What should we do and why? Is there a God? Can we know him? Do Christian doctrines make sense? Can we believe in God in the face of evil? These are fundamental questions that any thinking person wants answers to. These are questions that philosophy addresses. And the answers we give to these kinds of questions serve as the the foundation stones for constrecting any kind of worldview. In Philosophical Foundations for a Christian Worldview J.P. Moreland and William Lane Craig offer a comprehensive introduction to philosophy from a Christian perspective. In their broad sweep they seek to introduce readers to the principal subdisciplines of philosophy, including epistemology, metaphysics, philosophy of science, ethics and philosophy of religion. They do so with characteristic clarity and incisiveness. Arguments are clearly outlined, and rival theories are presented with fairness and accuracy. Philosophy, they contend, aids Christians in the tasks of apologetics, polemics and systematic theology. It reflects our having been made in the image of God, helps us to extend biblical teaching into areas not expressly addressed in Scripture, facilitates the spiritual discipline of study, enhances the boldness and self-image of the Christian community, and is requisite to the essential task of integrating faith and learning. Here is a lively and thorough introduction to philosophy for all who want to know reality.

This book is devoted to finding answers to the main existential questions of every human's life: who am I ontologically, do I have a higher purpose? These are the very "eternal questions" that make a human being human, the ability to ask them distinguishes a human from all other creatures in the universe. From time immemorial, people have argued about the criteria of truth, about the meaning of human life, and about the nature of things. Usually this was expressed in disputes between religions. About two hundred years ago, atheism arose in Christian Europe and began to take part in these controversies. For two hundred years, there have already been thousands of disputes on the topic "Religion and Atheism", in which, as a rule, representatives of Christianity or Islam speak about religion. However, to analyze them abstractly, in general, would not be entirely correct. Therefore, here we will comment on one specific dispute, by the example of which we will try to reveal the essence of all similar disputes. This is a debate between a representative of Atheism and a representative of Islam. In addition, we will comment on the basis of the Christian worldview. Thus, a triologue will be presented here—three points of view, and the discussed problems will be shown as if "three-dimensionally". This book formulates the Particular Principle of Causality (the Phenomenon of Creativity), which serves as a solid foundation for any kind of evidence of the existence of God. It's almost impossible to dispute. This principle is

formulated for the first time in the book. The book also explores aspects of theodicy that have been a stumbling block for theologians throughout the centuries. In addition, many other important theological topics here are illuminated from unusual perspectives. Quite often, atheists oppose their concept to religions. However, a detailed analysis of the metaphysics of the atheistic worldview shows that atheism has all the properties and features of religion. This book intelligently explains that Atheism is a religion of unbelief. The book is written in simple language and can be useful to many people who hesitate on the verge of faith and unbelief. Noted philosopher William Hasker explores a full range of questions concerning the problem of evil. Hasker forges constructive answers in some depth showing why the evil in the world does not provide evidence of a moral fault in God, the world's creator and governor.

Citations are included in the Editor's note, pages 24-25.

Arguments are clearly presented, and rival theories are presented with fairness and accuracy."--BOOK JACKET.

Metaphysics Reconsidered: A Gnostic Reading of Kant By: Juan Valdez This work sits at the tail end of a progression of studies into theology, mysticism, and philosophy which reaches its apex here philosophically. It builds off of the understanding of the (shared) foundations of theological, mystical, and philosophical knowledge from antiquity that we explore in Theology Reconsidered and Homo Mysticus that have supported the development of advanced societies throughout human history, and conjoins this knowledge with more modern conceptions of the world as reflected in scientific disciplines such as physics, psychology, and biology to establish a new system of metaphysics, a postmodern system of metaphysics, which accounts for philosophical skepticism as well as physical materialism and has both a psychological as well as physical element to it—the world as it appears and the world as it is in Kantian terms. In creating this model, we first illustrate the deficiencies of the prevailing metaphysical paradigm, one that reflects a deep-seated belief in the ontological supremacy of "objective reality," and find the source of these deficiencies, point them out, and then make some adjustments to the underlying system (Kantian metaphysics primarily) such that its misguided conclusions are both brought to light and at the same time corrected. In so doing, we in effect root our system of metaphysics, the Metaphysics of Awareness, directly into the Western philosophical tradition.

