

## Online Library Battling The Gods: Atheism In The Ancient World

# *Battling The Gods: Atheism In The Ancient World*

Addressing every single issue that touches on miracles in a thorough and academic manner, this compilation represents the most extensive look at the phenomenon ever displayed through the lens of an ardent non-believer.

Sean McDowell and Jonathan Morrow have penned an accessible yet rigorous look at the arguments of the New Atheists. Writing

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from a distinctively Christian perspective, McDowell and Morrow lay out the facts so that the emerging generation can make up their own mind after considering all the evidence.

Ancient Roman authors are firmly established in the Western canon, and yet the birth of Latin literature was far from inevitable. The cultural flourishing that eventually produced the Latin classics was one of the strangest events in history, as Denis Feeney demonstrates in this bold revision.

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Christopher Hitchens's personally curated New York Times bestselling anthology of the most influential and important writings on atheism, including original pieces by Salman Rushdie and Ian McEwan From the #1 New York Times best-selling author of *God Is Not Great*, a provocative and entertaining guided tour of atheist and agnostic thought through the ages--with never-before-published pieces by Salman Rushdie, Ian McEwan, and Ayaan Hirsi Ali. Christopher Hitchens continues to make the case for a splendidly godless

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universe in this first-ever gathering of the influential voices--past and present--that have shaped his side of the current (and raging) God/no-god debate. With Hitchens as your erudite and witty guide, you'll be led through a wealth of philosophy, literature, and scientific inquiry, including generous portions of the words of Lucretius, Benedict de Spinoza, Charles Darwin, Karl Marx, Mark Twain, George Eliot, Bertrand Russell, Emma Goldman, H. L. Mencken, Albert Einstein, Daniel Dennett, Sam Harris,

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Richard Dawkins, and many others well-known and lesser known. And they're all set in context and commented upon as only Christopher Hitchens--"political and literary journalist extraordinaire" (Los Angeles Times)--can. Atheist? Believer? Uncertain? No matter: The Portable Atheist will speak to you and engage you every step of the way.

This book is an elementary introduction to atheism and agnosticism. It begins with a careful characterisation of atheism and agnosticism, distinguishing them from many

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other things with which they are often conflated. After a brief discussion of the theoretical framework within which atheism and agnosticism are properly evaluated, it then turns to the sketching of cases for atheism and agnosticism. In both cases, the aim is not conviction, but rather advancement of understanding: the point of the cases is to make it intelligible why some take themselves to have compelling reason to adopt atheism or agnosticism. Understanding Greek Warfare offers a wide-ranging survey of Greek warfare, from the

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Mycenaeans through to the Hellenistic kingdoms' clashes with Rome. Each chapter provides an overview of a particular theme and historical period, and a detailed discussion of the relevant sources, both ancient and modern. This volume covers not only the development of equipment, tactics, strategy, and the major wars of Greek history - the "drums and trumpets" - it also examines the political, social, and cultural importance of warfare in each period. Each chapter outlines major scholarly debates, such as the true nature

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of hoplite battle and whether Alexander the Great had a strategic vision beyond conquest, and includes several short selections from the primary literary evidence. Readable yet scholarly, this book is an ideal companion to courses on Greek warfare and society, and offers detailed suggestions for further reading and research. Understanding Greek Warfare will be a crucial resource for students of war in the ancient Greek world, and of the ancient Greeks in general.

A much-maligned minority throughout



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American history, atheists have been cast as a threat to the nation's moral fabric, barred from holding public office, and branded as irreligious misfits in a nation chosen by God. Yet village atheists—as these godless freethinkers came to be known by the close of the nineteenth century—were also hailed for their gutsy dissent from stultifying pieties and for posing a necessary secularist challenge to the entanglements of church and state. In *Village Atheists*, Leigh Eric Schmidt explores the complex cultural terrain that

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unbelievers have long had to navigate in their fight to secure equal rights and liberties in American public life. He rebuilds the history of American secularism from the ground up, giving flesh and blood to these outspoken infidels. Village Atheists demonstrates that the secularist vision for the United States proved to be anything but triumphant in a country where faith and citizenship were—and still are—closely interwoven.

