

The Problem Of Evil

Early Modern Women and the Problem of Evil examines the concept of theodicy—the attempt to reconcile divine perfection with the existence of evil—through the lens of early modern female scholars. This timely volume knits together the perennial problem of defining evil with current scholarly interest in women’s roles in the evolution of religious philosophy. Accessible for those without a background in philosophy or theology, Jill Graper Hernandez’s text will be of interest to upper-level undergraduates as well as graduate students and researchers.

Providence and the Problem of Evil Oxford University Press on Demand

The Blackwell Companion to the Problem of Evil presents a collection of original essays providing both overview and insight, clarifying and evaluating the philosophical and theological “problem of evil” in its various contexts and manifestations. Features all original essays that explore the various forms of the problems of evil, offering theistic responses that attempt to explain evil as well as discussion of the challenges facing such explanations Includes section introductions with a historical essay that traces the developments of the issues explored Acknowledges the fact that there are many problems of evil, some of which apply only to those who believe in concepts such as hell and some of which apply to non-theists Represents views from the various religious traditions, including Hindu, Jewish, Christian, and Muslim

"This book is D.Z. Phillips' systematic attempt to discuss the problem of evil. He argues that the problem is inextricably linked to our conception of God. In an effort to distinguish between logical and existential problems of evil, that inheritance offers us distorted accounts of God's omnipotence and will. In his interlude, Phillips argues that, as a result, God is ridiculed out of existence, and found unfit to plead before the bar of decency. However, Phillips elucidates a neglected tradition in which we reach a different understanding of God's presence amidst suffering, and addresses the ultimate question of how God can be said to be with those who are crushed by life's afflictions." "An ideal text for students of philosophy, religious studies and theology, but also for anyone who reflects seriously on the danger of adding to human evils by the way in which we write and think about them."--Jacket

The Challenge of Evil

Five Views

Feminist Philosophy and the Problem of Evil

Eight Views in Dialogue

How does the Christian response to the problem of evil contrast with that of other worldviews? Most attempts at answering the problem of evil either present a straightforward account of the truth claims of Christianity or defend a minimalist concept of God. This book is different. Inside, you'll examine four worldviews' responses to the problem of evil. Then, you'll hear the author's argument that Christian theism

makes better sense of the phenomenon of evil in the world—equipping you to reach an informed conclusion. This book's unique approach—integrating worldviews with apologetics with theology—will give you a better understanding of the debate surrounding the problem of evil, in both philosophy and theology. Learn to think cogently and theologically about the problem of evil and Christianity's ability to answer its challenges with Worldviews and the Problem of Evil as your guide.

Any glance at the contemporary history of the world shows that the problem of evil is a central concern for people everywhere. In the last few years, terrorist attacks, suicide bombings, and ethnic and religious wars have only emphasized humanity's seemingly insatiable capacity for violence. In *Feminist Philosophy and the Problem of Evil*, Robin May Schott brings an international group of contemporary feminist philosophers into debates on evil and terrorism. The invaluable essays collected here consider gender-specific evils such as the Salem witch trials, women's suffering during the Holocaust, mass rape in Bosnia, and repression under the Taliban, as well as more generalized acts of violence such as the 9/11 bombings, the Madrid train station bombings, and violence against political prisoners. Readers of this sobering volume will find resources for understanding the vulnerability of human existence and what is at stake in the problem of evil.

Who of us has not wondered why a God with absolute attributes causes or allows evil in the world? This most puzzling issue, known as the problem of evil, received significant attention from Ibn Sina. In the present work, Dr. Inati argues that Ibn Sina provides seven theses to justify God's causing or allowing the presence of evil, and that only the thesis which relies on God's omnipotence as defined by Ibn Sina eliminates the problem of evil in his philosophy. The book is an original piece of work and the first comprehensive study of Ibn Sina's Theodicy, which helped shape later Islamic and Christian treatments of the subject and left significant marks on the thought of major medieval philosophers, including Ibn Rushd, Aquinas and Suarez.

The problem of evil has been an extremely active area of study in the philosophy of religion for many years. Until now, most sources have focused on logical, metaphysical,

and epistemological issues, leaving moral questions as open territory. With the resources of ethical theory firmly in hand, this volume provides lively insight into this ageless philosophical issue.

