

The Christ Myth A Critical Review And Analysis Of The Evidence Of His Existence

The Christ a critical review and analysis of the evidences of His existence-John E. Remsburg

The Christ-John Remsburg 2017-10-13 "The Christ is a myth. The Holy Ghost Priestcraft overshadowed the harlot Superstition; this Christ was born; and the Joseph of humanity, beguiled by the Gabriel of credulity, was induced to support the family. But the soldiers of Reason have crucified the illegitimate impostor, he is dead; and the ignorant disciples and hysterical women who still linger about the cross should take his body down and bury it." "We must get rid of that Christ, we must get rid of that Christ!" So spake one of the wisest, one of the most lovable of men, Ralph Waldo Emerson. "If I had my way," said Thomas Carlyle, "the world would hear a pretty stern command--Exit Christ." Since Emerson and Carlyle spoke a revolution has taken place in the thoughts of men. The more enlightened of them are now rid of Christ. From their minds he has made his exit. To quote the words of Prof. Goldwin Smith, "The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace--this Jesus has flown." The supernatural Christ of the New Testament, the god of orthodox Christianity, is dead. But priestcraft lives and conjures up the ghost of this dead god to frighten and enslave the masses of mankind. The name of Christ has caused more persecutions, wars, and miseries than any other name has caused. The darkest wrongs are still inspired by it. The wails of anguish that went up from Kishenev, Odessa, and Bialystok still vibrate in our ears. This volume on "The Christ" was written by one who recognizes in the Jesus of Strauss and Renan a transitional step, but not the ultimate step, between orthodox Christianity and radical Freethought. By the Christ is understood the Jesus of the New Testament. The Jesus of the New Testament is the Christ of Christianity. The Jesus of the New Testament is a supernatural being. He is, like the Christ, a myth. He is the Christ myth. Originally the word Christ, the Greek for the Jewish Messiah, "the anointed," meant the office or title of a person, while Jesus was the name of the person on whom his followers had bestowed this title. Gradually the title took the place of the name, so that Jesus, Jesus Christ, and Christ became interchangeable terms--synonyms. Such they are to the Christian world, and such, by the law of common usage, they are to the secular world. It may be conceded as possible, and even probable, that a religious enthusiast of Galilee, named Jesus, was the germ of this mythical Jesus Christ. But this is an assumption rather than a demonstrated fact. Certain it is, this person, if he existed, was not a realization of the Perfect Man, as his admirers claim. There are passages in the Gospels which ascribe to him a lofty and noble character, but these, for the most part, betray too well their Pagan origin. The dedication of temples to him and the worship of him by those who deny his divinity is as irrational as it will prove ephemeral. CONTENTS. CHAPTER I. Christ's Real Existence Impossible CHAPTER II. Silence of Contemporary Writers CHAPTER III. Christian Evidence CHAPTER IV. Infancy of Christ CHAPTER V. Ministry of Christ CHAPTER VI. Crucifixion of Christ CHAPTER VII. Resurrection of Christ CHAPTER VIII. His Character and Teachings CHAPTER IX. The Christ a Myth CHAPTER X. Sources of the Christ Myth--Ancient Religions CHAPTER XI. Sources of the Christ Myth--Pagan Divinities CHAPTER XII. Sources of the Christ Myth--Conclusion

Bible Review- 2002

The Christian Myth-Burton Mack 2003-09-01 This book traces Burton Mack's intellectual evolution, from a creative analyst of ancient texts, to a scholar searching for the motives and interests of Jesus's followers who composed those texts, and for the social logic of "the Christian myths" they created. Mack rejects depictions of Jesus that have emerged from the quest for the "historical Jesus"--peasant teacher, revolutionary leader, mystical visionary or miracle-working prophet--on the grounds that they are based on a priori assumptions about Jesus, and are therefore contradictory. In addition, he argues, these portrayals are untrue to the many images of Jesus produced by the early Christians. Using systematic analysis, Mack seeks to describe and understand the cultural and anthropological influences on the conception and adoption of Christian myths and rituals.