The aura has been given many names over the centuries—chi'i, prana, karnaem, and Illiaster. In fact, it has been documented for over 5,000 years. Astral lights alluded to by ancient Eastern Indians, Chinese and Jewish mystics are attributed to a universal energy permeating all matter. The aura was described in early esoteric writings and later in those of the Rosicrucians, Zen Buddhists, Christian mystics—even in the oral traditions of the American Indians. Now, Capturing the Aura brings the science, technology

and metaphysics of auric investigation into a concise and readable book for the 21st century—a century that will see continuing integration of science and metaphysics into the MetaScience of the future.

Clark Pinnock, Richard Rice, John Sanders, William Hasker and David Basinger argue for a new perspective on God and his work in the world, both rejecting process theology and demanding reconsideration of classical doctrines of God's immutability, impassability and foreknowledge. A 1995 Christianity Today Book Award winner!

It is our hope that this collection will give readers a sense of the type of metaphysical investigations that are now being carried out by thinkers in the Western nations. We also hope that the reader's curiosity will be peaked so that further inquiry will follow. In this book the author explores the shifting philosophical boundaries of modern medical knowledge and practice occasioned by the crisis of quality-of-care, especially in terms of the various humanistic adjustments to the biomedical model. To that end he examines the metaphysical, epistemological, and ethical boundaries of these medical models. He begins with their metaphysics, analyzing the metaphysical positions and presuppositions and ontological commitments upon which medical knowledge and practice is founded. Next, he considers the epistemological issues that face these medical models, particularly those driven by methodological procedures undertaken by epistemic agents to constitute medical knowledge and practice. Finally, he examines the axiological boundaries and the ethical implications of each model, especially in terms of the physician-patient relationship. In a concluding Epilogue, he discusses how the philosophical analysis of the humanization of modern medicine helps to address the crisis-of-care, as well as the question of "What is medicine?" The book's unique features include a comprehensive coverage of the various topics in the philosophy of medicine that have emerged over the past several decades and a philosophical context for embedding bioethical discussions. The book's target audiences include both undergraduate and graduate students, as well as healthcare professionals and professional philosophers. "This book is the 99th issue of the Series Philosophy and Medicine...and it can be considered a crown of thirty years of intensive and dynamic discussion in the field. We are completely convinced that after its publication, it can be finally said that undoubtedly the philosophy of medicine exists as a special field of inquiry."

Metaphysics and Mystery: The Why Question East and West is a critical analysis, comparison, and evaluation of philosophical answers, Western and Asian, to the question "Why is there something rather than nothing?" The question, first posed by the seventeenth-century philosopher Leibniz, was reintroduced in the twentieth century by Heidegger. Volume 1 begins with an introduction that lays out the issues raised by the why question. It then analyzes contemporary Western philosophers who provide either cosmological-metaphysical or existential-ontological answers to the question. It also considers transitional answers that bridge the two. Volume 2 examines Asian philosophers, classical and contemporary, who, though rejecting the assumptions behind the question, put forward nondualist answers that have a direct bearing on it. It concludes with an argument for a revised understanding of the why question that draws on the strengths and weaknesses of these Western and Asian philosophies and explores implications for ethics and religious thought.

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.

As an annual event, International Conference on Language, Literature, and Education in Digital Era (ICLLE) 2019 continued the agenda to bring together researcher, academics, experts and professionals in examining selected theme by language, literature and education in digital era. In 2019, this event held in 19-20 July 2019 at Padang, Indonesia. The conference from any kind of stakeholders related with Language and literature especially in education. Each contributed paper was refereed before being accepted for publication. The double-blind peer reviewed was used in the paper selection.

"THIS BOOK is an attempt to fill the present striking need for an introduction to contemporary linguistic philosophy as it bears on theological discourse. Wherever I have gone, recently, among educated Christians in Britain and America, I have encountered profound curiosity—and a good deal of anxiety—concerning modern methods in philosophy as they relate to the logical nature and validity of theological affirmations. Similarly I have found many of my students in contemporary philosophy and in the philosophy of religion becoming deeply absorbed in the issues raised by a critical examination of theological speech. From both groups, the intellectually alert Christians and the thoughtful graduate and undergraduate students of philosophy and religion, I have been heavily bombarded with appeals for direction to some book which would (1) set forth the central issues and arguments concerning theological discourse for readers who have familiarity with traditional philosophy but who are relatively untrained in contemporary philosophical practices and (2) place into perspective the present state of philosophical and theological discussion in this area of burgeoning interest. To my frustration, I have had to answer such requests with the admission that no such book exists and with the promise that I would try, some day, to provide that book myself. In preparing this volume, therefore, I have done my best to keep those promises in mind."