Satan and the Problem of Evil

Christian Truth and Apologetics

Philosophy of Religion

C.S. Lewis and a Problem of Evil

An Investigation of a Pervasive Theme

This Reader brings together primary sources from philosophy, theology and literature to chart the many and changing ways evil has been approached and understood, and to examine the diverse implications it has had for belief and unbelief. Will fill a major gap in the publishing market. Provides primary source readings for courses on religion and evil. A key issue in religious thought - this book will change the way the subject is taught. Author is one of the brightest young religious philosophers in America.

This collection of important writings fills the need for an anthology that adequately represents recent work on the problem of evil. This is perhaps one of the most discussed topics in the philosophy of religion, and is of perennial interest to philosophers and theologians.

The problem of evil has generated varying attempts at theodicy. To show that suffering is defeated for a sufferer, a theodicy argues that there is an outweighing benefit which could not have been gotten without the suffering. Typically, this condition has the tacit presupposition given that this is a post-Fall world. Consequently, there is a sense in which human suffering would not be shown to be defeated even if there were a successful theodicy because a theodicy typically implies that the benefit in question could have been gotten without the suffering if there had not been a Fall. There is a part of the problem of evil that would remain, then, even if there were a successful theodicy. This is the problem of mourning: even defeated suffering in the post-Fall world merits mourning. How is this warranted mourning compatible with the existence of an omniscient, omnipotent, perfectly good God? The traditional response to this problem is the *felix culpa* view, which maintains that the original sin was fortunate because there is an outweighing benefit to sufferers that could not be gotten in a world without suffering. The *felix culpa* view presupposes an object of evaluation, namely, the true self of a human being, and a standard of evaluation for human lives. This book explores these and a variety of other topics in philosophical theology in order to explain and evaluate the role of suffering in human lives.

Is evil evidence against the existence of God? A collection of essays by philosophers, theologians, and other scholars. Even if God and evil are compatible, it remains hotly contested whether evil renders belief in God unreasonable. The Evidential

Argument from Evil presents five classic statements on this issue by eminent philosophers and theologians, and places them in dialogue with eleven original essays reflecting new thinking by these and other scholars. The volume focuses on two versions of the argument. The first affirms that there is no reason for God to permit either certain specific horrors or the variety and profusion of undeserved suffering. The second asserts that pleasure and pain, given their biological role, are better explained by hypotheses other than theism. Contributors include William P. Alston, Paul Draper, Richard M. Gale, Daniel Howard-Snyder, Alvin Plantinga, William L. Rowe, Bruce Russell, Eleonore Stump, Richard G. Swinburne, Peter van Inwagen, and Stephen John Wykstra.

An Introduction to the Problem of Evil

The Blackwell Companion to The Problem of Evil

The Image of God

From the Book of Job to Modern Genetics

A Very Short Introduction

This updated edition by one of the world's leading apologists presents a systematic, positive case for Christianity that reflects the latest work in the contemporary hard sciences and humanities. Brilliant and accessible.

Contrary to what many philosophers believe, Calvinism neither makes the problem of evil worse nor is it obviously refuted by the presence of evil and suffering in our world. Or so most of the authors in this book claim. While Calvinism has enjoyed a resurgence in recent years amongst theologians and laypersons, many philosophers have yet to follow suit. The reason seems fairly clear: Calvinism, many think, cannot handle the problem of evil with the same kind of plausibility as other more popular views of the nature of God and the nature of God's relationship with His creation. This book seeks to challenge that untested assumption. With clarity and rigor, this collection of essays seeks to fill a significant hole in the literature on the problem of evil. The collection includes twelve original essays by David E. Alexander, James N. Anderson, James E. Bruce, Anthony Bryson, Christopher Green, Matthew J. Hart, Paul Helm, Daniel M. Johnson, Hugh J. McCann, Alexander R. Pruss, Greg Welty, and Heath White.

The Problem of Evil offers a comprehensive examination of the problem of evil from both technical and ministerial perspectives. Author and acclaimed philosophy professor Jeremy A. Evans treats the history of the problem with fairness, looking at it through contemporary philosophical literature and offering responses to the most substantive arguments from evil. His purpose is to provide holistic responses to the problem of evil that are philosophically and theologically maintainable. Among the chapters are "Introduction to the Problem of Evil," "The Logical Problem of Evil," "The Evidential Problem of Evil," "The Problem of Hell," "The Problem of Divine Hiddenness," "The Defeat of Evil," "Moral Evil: Comparing Theism and Naturalism," and "Evil and the Worship Worthiness of God."

