Monothéisme


Moses the Egyptian "Lively... points out that the conflict between the worship of many gods and the worship of one true god never disappeared. - Publishers Weekly "Jonathan Kirsch has written another blockbuster about the Bible and its world." — David Noel Freedman, Editor-in-Chief of the Anchor Bible Project "Kirsch tackles the central issue bequeathing the world today: religious intolerance... A timely book, well-written and researched." — Leonard Shlain, author of The Alphabet and the Goddess and Sex, Time and Power "An intriguing read." — The Washington Post

African Origins of monotheism: This element traces the effects of science's rise on the cultural status of monotheism. Starting in the past, it shows how monotheism contributed to science's rise and how, returning the favour, science provided aid and support, until fairly recently, for the continuing success of monotheism in the west. Turning to the present, the element explores reasons for supposing that, even on an existential level, science is taking over monotheism's traditional roles in western culture. These reasons are found in contemporary theology, which is, by comparison, less concerned with monotheism's role in human thought. Finally, the element considers how the relationship between science's high standing and the status of monotheism might appear in the future. Could something like monotheism rise again, and might science help it do so? The element concludes that an affirmative answer is possible.

Pagan Monotheism in late antiquity: Fifty-three percent of the world's population practices Judaism, Christianity, and Islam, religions that all trace their lineage to the towering, quasi-mythological figure of Abraham. In this reverie biography of the man who invented—or discovered—God, David Klingenhofer disentangles history from myth and uncovers the profound impact of Abraham's message on his time and on the development of the modern world. The Discovery of God chronicles Abraham's life from his birth in Mesopotamia through his travels as preacher and missionary throughout the Middle East. Many of the primary sites of Abraham's life and career still exist, and Klingenhofer describes what they were like in ancient times and how they appear today. The tangible details of the polytheistic culture are re-created, showing how Abraham challenged the most basic beliefs of his contemporaries. He did not yield monotheism, but rather, Abraham's message of monotheism was revealed to him as a powerful message that deepened over time, as did his faith and relationship with God. In contrast to many scholars who, troubled by its contradictions and apparent errors, see the Bible as the work of a series of scribes and editors, Klingenhofer argues that the Bible should be viewed as an esoteric text that an only be comprehended in light of the oral tradition from which it emanated. Combining rigorous scholarship and interpretive magistery, he draws on biblical scholars and the Jewish oral tradition as preserved by sages for the Talmudic scholars to Maimonides to explore and explain the miraculous origins of monotheism. At a time when the world seems to moving toward a renewed confrontation between the three great Abrahamic faiths, The Discovery of God is a potent reminder of the history and beliefs that unite them.

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Of God and Gods Western history would be unrecognizable had it not been for people who believed in One True God. There would have been wars, but no religious wars. There would have been no religious commands or taboos, and the only barely religious people, less important, but just as distinct as the Babylonians. Had Christians presented Jesus to the Greco-Roman world as “another God,” their faith would long since have gone the way of Mithraism. And surely Islam would never have been born, let alone developed in the way it did. Islam’s religious revolutions and wars against the infidels, the一体ist revolution of the Egyptian king Akhenaten (1360–1340 B.C.E.). Assmann traces the monotheism of Moses to this source, then shows how his followers denied the Egyptians their gods by defining a new religious belief in a single creator God. Chapter 7, “The Monotheistic Revolution of Akhenaten,” presents a new, more complete understanding of monotheism and its roots in ancient Egypt.

The Curse of Cain Larry Hurtado’s One God, One Lord has been described as ‘one of the most important and provocative Christologies of all time’ (Alan F. Segal). The book has taken its place among works on Jesus as one consistently cited, consistently read, and consistently examined in scholarly discourse. Hurtado examines the early cultic devotion to Jesus through a range of Jewish sources. Hurtado outlines an early ‘high’ Christological theology, showing how the Christ of faith emerges from monotheistic Judaism. The book has already found a home on the shelves of many in its two previous editions. In this new Conravenes edition Hurtado provides a substantial epilogue of some twenty-thousand words, which brings this groundbreaking work to the fore once more, in a format accessible to scholars and students alike.

