

1. Record Nr.	UNINA9910450553303321
Autore	Moore Andrew
Titolo	Realism and Christian faith : God, grammar, and meaning // Andrew Moore [[electronic resource]]
Pubbl/distr/stampa	Cambridge : , : Cambridge University Press, , 2003
ISBN	1-107-13254-1 1-280-41851-6 1-139-14782-X 0-511-18045-4 0-511-06439-X 0-511-05806-3 0-511-61549-3 0-511-30736-5 0-511-07285-6
Descrizione fisica	1 online resource (xi, 269 pages) : digital, PDF file(s)
Disciplina	231/.042
Soggetti	God - Proof, Ontological Language and languages - Religious aspects - Christianity
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from publisher's bibliographic system (viewed on 05 Oct 2015).
Nota di bibliografia	Includes bibliographical references (p. 240-261) and indexes.
Nota di contenuto	Cover; Half-title; Title; Copyright; Dedication; Contents; Preface; CHAPTER 1 Realism and Christian faith: towards an ontological approach; CHAPTER 2 'Limping with two different opinions?'; CHAPTER 3 Taking leave of theological realism; CHAPTER 4 Realism and Christian faith after Wittgenstein; CHAPTER 5 The grammar of Christian faith and the relationship between philosophy and theology; CHAPTER 6 Representation, reconciliation, and the problem of meaning; CHAPTER 7 God, reality, and realism; CHAPTER 8 Speaking the reality of God; CHAPTER 9 Realism: conformed to the conforming word; References Index of scripture references Index of names and subjects
Sommario/riassunto	The question of realism - that is, whether God exists independently of human beings - is central to much contemporary theology and church life. It is also an important topic in the philosophy of religion. This

book discusses the relationship between realism and Christian faith in a thorough and systematic way and uses the resources of both philosophy and theology to argue for a Christocentric narrative realism. Many previous defences of realism have attempted to model Christian belief on scientific theory but Moore argues that this comparison is misleading and inadequate on both theological and philosophical grounds. In dialogue with speech act theory and critiques of realism by both non-realists and Wittgensteinians, a new account of the meaningfulness of Christian language is proposed. Moore uses this to develop a regulative conception of realism according to which God's independent reality is shown principally in Christ and then through Christian practices and the lives of Christians.