Living life with a disability can be difficult. It can be so difficult that many have asked the question, "Why me, God?" In this work, Schmoll unpacks what has been termed the problem of evil as it relates to disability from a theologically conservative, Evangelical perspective. Bringing together the seemingly disparate fields of disability studies, church history,

and philosophy, he considers what it means to have a disability, how prominent theologians have addressed disability, and how to reconcile the problem of evil itself. Disability raises complex questions, but Schmoll offers a compassionate and compelling response, blending personal experience with academic study, to the charge that an all-knowing, all-good, all-powerful God could not allow something like disability in the world.

Pathways in Theodicy

Grace and the Problem of Suffering

Early Modern Women and the Problem of Evil

A Comprehensive Introduction

Gratuitous Suffering and the Problem of Evil

For philosophy and theology scholars as well as their students, a thoughtful book offering holistic responses to the problem of evil that are philosophically and theologically maintainable.

*Where does evil come from? If there is a sovereign creator God, as Christian faith holds, is this God ultimately responsible for evil? Does God's sovereignty mean that God causes each instance of sin and suffering? How do Satan, his demons and hell fit into God's providential oversight of all creation and history? How does God interact with human intention and action? If people act freely, does God know in particular every human decision before the choice is made? In this important book Gregory A. Boyd mounts a thorough response to these ages-old questions, which remain both crucial and contentious, both practical and complex. In this work Boyd defends his scripturally grounded trinitarian warfare theodicy (presented in *God at War*) with rigorous philosophical reflection and insights from human experience and scientific discovery. Critiquing the classical Calvinist solution to the problem of evil, he advocates an alternative understanding of the sovereignty of the trinitarian God and of the reality of Satan that sheds light on our fallen human condition. While all may not agree with Boyd's conclusions, *Satan and the Problem of Evil* promises to advance the church's discussion of these critical issues.*

An important new book on how we can still believe in a God of love and confront the problem of evil in the world. Probably the most important book on the subject since John Hick's book `Evil and the God of Love`. & Evil is a strong word that people now employ

fairly rarely. Many people believe these days that God is omnipotent, omniscient and good and that what we deem to be bad or evil in the world is no reason for abandoning belief in God. It is an intellectual or theoretical problem not one where the focus is on how one might bring about some desirable goal (a practical matter). & Professor Davies says we should tackle this problem by attending to the basics, by asking whether there is a God and then What is God? he starts by summarizing the arguments so far (from Seneca to the present day). He then moves to what he describes as the basics (see above) and demonstrates that much of what has been written about on the topic of evil is in fact irrelevant or just plain wrong. & Finally, though many theologians argue that evil is a mystery, Davies argues that this too is wrong and a cop out. We should rather be concerned with the problem (or mystery) of good. The real issue is ` Why is there not more good than there is`. From the discussion Aquinas emerges as a hero (as filtered through analytical philosophy) but many moderns thinkers do not emerge so well. Davies effectively picks holes in the arguments of Peter Geach, Paul Helm, Richard Swinburne and even Mary Baker Eddy. & This is a lively book on a tricky subject, written at all times with humour and much practical example.

Suffering that is not coupled with any redeeming good is one of our world's more troubling, apparent glitches. It is particularly vexing for any theist who believes that the world was created by a supremely morally good, knowledgeable, and powerful god. *Gratuitous Suffering and the Problem of Evil: A Comprehensive Introduction* is among the first book-length discussions of theistic approaches to this issue. Bryan Frances's lucid and jargon-free analyses of a variety of possible responses to the problem of gratuitous suffering will provide serious students or general readers much material with which to begin an extended contemplation of this ancient and contemporary concern. The perfect size and scope for an introductory philosophy class's discussion of the problem of evil and suffering, and deliberately crafted to be approachable by all interested readers, *Gratuitous Suffering and the Problem of Evil* is philosophy doing what it does best: serious, engaged, rigorous explorations of even the darkest truths. The book offers many useful pedagogical features, including chapter overviews and summaries, annotated

suggested readings, and eight-eight discussion questions.

