

GOD

RELIGION



Religion Is Not About God

John Hamilton Thom



Religion Is Not About God:

Religion is Not about God Loyal D. Rue, 2005 Annotation If religion is not about God then what on earth is it about Loyal Rue contends that religion is a series of strategies that aims to influence human nature so that we might think feel and act in ways that are good for us both individually and collectively *The Truth About Reality* Anti Christ, 2008-08-15 This book is for you Anti Christ introduces you to yourself your government and to your god People from all walks of life and religion wonder about the validity of religion Are physical creatures eternal beings cast in a prison of flesh or did life accidentally spring forth from the absurd and incoherent twists and turns of evolution The several kinds of reality this book introduces fill the voids of understanding about reality with real knowledge The book is not about religion spirituality occult or anything concretely physical It encompasses all the deceitful control schemes laid on you like obedient dogs in their traces You cannot afford to stay ignorant for your continued existence depends on knowing what and who you are physically and spiritually The mysteries of life are caused by your belief systems To believe means that you do not know Belief is the portal to hell the permanent state of living death knowledge is the portal to reality and eternal life Science and religion cannot give the insight this book brings Whether you believe the material is for you or not you cannot afford to remain ignorant for the route back to true reality is made clear Ignorance always portrays itself as brilliance The world is full of brilliant pretenders My brother Anti Christ leads you from example to example to understand the hoax on which physical reality is based The more real life seems the more you are betrayed and trapped The greatest mystery in the mind is the mystery of yourself Vaguely you all believe to be strangers guilty of something not understood Anti Christ gives you the better outlook on life than any ideology ism or cult you now subscribe to Through believing clever deceits mankind never saw physical awareness for what it is What humanity endlessly searches for lies revealed in the pages of this book It overrules all human and so called godly knowledge I could not have said it better Make it yours Jesus Christ [A Religion, Not a Theology, the Want of the Times ...](#) John Hamilton Thom, 1859 [It's Really All About God](#) Samir Selmanovic, 2011-03-22 A fresh exploration of a redeeming dynamic and radically different way to hold one's religion Samir Selmanovic who grew up in a culturally Muslim family in Croatia converted to Christianity as a soldier in the then Yugoslavian army and went on to become a Christian pastor in Manhattan and in Southern California looks at how our ongoing and sometimes violent power struggles over who owns God and what God wants for the world and its peoples are not serving God humanity or our planet Shows how our religions have become self serving God management systems however Selmanovic contends change is possible Offers a path for people of all faiths and traditions for living together on our fragile earth Karen Armstrong said that the book is asking the right questions at the right time This is a personal story and a moving exploration of a new way of treasuring one's own religion while discovering God goodness and grace in others and in their traditions *Rational Religion and Morals: Presenting Analysis of the Functions of Mind, Under the Operations and Directions of Reason* Thomas J. Vaiden, 1852 **God**

and the Secular Legal System Rafael Domingo,2016-09-29 This is a timely contribution to the debate on the rights and liberties of religion beliefs and conscience in an age of secularization **God Is Life, Not a Religion** Rodolfo Martin

Vitangcol,2022-10-31 Christianity has maliciously turned God and Jesus into a RELIGION GOD IS NOT A RELIGION that as if when there is no religion there is no God God is above and beyond everything much more beyond such a humanly created thing called RELIGION In John 6 35 Jesus said I am the bread of life Whoever comes to me will never go hungry and whoever believes in me will never be thirsty Is that a religion Is being a bread of life a religion God is not a religion God is life Where the life of the world is concerned God is there **From Pastor to Atheist** Larry Cartford,2010-04-23 Religion has been a

powerful and determinative force in human life ever since the beginning of time Many religions have flourished then died Yet the basic dynamics of religion have not changed Religions seek to promote the gods they create instill fear divide people and control behavior After disclosing religions for what they are manipulative and domineering a non god way of life is presented What religions consider to be their exclusive domains eternal life spirituality morality and truth are exposed as not solely theirs Spirituality and morality are presented as an innate depth of human beingness in all people Eternal life is offered as the noble destiny for all people not dependent on what gods are accepted Truth is to be known through reason not revelation To break unconditionally the power of religion the nexus must be changed from gods to humans at the center No longer ask What do the gods want instead What do humans need Along with a non god way of life a world without religion is discussed which elucidates a new way of beauty openness and peace For all people seeking an alternative way of life not controlled by religion or revelation this book offers a non god way of life **The Myth of Religious Violence** William T

