

exclusivistic understanding of Christianity. In our concern with the more exotic world faiths of the East, we ought not neglect one much closer to home: Judaism. Particularly as it is becoming more and more clear that we as Christians, and especially as theologians, bear a specific responsibility in anti-Semitism, with its final outcome in the holocaust. The vice of anti-Semitism, to be sure, is certainly anti-Christian, but anti-Judaism is a necessary if not sufficient condition for this vice. Without it, down through the ages Jews would not have been set apart, ostracized, ghettoized, made victims of the fear and hatred of the majority. And this anti-Judaism is rooted in Christian thought, inevitably so, it seems, if Christianity is interpreted in universal and exclusivist terms.

Any teaching which denies the inner validity of their faith is ultimately anti-Jewish. "No one comes to the Father except by me" denies them access to God on their own terms. The New Testament gives all sorts of arguments for superseding the Jewish covenant, but are these sufficient? Basically the Jews are rejected for refusing to be converted to Jesus as the Christ, but why should they be converted? With the God of Israel as their saviour, why do they need another, especially when Jesus has not (at least not yet) fulfilled the Messianic promises of the Scriptures. Also we have it on good authority (Paul) that God has not abandoned his people.

Since we have all grown up with anti-Judaism, we find it very difficult to root out. Clark Williamson has given us an excellent handbook to guide us in the effort. The opening chapters discuss anti-Judaism in the New Testament. The scholarly quest for the authentic words of Jesus, by insisting upon the method of difference, obscures for us the Jewishness of Jesus' teaching. We are all familiar with Luke's tendency to exonerate the Roman authorities, but do we reckon with the degree to which this is so? The trial before the Sanhedrin may have been little more than an informal preliminary hearing before a rump group of Sadducees, perhaps at the initiative and behest of the Romans themselves. The Romans may have instigated the whole affair, for which the Jews have been taking the blame ever since.

The chapter on Paul is very striking, situating his writings before the Jewish/Christian schism took place. When it did take place, as reflected in the gospels and in later writings, the schism has the misfortune of being canonized in the Scriptures of the dominant group. The middle chapters trace anti-Jewish sentiments in Christian theology to the present day, while the final chapters reflect on what can now be done about it.

Our relation with Judaism is the ultimate ecumenical issue. This book contains all the necessary information for an initial encounter with this problem, either as text in an undergraduate or seminary course, or as a library resource.

Old Dominion University

LEWIS S. FORD

Religious Belief and Religious Skepticism. By Gary Gutting. Notre Dame, IN: University of Notre Dame Press, 1982. xi + 192 pages. \$15.95 (paper \$9.95).

Gutting's purpose is to show that religious belief requires and can be given a rational justification. Such a concern sets him apart from philosophical critics of religion like Antony Flew and Kai Nielsen who deny that religion can be rationally justified. It also distinguishes him from Wittgensteinians who see the

Religious Belief And Religious Skepticism

Michael Shermer



Religious Belief And Religious Skepticism:

Religious Belief and Religious Skepticism Gary Gutting, 1982-01-01 **The Wisdom to Doubt** J. L.

Schellenberg, 2012-05-15 The Wisdom to Doubt is a major contribution to the contemporary literature on the epistemology of religious belief Continuing the inquiry begun in his previous book Prolegomena to a Philosophy of Religion J L Schellenberg here argues that given our limitations and especially our immaturity as a species there is no reasonable choice but to withhold judgment about the existence of an ultimate salvific reality Schellenberg defends this conclusion against arguments from religious experience and naturalistic arguments that might seem to make either religious belief or religious disbelief preferable to his skeptical stance In so doing he canvasses virtually all of the important recent work on the epistemology of religion Of particular interest is his call for at least skepticism about theism the most common religious claim among philosophers The Wisdom to Doubt expands the author's well known hiddenness argument against theism and situates it within a larger atheistic argument itself made to serve the purposes of his broader skeptical case That case need not on Schellenberg's view lead to a dead end but rather functions as a gateway to important new insights about intellectual tasks and religious possibilities

