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# MONARCHY AND CONSENT

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# Monarchy Consent

**Pavin Chachavalpongpun**

## **Monarchy Consent:**

*The Ways of a King* Geoffrey P. Miller, 2011-11-16 Geoffrey P. Miller argues that the narratives from Genesis to Second Kings present a sophisticated argument for political obligation and for limited monarchy as the best form of government. The Hebrew Bible in this sense can be considered as one of the earliest political philosophies of the western world. The Garden of Eden story identifies revelation, consent, utopia, natural law, ownership, power, patriarchy, and justice as bases for political obligation. The stories of life after the expulsion from Eden argue that government and law are essential for a decent life. The Genesis narratives recognize patriarchal authority but also identifies limits based on kinship, higher authority, and power. The book of Exodus introduces the topic of political authority, arguing that nationhood strictly dominates over other forms of political organization. The Sinai narratives explore two important sources of authority: revelation and consent of the governed. The book of Joshua presents a theory of sovereignty conceived of as the exclusive and absolute control over territory. The book of Judges examines two types of national government: military rule and confederacy. It argues that military rule is inappropriate for peacetime conditions and that the confederate form is not strong enough to deliver the benefits of nationhood. The books of Samuel and Kings consider theocracy and monarchy. The Bible endorses monarchy as the best available form of government provided that the king is constrained by appropriate checks and balances. Contrary to the view of some scholars, no text from Genesis to Second Kings disapproves of monarchy as a form of government. "The"

**Political Theory of the Schoolmen and Grotius** John Martin Littlejohn, 1895 Politics and the Limits of Law Menachem Lorberbaum, 2002-11-01 This book explores the emergence of the fundamental political concepts of medieval Jewish thought, arguing that alongside the well-known theocratic elements of the Bible, there exists a vital tradition that conceives of politics as a necessary and legitimate domain of worldly activity that preceded religious law in the ordering of society. Since the Enlightenment, the separation of religion and state has been a central theme in Western political history and thought. A separation that upholds the freedom of conscience of the individual. In medieval political thought, however, the doctrine of the separation of religion and state played a much different role. On the one hand, it served to maintain the integrity of religious law versus the monarch, whether canon law, Islamic law, or Jewish law. On the other hand, it upheld the autonomy of the monarch and the autonomy of human political agency against theocratic claims of divine sovereignty and clerical authority. Postulating the realm of secular politics leads the author to construct a theory of the precedence of politics over religious law in the organization of social life. He argues that the attempts of medieval philosophers to understand religion and the polity provide new perspectives on the viability of an accommodation between revelation and legislation, the holy and the profane, the divine and the temporal. The book shows that in spite of the long exile of the Jewish people, there is unquestionably a tradition of Jewish political discourse based on the canonical sources of Jewish law. In addition to providing a fresh analysis of Maimonides, it analyzes works of Nahmanides, Solomon ibn Adret, and Nissim Gerondi, that are largely unknown to the English

speaking reader Finally it suggests that the historical corpus of Jewish political writing remains vital today with much to contribute to the ongoing debates over church state relations and theocratic societies    **The Harleyan Miscellanea**  
Harley,1745    British and Foreign State Papers ,1877    "Good Coup" Gone Bad Pavin Chachavalpongpun,2014-06-18  
What did the 2006 military coup show us It demonstrated that the crux of the Thai crisis is far more serious and much wider in scope than had previously been thought The monarchy is surely not a victim in the protracted conflict but the root cause and continuing factor that has eroded Thai politics The coup set in motion more prejudicial uses of the l se majest law and in the process has led to more political prisoners It has also shredded the military into several segments turning generals into desperate royalists who continue to live off the monarchy in order to survive Issues of violence in the Thai south and the Thai Cambodian dispute became greatly intensified in the age of militarized politics The coup also produced unique colour coded politics and created crises of legitimacy This book is a collection of essays that reflect developments in Thai politics in the post coup period    **The Monarchy** Great Britain. Central Office of Information,1991 Covers the monarchy s role in Britain and overseas including its income and expenditure The book provides details of principal members of the Royal Family and their interests Royal ceremonial the palaces the Royal household the Union flag the Royal regalia and coat of arms and a family tree    **The Harleian Miscellany Or a Collection of ... Pamphlets and Tracts, ... Found in the Late Earl of Oxfordts Libary; Interspersed with Historical, Political and Critical Notes Etc** Robert Earl of Oxford and Mortimer Harley,1745    A Complete History Of England ,1706    **The Harleian Miscellany** William Oldys,1745    *The Conventional Lies of Our Civilization* Max Simon Nordau,1895    *The Future of the Monarchy* Fabian Society (Great Britain). Commission on the Future of the Monarchy,2003    Armageddon, Or The Overthrow of Romanism and Monarchy Samuel Davies Baldwin,1884    **Conventional lies of our civilization. Transl** Max Simon Nordau,1895    **France under Mazarin, with a review of the administration of Richelieu** James Breck Perkins,1887    *Speeches of Oliver Cromwell, 1644-1658* Oliver Cromwell,1901    **The Science of Ethics: Special ethics** Michael Cronin,1917    The Fundamental Concepts of Public Law Westel Woodbury Willoughby,1924    **The Merry Monarch** William Henry Davenport Adams,1885    **Edward Randolph** Edward Randolph,1898

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