

# Messianism Mysticism And Magic A Sociological Analysis Of Jewish Religious Movements

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## **Sociological Analysis Of Jewish Religious Movements** what you in imitation of to read!

### **Studies in Contemporary Jewry: VII: Jews and Messianism in the Modern Era:**

**Metaphor and Meaning** Jonathan Frankel  
1991-08-15 This is the seventh volume of the annual publication of the Institute of Contemporary Jewry. The editors are distinguished professors at the Hebrew University, and the international review and advisory boards for the annual include most of the major scholars of Jewish history in the world. **Jews and Messianism in the Modern Era** examines the significance and meaning of messianic metaphors, themes, and ideals in modern Jewish history and culture. Contents: Jody Elizabeth Myers: The Messianic Idea and Zionist Ideologies; Aviezer Ravitzky: Forcing the End: Zionism and the State of Israel as Anti-Messianic Undertakings; Yaacov Shavit: Realism

and Messianism in Zionism and the Yishuv; Hannan Hever: Poetry and Messianism in Palestine between the Two World Wars; Paul Mendes-Flohr: 'The Stronger the Better': Jewish Theological Responses to Political Messianism in the Weimar Republic; Richard Wolin: Reflection on Jewish Secular Messianism; The volume also contains essays, book reviews, and a list of recent dissertations in the field.

**Seductiveness of Jewish Myth, The** S. Daniel Breslauer 2012-02-01 A collection of essays focusing on myth in Judaism from biblical to modern times, this book offers a sense of the great diversity of the Jewish religion.

**Holy Dissent** Glenn Dynner 2011-10-15 Brings together highly regarded scholars of Jewish and Christian mysticism in Eastern Europe to analyze the overlap of mysticism in the two religions.

### The Sabbatean Prophets Matt Goldish

2004-04-15 The tale of Shabbatai and his prophets has mainly been explored by specialists in Jewish mysticism. Goldish shifts the focus of Sabbatean studies from the theology of Lurianic Kabbalah to widespread 17th-century belief in latter-day prophecy, integrating this messianic movement into the early modern world, making its story accessible to readers.

### Jesus of Nazareth Dale C. Allison 1998 Dale

Allison's clearly written Jesus of Nazareth will enable people who have followed recent discussions to vindicate and reclaim the central religious significance of the historical Jesus. Allison makes a creative contribution to Jesus studies in several ways: -- He offers new suggestions for establishing the authenticity of Jesus' words -- including what he calls "the index of intertextual linkage" -- and for the process of framing a convincing picture of the central thrust and purpose of the activity of Jesus. -- Referring to fascinating cross-cultural

millenarian parallels, he shows that the impetus for the pre-Easter Jesus movement was apocalyptic in nature and that the historical Jesus can best be understood as an eschatological prophet. -- He presents the first full-length treatment of the question of Jesus and asceticism and shows that Jesus, far from the image suggested by some today, was driven by an apocalyptic asceticism that extended to matters of sex, food, and social relations.

### *The Apocalyptic Complex* Nadia Al-Bagdadi

2018-07-01 The attack on the World Trade Center in 2001, followed by similarly dreadful acts of terror, prompted a new interest in the field of the apocalyptic. There is a steady output of literature on the subject (also referred to as "the End Times.") This book analyzes this continuously published literature and opens up a new perspective on these views of the apocalypse. The thirteen essays in this volume focus on the dimensions, consequences and transformations of Apocalypticism. The authors

explore the everyday relevance of the apocalyptic in contemporary society, culture, and politics, side by side with the various histories of apocalyptic ideas and movements. In particular, they seek to better understand the ways in which perceptions of the apocalypse diverge in the American, European, and Arab worlds. Leading experts in the field re-evaluate some of the traditional views on the apocalypse in light of recent political and cultural events, and, go beyond empirical facts to reconsider the potential of the apocalyptic. This last point is the focal point of the book.