The Problem of Evil in Early Modern Philosophy

The Cambridge Companion to the Problem of Evil

The Evidential Argument from Evil

Dialogues Concerning Natural Religion

The Problem of Job and the Problem of Evil

Belief in God in the face of suffering is one of the most intractable problems of Christian theology. Many respond to the spiritual challenge of evil by ignoring it, blaming God, or insisting on the inherent meaninglessness of life. In this book, William Greenway contends that we don't have to deny our moral selves by either ignoring evil or abandoning our moral sensibilities toward it. We can open our eyes fully to suffering and evil, and our own complicity in them. We can do so because it is only in this full acceptance of the world's guilt and our own that we make ourselves fully open to agape, to being seized by love of others and God. Inspired by the Jewish philosopher Emmanuel Levinas and the Christian novelist Fyodor Dostoyevsky, *The Challenge of Evil* lovingly explains how we can look squarely at the overwhelming suffering in the world and still, by grace, have faith in a good and loving God.

This account of evil takes the Book of Job as its guide. The Book of Job considers physical pain, social bereavement, the origin of evil, theodicy, justice, divine violence, and reward. Such problems are explored by consulting ancient and modern accounts from the fields of theology and philosophy, broadly conceived. Some of the literature on evil - especially the philosophical literature - is inclined toward the abstract treatment of such problems. Bringing along the suffering Job will serve as a reminder of the concrete, lived experience in which the problem of evil has its roots.

Gathers some of the most meaningful recent reflections on the problem of evil.

God and the Problem of Evil brings together influential essays on the question of whether the amount of seemingly pointless malice and suffering in our world counts against the rationality of belief in God, a being who is said to be all-powerful, all-knowing, and perfectly good.

A Reader

The Challenge to Essential Christian Beliefs

Ibn Sina's Theodicy

The Problem of Evil and the Problem of God

Christian Faith and the Problem of Evil

For many centuries philosophers have been discussing the problem of evil - one of the greatest problems of intellectual history. There are many facets to the problem, and for students and scholars unfamiliar with the vast literature on the subject, grasping the main issues can be a daunting task. This Companion provides a stimulating introduction to the problem of evil. More than an introduction to the subject, it is a state-of-the-art contribution to the field which provides critical analyses of and creative insights on this longstanding problem. Fresh themes in the book include evil and the meaning of life, beauty and evil, evil and cosmic evolution, and anti-theodicy. Evil is discussed

from the perspectives of the major monotheistic religions, agnosticism, and atheism. Written by leading scholars in clear and accessible prose, this book is an ideal companion for undergraduate and graduate students, teachers, and scholars across the disciplines.

C.S. Lewis was concerned about an aspect of the problem of evil he called subjectivism: the tendency of one's perspective to move towards self-referentialism and utilitarianism. In *C.S. Lewis and a Problem of Evil*, Jerry Root provides a holistic reading of Lewis by walking the reader through all of Lewis's published work as he argues Lewis's case against subjectivism. Furthermore, the book reveals that Lewis consistently employed fiction to make his case, as virtually all of his villains are portrayed as subjectivists. Lewis's warnings are prophetic; this book is not merely an exposition of Lewis, it is also a timely investigation into the problem of evil.

Why does a loving God allow humans to suffer so much? This is one of the most difficult problems of religious belief. Richard Swinburne gives a careful, clear examination of this problem, and offers an answer: it is because God wants more for us than just pleasure or freedom from suffering. Swinburne argues that God wants humans to learn and to love, to make the choices which make great differences for good and evil to each other, to form our characters in the way we choose; above all to be of great use to each other. If we are to have all this, there will inevitably be suffering for the short period of our lives on Earth. But because of the good that God gives to humans in this life, and because he makes it possible for us, through our choice, to share the life of Heaven, he does not wrong us if he allows suffering. *Providence and the Problem of Evil* is the final volume of Richard Swinburne's acclaimed tetralogy on Christian doctrine. It may be read on its own as a self-standing treatment of this eternal philosophical issue. Readers who are interested in a unified study of the philosophical foundations of Christian belief will find it now in the tetralogy and in his trilogy on the philosophy of theism.