How new is atheism? In Battling the Gods,

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Tim Whitmarsh journeys into the ancient Mediterranean to recover the stories of those who first refused the divinities. Long before the Enlightenment sowed the seeds of disbelief in a deeply Christian Europe, atheism was a matter of serious public debate in the Greek world. But history is written by those who prevail, and the Age of Faith mostly suppressed the lively free-thinking voices of antiquity. Tim Whitmarsh brings to life the fascinating ideas of Diagoras of Melos, perhaps the first self-professed atheist;

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Democritus, the first materialist; and Epicurus and his followers. He shows how the early Christians came to define themselves against atheism, and so suppress the philosophy of disbelief. Battling the Gods is the first book on the origins of the secular values at the heart of the modern state. Authoritative and bold, provocative and humane, it reveals how atheism and doubt, far from being modern phenomena, have intrigued the human imagination for thousands of years.

[Humanism and the Secular West](#)

# Online Library Battling The Gods: Atheism In The Ancient World

[Village Atheists](#)

[The Portable Atheist](#)

[Becoming Atheist](#)

[The Son of God & the Saga of Race in America](#)

[Alaric the Goth: An Outsider's History of the Fall of Rome](#)

[Fear and Loathing in Ancient Athens](#)

[The Color of Christ](#)

[Summer for the Gods](#)

[The Case Against Miracles](#)

[A Contribution to the History of Ancient Atheism](#)

# Online Library Battling The Gods: Atheism In The Ancient World

[On Augustine](#)

[The Story of a Search from the Ancients to the Internet](#)

Examines how the Inquisition's sentiments are thriving in today's world, tracing the history of its legacy through stories that lead to modern incarnations like Vatican edicts, the Third Reich, and Guantanamo's detention camps.

A radical and powerful reappraisal of the impact of Constantine's adoption of Christianity on the later Roman world, and on the subsequent development both of

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Christianity and of Western civilization.

When the Emperor Constantine converted to Christianity in 368 AD, he changed the course of European history in ways that continue to have repercussions to the present day.

Adopting those aspects of the religion that suited his purposes, he turned Rome on a course from the relatively open, tolerant and pluralistic civilization of the Hellenistic world, towards a culture that was based on the rule of fixed authority, whether that of the Bible, or the writings of Ptolemy in astronomy and of Galen and Hippocrates in medicine. Only a thousand years later, with

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the advent of the Renaissance and the emergence of modern science, did Europe begin to free itself from the effects of Constantine's decision, yet the effects of his establishment of Christianity as a state religion remain with us, in many respects, today. Brilliantly wide-ranging and ambitious, this is a major work of history. The Pulitzer Prize-winning history of the Scopes Trial and the battle over evolution and creation in America's schools. In the summer of 1925, the sleepy hamlet of Dayton, Tennessee, became the setting for one of the twentieth century's most contentious



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courtroom dramas, pitting William Jennings Bryan and the anti-Darwinists against a teacher named John Scopes, represented by Clarence Darrow and the ACLU, in a famous debate over science, religion, and their place in public education. That trial marked the start of a battle that continues to this day in cities and states throughout the country. Edward Larson's classic *Summer for the Gods* -- winner of the Pulitzer Prize in History -- is the single most authoritative account of this pivotal event. An afterword assesses the state of the battle between creationism and evolution, and points the way

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to how it might potentially be resolved. Denied citizenship by the Roman Empire, a soldier named Alaric changed history by unleashing a surprise attack on the capital city of an unjust empire. Stigmatized and relegated to the margins of Roman society, the Goths were violent “barbarians” who destroyed “civilization,” at least in the conventional story of Rome’s collapse. But a slight shift of perspective brings their history, and ours, shockingly alive. Alaric grew up near the river border that separated Gothic territory from Roman. He survived a border policy that separated migrant children

