

Religious  
Language  
and the Problem of  
Religious  
Knowledge

*Edited by*

*Ronald E. Santoni*



# Religious Language And The Problem Of Religious Knowledge

**Guy Axtell**



## **Religious Language And The Problem Of Religious Knowledge:**

**Religious Language and the Problem of Religious Knowledge** Ronald E. Santoni, 1968      **Religious Language and the Problem of Religious Knowledge, Edited with an Introduction by Ronald E. Santoni** Ronald Ernest SANTONI, 1968      **D. Z. Phillips on Religious Language, Religious Truth, and God** Hyoseok Kim, 2022-02-25 D Z Phillips 1934 2006 was one of the most influential ingenious and perhaps controversial thinkers in the Anglo American philosophy of religion In particular he is widely regarded as a leading proponent of a Wittgensteinian approach to the philosophy of religion While almost every book on religious language or Anglophone philosophy of religion deals with Phillips thought or at least mentions his name all too frequently his position has been grossly misunderstood and has often attracted unwarranted criticism from various sides Seeking to offer a constructive presentation and critical discussion of Phillips view of philosophy religious language religious truth and God Hyoseok Kim endeavors to resolve some misunderstandings refute undue criticisms of Phillips position and make some suggestions concerning directions in which his view might and ought to be further developed      Analytic Philosophy of Religion James Franklin Harris, 2013-03-14 When Gene Long editor of Kluwer's Handbook of Contemporary Philosophy of Religion Series first invited me to write the volume on Analytic Philosophy of Religion I accepted with great enthusiasm My only explanation for that enthusiasm now is that I was younger and more naive at the time Soon after starting work on the volume my enthusiasm was dampened by the daunting magnitude of the task I began as a sprinter and quickly settled into the pace of a long distance runner Although I considered myself well read in the subject I soon discovered that I had a great deal of research to do to be confident that I had considered all of the major contributions to the various discussions issues and of religion As I read more and more problems found within analytic philosophy books and articles I realized that I had rushed into a territory already well trodden by the angels I am greatly impressed by the sophistication and subtlety of philosophical argument that characterize the different debates in contemporary analytic philosophy of religion This volume covers a vast amount of material I have endeavored to provide the fairest possible reading of different authors and in cases where I include my own critical evaluations and develop my own positions I have endeavored to provide the strongest possible interpretations of the positions I criticize      The Problem of Religious Knowledge William T. Blackstone, 1963 This book is designed for those who have this concern and puzzlement though of course it offers no guarantee of resolving such puzzlement It is not designed to be a highly specialized and technical treatise in philosophy of religion but one which can be read and appreciated by students and educated laymen It has two specific purposes that of providing a clear picture of development in contemporary philosophy and the impact of these developments in philosophy of religion and that of systematically exploring the question Is there religious knowledge Contemporary philosophy is used as a point of reference for devising a framework within which this question can be answered Space limitations have forced an all too brief treatment of some positions Such brevity tends to distort but I have