Of all the issues in the philosophy of religion, the problem of reconciling belief in God with evil in the world arguably commands more attention than any other. For over two decades, Michael L. Peterson's *The Problem of Evil: Selected Readings* has been the most widely recognized and used anthology on the subject. Peterson's expanded and updated second edition retains the key features of the original and presents the main positions and strategies in the latest philosophical literature on the subject. It will remain the most complete introduction to the subject as well as a resource for advanced study. Peterson organizes his selection of classical and contemporary sources into four parts: important statements addressing the problem of evil from great literature and classical philosophy; debates based on the logical, evidential, and existential versions of the problem; major attempts to square God's justice with the presence of evil, such as Augustinian, Irenaean, process, openness, and *felix culpa* theodicies; and debates on the problem of evil covering such concepts as a best possible world, natural evil and natural laws, gratuitous evil, the skeptical theist defense, and the bearing of biological evolution on the problem. The second edition includes classical excerpts from the book of Job, Voltaire, Dostoevsky, Augustine, Aquinas, Leibniz, and Hume, and twenty-five essays that have shaped the contemporary discussion, by J. L. Mackie, Alvin Plantinga, William Rowe, Marilyn Adams, John Hick, William Hasker, Paul Draper, Michael Bergmann, Eleonore Stump, Peter van Inwagen, and numerous others. Whether a professional philosopher, student, or interested layperson, the reader will be able to work through a number of issues related to how evil in the world affects belief in God.

Theology and the Problem of Evil

The Problem of Evil and the Problem of Mourning

Atrocity & Theodicy

Selected Readings, Second Edition

Calvinism and the Problem of Evil

The most forceful philosophical objections to belief in God arise from the existence of evil. Bad things happen in the world and it is not clear how this is compatible with the existence of an all-powerful and perfectly loving being. Unsurprisingly then, philosophers have formulated powerful arguments for atheism based on the existence of apparently unjustified suffering. These arguments give expression to what we call the problem of evil. This volume is an engaging introduction to the philosophical problem of evil. Daniel Speak provides a clear overview of the main lines of reasoning in this debate and argues for the defensibility of theistic belief in the face of evil. He fleshes out the distinction between theodicy and defense and guides the reader through the logical, evidential, and hiddenness versions of the problem. In an accessible and beautifully written account, Speak describes the central issues surrounding the problem of evil in a way that clarifies both the complex reasoning and specialised terminology of the topic. The Problem of Evil is an ideal introduction to contemporary debates over one of the most gripping perennial questions. Read either on its own or alongside the primary materials it deftly covers, students and scholars will find this volume a terrific resource for understanding the challenges to religious belief raised by evil.

In this study of evil in the framework of theology and its practical consequences in the light of Christian teaching, the author holds that the problem of evil is insoluble apart from ideas of the Fall and redemption. The volume is designed to summarize Christian doctrine in which "evil, itself an absence of being, becomes, by the void that it creates, an appeal to God and to the divine action."

Why does God permit evil and suffering? This question, known as the problem of evil in theological and philosophical circles, has perennially vexed Christian theology. Academic studies on the problem of evil, however, have failed to move the conversation forward in recent years. In this volume, designed for students and scholars alike, Mark S. M. Scott traces the major models and motifs in Christian explanations for evil (called theodicies) and argues for a thorough rethinking of the problem of evil and theodicy based on distinctly Christian theological criteria and resources.

The problem of evil has produced many responses and elicited vigorous debate. In this multiview book, five philosophical theologians discuss and defend different solutions to this ancient problem: Phillip Cary on the classic view, William Lane Craig on Molinism, William Hasker on open theism, Thomas J. Oord on essential kenosis, and Stephen Wykstra on skeptical theism.

A Comparative Approach

Problems of Evil and the Power of God

Constructing a Trinitarian Warfare Theodicy

Reasonable Faith

Disability and The Problem of Evil

The question of evil presents a profound challenge to humanity - why do we do what we know to be wrong? This is especially a challenge to religious believers. Why doesn't an al-good and omnipotent God step in and put an end to evil? The Problem of Evil in the Western Tradition examines how Western thinkers have dealt with the problem of evil, starting in ancient Israel and tracing the question through post-biblical Judaism, Early Christianity (especially in Africa), the Middle Ages, the Renaissance, the Reformation, the Enlightenment, and to the twenty-first century when science has raised new and important issues. Joseph Kelly covers the book of Job, the book of Revelation, Augustine of Hippo, Aquinas, Luther, Maslow, Milton, Voltaire, Hume, Mary Shelley, Darwin, Jung, Flannery O'Connor, Karl Rahner, Teilhard de Chardin, and modern geneticists. Chapters are Some Perspectives on Evil," *Israel and Evil, - *The New Adam, - *Out of Africa, - *The Broken Cosmos, - *The Middle Ages, - *Decline and Reform of Humanism, - *The Devil's Last Stand, - *Rationalizing Evil, - *The Attack on Christianity, - *Dissident Voices, - *Human Evil in the Nineteenth Century, - *Science, Evil, and Original Sin, - *Modern Literary Approaches to