Leadership and Conflict Marc Saperstein  
2014-10-30 A multifaceted analysis of how Jewish leaders in medieval and early modern times responded to the challenges they faced. Based largely on the study of sermons and responsa—genres that show Jewish leaders addressing real situations in the lives of their people—it reveals how rabbis have handled intellectual, social, and political diversity and

conflict in various vibrant Jewish communities.  
*Essential Papers on Jewish Culture in Renaissance and Baroque Italy* David Ruderman  
1992 This book represents a sample of the most penetrating Jewish movements.

Messianism, Mysticism and Magic Stephen Sharot  
1982 In this first sociological analysis of millenarian and mystical movements from the Middle Ages to the present, Sharot deals primarily with the Jewish masses. He describes religious currents in which hope focused on either a messiah who would bring redemption or on the means by which the individual could achieve mystical cleaving to God. Also discussed are Sabbatianism, Hasidism, Reform Judaism, revolutionary socialism, Zionism, and the relationship between religion and magic.

**The 'Jewish Question' in German Literature, 1749-1939** Ritchie Robertson  
2001-10-18 The Jewish Question in German Literature, 1749-1939 is an erudite and searching literary study of the uneasy position of the Jews in

Germany and Austria from the first pleas for Jewish emancipation during the Enlightenment to the eve of the Holocaust. Trying to avoid hindsight, and drawing on a wide range of literary texts, Ritchie Robertson offers a close examination of attempts to construct a Jewish identity suitable for an increasingly secular world. He examines both literary portrayals of Jews by Gentile writers - whether antisemitic, friendly, or ambivalent - and efforts to reinvent Jewish identities by the Jews themselves, in response to antisemitism culminating in Zionism. No other study by a single author deals with German-Jewish relations so comprehensively and over such a long period of literary history. Robertson's new work will prove stimulating for anyone interested in the modern Jewish experience, as well as for scholars and students of German fiction, prose, and political culture. *Millenarianism and Messianism in Early Modern European Culture* M. Goldish 2013-03-09 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.

**Jewish Magic and Superstition** Joshua Trachtenberg 2012-10-08 Alongside the formal development of Judaism from the eleventh through the sixteenth centuries, a robust Jewish folk religion flourished—ideas and practices that never met with wholehearted approval by religious leaders yet enjoyed such wide popularity that they could not be altogether excluded from the religion. According to Joshua Trachtenberg, it is not possible truly to understand the experience and history of the Jewish people without attempting to recover their folklife and beliefs from centuries past.

*Jewish Magic and Superstition* is a masterful and utterly fascinating exploration of religious forms that have all but disappeared yet persist in the imagination. The volume begins with legends of Jewish sorcery and proceeds to discuss beliefs about the evil eye, spirits of the dead, powers of good, the famous legend of the golem, procedures for casting spells, the use of gems and amulets, how to battle spirits, the ritual of circumcision, herbal folk remedies, fortune telling, astrology, and the interpretation of dreams. First published more than sixty years ago, Trachtenberg's study remains the foundational scholarship on magical practices in the Jewish world and offers an understanding of folk beliefs that expressed most eloquently the everyday religion of the Jewish people.

**Symbolic Movement** Philip Wexler 2008-01-01 This is a book about sociology of education—past, present and future.

**A Comparative Sociology of World Religions** Stephen Sharot 2001-08 Sharot (sociology, Ben-

Gurion U. of the Neger) focuses on the differences and interrelationships between religious elites and lay masses. He presents several relevant concepts and theories including a model of religious action based on the work of Max Weber, and a discussion of elites and masses as represented in Weber's comparison of world religions. Coverage encompasses religious action in world religions; Brahmans, Renouncers, and Hinduism in India; Buddhism and Animism in Sri Lanka and Southeast Asia; traditional Catholicism in Europe; Islam and Judaism; Protestants, Catholics and the reform of popular religion; and a comparison of religious elites and popular religions. c. Book News Inc.

