Profound changes in late 18th- and early 19th-century European and Jewish history persuaded many traditional Jews around the world that the redemption was at hand and that they were living in the times of the “Footsteps of the Messiah”. Among the changes in response to that sense was a growth in messianic activism, especially on the part of the Perushim; the activism was grounded in the belief that it was proper for Jews to take steps, both spiritual and practical, to hasten the End-time. Those steps included an effort to locate the lost Ten Tribes of Israel, whose discovery would be seen as a further harbinger of the Messiah’s imminent appearance.

Process of Redemption Envisioned by the Vilna Ga'on's Disciples
Arie Morgenstern

The Vilna Ga’on, an extraordinary Talmudic scholar, inspired in his disciples a sense that he was a supernatural phenomenon, with a messianic mission to redeem the Jewish nation by disseminating the true knowledge of Torah and by settling the Land of Israel. Although he himself never succeeded in immigrating to the Land, many of his
disciples did so. They had a profound sense that the End of Days was approaching, and they developed the doctrine that redemption was not contingent on repentance but would come at its appointed time no matter what; repentance bore only on how it was to come about and on whether it might be accelerated. They likewise regarded as no longer applicable the prohibition in the “Three Oaths” against efforts on Israel’s part to hasten the End (“ascending the wall”). Rejecting the traditional emphasis on passivity, they held that the awakening above (i.e., God’s redemptive actions) could be triggered by the awakening from below (human actions directed toward hastening redemption), such as settling the Land of Israel and rebuilding it in order to “raise the Shekhinah from its ashes”.

Society: Tribe, Commune, and Nation
Antony Black

in The West and Islam: Religion and Political Thought in World History
Published in print: 2008 Published Online: May 2008
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199533206.003.0004

Islam retained clans and often tribes whereas Europe moved towards nuclear families. In Europe, significant social and political relationships were based on oath rather than kinship, whether between lords and followers (‘feudalism’) or among householders in city communities. Church and ‘umma remained as universal societies. In Europe, territorial units of government became more entrenched, and, unlike in Islam, the nation sometimes became a political unit. Islam was well-disposed towards commerce. In Europe, the idea of the corporation as a legal body with specific legitimate powers favoured the city-state. In both societies, social inequalities and classes were justified, in Christendom by the organic metaphor, in Islam by a theory of the four social ‘orders’.

Loyalty Oaths: The Creedal Affirmations of Constitutional Faith
Sanford Levinson

in Constitutional Faith
Published in print: 2011 Published Online: October 2017
Publisher: Princeton University Press
DOI: 10.23943/princeton/9780691152400.003.0004

This chapter presents an extended treatment of our feelings about a variety of oaths and affirmations. Oaths are a mixture of pure form
and substantive content. Their formal nature may remind us of the “contentless” seals formerly used to give legal validity to contracts. Vows also signify a desire to be considered a member of a particular community and a willingness to remain within its boundaries. This chapter focuses on the American political community and its extraction of loyalty oaths attesting to a shared commitment to certain beliefs —usually involving the legitimacy of the state, its particular political structure, or its ideological aspirations. It also considers two other kinds of communities. One is the classical religious faith community. The other is the marriage by which two individuals join together in constituting a special kind of common enterprise.

Legal Christianity Applied
Steven K. Green

in The Second Disestablishment: Church and State in Nineteenth-Century America
Published in print: 2010 Published Online: May 2010
Item type: chapter

This chapter examines the Christian-nation maxim’s antebellum application in three areas—blasphemy laws (the trial of Abner Kneeland), oath requirements, and Sunday laws—and how those uses affected legal attitudes toward disestablishment. The chapter also discusses Justice Story’s evolving view of America’s Christian nationhood, including his dispute with Jefferson, and how he understood the relation between the maxim and disestablishment as evinced in his decisions and Commentaries.

Legal Christianity Refuted
Steven K. Green

in The Second Disestablishment: Church and State in Nineteenth-Century America
Published in print: 2010 Published Online: May 2010
Item type: chapter

This chapter traces the decline of the maxim of Christianity’s incorporation into the law. It discusses the transformation in attitudes during the antebellum era through the impact of movements toward codification and making the law “scientific.” These developments
influenced jurists’ attitudes about the law’s immutability and its relation to Christian principles. The chapter traces the gradual rejection of the maxim by judges in legal areas such as profane swearing, oaths, probate law, church property disputes, and Sunday law enforcement.

