

Common Sense RELIGION

Simple Thoughts on Bible Basics



Brandon Renfroe
Foreword by Wayne Jackson

Reasonable Religion A Common Sence Approach

Linden J. DeBie



Reasonable Religion A Common Sence Approach:

Reasonable Religion Robert E. Romig,1984 **Common Sense Christianity** C. Randolph Ross,1989 *Common Sense Recovery* Adam N,2015-01 This book does something remarkable by describing how human behavior and recovery from alcoholism once commonly understood in religious terms in AA are now better understood in a secular fashion **Common Sense Recovery An Atheist s Guide to Alcoholics Anonymous** presents the key elements of recovery from alcoholism some of which are detailed in the 12 Steps in a refreshing and non religious manner and is helpful to atheists agnostics and everyone else in recovery in the fellowship of Alcoholics Anonymous *The Good and the Good Book* Samuel Fleischacker,2015 Religions that center around a revelation or a good book which is seen as God s word are widely regarded as irrational and dangerous based on outdated science and conducive to illiberal inhumane moral attitudes Samuel Fleischacker offers a powerful defense of revealed religion and reconciles it with science and liberal morality **The Common-Sense Philosophy of Religion of Bishop Edward Stillingfleet 1635-1699** Robert Todd Carroll,2012-12-06 I Reason and Religion Si on soumet tout a la raison notre religion n aura rien de mysterieux et de surnaturel si on choque les principes de la raison notre religion sera absurde et ridicule l In this passage from his *Pensees* Pascal summarizes what is perhaps the most basic problem for the defender of the reasonableness of Christianity the necessity of upholding beliefs which Reason is incapable of judging while at the same time claiming that those beliefs are reasonable Pascal does not state the problem in precisely these terms regarding the limits of Reason yet it seems clear that the dilemma he is indicating involves the question of the relation of religious beliefs to the compass of Reason He does not however at least in the passage cited indicate that the problem is a question of either Reason and no Religion or Religion and Irrationality Rather he seems to be simply stating what he perceives to be a simple matter of fact If Reason is allowed to be the judge of all Religion then all Religion must abandon any elements that are either contrary to reason or cannot be shown to be in accord with Reason On the other hand if Reason is not allowed to judge Religion at all then Religion will be absurd and ridiculous **Religion for Atheists** Alain De Botton,2012-03-06 From the author of *The Architecture of Happiness* a deeply moving meditation on how we can still benefit without believing from the wisdom the beauty and the consolatory power that religion has to offer Alain de Botton was brought up in a committedly atheistic household and though he was powerfully swayed by his parents views he underwent in his mid twenties a crisis of faithlessness His feelings of doubt about atheism had their origins in listening to Bach s cantatas were further developed in the presence of certain Bellini Madonnas and became overwhelming with an introduction to Zen architecture However it was not until his father s death buried under a Hebrew headstone in a Jewish cemetery because he had intriguingly omitted to make more secular arrangements that Alain began to face the full degree of his ambivalence regarding the views of religion that he had dutifully accepted Why are we presented with the curious choice between either committing to peculiar concepts about immaterial deities or letting go entirely of a host of consoling subtle

and effective rituals and practices for which there is no equivalent in secular society Why do we bristle at the mention of the word morality Flee from the idea that art should be uplifting or have an ethical purpose Why don't we build temples What mechanisms do we have for expressing gratitude The challenge that de Botton addresses in his book how to separate ideas and practices from the religious institutions that have laid claim to them In *Religion for Atheists* is an argument to free our soul related needs from the particular influence of religions even if it is paradoxically the study of religion that will allow us to rediscover and rearticulate those needs

Introduction, and Reason in common sense George Santayana, 1922
Religious Humanism, 1985 Revisiting Gramsci (Tm)S Notebooks Francesca Antonini, Aaron Bernstein, Lorenzo Fusaro, 2020-12 In this important collection scholars from around the world reappraise Gramsci for the 21st Century

Faith We Affirm: Basic Beliefs, **The Heresy of Heresies** Timothy M. Mosteller, 2021-10-14 The heresy of heresies was common sense George Orwell 1984 This book is a defense of common sense realism which is the greatest heresy of our time Following common sense philosophers like Thomas Aquinas G K Chesterton C S Lewis Dallas Willard and J P Moreland this book defends a common sense vision of reality within the Christian tradition Mosteller shows how common sense realism is more reasonable than the materialist idealist pragmatist existentialist and relativist spirits of our age It maintains that we can know the nature of reality through common sense experience and that this knowledge has profound implication for living the good life and being a good person

