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The Talmud - the Mishnah, a philosophical law code, and the Gemara, a dialectical commentary upon the Mishnah - works by translating principal modes of Western philosophy and science into the analysis

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of the rules of rationality governing the rules of humble, everyday reality.

Science, in particular the method of hierarchical classification characteristic of natural history, supplies the method of making connections and drawing conclusions to the Mishnah, the law-code that forms the foundation-document of the Talmud, as Neusner demonstrated in his "Judaism as Philosophy. The Method and Message of the Mishnah," Here he proceeds to show how philosophy, specifically dialectical analysis, defines the logic of the Gemara

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and guides the writers of the Gemara's compositions and the compilers of its composites in their analysis and amplification of some of the topical presentations, or tractates, of the Mishnah.

Christian theology shaped and is shaping many places in the world, but it was the Greeks who originally gave a philosophic language to Christianity. John Mark Reynolds's book *When Athens Met Jerusalem* provides students a well-informed introduction to the intellectual

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underpinnings (Greek, Roman and Christian) of Western civilization and highlights how certain current intellectual trends are now eroding those very foundations. This work makes a powerful contribution to the ongoing faith versus reason debate, showing that these two dimensions of human knowing are not diametrically opposed, but work together under the direction of revelation.

Leo Strauss articulates the conflict between reason and revelation as he explores Spinoza's scientific,

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comparative, and textual treatment of the Bible. Strauss compares Spinoza's Theologico-political Treatise and the Epistles, showing their relation to critical controversy on religion from Epicurus and Lucretius through Uriel da Costa and Isaac Peyrere to Thomas Hobbes. Strauss's autobiographical Preface, traces his dilemmas as a young liberal intellectual in Germany during the Weimar Republic, as a scholar in exile, and as a leader of American philosophical thought. "[For] those interested in Strauss the

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political philosopher, and also those who doubt whether we have achieved the 'final solution' in respect to either the character of political science or the problem of the relation of religion to the state." -Journal of Politics "A substantial contribution to the thinking of all those interested in the ageless problems of faith, revelation, and reason." -Kirkus Reviews Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus of political science at the

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University of Chicago. His contributions
to political science include *The Political
Philosophy of Hobbes*, *The City and the
Man*, *What is Political Philosophy?*, and
Liberalism Ancient and Modern.

While many scholars have noted Martin
Heidegger's indebtedness to Christian
mystical sources, as well as his affinity
with Taoism and Buddhism, Elliot R.
Wolfson expands connections between
Heidegger's thought and kabbalistic
material. By arguing that the Jewish
esoteric tradition impacted Heidegger,

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Wolfson presents an alternative way of understanding the history of Western philosophy. Wolfson's comparison between Heidegger and kabbalah sheds light on key concepts such as hermeneutics, temporality, language, and being and nothingness, while yielding surprising reflections on their common philosophical ground. Given Heidegger's involvement with National Socialism and his use of antisemitic language, these innovative readings are all the more remarkable for their juxtaposition of incongruent fields

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of discourse. Wolfson's entanglement with Heidegger and kabbalah not only enhances understandings of both but, more profoundly, serves as an ethical corrective to their respective ethnocentrism and essentialism. Wolfson masterfully illustrates the redemptive capacity of thought to illuminate common ground in seemingly disparate philosophical traditions.

The Congruity of Talmudic and Classical
Philosophy

God and the Philosophers

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From Revelation to the Holocaust

Science Fiction and Philosophy

The Role of Philosophy in Theology

A Philosophical Recounting

A major, internationally bestselling novel of extraordinary power about the costs of war from one of Israel's greatest writers. Set in Israel in recent times, this epic yet intimate novel places side by side the trials of war and the challenges of everyday life. Through a series of powerful, overlapping circles backward in time, it tells the story of Ora's relationship with her husband, from whom she is now separated, as well as the tragedy of their best friend Avram, a former soldier — and her son's

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biological father. When her son Ofer rejoins the army for a major offensive, Ora is devastated and decides to hike in the Galilee, leaving no forwarding information for the "notifiers" who might deliver the worst news a parent can hear. She phones Avram, whom she has not seen in 21 years, and convinces him to go with her. As they journey together, Ora unfurls the story of her family, and gives Avram the gift of his son — a telling that keeps the boy alive for both his mother and the reader. Never have we seen so vividly the surreality of daily life in Israel, the consequences of living in a society where the burden of war falls on each generation anew. David Grossman's rich imagining of a family in love and crisis makes for one of the great anti-war novels of our time.