The Economist’s Oath
George F. DeMartino
Published in print: 2011 Published Online: September 2011
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780199730568.001.0001
Item type: book

Economists alter the course of economic affairs and thereby affect the life chances of current and future generations. They do this through their scholarship and teaching, and through their leadership of and staff-level positions in important government and multilateral agencies, consulting firms, investment banks and other economic institutions. And yet, the economics profession consistently has refused to explore the ethical aspects of its work. There is no field of professional economic ethics. As a consequence, economists are largely unprepared for the ethical challenges they face in their work. This book challenges the economic orthodoxy on the matter of professional ethics. It builds the case for professional economic ethics step by step—first by rebutting the economist’s arguments against and then by presenting an escalating positive case for professional economic ethics. The book surveys what economists do and demonstrates that this work is ethically fraught. It explores the principles, questions and debates that inform professional ethics in other fields, and identifies the lessons that economics can take from the best established bodies of professional ethics. The book demonstrates that in the absence of professional ethics, well-meaning economists have committed basic, preventable ethical errors that have caused severe harm for societies across the globe. The book investigates the reforms in economic education that would be necessary were the profession to recognize its professional ethical obligations; and it concludes with the Economist’s Oath that draws on the book’s central insights and highlights the virtues that are required of the “ethical economist.”

Listening to Stones
Angelos Chaniotis
in Epigraphy and the Historical Sciences
Published in print: 2012 Published Online: January 2013
Publisher: British Academy DOI: 10.5871/bacad/9780197265062.003.0014
This chapter explores how the gamut of responses to the presence of an inscription has to include not just sight and touch but also imagination and vocalisation. Being meant to be read aloud, they convey a reader's voice as well as that of the inscription itself or that of the dead person commemorated on a gravestone. Even more immediate is the potential impact when a person's actual words are preserved and displayed. They may be in direct speech, illustrated by letters and confessions, or in indirect speech as records of manumissions, minutes of meetings, or jokes. They may alternatively be performative speech, in the form of acclamations, formal declarations, oaths, prayers or hymns; and can equally be reports of oral events such as meetings or even public demonstrations. They can also be couched in various forms of emotional language, whether uttered by individuals (graffiti, prayers or the edicts of angry rulers) or more collectively and formally in secular or religious acclamations, and even in decrees of state. A final section emphasises the need for practitioners of the discipline of epigraphy to be missionaries — to spread the word about the value of visible words.

Community Law
Charles Ramble

in The Navel of the Demoness: Tibetan Buddhism and Civil Religion in Highland Nepal

The distinction that has been made in earlier chapters between the community as an assemblage of individuals and as a collectivity is developed further through an examination of local legal institutions. The otiose local structures of national democracy are contrasted with the robust civil society that characterises Te and its neighbours. Village law is preserved through a set of unwritten oaths and written codes, both of which are examined in detail. Although these corpora are created by individuals, they serve the interests of the collectivity. Their subsequent inaccessibility to individual manipulation contributes to the creation of a transcendent community that exercises a powerful normative influence on those who devised it. The chapter revisits the problem, raised in the Introduction, of how an entity that has been devised by human action is reified and perceived to have an existence independent of its creators.
According to a local variant of a well-known Tibetan myth, Buddhism was introduced to Mustang by the 8th-century magus Padmasambhava, who slew and dismembered a hostile demoness that blocked his way. Among the natural sites that are recognised as her body-parts is Te, which means “navel” in Tibetan. An important facet of Te's religious life is the cult of its territorial gods, who were never tamed and converted to Buddhism. This chapter examines the territorial rituals performed by the Nyingmapa lamas and also by the village's pagan priest, the lhabön, who propitiates the gods with blood sacrifices. An examination of these rituals, as well as the dynamics of possession and the swearing of civil oaths, all point to the crucial importance of the creation and manipulation of “affective space” in the production of a sacred realm.