**Apocalyptic Messianism and Contemporary Jewish-American Poetry** R. Barbara Gitenstein 1986-06-30 Focusing on the rich context of esoteric Jewish literature, this collection presents in-depth analyses of Jewish-American poetry. Gitenstein defines Jewish messianism and the

literary genre of the apocalyptic, describes historical movements and kabbalistic theories, and analyzes their influence as part of the post-Holocaust consciousness. Represented are works by such poets as Irving Feldman, Jack Hirschman, John Hollander, David Meltzer, and Jerome Rothenberg. Gitenstein recounts the lives of such spectacular eccentrics and holy men as the Abraham Abulafia (thirteenth century), Isaac Luria (sixteenth century), Shabbatai Zevi (seventeenth century), and Jacob Frank (eighteenth century) and identifies their theories as part of the history of the literary apocalyptic genre—the literature of exile, the literature of catastrophe.

**Jewish Views of the Afterlife** Simcha Paull Raphael 2019-04-15 In the third edition of Jewish Views of the Afterlife, Rabbi Simcha Paull Raphael walks readers through the Jewish tradition of the afterlife while providing insights into spiritual care with dying and grieving individuals and families.

The Cambridge History of Judaism: Volume 7, The Early Modern World, 1500-1815 Jonathan Karp 2017-11-30 This seventh volume of The Cambridge History of Judaism provides an authoritative and detailed overview of early modern Jewish history, from 1500 to 1815. The essays, written by an international team of scholars, situate the Jewish experience in relation to the multiple political, intellectual and cultural currents of the period. They also explore and problematize the 'modernization' of world Jewry over this period from a global perspective, covering Jews in the Islamic world and in the Americas, as well as in Europe, with many chapters straddling the conventional lines of division between Sephardic, Ashkenazic, and Mizrahi history. The most up-to-date, comprehensive, and authoritative work in this field currently available, this volume will serve as an essential reference tool and ideal point of entry for advanced students and scholars of early modern Jewish history.

**Essential Papers on Messianic Movements and Personalities in Jewish History** Marc Saperstein 1992-04 The messianic idea that a redeemer sent by God will come to end the suffering of a persecuted people and inaugurate a new age of justice and peace has been one of the most powerful and influential concepts given by the Jewish people to western civilization. This book represents a sample of the most penetrating and provocative scholarly interpretations of Jewish messianic movement from various perspectives- historical, sociological, psychological, and religious.

**Constructing Jesus** Dale C. Allison 2010-11 An internationally renowned Jesus scholar rethinks our knowledge of the historical Jesus in light of recent progress in the scientific study of memory.

A Companion to the Premodern Apocalypse Michael A. Ryan 2016-02-15 A Companion to the Premodern Apocalypse offers a range of essays regarding apocalyptic expectations and

apprehensions from antiquity to early modernity. **Messiah and Exaltation** Andrew Chester 2007 Andrew Chester focuses on Jewish messianic hope, intermediary figures, and visionary traditions of human transformation, particularly in the Second Temple period, and analyzes their significance for the origin and development of New Testament Christology. He brings together five previously published essays on these themes: these include two long chapters, one on Jewish messianic and mediatorial traditions in relation to Pauline Christology, the other on messianism and eschatology in early Judaism and Christianity, plus one on messiah and Temple in Sibylline Oracles 3-5. Two further essays, on the significance of Torah in the messianic age, and on resurrection, transformation and early Christology, have been extensively revised. There are also three substantial new chapters, all of which engage closely with recent scholarly debate. The first, on the origin of Christology, argues for the

significance of Jewish visionary traditions of human transformation for understanding how 'high' Christology came about at such an early stage within the New Testament. The second discusses the complex questions of the definition, scope and nature of Jewish messianism, especially in relation to the Hebrew Bible and the more-recently available Qumran evidence, and their significance for the New Testament. The third is concerned with what Paul means by the 'law of Christ', and the wider issues raised by this.

