

1: Christianity, Development And Spread Of World Religions

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Stearns, Peter The decline of the classical empires contributed several ingredients to the spread of what turned out to be the great world religions. Previously, most religion had been regional. Buddhism, spreading through India at various points in the classical period, could embrace a whole subcontinent. As Hinduism evolved from the Brahman religion, it did the same and also spread to a few other areas of Indian commercial influence in Southeast Asia. Christianity showed an ability to win a growing minority in the Roman Empire and at a few points beyond its borders, in the Middle East and North Africa. The waning of the great empires so confused and reshuffled geographical boundaries, from the Mediterranean to the Pacific, that the regional confines of religion were modified more dramatically. The same political decline encouraged people to turn to more spiritual institutions and rewards. Even religions still essentially regional, such as Daoism in China and Hinduism in India, worked to win new levels of active popular adherence. Just as the 5th century B. Christianity moved westward from its original center in the Middle East, just as in Asia, Buddhism was spreading east from India. Though initially less significant than Buddhism in terms of numbers of converts, Christianity would ultimately prove to be one of the two largest world faiths. It would play a direct role in the formation of two postclassical civilizations, those of eastern and western Europe. Christianity resembled Buddhism in important ways. Not surprisingly, Christianity, like Buddhism, produced an important monastic movement, in which especially holy individuals grouped to live a spiritual life and serve their religion through their sanctity. Christianity resembled the version of Buddhism that spread to China and later Korea and Japan by stressing the possibility of an afterlife and the role that holy leaders could play in helping to attain it. The Chinese version of Buddhism, called Mahayana or the Greater Vehicle, placed considerable emphasis on Buddha as god or savior. Statues of the Buddha as god violated earlier Buddhist hostility to religious images, but they served to emphasize the religion as a channel of salvation. Well-organized temples, with priests and rituals, also helped bring religious solace to ordinary people in East Asia. The idea developed also that Buddhist holy men, or bodhisattvas, built up spiritual merits such that their prayers, even after death, could aid people and allow them to achieve some reflected holiness. Christianity in many respects moved in similar directions. It too came to emphasize salvation, with well-organized rituals designed to promote its achievement. Religious images, though contrary to Jewish beliefs against idol-worship, helped focus popular belief in most versions of Christianity. Holy men, sometimes granted the title saint after their death, were revered not only as models but also because their spiritual attainments could lend merit to the strivings of more ordinary folk. The broad similarities between Christianity and the evolving Buddhism of East Asia remind us of the common processes apparently at work as new religions spread amid the ruins of great empires. Yet Christianity had a flavor of its own. More than any of the forms of Buddhism, it came to place great emphasis on church organization and structure, copying the example of the Roman Empire. More perhaps than any other major religion, certainly more than contemplative and tolerant Buddhism, Christianity stressed its possession of exclusive truth and its intolerance of competing beliefs. The common dynamic and chronology shared by Christianity and spreading Buddhism suggest a similar process at work, as ordinary people sought a well-organized spiritual outlet different from traditional animism, more focused on otherworldly salvation. Christianity must also be understood, however, in the particular context of earlier Mediterranean religious traditions and the declining Roman Empire. Its emphasis on doctrines and exclusive loyalty differentiated it from the more tranquil religions of eastern and southern Asia, India as well as China, where a larger variety of beliefs and practices could be combined with Buddhism or Hinduism. Christianity began, as part of a Jewish reform movement. During the two centuries before the birth of Christ many insurgent Jews had preached the coming of a Messiah, or savior, who would bring a Last Judgment on humankind. Many reformed Jews also stressed the possibility of a life after death for the virtuous, which was a new element in Judaism. Jesus of Nazareth, believed by Christians to be the son of God sent to earth to live a

sinless life so that the sacrifice of his body on the cross would redeem human sin, crystallized this radical reform movement. Combining extraordinary gentleness of spirit and great charisma, Jesus preached widely in Israel and gathered a group of loyal disciples around him. Initially, there seems to have been no intent to found a new religion. Only gradually when the Second Coming did not transpire, did the disciples begin to fan out and, through preaching, pick up growing numbers of supporters in various parts of the Roman Empire. The message of Jesus and his disciples seemed clear: There was a single God, who loved humankind despite earthly sin. A virtuous life should be dedicated to the worship of God and fellowship among other believers; worldly concerns were secondary, and a life of poverty might be most conducive to holiness. This message spread at an opportune time. The official religion of the Greeks and Romans had long seemed rather sterile, particularly to many of the poor. The Christian emphasis on the beauty of poverty and the spiritual equality of all people, plus the fervor of the early Christians and the satisfying rituals they provided, gained growing attention. The wide reach of the Roman Empire made it relatively easy for Christian missionaries to travel extensively in Europe and the Middle East and spread the new word. Then, when conditions began to deteriorate in the empire, the solace of this otherworldly religion won even wider response. The adjustments affected by early Christian leaders maximized their conversions. Under the guidance of Paul, Christians began to see themselves as part of a new religion rather than a Jewish reform movement, and they welcomed non-Jewish converts. Paul also encouraged more formal organization in the new church, with local groups selecting elders to govern them; soon, a single leader, or bishop, was appointed for each major city. This structure paralleled the provincial government of the empire. Finally, Christian doctrine became increasingly organized, as the writings of several disciples and others were collected into what became the New Testament of the Christian Bible. During the first three centuries after Christ, the new religion competed among a number of Eastern mystery religions. It also faced, as we have seen, periodic persecution from the normally tolerant imperial government. But it became much easier to spread Christianity with official favor. Christian writers began to claim that both church and empire were works of God. At the same time continued deterioration of the empire added to the motives to join this amazingly successful new church. In the eastern Mediterranean, where imperial rule remained strong, state control of the church became a way of life. But in the west, where conditions were far more chaotic, bishops had a freer hand. A centralized church organization under the leadership of the bishop of Rome, called "Pope" from the word *papa*, or father, gave the Western church unusual strength and independence. By the time Rome collapsed, Christianity thus had demonstrated immense spiritual power and possessed a solid organization, though one that differed from east to west. The new church faced a number of controversies over doctrine but managed to promote certain standard beliefs as against several heresies. A key tenet involved a complex doctrine of the Trinity, which held that the one God had three persons, the Father, the Son Christ, and the Holy Ghost. Ruling against Arianism, the resultant Nicene Creed insisted on the shared Godhead of all three parts of the Trinity. An important if complex decision in itself, the council also showed how important unified doctrine was to Christianity, in contrast to the greater toleration of diversity in Hinduism and Buddhism. Experience in fighting heresies promoted Christian interest in defending a single belief and strengthened its intolerance for any competing doctrine or faith. Early Christianity also produced an important formal theology, through formative writers such as Augustine. This theology incorporated many elements of classical philosophy with Christian belief, and helped the church gain respectability among intellectuals. Theologians like Augustine grappled with such problems as freedom of the will: If God is all-powerful, can mere human beings have free will? And if not, how can human beings be justly punished for sin? By working out these issues in elaborate doctrine, the early theologians, or church fathers, provided an important role for formal, rational thought in a religion that continued to emphasize the primary importance of faith. Like all successful religions, Christianity combined a number of appeals. It offered blind devotion to an all-powerful God. One church father, denying the validity of human thought, simply stated, "I believe because it is absurd. Mystical holy men and women flourished under Christian banners, particularly in the Middle East. The Benedictine Rule, which soon spread to many other monasteries and convents, urged a disciplined life with prayer and spiritual excitement alternating with hard work in agriculture and in study. Monastic movements also developed in the eastern empires, in Greece and Turkey,

