

Messianism Zionism And Jewish Religious Radicalism

Rabbi Greenstone's valued work, *The Messiah Idea in Jewish History*, offers a detailed survey, from Biblical times down to the religious reform movements and Zionism of the late 19th century, of messianic beliefs in Judaism. As Greenstone's introduction mentions: "The belief in the coming of the Messiah, the treasured hope of the Jew throughout all the centuries of misery and persecution, is regarded by most Jewish thinkers as a dogma of Judaism." The author pays special attention to Talmudic and Midrashic sources, to the work of philosophers and Kabbalists, as well as the historical conditions, to elucidate the influences messianism had on Jewish society over the centuries.

Until the present day, wide-spread confusion regarding the meaning of the terms Judaism and Zionism persists both inside and outside Israel. The popular opinion is that the terms are synonyms. But this implies the false assumption that anti-Zionism equals anti-Semitism. As Ruth Esther Schwarz shows the Israeli right-wing regime uses this dangerous shortcut in order to justify its ongoing colonization of Palestine. Based on the work of Israel's New Historians, Schwarz's book aims at deconstructing the mainstream mindset concerning

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Judaism and Zionism. Therefore, she analyses the nature of the principal ideological streams and their complex interconnections before and after 1948. She focusses on orthodox Judaism, religious Zionism, Jewish radical messianism, Jewish fundamentalism, the ideological change of traditional Zionism and, last but not least, the role of Christian Zionism in the United States. Keywords: - Judaism; - Zionism; - Israeli-Palestinian conflict; - religious Zionism; - nationalism; - fundamentalism

A biochemist by profession, a polymath by inclination and erudition, Yeshayahu Leibowitz has been, since the early 1940s, one of the most incisive and controversial critics of Israeli culture and politics. His direct involvement, compelling polemics, and trenchant criticism have established his steadfast significance for contemporary Israeli-and Jewish-intellectual life. These hard-hitting essays, his first to be published in English, cover the ground Leibowitz has marked out over time with moral rigor and political insight. He considers the essence and character of historical Judaism, the problems of contemporary Judaism and Jewishness, the relationship of Judaism to Christianity, the questions of statehood, religion, and politics in Israel, and the role of women. Together these essays constitute a comprehensive critique of Israeli society and politics and a probing diagnosis of the malaise that afflicts contemporary Jewish culture. Leibowitz's

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understanding of Jewish philosophy is acute, and he brings it to bear on current issues. He argues that the Law, Halakhah, is essential to Judaism, and shows how, at present, separation of religion from state would serve the interest of halakhic observance and foster esteem for religion. Leibowitz calls the religious justification of national issues "idolatry" and finds this phenomenon at the root of many of the annexationist moves made by the state of Israel. Long one of the most outspoken critics of Israeli occupation in the conquered territories, he gives eloquent voice to his ongoing concern over the debilitating moral effects of its policies and practices on Israel itself. This translation will bring to an English-speaking audience a much-needed, lucid perspective on the present and future state of Jewish culture.

The Six Day War in 1967 profoundly influenced how an increasing number of religious Zionists saw Israeli victory as the manifestation of God's desire to redeem God's people. Thousands of religious Israelis joined the Gush Emunim movement in 1974 to create settlements in territories occupied in the war. However, over time, the Israeli government decided to return territory to Palestinian or Arab control. This was perceived among religious Zionist circles as a violation of God's order. The peak of this process came with the Disengagement Plan in 2005, in which Israel demolished all the settlements in the

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Gaza Strip and four settlements in the West Bank. This process raised difficult theological questions among religious Zionists. This book explores the internal mechanism applied by a group of religious Zionist rabbis in response to their profound disillusionment with the state, reflected in an increase in religious radicalization due to the need to cope with the feelings of religious and messianic failure.