William James is frequently considered one of America's most important philosophers, as well as a foundational thinker for the study of religion. Despite his reputation as the founder of pragmatism, he is rarely considered a serious philosopher or religious thinker. In this new interpretation David Lamberth argues that James's major contribution was to develop a systematic metaphysics of experience integrally related to his developing pluralistic and social religious ideas. Lamberth systematically interprets James's radically empiricist world-view and argues for an early dating (1895) for his commitment to the metaphysics of radical empiricism. He offers a close reading of *Varieties of Religious Experience*; and concludes by connecting James's ideas about experience, pluralism and truth to current debates in philosophy, the philosophy of religion, and theology, suggesting James's functional, experiential metaphysics as a conceptual aid in bridging the social and interpretive with the immediate and concrete while avoiding naive realism.

A new interpretation of the philosophy of Martin Heidegger in terms of the doctrine of the univocity of being.

Developed in this book are interpretive understandings of a range of philosophical, religious, political, social, ethical and personal issues. It examines the dynamics of worldview construction, and

how the processes of thinking, knowing and understanding relate to worldview construction.

Philosophy and the Christian Worldview is a collection of new essays written by fifteen philosophers of religion. Bringing together some of the leading lights in current academic philosophy of religion, including William Hasker, Charles Taliaferro and Keith Yandell, it offers a fresh perspective on four major areas of discussion: Religion and Epistemology; Religion and Morality; Religion and Metaphysics; and Religion and Worldview Assessment. United by the argument that the core claims of religion have metaphysical, epistemic and moral entailments, these essays represent a state of the art discussion in contemporary philosophy of religion.

The research literature on causal attribution and social cognition generally consists of many fascinating but fragmented and superficial phenomena. These can only be understood as an organised whole by elucidating the fundamental psychological assumptions on which they depend. *Psychological Metaphysics* is an exploration of the most basic and important assumptions in the psychological construction of reality, with the aim of showing what they are, how they originate, and what they are there for. Peter White proposes that people basically understand causation in terms of stable, special powers of things operating to produce effects under suitable conditions. This underpins an analysis of people's understanding of causal processes in the physical world, and of human action. In making a radical break with the Heideggerian tradition, *Psychological Metaphysics* suggests that causal attribution is in the service of the person's practical concerns and any interest in accuracy or understanding is subservient to this. Indeed, a notion of regularity in the world is of no more than minor importance, and social cognition is not a matter of cognitive mechanisms or processes but of cultural ways of thinking imposed upon tacit, unquestioned, universal assumptions.

Develops and defends a new metaphysical and logical theory of arbitrary objects that will reinvigorate the philosophy of mathematics.

This book defines, perhaps for the first time in the history of the intellectual and religious tradition of Islam, the meaning of worldview from the perspective of Islam. The definition is articulated in the gathering together of the fundamental elements in the vision of reality and truth that projects the worldview of Islam into a meaningful whole. This articulation of the definition involves also explanation and contradiction of the challenges to that vision encountered throughout the ages to the present time.

Since the time of the Enlightenment, religious skepticism and an increased reliance upon empiricism have caused many to adopt a purely naturalistic worldview. In recent years, this full-on acceptance of naturalism has even led to the belittling of those who affirm the need for metaphysical agency in our world. But is belief in a transcendent being like God simply based on wishful thinking and ignorance? Can every aspect of life and the workings of our universe be reduced to purely naturalistic causes? In *Mind over Matter*, brothers Brian and Wayne Rossiter take on a variety of arguments that are often thought to pose serious threats-if not outright defeaters-to any belief that stands in opposition to philosophical naturalism. Traversing the fields of theology, philosophy, and science, they take these arguments head on, providing a practical and easy to use guide for anyone looking to respond to the toughest and most common objections to religious faith. The Rossiters then turn the tables, arguing that belief in transcendent intelligence is not only rational, but is also completely consistent with many of the underlying assumptions made by the most ardent atheists and skeptics.

