



# Religion And The Gods

**Edwin Oliver James**



## **Religion And The Gods:**

**Religion of the Gods** Kimberley Christine Patton, 2009-02-09 In many of the world's religions both polytheistic and monotheistic a seemingly enigmatic and paradoxical image is found that of the god who worships. Various interpretations of this seeming paradox have been advanced. Some suggest that it represents sacrifice to a higher deity. Proponents of anthropomorphic projection say that the gods are just big people and that images of human religious action are simply projected onto the deities. However such explanations do not do justice to the complexity and diversity of this phenomenon. In *Religion of the Gods* Kimberley C. Patton uses a comparative approach to take up anew a longstanding challenge in ancient Greek religious iconography: why are the Olympian gods depicted on classical pottery making libations? The sacrificing gods in ancient Greece are compared to gods who perform rituals in six other religious traditions: the Vedic gods, the heterodox god Zurvan of early Zoroastrianism, the Old Norse god Odin, the Christian God and Christ, the God of Judaism, and Islam's Allah. Patton examines the comparative evidence from a cultural and historical perspective, uncovering deep structural resonances while also revealing crucial differences. Instead of looking for invisible recipients or lost myths, Patton proposes the new category of divine reflexivity. Divinely performed ritual is a self-reflexive, self-expressive action that signals the origin of ritual in the divine and not the human realm. Above all, divine ritual is generative, both instigating and inspiring human religious activity. The religion practiced by the gods is both like and unlike human religious action. Seen from within the religious tradition, gods are not big people but other than human. Human ritual is directed outward to a divine being, but the gods practice ritual on their own behalf. Cultic time, the symbiotic performance of ritual both in heaven and on earth, collapses the distinction between cult and theology: each time ritual is performed. Offering the first comprehensive study and a new theory of this fascinating phenomenon, *Religion of the Gods* is a significant contribution to the fields of classics and comparative religion. Patton shows that the god who performs religious action is not an anomaly but holds a meaningful place in the category of ritual and points to a phenomenologically universal structure within religion itself.

### **Religion of the Gods**

Kimberley Christine Patton, 2009 In many of the world's religions both polytheistic and monotheistic a seemingly enigmatic and paradoxical image is found that of the god who worships. Various interpretations of this seeming paradox have been advanced. Some suggest that it represents sacrifice to a higher deity. Proponents of anthropomorphic projection say that the gods are just big people and that images of human religious action are simply projected onto the deities. However such explanations do not do justice to the complexity and diversity of this phenomenon. In *Religion of the Gods* Kimberley C. Patton uses a comparative approach to take up anew a longstanding challenge in ancient Greek religious iconography: why are the Olympian gods depicted on classical pottery making libations? The sacrificing gods in ancient Greece are compared to gods who perform rituals in six other religious traditions: the Vedic gods, the heterodox god Zurvan of early Zoroastrianism, the Old Norse god Odin, the Christian God and Christ, the God of Judaism, and Islam's Allah. Patton examines the comparative evidence

from a cultural and historical perspective uncovering deep structural resonances while also revealing crucial differences. Instead of looking for invisible recipients or lost myths, Patton proposes the new category of divine reflexivity. Divinely performed ritual is a self-reflexive, self-expressive action that signals the origin of ritual in the divine and not the human realm. Above all, divine ritual is generative, both instigating and inspiring human religious activity. The religion practiced by the gods is both like and unlike human religious action. Seen from within the religious tradition, gods are not big people but other than human. Human ritual is directed outward to a divine being, but the gods practice ritual on their own behalf. Cultic time, the symbiotic performance of ritual both in heaven and on earth, collapses the distinction between cult and theology each time ritual is performed. Offering the first comprehensive study and a new theory of this fascinating phenomenon, *Religion of the Gods* is a significant contribution to the fields of classics and comparative religion. Patton shows that the god who performs religious action is not an anomaly but holds a meaningful place in the category of ritual and points to a phenomenologically universal structure within religion itself.

**Introducing New Gods** Robert Garland, 1992. The religious imagination of the Greeks, Robert Garland observes, was populated by divine beings whose goodwill could not be counted upon and worshipers faced a heavy burden of choice among innumerable deities to whom they might offer their devotion. These deities and Athenian polytheism itself remained in constant flux as cults successively came into favor and waned. Examining the means through which the Athenians established and marketed cults, this handsomely illustrated book is the first to illuminate the full range of motives—political and economic as well as spiritual—that prompted them to introduce new gods.

*The Evolution Of Gods : The Scientific Origin Of Divinity And Religion* Ajay Kansal, 2012-04-23. Did gods create mankind or did mankind create gods? Why, when, and how did mankind begin to worship gods? Religious scriptures the world over claim that one or the other god made man, but science has not yet identified any supernatural power that created and governed human beings. Was it man who came up with the idea of gods to help him cope with his own fears? Could it be that ancient people attributed natural phenomena—unfathomable and frightening to them—to the working of invisible gods? What kind of sufferings or bewilderments made people bow before unseen powers or gods as we call them? When were these gods created? Who invented morals and methods of worship? Who wrote the ancient scriptures such as the Bible and the Vedas? Most crucially, have gods and the scriptures shaped our responses to the world around us? *The Evolution of Gods* seeks to answer these questions and explains scientifically how, when, and why religions and gods came into being. Ajay Kansal marshals anthropological and historical facts about the development of religions in a simple and straightforward manner to assert that it was mankind that created gods and not the other way around.

**The Ancient Gods** Edwin Oliver James, 1960. *Why Gods Persist* Robert A. Hinde, 2009. First Published in 2010. Routledge is an imprint of Taylor & Francis, an information company.