The Orthodox Jewish tradition affirms that Jewish exile will end with the coming of the Messiah. How, then, does Orthodoxy respond to the political realization of a Jewish homeland that is the State of Israel? In this cogent and searching study, Aviezer Ravitzky probes Orthodoxy's divergent positions on Zionism, which range from radical condemnation to virtual beatification. Ravitzky traces the roots of Haredi ideology, which opposes the Zionist enterprise, and shows how Haredim living in Israel have come to terms with a state to them unholy and therefore doomed. Ravitzky also examines radical religious movements, including the Gush Emunim, to whom the State of Israel is a divine agent. He concludes with a discussion of the recent transformation of Habad Hassidism from conservatism to radical messianism. This book is indispensable to anyone concerned with the complex confrontation between Jewish fundamentalism and Israeli political sovereignty, especially in light of the

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tragic death of Israeli Prime Minister Yitzhak Rabin. This new book by historian David Ohana analyzes Zionism and the Israeli state as a theological ideology. The book pursues this provocative end by showing the dialectical tension between Judaism and Zionism. How has Zionism molded perceptions and images that were formed in the Jewish past, and to what extent were these Jewish themes reflected, modified, and crystallized in the national culture of the State of Israel? *Nationalizing Judaism* covers constituent topics such as Messianism, Utopianism, territorialism, collective memory, and political myths along with the critics that threatened to undermine Zionist appropriations and constructs. Thus, in addition to the 1942 “Million Plan” and territorial redemptionist views, the book discusses fundamental critiques of Messianism penned by the historians Gershom Scholem and Jacob Talmon and de-territorial perceptions of the Levant by the writer and the essayist Jacqueline Kahanoff. *Nationalizing Judaism* closes with the nationalization of the desert, the vision of David Ben-Gurion (“the old man”) who proclaimed statehood in 1948, as shown by his funeral and the symbolic memory of his grave. In its attempt to acquire historical legitimation Zionism appropriated themes and myths from the Jewish past, yet these appropriations were differentiated as they had selectively culled elements that suited the national ethos. The book opens with Ben-Gurion’s

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messianic vision and comes full circle with his death in 1973.

Rabbi Menachem Mendel Schneerson was the charismatic leader of the Chabad Hasidic movement and its designated Messiah. Yet when he died in 1994, the messianic fervor he inspired did not subside. Through traditional means and digital technologies, a group of radical Hasidim, the Meshichistim, still keep the Rebbe palpably close—engaging in ongoing dialogue, participating in specific rituals, and developing an ever-expanding visual culture of portraits and videos. *With Us More Than Ever* focuses on this group to explore how religious practice can sustain the belief that a messianic figure is both present and accessible.

Yoram Bilu documents a unique religious experience that is distinctly modern. The rallying point of the Meshichistim—that the Rebbe is "with us more than ever"—is sustained through an elaborate system that creates the sense of his constant and pervasive presence in the lives of his followers. The virtual Rebbe that emerges is multiple, visible, accessible, and highly decentralized, the epicenter of a truly messianic movement in the twenty-first century. Combining ethnographic fieldwork and cognitive science with nuanced analysis, Bilu documents the birth and development of a new religious faith, describing the emergence of new spiritual horizons, a process common to various religious movements

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old and new.

This book offers a new insight into the political, social, and religious conduct of religious-Zionism, whose consequences are evident in Israeli society today. Before the Six-Day War, religious-Zionism had limited its concern to the protection of specific religious interests, with its representatives having little share in the determination of Israel's national agenda. Fifty years after it, religious-Zionism has turned into one of Israeli society's dominant elements. The presence of this group in all aspects of Israel's life and its members' determination to set Israel's social, cultural, and international agenda is indisputable. Delving into this dramatic transformation, the book depicts the Six-Day War as a constitutive event that indelibly changed the political and religious consciousness of religious-Zionists. The perception of real history that had guided this movement from its dawn was replaced by a "sacred history" approach that became an actual program of political activity. As part of a process that has unfolded over the last thirty years, the body and sexuality have also become a central concern in the movement's practice, reflection, and discourse. The how and why of this shift in religious-Zionism – from passivity and a consciousness of marginality to the front lines of public life – is this book's central concern. The book will be of interest to readers and scholars concerned with changing

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dynamic societies and with the study of religion and particularly with the relationship between religion and politics.

Our Promised Land takes readers inside radical Israeli settlements to explore how they were formed, what the people in them believe, and their role in the Middle East today. Charles Selengut analyzes the emergence of the radical Israeli Messianic Zionist movement, which advocates Jewish settlement and sovereignty over the whole of biblical Israel as a religious obligation and as the means of world transformation. The movement has established scores of controversial settlements throughout the contested West Bank, bringing more than 300,000 Jews to the area. Messianic Zionism is a fundamentalist movement but wields considerable political power. Our Promised Land, which draws on years of research and interviews in these settlements, offers an intimate and nuanced look at Messianic Zionism, life in the settlements, connections with the worldwide Christian community, and the impact on the Israeli–Palestinian conflict. Selengut offers an in-depth exploration of a topic that is often mentioned in the headlines but little understood.