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This debut book boldly seeks to argue competitively in the same intellectual field as famous atheists such as RICHARD DAWKINS, CHRISTOPHER HITCHENS, and BERTRAND RUSSELL, and to do so in the spirit and style of such famous Christian apologists as C.S. Lewis and RAVI ZACHARIAS, drawing heavily on basic science, history, physics, psychology, paleontology, anthropology, archeology, neurology, child development and even science fiction. It describes the evolution of the human brain in ancient hominids allowing humans to eventually conceive a non-physical realm (the spirit world), and as the mind evolved intellectually from primitive animism to Christology, God revealed himself gradually as the developing hominid brain became able

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to comprehend new ideas. For Believers, the author presents a new, intellectually satisfying way to understand and defend the Bible. For both Skeptics and Believers, a worldview is offered that is spiritually meaningful and scientifically sound.

What is the relation of philosophy and theology? This question has been a matter of perennial concern in the history of Western thought. Written by one of the premier philosophers in the areas of Jewish ethics and interfaith issues between Judaism and Christianity, *Between Athens and Jerusalem* contends that philosophy and theology are not mutually exclusive. Based on the Gifford Lectures David Novak delivered at the University of Aberdeen in 2017, this book explores the commonalities and common

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concerns that exist between philosophy and theology on metaphysical, epistemological, and ethical questions.

Where are they different and where are they the same?
And, how can they speak to one another?

An important contribution to early Christian studies

The Love of Wisdom and the Love of God

The Cambridge Companion to Leo Strauss

Timaeus and Genesis in Counterpoint

Levinas's Philosophy of Judaism

The Right Side of History

Leo Strauss

***Neusner shows in this original study how
philosophy, specifically, dialectical***

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analysis, defines the logic of the Talmud of Babylonia's Gemara and guides the writers of the Gemara's compositions and the compilers of its composites in their analysis and amplification of some of the topical presentations, or tractates, of the Mishnah.

This study spans the entire life and work of the Russian philosopher Lev Shestov (1866-1938). It offers keys to understanding his thought, while also tracing the historical itinerary of his work. Shestov's thought is not only

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interesting in itself, as a "philosophy fighting against philosophy," but also because it reveals an entire world of cultural connections in its extraordinarily keen exploration of other "souls." The reader will find in Shestov some of the sharpest analyses of authors such as Shakespeare, Nietzsche, Tolstoi, Dostoevskii, Luther, Plotinus, Pascal, Kierkegaard and many others. This study will better determine the controversial and fascinating philosopher's place in the history of Russian and Western thought.

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Leo Strauss dedicated his life to rejuvenating the serious study of political philosophy. But those who study his writings are at odds on the question of what he thought about revelation. By applying Strauss's own principles of analysis to his pivotal essay 'Jerusalem and Athens: Some Preliminary Reflections,' Susan Orr reveals that Strauss's understanding of religion, contrary to what previous scholars have maintained, was more than simply political. Shani Boianjiu's stunning debut gives us a

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world where girls in the Israeli Defense Forces wait, endlessly--for womanhood, orders, war, peace. Yael trains marksmen and flirts with boys. Avishag stands guard, watching refugees throw themselves at barbed-wire fences. Lea, posted at a checkpoint, imagines stories behind the familiar faces that pass by her day after day. They gossip about boys and whisper of an ever more violent world just beyond view. They drill, constantly, for a moment that may never come. They live inside that single, intense second just before danger

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*erupts. And they find that their dreams
have stranger repercussions than they have
been trained to imagine.*

*The Reconciliation of Faith and Reason
Jerusalem and Athens*

Evolution of God

Levina S Jewish Thought

To the End of the Land

Natural Right and History

*This book offers a new framework for reading the Bible as a
work of reason.*

These expanded Gifford lectures attempt to answer

Tertullian's jibe, "What business has Jerusalem with Athens?"