Gospel Faith Commended to Common Sense John Leighton, 1886 **About Face** Christopher L. Flanders, 2011-03-07 For Thais face is a fact writes Flanders However whether in theology evangelism or issues involving sin salvation or atonement Thai Christians and missionaries alike seem either uninterested in or possibly incapable of addressing issues related to face This glaring incongruity between the value of face for Thais and the lack of intentional engagement within the Thai Christian community is deeply troubling Surely such a lack of careful attention to face is a dangerous posture Uncritical views of face furtively attaching to the theology of the Thai church are potentially detrimental for its life and mission Such seems to be an unavoidable situation without proper attention to face Additionally to ignore face is to run the risk of missing valuable cultural resources implicit in the Thai experience of face for the critical task of authentic Thai theological reflection This lack of engagement with face raises critical issues with which we must wrestle How is it that such a central sociocultural issue has not been a more significant part of the Thai Christian vocabulary or experience How pervasive are these negative attitudes regarding face What lies behind them Might this lack of self conscious engagement with face have any relationship to the persistent Thai perception of Christianity as a foreign Western religion How should Christians understand this notion of face and how it relates to the ways we understand and proclaim the gospel

John Wesley's Conception and Use of Scripture Bishop Scott J. Jones, 1995-11-01 Despite wide acceptance of the Wesleyan quadrilateral significant disagreements have arisen in both academic and church circles about the degree to which Scripture stood in a place of theological primacy for Wesley or should do so for modern Methodists and about the proper and

appropriate methods of interpreting Scripture In this important work Scott J Jones offers a full scale investigation of John Wesley s conception and use of Scripture The results of this careful and thorough investigation are sometimes surprising Jones argues that for Wesley religious authority is constituted not by a quadrilateral but by a fivefold but unitary locus comprising Scripture reason Christian antiquity the Church of England and experience He shows that in actual practice Wesley s reliance on the entire Christian tradition in particular of the early church and of the Church of England is far heavier than his stated conception of Scripture would seem to allow and that Wesley stresses the interdependence of the five dimensions of religious authority for Christian faith and practice *Ideals, Beliefs, Attitudes, and the Law* Guido

Calabresi,1985-06-01 **FCC Record** United States. Federal Communications Commission,2007 [The Methods of Ethics](#)
Henry Sidgwick,1901 **Statistics with Common Sense** David Kault,2003-04-30 Applying statistical results to real life

situations can be difficult or futile if you can t be certain what the results actually mean This reference guide provides readers with the frequently elusive link between statistical results and practical applications Students will learn the basic concepts and principles of statistics and probability without getting bogged down in complicated theories and abstractions Many statistics texts rely too heavily on mathematical formulas Kault restores the emphasis to understanding statistical results and using common sense in decision making Everyday examples bring the concepts to life In the entry on hypothesis testing Kault examines how a statistical result incorrectly overruled the common sense of many doctors A chapter on random variables shows the chance that students will carry cell phones and a chapter on categorical measurements uses statistics to determine the efficiency of a new treatment for a serious disease Each chapter ends with questions that will help students further understand important concepts Useful on its own and perfect as a means of expanding classroom discussions this book is ideal for high school students or anyone needing to review the basics of statistics *Speculative Theology and*

Common-Sense Religion Linden J. DeBie,2008-05-15 Evangelicals in nineteenth century America had a headquarters at Princeton Charles Hodge never expected that a former student of Princeton and his own replacement during his hiatus in Europe John W Nevin would lead the German Reformed Church s seminary in a new and in his mind destructive direction The two along with their institutions would clash over philosophy and religion producing some of the best historical theology ever written in the United States The clash was broad influencing everything from hermeneutics to liturgy but at its core was the philosophical antagonism of Princeton s Scottish common sense perspective and the German speculative method employed by Mercersburg Both Princeton and Mercersburg were the cautious and critical beneficiaries of a century of European Protestant science philosophy and theology and they were intent on adapting that legacy to the American religious context For Princeton much of the new European thought was suspect In contrast Mercersburg embraced a great deal of what the Continent offered Princeton followed a conservative path never straying far from the foundation established by Locke They enshrined an evangelical perspective that would become a bedrock for conservative Protestants to this day In contrast Nevin

and the Mercersburg school were swayed by the advances in theological science made by Germany's mediating school of theology. They embraced a churchy idealism called evangelical catholicism and emphatically warned that the direction of Princeton and with it Protestant American religion and politics would grow increasingly subjective thus divided and absorbed with individual salvation. They cautioned against the spirit of the growing evangelical bias toward personal religion as it led to sectarian disunity and they warned evangelicals not to confuse numerical success with spiritual success. In contrast Princeton was alarmed at the direction of European philosophy and theology and they resisted Mercersburg with what today continues to be the fundamental teachings of evangelical theology. Princeton's appeal was in its common sense philosophical moorings which drew rapidly industrializing America into its arms. Mercersburg countered with a philosophically defended churchly idealism based on a speculative philosophy that effectively critiqued what many to this day find divisive and dangerous about America's current Religious Right. **Ordinance** ,1928

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