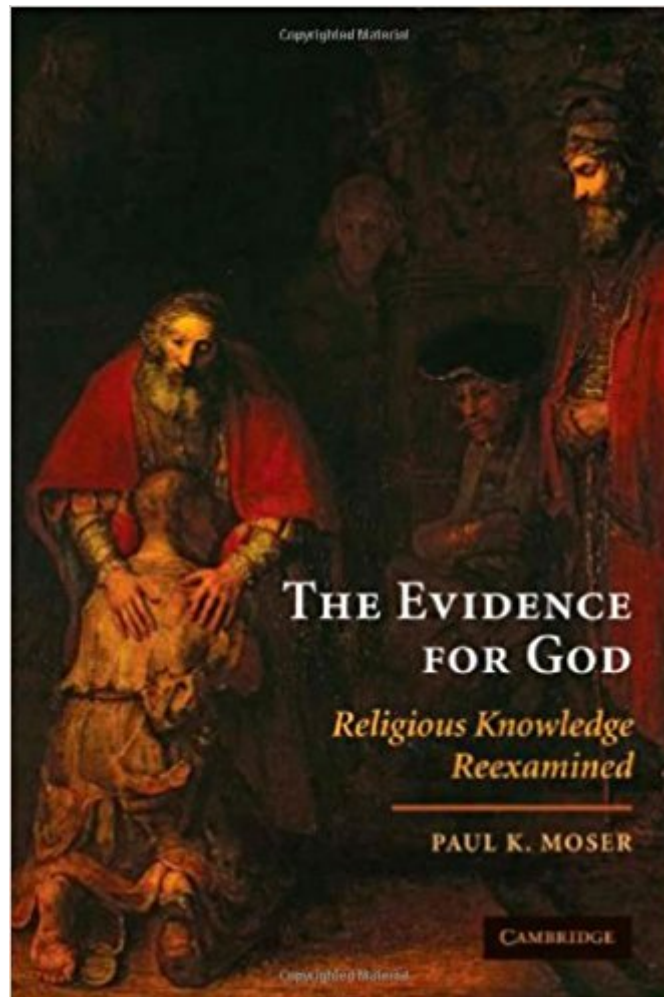


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# The Evidence For God: Religious Knowledge Reexamined



## Synopsis

If God exists, where can we find adequate evidence for God's existence? In this book, Paul Moser offers a new perspective on the evidence for God that centers on a morally robust version of theism that is cognitively resilient. The resulting evidence for God is not speculative, abstract, or casual. Rather, it is morally and existentially challenging to humans, as they themselves responsively and willingly become evidence of God's reality in receiving and reflecting God's moral character for others. Moser calls this 'personifying evidence of God,' because it requires the evidence to be personified in an intentional agent — such as a human — and thereby to be inherent evidence of an intentional agent. Contrasting this approach with skepticism, scientific naturalism, fideism, and natural theology, Moser also grapples with the potential problems of divine hiddenness, religious diversity, and vast evil.

## Book Information

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## Customer Reviews

In the 'The Evidence for God' Paul Moser argues in favour of a position that he refers to as volitional

theism. Roughly stated volitional theism is a variant of religious experience wherein the onus for divine disclosure is on God rather than man. That is, God reaches out in the appropriate way and at the appropriate time to call receptive agents into a transforming relationship with him. The resultant transformed agents then provide evidence for the existence of God. Moser's correctly notes that standard philosophical debates over the existence of God are often framed in a detached arms-length manner, a manner which presupposes that the answer to the question is causally ineffective with regard to the inquirer. Moser contends, rightfully I believe, that this human-centric approach is misguided. If there is an all-powerful all good God why would he not set the conditions for his disclosure and why would not an aspect of that disclosure entail responsiveness. I bought this book after reading a similar essay by Moser in 'God is good God is Great'. Despite being generally sympathetic to Moser's thesis I was disappointed with the text. While Moser may well be an interesting and informed thinker he is limited by his byzantine writing style - verbose, rambling and repetitive. Despite having an interest, and a background, in this area I found it is difficult and frustrating read. I am hard pressed to envision an audience for this book. The laymen will likely be lost in Moser's overly qualified language and vacuous prose, while the subject matter expert will be frustrated by his pedantic style.

Paul K. Moser (Professor & Chairperson Dept. of Philosophy: Loyola University, Chicago) relates epistemic issues to the evidence for the existence of God with masterly skill in "The Evidence for God: Religious Knowledge Reexamined." Moser, author of "The Elusive God," paints a far more textured picture of epistemology's crucial role in determining genuine evidence for the existence of the Christian God than the majority of contemporary apologists. Along the way Professor Moser attempts to deflate various arguments for theism that play down the ontic majesty of the true and living God. Additionally he cogently refutes naturalism with precision and care (pp. 46-84). His persuasive and inextinguishable contestations refuting sundry schools of naturalism alone make this volume worth purchasing. Professor Moser also convincingly discredits fideism as he provides the reader with a thoughtful case against blind faith. The book "develops volitional theism against the background that includes critical assessment of prominent competing positions" (Naturalism, Fideism, Traditional Proofs, Plantinga's epistemology - p. 45). The book's claims are launched with an erudite quote from H.H. Farmer: "Many questions are answered wrongly, not because the evidence is contradictory or inadequate, but because the mind through its fundamental dispositions and presuppositions is out of focus with the only kind of evidence which is really available" (p. 1). Moser controverts numerous forms of Naturalism including:- Quine's (p. 68-70)- Ontological

Naturalisma. Eliminative ontological naturalismb. Noneliminative reductive ontological naturalismc.

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