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from their parents, and he was denied benefits he likely expected from military service. Romans were deeply conflicted over who should enjoy the privileges of citizenship. They wanted to buttress their global power, but were insecure about Roman identity; they depended on foreign goods, but scoffed at and denied foreigners their own voices and humanity. In stark contrast to the rising bigotry, intolerance, and zealotry among Romans during Alaric's lifetime, the Goths, as practicing Christians, valued religious pluralism and tolerance. The marginalized Goths, marked by history as

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frightening harbingers of destruction and of the Dark Ages, preserved virtues of the ancient world that we take for granted. The three nights of riots Alaric and the Goths brought to the capital struck fear into the hearts of the powerful, but the riots were not without cause. Combining vivid storytelling and historical analysis, Douglas Boin reveals the Goths' complex and fascinating legacy in shaping our world. Since his retirement as Archbishop of Canterbury and his return to academic life (Master of Magdalene College Cambridge) Rowan Williams has demonstrated a massive new surge

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of intellectual energy. In this new book he turns his attention to St Augustine. St Augustine not only shaped the development of Western theology, he also made a major contribution to political theory (City of God) and through his Confessions to the understanding of human psychology. Rowan Williams has an entirely fresh perspective on these matters and the chapter titles in this new book demonstrate this at a glance - 'Language Reality and Desire', 'Politics and the Soul', 'Paradoxes of Self Knowledge', 'Insubstantial Evil'. As with his previous titles, Dostoevsky, The Edge of Words and

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Faith in the Public Square this new study is sure to be a major contribution on a compelling subject.

Fighting God is a firebrand manifesto from one of the most recognizable faces of atheism. In his book, Silverman-a walking, talking atheist billboard known for his appearances on Fox News-discusses the effectiveness, ethics and impact of the in-your-face-atheist who refuses to be silent. Silverman argues that religion is more than just wrong: it is malevolent and does not deserve our respect. It is our duty to be outspoken and do what we can to bring

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religion down. Examining the mentality, methods and issues facing the firebrand atheist, Silverman presents an overwhelming argument for firebrand atheism and reveals: - All religion is cafeteria religion and almost all agnostics are atheists. - American society grants religion a privileged status, despite the intentions of the Founding Fathers. - Christian politicians have adversely (and un-Constitutionally) affected our society with regard to science, health, women's rights, and gay rights. - The notion of "atheist Jews" is a lie forced on us by religion. - It is not "Islamophobia" to

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observe dangerous teachings and disproportionate violence in Islam. - Atheists are slowly but surely winning the battle. Fighting God is a provocative, unapologetic book that takes religion to task and will give inspiration to non-believers and serve as the ultimate answer to apologists.

Faith in the Fight tells a story of religion, soldiering, suffering, and death in the Great War. Recovering the thoughts and experiences of American troops, nurses, and aid workers through their letters, diaries, and memoirs, Jonathan Ebel describes how



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religion--primarily Christianity--encouraged these young men and women to fight and die, sustained them through war's chaos, and shaped their responses to the war's aftermath. The book reveals the surprising frequency with which Americans who fought viewed the war as a religious challenge that could lead to individual and national redemption. Believing in a "Christianity of the sword," these Americans responded to the war by reasserting their religious faith and proclaiming America God-chosen and righteous in its mission. And while the war sometimes challenged these beliefs, it did not

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fundamentally alter them. Revising the conventional view that the war was universally disillusioning, Faith in the Fight argues that the war in fact strengthened the religious beliefs of the Americans who fought, and that it helped spark a religiously charged revival of many prewar orthodoxies during a postwar period marked by race riots, labor wars, communist witch hunts, and gender struggles. For many Americans, Ebel argues, the postwar period was actually one of "reillusionment." Demonstrating the deep connections between Christianity and Americans' experience of the

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First World War, Faith in the Fight encourages us to examine the religious dimensions of America's wars, past and present, and to work toward a deeper understanding of religion and violence in American history.