Bellarmine and the Oath of Allegiance
Stefania Tutino

This chapter examines the impact of Bellarmine’s theory in the debate over the Oath of Allegiance, promulgated by James Stuart in 1606. James’s attempt to shift the boundaries of the sovereign’s authority beyond simple civil obedience hit the heart of Bellarmine’s doctrine of the indirecta potestas, which was introduced precisely to shift the boundaries of the Pope’s spiritual jurisdiction beyond simple spiritual authority, and indirectly into political matters. This chapter shows the theoretical and political impact of Bellarmine’s theory in early Stuart England by following closely the debate between Bellarmine, James and William Barclay. This chapter, thus, offers important elements not only to understand the significance of the Jesuit’s theories but also to gain a more accurate and historically nuanced explanation of James’s absolutism and its theoretical roots.
This chapter expands our area of inquiry further, by examining the implications of the debate between Bellarmine, the French Gallicans, and the English supporters of the Oath of Allegiance in the German territories. This chapter, thus, focuses on an extraordinarily interesting case, that of the German Jesuit theorist Martin Becanus and of his works against the Oath of Allegiance and in support of Bellarmine’s potestas indirecta. Those works were at the center of a complex theoretical and political battle involving the interests of the Roman Curia and its necessity of satisfying the Gallican faction of French Catholicism without paying the price of losing the battle against the German Protestants. This chapter illustrates the case of Becanus from different perspectives and in different geo-political context.

This chapter turns the investigation of thematic trajectories to books 8 and 15, the last segments of the first and second cycles respectively. These are the books that narrate Zeus's critical choices in steering events, and whose position cues attention to Zeus's consequential agency. In these books the Olympians face off in conflict, as the heroes do in other books. But analysis of the thematic trajectories shows that the Olympians prove wiser than the heroes at transforming their differences into symbolic terms that facilitate compromise.
The Decree of Demophantos

David A. Teegarden

in Death to Tyrants!: Ancient Greek Democracy and the Struggle against Tyranny

Published in print: 2013 Published Online: October 2017
Publisher: Princeton University Press
DOI: 10.23943/princeton/9780691156903.003.0002
Item type: chapter

This chapter accounts for the successful mobilization in defense of Athens' democracy. It begins by exploring the collective response by citizens in Athens to the coup of the Four Hundred (411), an experience that taught the Athenians important lessons about mobilization in defense of their democracy. Two significant points emerge from that discussion. First, individuals in Athens did not respond to the coup initially because they had a so-called “revolutionary coordination problem”: many wanted to oppose the coup, but, because of the great risk that that involved, each individual waited for others to act before he did. Second, the conspicuous assassination of Phrynichos, a prominent figure in the regime of the Four Hundred, set in motion a “revolutionary bandwagon” that enabled previously quiescent individuals to mobilize en masse against the regime of the Four Hundred. The chapter then examines the consequence of the fact that all Athenians swore the oath of Demophantos. The final section demonstrates that the successful mobilization against the Thirty Tyrants should be attributed, in part, to the fact that all Athenians swore the oath of Demophantos.

One Revolution

John Wigger

in American Saint Francis Asbury and the Methodists

Published in print: 2009 Published Online: September 2009
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195387803.003.0006
Item type: chapter

As the Revolutionary War approached, John Wesley published pamphlets, beginning with A Calm Address to Our American Colonies, against the American cause. The other British preachers mostly sided with Wesley, including Rankin and Thomas Webb, but Asbury tried to remain neutral. After falling sick in May 1776 Asbury went to the warm springs resort at Berkeley Springs, West Virginia, but was appalled by the indulgent lifestyle he encountered there. In 1778 Asbury went into hiding at the home of Thomas and Mary White in Delaware, in order to avoid taking a
Maryland oath of allegiance. While several preachers, including Freeborn Garrettson, were arrested for preaching in Maryland, Asbury remained in seclusion. With time on his hands he prayed and read widely, but he felt guilty for his inactivity.

