Eventually, you will very discover a other experience and carrying out by spending more cash. nevertheless when? get you bow to that you require to get those all needs taking into account having significantly cash? Why dont you attempt to get something basic in the beginning? Thats something that will guide you to comprehend even more with reference to the globe, experience, some places, considering history, amusement, and a lot more?

It is your no question own grow old to enactment reviewing habit. in the midst of guides you could enjoy now is drudgery divine on the comparison of early christianities and the religions of late antiquity by smith jonathan z published by university of chicago press 1994 below.
In this major theoretical and methodological statement on the history of religions, Jonathan Z. Smith shows how convert apologetic agendas can dictate the course of comparative religious studies. As his example, Smith reviews four centuries of scholarship comparing early Christianities with religions of late Antiquity (especially the so-called mystery cults) and shows how this scholarship has been based upon an underlying Protestant-Catholic polemic. The result is a devastating critique of traditional New Testament scholarship, a redescription of early Christianities as religious traditions amenable to comparison, and a milestone in Smith's controversial approach to comparative religious studies. "An important book, and certainly one of the most significant in the career of Jonathan Z. Smith, whom one may venture to call the greatest pathologist in the history of religions. As in many precedent cases, Smith follows a standard procedure: he carefully selects his victim, and then dissects with artistic finesse and unequaled acumen. The operation is always necessary, and a deconstructor of Smith's caliber is hard to find."—Ioan P. Couliano, Journal of Religion
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One of the most influential theorists of religion, Jonathan Z. Smith is best known for his analyses of religious studies as a discipline and for his advocacy and refinement of comparison as the basis for the history of religions. Relating Religion gathers seventeen essays—four of them never before published—that together provide the first broad overview of Smith's thinking since his seminal 1982 book, Imagining Religion. Smith first explains how he was drawn to the study of religion, outlines his own theoretical commitments, and draws the connections between his thinking and his concerns for general education. He then engages several figures and traditions that serve to define his interests within the larger setting of the discipline. The essays that follow consider the role of taxonomy and classification in the study of religion, the construction of difference, and the procedures of generalization and redescription that Smith takes to be key to the comparative enterprise. The final essays deploy features of Smith's most recent work, especially the notion of translation. Heady, original, and provocative, Relating Religion is certain to be hailed as a landmark in the academic study and critical
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Imagining Religion - Jonathan Z. Smith - 1982
With this influential book of essays, Jonathan Z. Smith has pointed the academic study of religion in a new theoretical direction, one neither theological nor willfully ideological. Making use of examples as apparently diverse and exotic as the Maori cults in nineteenth-century New Zealand and the events of Jonestown, Smith shows that religion must be construed as conventional, anthropological, historical, and as an exercise of imagination. In his analyses, religion emerges as the product of historically and geographically situated human ingenuity, cognition, and curiosity—simply put, as the result of human labor, one of the decisive but wholly ordinary ways human beings create the worlds in
which they live and make sense of them. "These seven essays . . . display the critical intelligence, creativity, and sheer common sense that make Smith one of the most methodologically sophisticated and suggestive historians of religion writing today. . . . Smith scrutinizes the fundamental problems of taxonomy and comparison in religious studies, suggestively redescribes such basic categories as canon and ritual, and shows how frequently studied myths may more likely reflect situational incongruities than vaunted mimetic congruities. His final essay, on Jonestown, demonstrates the interpretive power of the historian of religion to render intelligible that in our own day which seems most bizarre."—Richard S. Sarason, Religious Studies Review

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**To Take Place** - Jonathan Z. Smith - 1992-11-15

