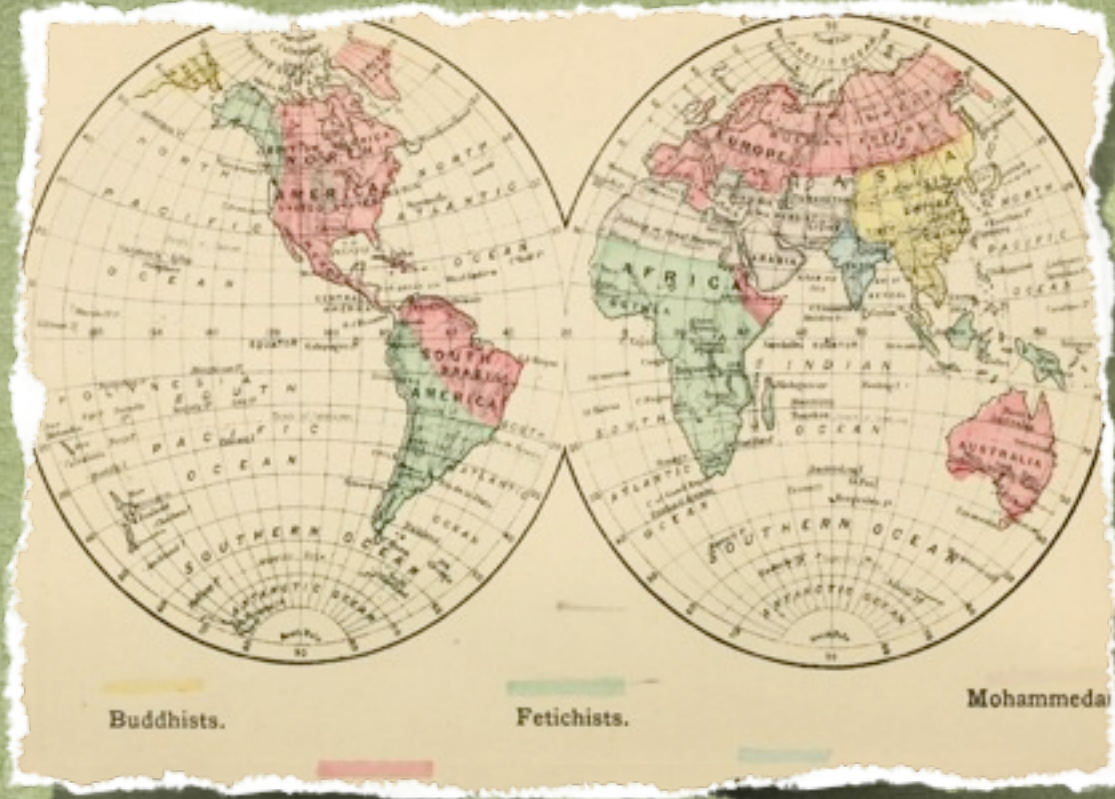


Exploring the Territories of Science and Religion



Peter Harrison
University of Queensland
New College Lectures, 2014

LECTURE 1: IS CHRISTIANITY A RELIGION?

1. Religion in Early Christian Literature
2. Religion, Creed, and Belief
3. Religion and the Protestant Reformation
4. Reasons for Religion



**U.N. Partition Plan 181
Nov. 29, 1947**



1947

**1949 Armistice Lines following
First Arab-Israeli War (1947-49)**



1949

**Following the 1967
"Six-Day" Arab-Israeli War**



1967

LECTURE 1: IS CHRISTIANITY A RELIGION?

- 1. Religion in Early Christian Literature**
2. Religion, Creed, and Belief
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4. Reasons for Religion

Since I see, most excellent Diognetus, that thou art exceedingly anxious to understand the religion [*theosebeia*] of the Christians, and that thy enquiries respecting them are distinctly and carefully made, as to what God they trust and how they worship [*threskeuein*] Him.... You wonder, too, why this new race [*genos*] or way of life [*epitedeuma*] has appeared on earth now and not earlier.

Epistle to Diognetus 1.1

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Epistle to Diognetus 1.1

theosebeia - godliness, reverence (1)

threskeia - worship (4)

genos - race, countrymen, family, kind, nation, native, descendent (21)

epitedeuma - practice, occupation, pursuit, training (0)

Since I see, most excellent Diognetus, that thou art exceedingly anxious to understand the *religion* [*theosebeia*] of the Christians, and that thy enquiries respecting them are distinctly and carefully made, as to what God they trust and how they *worship* [*threskeuein*] Him.... You wonder, too, why this *new race* [*genos*] or *way of life* [*epitedeuma*] has appeared on earth now and not earlier.