The Will to Imagine J. L. Schellenberg, 2012-04-24 The Will to Imagine completes J L Schellenberg's trilogy in the philosophy of religion following his acclaimed Prolegomena to a Philosophy of Religion and The Wisdom to Doubt This book marks a striking reversal in our understanding of the possibility of religious faith Where other works treat religious skepticism as a dead end The Will to Imagine argues that skepticism is the only point from which a proper beginning in religious inquiry and in religion itself can be made For Schellenberg our immaturity as a species not only makes justified religious belief impossible but also provides the appropriate context for a type of faith response grounded in imagination rather than belief directed not to theism but to ultimism the heart of religion This new and nonbelieving form of faith he demonstrates is quite capable of nourishing an authentic religious life while allowing for inquiry into ways of refining the generic idea that shapes its commitments A singular feature of Schellenberg's book is his claim developed in detail that unsuccessful believers arguments can successfully be recast as arguments for imaginative faith Out of the rational failure of traditional forms of religious belief The Will to Imagine fashions an unconventional form of religion better fitted Schellenberg argues to the human species as it exists today and as we may hope it will evolve

Faith Reason Skepticism Marcus Hester, 1992-01-30 This book of original essays provides a dialogue between four of the most distinguished scholars now working on problems of faith reason and skepticism In their essays William P Alston Robert Audi Terence Penelhum and Richard H Popkin address both the corrosive and the constructive influences of skepticism on Christian and Jewish concepts of faith The authors treat questions of perennial interest in philosophy of religion the bases of human knowledge of God the place of reason in religious belief the difference between religious beliefs and those based on common sense and the reconcilability of skepticism with religious belief In terms of current epistemology Alston explores the implications of

reliabilism for Christian knowledge of God Audi develops a concept of non doxastic faith which contrasts with flat out beliefs arguing that such faith can support a full range of Christian attitudes and ethics Penelhum contends that religious beliefs cannot be defended in the same way as beliefs of common sense and thus natural theology is essential Popkin demonstrates in a richly historical study that Jewish skepticism of the seventeenth and eighteenth centuries was used and can be used to neutralize questionable metaphysical theology while leaving a mysticism and spirituality without creed or institution The essays are preceded by an Editor s Introduction and the volume concludes with a unifying dialogue between the four authors

The Reason for God Timothy Keller,2008 Although a vocal minority continues to attack religious faith for most Americans faith is a large part of their lives 86% of Americans refer to themselves as religious and 75% of all Americans consider themselves Christians So how should they respond to these passionate learned and persuasive books that promote science and secularism over religion and faith For years Tim Keller has compiled a list of the most frequently voiced doubts skeptics bring to his Manhattan church here he dismantles each of them Written with atheists agnostics and skeptics in mind Keller also provides an intelligent platform on which true believers can stand their ground when bombarded by the backlash This book challenges such ideology at its core and points to the true path and purpose of Christianity From publisher description

The Eclipse of Faith Henry Rogers,2016-11-17 The Eclipse of Faith Or a Visit to a Religious Sceptic is an unchanged high quality reprint of the original edition of 1861 Hansebooks is editor of the literature on different topic areas such as research and science travel and expeditions cooking and nutrition medicine and other genres As a publisher we focus on the preservation of historical literature Many works of historical writers and scientists are available today as antiques only Hansebooks newly publishes these books and contributes to the preservation of literature which has become rare and historical knowledge for the future *Religious Belief and Religious Skepticism* Gary Gutting,1982 *God and Skepticism* T. Penelhum,2012-12-06 This book is an exercise in philosophical criticism What I criticize are some variations on a recurrent theme in religious thought the theme that faith and reason are so disparate that faith is not undermined but strengthened if we judge that reason can give it no support The common name for this view is Fideism Those representatives of it that I have chosen to discuss do more however than insist on keeping faith free of the alleged contaminations of philosophical argument They consider the case for Fideism to be made even stronger if one judges that reason cannot give us truth or assurance outside the sphere of faith any more than within it In other words they sustain their Fideism by an appeal to Skepticism I call them therefore Skeptical Fideists Skeptical Fideism is not a mere historical curiosity Richard Popkin has shown us how wide its impact in the formative period of modern philosophy has been and its impact on modern theological and apologetic reasoning has been immense In my view anyone who wishes to assess many of the assumptions current in the theologies of our time has to take account of it I think therefore that there is a topical value in examining the figures whose views I discuss here Erasmus Montaigne Bayle and more importantly Pascal and Kierkegaard *A Reassessment of Absolute Skepticism*

and *Religious Faith* Jay G. Williams, 1996 An examination of claims to knowledge by the physical and social sciences history ethics and theology leads to the conclusion that humans can never claim certainty for any of their opinions **How We Believe, 2nd Edition** Michael Shermer, 2003-10 Recent polls show that 96% of Americans believe in God Why are people turning to religion in greater numbers than ever before In *How We Believe* Michael Shermer presents the results of an exhaustive empirical study in which he asked 10 000 Americans how and why they believe and about details of their faith The result offers fresh and startling insights into age old questions *Skepticism and American Faith* Christopher Grasso, 2018 Between the Revolution and the Civil War the dialogue of religious skepticism and faith profoundly shaped America Although usually rendered nearly invisible skepticism touched and sometimes transformed more lives than might be expected from standard accounts This book examines Americans wrestling with faith and doubt as they tried to make sense of their world