"This Very Short Introduction discloses a history of Zionism from the origins of modern Jewish nationalism in the 1870's to the present. Michael Stanislawski provides a lucid and detached analysis of Zionism, focusing on its internal intellectual and ideological developments and divides"--

The book exposes the theological foundations of religious-Zionism. Relying on a rigorous analysis of new

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primary sources, Schwartz argues that this movement strove to build a new religious consciousness, in light of the Jewish national renaissance in the twentieth century. Accounts of the history of Zionism usually trace its origins to the late nineteenth century. In this groundbreaking book, Arie Morgenstern argues that its roots go back even further. Morgenstern argues compellingly that the Jewish community in Israel may be traced back to a large-scale wave of immigration during the first half of the nineteenth century. Inspired by an expectation for the coming of the Messiah in the year 1840, thousands of Jews from throughout the Ottoman Empire, North Africa, and Eastern Europe relocated to Jerusalem. Morgenstern describes the messianic awakening in all these lands but focuses primarily on the concept of redemption through messianic activism that prevailed among the disciples of Rabbi Elijah, the Ga'on of Vilna. These immigrants believed that the Messiah's arrival would bring about the redemption of the Jews, but also that, in order for this redemption to come about, they needed to prepare the way for the Messiah by fulfilling the commandment to dwell in the land of Israel. Morgenstern offers a dramatic account of their relocation, their efforts to renew rabbinic ordination, their reestablishment of the Ashkenazi community, and the building of Jerusalem. He also explores the crisis of faith that followed the Messiah's failure to appear as expected, and its effects on the community. Drawing on a wealth of previously untapped sources, Morgenstern sheds important new light on the history of messianic Judaism and on the ideological trends that preceded,

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and eventually gave birth to, modern political Zionism. "As a full-length study in English of a tremendously influential teacher, his times, and his legacy, The Gaon of Vilna will be welcomed by all students of Eastern European Jewish history; of Orthodoxy, Hasidism, and rabbinic scholarship; and of comparative religion."--BOOK JACKET.

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.

This volume explores the processes that led several modern Jewish leaders – rabbis, politicians, and intellectuals – to make radical changes to their ideology regarding Zionism, Socialism, and Orthodoxy.

Comparing their ideological change to acts of conversion, the study examines the philosophical, sociological, and psychological path of the leaders' transformation. The individuals examined are novelist Arthur Koestler, who transformed from a devout Communist to an anti-Communist crusader following the atrocities of the Stalin regime; Norman Podhoretz, editor of Commentary magazine, who moved from the New Left to neoconservative, disillusioned by US liberal politics; Yissachar Shlomo Teichtel, who transformed from an ultra-Orthodox anti-Zionist Hungarian rabbi to messianic

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Religious-Zionist due to the events of the Holocaust; Ruth Ben-David, who converted to Judaism after the Second World War in France because of her sympathy with Zionism, eventually becoming a radical anti-Israeli advocate; Haim Herman Cohn, Israeli Supreme Court justice, who grew up as a non-Zionist Orthodox Jew in Germany, later renouncing his belief in God due to the events of the Holocaust; and Avraham (Avrum) Burg, prominent centrist Israeli politician who served as the Speaker of the Knesset and head of the Jewish Agency, who later became a post-Zionist. Comparing aspects of modern politics to religion, the book will be of interest to researchers in a broad range of areas including modern Jewish studies, sociology of religion, and political science.