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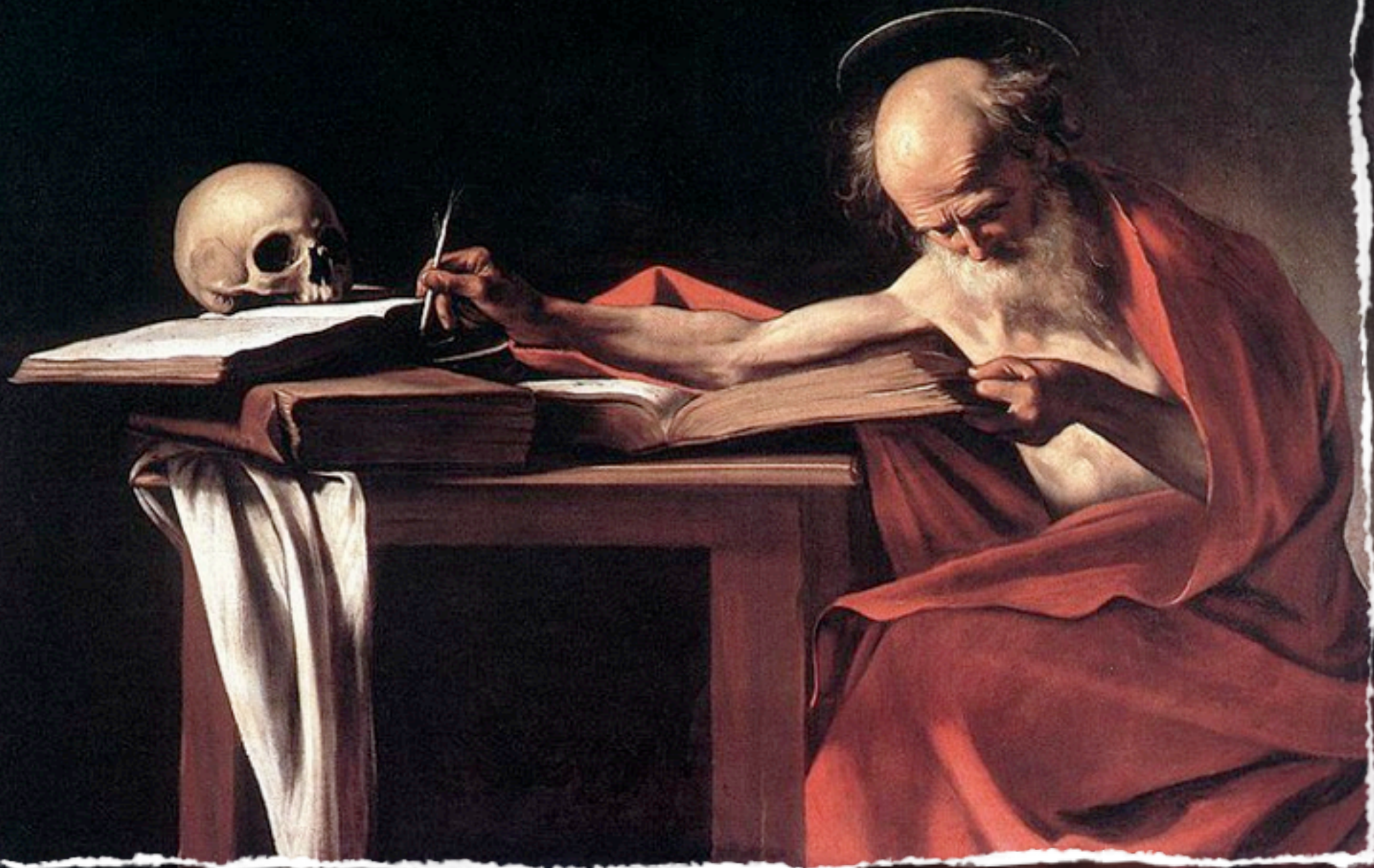
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St Jerome (347-420)



'Religion' in the New Testament?

James 26-27 (KJV)

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion [*threskos/religiosum*] is vain.

27 Pure religion [*threskeia/religio*] and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Colossians 2:18 King James Version (KJV)

18 Let no man beguile you of your reward in a voluntary humility and worshipping [*threskeia/religione*] of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

'Religion' in the New Testament?

John 4:20-23 (RSV)

20 Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship.”

21 Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him.



Christianity as the true religion?

‘true religion means the worship of the one true God.’

Retractions

‘For what is now called [the] Christian religion existed of old and was never absent from the beginning of the human race until Christ came in the flesh. Then [the] true religion which already existed began to be called Christian.’

Retractions

‘it makes no difference that people worship with different ceremonies in accord with the different requirements of times and places, if what is worshipped is holy....

... different rites are celebrated in different peoples bound together by one and the same religion’

Letter 102, Augustine to Deogratias,



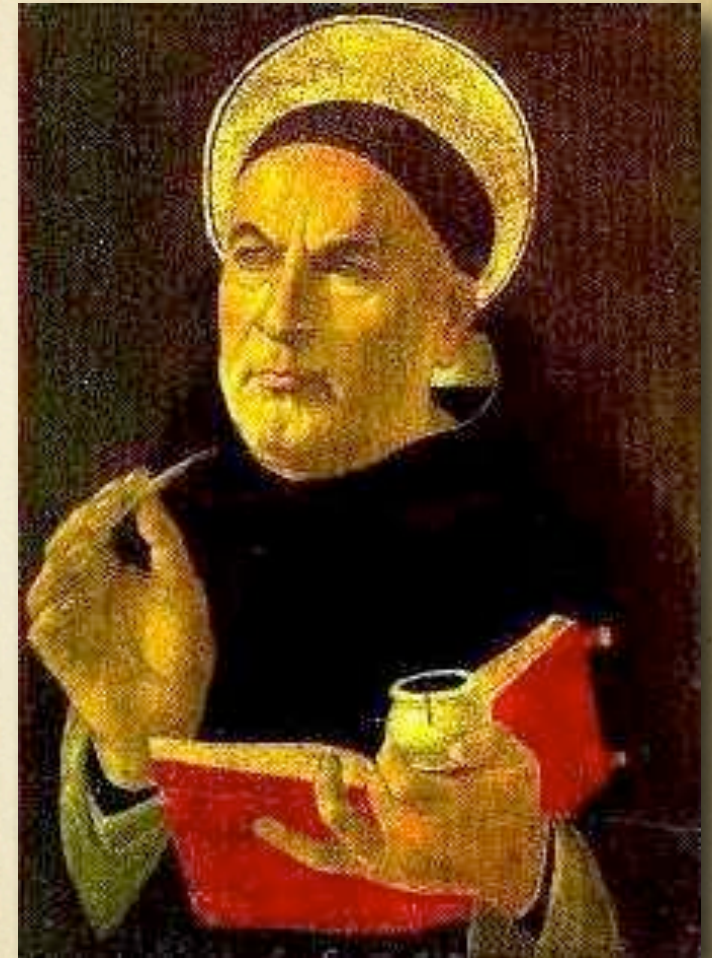
Augustine of Hippo (354-430)

Religion as a Virtue

Religion [*religio*] 'is the chief of the moral virtues'. *Summa theologiae* 2a2ae. 81, art. 6

'Internal acts of religion take precedence of the others and belong to religion essentially while its external acts are secondary, and subordinate to the internal acts.' (q. 81)

Its principal, interior acts are devotion and prayer. Its secondary, external acts of *latria* include bodily reverence, the offering of things to God such as sacrifices, oblations, first fruits, tithes and vows. (qq. 82-88)



Thomas Aquinas
(1225-1274)



‘All religion has something good in it; as long as it is directed to God, the creator of all things, it is genuine Christian religion.’

Marsilio Ficino *De religione christiana, et fidei pietate*
(1475-6)

Nam ad christiane religionis mysterium properamus
Omnis religio boni habet non nihil modo ad deum ipsum creatorem omnium dirigat / christiana sincera est. Caplm. IIII.
Nihil deo magis displicet quam contemni: nihil placet magis quam adorari. Homines diuinarum legum aliqua ex parte transgressores: leuius punit. Rebellantes autem propter ingratitude[m] & malignitate[m] & superbia[m]: ab eius imperio fulminat. Idcirco diuina prouidentia non permittit esse aliquo in tempore vlla[m] mundi partem uenturo[m] profus religionis experte[m].