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Addressing this question within the horizons of multiple, sometimes apparently opposing, worldviews, Clark ends by stoutly defending reason, the achievability of truth, and the reality of consciousness against contemporary attack.

George Grant (1918-1988) has been called Canada's greatest political philosopher. To this day, his work continues to stimulate, challenge, and inspire Canadians to think more deeply about matters of social justice and individual responsibility. One of the primary reasons for Grant's enduring significance is that his work connects practical and political issues to deeper questions about Western civilization, ontology, and religion. However, while there has been considerable discussion of Grant's political theories, relatively

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little attention has been paid to their theological and philosophical underpinnings. In Athens and Jerusalem, Ian Angus, Ron Dart, and Randy Peg Peters gather together sixteen original essays to offer an elaboration and critique of the theological and philosophical basis of Grant's work. The collection, which includes previously unpublished notes from four of Grant's lectures, considers familiar themes of nationalism, Canada and the United States, modernity, technology and liberalism from a theological and philosophical perspective. philosophical roots of Western civilization to diagnose its present condition, and to suggest alternative sources of illumination. A fascinating read for anyone interested in Canadian politics, philosophy or

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theology, this original collection goes one step further in helping us understand what is lasting about Grant's work.

In this book, 19 prominent representatives of each side in the basic division among Strauss's followers explore his contribution to political philosophy and Jewish thought. The volume presents the most extensive analysis yet published of Strauss's religious heritage and how it related to his work, and includes Strauss's previously unpublished 'Why We Remain Jews, ' an extraordinary essay concerned with the challenge posed to Judaism by modern secular thought. The extensive introduction interrelates the major themes of Strauss's thought

Hidden Gnosis and the Path of Poi?sis
Socrates and the Jews

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God, Humans, and Nature

Paul and the Giants of Philosophy

How to Live Forever

Heidegger and Kabbalah

In this classic work, Leo Strauss examines the problem of natural right and argues that there is a firm foundation in reality for the distinction between right and wrong in ethics and politics. On the centenary of Strauss's birth, and the fiftieth anniversary of the Walgreen Lectures which spawned the work, *Natural Right and History* remains as controversial and essential as ever. "Strauss . . . makes a significant

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contribution towards an understanding of the intellectual crisis in which we find ourselves . . . [and] brings to his task an admirable scholarship and a brilliant, incisive mind."—John H. Hallowell, American Political Science Review Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus in Political Science at the University of Chicago.

A tracing of the dynamics of the relationship between Faith and Philosophy throughout Western intellectual history, following the dynamics of Tertullian's ancient question: "What has Athens to do with Jerusalem?" In

the conclusion the author presents his own approach to this question.

How was the apostle Paul influenced by the great philosophers of his age? Dodson and Briones have gathered contributors with diverse views who aim to make Paul's engagement with ancient philosophy accessible. These essays address Paul's interaction with Greco-Roman philosophical thinking on a particular topic, including discussion questions and reading lists to help readers engage the material further.

For more than two thousand years, philosophers and theologians have wrestled with the irreconcilable

opposition between Greek rationality (Athens) and biblical revelation (Jerusalem). In Athens and Jerusalem, Lev Shestov — an inspiration for the French existentialists and the foremost interlocutor of Edmund Husserl, Martin Heidegger, and Martin Buber during the interwar years — makes the gripping confrontation between these symbolic poles of ancient wisdom his philosophical testament, an argumentative and stylistic tour de force. Although the Russian-born Shestov is little known in the Anglophone world today, his writings influenced many twentieth-century European thinkers, such as Albert Camus, D. H.

