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978-0-521-51656-3 - The Evidence for God: Religious Knowledge Reexamined

Paul K. Moser

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THE EVIDENCE FOR GOD

If God exists, where can we find adequate evidence for God's existence? In this book, Paul K. 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.

Paul K. Moser is professor and chair of the philosophy department at Loyola University Chicago. Editor of *Jesus and Philosophy* and the journal *American Philosophical Quarterly*, he is author of *The Elusive God: Reorienting Religious Epistemology*, *Philosophy After Objectivity*, and *Knowledge and Evidence*, as well as co-editor of *Divine Hiddenness* and *The Rationality of Theism*.

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For Anna and Laura



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Among the mature we do speak wisdom, but not the wisdom of this age.

1 Corinthians 2:6

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Preface

The question of whether God exists is enduringly with us, whether we like it or not; so, we might as well deal with it straight up. This book approaches the question of whether God exists from a new perspective, in which humans themselves are put under moral question, before God's authority, in raising the question of whether God exists. The result is a new perspective on the evidence for God, including a morally robust version of theism that is cognitively resilient, even against skepticism.

The resulting evidence for God is not speculative, abstract, or casual but is, instead, morally and existentially challenging to humans. This evidence becomes salient to inquirers as they themselves responsively and willingly become evidence of God's reality in receiving and reflecting God's moral character for others. The book calls this *personifying evidence of God*, because it requires the evidence to be personified in an intentional agent, such as a purposive human, and thereby to be evidence inherently of an intentional agent. The book contrasts its approach with skepticism, scientific naturalism, fideism, and natural theology, and it faces directly the potential problems for theism raised by divine hiddenness, religious diversity, and vast evil. In the end, a morally challenging version of theism emerges as cognitively tenable.

The book draws from revised parts of some of my recent essays in the philosophy of religion: "Farewell to

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