and also in Egypt. Eastern monasticism was organized by St. Basil in the 4th century. Thus Christianity attempted to encourage but also discipline intense piety, and to avoid a complete gulf between the lives of saintly men and women and the spiritual concerns of ordinary people. But the new religion never became the creature of the upper classes alone, as its popular message of ritual and salvation continued to draw the poor. Rather like Hinduism in India, Christianity provided some religious unity among different social groups. There was even a special interest for women. Christianity promoted a new culture among those won to its banners. The rituals, the otherworldly emphasis, the interest in spiritual equality - these were far different from the central themes of classical Mediterranean civilization. Christianity modified classical beliefs in the central importance of the state and political loyalties. Though Christians accepted the state, they did not put it first. Christianity also worked against other classical institutions, such as slavery, in the name of brotherhood though later Christians would accept slavery in other contexts. Christianity may have fostered a greater respectability for disciplined work than had been current in the aristocratic ethic of Mediterranean civilization, particularly through the values promoted by Western monasticism. Certainly, Christianity sought some changes in classical culture, including greater emphasis on sexual restraint, beyond its central religious message. But Christianity preserved important classical values in addition to the interest in solid organization and some of the themes of classical philosophy. Church buildings in western Europe retained Roman architectural styles, though often with greater simplicity if only because of the poverty of the later empire and subsequent Germanic states. Latin remained the language of the church in the West, Greek the language of most Christians in the eastern Mediterranean. Monasticism played an immensely valuable role in preserving classical as well as Christian learning through the patient librarianship of the monks. When the Roman Empire fell, Christian history was still in its infancy. The Western church would soon spread its missionary zeal to northern Europe, and the Eastern church would reach into the Slavic lands of the Balkans and Russia. But Christianity was already established as a significant world religion - one of the few ever generated. A world religion is defined by unusual durability and drawing power and by a complexity that can win adherence from many different kinds of people. Major world religions, such as Christianity and Buddhism, show some ability to cut across different cultures, to win converts in a wide geographic area and amid considerable diversity. One final world religion remained to enter the lists.

2: Karl Marx (Stanford Encyclopedia of Philosophy)

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Scope of this section: Hundreds of diverse, conflicting, beliefs promoted by various religions throughout the world. This includes about a dozen theories of creation science derived mainly by conservative Christians from a literal interpretation of the book of Genesis in the Bible. The theory of evolution. This is based on the concept of natural selection coupled with unguided processes of nature. Theistic beliefs about origins. These blend scientific and religious beliefs, including: Theistic evolution -- the concept that God used evolution as a tool to guide the development of species towards human beings, and Intelligent Design ID -- the theory that some deity, or other entity with knowledge well beyond that of humans, designed at least some parts of some species. We also include material on other related topics including: Abiogenesis, the study of how life on Earth, in the form of the first primitive single cell life form, could have arisen from inanimate matter. Beliefs about the origins and development of the Earth and the rest of the universe. Promoters of various systems of belief: Conservative religious groups and scientists tend to work independently of each other. Their concepts of truth, proofs, analytical methods, etc. Thus they look at items in very different ways, and often define terms quite differently. Religions tend to combine stories about the: Creation and development of animals, plants, geological formations, The Earth itself, and The rest of the universe. Scientists generally separate these into separate specialties: The main organizing principle accepted by almost all biologists is the theory of evolution. Other specialty studies, ranging from acarology the study of ticks and mites to virology the study of viruses. Geology, the study of the Earth over time. Scientists generally confine the scope of the term "evolution" to include only the study of the development of life, from -- but not including -- the first life form. Non-scientists often expand the scope of the theory of evolution to include the study of the origin of life. Still others use "evolution" to refer to processes like the development of stars, galaxies, etc. Even the word "theory" is often defined very differently: Thus the theory of evolution is "merely" a theory and does not need to be given much weight. One often hears the expression that evolution is "only a theory. The Theory of Evolution consists of a body of work that attempts to give explanation to what many scientists believe to be observable fact or phenomena. The term "theory", as used in science, requires well substantiated explanations that have been repeatedly tested and have received extensive peer reviews.

3: ORIGIN AND DEVELOPMENT “ Religions

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Unlike the first two religions which were compiled by different people over time, Islam submitting to God came exclusively from the revelations of God to Mohammed the Koran and words and deeds of Mohammed the Sunna. Islamic law is based on the sunna. Background of Muhammad An orphan from a poor Bedouin tribe, and influence of Judaism and Monophysite Christianity that the divine and the human Jesus were integrated in the same body in the Byzantine Empire. From , at 40, Muhammad started to receive revelations from God, which he would later recite in front of audiences. Muhammad considered himself a "Messenger of God," but the wealthy and powerful clans were against him, partly because the revelations recited by Muhammad were often specifically directed against them, particularly in the direct commands to redistribute wealth. In Muhammad went to Yathrib. The city consisted of a majority of Arabic clans and a minority of Jewish clans. Through blood-feuds violence in Yathrib slowly spread to almost every clan. Muhammad went back to Mecca and got over 75 new followers in They quietly slipped out of Mecca and went to Medina. This journey to Medina was the Hijrah and it is from this year that the Muslim calendar begins. While normally translated "pilgrimage," Hijra means something like "severing ties with your relatives. Rise of Mecca as the Islamic center: The pre-Islamic Arabs worshipped many deities. Among the gods they worshipped was Allah”probably derived from the monotheistic religions of Judaism and Christianity. In Muhammad went back to Mecca and defeated the wealthy clans there, and established Mecca as the "capital," so to speak, of Islam, although Medinah and Jerusalem also remained holy Islamic cities. The complete text resided only in the memories of Muahmmad and his followers. As he added verses and reorganized the text, his followers would rememorize the text in the light of the additions or edits. Certain verses revealed to Muhammad were later repudiated by him as "satanic" verses revealed not by Gabriel but by Satan. These verses were expunged from the text that so many had memorized. Comparison between Islam and Monophysite Christianity When Muhammad died in , he left a political organization that was entirely centered around him. He was a political and military leader and he was the source of revelation. When political or social difficulties came up, not only would they center on Muhammad, but sometimes through revelation be mediated by Allah himself. Muhammad, however, never claimed himself to be divine. This was in contrast to the orthodox definition that Jesus had two natures, one completely human and the other completely divine, and that they were not simultaneously present. Islam and human value While Islam adopts the Judeo-Christian idea of the fall, humanity is in general glorified in foundational and later Islam. Despite the Fall, humanity has the power to discern the unity of God and the reflection of the nature of God in creation. At the core of the Islamic message is that it is possible for human beings to live a perfect life in relationship to God. As a corollary to the generally optimistic view that Islam takes towards humanity, it also construes the created world as fundamentally a good place that was designed for the use and enjoyment of humanity. Thus marriages for priests and interest in the pagan Greek and Roman science and technology. Therefore, regarding the relationship between Islam and human values, we say that: To Muslims, human beings are completely responsible for their own deeds, consequently their afterlife; and that all good Muslims could imitate the life of Muhammad, consequently achieving a perfect life. Faith Unlike early Christian fathers such as St. Augustine who contrasted logic and faith as two polarized things, and decided that logic should be dispensed with because it was misleading, and salvation was through the grace of God. Islam postulates that rationality is the highest function given to human beings and that no "faith" is legitimate without it. What iman means, then, is something closer to "reasoned faith. Five pillars of Islam: Profession of faith No God but Allah and Mohammed is his prophet Prayers five times a day and collective prayers on Friday. Observing Ramadan the 9th month in the Muslim year to commemorate the time when the Koran was first revealed to Muhammad. Rapid expansion of Islam and reasons Bedouin tribes: The unifying force of the Arabic language. Muslim and Frank confrontations in Spain and France s. Unlike Muhammad, however, Abu Bakr was not a prophet and would not receive divine revelations. Muslim administration would from now on depend on the codification of