In this broad-ranging inquiry into ritual and its relation to place, Jonathan Z. Smith prepares the way for a new approach to the comparative study of religion. Smith stresses the importance of place—in particular, constructed ritual environments—to a proper understanding of the ways in which "empty" actions become rituals. He structures his argument around the territories of the Tjilpa aborigines in Australia and two sites in Jerusalem—the temple envisioned by Ezekiel and the Church of the Holy Sepulchre. The first of these locales—the focus of one of the more important contemporary theories of religious ritual—allows Smith to raise questions concerning the enterprise of comparison. His close examination of Eliade's influential interpretation of the Tjilpa tradition leads to a powerful critique of the approach to religion, myth, and ritual that begins with cosmology and the category of "The Sacred." In substance and in method, To Take Place represents a significant advance toward a theory of ritual. It is of great value not only to historians of religion and students of ritual, but to all, whether social scientists or humanists, who are concerned with the nature of place. "This book is extraordinarily stimulating in prompting one to think about the ways in which space, or place, is perceived, marked, and utilized religiously. . . . A provocative example of the application of humanistic geography to our understanding of what takes place in religion."—Dale Goldsmith, Interpretation

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**Critical Terms for Religious Studies** - Mark C. Taylor - 2008-09-15
A century that began with modernism sweeping across Europe is ending with a remarkable resurgence of religious beliefs and practices throughout the world. Wherever one looks today, from headlines about political turmoil in the Middle East to pop music and videos, one cannot escape the pivotal role of religious beliefs and practices in shaping selves, societies, and cultures. Following in the very successful tradition of Critical Terms for Literary Studies and Critical Terms for Art History, this book attempts to provide a revitalized, self-aware vocabulary with which this bewildering religious diversity can be accurately described and responsibly discussed. Leading scholars working in a variety of traditions demonstrate through their incisive discussions that even our most
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**Map is Not Territory** - Jonathan Z. Smith - 1993
In Map Is Not Territory, Jonathan Z. Smith engages previous interpretations of religious texts from late antiquity, critically evaluates the notion of sacred space and time as it is represented in the works of Mircea Eliade, and tackles important problems of methodology.

**Considering Comparison** - Oliver Freiberger - 2019-01-02
The comparative method is an integral part of religious studies. All the technical terms that scholars of religion use on a daily basis, such as ritual, hagiography, shrine, authority, fundamentalism, hybridity, and, of course, religion, are comparative terms. Yet comparison has been subject to criticism, including postcolonialist and postmodernist critiques. Older approaches are said to have used comparison primarily to confirm preconceptions.
about religion. More recently, comparison has been criticized as an act of abstraction that does injustice to the particular, neglects differences, and establishes a mostly Western power of definition over the rest of the world. In this book, Oliver Freiberger takes a closer look at how comparison works. Revisiting critical debates and examining reflections in other disciplines, including comparative history, sociology, comparative theology, and anthropology, Freiberger proposes a model of comparison that is based on a thorough epistemological analysis and that takes both the scholar's situatedness and his or her agency seriously. Examining numerous examples of comparative studies, Considering Comparison develops a methodological framework for conducting and evaluating such studies. Freiberger suggests a comparative approach - which he calls discourse comparison - that confronts the omnipresent risks of decontextualization, essentialization, and universalization. This book makes a case for comparison, arguing that it is indispensable for a deeper analytical understanding of what we call religion. The book is intended to enrich the practice of both aspiring and seasoned comparativists, stimulate much-needed further discussions about comparative methodology, and encourage more scholars to produce responsible comparative studies.

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The nine essays in this volume, written by leading international scholars in New Testament studies, examine in new depth the method of comparison so frequently deployed in the study of the New Testament. They raise and reflect on deep questions on the possibility and validity of such comparative exercise, on the methods that are most effective and intellectually defensible, on the purpose of such comparison, and on the perils and pitfalls in such exercises. Addressing these questions at both a theoretical, hermeneutical level, and through case-studies of actual examples, the book provides a much needed and up-to-date methodological resource for the numerous comparative projects spawned by New Testament studies throughout the world.

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**Magic in the Roman World** - Naomi Janowitz - 2002-09-11
Using in-depth examples of 'magical' practice such as exorcisms, love rites, alchemy and the transformation of humans into divine beings, this lively volume demonstrates that the word 'magic' was used widely in late antique texts as part of polemics against enemies and sometimes merely as a term for other people's rituals. Naomi Janowitz shows that 'magical' activities were integral to late antique religious practice, and that they must be understood from the perspective of those who employed them.

