

1: 10 Oldest Religious Texts in The World | www.enganchecubano.com

â€” Mary Lou Cruz, www.enganchecubano.com, "Coral Springs area events July ," 13 July This is also a sort-of reference to the Bible, though more to an old, racist theological concept extrapolated by some Christians from the text, used to justify slavery and discrimination against dark-skinned people.

Definition of religion Religion is a modern Western concept. The word "violence" can be defined to extend far beyond pain and shedding blood. It carries the meaning of physical force, violent language, fury, and, more importantly, forcible interference. But, certainly, violence is more than killing people, unless one includes all those words and actions that kill people slowly. We must insist that violence also refers to that which is psychologically destructive, that which demeans, damages, or depersonalizes others. In view of these considerations, violence may be defined as follows: Some of the most pervasive and most dangerous forms of violence are those that are often hidden from view against women and children, especially ; just beneath the surface in many of our homes, churches, and communities is abuse enough to freeze the blood. Moreover, many forms of systemic violence often slip past our attention because they are so much a part of the infrastructure of life e. He also notes that when discussing religious violence, one should also note that the overwhelming majority of religious people do not get inspired to engage in violence. This tendency provides considerable problems, one of which is the support of faulty associations. For example, he finds a persistent global pattern to align religious like Islam as a cause for violence and others like Buddhism as an explanation of peace. This is especially true of terrorism , which sees violence committed against unarmed noncombatants in order to inspire fear and achieve some political goal. Terrorism expert Martha Crenshaw suggests that religion is just a mask used by political movements to draw support. Crenshaw outlines two approaches in observing religious violence to view the underlying mechanisms. Increasing the costs of performing such violence will help curb it. Crenshaw suggests that threatening the internal stability of these organizations perhaps by offering a nonviolent alternative will dissuade religious organizations from performing political violence. A third approach sees religious violence as a result of community dynamics rather than religious duty. While religion can be used as a means of rallying support for violence, religious leaders regularly denounce such manipulations as contrary to the teachings of their belief. Not all religions have or use these four resources. He believes that religious violence is particularly untenable as these resources are never verifiable and, unlike claims to scare resources such a water or land, cannot be adjudicated objectively. The beliefs, affiliations, and behaviors of any individual are complex activities that have many sources including culture. Cavanaugh asserts that "the idea that religion has a tendency to promote violence is part of the conventional wisdom of Western societies and it underlies many of our institutions and policies, from limits on the public role of churches to efforts to promote liberal democracy in the Middle East. Religion is not a universal and transhistorical phenomenon. What counts as "religious" or "secular" in any context is a function of configurations of power both in the West and lands colonized by the West. The invention of the concept of "religious violence" helps the West reinforce superiority of Western social orders to "nonsecular" social orders, namely Muslims at the time of publication. The concept of "religious violence" can be and is used to legitimate violence against non-Western "Others". Peace depends on a balanced view of violence and recognition that so-called secular ideologies and institutions can be just as prone to absolutism, divisiveness, and irrationality. John Morreall and Tamara Sonn have argued that all cases of violence and war include social, political, and economic dimensions. Since there is no consensus on definitions of "religion" among scholars and no way to isolate "religion" from the rest of the more likely motivational dimensions, it is incorrect to label any violent event as "religious". Especially since people from different faiths constantly became allies and fought each other in no consistent fashion. She notes that the Western concept of separation of church and state, which was advocated first by the Reformer Martin Luther, laid a foundation for viewing society as divided when in reality religion and society were intermixed to the point that no one made such distinction nor was there a defining cut between such experiences in the past. During the Enlightenment, religion began to be seen as an individualistic and private thing and that modern secular ideals like equality of

all human beings, intellectual and political liberty were things that were historically promoted in a religious idiom in the past. He describes the traditional response in defense of religion as "drawing a distinction between the religion and what is done in the name of that religion or its faithful. He asserts that "the secular was a way of living with the religious differences that had produced so much horror. Under secularity, political entities have a warrant to make decisions independent from the need to enforce particular versions of religious orthodoxy. Indeed, they may run counter to certain strongly held beliefs if made in the interest of common welfare. Thus, one of the important goals of the secular is to limit violence. Cavanaugh writes that what he calls "the myth of religious violence" as a reason for the rise of secular states may be traced to earlier philosophers, such as Spinoza, Hobbes, Locke, Rousseau, and Voltaire. *Secular Ideology and the Roots of Modern Conflict*. Secular violence[edit] Religion and secular[edit] According to John Carlson, excessive attention is often paid to acts of religious violence compared to acts of secular violence that do occur. This leads to a false essentializing of both religion as being prone to violence and the secular as being prone to peace, despite the abundant examples of secular violence that have occurred. People who wish to wage war and terror will find diverse ways to gather support. Secular ideologies have and will likely continue to use violence, oppression, and manipulation to further their own objectives, with or without the availability of religion as a tool. Wars that are secular in nature need no specifically religious endorsement and regularly operate with and without the support of non-religious ideologies. In addition, there exist few examples of wars waged for specifically religious reasons. He also notes that nationalism has been argued as being a secularized religion. Nowhere is the struggle between faith and violence described more vividly, and with more stomach-turning details of ruthlessness, than in the Hebrew Bible ". A genuine fundamentalist is also a radical, someone who tries to get to the root of the matter. Consequently many fundamentalists end up defending or acting upon beliefs which are not really at the heart of their doctrine. For example any religious fundamentalist who harms others in the pursuit of his or her radicalism is strictly out of order because no true religion ever encounters anything but love, tolerance and understanding. That trio comprehensively condemns intentional harm to others and to the self as well for whatever reason. Arguably, it is blasphemous to say that God needs an earthly army to fight His battles, or perform His revenge. God is quite capable of fighting His own battles.