Cavanaugh,2009-09-03 The idea that religion has a dangerous tendency to promote violence is part of the conventional wisdom of Western societies and it underlies many of our institutions and policies from limits on the public role of religion to efforts to promote liberal democracy in the Middle East William T Cavanaugh challenges this conventional wisdom by examining how the twin categories of religion and the secular are constructed A growing body of scholarly work explores how the category religion has been constructed in the modern West and in colonial contexts according to specific configurations of political power Cavanaugh draws on this scholarship to examine how timeless and transcultural categories of religion and the secular are used in arguments that religion causes violence He argues three points 1 There is no transhistorical and transcultural essence of religion What counts as religious or secular in any given context is a function of political configurations of power 2 Such a transhistorical and transcultural concept of religion as non rational and prone to violence is one of the foundational legitimating myths of Western society 3 This myth can be and is used to legitimate neo colonial violence against non Western others particularly the Muslim world *Missionary Review of the World* ,1902

Religions of Modernity Stef Aupers,Dick Houtman,2010-07-07 Religions of Modernity challenges the social scientific orthodoxy that once unleashed the modern forces of individualism science and technology inevitably erode the sacred and

evoke the profane The book s chapters some by established scholars others by junior researchers document instead in rich empirical detail how modernity relocates the sacred to the deeper layers of the self and the domain of digital technology Rather than destroying the sacred tout court then the cultural logic of modernization spawns its own religious meanings unacknowledged spiritualities and magical enchantments The classical theoretical accounts of modernity by Max Weber Emile Durkheim and others it is argued in the introductory chapter already hinted that there s a future for such religions of modernity Contributors Stef Aupers Kelly Besecke Kirsten Marie Bovbjerg Siobhan Chandler Olav Hammer Dick Houtman Murray Lee Carly Machado Karen P rna Adam Possamai Linda Woodhead and Dorien Zandbergen Research in the Social Scientific Study of Religion, Volume 30 Ralph W. Hood, Sariya Cheruvallil-Contractor, 2019-12-16 The 30th volume of Research in the Social Scientific Study of Religion consists of two special sections as well as two separate empirical studies on attachment and daily spiritual practices The first special section deals with the social scientific study of religion in Indonesia Indonesia is a predominantly Muslim country whose history and contemporary involvement in the study of religion is explored from both sociological and psychological perspectives The second special section is on the Pope Francis effect the challenges of modernization in the Catholic church and the global impact of Pope Francis While its focus is mainly on the Catholic religion the internal dynamics and geopolitics explored apply more broadly **Ten Great Religions: An essay in comparative theology** James Freeman Clarke, 1895 *Christianity and Secularism* Elgin L. Hushbeck Jr., 2007-01-31 The second volume in the Consider Christianity series focuses on the evidences for the Christian faith and the conflict between Christianity and secularism Christian **Twentieth-Century Western Philosophy of Religion 1900-2000** Eugene Thomas Long, 2012-12-06 In the fall of 1994 Hendrik Jan van Leusen an acquisitions editor from Kluwer Academic Publishers visited me in my home to discuss a proposal for a handbook in the philosophy of religion He reported that he had been talking about this with philosophers of religion at several universities and that the response to the idea had been quite favorable I suggested that given the different approaches to the philosophy of religion it might be good for him to meet with philosophers representing different philosophical traditions at an upcoming meeting of the Eastern Division of the American Philosophical Association Jude Dougherty Joseph Kockelmans Robert Neville William Rowe and Merold Westphal kindly agreed to attend that meeting They made many substantial and helpful suggestions and a summary of the discussions was sent to van Leusen Some months later he wrote to inquire whether I might consider editing the series and writing the first volume which was to provide a historical map of twentieth century western philosophy of religion Although I could imagine myself editing the series I was initially reluctant to undertake the task of writing a volume that would take me across the lines of many different philosophical traditions By coincidence I had been asked some months earlier to contribute an essay on the philosophy of religion for a conference being held at the Catholic University of America on the general topic One Hundred Years of Philosophy **O Lord, I Seek Your Countenance: Explorations and Discoveries in Pope Benedict**

XVI's Theology Emery de Gaál Gyulai, Fr Emery de Gaal, 2018-10-03 Joseph Ratzinger's Pope Benedict XVI's list of accomplishments is unparalleled in modern times in both theological and academic terms. He held prestigious teaching positions in Europe's finest universities. He played a pivotal role in the deliberations of Vatican II and the formulation of its teachings. His theological publications number above fifteen hundred. And he served the Catholic Church as its Pontiff for eight years. In *O Lord I Seek Your Countenance* Fr Emery de Gaal contends that Ratzinger-Benedict is reminiscent of a Church Father in his theological virtuosity. But beyond his brilliant intellect, Benedict's deep Christ-centered spirituality is what gives life and verve to his academic pursuits. Through essays that explore Benedict's rich and varied theological thought and achievements from the 1950s through his *Jesus of Nazareth* trilogy, de Gaal apprehends Ratzinger as a theologian with philosophical sensitivity whose insights have shaped and will continue to shape the course of Catholic theology for years to come.