the Koran and the sunna. The first four caliphs were relatives and followers of Muhammad. Ali, the son in law of Muhammad and the fourth caliph, attracted a group of followers on his own, especially after he was assassinated by rival groups. In Iraq a separate Islamic community recognized only the successors to Ali as authorities, and they gave these successors the title Imam, or spiritual leader of Islam. But above all, the Imam is the one who teaches human beings the mystical truths of the universe. Sunnies tended to concentrate on the coast of Asia Minor while the Shiites in the less economically advanced inland regions. Islam does not reject other religions. Fundamental to the Islamic message is that all religions are based on the singularity and unity of God; some religions, however, have fallen away from this message such as Christianity which divides God into Father and Son, but the essential message of all religions is this unity of God.

4: About religion: why it started and how it evolved

The history of religion refers to the written record of human religious experiences and ideas. This period of religious history begins with the invention of writing about 5,000 years ago (BCE).

It is for this reason that chimpanzees and bonobos are viewed as the best available surrogate for this common ancestor. Barbara King argues that while non-human primates are not religious, they do exhibit some traits that would have been necessary for the evolution of religion. These traits include high intelligence, a capacity for symbolic communication, a sense of social norms, realization of "self" and a concept of continuity. The use of burial rituals is thought to be evidence of religious activity, and there is no other evidence that religion existed in human culture before humans reached behavioral modernity. Elephants demonstrate rituals around their deceased, which includes long periods of silence and mourning at the point of death and a process of returning to grave sites and caressing the remains. The cerebral neocortex is presumed to be responsible for the neuronal computations underlying complex phenomena such as perception, thought, language, attention, episodic memory and voluntary movement. His study indicates that only after the speciation event is the neocortex large enough to process complex social phenomena such as language and religion. The study is based on a regression analysis of neocortex size plotted against a number of social behaviors of living and extinct hominids. The manufacture of complex tools requires creating a mental image of an object which does not exist naturally before actually making the artifact. Furthermore, one must understand how the tool would be used, that requires an understanding of causality. However, recent studies of other primates indicate that causality may not be a uniquely human trait. For example, chimpanzees have been known to escape from pens closed with multiple latches, which was previously thought could only have been figured out by humans who understood causality. Chimpanzees are also known to mourn the dead, and notice things that have only aesthetic value, like sunsets, both of which may be considered to be components of religion or spirituality. The degree of comprehension in an animal depends upon the size of the prefrontal cortex: Origin of language and Myth and religion Religion requires a system of symbolic communication, such as language, to be transmitted from one individual to another. Philip Lieberman states "human religious thought and moral sense clearly rest on a cognitive-linguistic base". Although religious rituals usually involve dance and music, they are also very verbal, since the sacred truths have to be stated. If so, religion, at least in its modern form, cannot pre-date the emergence of language. It has been argued earlier that language attained its modern state shortly before the exodus from Africa. If religion had to await the evolution of modern, articulate language, then it too would have emerged shortly before 50,000 years ago. While the former does not require prior development of language, the latter does. The individual human brain has to explain a phenomenon in order to comprehend and relate to it. This activity predates by far the emergence of language and may have caused it. The theory is, belief in the supernatural emerges from hypotheses arbitrarily assumed by individuals to explain natural phenomena that cannot be explained otherwise. The resulting need to share individual hypotheses with others leads eventually to collective religious belief. A socially accepted hypothesis becomes dogmatic backed by social sanction. Morality and group living[edit] Main articles: Although morality awareness may be a unique human trait, many social animals, such as primates, dolphins and whales, have been known to exhibit pre-moral sentiments. According to Michael Shermer, the following characteristics are shared by humans and other social animals, particularly the great apes: Pre-moral sentiments evolved in primate societies as a method of restraining individual selfishness and building more cooperative groups. For any social species, the benefits of being part of an altruistic group should outweigh the benefits of individualism. For example, a lack of group cohesion could make individuals more vulnerable to attack from outsiders. Being part of a group may also improve the chances of finding food. This is evident among animals that hunt in packs to take down large or dangerous prey. All social animals have hierarchical societies in which each member knows its own place. Social order is maintained by certain rules of expected behavior and dominant group members enforce order through punishment. However, higher order primates also have a sense of fairness. In a study, de Waal and colleagues put two capuchin monkeys side by side and gave them a simple task to complete: Giving a rock to

the experimenter. They were given cucumbers as a reward for executing the task, and the monkeys obliged. But if one of the monkeys was given grapes, something interesting happened: After receiving the first piece of cucumber, the capuchin monkey gave the experimenter a rock as expected. But upon seeing that the other monkey got grapes, the capuchin monkey threw away the next piece of cucumber that was given to him. It is likely that early ancestors of humans lived in groups of similar size. Based on the size of extant hunter-gatherer societies, recent Paleolithic hominids lived in bands of a few hundred individuals. As community size increased over the course of human evolution, greater enforcement to achieve group cohesion would have been required. Morality may have evolved in these bands of people as a means of social control, conflict resolution and group solidarity. Humans also apply a degree of judgment and reason not otherwise seen in the animal kingdom. Rossano argues that religion emerged after morality and built upon morality by expanding the social scrutiny of individual behavior to include supernatural agents. By including ever-watchful ancestors, spirits and gods in the social realm, humans discovered an effective strategy for restraining selfishness and building more cooperative groups. Evolutionary psychology of religion[edit] Main article: Evolutionary psychology of religion Cognitive scientists underlined that religions may be explained as a result of the brain architecture that expressed in early Homo genus , through the history of life. However, there is disagreement on the exact mechanisms that drove the evolution of the religious mind. The two main schools of thought hold that either religion evolved due to natural selection and has selective advantage, or that religion is an evolutionary byproduct of other mental adaptations. These three adaptations among others allow human beings to imagine purposeful agents behind many observations that could not readily be explained otherwise, e. One controversial proposal, the God gene hypothesis, states that some variants of a specific gene, the VMAT2 gene, predispose to spirituality. Collective religious belief draws upon the emotions of love, fear, and gregariousness and is deeply embedded in the limbic system through socio-biological conditioning and social sanction. Individual religious belief utilizes reason based in the neocortex and often varies from collective religion. The limbic system is much older in evolutionary terms than the neocortex and is, therefore, stronger than it much in the same way as the reptilian is stronger than both the limbic system and the neocortex. Yet another view is that the behavior of people who participate in a religion makes them feel better and this improves their fitness, so that there is a genetic selection in favor of people who are willing to believe in religion. Specifically, rituals, beliefs, and the social contact typical of religious groups may serve to calm the mind for example by reducing ambiguity and the uncertainty due to complexity and allow it to function better when under stress. Still another view, proposed by F. Previc, is that human religion was a product of an increase in dopaminergic functions in the human brain and a general intellectual expansion beginning around 80 kya. Prehistoric evidence of religion[edit].