made efforts to avoid such distortion Author's Preface      **The Metaphysics of Religion** Michael S. Jones, 2006 Lucian Blaga was an early twentieth century European philosopher whose work was suppressed at the height of his career by the creation of the Romanian Socialist Republic Blaga's philosophical writings are rich and creative spanning metaphysics epistemology philosophy of science philosophical anthropology aesthetics philosophy of culture philosophy of history and philosophy of religion Mircea Eliade wrote that Blaga was the most gifted and critical original thinker in the history of Romanian philosophy Because of historical circumstances Blaga's philosophy has not become known outside of his own country although within Romania it continues to be read and discussed Were it to become known outside of Romania Blaga's philosophy could provide interesting contributions to contemporary philosophical discussions The thesis of this book is that Blaga's philosophy can make valuable contributions to contemporary Anglo American philosophy In order to support this thesis Blaga's philosophical system is explained in detail so that the reader may see how it can be applied to a variety of philosophical issues philosophy of religion in order to demonstrate that it can contribute to contemporary Anglo American discussions Michael S Jones is Assistant Professor of Philosophy at Liberty University      *Religious Language and Its Meaning* Pinsonath S. Momin, 1980      **Religions language and the problem of religious knowledge, edited with an introd** Ronald E. Santoni,      Problems and Perspectives in Religious Discourse John A. Grimes, 1994-02-03 Religious discourse uses ordinary language in an extraordinary way This book surveys Western and Indian discussions of the nature and aspects of religious discourse It presents the first cross cultural elucidation of Advaita Vedanta Implications as religious discourse      Religious Truth Robert Cummings Neville, 2001-01-01 Explores religious truth in a range of world religions and discusses the issue and philosophical implications of comparison itself      **Problems of Religious Pluralism** John Harwood Hick, 1985-10-07      **The Problem of Religious Knowledge** Margaret Lewis Furse, Niels Christian Nielsen, Sueo Oshima, 1974      **The Collected Works of Edward Schillebeeckx Volume 7** Edward Schillebeeckx, 2014-09-25 Christ The Christian Experience in the Modern World focuses on the question of salvation for all people Using seven anthropological constants Schillebeeckx innovatively shows the social and political relevance of faith Inspired by liberation and feminist theologies he puts strong emphasis on human experience and on the importance of examining church teaching in its historical context This volume is a testimony of Schillebeeckx ground breaking attempt to rethink doctrine in the light of the research on the historical Jesus Instead of starting with Christianity's great creedal statements about Christ and the Trinity he focuses on the subjective experience of the first generations of believers as expressed in the New Testament This choice stirred considerable controversy and a Vatican investigation but inspired and still keeps to inspire readers in their personal approach to Christian faith      **The "Language game" of confessing one's belief** Mary-John Mananzan, 2012-05-10 Over the past few decades the book series Linguistische Arbeiten Linguistic Studies comprising over 500 volumes has made a significant contribution to the development of linguistic theory both in Germany and internationally The series will continue

to deliver new impulses for research and maintain the central insight of linguistics that progress can only be made in acquiring new knowledge about human languages both synchronically and diachronically by closely combining empirical and theoretical analyses To this end we invite submission of high quality linguistic studies from all the central areas of general linguistics and the linguistics of individual languages which address topical questions discuss new data and advance the development of linguistic theory

**John Chrysostom on Divine Pedagogy** David Rylaarsdam, 2014-10-30 Contrary to the portrayals of Chrysostom as a theologically impaired moralizing sophist this book argues that his thinking is remarkably coherent when it is understood on his own terms and within his culture Chrysostom depicts God as a teacher of philosophy who adaptably guides people toward salvation Since the theme of divine adaptability influences every major area of Chrysostom's thought tracing this concept provides a thorough introduction to his theology It also explains at least in part several striking features of his homilies including his supposed inconsistencies his harsh rhetoric and apparent political naiveté his intentionally abridged and exoteric theological discussions and his lack of allegiance to an Antiochene school In addition to illuminating such topics the concept of adaptability stands at one of the busiest intersections of Late Antique culture for it is an important idea found in rhetoric and discussions about the best methods of teaching philosophy Consequently adaptability is an ingredient in the classical project of *paideia* and Chrysostom is a Christian philosopher who seeks to transform this powerful tradition of formation He gives his Christianized *paideia* a theological foundation by adapting and seamlessly integrating traditional pedagogical methods into his reading and communication of Scripture David Rylaarsdam provides an in depth case study of one prominent leader's attempt to transform culture by forming a coherent theological discourse that was adapted to the level of the masses