INSTITVTIO CHRIS-
tianae religionis, in libros qua-

rorum nate priores digesta, et rursus distincta capitulis, ad apostolicam
methodum: aucta etiam rari magna accessione ut proxiomorum opus
totozum haberi possit.

IOHANNE CALVINO AVTHORE.



Oliua Roberti Stephani.

GENEVAE.
M. D. LIX.

INSTITVTIO CHRIS-
tiane religionis, in libros qua-

tuorū tractatū sex, et quatuordecim capitulorū, ad quatuordecim
articulorū: in quibus tam magna acceffione et profusitate opus
nostrum habet potest.

IOHANNE CALVINO AVTHORE.



Oliua Roberti Stephani.

GENEVAE.
M. D. LIX.

THE INSTITVTION OF
Christian Religion, vvrytten in La-

tine by maister Iohn Caluin, and transla-
ted into English according to the au-
thors best edition,

Seen and allowed according to the order appointed in the
Queens most high instructions.



Imprinted at London by
Rene de Wolfe & Richard Harison.
Anno 1561.

Cum privilegio ad imprimendum solum.

THE
INSTITUTION
OF THE
CHRISTIAN RELIGION:
IN FOUR BOOKS.

TREATING,

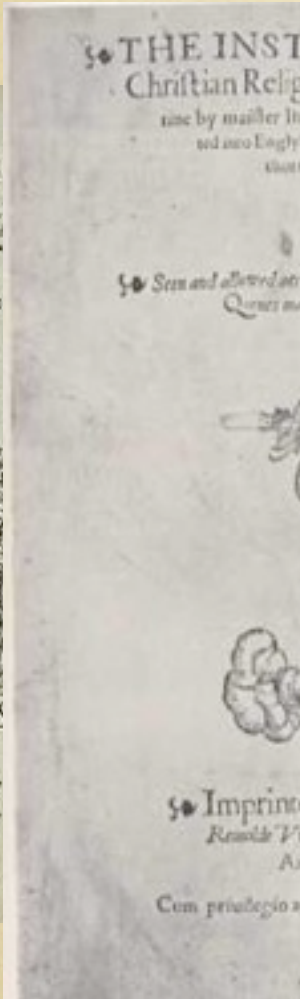
- I. Of the Knowledge of GOD the CREATOR.
- II. Of the Knowledge of GOD the REDEEMER.
- III. Of the Manner how to receive the Grace of CHRIST.
- IV. Of the Outward Means of Salvation.

By MR. JOHN CALVIN.

GLASGOW;

Printed by JOHN BRYCE and ARCHIBALD McLEAN, Junior,
For ALEXANDER IRVINE, PRINTER.

M DCC LXII.



INSTITUTES

OF THE

CHRISTIAN RELIGION.

BY

JOHN CALVIN.

TRANSLATED FROM THE ORIGINAL LATIN, AND COLLATED WITH
THE AUTHOR'S LAST EDITION IN FRENCH,

BY JOHN ALLEN.

Small text block, likely a library or ownership stamp, partially illegible.

WITH AMERICAN EDITION, REVISED AND CORRECTED.

IN TWO VOLUMES

VOL. I.

PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATIONS

I. N. S. T.

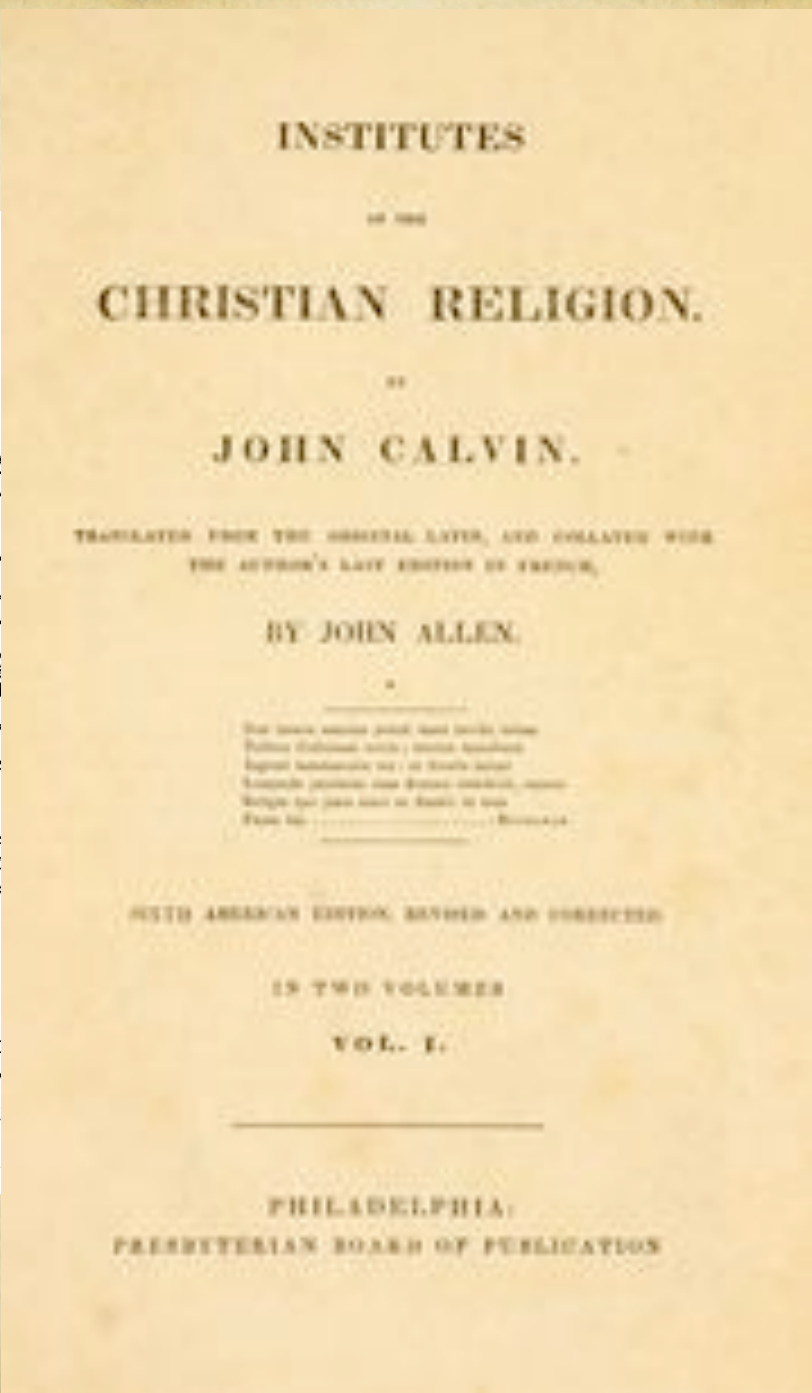
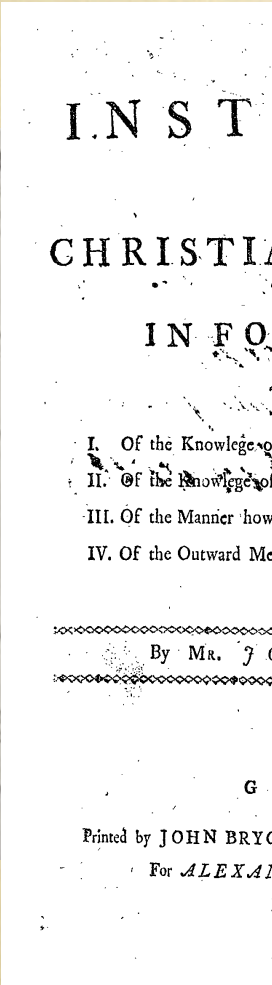
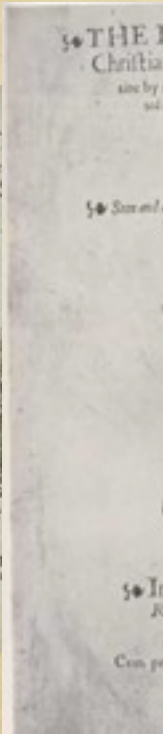
CHRISTIAN