Monotheism Why are religious tolerance and pluralism so difficult to achieve? Why is the often violent fundamentalist backlash against them so potent? Robert Erlewine looks to a new explanation for this undertaking—an exemplary case study of the vicissitudes of historical memory that is also a compelling lesson in the fluidity of cultural identity and beliefs.

Monotheism and Faith in God’s Phallus explores the dilemma created by the maleness of God for the men of ancient Judaism and for Jewish men today. The Only True God “Standing at the very foundation of monotheism, and so of Western culture, Moses is a figure not of history, but of memory. As such, he is the quintessential subject for the innovative historiographer Jan Assmann both defines and practices in this work, the study of historical memory—a study, in this case, of the ways in which factual and fictional events and characters are stored in religious beliefs and transformed in their philosophical justification, literary reinterpretation, philological restitution (or falsification), and psychoanalytic demystification. To account for the complexities of the foundational event through which monotheism was established, Moses the Egyptian goes back to the short-lived monotheistic revolution of the Egyptian king Akhenaten (1360–1340 B.C.E.). Assmann traces the monotheism of Moses to this source, then shows how his followers denied the Egyptians their gods by defining a new religious belief in a single creator God.

Jesus Monotheism After offering a brief overview of the role of faith within Judaism, Christianity and Islam, an interdisciplinary analysis of faith, belief, belief systems and the act of believing is undertake. The debate over the nature of doctrine between George Lindbeck and Alister McGrath brings into focus four ways in which beliefs can be employed: expressive, interpretative, formalistic, and referential/relational. An analysis of monotheistic belief ensues which demonstrates how it can function meaningfully in each of these modes, including the last. Punishing as it is to those who are already monotheistic in their theology, favour a participatory approach in which God is encountered and not simply an object of investigation, but as that transcendent Other whose worship is the fulfilment of human being. The study concludes by highlighting convergences between the nature of faith presented in the biblical scripture and that developed throughout the rest of the study.

No Other Gods If there is one God, why are there so many religions? Might all be false? Some revert to a relativism that allows different ‘truths’ for different people, but this is incorrect. This Element argues that monotheism has provided the basis for a belief in objective truth. Human understanding is fallible and partial, but without the idea of one God, there is no foundation for a belief in one reality or a common human nature. The shadow of monotheism lies over our understanding of science, and of morality.

The Discovery of God Graeco-Roman religion in its classic form was polytheistic; on the other hand, monotheistic ideas enjoyed wide currency in ancient philosophy. This contradiction there is no foundation for a belief in one reality or a common human nature. The shadow of monotheism lies over our understanding of science, and of morality. The study of historical memory—a study, in this case, of the ways in which factual and fictional events and characters are stored in religious beliefs and transformed in their philosophical justification, literary reinterpretation, philological restitution (or falsification), and psychoanalytic demystification. To account for the complexities of the foundational event through which monotheism was established, Moses the Egyptian goes back to the short-lived monotheistic revolution of the Egyptian king Akhenaten (1360–1340 B.C.E.). Assmann traces the monotheism of Moses to this source, then shows how his followers denied the Egyptians their gods by defining a new religious belief in a single creator God.

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The Concept of Monotheism in Islam and Christianity ‘Symbolising’ i.e., representing through the use of media - is a more elementary, more foundational activity than the self-conscious use of the intellect. Its exploration is central to this investigation of the transformation of the pre-exilic Yahweh religion into the monotheism of the post-exilic period. That transformation in turn produced the new constellation of monotheistic, images, and abstract narratives in the prophetic tradition. We now have used the context of Judaism and Christianity. In doing so, it establishes a framework for understanding the relationship between polytheistic and monotheistic religious cultures between the first and fourth centuries A.D.

The discovery of polytheism has contributed to a decisive increase in abstraction in representation and led to changes in the conceptualisation of divine presence and its representation that ultimately resulted in transition from monotheism to monism. In this study, Joachim Schaper explores neglected areas of Judeo-Christian material culture and contributes to an in-depth reconstruction of Judaism’s religious history in its most important epoch, and thus of one of the key developments in the religious history of humanity.

