

[Pdf free] The Coherence of Theism (Clarendon Library of Logic and Philosophy)

The Coherence of Theism (Clarendon Library of Logic and Philosophy)

Richard Swinburne

*ePub | *DOC | audiobook | ebooks | Download PDF*

DOWNLOAD



READ ONLINE

#4582265 in Books 1977-12-29Ingredients: Example IngredientsOriginal language:EnglishPDF # 1 8.75 x .88 x 5.75l, #File Name: 019824410X308 pages | File size: 32.Mb

Richard Swinburne : The Coherence of Theism (Clarendon Library of Logic and Philosophy) before purchasing it in order to gage whether or not it would be worth my time, and all praised The Coherence of Theism (Clarendon Library of Logic and Philosophy):

1 of 1 people found the following review helpful. The Coherence of TheismBy John HunterI found this work to be a fascinating treatise on the coherence of theism. That being said, I took issue with his analysis of the characteristics God would necessarily have as part of his nature and his divergence from the same analysis of Thomas Aquinas. Swinburne is keen to point out the importance of the use and the meaning of language in communicating the concept of theism so that it may be understood precisely and be found coherent by readers or listeners. An approach using inductive reasoning is pointed out as an important step as no argument can be made on behalf of theism from direct evidence. The sticking point for me came with Swinburne's descriptions of God's main characteristics; omnipotence, omniscience, and omnipresence. Specifically, he limits God's omniscience of logical necessity for him to be a perfectly free being, have made man with free will. He finds this consistent with God's situational reactions described in the OT. Aquinas however, does not place limits on God's omniscience and describes him as outside of time, thus knowing all things at all times instantaneously. Swinburne is careful in his conclusions to point out that like Aquinas, he believes no intellect can know God fully. This leaves any description of God's characteristics a matter of conjecture, for which I believe Aquinas has the upper hand.16 of 17 people found the following review helpful. Superb!By A.

CustomerRichard Swinburne came highly recommended to me. Yet, after reading this book, I can say that he has greatly exceeded my expectations. I found Swinburne's argumentation to be clear, concise, and in many cases interesting. But not easy. There were several parts of his book which I had to read, and re-read, in order to fully understand his line of thought, which I expected.Swinburne's task is to discover whether or not Theism is coherent. He concludes that it (probably) is. He doesn't argue that it's true per say merely that the Theist can not be charged with holding incoherent views. The book is split into three separate sections. In the first, Swinburne goes about defining what it means for something to be 'coherent' and 'incoherent.' He argues that a statement is incoherent if it entails a self-contradictory statement. He also argues that the easiest way to find a statement to be coherent is if that statement entails another statement which is coherent. He spends the rest of section 1 describing religious language--i.e. whether language describing God is used equivocally, univocally, or analogously. Throughout the book Swinburne maintains that we can describe God using words (such as "love" and "good") in their 'mundane' senses without (always) appealing to analogy.In section 2, Swinburne argues for a 'contingent' god. He looks at eight different characteristics that Theists have typically used to describe God--an omnipresent spirit, free and creator of the universe, omnipotent, omniscient, perfectly good, a source of moral obligation, eternal, and immutable. He goes through each and argues first, that such notions are in fact coherent, and second such notions can be successfully defended against critiques. The bulk of the book takes up this portion. Perhaps what I found most interesting was how he indicated how several of these characteristics (for example, omnipotent and omniscient) entailed other characteristics (omnipresent spirit).In the final section, Swinburne argues for the notion of a necessary being. He first lists different criteria for something to be necessary. Then he sees how these criteria apply to God's existence, and God's possession of these characteristics. He concludes that in order for a Theist to express what he normally expresses when saying that "God exists" the Theist must use some terms in a slightly analogous way. And since, it's not clear which terms are being analogously, and to what degree the question of coherence cannot (ultimately) be removed from the question of whether or not Theism is true. All in all, I highly recommend Swinburne's book as a fascinating read and a great defense of the coherency of theism.This book is the first of his trilogy, the next book being "The Existence of God" and concluding with "Faith and Reason."0 of 0 people found the following review helpful. Five StarsBy HankVery good and interesting.

God is often defined as a spirit who is present everywhere, knows everything, is able to do anything, is the creator of the world, is perfectly free, perfectly good, eternal, immutable, one whose commands impose obligations on individuals, and who is in some sense a necessary being. In *The Coherence of Theism*, the first volume in a highly acclaimed trilogy on the philosophy of religion, Richard Swinburne examines what it means, and whether it is coherent philosophically, to say that there is such a being. He concludes that, despite philosophical objections, many of the claims about God made by religious believers are in fact coherent. In addition, he discusses claims that do not cohere and demonstrates that some important claims cohere only if the words by which they are expressed are stretched or used analogously.

'This volume, together with the author's "The Existence of God" ... and "Faith and Reason" ... are, in my opinion, the most impressive philosophical defence of traditional theism that has been offered in our generation. The author combines professional skill and scholarship worthy of the highest admiration with a facility for clear expression which makes what he has to say intelligible to any thoughtful reader.' Expository Times'I know of no defence against contemporary philosophical criticism, that can compare with this one in quality of argumentation or clarity of thought.' Terence Penelhum, *Journal of Philosophy*'The trilogy ... is, beyond all doubt, one of the most, if not the most, impressive single achievement in the philosophy of religion during the past decade.' W. D. Hudson, *Religious Studies*'Richard Swinburne's revised edition is indeed a pleasure ... The revisions are not extensive, but make significant corrections to his treatment especially of omniscience, and of the unicity of God. It is also good to see that Clarendon Press have produced a relatively cheap paperback, for which students will certainly be grateful.' Gerard J. Hughes, Heythrop College, Heythrop JournalAbout the AuthorRichard Swinburne is Nolloth Professor of the Philosophy of the Christian Religion, University of Oxford.