Common Places of Christian Religion Wolfgang Musculus, 1563 Without Absolutes, God Is Not God Ronald A. Train, 2013-01-12. Absolutes. As a Christian, it is foundational I believe to hold to absolutes. For example, a Christian should have absolutes about God's ontology, the principle of being, absolutes about theology, the study of God, absolutes about Christology, the study of Christ, and absolutes about pneumatology, the study of the Holy Spirit. Each of the foregoing absolutes I believe impact upon how one constructs a world view and how one considers the wider implications of God's kingdom work. Hence why I have titled this collection of essays *Without absolutes, God is not God*. I guess the reader will be asking him or herself why is there a requirement to hold to absolutes. The need for absolutes is not complex. In reality, the argument determines whether one is a believer or non-believer in the triune God. A believer will weigh whether God revelationally speaks into this world generally and specifically. A non-believer will object to such a proposition and as a consequence leave him or herself open to other belief systems. To perhaps put it another way, a non-believer is faced with the choice of deciding whether God is a reality or whether God is a creation of human imagination. Decision making then is crucial when accepting the triune God and his work. Does one make a decision to believe in God empirically or does one make a decision to believe in God from a position of faith? It is my view that God cannot be known empirically, i.e. by trial or experience, but rather he can only be known by faith. However, it depends on how we define faith. Those who accept other belief systems would argue that they too have a faith or a belief in some god or person. In the Christian context, however, faith is an action based on the accepted evidence. In other words, if one accepts that the written word of God is substantially true (2 Peter 1:20-21) and that the Word of God, Jesus of Nazareth, is who he is recorded as being or is who he claims to be (John 1:1-5, 14:6-7), then faith is given substance. But I would go further and argue that authentic faith is derived from a spiritual encounter with God which then enables the recipient's faith response to be one which is prompted or ignited by God. My argument is supported from Scripture (1 Corinthians 12:9, Ephesians 2:8-9) and from personal experience. Both of the foregoing references I suggest argue that faith is a gift which has its origin in God. Hence, faith is not only prompted by God.

but also sustained by him The analysis of such faith is that it is revelatory and constitutes an utter reliance on who God is and why he exists Revelatory Faith Evangelicals argue that faith is a gift from God However this argument is treated with caution by others Existentialism suggests that faith is made possible and so granted by the gracious approach and self disclosure of being Interestingly at this point there is no great variance between the latter perspective and Martin Luther who argued that faith originates with or is at least aroused by God Contemplating the third article of the Apostles Creed he wrote I believe that I cannot of my own reason or strength believe in Jesus Christ my Lord or come to him But the Holy Spirit has called me by the Gospel enlightened me with His gifts sanctified and kept me in the true faith Modernists also argue that faith constitutes a persons response but only after having been drawn to Gods work of salvation This argument suggests faith to be an a priori act of God an act that prompts recognition that in the Christ God is endeavouring to share his own life This arousal of faith then affects worship praise and prayer and the practise of Christian discipleship The same argument suggests further that the prior love of God and the response of love that it generates are what shape a persons Christian faith Biblical support for these theological reflections is found in Ephesians

An Islamic Philosophy of Virtuous Religions Joshua Parens,2012-02-01 Joshua Parens provides an introduction to the thought of Alfarabi a tenth century Muslim political philosopher whose writings are particularly relevant today Parens focuses on Alfarabi s Attainment of Happiness in which he envisions the kind of government and religion needed to fulfill Islam s ambition of universal acceptance Parens argues that Alfarabi seeks to temper the hopes of Muslims and other believers that one homogeneous religion might befit the entire world and counsels acceptance of the possibility of a multiplicity of virtuous religions Much of Alfarabi s approach is built upon Plato s Republic which Parens also examines in order to provide the necessary background for a proper understanding of Alfarabi s thought

Institutes of the Christian Religion Jean Calvin,1895

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