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Lawrence, Thomas Mann, Czesław Miłosz, and Joseph Brodsky. Athens and Jerusalem is Shestov's final, groundbreaking work on the philosophy of religion from an existential perspective. This new, annotated edition of Bernard Martin's classic translation adds references to the cited works as well as glosses of passages from the original Greek, Latin, German, and French. Athens and Jerusalem is Shestov at his most profound and most eloquent and is the clearest expression of his thought that shaped the evolution of continental philosophy and European literature in the twentieth century.

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Political Philosopher and Jewish Thinker Athens and Jerusalem

The People of Forever Are Not Afraid

The Philosophy of Emil Fackenheim

How Reason and Moral Purpose Made the West Great

What Has Athens to Do with Jerusalem?

Traces Fackenheim's early concern with revelation and how it shifted to his later focus on the Holocaust (post-1967).

A #1 NEW YORK TIMES BESTSELLER! Human beings have never had it better than we have it now in the West. So why are we on the verge of throwing it all away? In 2016, New York Times bestselling

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author Ben Shapiro spoke at the University of California-Berkeley. Hundreds of police officers were required to protect his speech. What was so frightening about Shapiro? He came to argue that Western civilization is in the midst of a crisis of purpose and ideas; that we have let grievances replace our sense of community and political expediency limit our individual rights; that we are teaching our kids that their emotions matter more than rational debate; and that the only meaning in life is arbitrary and subjective. As a society, we are forgetting that almost everything great that has ever happened in history happened because of people who believed in both Judeo-Christian values and in the

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Greek-born power of reason. In The Right Side of History, Shapiro sprints through more than 3,500 years, dozens of philosophers, and the thicket of modern politics to show how our freedoms are built upon the twin notions that every human being is made in God's image and that human beings were created with reason capable of exploring God's world. We can thank these values for the birth of science, the dream of progress, human rights, prosperity, peace, and artistic beauty. Jerusalem and Athens built America, ended slavery, defeated the Nazis and the Communists, lifted billions from poverty, and gave billions more spiritual purpose. Yet we are in the process of abandoning Judeo-Christian

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values and Greek natural law, watching our civilization collapse into age-old tribalism, individualistic hedonism, and moral subjectivism. We believe we can satisfy ourselves with intersectionality, scientific materialism, progressive politics, authoritarian governance, or nationalistic solidarity. We can't. The West is special, and in The Right Side of History, Ben Shapiro bravely explains how we have lost sight of the moral purpose that drives each of us to be better, the sacred duty to work together for the greater good,. Leo Strauss was a central figure in the twentieth century renaissance of political philosophy. The essays of The Cambridge Companion to Leo Strauss

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provide a comprehensive and non-partisan survey of the major themes and problems that constituted Strauss's work. These include his revival of the great 'quarrel between the ancients and the moderns,' his examination of tension between Jerusalem and Athens, and most controversially his recovery of the tradition of esoteric writing. The volume also examines Strauss's complex relation to a range of contemporary political movements and thinkers, including Edmund Husserl, Martin Heidegger, Max Weber, Carl Schmitt, and Gershom Scholem, as well as the creation of a distinctive school of 'Straussian' political philosophy.

François Laruelle's lifelong project of

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"nonphilosophy," or "nonstandard philosophy," thinks past the theoretical limits of Western philosophy to realize new relations between religion, science, politics, and art. In Christo-Fiction Laruelle targets the rigid, self-sustaining arguments of metaphysics, rooted in Judaic and Greek thought, and the radical potential of Christ, whose "crossing" disrupts their circular discourse. Laruelle's Christ is not the authoritative figure conjured by academic theology, the Apostles, or the Catholic Church. He is the embodiment of generic man, founder of a science of humans, and the herald of a gnostic messianism that calls forth an immanent faith. Explicitly inserting quantum science into religion, Laruelle recasts the

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temporality of the cross, the entombment, and the resurrection, arguing that it is God who is sacrificed on the cross so equals in faith may be born. Positioning itself against orthodox religion and naive atheism alike, Christo-Fiction is a daring, heretical experiment that ties religion to the human experience and the lived world.