Offers more than three thousand articles on the world of religion.
Jonathan Z. Smith - 1996
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Comparing Religions - Thomas Athanasius Idinopulos - 2006-10-13
Given the fact that today's university students are far more culturally sophisticated than ever before, "Comparing Religions: Possibilities and Perils" brings together a distinguished group of professors of religion with years of teaching experience to address the central question of how comparison of religions should be pursued in today's classroom. Covering topics such as recent theoretical approaches to comparison, case studies of comparing religions in the classroom, and the impact of postcolonialism and postmodernism on the modernist assumptions of comparitivism, the volume seeks to problematize and interrogate the field, especially as it relates to emerging models of pedagogy at the university level. "Comparing Religions" will be of especial interest to those who teach in religious studies departments, or who teach courses on religion in departments of anthropology, sociology, and history.
Early Christianity emerged from obscurity to dominate the Roman world: that story, told and retold, continues to fascinate historians and believers. But the religion of ordinary Christians is not so well or easily known; they have left us no literary record of their faith and their hope, their marrying and their dying, their worship and their common life. Before the publication of "Ante Pacem there was no introduction or source-book for early Christian archaeology available in English. With his book Professor Snyder has performed an incalculable service for students of early Christianity and the world of late antiquity. He analyzes in one lavishly illustrated volume every piece of evidence that can, with some degree of assurance, be dated before the triumph of the emperor Constantine at the Milvian Bridge in 312CE thrust the nascent Christian culture "into a universal role as the formal religious expression of the Roman Empire."
While traditional Christian thought and spirituality have always affirmed the divine presence in human life, Thatamanil argues we have much to learn from non-dualistic Hindu thought, especially that of the eighth-century thinker Sankara, and from the Christian panentheism of Paul Tillich. Thatamanil compares their diagnoses and prognoses of the human predicament in light of their doctrine of God or Ultimate Reality. What emerges is a new theology of God and human beings, with a richer and more radical conception of divine immanence, a reconceived divine transcendence, and a keener sense of how the dynamic and active Spirit at work in us anchors real hope and deep joy. Using key insights from Christian and Hindu thought Thatamanil vindicates comparative theology, expands the vocabulary about the ineffable God, and arrives at a new construal of the problems and prospects of the human condition.

**The Immanent Divine** - John J. Thatamanil - While traditional Christian thought and

spirituality have always affirmed the divine presence in human life, Thatamanil argues we have much to learn from non-dualistic Hindu thought, especially that of the eighth-century thinker Sankara, and from the Christian panentheism of Paul Tillich. Thatamanil compares their diagnoses and prognoses of the human predicament in light of their doctrine of God or Ultimate Reality. What emerges is a new theology of God and human beings, with a richer and more radical conception of divine immanence, a reconceived divine transcendence, and a keener sense of how the dynamic and active Spirit at work in us anchors real hope and deep joy. Using key insights from Christian and Hindu thought Thatamanil vindicates comparative theology, expands the vocabulary about the ineffable God, and arrives at a new construal of the problems and prospects of the human condition.

**Redescribing Christian Origins** - Ronald Dean Cameron - 2004 These essays challenge the traditional picture of
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**The Cursed Christ** - B. Hudson McLean - 1996-01-01
In the first part of this study, McLean deals with Paul's letters synchronically, critiquing the traditional sacrificial interpretation of Paul's atonement theology and offering an alternative model, previously unexplored in scholarship; the argument is not genealogical, but analogical, drawing on the work of Jonathan Z. Smith. In the second part, McLean describes and builds on the method of John Hurd, studying the development of Paul's soteriology diachronically; Paul's letters are examined in chronological order, and the sociological factors that contributed to each development are examined. Finally, Paul's soteriology is placed against the broader canvas of early Christianity, especially the communities associated with Q and the Gospel of Thomas.
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**Entering God’s Kingdom (Not) Like A Little Child** - Eunyung Lim - 2021-09-06
What does it mean to be “like a child” in antiquity? How did early Christ-followers use a childlike condition to articulate concrete qualifications for God’s kingdom? Many people today romanticize Jesus’s welcoming of little children against the backdrop of the ancient world or project modern Christian conceptions of children onto biblical texts. Eschewing such a Christian exceptionalist approach to history, this book explores how the Gospel of Matthew, 1 Corinthians, and the Gospel of Thomas each associate childlikeness with God’s kingdom within their socio-cultural milieus. The book investigates these three texts vis-à-vis philosophical, historical, and archaeological materials concerning ancient children and childhood, revealing that early Christ-followers deployed various aspects of children to envision ideal human qualities or bodily forms. Calling the modern reader’s attention to children’s intellectual incapability, asexuality, and socio-political utility in ancient intellectual thought and everyday practices, the book sheds new light on the rich and diverse theological visions that early Christ-followers pursued by means of images of children.

