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argues against a long tradition of scholars about how best to represent Luke's Christology. When read against the backdrop of ancient ways of constructing personal identity, key texts in the Lukan narrative demonstrate that Luke indirectly characterizes Jesus as the one God of Israel together with YHWH. Henrichs Tarasenkova employs a narrative approach that takes into consideration recent studies of narrative and history and enables her to construct characters of YHWH and Jesus within the Lukan narrative. She employs Richard Bauckham's concept of divine identity that she evaluates against her study of how one might speak of personal identity in the Greco-Roman world. She engages in close reading of key texts to demonstrate how Luke speaks of YHWH as God in order to demonstrate that Luke's Acts upholds a traditional Jewish view that only the God of Israel is the one living God and to eliminate false expectations for how Luke should speak of Jesus as God. This analysis establishes how Luke binds Jesus' identity to the divine identity of YHWH and concludes that the Lukan narrative in fact does portray Jesus as God when it shows that Jesus shares YHWH's divine identity.

Histories and Fallacies Carl R. Trueman, 2010-11-03 Recent years have brought about a crisis of confidence in the historical profession leading increasing numbers of readers to ask the question: How can I know that the stories told by a historian are reliable? *Histories and Fallacies* is a primer for those seeking guidance through conceptual and methodological problems in the discipline of history. Historian Carl Trueman presents a series of classic historical problems as a way to examine what history is, what it means, and how it can be told and understood. Each chapter in *Histories and Fallacies* gives an account of a particular problem, examines a classic example of that problem, and then suggests a solution or approach that will bear fruit. Readers who come to understand the question of objectivity through an examination of Holocaust denial or interpretive frameworks through Marxism will not just be learning theory but will already be practicing fruitful approaches to history. *Histories and Fallacies* guides both readers and writers of history away from dead ends and methodological mistakes and into a fresh confidence in the productive nature of the historical task.

Storia della storiografia, 1997 **History and Nature in the Enlightenment** Nathaniel Wolloch, 2016-04-22 The mastery of nature was viewed by eighteenth-century historians as an important measure of the progress of civilization. Modern scholarship has hitherto taken insufficient notice of this important idea. This book discusses the topic in connection with the mainstream religious, political, and philosophical elements of Enlightenment culture. It considers works by Edward Gibbon, Voltaire, Herder, Vico, Raynal, Hume, Adam Smith, William Robertson, and a wide range of lesser and better-known figures. It also discusses many classical, medieval, and early modern sources which influenced Enlightenment historiography as well as eighteenth-century attitudes toward nature in general.

Science, Religion, and the Protestant Tradition James C. Ungureanu, 2019-10-03 The story of the conflict thesis between science and religion, the notion of perennial conflict or warfare between the two, is part of our modern self-understanding. As the story goes, John William Draper (1811-1882) and Andrew Dickson White (1832-1918) constructed dramatic narratives in the nineteenth century that cast religion as the relentless enemy of scientific progress. And yet, despite its

resilience in popular culture historians today have largely debunked the conflict thesis Unravelling its origins James Ungureanu argues that Draper and White actually hoped their narratives would preserve religious belief For them science was ultimately a scapegoat for a much larger and more important argument dating back to the Protestant Reformation where one theological tradition was pitted against another a more progressive liberal and diffusive Christianity against a more traditional conservative and orthodox Christianity By the mid nineteenth century narratives of conflict between science and religion were largely deployed between contending theological schools of thought However these narratives were later appropriated by secularists freethinkers and atheists as weapons against all religion By revisiting its origins development and popularization Ungureanu ultimately reveals that the conflict thesis was just one of the many unintended consequences of the Protestant Reformation

The Naked Heart Peter Gay,1996 In investigating the inner life of the whole Victorian bourgeoisie that vast class in Emile Zola s words reaching from the common people to the aristocracy Gay turns also to the letters and confessional diaries of both obscure and prominent men and women Jacket Apologia and Criticism Gonzalo Pasamar,2010 This book is the first modern overview of the history of historiography in Spain It covers sources from Juan de Mariana s History of Spain written at the end of the sixteenth century up to current historical writings and their context The main objective of the book is to shed light on the continuities and breaks in the ways that Spanish historians represented ideas of Spain The concept of historiography used is wide enough to span not only academic works and institutions but also public uses of history including the history taught in schools The methodology employed by the author combines the tradition of studies of national identity with those of historiography One of the key themes in the book is the role of the historical profession in Spain and its influence on national discourse from the nineteenth century onwards Cultivating Nationhood in Imperial Russia Lisa Khachaturian,2018-02-06 Nineteenth century Armenia was a zone of competition between the Persian Ottoman and the Russian Empires Yet over the course of the century a new generation of Armenian journalists scholars and writers worked to transform their geographically socially and linguistically fragmented communities threatened by regional isolation and dissent into a patriotic and nationally conscious population Lisa Khachaturian seeks to explain how this profoundly divided society managed to achieve a common cultural bond The national project that captivated nineteenth century Eastern Armenian intellectuals was a daunting task especially since their efforts were directed in the Caucasus a territory known for its volatile history its ethnic heterogeneity and its linguistic complexity Although this cultural and social maelstrom was both aggravated and tempered by the new Russian arena of economic growth urban development and heightened technology and communication diversity was hardly a recent phenomenon in the region it had been an endemic part of Caucasian history for centuries Armenians were no exception to this While the Georgians bound to their landed nobility generally lived within kingdoms the Armenians experienced centuries of forced resettlement migration and centuries of habitation among other peoples Some Armenians had settled in faraway countries but many remained in scattered colonies