How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those of faith, disbelief in the gods, in fact, originated in a far more remote past. In *Battling the Gods*, Tim Whitmarsh journeys into the ancient

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Mediterranean, a world almost unimaginably different from our own, to recover the stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this

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kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions

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of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the

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label “atheist” was used now to demonize anyone who merely disagreed with the orthodoxy—and so it would remain for centuries. As the twenty-first century shapes up into a time of mass information, but also, paradoxically, of collective amnesia concerning the tangled histories of religions, Whitmarsh provides a bracing antidote to our assumptions about the roots of freethinking. By shining a light on atheism’s first thousand years, *Battling the Gods* offers a timely reminder that nonbelief has a wealth of tradition of its own, and, indeed, its own heroes.

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[Faith in the Fight](#)

[Atheism and Agnosticism](#)

[Spinoza's Scandalous Treatise and the Birth of the Secular Age](#)

[How America's Unbelievers Made Their Way in a Godly Nation](#)

[The Cambridge Companion to the Greek and Roman Novel](#)

[How Atheists, Satanists, Pagans, and Others Are Demanding Their Rightful Place in Public Life](#)

[Theologies of Ancient Greek Religion](#)

[Diagoras of Melos](#)

[The Scandal of the Evangelical Mind](#)



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### [An Introduction to Monotheism](#) [The Scopes Trial and America's Continuing Debate Over Science and Religion](#) [And Seventeen Other Questions Raised by the New Atheists](#) [Is God Just a Human Invention?](#)

Frank Schaeffer has a problem with Dawkins, Hitchens, Harris, Dennett, and the rest of the New Atheists - the self-anointed "Brights." He also has a problem with the Rick Warrens and Tim LaHayes of the world. The problem is that he doesn't see much of a difference between the two camps. As Schaeffer puts it, they "often share the same fallacy: truth claims that reek of false certainties. I believe

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that there is an alternative that actually matches the way life is lived rather than how we usually talk about belief." Sparing no one and nothing, including himself and his fiery evangelical past, and invoking subtleties too easily ignored by the pontificators, Schaeffer adds much-needed nuance to the conversation. "My writing has smoked out so many individuals who seem to be thinking about the same questions. I hope that this book will provide a meeting place for us, the scattered refugees of what I'll call The Church of Hopeful Uncertainty."

Less and less Christian demographically, America is now home to an ever-larger number of people who say they

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identify with no religion at all. These non-Christians have increasingly been demanding their full participation in public life, bringing their arguments all the way to the Supreme Court. The law is on their side, but that doesn't mean that their attempts are not met with suspicion or outright hostility. In *Our Non-Christian Nation*, Jay Wexler travels the country to engage the non-Christians who have called on us to maintain our ideals of inclusivity and diversity. With his characteristic sympathy and humor, he introduces us to the Summum and their Seven Aphorisms, a Wiccan priestess who would deck her City Hall with a pagan holiday wreath, and other determined

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champions of free religious expression. As Wexler reminds us, anyone who cares about pluralism, equality, and fairness should support a public square filled with a variety of religious and nonreligious voices. The stakes are nothing short of long-term social peace.

Mark Noll has written a major indictment of American evangelicalism. Reading this book, one wonders if the evangelical movement has pandered so much to American culture and tried to be so popular only to lose not only its mind but its soul as well. For evangelical pastors and parishoners alike, this is a must read! --Robert Wuthnow.

The Greek and Roman novels of Petronius, Apuleius,

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Longus, Heliodorus and others have been cherished for millennia, but never more so than now. The Cambridge Companion to the Greek and Roman Novel contains nineteen original essays by an international cast of experts in the field. The emphasis is upon the critical interpretation of the texts within historical settings, both in antiquity and in the later generations that have been and continue to be inspired by them. All the central issues of current scholarship are addressed: sexuality, cultural identity, class, religion, politics, narrative, style, readership and much more. Four sections cover cultural context of the novels, their contents, literary form, and their reception in

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classical antiquity and beyond. Each chapter includes guidance on further reading. This collection will be essential for scholars and students, as well as for others who want an up-to-date, accessible introduction into this exhilarating material.