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**Rabbinic Perspectives: Rabbinic Literature and the Dead Sea Scrolls** - Steven Fraade - 2006-11-29
The studies in this volume examine the intersection of the Dead Sea Scrolls with early rabbinic literature. Methodological attention is paid to questions of the nature of sectarian and rabbinic law and narrative, and how they may elucidate one another.

**Paul and Seneca in Dialogue** - Joey Dodson - 2017-03-13
In the light of the vast amount of recent research offering new perspectives on both Paul and Seneca, Paul and Seneca in Dialogue assembles an international group of scholars to compare the philosophical and theological strands in Paul and Seneca’s writings, placing them in dialogue with one another.
Jesus, Q, and the Dead Sea Scrolls - Simon J. Joseph - 2012
Is Q a Galilean text representing a non-messianic and non-apocalyptic Galilean branch of the early Jesus movement? Simon J. Joseph proposes a new working model for understanding the Jewish ethnicity, community, provenance, and compositional traits in Q - the earliest and most reliable source for the Palestinian Jewish Jesus movement.

Matthew, Paul, and the Anthropology of Law
- David A. Kaden - 2016-09-30
Drawing from Michel Foucault's understanding of power, David A. Kaden explores how relations of power are instrumental in forming law as an object of discourse in the Gospel of Matthew and in the Letters of Paul. This is a comparative project in that the author examines the role that power relations play in generating discussions of law in the first century context, and in several ethnographies from the field of the anthropology of law from Indonesia, Mexico, the Philippines, and colonial-era Hawaii. Discussions of law proliferate in situations where the relations of power within social groups come into contact with social forces outside the group. David A. Kaden's interdisciplinary approach reframes how law is studied in Christian Origins scholarship, especially Pauline and Matthean scholarship, by focusing on what makes discourses on law
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New Testament Theology and its Quest for Relevance
- Thomas R. Hatina - 2013-03-14
New Testament theology raises many questions, not only within its own boundaries, but also in relation to other fields such as history, literary criticism, sociology, psychology, history, politics, philosophy, and religious studies. But, the overarching question concerns the relevance of two thousand year old writings in today's world. How does one establish what is and is not relevant in the New Testament? How does one communicate the ancient ideas, presented in an alien language, alien time, and alien culture to a contemporary audience? This book is intended to serve as a methodological introduction to the field of New Testament theology, aimed at a range of readers-undergraduate and Seminary students, clergy, and laypersons interested in the relevance of scripture. It is a guide which aims to help readers understand how practitioners of
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The Gospel behind the Gospels - Ronald A. Piper - 1994-10-01
This collection of sixteen essays from an international team of major gospel scholars provides fascinating insights into the early source of Jesus' sayings known as Q and sheds important light upon current debates about the historical Jesus and Christian origins.

History, Metahistory, and Evil - Barbara
Much post-Holocaust Jewish thought published in North America has assumed that the Holocaust shattered traditional religious categories that had been used by Jews to account for historical catastrophes. But most traditional Jewish thinkers during the war saw no such overwhelming of tradition in the death and suffering delivered to Jews by Nazis. Through a comparative reading of postwar North American and wartime Orthodox Jewish texts about the Holocaust, Barbara Krawcowicz shows that these sources differ in the paradigms—modern and historicist for North American thinkers, traditional and covenantal for Orthodox thinkers—in which they emplot historical events.