Athens, Arden, Jerusalem

*The Philosophy of Hebrew Scripture
Year 1*

*How the Christ-Like God Revealed Himself to
Mankind*

Jerusalem and Athens Exegesis

George Grant's Theology, Philosophy, and Politics

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This innovative study sees the relationship between Athens and Jerusalem through the lens of the Platonic dialogues and the Talmud. Howland argues that these texts are animated by comparable conceptions of the proper roles of inquiry and reasoned debate in religious life, and by a profound awareness of the limits of our understanding of things divine. Insightful readings of Plato's Apology, Euthyphro and chapter three of tractate Ta'anit explore the relationship of prophets and philosophers, fathers and sons, and gods and men (among other themes), bringing to light the tension

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between rational inquiry and faith that is essential to the speeches and deeds of both Socrates and the Talmudic sages. In reflecting on the pedagogy of these texts, Howland shows in detail how Talmudic aggadah and Platonic drama and narrative speak to different sorts of readers in seeking mimetically to convey the living ethos of rabbinic Judaism and Socratic philosophising.

Immortality is a subject which has long been explored and imagined by science fiction writers. In his intriguing new study, Stephen R.L.Clark argues that the genre of science fiction writing allows

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investigation of philosophical questions about immortality without the constraints of academic philosophy. He reveals how fantasy accounts of issues such as resurrection, disembodied survival, reincarnation and devices or drugs for preserving life can be used as an important resource for philosophical inquiry and examines how a society of immortals might function through a reading of the vampire myth. How to Live Forever is a compelling study which introduces students and professional philosophers to the possibilities of using science fiction in their work. It includes extensive suggestions

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for further reading, both fictional and philosophical, and examines the work of such major science fiction authors as Arthur C. Clarke, Frank Herbert, Larry Niven, William Gibson, and Colin Wilson.

Taking on the question of how the glories of the classical world could be reconciled with the Bible, this book explains how Judaism played a vital role in defining modern philhellenism.

Brings together a series of essays by a group of highly regarded philosophers on the role of God and spirituality in their lives and in their philosophies.

Reading the Apostle in Greco-Roman Context

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*An Introduction to Classical and Christian Thought
Faith and Philosophy*

When Athens Met Jerusalem

*Philosophy, Prophecy, and Politics in Leo Strauss's
Early Thought*

*Hellenism and Hebraism from Moses Mendelssohn
to Sigmund Freud*

***Examines the early works of German-Jewish
philosopher Leo Strauss (1899-1973).***

***This book situates Levinas in the pantheon
of modern Jewish thinkers, discussing a
number of themes that frequently occur in***

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Jewish thought. The author presents Levinass oeuvre, which comprises two parts -- his Jewish, "confessional" writings and his philosophical, "professional" writings - as a unity. The question of the exact relationship between these two types of writings is a lively discussion in present day scholarship. How does Levinas perceive the relationship between revelation and philosophy, the biblical address and the logos, the Saying and the said, faith and reason? There is a long oppositional tradition which contrasts Athens with

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Jerusalem, yet Levinas does not take part in such an antithetical tradition. Without reconciling or harmonising, he belongs to the philosophical tradition as well as to the Jewish tradition. This double allegiance explains the presence of philosophical terms and themes in his Jewish thought and the presence of Jewish words and ideas in his metaphysics. Levinas is presented by the author as a frequent traveller between Athens and Jerusalem and as a great translator from "Hebrew" to "Greek". However, the

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relationship between "Hebrew" and "Greek" in Levinass writings is not one of prototext and phenotext or of subtext and text, but rather one of a primordial inspirational word and the conceptual discourse. In an inclusive reading, Meir shows that the acquaintance with Levinass Jewish writings is helpful in understanding his subtle philosophical analyses and a necessary condition for the understanding of the whole Levinas. Reclaiming the first century as common ground rather than the origin of deeply

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entrenched differences: liberating the past to speak to us in another way. Conventional readings of antiquity cast Athens against Jerusalem, with Athens standing in for "reason" and Jerusalem for "faith." And yet, Susan Buck-Morss reminds us, recent scholarship has overturned this separation. Naming the first century as a zero point--"year one"--that divides time into before and after is equally arbitrary, nothing more than a convenience that is empirically meaningless. In YEAR 1, Buck-Morss