Ralph Crickledwood: a Twentieth Century Critical and Rational Exposé of Christian Mythology-Stephen Fitz-Stephen 1909

Jesus: Evidence and Argument or Mythicist Myths?-Maurice Casey 2014-01-16 Did Jesus exist? In recent years there has been a massive upsurge in public discussion of the view that Jesus did not exist. This view first found a voice in the 19th century, when Christian views were no longer taken for granted. Some way into the 20th century, this school of thought was largely thought to have been utterly refuted by the results of respectable critical scholarship (from both secular and religious scholars). Now, many unprofessional scholars and bloggers ('mythicists'), are gaining an increasingly large following for a view many think to be unsupported. It is starting to influence the academy, more than that it is starting to influence the views of the public about a crucial historical figure. Maurice Casey, one of the most important Historical Jesus scholars of his generation takes the 'mythicists' to task in this landmark publication. Casey argues neither from a religious perspective, nor from that of a committed atheist. Rather he seeks to provide a clear view of what can be said about Jesus, and of what can't.

The Christ Myth-Arthur Drews 2021-12-02

The Myth of Christian Uniqueness-John Hick 2005-01-25 A new model of Christian theology, the 'pluralistic' model, is taking shape, moving beyond the traditional models of exclusivism (Christianity as the only true religion) and inclusivism (Christianity as the best religion) toward a view that recognizes the possibility of many valid religions. In this volume, a widely representative group of eminent Christian theologians - Protestant and Catholic, male and female, from East and West, First and Third Worlds - explores genuinely new attitudes toward other believers and traditions, expanding and refining the discussion and debate over pluralistic theology. Contributors are: Gordon D. Kaufman, John Hick, Langdon Gilkey, Wilfred Cantwell Smith, Stanley J. Samartha, Raimundo Panikkar, Seiichi Yagi, Rosemary Radford Ruether, Marjorie Jewitt Suchocki, Aloysius Pieris, Tom F. Driver, and Paul F. Knitter.

The Rise and Fall of the Christian Myth-Burton L. Mack 2017-02-07 This book is the culmination of a lifelong scholarly inquiry into Christian history, religion as a social institution, and the role of myth in the history of religions. Mack shows that religions are essentially mythological and that Christianity in particular has been an ever-changing mythological engine of social formation, from Roman times to its distinct American expression in our time. The author traces the cultural influence of the Christian myth that has persisted for sixteen hundred years but now should be much less consequential in our social and cultural life, since it runs counter to our democratic ideals. We stand at a critical impasse: badly splintered by conflicting groups pursuing their own social interests, a binding common myth needs to be established by renewing a truly cohesive national and international story rooted in our democratic and egalitarian origins, committed to freedom, equality, and vital human values.

The Jesus Myth-George Albert Wells 1999 Does the New Testament story of Jesus contain any elements of historical truth, or is it pure legend? In The Jesus Myth, Professor G. A. Wells presents an up-to-date, radical, and well-reasoned argument, drawing upon his sure grasp of the wide-ranging evidence. The accounts of Jesus in the four canonical gospels not only contradict each other, but are also not in harmony with the earliest Christian documents, which never present Jesus as an itinerant preacher, a performer of miracles, born of a virgin, associated with Nazareth, or executed under Pilate. The gospels were composed after A.D. 70 by unknown individuals who could not have been eyewitnesses to the events they describe. All the earliest non-Christian testimony, pagan and Jewish, is dependent upon Christian accounts. The frequently voiced notion that there is independent corroboration of the life of Jesus from 'Roman records' or elsewhere is wishful thinking. Professor Wells has become known as the foremost contemporary exponent of the purely legendary or 'mythicist' theory, but he has recently come to accept that there is a historical basis for one strang of the composite picture of Jesus: that deriving from the lost gospel, known as 'Q'. -- from back cover.