Monotheism and Hope in Nothing has so radically transformed the world as the distinction between true and false religion. In this nuanced consideration of his own controversial Moses the Egyptian, renowned Egyptologist Jan Assmann analyzes ideas from his critics, extending and building upon them. Maintaining that it was indeed the Moses of the Hebrew Bible who introduced the true-false distinction in a permanent and revolutionary form, Assmann reiterates that the price of this monotheistic revolution has been the loss of paganism and heresy, of everything deemed incompatible with the truth it proclaims. This exclusion has exploded time and again into violence and persecution, with no end in sight. Here, for the first time, Assmann traces the repeated attempts that have been made to explain away this distinction in respect for the entering monism. He explores the notions of primary versus secondary religions, of “counter-religions,” and of book religions versus cultic religions. He also deals with the entry of ethics into religion’s very core. Informed by the debate his own work has generated, he presents a compelling lesson in the fluidity of cultural identity and beliefs.

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development. Scholars now stress the gradual emergence of Israel out of the culture of ancient Palestine and the surrounding ancient Near East rather than contrast Israel with the ancient world. Our new paradigms stress the ongoing and unfinished nature of the monotheistic ‘revolution’, which is indeed still in process today. Gruze takes a further bold step in setting the emergence of monotheism in a wider intellectual context: he argues brilliantly that the interpretation of Israel’s development as both an evolutionary and revolutionary process corresponds to categories of contemporary evolutionary thought in the biological and palaeontological sciences (Punctuated Equilibrium).

Monotheism and Religious Diversity Early Christianity must focus not simply on “historical” but also on theological ideas found in contemporary Jewish thought and practice. In this book, a range of distinguished contributors considers the context and formation of early Jewish and Christian devotion to God alone—the emergence of “monotheism”. The idea of monotheism is critical for understanding early Jewish and Christian responses to the problems of cosmology, early Jewish mediator figures, scripture exegesis, and the history of its use as a theological category. The studies explore different ways of conceiving of early Christian monotheism today, asking whether monotheism is a conceptually useful category, whether it may be applied cautiously and with qualifications, or whether it is to be questioned in favor of different approaches to understanding the origins of Jewish- and Christian beliefs and the development of monotheism. This is volume 1 in the Early Christianity in Context series and volume 263 in the Journal for the Study of the New Testament Supplement Series>

Monotheism and the Rise of Science What is the significance of monotheism in modern western culture, taking into account both its problematic and promising aspects? Biblical texts and the biblical faith traditions bear a continuous, polemical tension between exclusive and inclusive perceptions and interpretations of monotheism. Western monotheism proves itself to be multi-significant and heterogeneous, producing boundary-setting as well as boundary-crossing tendencies, is the common thesis of the authors of this book, who have been collectively debating this theme for two years in an interdisciplinary scholarly setting. Their contributions range from the fields of biblical and religious studies, history and philosophy of religion, systematic theology, to gender studies in theology and religion. The authors also explain the particular contribution of their own theological discipline to these debates.

African Religion According to the Bible, ancient Israel’s neighbors worshipped a wide variety of gods. In recent years, scholars have sought a better understanding of this early polytheistic milieu and its relation to Yahweh, the God of Israel. Drawing on ancient Ugandan texts and looking closely at Ugandan deities, Mark Smith examines the meaning of “divinity” in the ancient near East and considers how this concept applies to Yahweh.

Only One God? This is the first of a four-volume groundbreaking study of Christological origins. The fruit of twenty years research, Jesus Monotheism lays out a new paradigm that goes beyond the now widely held view that Paul and others held to an unprecedented “Christological monotheism.” There was already, in Second Temple Judaism and in the Bible, a kind of “christological monotheism.” But it is first with Jesus and his followers that a human figure is included in the identity of the one God as a fully divine person. Volume 1 lays out the arguments of an emerging consensus, championed by Larry Hurtado and Richard Bauckham, that from its Jewish beginnings the Christian community had a high Christology and worshipped Jesus as a divine figure. New data is adduced to support that case. But there are weaknesses in the emerging consensus. For example, it underplays the incarnation and does not convincingly explain what caused the earliest Christology. The recent study of Adam traditions, the findings of Enoch literature specialists, and of those who have explored a Jewish and Christian debt to Greco-Roman Ruler Cult traditions, all point towards a fresh approach to both the origins and shape of the earliest divine Christology.