The contributions to this collection deal with the fundamental

problem of unity, which plays a decisive role in many contemporary debates (even when this role is not acknowledged). Questions like whether there can be unities that persist through time - e.g. persons who remain the same throughout their lives - are discussed from various perspectives. Is such an idea possible at all, and if so, what role do concepts like force, capacity, and disposition play in this context?

Calvinist determinism destroys moral responsibility and makes God the author of sin. These two accusations are not new, and were arguably anticipated by Paul in Romans 9, but they remain today the most important objections offered against Calvinist/determinist views of human free will. This book is a philosophically rigorous and comprehensive defense of Calvinism against these two families of arguments. With respect to human moral responsibility, it discusses whether determinism destroys "free will," turns humans into pets or puppets, and involves or is analogous to coercion and manipulation. It responds to the consequence argument and direct argument for incompatibilism, the principle of alternate possibilities, the "ought implies can" maxim, and related claims. With respect to the authorship of sin, it discusses whether Calvinist determinism improperly involves God in evil. Does it mean that "God sins," or "causes sin," or "wills sin" in problematic ways? "Does God intend our sin, or (merely) permit sin?" In each case the coherence of the Calvinist view is defended against its most potent objections, to reject the claim that Calvinism is "excusing sinners and blaming God."

The present volume is part of the *Worldviews, Science and Us?* series of proceedings. It contains selected contributions on the subject of bridging knowledge and its implications for our perspectives of the world. This volume also represents the proceedings of the interdisciplinary stream of the international workshop (Part 1) *Times of Entanglement*, 21-22 September 2010 at the Minsheng Art Museum in Shanghai, People's Republic of China in the context of the Shanghai World Expo 2010 and, related cutting-edge investigations in the quantum paradigm from discussion panels organized by the Leo Apostel Center for Interdisciplinary studies within the framework of the *Research on the Construction of Integrating Worldviews?* research community set up by the Flanders Fund for Scientific Research. Further information about this research community and a full list of the associated international research centers can be found at <http://www.vub.ac.be/CLEA/res-worldviews/>.

This book examines Richard Rorty's position that religious and metaphysical beliefs should simply be abandoned, and proposes that his position is contradicted by what is a fundamental part of every human life, namely the phenomenon of human recognition of other people.

Martin Heidegger and Hans-Georg Gadamer undoubtedly belong among the most important representatives of twentieth-century phenomenological hermeneutics, which represents, in turn, one of the major traditions within so-called continental philosophy. Respectively teacher and pupil, during their long and philosophically intense lives and careers Heidegger and Gadamer greatly contributed to the development of philosophical thought in our age, providing significant and often decisive contributions in various fields of philosophical inquiry. Their main works, *Being and Time* (1927) and *Truth and Method* (1960), respectively amount to the great "classics" of contemporary philosophy, both being extraordinarily influential books without which the history of twentieth- and also twenty-first century philosophy as we know it would not be conceivable. This book addresses a number of problems concerning aesthetics, metaphysics, language and philosophical anthropology, by focusing on Heidegger's and Gadamer's specific contributions in these fields, and by establishing fruitful and origi-

nal comparisons between their views and those of other relevant thinkers of our time, such as Hannah Arendt, Richard Rorty and John McDowell. The book adopts a comparative approach that portrays the complex philosophical problems and concepts at the core of this investigation from various points of view, thus broadening the philosophical horizon, generating a more comprehensive perspective, and underlining the compatibility of different philosophical views.

This book offers a metaphysical development of the notion of perspective. By explaining the functional nature of point of view, and by providing a concrete definition of point of view as a window through which to see the world, it offers a scientific realist theory that explains that points of view are real structures that ground properties and objects as well as perspectives. The notion of point of view has been of key importance in the history of philosophy, and different philosophical schools have used this notion to conduct analyses from the external reality to the inner phenomenal status, or even to construct an entire philosophical system. However, there has been a lack of systematic analysis of what a point of view is and what its structure is; this book fills the gap in the literature and makes the transition between semantics and epistemology, and the philosophy of science.