Myth, History, and the Resurrection in German Protestant Theology-Brent A. R. Hege 2017-10-13 The Christian faith stands or falls with the confession that Jesus Christ is risen. While that assertion itself is perhaps uncontroversial, precisely what this confession means has been a subject of profound significance and immense controversy for centuries. Central to this discussion is the role of myth and history in the biblical witness and in the church's theological engagement with the confession that Jesus Christ is risen. This book traces key trajectories of German Protestant discussions of myth, history, and the resurrection from its earliest critical analysis in the work of Hermann Samuel Reimarus and David Friedrich Strauss to contemporary appraisals by Eberhard Jüngel and Ingolf Ulrich Dalferth. At the center of this discussion stands Rudolf Bultmann, whose work on the resurrection sparked fierce debates that left a lasting impact on Protestant theology in Germany and beyond. The questions raised by these theologians continue to resonate in contemporary discussions of the nature and status of biblical texts, the integrity and truth of the Christian confession, and the meaning and significance of the resurrection of Jesus Christ for Christian faith and life at the beginning of the twenty-first century.

The Jesus Problem-John Robertson 2017-11-27 As was explained in the preamble to The Historical Jesus (1916), that work was offered as prolegomena to a concise restatement of the theory that the Gospel Jesus is a mythical construction. That theory had been discursively expounded by the writer in two large volumes, Christianity and Mythology and Pagan Christs, and summarily in A Short History of Christianity, the argument in the two former combining a negative criticism of the New Testament narrative with an exposition of the myth-evidence. Criticism having in large part taken the form of a denial that the records were unhistorical, it was necessary to clear the ground by showing that all the various attempts of the past generation to find in the gospels a historical residuum have entirely failed to meet critical tests. Those attempts, conflicting as they do with each other, and collapsing as they do in themselves, give undesigned support to the conclusion that the gospel story is without historic basis. It remains to restate with equal brevity the myth-theory which, long ago propounded on a very narrow basis, has latterly been re-developed in the light of modern mythology and anthropology, and has in recent years found rapidly increasing acceptance. Inevitably the different lines of approach have involved varieties of speculation; Professors Drews and W. B. Smith have ably and independently developed the theory in various ways; and a conspectus and restatement has become necessary for the sake of the theory itself no less than for the sake of those readers who call for a condensed statement. This in turn is in itself tentative. If the progressive analysis of the subject matter from the point of view of its historicity has meant a century and a half of debate and an immense special literature, it is not to be supposed that the theory which negates the fundamental assumptions of that literature can be fully developed and established in one lifetime, at the hands of a few writers. The problem "What really happened?" is in fact a far wider one for the advocate of the myth-theory than for the critic who undertakes to extract a biography from the documents. In its first form, as propounded by Dupuis and Volney, the myth-theory was confined simply to certain parallelisms between Christian and Pagan myth, and to the astronomical basis of a number of these. From this standpoint the actual historic inception of the cult was little considered. Strauss, again, developed with great power and precision the view that most of the detail in the gospel narrative is myth construction on the lines of Jewish prophecy and dogma. But Strauss never fully accepted the myth-theory, having always assumed the existence of a teacher as a nucleus for the whole. As apart from the continuators of Dupuis and Volney, it was Bruno Bauer who, setting out with the purpose of extracting a biography from the gospels, and finding no standing ground, first propounded a myth-theory from that point of view. His construction, being the substantially arbitrary one of a hypothetical evangelist who created a myth and thereby founded the cultus, naturally made no headway; and its artificiality strengthened the hands of those who claimed to work inductively on the documents. It was by reason of a similar failure to find a historic footing where he had at first taken it for granted that the present writer was gradually led, on lines of comparative hierology and comparative mythology and anthropology, to the conception of the evolution of the Jesus-cult from the roots of a "pre-Christian" one. The fact that this view has been independently reached by such a student as Professor W. B. Smith, who approached the problem from within rather than by way of the comparative method, seems in itself a very important confirmation.