*Messianic Hopes and Mystical Visions* Shahzad Bashir 2003 *Messianic Hopes and Mystical Visions* tells the story of the Nurbakhshiya, an Islamic messianic movement that originated in fifteenth-century central Asia and Iran and survives to the present in Pakistan and India. In the first full-length study of the sect, Shahzad Bashir illuminates the significance of messianism as an Islamic religious paradigm and illustrates its centrality to any discussion of Islamic

sectarianism. By tracing Nurbakhshi activity in the Middle East and central and southern Asia through more than five centuries, Bashir brings to view the continuities and disruptions within Islamic civilization across regions and over time. Bashir effectively captures the way Nurbakhshis have understood and debated the meaning of their tradition in various geographical and temporal contexts. Bashir provides a detailed biography of the movement's founder, Muhammad Nurbakhsh (d. 1464). Born to a Twelver Shi'i family, Nurbakhsh declared himself the mahdi, or the Muslim messiah, as an adept of the Kubravi Sufi order under the influence of the teachings of the great Sufi master Ibn al-'Arabi (d. 1240). Nurbakhsh's religious worldview, which Bashir treats in depth in this volume, offers a Toward the Millennium Peter Schäfer 1998 This collection on messianic expectations from biblical times to the present represents a fresh re-evaluation of a variety of religious, political

and cultural phenomena. The focus is on Judaism, but aspects of messianism in Graeco-Roman, Christian, and Islamic worlds alongside modern political issues are considered.

### **Comparative Perspectives on Judaisms and Jewish Identities** Stephen Sharot 2011

"Comparative Perspectives on Judaisms and Jewish Identities makes a unique contribution, building on but not duplicating Sharot's earlier work. There is no comparable work that covers all of these periods and particular cases."--- Harriet Hartman, professor of sociology at Rowan University In *Comparative Perspectives on Judaisms and Jewish Identities* author Stephen Sharot uses his work published in journals and collected volumes over the past thirty-five years to examine a range of Jewish communities across both time and geography. Sharot's sociological analyses consider religious developments and identities in diverse Jewish communities from Imperial China and Renaissance Italy to contemporary Israel and the

United States The book is divided into four parts: the first compares religious developments in pre-modern and early modern Jewish communities; the second focuses on Jewish religious movements, especially messianic-millennial and antinomian, in the premodern and early modern period; the third examines Jewish religious and ethnic identities in the modern period; and the fourth relates developments in Judaism in the modern period to theoretical debates on secularization, fundamentalism, and public religion in the sociology of religion

### **The Promise of Salvation** Martin Riesebrodt

2010-02-15 Why has religion persisted across the course of human history? Secularists have predicted the end of faith for a long time, but religions continue to attract followers.

Meanwhile, scholars of religion have expanded their field to such an extent that we lack a basic framework for making sense of the chaos of religious phenomena. To remedy this state of affairs, Martin Riesebrodt here undertakes a

task that is at once simple and monumental: to define, understand, and explain religion as a universal concept. Instead of propounding abstract theories, Riesebrodt concentrates on the concrete realities of worship, examining religious holidays, conversion stories, prophetic visions, and life-cycle events. In analyzing these practices, his scope is appropriately broad, taking into consideration traditions in Judaism, Christianity, Islam, Buddhism, Daoism, and Shinto. Ultimately, Riesebrodt argues, all religions promise to avert misfortune, help their followers manage crises, and bring both temporary blessings and eternal salvation. And, as *The Promise of Salvation* makes clear through abundant empirical evidence, religion will not disappear as long as these promises continue to help people cope with life.

### **The Conversos and Moriscos in Late Medieval Spain and Beyond** 2009-06-15

Converso and Morisco are the terms applied to those Jews and Muslims who converted to

Christianity (mostly under duress) in late medieval Spain. *Converso and Moriscos Studies* examines the manifold cultural implications of these mass conversions.

### **Reflections on the Evolution of Jewish**

**Mysticism** Dr. Martin Sicker 2021-12-05 It has been asserted that monotheism, in the Jewish tradition, has long been understood both exoterically and esoterically. In the exoteric Scripture-based rabbinic tradition, monotheism is the belief in a one and only God, a belief which goes hand in hand with the affirmation of distinct individual and divine existences, so that there is a dualism between humanity and God. In the esoteric or mystic tradition, this dualism is overcome by a conception of monotheism in which God is One, not only in his 'Lordship' but also in his universal reality. That is, God is the only reality, so that everything which exists is in essence an aspect of divinity. Jewish mysticism has both a devotional or practical and an intellectual or speculative side. On its devotional

side it emphasizes those aspects of the biblical precepts which serve to promote direct communion between the worshipper and God. On its speculative side it is especially concerned with outlining and bringing into relief the link or links between God and man, or more generally between the Creator and the universe. The focus of this study is on the questions of how and why Jewish mysticism arose and underwent a variegated evolution throughout much of the history of the Jewish people from remote antiquity to the present day.