2: Religious text - Wikiquote

Religious texts (also known as scripture, or scriptures, from the Latin scriptura, meaning "writing") are texts which religious traditions consider to be central to their practice or beliefs.

Wright The question of how the Bible is a religious text is a difficult one, as the answers depend on our time frame: In the Christian tradition, the Bible has historically functioned, and continues to function, as religious literature. First we must ask, what is religion? It is relatively easy to define the related term theology, which is the systematic study of concepts of the divine and their implications. Yet almost anything could qualify in one way or another as religion. Religion can refer to activities that deal not just with the divine but also with death, our most sacred life events, and the collective rituals of our communities and societies. Conventionally, we demarcate spheres of our lives that are religious from those that are secular. Yet most societies of the ancient world did not demarcate religious and nonreligious spheres of life; the two spheres were one and the same. Hence we must be very careful when we apply the term religious to ancient settings. However, we can certainly identify various aspects of life in ancient Israel, and throughout ancient western Asia, that relate specifically to temples, priests, and prophets, as well as rituals and sacred feasts and boundaries between the holy and the profane. As for the Hebrew Bible, much of it has to do with the divine. Yet at what level is this a collection of religious writings? They may have been performed during holy festivals and at regular temple services. The book of Lamentations contains numerous passages in which the lamenter turns directly to the deity. Although prophetic literature contains similar laments, more often its authors bring a message to Israel from their god. The Pentateuch is in many ways similar to prophetic literature, with Moses communicating the divine word to Israel. This word appears in various forms: Long stretches of narrative have little if anything to do with what one would conventionally define as religious. Certainly these narratives may provoke the reader to contemplate questions of a moral character. But so do many other kinds of literature that no one would ever think of as religious. In many cases, the biblical authors are more interested in questions of a political nature—land distribution, treatment of marginal persons, national origins, structures of authority, or collective life. Together, the biblical texts may be best understood as a general educational curriculum meant to consolidate disparate communities into a single people with a common history, laws, territory, deity, temple, heroes, future, and above all, a common text. This purpose accounts for the combination in one book of diverse historical accounts, laws, wisdom sayings, prophetic collections, and songs. Though, beginning in the late Second Temple period, many biblical texts would have been used in temple services and recited during holidays, biblical writings were read most vigorously in private homes, houses of study, and synagogues. This cataclysmic upheaval demanded from Jews new strategies for interpreting biblical texts, since so many of these texts concern matters of collective political life in the promised land. One of the most fascinating developments in the Second Temple period beginning in the fifth century B. This function is depicted for example in Neh 8. Some refer to this development as the textualization of religion. For Christian readers, the differences between their world and that of the biblical writers were even more radical. Originating in the Greco-Roman world, the early church shared the global, transnational orientation that characterizes this age. The communities for whom the gospels and apostolic letters were composed were groups defined by their theological beliefs and by the social practices that followed from these beliefs. For this reason, the New Testament writings qualify in a certain sense as religious texts, if by religious we mean communities that formed primarily around theological rather than ethnic, geographical, or political identity. The Hebrew Bible served as the basis of all subsequent Christian scripture. Yet, because much of the received Jewish canon treats matters of a more general political, territorial, and ethnic character, Christian readers had to develop interpretational techniques with which to excavate deeper, enduring spiritual meanings that were appropriate to the nonethnic, nonterritorial, nonpolitical nature of the churches. Yet it has a downside as well: Wright is associate professor of Hebrew Bible at Emory University. The *Nehemiah Memoir and Its Earliest Readers*, which won a Templeton prize, the largest prize for first books in religion.

3: Religious text - Wikipedia

Pages in category "Religious texts" The following 46 pages are in this category, out of 46 total.

The ideas and beliefs of the ancients tell us who they were at their very sense of being, what they believed and how they understood the world surrounding them. The following is a list of some of the most influential spiritual books, many of which had a major influence on the future course of history and many of which continue to shape the lives of millions of people worldwide.

Bible The Bible is one the most famous and one of the most beautifully written books of all times. Its message has provoked many believers and scholars alike. It consists of 66 books which are divided into two sections – the Old Testament consisting of 39 books and the New Testament which consists of 27 books. Classically a Hebrew text, however, the Bible also reveals middle-eastern influences, while the discovery of the Nag Hammadi Library and the Dead Sea Scrolls in the 20th century shed a new light on early Christianity and Christ himself.