Evil, - *Some Scientific Theories of Evil, - and *Modern Religious Approaches to Evil. - Joseph F. Kelly, Ph.D., is professor of religious studies at John Carroll University in Cleveland, Ohio. He is the author of *The World of the Early Christians*, published by The Liturgical Press. "

Eleonore Stump explores the role and value of suffering in human life by addressing the problem of evil in Christian ethics, the role of relationships in human flourishing, and the question of what constitutes one's true self.

Many distinct, controversial issues are to be found within the labyrinthine twists and turns of the problem of evil. For philosophers of the seventeenth and early eighteenth centuries, evil presented a challenge to the consistency and rationality of the world-picture disclosed by the new way of ideas. In dealing with this challenge, however, philosophers were also concerned with their positions in the theological debates about original sin, free will, and justification that were the legacy of the Protestant Reformation to European intellectual life. Emerging from a conference on the problem of evil in the early modern period held at the University of Toronto in 1999, the papers in this collection represent some of the best original work being done today on the theodicies of such early modern philosophers as Leibniz, Suarez, Spinoza, Malebranche, and Pierre Bayle.

The vast amount of suffering in the world is often held as a particularly powerful reason to deny that God exists. Highly accessible and carefully argued, Peter van Inwagen's book maintains that such reasoning does not hold, and that suffering should not undermine belief in God.

The Reality of God and the Problem of Evil

The Problem of Evil

Ethics and the Problem of Evil

God and the Problem of Evil

The Problem of Evil in the Western Tradition

Why do bad things happen, even to good people? If there is a God, why aren't God's existence and God's will for humans more apparent? And if God really does miracles for some people, why not for others? This book examines these three problems of evil – suffering, divine hiddenness, and unfairness if miracles happen as believers claim – to explore how different ideas of God's power relate to the problem of evil. Keller argues that as long as God is believed to be all-powerful, there are no adequate answers to these problems, nor is it enough for theists simply to claim that human ignorance makes these problems insoluble. Arguing that there are no good grounds for the belief that God is all-powerful, Keller instead defends the understanding of God and God's power found in process theism and shows how it makes possible an adequate solution to the problems of evil while providing a concept of God that is religiously adequate.

Eight leading philosophers of religion debate 'the problem of evil' - the problem of reconciling the existence of a perfectly good and loving God with the existence of sin and suffering in the world. Their dialogues explore a range of imaginative and innovative approaches to the nature of divinity and its relationship to evil.

One of the most profound problems that theologians are called on to address is the presence of evil and suffering in the world, and how this can be reconciled with the assertion of an omnipotent and morally perfect God. This book begins by showing how the problem of evil has been inextricably bound up with the problematic deity created by the philosophical theism of the Enlightenment and perpetuated ever since, demonstrating how contemporary theodicians have failed to perceive the historical and cultural determinants which affect their theorizing. Dr. Surin argues that thinking on the problem of evil consists of two fundamental perspectives. He labels these the theoretical and the practical approaches and examines the work of

a number of theologians who typify each. Alvin Plantinga, Richard Swinburne, the process theologians, and John Hick exemplify the theoretical approach; Dorothee Soelle, Jurgen Moltmann, and P. T. Forsyth the practical. He uses the views of Dostoevsky's character Ivan Karamazov and the protagonists in Elie Wiesel's writing as a paradigm for evaluating the two approaches, and concludes that only the practical approach has the merit of both rooting itself in the realities of human suffering, and grounding itself in the fundamental rule of what he calls an adequate grammar of salvation, namely that God justifies himself by justifying sinners on the cross. Finally, Dr. Surin explores this grammar of the notion of an incarnate salvation with particular reference to the need for a messianic and practical solidarity with those who are afflicted. This thought-provoking book will serve both as an introduction to those new to the ideas of theodicy, and as a stimulating essay for those dissatisfied with conventional studies of theology and the problem of evil.

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.

Worldviews and the Problem of Evil

Providence and the Problem of Evil