Disagreement, Deference, and Religious Commitment John Pittard, 2019-10-01 The striking extent of religious disagreement suggests that religious conviction is very often the result of processes that do not reliably produce true beliefs For this reason many have argued that the only rational response to religious disagreement is to adopt a religious skepticism that eschews confident religious belief *Disagreement Deference and Religious Commitment* contests this skeptical conclusion explaining how it could be rational to maintain confident belief even in the face of the epistemic worries posed by disagreement John Pittard argues against the commitment to rigorous epistemic impartiality that underlies the case for disagreement motivated religious skepticism while also critiquing approaches to disagreement that allow for the unproblematic privileging of one's first person perspective He emphasizes the importance of having rational insight into reasons that favor one's outlook however he challenges narrowly intellectualist accounts of insight arguing that many of the rational insights crucial to assessing religious outlooks are not achievable through analytical reasoning but only through relevant emotional experiences In the second part of the book Pittard considers the implications that accepting the impartiality requirement favored by disagreement skeptics has for religious commitment He challenges the common assumption that a commitment to rigorous epistemic impartiality would rule out confident religious belief He further argues however that such an impartiality commitment would likely make it irrational to pursue one's favored form of religious life and might prevent one from rationally engaging in any religious or irreligious way of life whatsoever This troubling conclusion gives reason to hope that the arguments against impartiality are correct and that one can justify conviction despite widespread disagreement **Faith Reason Skepticism** Marcus Hester, 2009-02-12 Original essays provide a dialogue between four of the most distinguished scholars now working on problems of faith reason and skepticism

Scepticism Kai Nielsen, 1973-06-18 *Prolegomena to a Philosophy of Religion* J. L. Schellenberg, 2005-09-29 There is no attempt here to lay down as inviolable or to legislate certain ways of looking at things or ways of proceeding for philosophers of religion only proposals for how to deal with a range of basic issues proposals that I hope will ignite much

fruitful discussion and which in any case I shall take as a basis for my own ongoing work in the field from the Preface

Providing an original and systematic treatment of foundational issues in philosophy of religion J L Schellenberg's new book addresses the structure of religious and irreligious belief the varieties of religious skepticism and the nature of religion itself From the author's searching analysis of faith emerges a novel understanding of propositional faith as requiring the absence of belief Schellenberg asks what the aims of the field should be setting out a series of principles for carrying out some of the most important of these aims His account of justification considers not only belief but also other responses to religious claims and distinguishes the justification of responses propositions and persons Throughout *Prolegomena to a Philosophy of Religion* Schellenberg is laying the groundwork for an elaboration of his own vision while at the same time suggesting how philosophers might rethink assumptions guiding most of today's work in analytic philosophy of religion

Philosophy and the Grammar of Religious Belief Mario von der Ruhr, Timothy Tessin, 2016-07-27 The papers in this collection are concerned with the epistemology of religious belief The contributors disagree on such issues as whether philosophers have a role to play in determining the reasonableness or intelligibility of religious beliefs or whether philosophy properly understood is a descriptive task But all the papers are informed by the belief that philosophical discussion should proceed by giving attention to the character of the religious beliefs and practices under consideration