What is education? How and why do educators do what we do? And, in what way can and ought education be distinctively Christian? These are a few of the probing questions for which this book seeks answers. Among other contributions, Currivean's book explores a biblical philosophy of Christian education with unprecedented breadth and depth. To accomplish this objective, it considers what education is (chapter 1), what philosophy of education is (chapter 2), and what the ultimate goal of education is (chapter 3). Additionally, this book provides a never-before, Christian overview of twelve philosophies of education (chapters 4-15). Each of those chapters provides an introduction of a particular philosophy of education and some of that philosophy's exemplars. Each of those chapters also contributes a constructive, Christian critique. Chapter 16 highlights a biblical philosophy of Christian education—featuring some people, some principles, and some priorities for a biblical philosophy of Christian education, viz. pursuing excellence for the glory of God.

Helping readers create a consistently Christian worldview, William Hasker addresses key questions of metaphysics and discusses possible answers. In the *Contours of Christian Philosophy* series.

What is metaphysics? *Metaphysics: A Basic Introduction in a Christian Key* gives a simplified answer to this daunting question. Born under the shadow of the Parthenon by Aristotle and his contemporaries, metaphysics eventually enjoyed its heyday in the medieval era and is finding a resurgence today in modernity. This book explores the perennial question of being and its uptake in the world of Christian theology. Donald Wallenfang leads the reader through five navigable chapters that feature the most basic themes of metaphysics: the question of being, first principles, causality, cosmology, and morality. The abstract tendencies of metaphysics are brought down to earth with reference to the gospel of Jesus and the relevance of metaphysics for daily living. Altogether, the reader will be inspired to think toward the whole by asking questions that penetrate beneath the surface of things. Beauty, truth, and goodness will be unveiled to the degree that we accompany Jesus the metaphysician along his itinerary of being given.

Indigenous Education and the Metaphysics of Presence: A worlded philosophy explores a notion of education called 'worldedness' that sits at the core of indigenous philosophy. This is the idea that any one thing is constituted by all others and is, therefore, educational to the extent that it is formational. A suggested opposite of this indigenous philosophy is the metaphysics of presence, which describes the tendency in dominant Western philosophy to privilege presence over absence. This book compares these competing philosophies and argues that, even though the metaphysics of presence and the formational notion of education are at odds with each other, they also constitute each other from an indigenous worlded philosophical viewpoint. Drawing on both Maori and Western philosophies, this book demonstrates how the metaphysics of presence is both related and opposed to the indigenous notion of worldedness. Mika explains that presence seeks to fragment things in the world, underpins how indigenous peoples can represent things, and prevents indigenous students, critics, and scholars from reflecting on philosophical colonisation. However, the metaphysics of presence, from an indigenous perspective, is constituted by all other things in the world, and Mika argues that the indigenous student and critic can re-emphasise worldedness and destabilise presence through creative responses, humour, and speculative thinking. This book concludes by positioning well-being within education, because education comprises acts of worldedness and presence. This book will be of key interest to indigenous as well as non-indigenous academics, researchers and postgraduate students in the fields of philosophy of education, indigenous and Western philosophy, political strategy and post-colonial studies. It will also be relevant for those who are interested in philosophies of language, ontology, metaphysics and knowledge.

The larger project of which this volume forms part is an attempt to craft a coherent doctrine of divine eternity and God's relationship to time. Central to this project is the integration of the concerns of theology with the concept of time in relativity theory. This volume provides an accessible and philosophically informed examination of the concept of time in relativity, the ultimate aim being the achievement of a tenable theological synthesis.

The first book in English to offer an extended comparative analysis of Heidegger and Deleuze. Those familiar with Heidegger's and Deleuze's thinking will find a detailed, well-researched book that comes to an innovative conclusion, while those new to both will find a clear, well-written exposition of their key concepts.

Cornelius Van Til's *Doctrine of God and Its Relevance for Contemporary Hermeneutics* seeks to answer the question, "What does Van Til have to do with hermeneutics?" It is argued that some of the most relevant concerns in the field of contemporary hermeneutics are similar to those addressed by Van Til in the area of apologetics. Van Til's approach involved a self-conscious consistency between method and theology proper in order to reason according to the Christian worldview found in Scripture. Just as one's apologetic method should be consistent with the theology revealed in the Bible, so also should one's hermeneutic. This work not only argues that Van Til has an important place in the hermeneutical discussion, but also demonstrates his place in terms of the main contours in his doctrine of God. In doing so, certain influences on evangelical hermeneutics are considered according to consistency with theology proper. Lastly, a Van Tillian hermeneutic is applied to the often-debated issue concerning the New Testament use of the Old Testament.