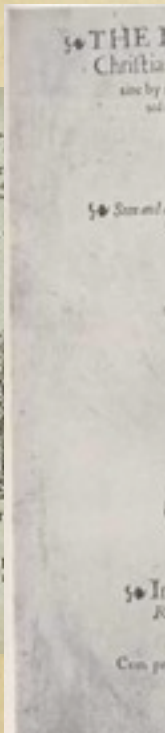
IN F. O.

- I. Of the Knowledge of God
- II. Of the Knowledge of Man
- III. Of the Manner how we are to live
- IV. Of the Outward Means of Grace

By Mr. J. C.

Printed by JOHN BRYCE
For ALEXANDER LEITCH





INSTITUTIONES
 CHRISTIANAE
 IN FIDES
 I. Of the Knowledge
 II. Of the Knowledge
 III. Of the Manner how
 IV. Of the Outward Me
 By Mr. J
 Printed by JOHN BRYC
 For ALEXA

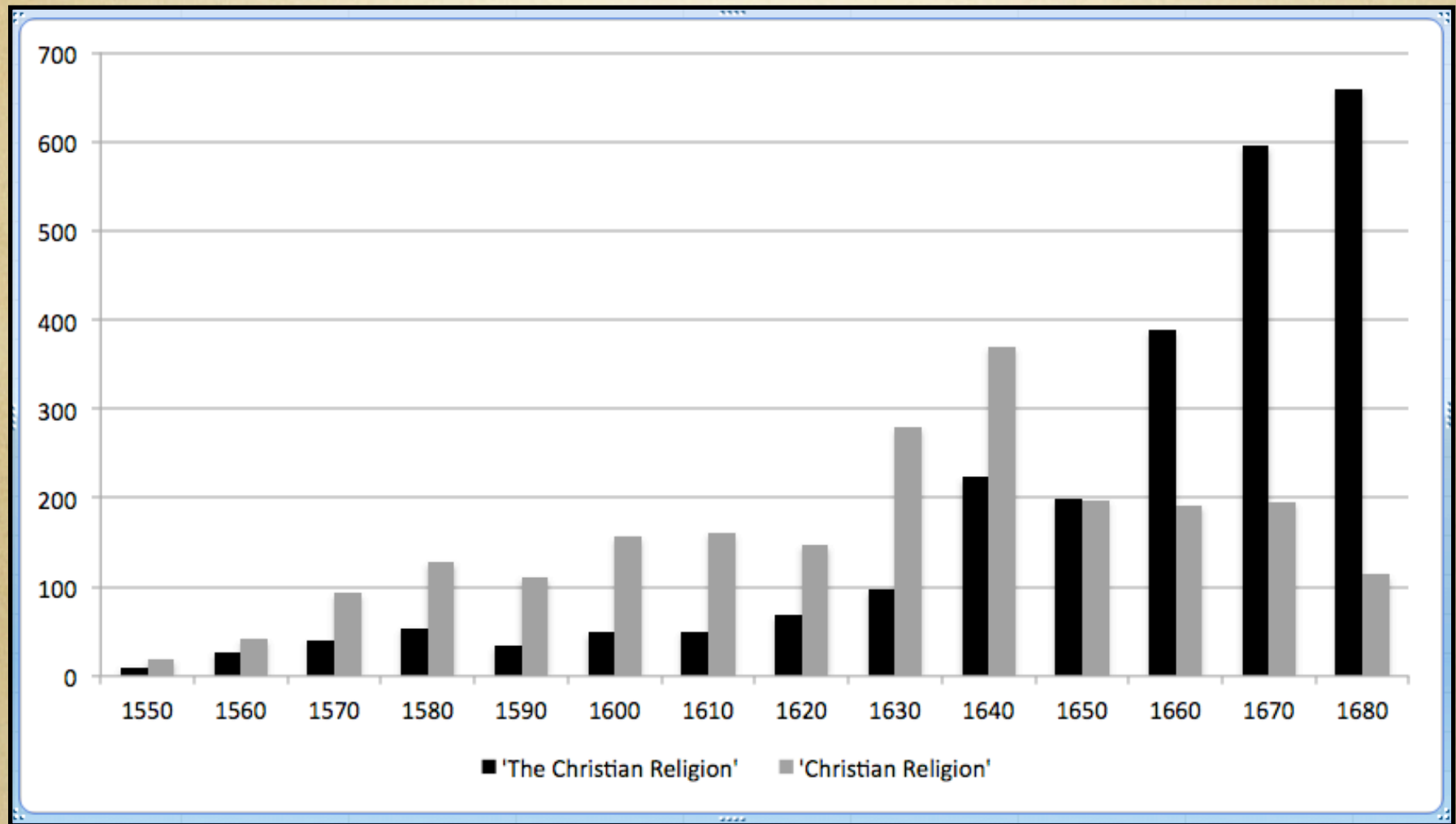
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 VOL. I.
 PHILADELPHIA:
 PRESBYTERIAN BOARD OF PUBLICATIONS

*The Institution of
 Christian Religion
 (1561)*

*The Institution of the
 Christian Religion
 (1762)*

*Institutes of the
 Christian Religion
 (1813)*

Relative frequency of the expressions 'Christian religion' and '*the* Christian Religion' in English books, by decade, 1560-1700.