5: Christianity Origins, Christianity History, Christianity Beliefs

development of religions from their beginnings to their present forms, we will be able to understand the importance of religion in human life. Kuncheria Pathil: Religious Pluralism - An Indian Christian Perspective, ISPCK.

History of Religion in America Introduction The issue of religious freedom has played a significant role in the history of the United States and the remainder of North America. Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. Its history includes the emergence of utopian experiments , religious fanaticism, and opening the door to such exotic religions as Buddhism, Hinduism, Islam, and Taoism. Such has been the winding road of religious evolution in America. The role of religion among American Indians For untold generations before Europeans came to America, native peoples celebrated the bounty given to them by the Great Spirit. Across America, such Indian tribes as the Algonquians , the Iroquois , Sioux , and the Seminoles worshiped the Great Spirit, who could be found in animals as well as inanimate objects. As white colonists drove Indians onto reservations, the fervency of their religious practices increased, even as Christian missionaries made inroads that influenced their spirituality. Colonial religious splintering Religious persecution and iron-fisted rule by state-affiliated Christianity in Europe began to loosen its hold in the 16th century when, for the sake of debate, Martin Luther nailed his 95 theses on the door of the Castle Church in Wittenburg, Germany. In later attempts to free themselves from the tie of the state governmental system imposed by the Church of England Anglican Church , such denominations as the Reformed-Presbyterian churches and the European Free Church were formed. Those religious parents gave birth to the next wave of Christian denominations. Reforms were brought by the Puritans to the American colonies. As later cries for reform and renewal took place, further splintering occurred among the Methodists , Pentecostals, Fundamentalists and Adventists, each bearing a diminished resemblance to their original parents. Evangelical movement roots and branches Evangelism has played an integral part in the history of religion in America, from colonial times to the present, while its methods of dissemination have changed dramatically. During the Great Awakening of the s, white Protestant evangelists proselytized to black Americans. During the 19th century, Methodists held camp meetings in the frontier states. Evangelism turned to elaborate crusades in the 20th century when such preachers as Billy Sunday attempted to convince nonbelievers that they should "jump ship" from their ancestral Christian denominations. Tent revivals, broadcast by radio and television, were dynamic with charismatic preachers who captured the attention of millions of people. While they were relegated to cable TV networks, evangelistic websites slowly began to crop up on the Internet during the early s. Because of the anonymous nature of that interactive communication tool, people felt more comfortable sharing their personal beliefs and faith over the Internet with a large audience, or with one unknown person. Media evangelists incorporated multimedia presentations with sound, the written word, movies and video technologies. To prevent a return to a centralized, overbearing government, the Bill of Rights was added to the Constitution, without which ratification by Virginia and New York would not have occurred. To fully understand the impact of the spread of Christian denominations in America, it is important to look at them and their origins individually. Listed below is a brief summary of those denominations, beginning with a proto-denomination, the Puritans. Puritans The Puritans came to the New England colonies to escape religious persecution. The Puritans later gave birth to the Baptists and the Congregationalists. Using the New Testament as their model, they believed that each congregation and each person individually was responsible to God. Their belief that their destiny was predetermined, their self-imposed isolation, and religious exclusivity, would later lead to witch hunts beginning in The Puritans also were responsible for the first free schooling in America and established the first American college, Harvard College , in Cambridge, Massachusetts. Congregationalists Based on the Calvinist Reformed tradition and strictly opposed to external authorities, Congregationalists came to New England and established the Plymouth Colony in As part of the Separatist movement, Congregationalists broke from the Anglican Church and established independent congregations in which God was the absolute authority. Prone to splintering, those congregations experienced a great number of

local schisms during the first Great Awakening in the s. During the s, membership declined as their Methodist and Baptist cousins continued to gain strength. Unitarianism developed as an offshoot of Congregationalism, initially due to disagreement over the reality of the Trinity. Over the years, their resistance to dependence and external secular and clerical authority has lessened. Many Congregationalist churches have subsequently merged with other churches from the Reformed tradition. Today their membership in the U. Methodists The tap root of Methodism was a group of Oxford University students, amongst whom were its founders, John and Charles Wesley. Asbury promoted circuit riding and thus increased American Methodism to , by the time of his death in One of the more liberal Christian denominations, the United Methodist Church has become the second-largest Protestant denomination in America with 8. Lutherans In no other American Christian denomination did national origin play such an important role in its history as the Lutheran Church. The Lutherans settled on the East Coast and American Midwest, and celebrated worship services in their native tongues. From their first foothold in , Lutherans began to establish a sum total of synods. In the late 19th century, they began to merge as the Americanization process eliminated the language barriers that had previously kept them separate. After many previous mergers, three of the larger Lutheran bodies came together in to become the Evangelical Lutheran Church in America ELCA , which currently counts more than half of the Lutheran membership in the U. A more conservative branch is the Missouri Synod. Presbyterians Bearing little resemblance to the liturgy, structure, and tradition associated with the Roman Catholic Church, the Presbyterian and Reformed churches share a common origin in the teachings of John Calvin and the 16th century Swiss Reformation. By definition, the Presbyterian denomination is anchored in an active, representational leadership style for both ministers and lay members. Presbyterians mostly came from England, Scotland, and Ireland. William Penn , whose writings about freedom of conscience while imprisoned in England formed the basis of religious understanding for Quakers around the world. Penn established what would later be called Pennsylvania , an American religious sanctuary in the late 17th century. He believed in religious toleration, fair trade with Native Americans, and equal rights for women. They also shared an abhorrence of violence. Major liturgical denominations in the colonies The oldest Christian churches: Roman Catholicism, Anglicanism, and Eastern Orthodoxy, have left their unique stamp on the history of religion in America. They practice an allegiance to certain creeds or doctrines that originated in the early centuries of the Christian church, and profess a succession of leadership from the founding of the Christian church at Pentecost. Roman Catholicism Even though it was not the first to arrive in the colonies, Roman Catholicism ranks as the largest Christian tradition in the U. Arriving with the Spanish in what is now Florida in , and in the southwest and on the Pacific coast when Junipero Serra began to build missions in California , they received additional members when a group of colonists settled in Maryland in Roman Catholics had at one time held tightly to their cultural roots, but later joined the rest of American society. The American church has continued its allegiance to the pope, even though many of its members disagree with him on such issues as birth control, abortion, and women in the priesthood. Their worship services are similar in some ways to those of Roman Catholicism, and their clergy orders are the same: They espouse an inclusive policy toward membership. Orthodoxy in America consists of more than a dozen church bodies whose national origin is reflected by their names, such as the Greek Orthodox Archdiocese, Romanian Orthodox Episcopate of America, and the Russian Orthodox Church Outside Russia. Eastern Orthodox beliefs are based on holy tradition, or doctrines from early Christianity, and the Bible. The decrees of church councils and the writings of early church fathers establish the authority of church beliefs. Their clergy consist of bishops, priests, and deacons. Their worship services are the most elaborate of all Christian traditions.