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liberates the first century so it can speak to us in another way, reclaiming it as common ground rather than the origin of deeply entrenched differences. Buck-Morss aims to topple various conceptual givens that have shaped modernity as an episteme and led us into some unhelpful postmodern impasses. She approaches the first century through the writings of three thinkers often marginalized in current discourse: Flavius Josephus, historian of the Judaeen war; the neo-Platonic philosopher Philo of Alexandria; and John of Patmos, author of

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Revelation, the last book of the Christian Bible. Also making appearances are Antigone and John Coltrane, Plato and Bulwer-Lytton, al-Farabi and Jean Anouilh, Nicholas of Cusa and Zora Neale Hurston--not to mention Descartes, Kant, Hegel, Kristeva, and Derrida. Buck-Morss shows that we need no longer partition history as if it were a homeless child in need of the protective wisdom of Solomon. Those inhabiting the first century belong together in time, and therefore not to us. "I am not a particularly Jewish thinker,"

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**said Emmanuel Levinas, "I am just a
thinker." This book argues against the
idea, affirmed by Levinas himself, that
Totality and Infinity and Otherwise Than
Being separate philosophy from Judaism. By
reading Levinas's philosophical works
through the prism of Judaic texts and
ideas, Michael Fagenblat argues that what
Levinas called "ethics" is as much a
hermeneutical product wrought from the
Judaic heritage as a series of
phenomenological observations. Decoding
the Levinas's philosophy of Judaism within**

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*a Heideggerian and Pauline framework,
Fagenblat uses biblical, rabbinic, and
Maimonidean texts to provide sustained
interpretations of the philosopher's work.
Ultimately he calls for a reconsideration
of the relation between tradition and
philosophy, and of the meaning of faith
after the death of epistemology.*

A Covenant of Creatures

*The Encounter of Philosophic and Religious
Morality*

From Athens to Jerusalem

Between Athens and Jerusalem

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***Spinoza's Critique of Religion
A Historical Orientation***

Papers from the conference on Priority Issues, Publications Services distributes for the Australian Institution of Engineers. No index. Shows how the 12th-century Hebrew scholar integrated the philosophical systems of Athens and Jerusalem without violating the spirit of either or downplaying their essential incompatibility. Annotation copyrighted by Book News, Inc., Portland, OR
Through careful interpretative essays on

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Greek poets, Shakespeare, and the Hebrew Bible, Athens, Arden, Jerusalem explores fundamental questions about God, human nature, and the political order. The collection of essays addresses topics ranging from friendship and marriage to sovereignty and tyranny, from piety and sin to comedy and contemplation.

Jewish Messianism and the History of Philosophy contests the ancient opposition between Athens and Jerusalem by retrieving the concept of meontology - the doctrine of

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nonbeing - from the Jewish philosophical and theological tradition. For Emmanuel Levinas, as well as for Franz Rosenzweig, Hermann Cohen and Moses Maimonides, the Greek concept of nonbeing (understood as both lack and possibility) clarifies the meaning of Jewish life. These thinkers of 'Jerusalem' use 'Athens' for Jewish ends, justifying Jewish anticipation of a future messianic era as well as portraying the subjects intellectual and ethical acts as central in accomplishing redemption. This book envisions Jewish thought as an

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expression of the intimate relationship between Athens and Jerusalem. It also offers new readings of important figures in contemporary Continental philosophy, critiquing previous arguments about the role of lived religion in the thought of Jacques Derrida, the role of Plato in the thought of Emmanuel Levinas and the centrality of ethics in the thought of Franz Rosenzweig. This book argues that tensions between Jewish and Christian doctrine may be lessened if texts are regarded as philosophical

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frameworks of exploration as opposed to
ethical commitments.

The Ruins of Athens and Jerusalem

Plato and the Talmud

Lev Shestov

Maimonides' Ethics

Reason and Revelation in the Work of Leo
Strauss

Jewish Messianism and the History of
Philosophy