**Handbook for the Study of the Historical Jesus (4 Vols)** - Tom Holmén - 2010-12-01
With ca. 120 articles from ca. 100 writers from ca. 20 countries, this publication forms a repository where students and scholars can readily get to know their way around the breadth of recent research on the historical Jesus.
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**Human Rights Or Religious Rules?** - J. A. van der Ven - 2010
Drawing on historical insights, systematic reflections and empirical data, this book offers a substantive understanding of the complex relationship between religion and human rights and of the empirical impact of Christianity and Islam on the attitudes toward human rights, i.e. a human rights culture.

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Over the course of a career of more than forty years, Jonathan Z. Smith was among the most important voices of critical reflection within the academic study of religion, distinguishing himself as perhaps the most influential theorist of religion of the last half century. Among his significant body of work are essays and lectures on teaching and the essential role of academic scholarship on religion in matters of education and public policy. The interviews and essay published here display something of the dynamic, thinking-on-his-feet liveliness that Smith brought to questions about the study of religion, his theoretical preferences, and his methods of teaching. With refreshing candidness and clarity, Reading J.Z. Smith offers an often provocative introduction to discussions on issues that still dominate the complex and continually changing critical conversations in the academic study of religion.
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The Past is Prologue - Thomas C. Ferguson - 2005-06-15
The introduction surveys recent scholarship on “Arianism” and offers a different perspective on approaching the fourth century. Chapter 2 focuses on Eusebius of Caesarea, especially Book X of the Ecclesiastical History and the Life of Constantine. Chapter 3 attempts to reconstruct the witness of an anonymous “Arian” chronicler. Chapters 4 and 5 analyze the roles of Rufinus and Philostorgius in establishing the historical narratives of the “Arian” controversy.

The Bible and the Dead Sea Scrolls: Scripture and the scrolls - James H. Charlesworth - 2006
These three volumes, the very best of critical scholarship, demonstrate in detail how the scrolls have revolutionized our knowledge of the text of
the Bible, the character of Second Temple Judaism, and the Jewish beginnings of Christianity.--Michael E. Stone, Gail Levin de Nur Professor of Comparative Religion, Professor of Armenian Studies, The Hebrew University of Jerusalem

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The Moral World of James - James Riley Strange - 2010
In The Moral World of James, James Riley Strange compares the moral system in the Epistle of James with other Greco-Roman and Judaic texts. The author of the epistle prescribed
moral practices in a world in which other people, both pagan and Jewish, had long been expressing similar concerns, and more would continue to take up the task centuries after Christianity was well established in the Roman Empire. In this fresh and thick analysis, Strange's systemic comparison of texts (among them works of Plato, Plutarch, Epictetus, and Aelius Aristides, as well as Greek Magical Papyri, tractates of the Mishnah, and the Community Rule of the Dead Sea Scrolls) reveals how James's vision of a distinctive way of community life was both part of and distinct from the moral and religious systems among which it emerged.

The Moral World of James - James Riley Strange - 2010
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command from antiquity to modernity, from China and Islam to Europe, from various forms of art history to archaeology, anthropology and material culture studies. Art history is less a single discipline than a series of divergent scholarly fields? in very different historical, geographic and cultural contexts? but all with a visual emphasis on the close examination of objects. These fields focus on different, often incompatible temporal and cultural contexts, yet nonetheless they regard themselves as one coherent discipline? namely the history of art. There are substantive problems in how the sub-fields within the broad-brush generalization called ‘art history’ can speak coherently to each other. These are more urgent since the shift from an art history centered on the western tradition to one that is consciously global.

Comparativism in Art History - Jas Elsner - 2017-07-05
Featuring some of the major voices in the world of art history, this volume explores the methodological aspects of comparison in the historiography of the discipline. The chapters assess the strengths and weaknesses of comparative practice in the history of art, and consider the larger issue of the place of comparative in how art history may develop in the future. The contributors represent a comprehensive range of period and geographic command from antiquity to modernity, from China and Islam to Europe, from various forms of art history to archaeology, anthropology and material culture studies. Art history is less a single discipline than a series of divergent scholarly fields? in very different historical, geographic and cultural contexts? but all with a visual emphasis on the close examination of objects. These fields focus on different, often incompatible temporal and cultural contexts, yet nonetheless they regard themselves as one coherent discipline? namely the history of art. There are substantive problems in how the sub-fields within the broad-brush generalization called ‘art history’ can speak coherently to each other. These are more urgent since the shift from an art history centered on the western tradition
to one that is consciously global.