6: Religion in Colonial America: Trends, Regulations, and Beliefs | Facing History and Ourselves

The origin of religion is uncertain. There are a number of theories regarding the subsequent origins of religious practices. According to anthropologists John Monaghan and Peter Just, "Many of the great world religions appear to have begun as revitalization movements of some sort, as the vision of a charismatic prophet fires the imaginations of people seeking a.

Some theories on the origins of religion Sponsored link. Groups of theories on the origin of religion: There are two broad groups of theories about the origin of religion. A comparative survey of churches and religions - AD 30 to , there are 19 major world religions which are subdivided into a total of large religious groups, and many unique faith groups. Many of these stories describe the origins of their particular religion. It was typically based on revelation from one or more deities -- mainly gods and goddesses. Anthropologists, evolutionary biologists, and other researchers have reached a near consensus that humans of the species homo sapiens evolved from a species of proto-humans who originated somewhere in Africa. This statement probably upsets any white supremacists who are reading this essay. These proto-humans walked upright, and had an opposing thumb and little finger. Their internal brain structure represented a major advance over those of previous animals in terms of its flexibility, its ability to reason, and its ability to plan for the future. This gave proto-humans an improved ability to pass on their accumulated knowledge to their descendents, to form more advanced societies, and ultimately to create religions. The following essay will deal with the science based theories of the origin of religion. If you are interested in faith-based theories, we suggest that you do a search on Google with a search string like: Nobody knows with accuracy how the first religions evolved. By the time that writing had developed, many religions had been in place for many millennia and the details of their origins had been forgotten. However, there is speculation that the first religions were a response to human fear. They were created to give people a feeling of security in an insecure world, and a feeling of control over the environment where there was little control. The developing abilities of proto-humans were a double-edge sword: On the one hand, they aided their chances of surviving in a cruel and unpredictable world. They helped each successive generation of proto-humans to build upon the knowledge base of their ancestors. This increased mental ability led to a terrifying piece of knowledge: For the first time, individual proto-humans on earth became aware that their life was transient; they would die at some point in their future. This knowledge can produce an intolerable emotional drain. During their evolution from proto-human to full human, they developed questions about themselves and their environment: What controlled the seasonal cycles of nature -- the daily motion of the sun; the motion of the stars, the passing of the seasons, etc. What controlled their environment -- what or who caused floods, rains, dry spells, storms, etc? What controls fertility -- of the tribe, its domesticated animals, and its crops. What system of morality is needed to best promote the stability of the tribe? Living in a pre-scientific society, people had no way to resolve these questions. Even today, with all of our scientific advances, we still debate about the second last question, and still have no way of reaching an consensus on the last. But the need for answers particularly to the last question were so important that some response was required, even if they were merely based on hunches. Some people within the tribe started to invent answers based on their personal guesses. The first religious belief system, The first priesthood,.

7: The rise and development of Islam

Christianity is also noted for its emphasis on faith in Christ as the primary component of religion. The sacred text of Christianity is the Bible, including both the Hebrew scriptures (also known.

In Hebrew history, Abraham is already worshipping a figure called "Elohim," which is the plural for "lord." This god requires animal sacrifices and regular expiation. He intrudes on human life with astonishing suddenness, and often demands absurd acts from humans. The proper human relationship to this god is obedience, and the early history of humanity is a history of humans oscillating between obedience to this god and autonomy. This god is anthropomorphic: He is frequently angered and seems to have some sort of human body. In addition, the god worshipped by Abraham and his descendants is the creator god, that is, the god solely responsible for the creation of the universe. The god of Genesis is bisexual: In Genesis, Elohim or El Shaddai functions as a primitive law-giver; after the Flood, this god gives to Noah those primitive laws which apply to all human beings, the so-called Noahide Laws. Nothing of the sophistication and comprehensiveness of the Mosaic laws is evident in the early history of the human relationship to Yahweh as outlined in Genesis. Scholars have wracked their brains trying to figure out what conclusions might be drawn about this human history. In general, they believe that the portrait of Hebrew religion in Genesis is an inaccurate one. They conclude instead that Hebrew monolatry and monotheism began with the Yahweh cult introduced, according to Exodus, in the migration from Egypt between 1250 and 1200 BC. The text of Genesis in their view is an attempt to legitimate the occupation of Palestine by asserting a covenantal relationship between Yahweh and the Hebrews that had been established far in the distant past. Nevertheless, scholars draw on the text of Genesis to conclude the following controversial ideas about early Hebrew religion: This plural form, however, can be explained as a "royal" plural. Several other aspects of the account of Hebrew religion in Genesis also imply a polytheistic faith. Individual tribes probably worshipped different gods; there is no evidence in Genesis that anything like a national God existed in the time of the patriarchs. The most profound revolution in Hebrew thought, though, occurred in the migration from Egypt, and its great innovator was Moses. In the epic events surrounding the flight from Egypt and the settling of the promised land, Hebrew religion became permanently and irrevocably, the Mosaic religion. While we know nothing whatsoever of Hebrew life in Egypt, the flight from Egypt is described in Hebrew history with immense and powerful detail. The migration itself creates a new entity in history: It is the point in history that the scattered tribes descended from Abraham become a single unit, a single nation. It is also the crucial point in history that the Hebrews adopt Yahweh as their national god. Hebrew history is absolutely silent about Hebrew worship during the sojourn in Egypt. A single religious observance, the observance of Passover, originates in Egypt immediately before the migration. This observance commemorates how Yahweh spared the Hebrews when he destroyed all the first born sons in the land of Egypt. The Yahweh religion itself, however, is learned when the mass of Hebrews collect at Mount Sinai in Midian, which is located in the southern regions of the Arabian peninsula. During this period, called the Sinai pericope, Moses teaches the Hebrews the name of their god and brings to them the laws that the Hebrews, as the chosen people, must observe. The Sinai pericope is a time of legislation and of cultural formation in the Hebrew view of history. In the main, the Hebrews learn all the cultic practices and observances that they are to perform for Yahweh. Scholars are in bitter disagreement over the origin of the Yahweh religion and the identity of its founder, Moses. While Moses is an Egyptian name, the religion itself comes from Midian. The Midianites seem to have a Yahweh religion already in place; they worship the god of Mount Sinai as a kind of powerful nature deity. All scholars are agreed, however, that the process was slow and painful. In the Hebrew history, all during the migration and for two centuries afterwards, the Hebrews follow many various religions unevenly. The Mosaic religion was initially a monolatrous religion; while the Hebrews are enjoined to worship no deity but Yahweh, there is no evidence that the earliest Mosaic religion denied the existence of other gods. In fact, the account of the migration contains numerous references by the historical characters to other gods, and the first law of the Decalogue is, after all, that no gods be put before Yahweh, not that no other gods exist. While controversial among many people, most scholars have concluded