For curious readers young and old, a rich and colorful history of religion from humanity's earliest days to our own contentious times In an era of hardening religious attitudes and explosive religious violence, this book offers a welcome antidote. Richard Holloway retells the entire history of religion—from the dawn of religious belief to the twenty-first century—with deepest respect and a keen

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commitment to accuracy. Writing for those with faith and those without, and especially for young readers, he encourages curiosity and tolerance, accentuates nuance and mystery, and calmly restores a sense of the value of faith. Ranging far beyond the major world religions of Judaism, Islam, Christianity, Buddhism, and Hinduism, Holloway also examines where religious belief comes from, the search for meaning throughout history, today's fascinations with Scientology and creationism, religiously motivated violence, hostilities between religious people and secularists, and more. Holloway proves an empathic yet discerning guide to the enduring significance of faith and

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its power from ancient times to our own.

The reality of the West's post-Christendom, multiethnic, multicultural context has meant that, more than ever, Christians face questions posed not simply by the existence of other religions, but also by their apparent flourishing. If secularization is alive and well, then so too is society's sacralization. Hence, a theology of religions is arguably the most significant concern confronting Christian mission and apologetics in the twenty-first century. There has been little evangelical theology offering a detailed, comprehensive, and biblically faithful analysis not only of the question of salvation but also questions of



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truth, the nature and history of human religiosity, and a host of other issues pertaining to Christian apologetics and contextualization amid religious pluralism. In *Their Rock is Not Like Our Rock*, lecturer and vice principal of Oak Hill College in London, Daniel Strange, explores these issues and offers the beginning of a theology of other religions.

What if you thought something was true, and you found out it was wrong, when would you want to know it? Ron Warren was a good atheist. He applied five major battlegrounds that an atheist would use. These battlegrounds asks the questions: ¿Does God Exist? ¿Is the

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Bible True? ¿Is there a Resurrection? ¿Is Jesus God? ¿Is Jesus the only way to God?

Part of the Jewish Encounter series In 1656, Amsterdam's Jewish community excommunicated Baruch Spinoza, and, at the age of twenty-three, he became the most famous heretic in Judaism. He was already germinating a secularist challenge to religion that would be as radical as it was original. He went on to produce one of the most ambitious systems in the history of Western philosophy, so ahead of its time that scientists today, from string theorists to neurobiologists, count themselves among Spinoza's progeny. In *Betraying Spinoza*, Rebecca Goldstein sets out

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to rediscover the flesh-and-blood man often hidden beneath the veneer of rigorous rationality, and to crack the mystery of the breach between the philosopher and his Jewish past. Goldstein argues that the trauma of the Inquisition's persecution of its forced Jewish converts plays itself out in Spinoza's philosophy. The excommunicated Spinoza, no less than his excommunicators, was responding to Europe's first experiment with racial anti-Semitism. Here is a Spinoza both hauntingly emblematic and deeply human, both heretic and hero—a surprisingly contemporary figure ripe for our own uncertain age. From the Hardcover edition.

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[A Theology of Religions](#)

[A Short History of Atheism](#)

[Fighting God](#)

[The Battles for Scripture and the Faiths We Never Knew](#)

[Religion and Politics During the Peloponnesian War](#)

[A Book Forged in Hell](#)

[The Renegade Jew Who Gave Us Modernity](#)

[The Inquisition and the Making of the Modern World](#)

[The Rise of Faith and the Fall of Reason](#)

[Patience with God: Faith for People Who Don't Like](#)

[Religion \(or Atheism\)](#)

[Judaism, Christianity, and Islam](#)

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### [Their Rock Is Not Like Our Rock](#)