The Boundaries of Monotheism Rodney Stark’s provocative new book argues that, whether we like it or not, people acting for the glory of God have formed our modern culture. Continuing his project of identifying the widespread consequences of monotheism, Stark shows that the Christian conception of God resulted—almost inevitably and for the same reasons—in the Protestant Reformation, the rise of modern science, the European witch-hunts, and the Western abolition of slavery. In the process, he explains why Christian and Islamic images of God yielded such different cultural results, leading Christians but not Muslims to foster science, burn “witches,” and denounce slavery. With his usual clarity and skepticism toward the received wisdom, Stark finds the origins of these disparate phenomena within monotheistic religious organizations. Endemic in such organizations are pressures to maintain religious intensity, which lead to intense conflicts and schisms that have far-reaching social results. Along the way, Stark debunks many commonly accepted ideas. He interprets the sixteenth-century flowering of science not as a sudden revolution that burst religious barriers, but as the normal, gradual, and direct outgrowth of medieval theology. He also shows that the very ideas about God that sustained the rise of science led also to intense witch-hunting by otherwise clear-headed Europeans, including some celebrated scientists. This conception of God—likewise yielded the Christian denunciation of slavery as an abomination—and some of the fiercest witch-hunters were devoted participants in successful abolitionist movements on both sides of the Atlantic. For the glory of God is an engaging narrative that accounts for the very different histories of the Christian and Muslim worlds. It fundamentally changes our understanding of religion’s role in history and the forces behind much of what we point to as secular progress.

Radical Monotheism and Western Culture Biblical scholarship today is divided between two mutually exclusive concepts of the emergence of monotheism: an early-monotheistic Yahwism paradigm and a native pantheonist paradigm. This study identifies five main stages on Israel’s journey towards monotheism. Rather than deciding whether Yahweh was originally a god of the Baal-type or of the El-type, this work shuns origins and focuses instead on the first period for which there are abundant sources, the Omride era. Non-biblical sources depict a significantly different situation from the Baalism the Elijah cycle ascribes to King Ahab. The novelty of the present study is to take this paradox seriously and identify the Omride dynasty as the first stage in the rise of Yahweh as the main god of Israel. Why Jerusalem later painted the Omrides as anti-Yahweh idolaters is then explained as the need to distance itself from the near-by sanctuary of Bethel by assuming the Omride heritage without admitting its northern Israelite origins. The contribution of the Priestly document and of Deuteronomistic history to this process corresponds to categories of contemporary evolutionary thought in the biological and palaeontological sciences (Punctuated Equilibrium).

Monotheism and the Meaning of Life An English professor explores the problems posed by God’s exclusion of Cain in the biblical story, arguing that the very concept of monotheism has led to a violent nationalism and an “us-versus-them” mentality and offering an alternative ethics. UP.


Monotheism and the Meaning of Life The view of ancient Israelite religion as monotheistic has long been traditional in Judaism, Christianity and Islam, religions that have elaborated in their own way the biblical image of a single male deity. But recent archaeological findings of texts and images from the Iron Age kingdoms of Israel and Judah and their neighbours and the rise of monotheistic religions, early Jewish mediator figures, scripture exegesis, and the history of its use as a theological category. The studies explore different ways of conceiving of early Christian monotheism today, asking whether monotheism is a conceptually useful category, whether it may be applied cautiously and with qualifications, or whether it is to be questioned in favor of different approaches to understanding the origins of Jewish- and Christian beliefs and the development of monotheism. This is volume 1 in the Early Christianity in Context series and volume 263 in the Journal for the Study of the New Testament Supplement Series.

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