The Christ Myth-Arthur Drews 2015-06-15 Excerpt from The Christ Myth Since David Frederick Strauss, in his "Life of Jesus," attempted for the first time to trace the Gospel stories and accounts of miracles back to myths and pious fictions, doubts regarding the existence of an historical Jesus have never been lulled to rest. Bruno Bauer also in his "Kritik der evangelischen Geschichte und der Synoptiker" (1841-42, 2nd ed. 1846), disputed the historical existence of Jesus; later, in his "Christ und die Cäsaren, der Ursprung des Christentums aus dem römischen Griechentum" (1877), he attempted to show that the life of Jesus was a pure invention of the first evangelist, Mark, and to account for the whole Christian religion from the Stoic and Alexandrine culture of the second century, ascribing to Seneca especially a material influence upon the development of the Christian point of view. But it was reserved for the present day, encouraged by the essentially negative results of the so-called critical theology, to take up the subject energetically, and thereby to attain to results even bolder and more startling. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Myth and the Christian Nation-Burton L. Mack 2014-12-18 America is widely regarded as the ultimate "Christian Nation." Religious language has always been at the forefront of American politics but this has increased since the events of 9/11. 'Myth and the Christian Nation' presents a startling analysis of how and why Christianity and national identity have been woven together in recent American political discourse. Drawing on examples of religious myth-making across the ancient world 'Myth and the Christian Nation' brings the weight of history to bear on America today, a place where myth, monotheism, sovereignty and power can be harnessed together in the service of specific interests. The book invites readers to rethink the role of religion in the construction of social democracy and to see America afresh.

The Jesus Problem: A Restatement of the Myth Theory-J. M. Robertson 2019-12-06 "The Jesus Problem: A Restatement of the Myth Theory" by J. M. Robertson. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

The Myth of Christian Beginnings-Robert L. Wilken 2009-05-04 In this challenging and vividly written book Dr. Wilken shows that there never was a golden age in the Christian past. Christian hope did not come to fulfillment in the age of apostles, nor in the time of Constantine, nor in the Middle Ages, nor during the Reformation, nor in the revivals of the 19th century, nor in the movements of renewal in our own time. The history of Christianity is a story of imperfection and fragmentation, but also a history of hoping and striving for an end that cannot be seen yet bears on the present. With lively examples from the Christian past Wilken shows that change has been an abiding feature of Christian tradition. Often those who proposed new ways of thinking and acted in unexpected ways turned out to be more faithful than those who repeated the old formulas. As much as the past may give specificity and concreteness to renewal in the present Christian hope is set on things that are yet to be.

The Jesus Myth-Andrew M. Greeley 1971 The main thrust of this book is an elaboration on the love and joy contained in the message of Christ as proclaimed to us in the Gospels, a message which the author characterizes as extremely simple: "An old era is done. God is intervening to begin a new age of incredible generosity...great is the payoff..." And it has been the very simplicity of Jesus' message that has been ignored by theologians and scholars through the ages.

Christ Without Myth-Schubert Miles Ogden 1958

Did Jesus Really Live?-Herbert J. Rossington 2018-02-25 Excerpt from Did Jesus Really Live?: A Reply to 'the Christ Myth' The interest in Jesus of Nazareth seems to grow from more to more. Each succeeding age discovers in him some fresh attraction, or re interprets in accordance with its own needs aspects of his life and teaching which appealed to former times. In an age of criticism such as ours it is inevitable that much is called in question which once went unchallenged. Hence it need occasion no surprise if Christianity is asked to give an account of itself. In such a case the task of the Christian apologist is not to denounce but to discuss - to indicate that historical criticism is a means of defence and not a mere instrument of attack. Accord ingly this little book attempts to deal suggestively rather than exhaustively with the important issue raised in recent critical works. It is written in the sincere hope that it may prove helpful to some who believe with the writer that the historic personality of Jesus is fundamental to Christian faith. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Critical Quests of Jesus-Charles C. Anderson 1969

Jesus : God, Man, Or Myth?-Herbert Cutner 2000 Did pagan mythologies represent Christs miracles in order to convince them to accept the Christian faith? Beyond these miracles is there enough evidence to prove there was a Jesus? Cutner says no. He also says that the Apostle Paul never portrayed Jesus as a man, but as a spiritual being. To Paul, Christ is found in a spiritual sense within oneself, as opposed to being an actual historical personage. When the Church accepted Paul, this inner reflection was outwardly projected by the Church into an actual mana saviour, according to Cutner. This might be why Paul was almost rejected by the Churchhis views posed a danger to those who might rely on their own spiritual knowledge, rather than the authority of the Church. Whether Jesus lived or not, we still have a lot to learn about ourselves and our true place in the universe. This book, although critical, may be useful in that respect.