Ambiguity, Controversy, and the Limits of Language as The Bearer of The Sacred
Richard K. Fenn

in Beyond Idols: The Shape of a Secular Society
Published in print: 2001 Published Online: November 2003
DOI: 10.1093/0195143698.003.0008
Item type: chapter

Political rhetoric employs references to the religious traditions and providential prospects of the nation and uses religious language to solemnize public oath-taking. The more that public religiosity and civil religion receive political patronage at the center, the more do marginal or minority groups take religious offense at majoritarian pretenses. Even the political center, however, is divided between those who view the sacred as inhering in a strict interpretation of particular texts and those for whom the sacred has more evanescent, negotiable, and contestable meanings. These divisions surfaced in the Senate debates over the articles of impeachment of President Clinton. Thus, secularization underscores the importance of language while reducing sacred speech to discourse.

Oracles Support Divine Justice
Mary Douglas

in Leviticus as Literature
Published in print: 2001 Published Online: November 2003
DOI: 10.1093/0199244197.003.0006
Item type: chapter

This chapter dips into anthropological studies of oracles to illustrate the scale of the gap made by the abolition of oracles. Two things about the priestly laws would make more sense if priestly use of oracles were allowed: one is the use of the oath to bring a private case into priestly jurisdiction; the other is the use of the oracle to supplement the judicial system at its weak points. No one knows when oracles and soothsaying were first forbidden, but if it was at a very early date, then the last editors of Leviticus would hardly know the arcane meanings of the
fragments they gathered together; the difficulty is as much for the writer as for the reader – how could he present a sacrificial cult without saying a word about the working of the oracles? If the gap has not been remarked, it would be because the readers are not familiar with a sacrificial cult. This point is further discussed in sections on divination and sacrifice, knowing when to make a private sacrifice, the plausibility of oracles, priestly divination, inadvertent sin, sacrilege, and judicial uses of the oath.

Shakespeare, Oaths and Vows
John Kerrigan

in Proceedings of the British Academy Volume 167, 2009 Lectures
Published in print: 2011 Published Online: January 2012
Item type: chapter

This chapter presents the text of a lecture on oaths and vows in the works William Shakespeare given at the British Academy's 2009 Shakespeare Lecture. This text aims to rectify scholarly neglect of the Shakespeare's excessive use of oaths and vows in his plays. Using philosophical and stage-related arguments, it highlights Shakespeare's awareness of the paradoxes of oath-taking and vowing and their potency in performance.

Rituals of Islamic Monarchy
Andrew Marsham

Published in print: 2009 Published Online: March 2012
Item type: book

This history explores the ceremony of the oath of allegiance to the caliph from the time of the Prophet Muhammad until the fragmentation of the caliphate in the late ninth and tenth centuries in Syria and Iraq. The book examines how caliphs sought to proclaim their status as the representatives of God's covenant on earth through syntheses of Roman and Iranian royal ritual and customs and practices brought from pre-Islamic and early Islamic Arabia. The study of royal rituals of accession and succession in Christian Rome, Byzantium and the early Medieval West has generated an extensive literature. This has however remained unexplored in scholarship on the Islamic world. This book redresses that by examining the ceremonial of accession to the caliphate in early Islam, covering the place of ritual in political practice, changes and continuities
In that practice, and the problem of how best to understand accounts of ritual. The book also offers a contribution to major, current debates in Islamic history — development of Arab-Muslim identity and the formation of the ‘Islamic state’. Engaging with current debates about the reliability of the Islamic tradition for early Islamic history, the book identifies key turning-points in the formation of classical Islamic political culture. An early chapter discusses the importance of the Qur'an as a historical source for the time of the Prophet Muhammad.

The Army, Loyalty, and Dissent
Adam I. P. Smith

In No Party Now: Politics in the Civil War North

Published in print: 2006 Published Online: January 2010
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780195188653.003.0006
Item type: chapter

In wartime, administration supporters' assumption that partisan opposition was disloyal and therefore illegitimate made it acceptable to use the instruments of the state—especially the moral and physical power of the newly created mass citizen army—to aid the victory of loyal candidates. Loyalty Oaths in the border slave states, and the more informal loyalty tests imposed by the presence of soldiers and provost marshals at the polls in some parts of the North, gave a hard edge to the rhetorical conflation of party and nation. While direct military intervention in election results remained very much the exception rather than the rule, the assumption that justified it—that elections were only legitimate so long as the right side won—was widespread.