

Millenarianism And Messianism In Early Modern European Culture Volume I Jewish Messianism In The Early Modern World International Archives Of The Internationales Dhistoire Des Idi 1 2 Es

The influence of millenarian thinking upon Cromwell's England is well-known. The cultural and intellectual conceptions of the role of millenarian ideas in the 'long' 18th century when, so the 'official' story goes, the religious sceptics and deists of Enlightened England effectively tarred such religious radicalism as 'enthusiasm' has been less well examined. This volume endeavors to revise this 'official' story and to trace the influence of millenarian ideas in the science, politics, and everyday life of England and America in the 17th and 18th centuries.

One of the first English-language collections of essays dedicated to the millenarianism in the early modern Iberian world, *Visions, Prophecies and Divinations* offers an introduction to the complex phenomena of prophecy and vision in Spanish and Portuguese Empires.

Fear and the Shaping of Early American Societies tracks the impact of fear and responses thereto on the social and political construction of 17th- and 18th-century America.

This book contributes to the ongoing revision of early modern British history by examining the apocalyptic tradition through the life and writings of Joseph Mede (1586-1638). The history of the British apocalyptic tradition has yet to undergo a thorough revision. Past studies followed a historiographical paradigm which associated millenarianism with a revolutionary agenda. A careful study of Joseph Mede, one of the key individuals responsible for the rebirth of millenarianism in England, suggests a different picture of seventeenth-century apocalypticism. The roots of Mede's apocalyptic thought are not found in extreme activism, but in the detailed study of the Apocalypse with the aid of ancient Christian and Jewish sources. Mede's legacy illustrates the geographical prevalence and long-term sustainability of his interpretations. This volume shows that the continual discussion of millenarian ideas reveals a vibrant tradition that cannot be reconstructed to fit within one simple historiographical narrative.

Millenarianism and Messianism in Early Modern European Culture Volume IV Springer Science & Business Media

This collection of articles (the Vercelli conference proceedings) places the theme of scepticism within its philosophical tradition. It explores the English philosophical thinkers, the French context, as well as major Italian figures and Spanish culture. It pays special attention to the relationships between history of philosophical ideas and the problems rising from the history of sciences (medicine, physics, linguistics, historical scholarship) in the 17th and the 18th centuries.

This is the first modern biography to place Henry More's (1614-1687) religious and philosophical preoccupations centre-stage, and to provide a coherent interpretation of his work from a consideration of his own writings, their contexts and aims. It is also the first study of More to exploit the full range of his prolific writings and a number of unknown manuscripts relating to his life. It contains an annotated handlist of his extant correspondence.

Over three hundred years ago, the paramount modern Catholic exegete, Cornelius a Lapide, S.J., wrote that the 25th of March, 2000, was the most likely date for the world to end. Catholic Millenarianism does not let the day pass without comment. Catholic Millenarianism offers an authoritative overview of Catholic apocalyptic thought combined with detailed presentations by specialists on nine major Catholic authors, such as Savonarola, Luis de León, and António Vieira. With its companion volumes, Catholic Millenarianism illustrates a hold apocalyptic concerns had on intellectual life, particularly between 1500 and 1900, rivaling and influencing rationalism and skepticism. Catholics do not ordinarily expect a messianic reign by earthly means. Catholic Millenarianism shows instead what is common to Catholic authors: their preoccupation with the relationship between linguistic prophecies and the events they foretell. This makes the perspectives offered as surprisingly diverse as their particular times, and the book itself interesting and worth repeated reading.

Adam Ferguson (1723-1816) was a major figure of the Scottish Enlightenment whose thought was, in many respects, original and distinctive. This book is a study of his ideas and of the intellectual forces that shaped them. Though somewhat overlooked in the nineteenth century, Ferguson was rescued from obscurity in the first half of the twentieth century by scholars interested in the origins of sociology and early critiques of modernity. Ferguson's interest in the mechanics of social life and especially social change led him to many groundbreaking insights. In fact, he is sometimes identified as the 'Father of Modern Sociology'. In addition to exploring whether or not he merits this title, this study examines the whole of Ferguson's thought as a system and includes his moral and faculty psychology, historiography, theology, politics and social science. Ferguson is distinguished by his deep appreciation of the complexity of the human condition; his study of society is based on the belief that it is not only reason, but the unseen, unplanned, sub-rational and visceral forces that keep the human universe in motion. Ferguson's appreciation of this fact, and his ability to make social science of it, is his major achievement.