Three Pillars of Skepticism in Classical India Ethan Mills, 2018-09-15 Beginning with the earliest strata of Indian philosophy this book uncovers a distinct tradition of skepticism in Indian philosophy through a study of the three pillars of Indian skepticism near the beginning middle and end of the classical era Nagarjuna c 150 200 CE Jayarasi c 770 830 CE and Sri Harsha c 1125 1180 CE Moving beyond the traditional school model of understanding the history of Indian philosophy this book argues that the philosophical history of India contains a tradition of skepticism about philosophy represented most clearly by three figures coming from different schools but utilizing similar methods Nagarjuna Jayarasi and Sri Harsha This book argues that there is a category of skepticism often overlooked by philosophers today skepticism about philosophy varieties of which are found not only in classical India but also in the Western tradition in Pyrrhonian skepticism Skepticism about philosophy consists of intellectual therapies for those afflicted by the quest for dogmatic beliefs The book begins with the roots of this type of skepticism in ancient India in the *g* Veda Upanishads and early Buddhist texts Then there are two chapters on each of the three major figures one chapter giving each philosopher's overall aims and methods and a second demonstrating how each philosopher applies these methods to specific philosophical issues The conclusion shows how the history of Indian skepticism might help to answer philosophy's detractors today while skeptics demonstrate that we should be modest about philosophy's ability to produce firm answers philosophy nonetheless has other uses such as cultivating critical thinking skills and lessening dogmatism This book is situated within a larger project of expanding the history of philosophy Just as the history of Western philosophy ought to inform contemporary philosophy so should expanding the history of philosophy to include classical India

illuminate understandings of philosophy today its value limits and what it can do for us in the 21st century Religious Belief and the Will Louis P. Pojman, 2024-10-31 Can we ever achieve belief by a direct act of will If it will help us to be happier should we make ourselves believe propositions which the evidence alone does not warrant These are the sort of questions which Professor Pojman examines in Religious Belief and the Will originally published in 1986 He deals with a constellation of problems related to believing and willing to believe his main concern is with religious faith and belief though his analysis is also of interest to epistemology and ethics Pojman asks what is so important about believing propositions in the first place and why religious creeds have made propositional belief a necessary condition for salvation He considers whether one can be rational and still use the will to believe what the evidence alone does not warrant He also discusses whether faith and belief are generically related or distinct attitudes This is the first full length treatise on religious belief that approaches the subject from the viewpoint of volitional activity i e related to the will It presents a rethinking of the way the will interacts with belief a relationship often misconstrued in works of philosophy and theology Pojman believes that the will is central to religious commitment and that by understanding the relationship between the attitude of belief and the activity of willing we are enabled to get fresh insight into the classical problem of religious belief and the will Atheism Michael Martin, 1990 In this book Michael Martin provides logical reasons for being an atheist Carefully examining the current debate in Anglo American analytic philosophy regarding God s existence Martin presents a comprehensive critique of the arguments for the existence of God and a defense of arguments against the existence of God showing in detail their relevance to atheism Claiming that atheism is a rational position while theistic beliefs are not he relies both on logic and evidence and confines his efforts to showing the irrationality of belief in a personal supreme being who is omniscient omnipotent perfect and the creator of heaven and earth The author s approach is two fold By presenting and criticizing arguments that have been advanced in favor of belief he makes a case for negative atheism By offering arguments against atheism and defending it from these attacks he presents a case for positive atheism Along the way he confronts the views of numerous philosophers among them Anselm Aquinas Plantinga Hick and Swinburne and refutes both classical and contemporary arguments that have been advanced through the history of this debate In his conclusion Martin considers what would and would not follow if his main arguments were widely accepted and he defines and distinguishes atheism from other isms and movements Building on the work of religious skeptics and atheists of the past and present he justifies his reconstruction of this philosophical dispute by citing some of the most interesting and important arguments for atheism and criticisms of arguments for the existence of God that have appeared in recent journal articles and have yet to be systematically addressed Author note Michael Martin is Professor of Philosophy at Boston University and author of several books including The Legal Philosophy of H L A Hart A Critical Appraisal and The Case Against Christianity both from Temple Skepticism: From Antiquity to the Present Diego Machuca, Baron Reed, 2018-01-25 Skepticism From Antiquity to the Present is an authoritative and up to date

survey of the entire history of skepticism Divided chronologically into ancient medieval renaissance modern and contemporary periods and featuring 50 specially commissioned chapters from leading philosophers this comprehensive volume is the first of its kind By exploring each of the distinct traditions and providing expert insights this extensive reference work covers major thinkers such as Sextus Empiricus Cicero Descartes Hume Spinoza and Wittgenstein acknowledges the influence of ancient skeptical traditions on later philosophy and explains why it is still a fertile topic of inquiry among today s philosophers and historians of philosophy analyzes various forms of skepticism including Pyrrhonian Academic religious moral and neo Pyrrhonian addresses issues in contemporary epistemology and indicates new directions of study Skepticism a driving force in the history of philosophy remains at the center of debates in ethics philosophy of religion epistemology and the philosophy of mind Skepticism From Antiquity to the Present is an essential point of reference for any student researcher or practitioner of philosophy presenting a systematic and historical survey of this core philosophical topic

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