that the initial Mosaic religion for about two hundred years was a monolatrous religion. For there is ample evidence in the Hebrew account of the settlement of Palestine, that the Hebrews frequently changed religions, often several times in a single lifetime. The name of god introduced in the Mosaic religion is a mysterious term. Linguists believe that the word is related to the Semitic root of the verb, "to be," and may mean something like, "he causes to be. You will say to the children of Israel, I AM has sent you. The Yahweh of the Torah is frequently angry and often capricious; the entire series of plagues on Egypt, for instance, seem unreasonably cruel. In an account from the monarchical period, Yahweh strikes someone dead for touching the Ark of the Covenant; that individual, Uzza, was only touching the ark to keep it from falling over I Chronicles. But there are some striking innovations in this new god. First, this god, anthropomorphic or not, is conceived as operating above and outside nature and the human world. The Mosaic god is conceived as the ruler of the Hebrews, so the Mosaic laws also have the status of a ruler. The laws themselves in the Torah were probably written much later, in the eighth or seventh centuries. It is not unreasonable, however, to conclude that the early Mosaic religion was a law-based religion that imagined Yahweh as the author and enforcer of these laws. In fact, the early Hebrews seemed to have conceived of Yahweh as a kind of monarch. In addition, Yahweh is more abstract than any previous gods; one injunction to the Hebrews is that no images of Yahweh be made or worshipped. Finally, there was no afterlife in the Mosaic religion. As the Hebrews struggled with this new religion, lapsing frequently into other religions, they were slowly sliding towards their first major religious and ethical crisis: The Yahweh religion would be shaken to its roots by this crisis and would be irrevocably changed. The Prophetic Revolution - BCE Worn out from over two centuries of sporadic conflict with indigenous peoples, broken by a ruinous civil war, and constantly threatened on all sides, the disparate Hebrew settlers of Palestine began to long for a unified state under a single monarch. Such a state would provide the organization and the military to fend off the war-like peoples surrounding them. Their desire, however, would provoke the first major crisis in the Hebrew world view: In the account of the formation of the monarchy, in the books of Samuel, the prophet of Yahweh, Samuel, tells the Israelites that they are committing an act of disobedience that they will dearly pay for. Whatever the causes, a group of religious leaders during the eighth and seventh centuries BC responded to the crisis created by the institution of the monarchy by reinventing and reorienting the Yahweh religion. In Hebrew, these religious reformers were called "nivea," or "prophets. These four, and a number of lesser prophets, are as important to the Hebrew religion as Moses. The innovations of the prophets can be grouped into three large categories: Monotheism Whatever the character of Mosaic religion during the occupation and the early monarchy, the prophets unambiguously made Yahweh the one and only one god of the universe. Earlier, Hebrews acknowledged and even worshipped foreign gods; the prophets, however, asserted that Yahweh ruled the entire universe and all the peoples in it, whether or not they recognized and worshipped Yahweh or not. The Yahweh religion as a monotheistic religion can really be dated no earlier than the prophetic revolution. Righteousness While Yahweh is subject to anger, capriciousness, and outright injustice in the earlier Mosaic religion, the Yahweh of the prophets can do nothing but good and right and justice. Yahweh becomes in the prophetic revolution a "god of righteousness"; historical events, no matter how arbitrary or unjust they may seem, represent the justice of Yahweh. The good and the just are always rewarded, and the evil are always punished. If there is any evil in the world it is through the actions of men and women, not through the actions of Yahweh, that it is committed. Ethics While the Mosaic religion was overwhelmingly concerned with the cultic rules to be followed by the Israelites, the prophets re-centered the religion around ethics. Ritual practices, in fact, become unimportant next to ethical demands that Yahweh imposes on humans: There still, however, is no afterlife of rewards and punishments in the prophets, but a kind of House of Dust, called Sheol, to which all souls go after their death to abide for a time before disappearing from existence forever. There is no salvation, only the injunctions to do justice and right in order to produce a just and harmonious society. The historical origins of these innovations are important to understand. The monarchy brought with it all the evils of a centralized state: The prophets were specifically addressing these corrupt and fearsome aspects of the Jewish state. They believed, however, that they were addressing these problems by returning to the Mosaic religion; in reality, they created a brand new religion, a monotheistic religion not about cultic practices, but about right and wrong. Defeated by the

Chaldeans under Nebuchadnezzar in BC, the Judaeans population was in part deported to Babylon, mainly the upper classes and craftsmen. In 586 BC, incensed by Judaeans shifting their loyalty, Nebuchadnezzar returned, laid siege to Jerusalem, and burned it down along with the Temple. Nothing in the Hebrew world view had prepared them for a tragedy of this magnitude. The destruction of Jerusalem, the Temple, and the deportation of the Judaeans, shook the Hebrew faith to its roots. The literature of the Exile and shortly after betrays the despair and confusion of the population uprooted from its homeland. In Lamentations and various Psalms, we get a profound picture of the sufferings of those left in Judaea, who coped with starvation and massive privation, and the community of Hebrews wandering Babylon. But Hebrew religion shifted profoundly in the years of Exile. A small group of religious reformers believed that the calamities suffered by the Jews were due to the corruption of their religion and ethics. These religious reformers reoriented Jewish religion around the Mosaic books; in other words, they believed that the Jews should return to their foundational religion. While the Mosaic books had been in existence since the seventh or eighth centuries BC, they began to take final shape under the guidance of these reformers shortly after the Exile. Above everything else, the Torah, the five Mosaic books, represented all the law that Hebrews should follow. These laws, mainly centered around cultic practices, should remain pure and unsullied if the Jews wished to return to their homeland and keep it. So the central character of post-Exilic Jewish religion is reform, an attempt to return religious and social practice back to its original character. This reform was accelerated by the return to Judaea itself; when Cyrus the Persian conquered the Chaldeans in 539 BC, he set about re-establishing religions in their native lands. This included the Hebrew religion. Cyrus ordered Jerusalem and the Temple to be rebuilt, and in 520 BC, he sent the Judaeans home to Jerusalem for the express purpose of worshipping Yahweh. The reformers, then, occupied a central place in Jewish thought and life all during the Persian years BC. Beneath the surface, though, foreign elements crept in to the Hebrew religion. While the reformers were busy trying to purify the Hebrew religion, the Persian religion, Zoroastrianism, crept into it among the common run of people. It seems that the Hebrews adopted some of this world view in the face of the profound disasters they had weathered. Zoroastrianism, which had been founded in the seventh century BC by a Persian prophet named Zarathustra (Zoroaster is his Greek name), was a dualistic, eschatological, and apocalyptic religion.

8: Beliefs about origins, including the theory of evolution and creation science

Along with the Hebrew history, the development of Hebrew religion was a long and rocky road. Major shifts in the Hebrew fate inspired revolutions in the religion itself; it wasn't until sometime after the Exilic period that the central document of Hebrew faith, the Torah, took its final and orthodox shape.