**Early Christian Monastic Literature and the Babylonian Talmud** - Michal Bar-Asher Siegal - 2013-12-23
Examines literary analogies in Christian and Jewish sources, culminating in an in-depth analysis of connections between Christian monastic texts and Babylonian Talmudic traditions.

Paul and the Politics of Diaspora - Ronald Charles - 2014
It is a commonplace today that Paul was a Jew of the Hellenistic Diaspora, but how does that observation help us to understand his thinking, his self-identification, and his practice? Ronald Charles applies the insights of contemporary diaspora studies to address much-debated questions about Paul's identity as a diaspora Jew, his complicated relationship with a highly symbolized "homeland," the motives of his daily work, and the ambivalence of his rhetoric. Charles argues for understanding a number of important aspects of Paul's identity and work, including the ways his interactions with others were conditioned, by his diaspora space, his self-understanding, and his experience "among the nations." Diaspora space is a key concept that allows Charles to show how Paul's travels and the collection project in particular can be read as a transcultural narrative. Understanding the dynamics of diaspora also allows Charles to bring new light to the conflict at Antioch (Galatians 1-2), Paul's relationships with the Gentiles in Galatia, and the fraught relationship with leaders in Jerusalem. --Publisher's description.

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**Empires of Faith in Late Antiquity** - Jaś Elsner - 2020-01-31
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"Jesus was a Jew" - Orit Hirt-Ramon - 2020
This book scrutinizes the presentations of Christians and Christianity in Israeli state education system. It reveals that despite the changes in Jewish-Christian relations in the last century and the power relations between Jews and Christians in Israel, Christianity has a crucial role in the construction of modern Jewish identity in Israel.

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The Grammar of Messianism - Matthew V. Novenson - 2017-05-01

"This book is a scholarly treatment of messianism in ancient Judaism and Christianity. In particular, and in contrast to other recent treatments, it is a study of what we might call the grammar of messianism, that is, the patterns of language inherited from the Hebrew Bible that all ancient messiah texts, Jewish and Christian, use. It makes the point that all ancient messiah texts are creative efforts at negotiating a shared set of linguistic possibilities and limitations inherited from the Hebrew Bible. The distinguishing features of the book are several: First, breaking with an ideologically loaded tradition, it incorporates both Jewish and Christian texts as evidence for this discursive practice. Second, rather than drawing up a taxonomy of types of ancient messiah figures, it analyzes a range of other more specific issues raised by the texts themselves. Third, it cuts the Gordian knot of the longstanding question of the prominence of messianism in antiquity, suggesting that that question is ultimately unanswerable but also entirely unnecessary for an understanding of the pertinent texts"--

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**Theological Incorrectness** - Jason Slone - 2007-12-03

Why do religious people believe what they shouldn't -- not what others think they shouldn't believe, but things that don't accord with their own avowed religious beliefs? D. Jason Slone terms this phenomenon "theological incorrectness." He argues that it exists because the mind is built in such a way that it's natural for us to think divergent thoughts simultaneously. Human minds are great at coming up with innovative ideas that help them make sense of the world, he says, but those ideas do not always jibe with official religious beliefs. From this fact we derive the important lesson that what we learn from our environment -- religious ideas, for example -- does not necessarily cause us to behave in ways consistent with that knowledge. Slone presents the latest discoveries from the cognitive science of religion and shows how they help us to understand exactly why it is that religious people do and think things that they shouldn't.
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**Early Christian Voices** - David Warren - 2021-10-01

This collection of studies in honor of François Bovon highlights the rich diversity found within early expressions of Christianity as evidenced in ancient texts, in early traditions and movements, and in archaic symbols and motifs.

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