### [Why Philosophy Won't Go Away](#)

Studied for many years by scholars with Christianising assumptions, Greek religion has often been said to be quite unlike Christianity: a matter of particular actions (orthopraxy), rather than particular beliefs (orthodoxies). This volume dares to think that, both in and through religious practices and in and through religious thought and literature, the ancient Greeks engaged in a sustained conversation about the nature of the gods and how to represent and worship them. It excavates the attitudes towards the gods implicit in

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cult practice and analyses the beliefs about the gods embedded in such diverse texts and contexts as comedy, tragedy, rhetoric, philosophy, ancient Greek blood sacrifice, myth and other forms of storytelling. The result is a richer picture of the supernatural in ancient Greece, and a whole series of fresh questions about how views of and relations to the gods changed over time.

The recent rise of the New Atheism has aroused great general interest, thrown up questions of fundamental importance, and started a fascinating conversation. *Why God Won't Go Away* invites us to join in. The volume opens with a survey of the main ideas of the

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New Atheism, as expressed in the works of Richard Dawkins, Daniel Dennett, Sam Harris and Christopher Hitchens. We then examine the core views of the movement closely, making due reference to its 'virtual community' of websites and blogs. Subjects explored include: whether religion is delusional and evil, the belief that human beings are fundamentally good, whether we should have faith only in what can be proved through reason and science, the idea that the best hope for humanity is a 'New Enlightenment' The result is a lively and highly thought-provoking volume that poses a number of interesting questions. Why is religion experiencing a resurgence in the twenty-first

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century, when we are meant to have grown out of such a primitive fixation? Has the New Atheism's fascination with rationality led to a fatal underestimation of the longing of the human heart to adore? And if, as Christopher Hitchens writes in exasperation, religion is 'ineradicable', doesn't this tiresome fact suggest that dismissing belief in God as irrational and unscientific might just be a waste of time?

The Western World is becoming atheist. In the space of three generations churchgoing and religious belief have become alien to millions. We are in the midst of one of humankind's great cultural changes. How has



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this happened? *Becoming Atheist* explores how people of the sixties' generation have come to live their lives as if there is no God. It tells the life narratives of those from Britain, Western Europe, the United States and Canada who came from Christian, Jewish and other backgrounds to be without faith. Based on interviews with 85 people born in 18 countries, Callum Brown shows how gender, ethnicity and childhood shape how individuals lose religion. This book moves from statistical and broad cultural analysis to use frank, humorous and sometimes harrowing personal testimony. *Becoming Atheist* exposes people's role in renegotiating their own identities, and fashioning a

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secular and humanist culture for the Western world. Athens at the time of the Peloponnesian war was the arena for a dramatic battle between politics and religion in the hearts and minds of the people. Fear and Loathing in Ancient Athens, originally published in German but now available for the first time in an expanded and revised English edition, sheds new light on this dramatic period of history and offers a new approach to the study of Greek religion. The book explores an extraordinary range of events and topics, and will be an indispensable study for students and scholars studying Athenian religion and politics. The Greek romance was for the Roman period what

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epic was for the Archaic period or drama for the Classical: the central literary vehicle for articulating ideas about the relationship between self and community. This book offers a reading of the romance both as a distinctive narrative form (using a range of narrative theories) and as a paradigmatic expression of identity (social, sexual and cultural). At the same time it emphasises the elasticity of romance narrative and its ability to accommodate both conservative and transformative models of identity. This elasticity manifests itself partly in the variation in practice between different romancers, some of whom are traditionally Hellenocentric while others are more

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challenging. Ultimately, however, it is argued that it reflects a tension in all romance narrative, which characteristically balances centrifugal against centripetal dynamics. This book will interest classicists, historians of the novel and students of narrative theory.

Diagoras of Melos (lyric poet, 5th c. B.C.) has received special attention for some time now because he was regarded as a radical atheist and the author of a prose work on atheism in antiquity. He was notorious for revealing and ridiculing the Eleusinian Mysteries and was condemned for impiety at Athens. The present book evaluates Diagoras' biography and shows that he

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cannot be considered to have been an atheist in the modern sense.