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credo in unum
Deum, Patrem
Omnipotentem,

factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dōminum Iesum Christum, Filium Dei unigénitum, et ex Patre natum, ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, génitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos hómīnes et propter nostram salutem descendit de cœlis. Et incarnatus est de Sp̄ritu Sancto ex María Virgine, et homo factus est. Crucifixus étiam pro nobis sub Pōntio Pilato; passus et sepúltus est. Et resurrexit tertia die, secundum Scripturas, et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum glória, iudicare vivos et mórtuos, cuius regni non erit finis. Et in Sp̄ritum Sanctum, Dōminum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiā. Confiteor unum baptisma in remissionem peccatorum.

Et exspecto resurrectionem
mortuorum, et vitam
venturi sæculi Amen.

And these few words are known to the faithful, to the end that in believing they may be made subject to God; that being made subject, they may rightly live; that in rightly living, they may make the heart pure; that with the heart made pure, they may understand that which they believe...

A Treatise on the Faith and the Creed

10.25



Augustine of Hippo (354-430)

Gk Pistis = Lat. fides / credo / assensus = Eng. faith / to believe / to give assent

“the first way to worship the gods is to believe in [*credere in*] the gods”

Seneca, *Epistles* 95.12

believing in God [*credere in*] means “to love Him, by believing to esteem highly, by believing to go into Him and be incorporated into His members.” To believe in God “is a great deal more than believing what God says: it is to cling by faith to God.”

Augustine, *Homilies on the Gospel of John*, 29, 6; *Expositions of the Psalms* 77, 8

“Unless you believe, you will not understand”

Augustine, *On Christian Teaching*, 2.12.17; and elsewhere.

“To believe in [*credere in*] God is to seek him in faith, to hope piously in him, and to pass into him by a movement of choice. When I say that I believe in him, I confess him, offer him worship, adore him, give myself over to him wholly and transfer to him all my affection.

Faustus of Riez (b. 405), *De spiritu sancto* I.1

believe, v.

Text size: A A

View as: [Outline](#) | [Full entry](#)

Quotations: [Show all](#) | [Hide all](#)

Pronunciation: Brit. /bɪ'li:v/ , U.S. /bə'liv/ , /bi'liv/

Forms: ... [\(Show More\)](#)

Etymology: Probably an alteration (with prefix substitution: see *BE-* prefix) of *YLEVE* *v.*...
[\(Show More\)](#)

1. intr. To have confidence or faith in, and consequently to rely on or trust to, a person or (*Theol.*) a god or the name of a god.

Gk Pistis = Lat. fides / credo / assensus = Eng. faith / to believe / to give assent

Credo [I believe?] “to trust to or confide in a person or thing, to have confidence in, to trust.”
Lewis and Short, *A Latin Dictionary*

“Believe” verb. 1. “To have confidence or faith *in* (a person), and consequently to rely upon, trust to. Const. *in*, and (in theological language) *on* (*an obs.*); formerly with *into*, *unto*, *of* (rare).”

OED, s.v. “believe”

believe, *v.*

Text size: A A

View as: [Outline](#) | [Full entry](#)

Quotations: [Show all](#) | [Hide all](#)

Pronunciation: Brit. /bɪ'li:v/ , U.S. /bə'liv/ , /bi'liv/

Forms: ... [\(Show More\)](#)

Etymology: Probably an alteration (with prefix substitution: see *BE- prefix*) of *YLEVE V.* (compare also (aphetic) *LEVE V.*²); *YLEVE V.* is in turn cognate with Old Dutch *gilōbian* (Middle Dutch *gelōven* , Dutch *geloven*), Old Saxon *gilōbian* (Middle Low German *gelōven*), Old High German *gilouben* (Middle High German *gelouben* , *glōuben* , German *glauben* , †*gleuben*), Gothic *galaubjan* , all showing a similar range of senses; further etymology uncertain and disputed (see below). The Scandinavian languages lack a cognate verb, using instead the respective cognates of *TROW V.* in both religious and non-religious senses. Compare *BELIEF N.* *YLEVE V.* and its cognates are clearly the etymons of the respective nouns cited at *BELIEF N.*, and presuppose a Proto-Germanic weak Class I verb. Verbs of this class are chiefly de-adjectival or deverbal, although a number of denominal formations are also attested. The base in this case is very uncertain. It may show an ablaut variant of the Germanic base of *LOVE V.*², *LOF N.*, and probably also *LOVE N.*¹ and (with different ablaut grade) *LIEF adj.*

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4. Reasons for Religion

[The?] true religion [*veram religionem*]
which is delivered in the Scriptures, and
which all ought to hold, they [the Catholic
priesthood] readily permit both themselves
and others to be ignorant of, to neglect and
despise; and they deem it of little moment
what each man believes concerning God and
Christ, or disbelieves, provided he submits to
the judgment of the Church with what they
call implicit faith....

Institutes (1536) Prefatory Address.



John Calvin
(1509-1564)

10/16/20
THE HISTORY
OF ALL
RELIGIONS

In the World:

From the Creation down to this
Present Time.

In Two Parts.

The First containing their THEORY,
and the other relating their PRACTICES;
Each divided into Chapters, by the several
Heads, or Common Places of Divinity, Viz.
*The Object of Religious Worship, the Place, the
Time, the Persons Officiating, the Manner, and
the Parts of Worship, &c.*

With Various INSTANCES upon Every Head.

To which is added,

A Table of HERESIES :

AS ALSO

A Geographical Map,

Shewing in what Countrey Each Religion is
Practised.

*Written in a different Method from anything yet pub-
lished on this Subject.*

By William Turner, M. A.
and Vicar of *Walberton* in *Sussex*.