This dissertation focuses on the 'theo-political' core of US Christian Zionism and Jewish Religious Zionism. The political militancy characterizing two Millenarian/Messianic movements such as Christian Zionism and Jewish Religious Zionism constitutes a still under-researched and under-theorized aspect that, at present, is paramount to address for its immediate and long terms implications in the highly sensitive and volatile Israeli-Palestinian issue, in the US and Israeli domestic domain, and in the wider international community. Although processes of the 'sacralisation of politics' and 'politicisation of religions' have already manifested themselves in countless forms over past centuries, Christian Zionism and Jewish Religious Zionism are unprecedented phenomena given their unique hybridized nature, political prominence and outreach, mobilizing

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appeal amongst believers, organizational-communicational skills and degree of institutionalization. The history of Judaizing movements has been largely ignored by historians of religion. This volume analyzes the interplay between colonialism, a Judaism not traditionally viewed as proselytising but which at certain points was struggling to heed the Prophets and become a light unto the Gentiles' and the attraction for many different peoples of the rooted historicity of Judaism and by the symbolic appropriation of Jewish suffering. This book will look at the role of colonialism in the development of Judaizing movements throughout the world, including New Zealand, Japan, India, Burma and Africa. Particular attention will be paid to the Lemba tribe of Southern Africa. A remarkable parallel movement in 1930s Southern Italy will also be dealt with. The history of the converts of San Nicandro is seen in the context of currents of Jewish universalism, messianism and Zionism. Gender issues are also discussed here as the converted women assumed powers they had not hitherto enjoyed.

Yahweh versus Yahweh is a vivid description of how the founding myths of Judaism have conditioned Jewish expectations from history. Jay L. Gonen unveils the collective psychology that underlies Jewish psychohistory. The enigmatic God of Gonen's study brings to the Jewish people periods

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of construction and bounty but also periods of destruction and hopelessness. This duality, according to the Gonen, runs throughout Jewish lore, literature, morality, the Kabbala, and Hassidism. It serves as the unifying factor in Jewish history—as it informed and influenced the establishment of the State of Israel, the history and future of Zionism, the debate over the Holocaust, the belief in the coming of the Messiah, and the current conflict in the Middle East. Gonen is at his best when portraying the intricate and highly dialectical interactions within the Jewish psyche among the themes of Messianism, Zionism, and the Holocaust. His penetrating analysis of how shared group fantasies molded Jewish responses to ongoing events is a must read for all persons who are interested in the intersection of religion, politics, and psychology in history.

Two eminent scholars, each expert in his own tradition, take Jewish-Christian dialogue to a new level. Aiming at neither mere description nor conversion, each presents the classical elements of his tradition's understanding of three fundamental, common religious questions: where to meet God, how to live, and what to hope for. Chilton and Neusner's lively comparisons serve as a primer on the defining energies of these twomonumental religious traditions, intertwined in their roots. The reader is invited to identify the traditions'unity of questions and the equally strong differences in

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answers and thereby to illumine one's own faith commitments about belief, piety, and the purpose of human life.

Long before Theodor Herzl, Zionist thinkers such as Moses Hess, Leon Pinsker, and Isaac Rülff called for the self-liberation of the Jewish people. Their experiences brought them to believe that as a result of overt antisemitism, the emancipation and integration of Jews in Europe had failed. In this climate, these thinkers began to think in national and territorial terms. Julius H. Schoeps shows how Hess, Pinsker, and Rülff influenced Zionist ideology and how the messianic implications of their thinking are still visible in Israel today.

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. Originally published in 1982. A UNC Press Enduring Edition -- UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from

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the original, and are presented in affordable paperback formats, bringing readers both historical and cultural value.

Purchase of this book includes free trial access to www.million-books.com where you can read more than a million books for free. This is an OCR edition with typos. Excerpt from book: **THE FORERUNNERS OF ZIONISM.** by Lotta Levensohn
Zionism is very young, as time is reckoned in great movements. Despite its youth, Zionism has roots deeply imbedded in the historic beginnings of Jewish life and thought. What is now known as the Zionist movement came into being in 1897, when Theodore Herzl published his *Judenstaat* (Jewish State). Essentially, however, Zionism is an outgrowth of the Messianic ideal, which is an integral part of the national consciousness of the Jewish people. Through long centuries of persecution, the Jewish people was sustained by its invincible faith in a God-sent deliverer to lead the return to Palestine. The hope of the coming of the Messiah, as much as any other factor, has saved the Jewish people alive to this day. **THE PROPHETS.** The Messiah and the Messianic era loom large in the books of the Prophets of Israel. The Prophets foretold an heroic deliverer, the model of the righteous king and judge, to spring from the line of David, and appear at the end of days. The Prophetic descriptions of the Messianic era are instinct with faith in the

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potentialities of human nature when it reaches out toward God. Then, oppression and warfare shall no more be known, and all the peoples will come to worship in the mount of the Lord. Jewish religious thought is unique in its insistence that the Golden Age of humanity does not lie in the past, but in the future. For the full divinity of mankind is still to be unfolded. The whole Jewish people, from generation to generation, is consecrated to ideal aims that require the participation of every Jew—that is the burden of the teaching of the Prophets and the sages of Israel. The Jewish people stands for ideals of democracy, of just dealing between man and man, of righteousness between nation and na...