Quran The Quran, the religious text of Islam, has the same historical roots as Judaism and Christianity and consists of chapters, each known as sura. He, according to the Muslim believe, received the word of God through angel Gabriel over a period of twenty-three years. They are not only the oldest form of Sanskrit literature but they are also the oldest writings of Hinduism. The individual verses, known as mantras are comprised of hymns and prose which are explained by the Brahmanas, serving as a complementary prose. Like most other ancient sacred texts, the Vedas are traditionally believed to be divinely revealed. The known magic spells were meant to guard a deceased person on their journey to the underworld afterlife and help them avoid the pitfalls and deceptions during the journey. Originally written in hieroglyphic sacred writing, they were painted onto objects. The wealthy Egyptians, however, had them written in a book. It has 81 brief chapters and was first composed in a flowing style of calligraphy.

Tao Te Ching is the fundamental text of both philosophical and religious Taoism which also greatly influenced the schools of Legalism, Confucianism, and Chinese Buddhism. Topics explored range from sage advice for the rulers to practical lessons for ordinary people. They are comprised of philosophical texts which form the theoretical basis for Hinduism. The scripture is composed of more than texts though a mere 13 of them are considered primary teachings. Considered by Hindus to contain truths revealed to illustrate the nature of ultimate reality Brahman, they also describe the very character and form of human salvation moksha. Though unique from the Vedas, Hindus regard the Upanishads as an extension of the Vedas. It is basically a call for selfless action which had a profound influence on several leaders of the Indian independence movement including Mohandas Gandhi. The text is a variation of the Upanishads in many aspects including its format and philosophy. However, Bhagavad Gita integrates dualism and theism, whereas the Upanishads are monotheistic. They were written between the 2nd century BC and the 2nd century AD. The most vital Sutra is the Lotus Sutra which contains a sermon by Buddha to his followers, teaching them the basis of Buddhism.

Non-Religious Ancient Books Some of the most influential ancient books were written without any formal religious prompting. The Iliad, written in the 8th century BC gave many an ideal to strive for. One such aspirer was a Macedonian general named Alexander the Great who is said to sleep with a copy of Iliad beneath his pillow during his campaigns.

4: Online Theology Resources

The text-driven preacher must recognize that there are four basic types of meaning conveyed in every text and context: referential, situational, structural and semantic.

5: Christianity and Religious Freedom: A Sourcebook of Scriptural, Theological, and Legal Texts

A religious text is a text which religious traditions consider central to their practices or beliefs.. Quotes []. I resolved, therefore, to direct my mind to the Holy Scriptures, that I might see what they were.

6: What Are the Earliest Versions and Translations of the Bible?

Sexuality & sexual violence in religious text v. sexuality that contribute to sexual violence, the author formulates and affirms a Christian sexual ethic rooted in justice.

7: Theological Texts

The Pyramid Texts are known as one of the oldest religious texts in the world. During the 5th or 6th Dynasties of the Old Kingdom in Ancient Egypt, the text was carved on to the walls and within the sarcophagi of the Saqqara pyramids.

8: Religious text | Religion-wiki | FANDOM powered by Wikia

About "Non-canonical" Religious Texts in Early Judaism and Early Christianity. This volume draws attention to ancient religious texts, especially the so-called 'non-canonical' texts, by focusing on how they were used or functioned in Early Judaism and Early Christianity.

9: Religion Online

To that end, in partnership with the Internet Archive, Princeton Theological Seminary is developing the Theological Commons, a digital library of 78,+ books and journals on theology and religion, including 28,+ volumes from the Princeton Theological Seminary Library, digitized by the Internet Archive.

Hand-book and directory of Napa, Lake, Sonoma and Mendocino counties Shutting Down the System Step one: set yourself up for success Fall of five book A Pastoral Commentary on Dissociative Disorders Richard Rogers (Studio Paperback) The Mother Goose treasury 5 Hobbess uses of the history of philosophy Meditations from a Simple path Mohammad jafar iqbal books Life, Death, and the Faces and Places Between Chile Easter Island The paradoxes of time travel lewis Problems with publications related to the Clinch River Breeder Reactor Project Advances in Health Care Management, Volume 3 Formidable forms wordpress The mobile communications handbook The Practice of Business Statistics Companion Chapter 14 Volume of deception The path of direct initiation XIX. EXERCISES FOR THE PRACTICE OF THE PRESENCE OF GOD FOR EVERY DAY OF THE WEEK ACCORDING TO THE SEVEN P The natural remedies encyclopedia 7th edition Reproductive immunology 1986 Guillaume de Machaut and Reims The Return of the Moresbys by Henry Slesar Adjusting to an older work force A girl of the North A true test of faith Disorders of water, electrolytes and urate balances Yamaha fjr1300 service manual Ramadan adventures of fasfoose mouse Records of living officers of the United States army. Urbanism laboratory for cities and regions Passion for presence Magic in the Ancient Greek World (Blackwell Ancient Religions) Analysis of the color purple Behavior of nonlinear vibrating systems Momentum, Energy and Mass Transfer (McGraw-Hill chemical engineering series) Anthology of American Folk Music Pneumatikos-psychikos terminology in 1 Corinthians