*Postmodernity, Sociology and Religion* Kieran Flanagan 2016-07-27 This topical collection of eleven commissioned essays by well-established contributors from sociology, religious studies and theology, is one of the first treatments of the relationship between postmodernity and religion from a sociological perspective. The essays cover a diversity of interests, but treat postmodernity in terms of its implications for the self, the New Age and theology, particularly Catholicism and

Judaism. Two of the essays are original appraisals of two important French writers on religion: Jean-Luc Marion and Daniele Hervieu-Leger.

**Messianic Mystics** Moshe Idel 2000-05-01 One of the world's leading scholars of Jewish thought examines the long tradition of Jewish messianism and mystical experience.

**The Heresy of Jacob Frank** Jay Michaelson 2022 The Heresy of Jacob Frank is the first monograph length study on the religious philosophy of Jacob Frank (1726-1791), who, in the wake of false messiah Sabbetai Zevi, led the largest mass apostasy in Jewish history. Based on close readings of Frank's late teachings, recorded in 1784 and 1790, this book challenges scholarly presentations of Frank that depict him as a sex-crazed "degenerate," and presents Frank as an original and prescient figure at the crossroads of tradition and modernity, reason and magic, Kabbalah and Western Esotericism. Frank's worldview combines a skeptical

rejection of religious law as ineffectual and repressive with a supernatural, esoteric myth of immortal beings, material magic, and worldly power. With close readings of the theological and narrative passages of Frank's teachings, Michaelson shows how the Frankist sect evolved from its Sabbatean roots and the infamous 1757-59 disputations before the Catholic Church, into a Western Esoteric society based on alchemy, secrecy, and sexual liberation. Sexual ritual, apparently tightly limited and controlled by the sect, was not a libertine bacchanal but an enactment of the messianic reality, a corporealization of what would later become known as spirituality. While Frank was undoubtedly a manipulative, even abusive leader whose sect mostly disappeared from history, Michaelson suggests that his ideology anticipated themes that would become predominant in the Haskalah, Early Hasidism, and even contemporary 'New Age' Judaism. In an inversion of traditional religious values,

Frank's antinomian theology held personal flourishing to be a religious virtue, affirmed only the material, and transferred messianic eros into social, sexual, and political reality.

**American Jewry** Eli Lederhendler 2017 In the United States, Jews have bridged minority and majority cultures - their history illustrates the diversity of the American experience.

[A Kabbalah and Jewish Mysticism Reader](#) Daniel M. Horwitz 2016-04-01 An annotated anthology of Jewish mystical works, concepts, and experiences, *A Kabbalah and Jewish Mysticism Reader* explores issues relating to what has compelled Jews to seek a more intimate relationship with God. It does this by providing readings from the most important mystical texts, accompanied by Daniel M. Horwitz's insightful introductions and commentary. It is carefully designed to make the basic concepts and teachings of Jewish mysticism accessible to a wide audience and to ground these ideas within the broader Jewish tradition. Horwitz's

introduction describes five major types of Jewish mysticism and includes a brief chronology of its development, with a timeline. He begins with biblical prophecy and proceeds through the early mystical movements up through current beliefs. Chapters on key subjects characterize mystical expression through the ages, such as Creation and *deveikut* ("cleaving to God"); the role of Torah; the erotic; inclinations toward good and evil; magic; prayer and ritual; and more. Later chapters deal with Hasidism, the great mystical revival, and twentieth-century mystics, including Abraham Isaac Kook, Kalonymous Kalman Shapira, and Abraham Joshua Heschel. A final chapter addresses today's controversies concerning mysticism's place within Judaism and its potential for enriching the religion. Daniel M. Horwitz is chapel rabbi at Congregation Beth Yeshurun in Houston, Texas. He is a teacher at the Akiba Academy of Beth Yeshurun and the Houston Melton Adult Mini-School.