JPS is proud to reissue Cohen and Mendes-Flohr's classic work, perhaps the most important, comprehensive anthology available on 20th century Jewish thought. This outstanding volume presents 140 concise yet authoritative essays by renowned Jewish figures Eugene Borowitz, Emil Fackenheim, Blu Greenberg, Susannah Heschel, Jacob Neusner, Gershom Scholem, Adin Steinsaltz, and many others. They define and reflect upon such central ideas as charity, chosen people, death, family, love, myth, suffering, Torah, tradition and more. With entries from Aesthetics to Zionism, this book provides striking insights into both the Jewish experience and the Judeo-Christian tradition. The seventh volume of the acclaimed annual

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publication of the Institute of Contemporary Jewry at the Hebrew University of Jerusalem, *Jews and Messianism in the Modern Era: Metaphor and Meaning* examines the significance and meaning of messianic metaphors, themes, and ideals in modern Jewish history and culture. In addition to the standard symposia, book reviews, and lists of recent dissertations in Jewish studies, the volume includes contributions from such noted scholars of Jewish history as Jody Elizabeth Myerson on the messianic idea and Zionist ideologies; Aviezer Ravitsky on Zionism and the state of Israel as anti-messianic undertakings; Yaacov Shavit on realism and messianism in Zionism and the Yishuv; Hannan Hever on poetry and messianism in Palestine between the two world wars; Paul Mendes-Flohr on Jewish theological responses to political messianism in the Weimar Republic; and Richard Wolin on Jewish secular messianism.

There's a crack in everything, that's how the light gets in. These words by the poet Leonard Cohen could aptly describe this book, which takes history as a witness to the exceptional nature of Zionism in Jewish history. It explains many points of discord between the political ideology of Zionism and what most people consider Judaism. It also shows how Jewish traditional conscience offers a hope for the solution of the Middle East crisis. The conflicts in Israel/Palestine acquire a different meaning when seen in the context of Jewish

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opposition to Zionism. This book has attracted Jewish and non-Jewish readers alike who find this story inspiring in today's world of mobile identities.

Over the centuries, the messianic tradition has provided the language through which modern Jewish philosophers, socialists, and Zionists envisioned a utopian future. Michael L. Morgan, Steven Weitzman, and an international group of leading scholars ask new questions and provide new ways of thinking about this enduring Jewish idea. Using the writings of Gershom Scholem, which ranged over the history of messianic belief and its conflicted role in the Jewish imagination, these essays put aside the boundaries that divide history from philosophy and religion to offer new perspectives on the role and relevance of messianism today.

An unexpected fusion of two major western religious traditions, Judaism and Christianity, has been developing in many parts of the world. Contemporary Christian movements are not only adopting Jewish symbols and aesthetics but also promoting Jewish practices, rituals, and lifestyles. *Becoming Jewish, Believing in Jesus* is the first in-depth ethnography to investigate this growing worldwide religious tendency in the global South.

Focusing on an austere "Judaizing Evangelical" variant in Brazil, Carpenedo explores the surprising identification with Jews and Judaism by people with exclusively Charismatic Evangelical backgrounds. Drawing upon extensive fieldwork and socio-cultural analysis, the book analyses the historical, religious, and subjective reasons behind this growing trend in Charismatic Evangelicalism. The emergence of groups that simultaneously embrace

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Orthodox Jewish rituals and lifestyles and preserve Charismatic Evangelical religious symbols and practices raises serious questions about what it means to be "Jewish" or "Christian" in today's religious landscape. This case study reveals how religious, ethnic, and cultural markers are being mobilized in unpredictable ways within the Charismatic Evangelical movement in much of the global South. The book also considers broader questions regarding contemporary women's attraction to gender-traditional religions. This comprehensive account of how former Charismatic Evangelicals in Brazil are gradually becoming austere observant "Jews," while continuing to believe in the divinity of Jesus, represents a significant contribution to the study of religious conversion, cultural change, and debates about religious hybridization processes.