**The Greek Gods in Modern Scholarship** Michael D. Konaris, 2015-11-26. The nineteenth century is a key period in the history of the interpretation of the Greek gods. *The Greek Gods in Modern Scholarship* examines how German

and British scholars of the time drew on philology archaeology comparative mythology anthropology or sociology to advance radically different theories on the Greek gods and their origins For some they had been personifications of natural elements for others they had begun as universal gods like the Christian god yet for others they went back to totems or were projections of group unity The volume discusses the views of both well known figures like K O Miller 1797 1840 or Jane Harrison 1850 1928 and of forgotten but important scholars like F G Welcker 1784 1868 It explores the underlying assumptions and agendas of the rival theories in the light of their intellectual and cultural context laying stress on how they were connected to broader contemporary debates over fundamental questions such as the origins and nature of religion or the relation between Western culture and the Orient It also considers the impact of theories from this period on twentieth and twenty first century scholarship on Greek religion and draws implications for the study of the Greek gods today

**The Gods and Religions of Ancient and Modern Times ...** De Robigne Mortimer Bennett, 1881 **Religion and the Gods** Robert Hull, 2003 Takes an in depth look at the civilisation of Ancient Greece their culture and religion Ages 10

**Discovering God** Rodney Stark, 2009-03-17 An award winning sociologist s fascinating and excellent history of the origins of the great religions from the Stone Age to the Modern Age Newsweek In Discovering God Rodney Stark surveys the birth and growth of religions around the world from the prehistoric era of primal beliefs the history of the pyramids found in Iraq Egypt Mexico and Cambodia and the great Axial Age of Plato Zoroaster Confucius and the Buddha to the modern Christian missions and the global spread of Islam He argues for a free market theory of religion and for the controversial thesis that under the best unimpeded conditions the true most authentic religions will survive and thrive Many modern biologists and psychologists claim that religion is a primitive survival mechanism that should have been discarded as humans evolved that in modern societies faith is a misleading crutch and an impediment to reason Stark responds to this position arguing that it is our capacity to understand God that has evolved that humans now know much more about God than they did in ancient times Winner of the 2008 Christianity Today Award of Merit in Theology Ethics **The Evolution of the Idea of God** Grant Allen, 1901 **Gods and Religions** Saul Silas Fathi, 2023-12-22 Why Gods Persist Royal Society Research Professor Honorary Director Robert A Hinde, 2002 First Published in 1999 Routledge is an imprint of Taylor Francis an informa company **The Gods and Religions of Ancient and Modern Times ...** De Robigne Mortimer Bennett, DeRobingne Mortimer Bennett, 1880 Geography, Religion, Gods, and Saints in the Eastern Mediterranean Erica Ferg, 2020-01-16 Geography Religion Gods and Saints in the Eastern Mediterranean explores the influence of geography on religion and highlights a largely unknown story of religious history in the Eastern Mediterranean In the Levant agricultural communities of Jews Christians and Muslims jointly venerated and largely shared three important saints or holy figures Jewish Elijah Christian St George and Muslim al Khi r These figures share peculiar characteristics such as associations with rain greenness fertility and storms Only in the Eastern Mediterranean are Elijah St George and al Khi r shared between

religious communities or characterized by these same agricultural attributes that also were shared by regional religious figures from earlier time periods such as the ancient Near Eastern Storm god Baal Hadad and Levantine Zeus This book tells the story of how that came to be and suggests that the figures share specific characteristics over a very long period of time because these motifs were shaped by the geography of the region Ultimately this book suggests that regional geography has influenced regional religion that Judaism Christianity and Islam are not historically or textually speaking separate religious traditions even if Jews Christians and Muslims are members of distinct religious communities and that shared religious practices between members of these and other local religious communities are not unusual Instead shared practices arose out of a common geographical environment and an interconnected religious heritage and are a natural historical feature of religion in the Eastern Mediterranean This volume will be of interest to students of ancient Near Eastern religions Judaism Christianity Islam sainthood agricultural communities in the ancient Near East Middle Eastern religious and cultural history and the relationships between geography and religion

**The World of Gods and the One True God** Leonardo L. Williams M.D., 2016-08-07 This book will enrich the reader with the knowledge of twenty to twenty two religions in depth of their origin and their beliefs As a Christian one would ask Why should I read this book Well the answer is simple You dont know where you are going if you dont know where you come from All religions come from the Eastern countries but namely Christianity is the only one that teaches about a deity Lord Jesus that saves souls In this book all the religions are compared to a certain extinct to enlighten the reader on scripture based and prophecy based teachings about the beginning of the world as well as the end of the world or should I say the coming of the Messiah

**Gods in America** Charles L. Cohen, Ronald L. Numbers, 2013-09-19 Religious pluralism has characterized America almost from its seventeenth century inception but the past half century or so has witnessed wholesale changes in the religious landscape Gods in America brings together leading scholars from a variety of disciplines to explain the historical roots of these phenomena and assess their impact on modern American society

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*Ancient Greek Religion* Jon D. Mikalson, 2009-07-20 Ancient Greek Religion provides an introduction to the fundamental beliefs practices and major deities of Greek religion Focuses on Athens in the classical period Includes detailed discussion of Greek gods and heroes myth and cult and vivid descriptions of Greek religion as it was practiced Ancient texts are presented in boxes to promote thought and discussion and abundant illustrations help readers visualize the rich and varied religious life of ancient Greece Revised edition includes additional boxed texts and bibliography an 8 page color plate section a new discussion of the nature of Greek piety and a new chapter on Greek Religion and Greek Culture

**Religion and the Gods** Robert Hull, 2000-03-01 Introduces the most important Greek gods and discusses ancient Greek heroes temples priests the oracle at Delphi religious customs and ceremonies and the original Olympic games

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