The Myth of the Historical Jesus and the Evolution of Consciousness-Hal Childs 2000

Shattering the Christ Myth-James Patrick Holding 2008-06 How To Get Rid of Jesus: Prove He Didn't Exist! A popular question posed by Christians today asks, "WWJD?" - which stands for, "What Would Jesus Do?" For more and more Skeptics of Christianity, however, the answer to this question is, "JDNE" - which stands for, "Jesus did not exist!" In this volume, edited by prominent Internet apologist James Patrick Holding, a team of Christian authors provide a series of essays giving detailed answers to those who argue for the "Christ myth." Though rejected by mainstream scholars, this theory continues to grow in popularity among popular writers and Internet antagonists. The need for Christians to be ready to give an answer to it will only become more urgent. "Here's a clear and compelling rebuttal to fallacious claims that keep resurfacing in books and on the Internet. It's well-researched, expertly presented, and ultimately convincing." - Lee Strobel, author, The Case for the Real Jesus

The Myth of the Metaphorical Resurrection-Tawa John Anderson 2011 This dissertation examines the impact of theological worldview upon John Dominic Crossan's scholarly reconstruction of the resurrection of Jesus Christ. Chapter 1 introduces the centrality of resurrection belief in historic Christianity, and outlines Crossan's redefinition of the resurrection as a metaphorical parable. Chapter 2 examines the understanding of Jesus' resurrection throughout Christian history, focusing particularly on developments after the rise of deism. It concludes with an examination of Crossan's metaphorical conception of the resurrection. Chapter 3 begins with a personal and academic biography of Crossan. The key section of the chapter deals with Crossan's theological worldview presuppositions, and offers a preliminary indication of how his worldview directs his conclusions concerning Jesus' resurrection. Chapter 4 analyzes Crossan's hermeneutics and methodology. It begins with a survey of Crossan's early work in literary criticism before moving into his extra-canonical research. The chapter offers a substantial review and critical analysis of his triple-triadic historical Jesus methodology, arguing that its structure and operation are both influenced by Crossan's underlying worldview presuppositions. Throughout, the chapter examines how Crossan's hermeneutics and methodology influence his understanding of the resurrection. Chapter 5 considers the role of theological worldview and the resurrection of Jesus in the New Testament, the early church, and her opponents, with particular focus upon second-century Gnostic Christianity. It argues that Gnostic Christians did what post-Enlightenment Christians, including Crossan, have also done--redefined and reconstructed Jesus' resurrection in order to fit it into their existing theological worldview. Chapter 6 offers some closing thoughts about the relationship between theological worldview and the resurrection of Jesus of Nazareth. It insists that the bodily resurrection of Jesus Christ as a literal historical fact lies at the center of historic Christianity. It suggests further that the resurrection-event transformed the theological worldview of Jesus' disciples and other early Christians, and continues to call for worldview transformation amongst those who would call themselves his followers today. This dissertation concludes that the single most important factor in Crossan's scholarly conclusions regarding Jesus' resurrection is his underlying theological worldview.

The Mythical Interpretation of the Gospels-Thomas James Thorburn 1916

Gods & Saviors Throughout History-Edited by: Kisak 2015-09-11 The study of Jesus Christ in comparative mythology is the examination of the narratives of the life of Jesus in the Christian gospels, traditions and theology, as it relates to Christian mythology and other religions. For over a century, various authors have drawn a number of parallels between the Christian views of Jesus and other religious or mythical domains. These include Greco-Roman mysteries, ancient Egyptian myths and more general analogies involving cross-cultural patterns of dying and rising gods in the context of the Christ myth theory. A number of parallels have been drawn between the Christian views of Jesus and other religious or mythical domains. This book explores the narrative of Gods & Saviors Throughout History.