*Problems of Religious Luck* Guy Axtell, 2020-07-07 To speak of being religious lucky certainly sounds odd But then so does My faith holds value in God's plan while yours does not This book argues that these two concerns with the concept of religious luck and with asymmetric or sharply differential ascriptions of religious value are inextricably connected It argues that religious luck attributions can profitably be studied from a number of directions not just theological but also social scientific and philosophical There is a strong tendency among adherents of different faith traditions to invoke asymmetric explanations of the religious value or salvific status of the home religion vis vis all others Attributions of good bad religious luck and exclusivist dismissal of the significance of religious disagreement are the central phenomena that the book studies Part I lays out a taxonomy of kinds of religious luck a taxonomy that draws upon but extends work on moral and epistemic luck It asks What is going on when persons theologies or purported revelations ascribe various kinds of religiously relevant traits to insiders and outsiders of a faith tradition in sharply asymmetric fashion I am saved but you are lost My religion is holy but yours is idolatrous My faith tradition is true and valued by God but yours is false and valueless Part II further develops the theory introduced in Part I pushing forward both the descriptive explanatory and normative sides of what the author terms his inductive risk account Firstly the concept

of inductive risk is shown to contribute to the needed field of comparative fundamentalism by suggesting new psychological markers of fundamentalist orientation The second side of what is termed an inductive risk account is concerned with the epistemology of religious belief but more especially with an account of the limits of reasonable religious disagreement Problems of inductively risky modes of belief formation problematize claims to religion specific knowledge But the inductive risk account does not aim to set religion apart or to challenge the reasonableness of religious belief tout court Rather the burden of the argument is to challenge the reasonableness of attitudes of religious exclusivism and to demotivate the polemical apologetics that exclusivists practice and hope to normalize

Speaking the Incomprehensible God Gregory P Rocca,2004 Aimed at specialists in Aquinas and others interested in the God talk dialogue this book finds that Aquinas analogy is more a matter of judgement and truth than of concept and meaning despite his own presuppositions Aquinas bases his theological analogy more on the insights of faith than reason

**A Dictionary of Philosophy of Religion, Second Edition** Charles Taliaferro,Elsa J. Marty,2018-01-25 A Dictionary of Philosophy of Religion is an indispensable resource for students and scholars Covering historical and contemporary figures arguments and terms it offers an overview of the vital themes that make philosophy of religion the growing vigorous field that it is today It covers world religions and sources from east and west Entries have been crafted for clarity succinctness and engagement This second edition includes new entries extended coverage of non Christian topics as well as revisions and updates throughout The first edition was named a Choice Outstanding Academic Title of the Year

*Making Sense of Religion* Richard L. Corliss,2014-11-05 We live in a world with many religious traditions People in these traditions believe that their religious view of life embodies what is important true and real Their religious views of life however differ significantly They can t all capture equally what is important true and real This book seeks to unravel this dilemma It rejects two approaches to address the problem First the view that one religious view of life is the absolute unique product of revelation and second the view that the foundation of all religious views of life is the same that they are all the product of religious experiences of the same religious ultimate This ultimate is sometimes called Being Itself sometimes the One Under the second view the differences between them are considered cultural Making Sense of Religion shows us that religious views of life are often radically different and these differences are not just cultural but substantive This book explores the hidden logic beneath the surface of religious views of life that holds them together and helps explain their differences What follows is a way presenting comparing defending and criticizing religious views of life This is a type of theology

Skepticism, Relativism, and Religious Knowledge Michael G. Harvey,2013-11-06 Skepticism Relativism and Religious Knowledge examines the challenges of skepticism and relativism to religious knowledge after the demise of classical foundationalism Whereas skepticism doubts our capacity to know truth relativism doubts whether we can find a sufficiently objective perspective to adjudicate strong disagreement about truth Thus relativism involves skepticism about rationality rather than truth In developing a critique of responses to these challenges by

Karl Barth and Reformed epistemology Michael G Harvey develops a Kierkegaardian perspective on religious knowledge informed by Wittgenstein's philosophy This perspective is based on a hermeneutical model of rationality that appeals to what we hold in common rather than private and parochial foundations in order to settle disagreement Although doubt is necessary to produce more truth preserving beliefs we must scrutinize our doubts as well as beliefs in order to prevent the belief forming mechanism of doubt from degenerating into a general mood of skepticism about rationality and truth More fundamentally we must realize that skepticism and relativism are rooted in attitudes of alienation Whereas epistemology aims at a non alienated view of the world Christianity aims at a non alienated way of living through faith that enables both our beliefs and lives to correspond with the truth

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