

Wandering in Darkness



Wandering In Darkness Narrative And The Problem Of Suffering

**Garrick V. Allen ,Christopher R.
Brewer,Dennis F. Kinlaw III**



Wandering In Darkness Narrative And The Problem Of Suffering:

Wandering in Darkness Eleonore Stump, 2010-09-23 Virtually no one would deny the extent and intensity of suffering in the world Can one also consistently hold that there is an omniscient omnipotent perfectly good God This book argues that the difficult questions raised by the problem of suffering can be considered best in the context of biblical narratives

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Wandering in Darkness Eleonore Stump, The Robert J Henle Sj Professor of Philosophy at Saint Louis University
Eleonore Stump, 2014-05-14 Virtually no one would deny the extent and intensity of suffering in the world Can one also consistently hold that there is an omniscient omnipotent perfectly good God This book argues that the difficult questions raised by the problem of suffering can be considered best in the context of biblical narratives **Non-identity Theodicy**
Vince R. Vitale, 2020 This book develops Non Identity Theodicy as an original response to the problem of evil It constructs an ethical framework for theodicy by sketching four cases of human action where horrendous evils are either caused permitted or risked either for pure benefit or for harm avoidance **The Problem of Evil** Nick Trakakis, 2018 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 Atheism and the Problem of Evil Paul Draper, 2025-09-17
Atheism and the Problem of Evil motivates constructs and defends two arguments from evil against core theism Core theism is the thesis that an omnipotent omniscient and loving agent created the cosmos Core atheism is the denial of that thesis Each argument involves comparing core theism to an alternative hypothesis and showing that the alternative is much more probable than core theism which implies that core theism is very probably false In the case of the first decisive evidence argument a form of deism is shown to fit the relevant data much better than theism does despite being no less plausible than theism In the case of the second decisive priors argument a naturalistic hypothesis called anaxiarchism is shown to fit the relevant data at least as well as theism does despite being much more plausible than theism Since these arguments conclude that core atheism is very probable all things considered their defense cannot ignore alleged evidence for core theism including ontological arguments cosmological arguments fine tuning arguments and arguments based on religious experience The book includes rigorous and original critiques of such arguments making it more comprehensive than other volumes on the problem of evil which typically focus only on evidence against theism In addition the book includes a chapter critiquing the strongest forms of skeptical theism which is the view that human ignorance makes us unqualified to judge how well core theism fits the relevant data including data about the well or ill being of conscious living things Another chapter

examines attempts to expand or version theism by adding various auxiliary hypotheses to it whether in the form of Christian doctrines or sceptical claims or speculations about God's reasons for allowing suffering These attempts are shown to be of no help to the core theist Finally in a concluding chapter the justificatory gap between the belief that core atheism is very probably true and the belief that it is true is bridged by arguing that the high probability of core atheism is stable

Aquinas and the Cry of Rachel John F.X. Knasas, 2021-09-03 In *Aquinas and the Cry of Rachel* John F X Knasas explores Thomas Aquinas's philosophical thinking about evil and brings the results into discussion with the contemporary theodicies philosophies of the problem of evil It examines the relation of the human person and human nature to nature as a whole Generally speaking possible philosophical accounts for evil are two kinds cosmological or personal The cosmological account has evils rebounding to the perfection of creation The personal account would have evils suffered rebounding to the good of the sufferer Knasas argues that for Aquinas no philosophical resolution of these two kinds of accounts is possible This argument is based upon Aquinas's understanding of the human as an intellector of analogical being Such an understanding establishes two truths First the human is by nature only a principal part of the created whole Second there is the philosophically discernible possibility of supernatural elevation by the creator Hence as far as philosophy can discern evil may have a natural explanation or it may have a supernatural one The Thomistic philosopher has no answer as to why evil exists because that philosopher discerns too many possible ones In that respect Aquinas's thinking on evil is similar to his thinking about the philosophical knowledge of the biblical truth of the world's creation in time Such a creation is one metaphysical possibility among others Some authors that *Aquinas and the Cry of Rachel* considers are Anthony Flew and Albert Camus Jacques Maritain and Charles Journet William Rowe Marilyn McCord Adams William Hasker John Hick David Ray Griffin David Hume Diogenes Allen J L Mackie Alvin Plantinga Richard Swinburne Bruce Reichenbach Brian Davies and Eleonore Stump

Evil and a Selection of its Theological Problems Benjamin Arbour, John R. Gilhooly, 2017-01-06 Recent formulations of the inductive continual problem of evil require us to consider new responses to the charge that there is something irrational about believing in God given the type and amount of evil in the world Furthermore fresh approaches to the problem of evil offer suggestive ways to enter a new line of inquiry in regards to both theistic defences against various articulations of the problem of evil and also theodicy Finally developments in contemporary theology especially analytic philosophical theology likewise require new treatments of the problem of evil This volume on the problem on evil presents a series of essays that incorporate responses to these developments The articles fall into three broad sections The first critiques and examines the analytic inductive problem of evil on the basis of its modal underpinnings the discourse of possible worlds and issues related to hiddenness and vagueness The second part presents a narrative response to the problem of evil Its approaches attempt to show the way in which peculiar features of narrative such as dramatic irony verisimilitude and distinctions between person type propositions offer fresh ways to encapsulate our feelings about evil and

our response to the theological problems raised by encounters with evil Such existential concerns are valuable for our thinking about these matters The third section relates the problem of evil to developments in contemporary analytic theology such as open theism idealism and the felix culpa theodicy The Church and the Problem of Divine Hiddenness Derek King,2022-12-30 This book offers a theological and more specifically ecclesiological response to the philosophical problem of divine hiddenness It engages with philosopher J L Schellenberg s argument on hiddenness and sets out a theologically rich and fresh response drawing on the ecclesiological thought of Gregory of Nyssa With careful attention to Gregory s work the book shows how certain ecclesiological problems and themes are critical to the hiddenness argument It looks to the gathered church the church as the body of Christ and the scattered church the church as the image of God for relevance to the hiddenness problem The volume will be of interest to scholars of theology and philosophy particularly analytic theologians and philosophers of religion *God of All Comfort* Scott Harrower,2019-04-24 How does God respond to trauma in a world full of horrors Beyond their physical and emotional toll the horrors of this world raise difficult theological and existential questions Where is God in the darkest moments of the human experience Is there any hope for recovery from the trauma generated by these horrors There are no easy answers to these questions In *God of All Comfort* Scott Harrower addresses these questions head on Using the Gospel of Matthew as a backdrop he argues for a Trinitarian approach to horrors showing how God in his triune nature reveals himself to those who have experienced trauma He explores the many ways God relates restoratively with humanity showing how God s light shines through the darkness of trauma

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