Explores the dynamic nature of Christ worship in the U.S., addressing how his image has been visually remade to champion the causes of white supremacists and civil rights leaders alike, and why the idea of a white Christ has endured.

When it appeared in 1670, Baruch Spinoza's Theological-Political Treatise was denounced as the most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious

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subversive and political radical who sought to spread atheism throughout Europe. Steven Nadler tells the story of this book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. A vivid story of incendiary ideas and vicious backlash, *A Book Forged in Hell* will interest anyone who is curious about the origin of some of our most cherished modern beliefs--Jacket p. [2].

[Atheists](#)

[Lost Christianities](#)

[Narrative and Identity in the Ancient Greek Novel](#)

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[The Origin of the Species](#)

[Plato at the Googleplex](#)

[Essential Readings for the Nonbeliever](#)

[Understanding Greek Warfare](#)

[God in Proof](#)

[Betraying Spinoza](#)

[A Little History of Religion](#)

[Atheism in the Ancient World](#)

[The Beginnings of Latin Literature](#)

[Achilles Tatius: Leucippe and Clitophon Books I-II](#)

In this tour of the history of arguments for and against the existence of God, Nathan Schneider embarks on a remarkable intellectual, historical, and theological journey through the centuries of believers

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and unbelievers—from ancient Greeks, to medieval Arabs, to today’s most eminent philosophers and the New Atheists. Framed by an account of Schneider’s own unique journey, *God in Proof* illuminates the great minds who wrestled with one of history’s biggest questions together with their arguments, bringing them to life in their time, and our own. Schneider’s sure-handed portrayal of the characters and ideas involved in the search for proof challenges how we normally think about doubt and faith while showing that, in their quest for certainty and the proofs to declare it, thinkers on either side of the God divide are often closer to one another than they would like to think.

"How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those



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of faith, disbelief in the gods, in fact, originated in a far more remote past. In *Battling the Gods*, Tim Whitmarsh journeys into the ancient Mediterranean, a world almost unimaginably different from our own, to recover the stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and

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philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and

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ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy--and so it would remain for centuries."--Jacket.

The early Christian Church was a chaos of contending beliefs. Some groups of Christians claimed that there was not one God but two or twelve or thirty. Some believed that the world had not been created by God but by a lesser, ignorant deity. Certain sects maintained that Jesus was human but not divine, while others said he was divine but not human. In *Lost Christianities*, Bart D. Ehrman offers a fascinating look at these early forms of Christianity and shows how they came to be suppressed, reformed, or forgotten. All of these groups insisted that they upheld the teachings of Jesus and his apostles, and they all possessed writings that bore out their

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claims, books reputedly produced by Jesus's own followers. Modern archaeological work has recovered a number of key texts, and as Ehrman shows, these spectacular discoveries reveal religious diversity that says much about the ways in which history gets written by the winners. Ehrman's discussion ranges from considerations of various "lost scriptures"--including forged gospels supposedly written by Simon Peter, Jesus's closest disciple, and Judas Thomas, Jesus's alleged twin brother--to the disparate beliefs of such groups as the Jewish-Christian Ebionites, the anti-Jewish Marcionites, and various "Gnostic" sects. Ehrman examines in depth the battles that raged between "proto-orthodox Christians"--those who eventually compiled the canonical books of the New Testament and standardized Christian belief--and the groups they denounced as heretics and ultimately overcame.

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Scrupulously researched and lucidly written, *Lost Christianities* is an eye-opening account of politics, power, and the clash of ideas among Christians in the decades before one group came to see its views prevail.