This book gathers together for the first time the most central and influential papers of the great scholar of Chinese Buddhism, Erik Zürcher, presenting the results of his career-long profound studies following on the 1959 publication of his landmark 'The Buddhist Conquest of China'. The translation and language of Buddhist scriptures in China, Buddhist interactions with Daoist traditions, the activities of Buddhists below elite social levels, continued interactions with Central Asia and lands to the west, and typological comparisons with Christianity are only some of the themes explored here. Presenting some of the most important studies on Buddhism in China, especially in the earlier periods, ever published, it will thus be of interest to a wide variety of readers.

The essays that comprise this volume were written over the period of some ten years, for different purposes and on different occasions, but they are united by a number of features, which this preface may serve to indicate. While the collection begins with a translation drawn from the fourth presentation of Hobbes's political thought, namely, the Latin *Leviathan* of 1668, after *The Elements of Law* (1640), *De Cive* (1642 and 1647) and the English *Leviathan* of 1651, the focus of the essays is largely on the English version of his masterpiece of political philosophy. It is the center of

gravity in the twenty eight years spanning his departure from England for exile in France in 1640 till the publication in 1668 of the Latin Leviathan, with its lengthy and complex Appendix. The translation and introduction of the Appendix, previously published, appears here with several revisions and additions, as does the essay 'Thomas Hobbes and the Economic Trinity.' A second feature common to these essays is the deliberate attempt to make sense of the religious elements in Hobbes's thought, both in their own right and in relation to his politics and natural science. These themes are woven together in complex ways. For instance, objecting to the use of Greek philosophic language and concepts to interpret the doctrines of the Christian religion, he propounds what he takes to be a more thoroughly scriptural interpretation, in pursuit of the goal of demolishing the basis for any power in the state independent of the civil sovereign. The Oxford Handbook of the Abrahamic Religions includes authoritative yet accessible studies on a wide variety of topics dealing comparatively with Judaism, Christianity, and Islam, as well as with the interactions between the adherents of these religions throughout history. The comparative study of the Abrahamic Religions has been undertaken for many centuries. More often than not, these studies reflected a polemical rather than an ecumenical approach to the topic. Since the nineteenth century, the comparative study of the Abrahamic Religions has not been pursued either intensively or systematically, and it is only recently that the comparative study of Judaism, Christianity, and Islam has received more serious attention. This volume contributes to the emergence and development of the comparative study of the Abrahamic religions, a discipline which is now in its formative stages. This Handbook includes both critical and supportive perspectives on the very concept of the Abrahamic religions and discussions on the role of the figure of Abraham in these religions. It features 32 essays, by the foremost scholars in the field, on the historical interactions between Abrahamic communities; on Holy Scriptures and their interpretation; on conceptions of religious history; on various topics and strands of religious thought, such as monotheism and mysticism; on rituals of prayer, purity, and sainthood, on love in the three religions and on fundamentalism. The volume concludes with three epilogues written by three influential figures in the Christian, Jewish, and Muslim communities, to provide a broader perspective on the comparative study of the Abrahamic religions. This ground-breaking work introduces readers to the challenges and rewards of studying these three religions together.

The author undertakes an investigation into the history of Russian Freemasonry that has not been attempted previously. Her premise is that the Russian Enlightenment shows peculiar features, which prevent the application of the interpretative framework commonly used for the history of western thought. The author deals with the development of early Russian masonry, the formation of the Novikov circle in Moscow, the 'programme' of Rosicrucianism and the character of its Russian variant and, finally, the clash between the Rosicrucians and the State. The author concludes that the defenders of the Ancien Régime were not wrong. In fact the democratic behaviour, the critical attitude, the practice of participation, the freedom of thought, the tolerance for the diversity, the search for a direct communication with the divinity, in short all the attitudes and behaviours first practiced inside the eighteenth century Rosicrucian lodges constituted a cultural experience which spread throughout the entire society. Novikov's imprisonment in 1792 and the war against the Rosicrucian literature were attempts to thwart a culture, based on the independence of thought that was taking root inside the very establishment, representing a menace to its stability.

Since the calls of the Second Vatican Council, Roman Catholic theologians have sought to overcome an overarching problem facing Jewish-Christian relations, the concept of "supersessionism"; the idea that God has revoked the spiritual and historical promises made to the Jewish people in favour of granting those same privileges to a predominantly Gentile Church. Israel, the Church, and Millenarianism breaks new ground by applying an ancient principle to the problem of Israel's "replacement": the early Church's promotion of millennialism. Utilizing the best in Patristic research, Aguzzi argues that these earliest Christian traditions made room for the future of Israel because Christ's reign in the Church was viewed as provisional to his historical reign on earth—Israel's role in salvation history was and is not yet complete. Aguzzi's research also opens the door for a greater Catholic understanding of the millennial principle, not shying away from its validity and relevance for understanding the importance of safeguarding Jewish particularity, while concluding that the Synagogue and the Church are indeed on a parallel trajectory; "...what will their...[Israel's]...acceptance be but life from the dead?" (Romans 11:15). Ultimately, the divine will is fulfilled through both Christian and Jewish means, in history, while each community is dependent, in different ways, upon the unfolding of God's future and the coming Parousia of Christ.