**Open Secret** Elliot R. Wolfson 2012 Annotation Situating Habad's thought within the evolution of Kabbalistic mysticism, the history of Western philosophy & Mahayana Buddhism, Wolfson focuses on the nature of apophatic embodiment, semiotic materiality, hypernomian transvaluation, nondifferentiated alterity & atemporal temporality.

### **Intertextuality in the Tales of Rabbi**

**Nahman of Bratslav** Marianne Schleicher 2007 This book - the first scholarly work on all thirteen tales in Rabbi Nahman of Bratslav's "Sippurey Ma'asiyot" - draws upon the concept of "intertextuality" to explain how Nahman defines his theology of redemption and encourages an appropriation of his religious world-view.

Mystical Society Philip Wexler 2018-03-05 In Mystical Society Philip Wexler, a well-known critical theorist with a background in social psychology and a special interest in spirituality, examines the revitalization of spirituality

manifesting itself in society and in education. Describing what he calls "cultural changes toward the sacred," he documents a cultural shift, brought about by technological and societal changes, toward a new mysticism. Wexler explores the meaning for this new spirituality for our daily lives, for social theory, and for education. From the pervasiveness of a spiritual vernacular to the integration of spiritual practices into our highly individualized and technologized lives, Wexler lays out the evidence for a growing movement, and then draws parallels to periods of mystical revitalization from the past. In the course of this discussion, he draws on the work of Marx, Weber, and Durkheim, as well as from contemporary social theory.

### **Sociology and the World's Religions**

M. Hamilton 1998-08-09 Sociological and related studies of systems of religion tend to be fragmented. This book brings together and assesses a diverse range of substantive

sociological, anthropological and social-psychological scholarship dealing with the broad spectrum of religious belief, experience and behaviour from the work of anthropologists on the religions of tribal and pre-industrial peoples to explorations of the origins, development and impact of the great world religions. The book will have particular appeal not only in the fields of sociology, social anthropology, but also religious studies.

**Like Angels on Jacob's Ladder** Harvey J. Hames 2009-01-08 Explores the career of Abraham Abulafia, thirteenth-century founder of the school of ecstatic Kabbalah.

**Jews in the Early Modern World** Dean Phillip Bell 2008 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. Messiahs and Messianic Movements through 1899 Roland H. Worth, Jr. 2010-06-28 A messiah is an individual appointed by God to a specific task of importance, and elevated to a level of far greater authority than a prophet by leading (or claiming to lead) a group or movement. The movement comes to be uniquely centered on his or her teachings, and the messiah claims spiritual and temporal authority over its followers. This book is an examination of both males and females in the Judeo-Christian heritage (excluding Jesus of Nazareth) who either claimed to be the messiah, were viewed by contemporaries as such, or are considered by a significant number of scholars to have been motivated by messianic goals. The work is arranged chronologically, with details about messiahs from before Christ through the dawn of the technological age at the end of the nineteenth century. It covers nearly 100 individual messiahs, including such Old

Testament figures as King Hezekiah and Herod the Great, as well as later messiahs both obscure and historically renowned (even Queen Elizabeth I and King Charles I were touted as messiahs by certain devoted followers). Meticulously researched, the book includes an extensive bibliography.

**The Impact of the Kabbalah in the Seventeenth Century** Allison Coudert 1999 If he had lived among the Greeks, he would now be numbered among the stars. So wrote Gottfried Wilhelm Leibniz in his epitaph for Francis Mercury van Helmont. With his friend Christian

Knorr von Rosenroth, van Helmont edited the *Kabbala Denudata* (1677-1684), the largest collection of Lurianic Kabbalistic texts available to Christians up to that time. Because the subject matter of this work appears so difficult and arcane, it has never been appreciated as a significant text for understanding the emergence of modern thought. However, one can find in it the basis for the faith in science, the belief in progress, and the pluralism characteristic of later western thought. The Lurianic Kabbalah thus deserves a place it has never received in histories of western scientific and cultural developments.