When the state of Israel was established in 1947, it was immediately thrust into war, and rabbis in the religious Zionist community were confronted with the formidable challenge of constructing a body of Jewish law to deal with this turn of events. A body of law had to be "constructed" here because Jewish law had developed mostly during prior centuries when Jews had neither a state nor an army, and therefore it did not include much material on war. Leading rabbis in the religious Zionist camp responded to this challenge with remarkable ingenuity and creativity. They used their interpretive skills to greatly expand the little material on war in Jewish law that already existed. They also used those skills to draw out insights from other areas of Jewish law that could be applied to war. The result was a substantial corpus of

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law on war where almost none had existed before. The work of these rabbis represents a fascinating chapter in the history of Jewish law and ethics, but it has attracted relatively little attention from academics. This book is a pioneering attempt to make up for that shortfall. It examines how five leading rabbis in the religious Zionist community in the twentieth century dealt with key moral issues in war. Chapters are devoted to R. Abraham Isaac Kook, R. Isaac Halevi Herzog, and R. Eliezer Waldenberg, R. Sha'ul Yisraeli, and R. Shlomo Goren. The moral issues examined include the question of who is a legitimate authority for waging war, why Jews in a modern Jewish state can be drafted to fight on its behalf, and under what circumstances the killing of enemy civilians is permitted. This study also examines how the positions of these rabbis on such issues compare to those of international law.

Zionism was inspired as a movement--one driven by the search for a homeland for the stateless and persecuted Jewish people. Yet it trampled the rights of the Arabs in Palestine. Today it has become so controversial that it defies understanding and trumps reasoned public debate. So argues prominent British writer Jacqueline Rose, who uses her political and psychoanalytic skills in this book to take an unprecedented look at Zionism--one of the most powerful ideologies of modern times. Rose enters the inner world of the movement and asks a new set of questions. How did Zionism take shape as an identity? And why does it seem so immutable? Analyzing the messianic fervor of Zionism, she argues that it colors Israel's most profound self-image to this day. Rose also

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explores the message of dissidents, who, while believing themselves the true Zionists, warned at the outset against the dangers of statehood for the Jewish people. She suggests that these dissidents were prescient in their recognition of the legitimate claims of the Palestinian Arabs. In fact, she writes, their thinking holds the knowledge the Jewish state needs today in order to transform itself. In perhaps the most provocative part of her analysis, Rose proposes that the link between the Holocaust and the founding of the Jewish state, so often used to justify Israel's policies, needs to be rethought in terms of the shame felt by the first leaders of the nation toward their own European history. For anyone concerned with the conflict in Israel-Palestine, this timely book offers a unique understanding of Zionism as an unavoidable psychic and historical force.

In *Jewish Radical Ultra-Orthodoxy Confronts Modernity, Zionism and Women's Equality*, Motti Inbari undertakes a study of the culture and leadership of Jewish radical ultra-Orthodoxy in Hungary, Jerusalem and New York. He reviews the history, ideology and gender relations of prominent ultra-Orthodox leaders Amram Blau (1894–1974), founder of the anti-Zionist Jerusalemite Neturei Karta, and Yoel Teitelbaum (1887–1979), head of the Satmar Hasidic movement in New York. Focussing on the rabbis' biographies, the author analyzes their enclave building methods, their attitude to women and modesty, and their eschatological perspectives. The research is based on newly discovered archival materials, covering many unique and remarkable findings. The author concludes with a discussion of

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contemporary trends in Jewish religious radicalization. Inbari highlights the resilience of the current generations' sense of community cohesion and their capacity to adapt and overcome challenges such as rehabilitation into potentially hostile secular societies.