—Every man unto his God.—What meanest thou, O sleeper?
arise, call upon thy God, Jon. I. 5, 6.

LONDON, Printed for John Cuntton, at the
Queen in Fences-street; And are also to be sold by *Edm.
Mearns*, in the Upper Court in *Seething-lane*, near
the *Poultry-Church*. 1695.

Turner's 'Religions'

Jewish

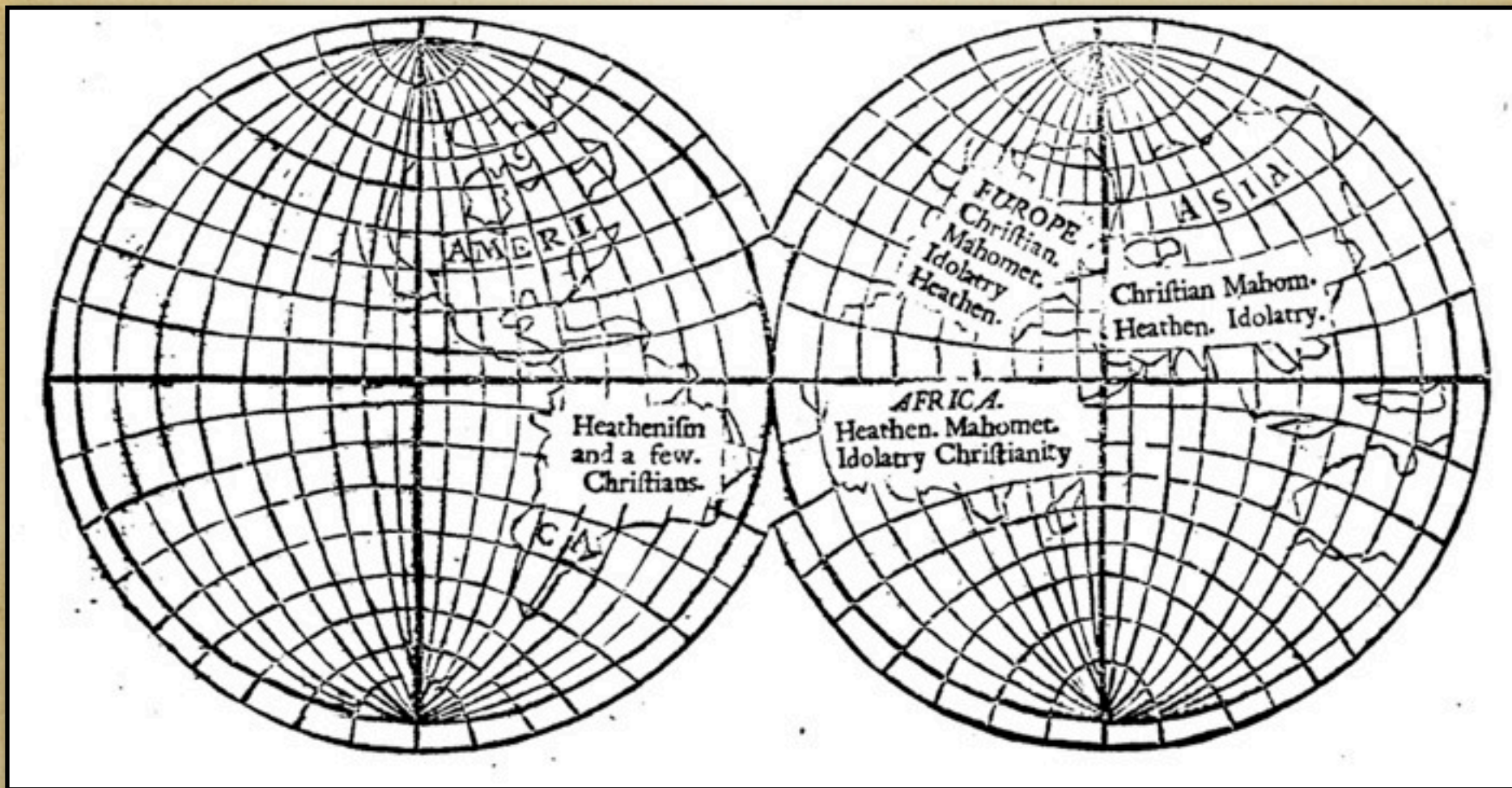
Christian

Mahometan

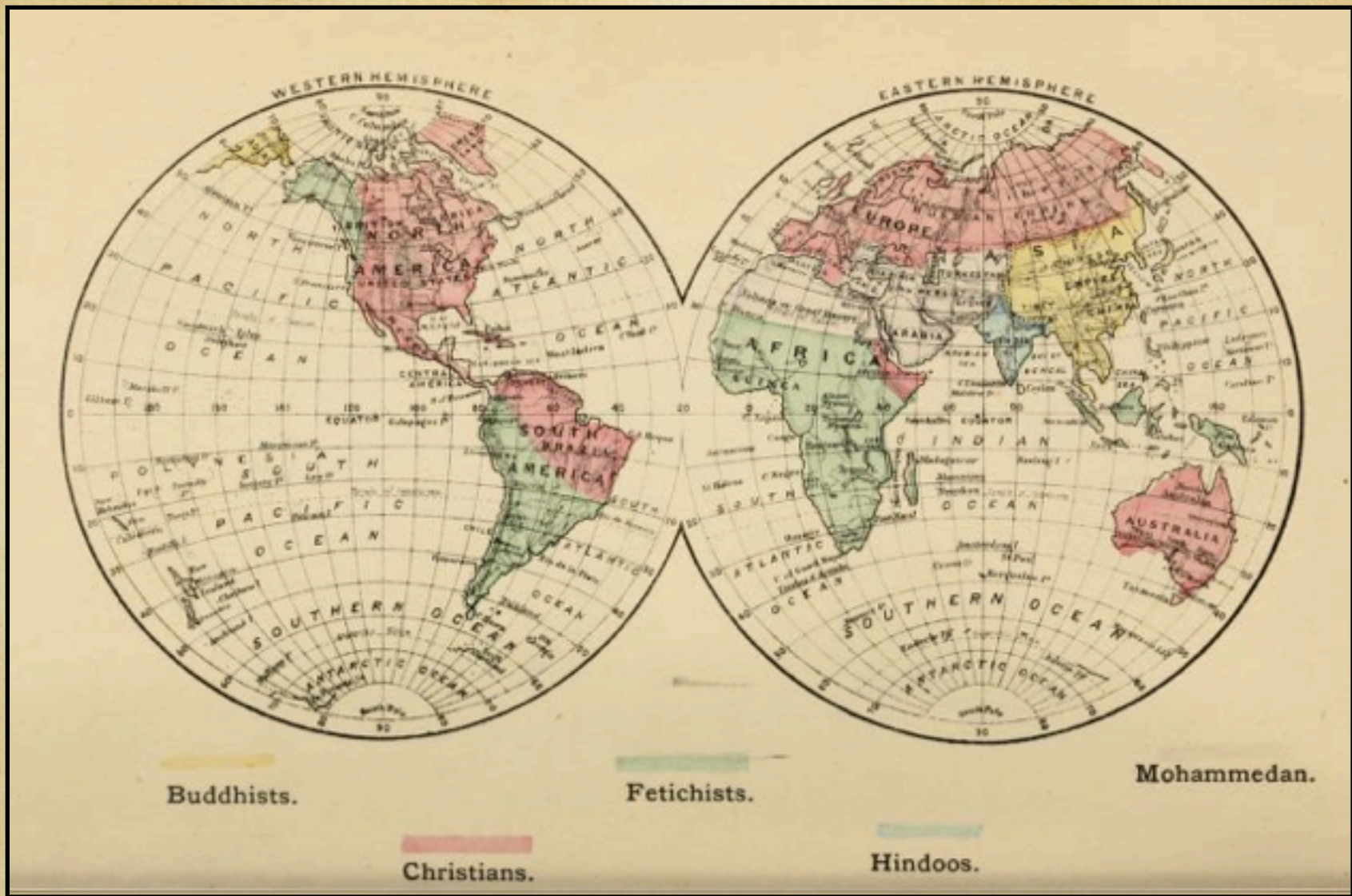
Ancient Heathen

Modern Heathen

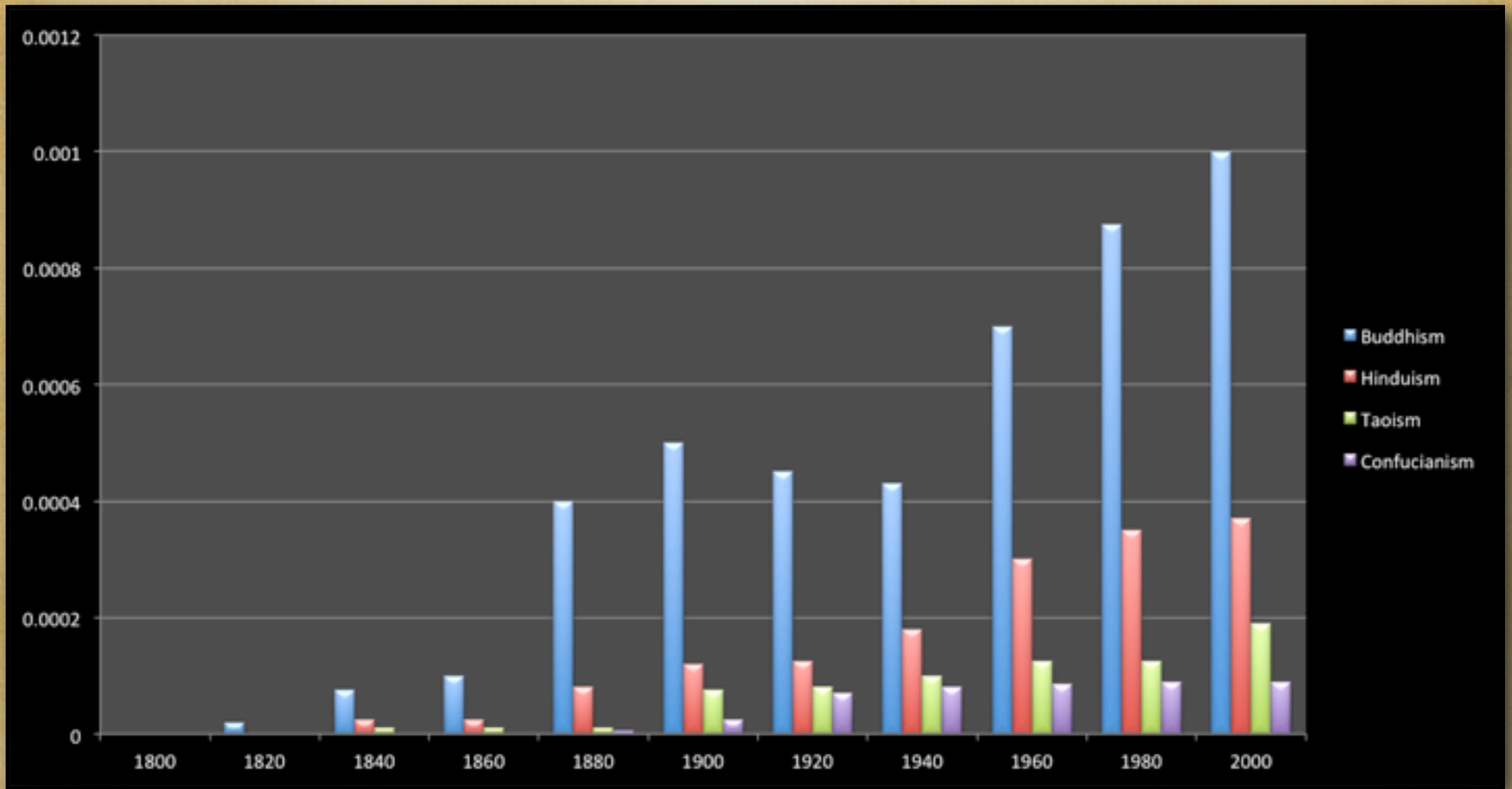
Diabolical



William Turner, *The History of All Religions in the World* (London, 1695)



Frank S. Dobbins, *Error's chains: how forged and broken. A complete, graphic, and comparative history of the many strange beliefs, superstitious practices, domestic peculiarities, sacred writings, systems of philosophy, legends and traditions, customs and habits of mankind throughout the world, ancient and modern* (New York, 1883), p. 32



Frequency of 'Buddhism' (blue), 'Hinduism' (red), 'Taoism' (green) and 'Confucianism' (purple), in English books, 1800-2000.