In Babylonia, however, the constant influx of foreign population resulted in frequent and violent interruption of the development of civilization. In Egypt, on the other hand, the isolation of the lower Nile valley permitted a development never seriously arrested by permanent immigrations for over three thousand years. We find here an opportunity like that which the zoologist is constantly seeking in what he calls "unbroken series," such as that of the horse developing in several millions of years from a creature little larger than a rabbit to our modern domestic horse. In all the categories of human life: In these lectures we are to follow but one of these many threads, as its complicated involutions wind hither and thither throughout the whole fabric. There is no force in the life of ancient man the influence of which so pervades all his activities as does that of the religious faculty. It is at first but an endeavor in vague and childish fancies to explain and to control the world about him; its fears become his hourly master, its hopes are his constant mentor, its feasts are his calendar, and its outward usages are to a large extent the education and the motive toward the evolution of art, literature, and science. Life not only touches religion at every point, but life, thought, and religion are inextricably interfused in an intricate complex of impressions from without and forces from within. How the world about him and the world within him successively wrought and fashioned the religion of the Egyptian for three thousand years is the theme of these studies. As among all other early peoples, it was in his natural surroundings that the Egyptian first saw his gods. The trees and springs, the stones and hill-tops, the birds and beasts, were creatures like himself, or possessed of strange and uncanny powers of which he was not master. Nature thus makes the earliest impression upon the religious faculty, the visible world is first explained in terms of religious forces, and the earliest gods are the controlling forces of the material world. A social or political realm, p. Such divinities as these were local, each known only to the dwellers in a given locality. At the same time the voices within made themselves heard, and moral values were discerned for the first time. The moral mandate, indeed, was felt earlier in Egypt than anywhere else. With the development of provincial society in the Feudal Age there ensued a ferment of social forces, and the demand for social justice early found expression in the conception of a gracious and paternal kingship, maintaining high ideals of social equity. The world of the gods, continuing in sensitive touch with the political conditions of the nation, at once felt this influence, and through the idealized kingship social justice passed over into the character of the state god, enriching the ethical qualities which in some degree had for probably a thousand years been imputed to him. Thus far all was national. As the arena of thought and action widened from national limits to a world of imperial scope, when the Egyptian state expanded to embrace contiguous Asia and Africa, the forces of imperial power consistently reacted upon the thought and religion p. The national religion was forcibly supplanted by a non-national, universal faith, and for the first time in history monotheism dawned. Unlike the social developments of the Feudal Age, this movement was exclusively political, artificial, and imposed upon the people by official pressure from above. The monotheistic movement also failed for lack of nationalism. The Mediterranean world was not yet ripe for a world-religion. In the reversion to the old national gods, much of the humane content of the monotheistic teaching survived, and may be recognized in ideas which gained wide currency among the people. In this process of popularization, the last great development in Egyptian religion took place

B. Such is the imposing vista of development in the religion and thought of Egypt, down which we may look, surveying as we do a period of three thousand years or more. The fact that a survey of exactly this character has not been undertaken before should lend some interest to the task. The fact that objective study of the great categories mentioned has ranged them chronologically in their effect upon thought and religion in the order above outlined, disclosing a religious development in the main points analogous with that of the Hebrews, though with differences that might have been expected, should also enhance the interest and importance of such a reconstruction. Indeed one of the noticeable facts regarding the religious and intellectual

development of the Hebrews has been that the Oriental world in which they moved has heretofore furnished us with no wholly analogous process among kindred peoples. It will be seen that such a study as we contemplate involves keeping in the main channel and following the broad current, the general drift. It will be impossible, not to say quite undesirable, to undertake an account of all the Egyptian gods, or to study the material appurtenances and outward usages of religion, like the ceremonies and equipment of the cult, which were so elaborately developed in Egypt. Nor shall we follow thought in all its relations to the various incipient sciences, but only those main developments involved in the intimate interrelation between thought and religion. One characteristic of Egyptian thinking should be borne in mind from the outset: The Egyptian did not possess the terminology for the expression of a system of abstract thought; neither did he develop the capacity to create the necessary terminology as did the Greek. He thought in concrete pictures, p. While this is probably ultimately true of all terms in any early language, such terms for the most part remained concrete for the Egyptian. We shall discern the emergence of the earliest abstract term known in the history of thought as moral ideas appear among the men of the Pyramid Age in the first half of the third millennium B. Let us not, therefore, expect an equipment of precise abstract terms, which we shall find as lacking as the systems which might require them. We are indeed to watch processes by which a nation like the Greeks might have developed such terms, but as we contemplate the earliest developments in human thinking still traceable in contemporary documents, we must expect the vagueness, the crudities, and the limitations inevitable at so early a stage of human development. As the earliest chapter in the intellectual history of man, its introductory phases are, nevertheless, of more importance than their intrinsic value as thought would otherwise possess, while the climax of the development is vital with human interest and human appeal. As we examine Egyptian religion in its earliest surviving documents, it is evident that two great phenomena of nature had made the most profound impression upon the Nile-dwellers and that the gods discerned in these two phenomena dominated religious and intellectual development from the earliest times. These are the sun and the Nile. In the Sun-god, Re, Atum, Horus, Khepri, and in the Nile, Osiris, we find the great gods of Egyptian life and thought, who almost from the beginning entered upon a rivalry for the highest place in the religion of Egypt—a rivalry which ceased only with the annihilation of Egyptian p. He who knows the essentials of the story of this long rivalry, will know the main course of the history of Egyptian religion, not to say one of the most important chapters in the history of the early East. The all-enveloping glory and power of the Egyptian sun is the most insistent fact in the Nile valley, even at the present day as the modern tourist views him for the first time. The Egyptian saw him in different, doubtless originally local forms. At Edfu he appeared as a falcon, for the lofty flight of this bird, which seemed a very comrade of the sun, had led the early fancy of the Nile peasant to believe that the sun must be such a falcon, taking his daily flight across the heavens, and the sun-disk with the outspread wings of the falcon became the commonest symbol of Egyptian religion. Less picturesque fancy discerned the material sun as Re, that is the "sun. Survivals of the distinction between the archaic local Sun-gods are still to be found in the Pyramid Texts. Horus early became the son of Re, but in the Pyramid Texts we may find the dead Pharaoh mounting "upon his empty throne between the two great gods" Re and Horus. There were several ancient folk-tales of how he reached the sky when he was still on earth. They prayed that the deceased Pharaoh might reach the sky in the same way: There, like Atlas shouldering the earth, he was fed by provisions of the Sun-god brought by a falcon. Of these two were born Geb the Earth-god, and Nut the goddess of the sky, whose children were the two brothers Osiris and Set, and the sisters Isis and Nephthys. In the remotest past it was with material functions that the Sun-god had to do. In the earliest Sun-temples at Abusir, he appears as the source of life and increase. Men said of him: Similarly the waxing and waning of the moon, who was also an eye of the Sun-god, gave rise to another version of the lost eye, which in this case was brought back and restored to the Sun-god by his friend Thoth the Moon-god. Many folk-myths telling of his earthly rule arose, but of these only fragments have survived, like that which narrates the ingratitude of his human subjects, whom he was obliged to punish and almost exterminate before he retired to the sky. While he was supreme among the gods, and men said of him, "Thou passest the night in the evening-barque, thou wakest in the morning-barque; p. This fundamental transition, the earliest known, transferred the activities of the Sun-god from the realm of exclusively material forces to the domain of human