This book is intended for scholars and students in humanities, history, Jewish studies, philosophy, Christian theology, and for those concerned with the roots of anti-Semitism and with the need for toleration and intercultural pluralism. The book combines the development of German philosophy from the Enlightenment to Idealism, and from Idealism to the revolutionary turning-point of the mid-nineteenth century with the Jewish question.

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.

A Companion to the Premodern Apocalypse offers a range of essays regarding apocalyptic expectations and apprehensions from antiquity to early modernity.

This is the first book to bring together studies of a wide variety of millenarians who were active in the 17th and 18th centuries in France, The Netherlands, Germany, Sweden, and eastern Europe. It provides much food for thought for students and teachers of early modern ideas, the history of philosophy and religion, and the making of the modern world. It opens up many avenues for further work.

Christian Dispensationalism, the Taiping Revolution, cargo cults in Oceania, the Baha'i Faith, and the Raelian Movement would seem to have little in common. What they share, however, is a millennial orientation--the audacious human hope for a collective salvation, which may be heavenly or earthly or both. Although many religions feature a belief in personal salvation, millennial faiths are characterized by the expectation that salvation will be accomplished for an entire group by a superhuman agent, with or without human collaboration. The Oxford Handbook of Millennialism offers readers an in-depth look at both the theoretical underpinnings of the study of millennialism and its many manifestations across history and cultures. While the term "millennialism" is drawn from Christianity, it is a category that is used to study religious expressions in diverse cultures, religious traditions, and historical periods. Sometimes, millennial expectations are expressed in

peaceful ways. Other times, millennialists become involved in violence. The Oxford Handbook of Millennialism begins with a section that examines four primary types of millennialism. Chapters in the next section examine key issues such as charismatic leadership, use of scripture, prophetic failure, gender roles, children, tension with society, and violence. The rest of the book explores millennialism in a wide variety of places and times, from ancient Near Eastern movements to contemporary apocalyptic and new age movements, including the roles played by millennialism in national and international conflicts. This handbook will be a valuable resource for scholars of religious studies, sociology, psychology, history, and new religious movements.

Judaism has always been of great significance to Christianity but this relationship has also been marked by complexity and ambivalence. The emergence of new Protestant confessions in the Reformation had significant consequences for how Jews were viewed and treated. In this wide-ranging account, Kenneth Austin examines Christian attitudes toward Jews, the Hebrew language, and Jewish learning, arguing that they have much to tell us about the Reformation and its priorities—and have important implications for how we think about religious pluralism today.

Linnaeus' mature theodicy, his attempt to reconcile the suffering and evil of the world with the omnipotence and goodness of God, is presented in a condensed form in the final editions of his *Systema Naturae* (1758/68). In this comprehensive compendium of our knowledge of the three great realms of organic nature, he outlines the significance of the sub-conscious, social awareness and theological orientation in the spiritual life of man, and indicates how fate, fortune, and Providence interrelate within his conception of the Deity. In the *Nemesis Divina* this general undertaking is developed into an 'experimental theology', which is exactly analogous to Linnaeus' work in the natural sciences, in that it involves the collecting and classifying of concrete and carefully described case-studies. He never prepared the manuscript for publication, however, and for many years it was regarded as lost, and it is only very recently that any attempt has been made to publish it in its entirety. This is the first English translation of all the relevant manuscript material. It is also the first attempt to analyse the case-studies in the light of what we know of Linnaeus' general taxonomic principles, and to relate each of them to its historical context.

This collection of essays offers an overview of the range and breadth of Platonic philosophy in the early modern period. It examines philosophers of Platonic tradition, such as Cusanus, Ficino, and Cudworth. The book also addresses the impact of Platonism on major philosophers of the period, especially Descartes, Leibniz, Locke, Shaftesbury and Berkeley.