The Jesus Problem-J. M. Robertson 2017-12-21 Excerpt from The Jesus Problem: A Restatement of the Myth Theory As was explained in the preamble to the historical Jesus that work was offered as prolegomena to a concise restatement of the theory that the Gospel Jesus is a mythical construction. That theory had been dis cursively expounded by the writer in two large volumes, christianity and mythology and pagan christs, and summarily in A short history OF christianity, the argument in the two former combining a negative criticism of the New Testament narrative with an exposition of the myth-evidence. Criticism having in large part taken the form of a denial that the records were unhistorical, it was necessary to clear the ground by showing that all the various attempts of the past generation to find in the gospels a historical residuum have entirely failed to meet critical tests. Those attempts, conflicting as they do with each other, and collapsing as they do in themselves, give undesigned support to the conclusion that the gospel story is without historic basis. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Life of Jesus Critically Examined-David Friedrich Strauss 1892

Inlets of the Soul-Pierre Francois 1999 The relationship of myth to literature has largely been overshadowed in contemporary theory by perspectives of a linguistic or sociological orientation and by relativist, sometimes negatory, stances on all searches for meaning. This book attempts to show that myth criticism and critical theories of more recent provenance are not irreconcilable. While taking into consideration some of the more influential tenets of structuralist, post-structuralist, Marxist and feminist theory, it applies a post-Jungian ('archetypal') approach to illustrating the perennial nature of a particular myth (the Fall of Man) in two main traditions (Mesopotamian and Christian) and in the contemporary novel in English. The discussions of five major novels by William Golding, Patrick White, Martin Amis, Salman Rushdie, and Wilson Harris not only serve to expand the mythological insights achieved in the first part of the book; they also suggest the incommensurability of imaginal, novelistic life with mythology's age-old intuitions about the human condition. Myth criticism emerges from this book as an irreplaceable vantage-point from which man's lapsarian predicament can be scrutinized synchronically as archaic wisdom, contemporary anxiety, and post-colonial commitment to the building of a new human city.

Myth and Symbol: Critical Approaches and Applications-Bernice Slotte 1963-01-01 Critical Approaches Frye: The Road of Excess Knights: King Lear as Metaphor Kushner: The Critical Method of Gaston Bachelard Gershman: Surrealism: Myth and Reality Applications The Writer and His Method Winner: Myth as a Device in the Works of Chekhov Nothnagle: Myth in the Poetic Creation of Agrippa D'Aubigne Campbell: The Transformation of Biblical Myth: MacLeish's Use of the Adam and Job Stories Hiller: The Symbolism of Gestus in Brecht's Drama Sr. Joselyn: Animal Imagery in Katherine Anne Porter's Fiction The Work Examined--Archetypes and Interpretations LaGuardia: Chastity, Regeneration, and World Order in All's Well that Ends Well Jones: Immortality in Two of Milton's Elegies Dougherty: Of Ruskin's Gardens Kern: Myth and Symbol in Criticism of Faulkner's "The Bear" Welliver: The De Vulgari Eloquientia and Dante's Quasi After-Life Vickers: The Golden Bough: Impact and Archetype