affairs. Already in the Pyramid Age his supremacy in the affairs of Egypt was celebrated in the earliest Sun-hymn which we possess. The hymn is as follows: Hail to thee, Horus-eye Egypt, Which he adorned with both his arms. Thou doest for him everything that he says to thee In every place where he goes. Thou carriest to him every tree that is in thee, Thou carriest to him every tree that shall be in thee. Thou carriest to him all food that is in thee, Thou carriest to him all food that shall be in thee. Thou carriest to him the gifts that are in thee, Thou carriest to him the gifts that shall be in thee. Thou carriest to him everything that is in thee, Thou carriest to him everything that shall be in thee. Thou bringest them to him, To every place where his heart desires to be. It was he who made them, It was he who set them up, It was he who saved them from every ill which Set did to them. As a matter of fact, in the middle of the next century, that is about B. This Fifth Dynasty was devoted to the service of the Sun-god, and each king built a vast sanctuary for his worship in connection with the royal residence, on the margin of the western desert. Such a sanctuary possessed no adytum, or holy-of-holies, but in its place there rose a massive masonry obelisk towering to the sky. Like all obelisks, it was surmounted by a pyramid, which formed the apex. The pyramid was, as we shall see, the chief symbol of the Sun-god, and in his sanctuary at Heliopolis there was a pyramidal stone in the holy place, of which that surmounting the obelisk in the Fifth Dynasty sun-temples was perhaps a reproduction. It is evident that the priests of Heliopolis had become so powerful that they had succeeded in seating this Solar line of kings upon the throne of the Pharaohs. It has been preserved in two buildings of the Eighteenth Dynasty, the temple of Luxor and that of Der el-Bahri. From the foundation of the Fifth Dynasty, in the twenty-eighth century B. He was the great god of king and court. The qualities of the earthly kingship of the Pharaoh were easily transferred to Re. We can observe this even in externals. There was a palace song with which the court was wont to waken the sovereign five thousand years ago, or which was addressed to him in the morning as he came forth from his chamber. When later on, therefore, the conception of the human kingship was developed and enriched under the transforming social forces of the Feudal Age, these vital changes were soon reflected from the character of the Pharaoh to that of the Sun-god. It was a fact of the greatest value to religion, then, that the Sun-god became a kind of celestial reflection of the earthly sovereign. This phenomenon is, of course, merely a highly specialized example of the universal process by which man has pictured to himself his god with the pigments of his earthly experience. We shall later see how this process is closely analogous to the developing idea of the Messianic king in Hebrew thought. The clearest statement of the nature of Osiris is that contained in the incident of the finding of the dead god by his son Horus, as narrated in the Pyramid Texts: Unis comes to his pools that are in the region of the flood at the great inundation, to the p. It raises thee as Osiris, O King Pepi. The winepress god comes to thee bearing wine-juice. Those who behold the Nile tossing in waves tremble. The marshes laugh, the shores are overflowed, the divine offerings descend, men give praise and the heart of the gods rejoices. Thy water, thy libation is the great inundation that came forth from thee" as Osiris. The birth of the god is thus described: The sky burns for thee, the earth trembles for thee, before the divine birth. The two mountains divide, the god becomes, the god takes possession of his body. Behold this king Pepi, his feet are kissed by the pure waters which arose through Atum, which the phallus of Shu makes and the vulva of Tefnut causes to be.

9: Christianity - Early Developments

Groups of theories on the origin of religion: There are two broad groups of theories about the origin of religion. Faith-based theories: According to David Barrett et al, editors of the " World Christian Encyclopedia: A comparative survey of churches and religions - AD 30 to ," there are 19 major world religions which are subdivided into.

It depicted religion as evolving with human culture, from primitive polytheism to ethical monotheism. The Religionsgeschichtliche Schule emerged at a time when scholarly study of the Bible and of church history flourished in Germany and elsewhere see higher criticism , also called the historical-critical method. The study of religion is important: Overview[edit] The 19th century saw a dramatic increase in knowledge about a wide variety of cultures and religions, and also the establishment of economic and social histories of progress. The "history of religions" school sought to account for this religious diversity by connecting it with the social and economic situation of a particular group. Typically, religions were divided into stages of progression from simple to complex societies, especially from polytheistic to monotheistic and from extempore to organized. One can also classify religions as circumcising and non-circumcising, proselytizing attempting to convert people of other religion and non-proselytizing. Many religions share common beliefs. Evolutionary origin of religions and Timeline of religion The earliest evidence of religious ideas dates back several hundred thousand years to the Middle and Lower Paleolithic periods. Archaeologists refer to apparent intentional burials of early Homo sapiens from as early as , years ago as evidence of religious ideas. Other evidence of religious ideas include symbolic artifacts from Middle Stone Age sites in Africa. However, the interpretation of early paleolithic artifacts, with regard to how they relate to religious ideas, remains controversial. Archeological evidence from more recent periods is less controversial. Examples of Upper Paleolithic remains associated with religious beliefs include the lion man , the Venus figurines , cave paintings from Chauvet Cave and the elaborate ritual burial from Sungir. In the 19th century researchers proposed various theories regarding the origin of religion, challenging earlier claims of a Christianity-like urreligion. Early theorists Edward Burnett Tylor and Herbert Spencer proposed the concept of animism , while archaeologist John Lubbock used the term " fetishism ". The site, near the home place of original wild wheat, was built before the so-called Neolithic Revolution , i. The Pyramid Texts from ancient Egypt are the oldest known religious texts in the world, dating to between BCE. The Dead Sea scrolls , representing complete texts of the Hebrew Tanakh ; these scrolls were copied approximately years ago. Complete Hebrew texts,also of the Tanakh , but translated into the Greek language Septuagint BC , were in wide use by the early 1st century CE. Advantages of religion[edit] Organized religion emerged as a means of providing social and economic stability to large populations through the following ways: Organized religion served to justify a central authority, which in turn possessed the right to collect taxes in return for providing social and security services to the state. The empires of India and Mesopotamia were theocracies , with chiefs, kings and emperors playing dual roles of political and spiritual leaders. Organized religion emerged as means of maintaining peace between unrelated individuals. Bands and tribes consist of small number of related individuals. However states and nations include thousands or millions of unrelated individuals. Jared Diamond argues that organized religion served to provide a bond between unrelated individuals who would otherwise be more prone to enmity. He argues that a leading cause of death among band and tribal societies is murder. According to Jaspers, in this era of history "the spiritual foundations of humanity were laid simultaneously and independently And these are the foundations upon which humanity still subsists today. The historical roots of Jainism in India date back to the 9th-century BCE with the rise of Parshvanatha and his non-violent philosophy.

Pulpit confessions The elders gather A single spy Miriam Grace Monfredo. The nature of contrivance. How to watch a Mike Leigh movie: The short and Curlies Panasonic lumix dmc-g85 users manual High-society snobs whod once humiliated him for his working-class roots. Microeconomic theory a mathematical approach The elbow and its disorders Centers of gravity critical vulnerabilities Kali linux books for beginners Marxist-Humanist theory of state-capitalism DILEMMAS OF THE DESERT WAR Modern spanish grammar second edition Swahili for beginners book Marcia Schuyler (Grace Livingston Hill) Seen grandpa lately? 3. Stabat mater (speciosa) Les Refrains Chez Les Trouveres Du Xiie Siecle Au Debut Du Xive (American University Studies, Series II) Protecting the worlds children Genetics, development, and evolution Congressional retirement costs Introduction to phonetics and phonology by peter roach Fifteen years in America. Development of three-dimensional DRAGON grid technology V. 6. The Nixon presidency Managing for business effectiveness Conte Galeazzo Ciano diaries and related material Arch linux handbook 3 V.30. General index to vols. 11-26, R-Z, index to maps, errata [names omitted from general index]. The reconciliation/discipline dynamic Poisoning arms control American Indian literature and the Southwest Ing the medievalin early modernengland Patience with God Asimovs guide to science Green place, a good place Resources of Southern libraries Sapiential perspectives Representation of women in the autobiographical novels of Raymond Queneau Same-sex love in india: ings from literature and history