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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.

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Another misconception is that millenarianism and messianism were a world apart from mainstream developments in intellectual history; but, as Mulsow also insists, a proper understanding of millenarianism places it in the context of the growth and stabilization of science, material progress, and political reform.

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Millenarianism (also millenarism), from Latin *millenarius* "containing a thousand", is the belief by a religious, social, or political group or movement in a coming fundamental transformation of society, after which "all things will be changed". Millenarianism exists in various cultures and religions worldwide, with various interpretations of what constitutes a transformation.

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Millenarianism - Wikipedia

Messianism is the belief in the advent of a messiah who acts as the savior or liberator of a group of people. Messianism originated as an Abrahamic religious belief, but other religions have messianism-related concepts. Religions with a messiah concept include Zoroastrianism, Judaism, Buddhism, Hinduism, Taoism, and B á bism. In Judaism, the messiah will be a future Jewish king from the line of David and redeemer of the Jewish people and humanity. In Christianity, Jesus is the messiah, the savior

Messianism - Wikipedia

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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.

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 Le ó n, and Ant ó nio 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.

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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.

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.

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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.

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