Intellectual History and the Identity of John Dee In April 1995, at Birkbeck College, University of London, an interdisciplinary colloquium was held so that scholars from diverse fields and areas of expertise could exchange views on the life and work of John Dee. Working in a variety of fields – intellectual history, history of navigation, history of medicine, history of science, history of mathematics, bibliography and manuscript studies – we had all been drawn to Dee by particular aspects of his work, and participating in the colloquium was to confront other narratives about Dee's career: an experience which was both bewildering and instructive. Perhaps more than any other intellectual figure of the English Renaissance Dee has been fragmented and dispersed across numerous disciplines, and the various attempts to re-integrate his multiplied image by reference to a particular world-view or philosophical outlook have failed to bring him into focus. This volume records the diversity of scholarly approaches to John Dee which have emerged since the synthetic accounts of I. R. F. Calder, Frances Yates and Peter French. If these approaches have not succeeded in resolving the problematic multiplicity of Dee's activities, they will at least deepen our understanding of specific and local areas of his intellectual life, and render them more historiographically legible.

This is the first book to bring together studies of a wide variety of millenarians who were active in the seventeenth and eighteenth centuries in France, The Netherlands, Germany, Sweden, and eastern Europe. The sheer variety of millenarian ideas and movements and their myriad of ebbs and flows and interactions teach us that millenarianism was a much more complex and influential factor than most studies have recognized. It was part and parcel of the growth of science, the progress of philosophy, and the genesis of political reform. This volume provides much food for thought for students and teachers of early modern ideas, the history of philosophy and religion, and the making of the modern world. Researchers in these fields will find that it opens up many avenues for further work.

A Land Full of God gives American Christians an opportunity to promote peace and justice in the Israeli-Palestinian conflict. It shows them how to understand the enmity with brief, digestible, and comprehensive essays about the historical, political, religious, and geographical tensions that have led to many of the dynamics we see today. All the while, *A Land Full of God* walks readers through a biblical perspective of God's heart for Israel and the historic suffering of the Jewish people, while also remaining sensitive to the experience and suffering of Palestinians. The prevailing wave of Christian voices are seeking a pro-Israeli, pro-Palestinian, pro-peace, pro-justice, pro-poor, and ultimately pro-Jesus approach to bring resolution to the conflict. With contributions from: Andrea Smith Bill Hybels Bob Roberts Carolyn Custis James Clayborne Carson Dale Hanson Bourke Darrell Bock David Anderson David Gushee David Neff Desmond Tutu Donald M. Lewis Eugene Cho Jerry White Jim Wallis Joel Hunter John E Phelan, Jr. John Kerry John M. Perkins Judith Rood Lynne Hybels Michael Brown Paul Alexander Pope Francis Rich Nathan Shane Claiborne Susan Michael Tony Campolo Tony Maalouf

Jews in the Early Modern World presents a comparative and global history of the Jews for the early modern period, 1400-1700. It traces the remarkable demographic changes experienced by Jews around the globe and assesses the impact of those changes on Jewish communal and social structures, religious and cultural practices, and relations with non-Jews.

The Religious Cultures of Dutch Jewry presents a variety of religious belief and practice from the early modern period until today. Dutch Jewry was a meeting place of Jews of various origins and a microcosm of essential changes in Jewish history.

The earliest scientific studies of Jewish messianism were conducted by the scholars of the *Wissenschaft des Judentums* school, particularly Heinrich Graetz, the first great Jewish historian of the Jews since Josephus. These researches were invaluable because they utilized primary sources in print and manuscript which had been previously unknown or used only in polemics. The *Wissenschaft* studies themselves, however, prove to be polemics as well on closer inspection.

Among the goals of this group was to demonstrate that Judaism is a rational and logical faith whose legitimacy and historical progress deserve recognition by the nations of Europe. Mystical and messianic beliefs which might undermine this image were presented as aberrations or the result of corrosive foreign influences on the Jews. Gershom Scholem took upon himself the task of returning mysticism and messianism to their rightful central place in the panorama of Jewish thought. Jewish messianism was, for Scholem, a central theme in the philosophy and life of the Jews throughout their history, shaped anew by each generation to fit its specific hopes and needs. Scholem emphasized that this phenomenon was essentially independent of messianic or millenarian trends among other peoples. For example, in discussing

messianism in the early modern era Scholem describes a trunk of influence on the Jewish psyche set off by the expulsion from Spain in 1492.

The book describes the innovations that enabled botany, in the Eighteenth century, to emerge as an independent science, independent from medicine and herbalism. This encompassed the development of a reliable system for plant classification and the invention of a nomenclature that could be universally applied and understood. The key that enabled Linnaeus to devise his classification system was the discovery of the sexuality of plants. The book, which is intended for the educated general reader, proceeds to illustrate how many aspects of French life were permeated by this revolution in botany between about 1760 to 1815, a botanophilia sometimes inflated into botanomania. The reader should emerge with a clearer understanding of what the Enlightenment actually was in contrast to some popular second-hand ideas today.

[Copyright: 90915011f3dcc0babb4b4a0323e30f93](#)