The last few years have seen a remarkable surge of popular interest in the topic of atheism. Books about atheism by writers like Richard Dawkins and Christopher Hitchens have figured prominently in bestseller lists and have attracted widespread discussion in the media. The ubiquity of public debates about atheism, especially in conscious opposition to the perceived social threat posed by faith and religion, has been startling. However, as Gavin Hyman points out, despite their prevalence and popularity, what often characterises these debates is a lack of nuance and sophistication. They can be shrill, ignorant of the historical complexity of debates

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about belief, and tend to lapse into caricature. What is needed is a clear and well informed presentation of how atheistic ideas originated and developed, in order to illuminate their contemporary relevance and application. That task is what the author undertakes here. Exploring the rise of atheism as an explicit philosophical position (notably in the work of Denis Diderot), Hyman traces its development in the later ideas of Descartes, Locke and Berkeley. Drawing also on the work of contemporary scholars like Amos Funkenstein and Michael J Buckley, the author shows that, since in recent theology the concept of God which atheists negate is changing, the triumph of its advocates may not be quite as unequivocal as Hitchens and Dawkins would have us believe. Acclaimed philosopher and novelist Rebecca Newberger Goldstein provides a dazzlingly original plunge into the drama of philosophy,

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revealing its hidden role in today's debates on religion, morality, politics, and science.

The clash between atheism and religion has become the defining battle of the 21st century. Books on and about atheism retain high profile and popularity, and atheist movements on both sides of the Atlantic capture headlines with high-profile campaigns and adverts. However, very little has been written on the history of atheism, and this book fills that conspicuous gap. Instead of treating atheism just as a philosophical or scientific idea about the non-existence of God, *Atheists: The Origin of the Species* places the movement in its proper social and political context. Because atheism in Europe developed in reaction to the Christianity that dominated the continent's intellectual, social and political life, it adopted, adapted and reacted against its institutions as well as its ideas. Accordingly,

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the history of atheism is as much about social and political movements as it is scientific or philosophical ideas. This is the story not only of Hobbes, Hume, and Darwin, but also of Thomas Aitkenhead hung for blasphemous atheism, Percy Shelley expelled for adolescent atheism, and the Marquis de Sade imprisoned for libertine atheism; of the French revolutionary Terror and the Soviet League of the Militant Godless; of the rise of the US Religious Right and of Islamic terrorism. Looking at atheism in its full sociopolitical context helps explain why it has looked so very different in different countries. It also explains why there has been a recent upsurge in atheism, particularly in Britain and the US, where religion has unexpectedly come to play such a significant role in political affairs. This leads us to a somewhat paradoxical conclusion: we should expect to hear more about atheism in the



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future for the simple reason that God is back.

The first modern commentary in English on this most sophisticated and brilliant of ancient Greek novels. With its freewheeling plotline, its setting on the edge of the Greek world, its ironic play with the reader's expectations and its sallies into obscenity, it will appeal strongly to students and instructors.

Judaism, Christianity and Islam: An Introduction to Monotheism shows how a shared monotheistic legacy frames and helps explain the commonalities and disagreements among Judaism, Christianity and Islam and their significant denominations in the world today. Taking a thematic approach and covering both historical and contemporary dimensions, the authors discuss how contemporary geographic and cultural contexts shape the expression of monotheism in the three religions. It covers differences between

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religious expressions in Israeli Judaism, Latin American Christianity and British Islam. Topics discussed include scripture, creation, covenant and identity, ritual, ethics, peoplehood and community, redemption, salvation, life after death, gender, sexuality and marriage. This introductory text, which contains 30 images, a map, a timeline, chapter afterthoughts and critical questions, is written by three authors with extensive teaching experience, each a specialist in one of the three monotheistic traditions.

[Engaging With The New Atheism](#)

[Why God Won't Go Away](#)

[The Atheist's Nightmare](#)

[Battling the Gods](#)

[Our Non-Christian Nation](#)

[An Atheist Manifesto for a Religious World](#)

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[God's Jury](#)

[Returning Romance](#)

[The Closing of the Western Mind](#)

[Religion and the American Soldier in the Great War](#)

[Beyond Greek](#)

[What If I'm Wrong?](#)