The Christ-John Eleazar Remsburg 2014-10-01 John Eleazar Remsburg (January 7, 1848 - 1919) was an ardent religious skeptic in America in the late 19th and early 20th centuries. His name is sometimes spelled Remsberg.Remsburg was born in Fremont, Ohio, a son of George J. and Sarah A. (Willey) Remsburg. He enlisted in the Union army at the age of sixteen during the American Civil War. On October 9, 1870, he married Miss Nora M. Eiler of Atchison, Kansas. He was a teacher for 15 years, a superintendent of public instruction in Atchison County, Kansas for four years, then a writer and lecturer in support of free thought, his lectures being translated into German, French, Bohemian, Dutch, Swedish, Norwegian, Bengali and Singalese. He was also a life member of the American Secular Union, of which he was president from 1897-1900, and a member of the Kansas State Horticultural Society.Among the many books Remsburg authored include: Life of Thomas Paine (1880); The Image Breaker (1882); False Claims, (1883); Bible Morals (1884); Sabbath Breakers (1885); The Fathers of Our Republic (1886); Was Lincoln a Christian (1893); Was Washington a Christian (1899); The Bible (1903); Six Historic Americans (1906); and The Christ (1909).ViewsRemsburg was a rationalist and critic of morality as found in the Bible. Although he lived in Atchison, Kansas, that town's library has no copies of his work, according to Fred Whitehead in Freethought History (#2, 1992). In Bible Morals, he cited twenty crimes and vices sanctioned by scripture. In his The Bible, he condemns as pernicious and false such Biblical views as:"Blessed are the poor in spirit; Blessed are the meek, for they shall inherit the earth; If thy right eye offend thee, pluck it out; If thy right hand offend thee, cut it off; Whosoever shall marry her that is divorced committeth adultery; Resist not evil; Whosoever shall smite thee on the right cheek, turn to him the other also; Love your enemies; Lay not up for yourselves treasures upon earth; Take no thought for your life, what ye shall eat, or what he shall drink, nor yet for your body, what ye shall put on; Take therefore no thought for the morrow."Such views, combined with the name of Christ, Remsburg held, have caused more persecutions, wars, and miseries than any other.Remsburg "delivered over 3,000 lectures, speaking in fifty-two States, Territories and Provinces, and in 1,250 different cities and towns, including every large city of United States and Canada."The Christ: A Critical Review and Analysis of the Evidence of His Existence was reprinted in 1994 and was republished under the title Christ Myth in 2007.Role in Christ Myth debateIn recent years a list of forty-two names from the "Silence of Contemporary Writers" chapter of The Christ (sometimes called the Remsberg List) has appeared in several books regarding the nonhistoricity hypothesis by authors such as James Patrick Holding, Hilton Hotema, Jawara D. King, Madalyn Murray O'Hair, D. M. Murdoch and Robert M. Price, Asher Norman, Frank Zindler, Tim C. Leedom et al, as well as appearing in some 200 blog posts regarding the nonhistoricity hypothesis. This Remsburg List was improved upon in 2012 with the book No Meek Messiah, augmenting the number of "Silent Writers" to 126. The list was published in Free Inquiry magazine in August 2014.It must be mentioned that Remsburg stated "Jesus of Nazareth, the Jesus of humanity, the pathetic story of whose humble life and tragic death has awakened the sympathies of millions, is a possible character and may have existed; but the Jesus of Bethlehem, the Christ of Christianity, is an impossible character and does not exist."Furthermore in "The Christ a Myth" chapter Remsburg described myth as falling into three broad categories: historical, philosophical, and poetic (a mixture of the previous two).

The Anatomy of Myth-Michael Herren 2017 The Anatomy of Myth is a comprehensive study of the different methods of interpreting myths developed by the Greeks, adopted by the Romans, and eventually passed to Jewish and Christian interpreters of the Bible. Methods of myth interpretation are closely related to developments in Greek philosophy, beginning with the Presocratics in the 6th century B.C.E. and continuing to the Neoplatonists in the fifth century C.E. Greek thinkers only rarely saw 'myth' as a category of thought in its own right. Most often they viewed myths as the creation of poets, especially Homer and Hesiod, or else as an ancient revelation that had been corrupted by them. In the first instance, critics attempted to find in the intention of the authors some deeper truth, whether physical or spiritual; in the second, they deemed it necessary to clear away poetic falsehoods in order to recapture an ancient revelation. Parallel to the philosophical critiques were the efforts of early historians to explain myths as exaggerated history; myths could be purified by logos (reason) and rendered believable. Practically all of these early methods could be lumped under the term 'allegory' - to intend somethingdifferent from what one expressed. Only occasionally did philosophers veer from a concern for the literal truth of myths; but a few thinkers, while acknowledging myths as fictions, defended their value for the examples of good and bad human behavior they offered. These early efforts were invaluablefor the development of critical thinking, enabling public criticism of even the most authoritative texts. The Church Fathers Church took the interpretative methods of their pagan contemporaries and applied them vigorously to their reading of the scriptures. Pagan Greek methods of myth interpretationpassed into the Middle Ages and beyond, serving as a perennial defense against the damaging effects of scriptural literalism and fundamentalism.

A Critical Reading of the Development of Raimon Panikkar's Thought on the Trinity-Camilia Gangasingh MacPherson 1996 This book traces the Trinitarian thought of Raimon Panikkar in his attempt to bridge the gap between Christianity and the world religions. The viewpoints of the early and later Panikkar show continuity and shifts in his Trinitarian theology. The early Panikkar provides a Trinitarian theology and reaches the heart of the world religions, especially the Advaita Vedanta experience in Hinduism and the Nirvana experience of Buddhism. The later Panikkar, still using many of the probing concepts of his earlier thought, departs significantly from traditional Christian theology. His thoughts still continue the attempt at bridge-building between Christianity on the one hand and the world religions, and even the secular world, on the other. Although several dimensions of Panikkar's Trinitarian theology are open to severe criticism, nevertheless, it serves as an effective tool for furthering awareness of and dialogue between the world religions.

