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the problem of evil
debate, gets assumed
among a variety of
materialistic naturalists.
Owing to their physicalist
and, in some cases,
behaviorist philosophies,
this understanding
assumes a hedonistic
view of pain that reduces
valuation to pleasure and
pain. Herein, all forms of
good and evil get
reduced to pleasure and

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pain. This work reorients the debate toward a more biblical understanding of evil based on an essentialist reading of ethics. The book argues that the hedonistic understanding of value characterizing prominent naturalistic materialists, such as those alluded to by J. L. Mackie, semantically seems to entail either a

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synonymous or a near
synonymous relationship
between evil and pain.

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that this understanding,
given the essentialist
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of the debate, it suggests
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might, in effect, be quite
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