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Tarewell vain world! As thou hast been to me
Dust & a Shadow; thus I leave with thee :
The usen vitall Substance I committ
To him that's Substance, Light & Life to it .
The Leaves & Fruit here dropt are holy seed,
Heaven's heirs to generate; to heale & feed :
Them also thou wilt flatter & molest
But shalt not keep from Everlasting Rest .

THE ^{11 26 67}
REASONS
OF THE
Christian Religion.

The FIRST PART,
OF
GODLINESS:
Proving by *NATURAL EVIDENCE* the Being of *GOD*,
the Necessity of *HOLINESS*, and a future Life of *Retribution*;
the Sinfulness of the World; the Desert of Hell; and what
hope of Recovery Mercies intimate.

The SECOND PART,
OF
CHRISTIANITY:

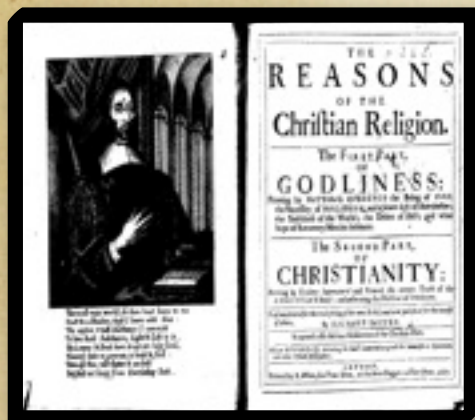
Proving by *Evidence Supernatural and Natural*, the certain Truth of the
CHRISTIAN Belief: and answering the *Objections* of *Unbelievers*.

First meditated for the well-*settling* of his own Beliefs, and now published for the benefit
of others, By *RICHARD BAXTER*.

It openeth also the true Resolution of the Christian Faith.

Also an *APPENDIX*, defending the *Soul's Immortality* against the *Somnists* or *Epicureans*,
and other *Pseudo-philosophers*.

LONDON,
Printed by *R. White*, for *Fran. Titou*, at the three Daggers in *Fleet-street*. 1667.



THE
REASONABLENESS
—
AND
CERTAINTY
OF THE
Christian Religion.

VOL. I.

By ROBERT JENKIN, D. D. late
Lady *Margaret's* Professor of Divinity,
and Master of *St. John's* College in
Cambridge.

The SIXTH EDITION, Corrected.

8 LONDON,

Printed for J. J. and P. KNAPTON, J. BROTHERTON,
J. HAZARD, W. MEADOWES, T. COX, W.
HINCHCLIFFE, S. BIRT, R. WILLIAMSON,
W. BICKERTON, T. ASTLEY, S. AUSTEN, L.
GILLIVER, and R. WILLOCK. 1734.

THE
REASONABLE
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J. HALLIDAY, W. MEADOWS,
HINCHLIFFE, S. BRY, R. V.
W. BECKETON, T. ASLEY, S.
GOLLIVER, and R. WILLOCK.

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J 435

V I E W

OF THE

INTERNAL EVIDENCE

OF THE

CHRISTIAN RELIGION.

Almight thou persuadest me to be a Christian.

Acts xxvi. 28.

By SOAME JENYNS, Esq.

The SEVENTH EDITION, corrected.

DUBLIN:

Printed for W. WILSON, No. 6, Dame-street,
and R. MONCRIEFFE, No. 16, Capel-street.

M. DCC. LXXVI.



183

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By ROBERT
Lady M
and Mar
Cambrid

The
Printed for J.
J. HAZAR
HINCHCOCK
W. BECKETT
GOLDSMITH

V I
OF T
INTERNAL
OF T
CHRISTIAN

By SOAME JERVIS
THE SEVENTH EDITION

DUBLIN
Printed for W. WILSON,
and R. MONCRIEFFE, N^o. 10. ST. MARTIN'S LANE.

AN ¹¹⁻²⁻¹⁷⁹⁹
IMPARTIAL VIEW
OF THE
Truth of Christianity:
With the HISTORY of the
Life and Miracles
OF
Apollonius Tyaneus.

CONTAINING
An Account of the Testimony of *Josephus*
concerning CHRIST; of the Oracles of
the *Sibylls*, and *Messias Ben Joseph* so much
spoken of by the later *Jews*; and may serve
as an *Appendix* to the LIFE of *Mahomet*.
To which are added, some Reflexions on a
Book, called, *Oracles of Reason*.

By *John Bradley* Minister of *Alrewas*.

LONDON,
Printed by *W. Downing*, for *Michael Johnson*;
And are to be Sold by *R. Clavel*, *S. Smith* and *B. Wal-*
ford, *T. Leigh*, and *D. Midwinter*, in *St. Paul's*
Church-Yard; and *J. Baskin* on *London-Bridge*, 1699.

COCKBURN (T.) Wing

AN ^{£5}
ENQUIRY
 INTO THE
 Nature, Necessity, and Evidence
 OF
Christian Faith,
 In Several
ESSAYS.

PART I.
Of Faith in General, and of the Belief of a Deity.

By **F. C. D. D.**

*Vigilo & Clamo
 Credo & Loquor.*

L O N D O N,
 Printed for *William Keblewhite*, at the *Swan* in
St. Paul's Church-Yard, MDCXCVI.

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By ROSS
 Lady M
 and Ma
 - Cambria

The

Printed for J.
 J. HAZARD
 HINCHCOCK
 W. BECKETT
 GOLLIVER





Faith is ‘a *rational* and *discursive* act of the mind... an *assent* upon *evidence*, or *reason* inducing the mind to assent.’

Edward Stillingfleet, *A Rational Account of the Grounds of the Protestant Religion*, [1665] 2nd edn. (London, 1681), p. 189.

(Compare Augustine: ‘Unless you believe, you will not understand’)

A LIBRARY OF
MODERN RELIGIOUS THOUGHT

GENERAL EDITOR: HENRY CHADWICK, D.D.

DAVID HUME
THE
NATURAL HISTORY
OF RELIGION

Edited with an Introduction
by
H. E. ROOT
Fellow of Emmanuel College, Cambridge

LONDON: ADAM AND CHARLES BLACK

PENGUIN CLASSICS
DAVID HUME
DIALOGUES CONCERNING
NATURAL RELIGION



As every enquiry, which regards religion, is of the utmost importance, there are two questions in particular, which challenge our attention, to wit, that concerning its foundation in reason, and that concerning its origin in human nature.

David Hume, *The Natural History of Religion*

'Science and Religion' in English Books, 1800-2000