Why should anyone be a Zionist, a supporter of a Jewish state in the land of Israel? Why should there be a Jewish state in the land of Israel? This book seeks to provide a philosophical answer to these questions. Although a Zionist need not be Jewish, nonetheless this book argues that Zionism is only a coherent political stance when it is intelligently rooted in Judaism, especially in the classical Jewish doctrine of God's election of the people of Israel and the commandment to them to settle the land of Israel. The religious Zionism advocated here is contrasted with secular versions of Zionism that take Zionism to be a replacement of Judaism. It is also contrasted with versions of religious Zionism that ascribe messianic significance to the State of Israel, or which see the main task of religious Zionism to be the establishment of an Israeli theocracy.

A celebrated Israeli author explores the roots of the divide between religion and secularism in Israel today, and offers a path to bridging the divide "A thoughtful social, political, and philosophical examination of Judaism. . . . A cogent consideration of the place of religion in the modern world."--Kirkus Reviews Zionism began as a movement full of contradictions, between a pull to the past and a desire to forge a new future. Israel has become a place of fragmentation, between those who sanctify religious tradition and those who wish to

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escape its grasp. Now, a new middle ground is emerging between religious and secular Jews who want to engage with their heritage--without being restricted by it or losing it completely. In this incisive book, acclaimed author Micah Goodman explores Israeli Judaism and the conflict between religion and secularism, one of the major causes of political polarization throughout the world. Revisiting traditional religious sources and seminal works of secularism, he reveals that each contains an openness to learn from the other's messages. Goodman challenges both orthodoxies, proposing a new approach to bridge the divide between religion and secularism and pave a path toward healing a society torn asunder by extremism.

What is the relationship between cosmopolitanism and secularism—the worldwide and the worldly? While cosmopolitan politics may seem inherently secular, existing forms of secularism risk undermining the universality of cosmopolitanism because they privilege the European tradition over all others and transform particular historical norms into enunciations of truth, valid for all cultures and all epochs. In this book, the noted philosopher Étienne Balibar explores the tensions lurking at this troubled nexus in order to advance a truly democratic and emancipatory cosmopolitanism, which requires a secularization of secularism itself. Balibar argues for the idea of the universal against its particular dominant institutions. He questions the assumptions that underlie popular ideas of secularism and religion and outlines the importance of a new critique for the contemporary world. Balibar holds that conflicts between religious and secular discourses need to be reframed from a point of view that takes into account the cultural hybridization,

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migration and mobility, and transformation of borders that have reshaped the postcolonial age. Among the topics discussed are the uses and misuses of the category of religion and the religious, the paradoxical genealogy of monotheism, French laïcité's identitarian turn, and the implications of the responses to the Charlie Hebdo attacks for an extended definition of free speech. Going beyond circumscribed notions of religion and the public sphere, Secularism and Cosmopolitanism is a profound rethinking of identity and difference that seeks to make room for a renewed political imagination.

Messianism, Zionism, and Jewish Religious Radicalism
University of Chicago Press

The late twentieth and early twenty-first centuries have been a period of mass production and proliferation of Jewish ideas, and have witnessed major changes in Jewish life and stimulated major debates. The New Jewish Canon offers a conceptual roadmap to make sense of such rapid change. With over eighty excerpts from key primary source texts and insightful corresponding essays by leading scholars, on topics of history and memory, Jewish politics and the public square, religion and religiosity, and identities and communities, The New Jewish Canon promises to start conversations from the seminar room to the dinner table. The New Jewish Canon is both text and textbook of the Jewish intellectual and communal zeitgeist for the contemporary period and the recent past, canonizing our most important ideas and debates of the past two generations; and just as importantly, stimulating debate and scholarship about what is yet to come. This book examines the role of messianism in Zionist ideology, from the birth of the Zionist movement through to the present. It shows how messianism is not just a religious or philosophical term but a very tangible political practice and theology which has shaped Israeli identity. The author

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explores key issues such as: the current presence of messianism in the Israeli public sphere and the debates with Jewish settlers in the occupied territories after the 1967 war the difference between transcendental messianism and Promethean messianism the disparity between the political ideology and political practice in the history of Israel the evolution of the messianic idea in the actions of David Ben-Gurion the debate between Martin Buber, Gershom Scholem, Isaiah Leibowitz, J. L. Talmon and other intellectual figures with Ben-Gurion the implications of political theology and the presence of messianic ideas in Israeli politics As the first book to examine the messianism in Israeli debate since the creation of the Israeli state, it will be particularly relevant for students and scholars of Political Science, modern intellectual history, Israel studies, Judaism and messianism.

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