within the boundaries of historic Armenia This is a study of the formation of modern Armenian national consciousness under Imperial Russian rule The Tsarist acquisition of Armenian populated territory and consequent efforts to integrate this territory into the empire imposed sufficient unity to provide a basis for a nascent national movement The particular influences of Russian imperial rule met the Eastern Armenian communities to create a new environment for a modern national revival This book reviews how nineteenth century Armenian intellectuals discussed and conceived of the nation through the formation of the Armenian press This is a rare blend of national culture and communication networking

The Historical Present Walter Kudrycz, 2011-01-13 Medievalism has become a central concern for those studying and teaching medieval history It can be distinguished from traditional medieval history because it is not directly concerned with the study of the Middle Ages themselves but rather it looks at how ideas about the medieval era operate in modern culture This volume breaks new ground by moving beyond the arena of contemporary popular culture by interpreting modern academic attitudes towards the Middle Ages as themselves forms of medievalism What is presented as refined historical truth is no more than a construction of truth derived from the larger philosophical and cultural trends of our own day This volume argues that modernity's sense of the medieval past is the product of the dominant intellectual movements of the nineteenth century Romanticism and Idealism and that nineteenth century attitudes have continued to inform current understandings of the Middle Ages This is a narrative that combines the main themes of modern scholarship on the medieval age with a subtly portrayed picture of the philosophical culture which produced them

Jonathan Edwards's Philosophy of History Avihu Zakai, 2009-02-09 Avihu Zakai analyzes Jonathan Edwards's redemptive mode of historical thought in the context of the Enlightenment As theologian and philosopher Edwards has long been a towering figure in American intellectual history Nevertheless and despite Edwards's intense engagement with the nature of time and the meaning of history there has been no serious attempt to explore his philosophy of history Offering the first such exploration Zakai considers Edwards's historical thought as a reaction in part to the varieties of Enlightenment historical narratives and their growing disregard for theistic considerations Zakai analyzes the ideological origins of Edwards's insistence that the process of history depends solely on God's redemptive activity in time as manifested in a series of revivals throughout history reading this doctrine as an answer to the threat posed to the Christian theological teleology of history by the early modern emergence of a secular conception of history and the modern legitimation of historical time In response to the Enlightenment refashioning of secular historical time and its growing emphasis on human agency Edwards strove to re-establish God's preeminence within the order of time Against the de-Christianization of history and removal of divine power from the historical process he sought to re-enthrone God as the author and lord of history and thus to re-enchance the historical world Placing Edwards's historical thought in its broadest context this book will be welcomed by those who study early modern history American history or religious culture and experience in America

History, The Reformation of Historical Thought Mark A.

Lotito,2019-09-16 In *The Reformation of Historical Thought* Mark Lotito re examines the development of Western historiography by concentrating on Philipp Melanchthon 1497 1560 and his universal history *Carion's Chronicle* 1532 With the *Chronicle* Melanchthon overturned the medieval papal view of history and he offered a distinctly Wittenberg perspective on the foundations of the modern European world Through its immense popularity the *Chronicle* assumed extraordinary significance across the divides of language geography and confession Indeed Melanchthon's intervention would become the point of departure for theologians historians and jurists to debate the past present and future of the Holy Roman Empire Through the *Chronicle* the Wittenberg reformation of historical thought became an integral aspect of European intellectual culture for the centuries that followed *On the Resurrection, Volume 2* Gary Habermas,2024-09-15 In *On the Resurrection Volume 2 Refutations* Gary Habermas offers detailed analyses and rebuttals of the alternate theories surrounding Jesus's resurrection This is the second volume of four in his magnum opus *On the Resurrection* *Inventiones* Monika Otter,2000-11-09 Combining literary theory and historiography Monika Otter explores the relationship between history and fiction in the Latin literature of twelfth century England The beginnings of fiction have commonly been associated with vernacular romance but Otter demonstrates that writers of Latin historical narratives also employed the self referential techniques characteristic of fiction Beginning with *inventiones* a genre dealing with the discovery of saints' relics Otter reveals how exploring the fundamental problems of writing history and the nature of truth itself leads monastic or clerical Latin writers to a budding awareness of fictionality According to Otter accounts of conquests treasure hunts descents into underground worlds and efforts usually unsuccessful to retrieve subterranean objects serve as self referential metaphors for the problems of accessing and retrieving the past they are thus designed to shake the reader's faith in historical representation and highlight the textuality of the historical account Otter traces this self conscious use of fictional elements within historical narrative through the works of William of Malmesbury Geoffrey of Monmouth Gerald of Wales Walter Map and William of Newburgh Originally published in 1996 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 the original and are presented in affordable paperback formats bringing readers both historical and cultural value

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