Pagan Origins of the Christ Myth-John G. Jackson 2018-12-17 A classic resource that connects the cardinal doctrines of Christianity to their origins in the ancient civilizations that preceded the religion. In Pagan Origins of the Christ Myth, John G. Jackson sources the pagan origins of Christian doctrine with particular focus on the creation and atonement myths. Rooted in historical facts, Jackson's claims are steeped in research and demonstrate how Christianity synthesizes the rituals, beliefs, and characteristics of savior gods from ancient Egyptian, Greek, Aztec, and Hindu origins. Initially published in 1941, this concise introduction remains an insightful contribution to comparative religion studies.

The Historical Jesus and the Christ of Faith-George Demetrios 2017-01-11 The Historical Jesus and the Christ of Faith examines the conflicting views of Marcus Borg and N. T. Wright on the long-standing question of the relationship between the life and times of Jesus of Nazareth and the Christ of faith as depicted in the New Testament. Demetrios has created a study designed to supplement and expand on the discussion laid out in Borg's and Wright's widely read, The Meaning of Jesus: Two Views. While the author is more empathetic to Wright's emphasis on the continuities between the Jesus of history and the Christ of faith, as illuminated throughout the New Testament, he is critical of Wright's overemphasis on history. In placing his interpretive emphasis on the revelatory dynamic of the canonical Scripture and the Great Tradition of Christian orthodoxy, Demetrios calls for a fourth quest for the historical Jesus that starts from a position firmly rooted in biblical faith and works backwards in search of historical roots. In this, he draws on the Pauline vision of "God . . . reconciling the world to himself in Christ" (2 Cor 5:19) as his underlying hermeneutics. In exploring the broad range of issues that underpins the continuity/discontinuity question, Demetrios has provided a resource designed to span a wide audience, from Christian adult study groups interested in tackling books like The Meaning of Jesus to graduate level seminary students and professors.

The Life of Christ, Or, A Critical Examination of His History-David Friedrich Strauss 1843

Did Jesus Exist?-Bart D. Ehrman 2012-03-20 In Did Jesus Exist? historian and Bible expert Bart Ehrman confronts the question, "Did Jesus exist at all?" Ehrman vigorously defends the historical Jesus, identifies the most historically reliable sources for best understanding Jesus' mission and message, and offers a compelling portrait of the person at the heart of the Christian tradition. Known as a master explainer with deep knowledge of the field, Bart Ehrman methodically demolishes both the scholarly and popular "mythicist" arguments against the existence of Jesus. Marshaling evidence from within the Bible and the wider historical record of the ancient world, Ehrman tackles the key issues that surround the mythologies associated with Jesus and the early Christian movement. In Did Jesus Exist?: The Historical Argument for Jesus of Nazareth, Ehrman establishes the criterion for any genuine historical investigation and provides a robust defense of the methods required to discover the Jesus of history.

Thinking Through Myths-Kevin Schilbrack 2003-09-02 Eight outstanding essays, from leading academics, deconstruct perennial problems of rationality, imagination and narrative to trace the influence of myth in our own beliefs, origins, and potential futures. Thinking Through Myths attempts to reconcile the

opposed claims of pragmatism and beauty, calling for the acknowledgement of myths in everyday experience.

The Myth of Christian Beginnings-Robert Louis Wilken 1971

Our Violent World and the Ethics of Jesus-John Dudley Willis 2019-11-29 This book is driven by forty years of study on 1700 years of Christian violence. The historical section, Part 1, opens with, "Christianity is the most homicidal religion in the history of the world...Half a Billion men, women, children, infants, elderly, sick, and disabled slain." You read how Christians were and are taught to obey their governments more than Jesus Christ, whether killing as soldiers, torturing for governments, or harming innocent citizens as police. You read the words of Christian European Kings, Queens, and Popes to their Christian explorers sent into world, "Discover, subdue, and conquer."

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