

# The Philosophy Of Hebrew Scripture

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*The Philosophy Of Hebrew Scripture*

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## ROMAN JILLIAN

### Who Shall Ascend the Mountain of the Lord?

Wipf and Stock Publishers  
In this book, Lenn E. Goodman writes about the commandment to "love thy neighbor as thyself" from the standpoint of Judaism, a topic and perspective that have not often been joined before. Goodman addresses two big questions: What does that command ask of us? and what is its basis? Drawing extensively on Jewish sources, both biblical and rabbinic, he fleshes out the cultural context and historical shape taken on by this Levitical commandment. In so doing, he restores the richness of its material content to this core articulation of our moral obligations, which often threatens to sink into vacuity as a mere nostrum or rhetorical formula. Goodman argues against the notion that we have this obligation simply because God demands it -- a position that too readily makes ethics seem arbitrary, relativistic, dogmatic, authoritarian, contingent or just unpalatable. Rather he proposes that we learn much about how we ought to think about God from what we know about morals. He shows that natural reasoning and appeals to scripture, tradition, and revelation reinforce one another in ethical deliberation. For Goodman, ethics and theology are not worlds apart connected only by a kind of narrow one-way passage; the two realms of discourse can and should inform each other. Engaging the philosophers, including Aristotle, Spinoza, and Kant, and assembling three-thousand years worth of Jewish textual masterpieces, Goodman skillfully weaves his Gifford Lectures, which he delivered in 2005, into an indispensable work.

### The Jewish Philosophy Reader

Jason Aronson  
Examines the laws, histories, prophecies and wisdom of the ancient biblical writers and discusses their views on justice, hierarchy, war, the authority of kings and priests and the experience of exile.

The Formation of the Hebrew Bible SBL Press

Rethinking the great literary prophets whose ministry ran from the eighth to the sixth centuries BCE—Amos, Hosea, First Isaiah, Jeremiah, Ezekiel, Second Isaiah, and Job—Thinking about the Prophets examines their often-shocking teachings in light of their times, their influence on later Western and Jewish thinkers, and their enduring lessons for all of us. As a noted scholar of Jewish philosophy, Kenneth Seeskin teases out philosophical, ethical, and theological questions in the writings, such as the nature of moral reasoning, the divine persona, divine providence, the suffering of the innocent, the power of repentance, and what it means to believe in a monotheistic conception of God. Seeskin demonstrates that great ideas are not limited by time or place, but rather once put forth, take on a life of their own. Thus he interweaves the medieval and modern philosophers Maimonides, Kant, Cohen, Buber, Levinas, Heschel, and Soloveitchik, all of whom read the prophets and had important things to say as a result. We come to see the prophets perhaps in equal measure as divinely authorized whistle-blowers and profound thinkers of the human condition. Readers of all levels will find this volume an accessible and provoking introduction to the enduring significance of biblical prophecy.

The Cambridge Companion to the Hebrew Bible/Old Testament John Wiley & Sons

What if the Hebrew Bible wasn't meant to be read as 'revelation'? What if it's not really about miracles or the afterlife - but about how to lead our lives in this world? The Philosophy of Hebrew Scripture proposes a new framework for reading the Bible. It shows how biblical authors used narrative and prophetic oratory to advance universal arguments about ethics, political philosophy and metaphysics. It offers bold new studies of biblical narratives and prophetic poetry, transforming forever our understanding of what the stories of Abel, Abraham, Jacob, Joseph, Moses and David and the speeches of Isaiah and Jeremiah, were meant to teach. The Philosophy of Hebrew Scripture assumes no belief in God or other religious commitment. It assumes no previous

background in Bible. It is free of disciplinary jargon. Open the door to a book you never knew existed. You'll never read the Bible the same way again.

In God's Shadow Oxford University Press  
The articles of this volume present instantiations of the Hebrew Bible's deployment in textual and visual forms by Iberian Jewish, Christian and converso exegetes, translators, philosophers, artists, and literary authors between the anti-Jewish riots of 1391 and the Expulsion of 1492.

The Philosophy of Judaism Yale University Press

This is a general-interest introduction to the Old Testament from many disciplines. There are 23 essays with 23 individual reference lists.

Judaism as Philosophy Liverpool University Press

In The Formation of the Hebrew Bible David Carr rethinks both the methods and historical orientation points for research into the growth of the Hebrew Bible into its present form. Building on his prior work, Writing on the Tablet of the Heart (Oxford, 2005), he explores both the possibilities and limits of reconstruction of pre-stages of the Bible. The method he advocates is a "methodologically modest" investigation of those pre-stages, utilizing criteria and models derived from his survey of documented examples of textual revision in the Ancient Near East. The result is a new picture of the formation of the Hebrew Bible, with insights on the initial emergence of Hebrew literary textuality, the development of the first Hexateuch, and the final formation of the Hebrew Bible. Where some have advocated dating the bulk of the Hebrew Bible in a single period, whether relatively early (Neo-Assyrian) or late (Persian or Hellenistic), Carr uncovers specific evidence that the Hebrew Bible contains texts dating across Israelite history, even the early pre-exilic period (10th-9th centuries). He traces the impact of Neo-Assyrian imperialism on eighth and seventh century Israelite textuality. He uses studies of collective trauma to identify marks of the reshaping and collection of traditions in response to the destruction of Jerusalem and

Babylonian exile. He develops a picture of varied Priestly reshaping of narrative and prophetic traditions in the Second Temple period, including the move toward eschatological and apocalyptic themes and genres. And he uses manuscript evidence from Qumran and the Septuagint to find clues to the final literary shaping of the proto-Masoretic text, likely under the Hasmonean monarchy.

**The Jewish State** Psychology Press  
In *A Philosopher of Scripture: The Exegesis and Thought of Tanḥum ha-Yerushalmi*, Raphael Dascalu presents a detailed intellectual portrait of Tanḥum ha-Yerushalmi (d. 1291, Egypt) – a Jewish philosopher and mystic, linguist and philologist, and a biblical exegete of singular breadth.

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

**The Cambridge Companion to Medieval Jewish Philosophy**  
InterVarsity Press

The publication of the King James version of the Bible, translated between 1603 and 1611, coincided with an extraordinary flowering of English literature and is universally acknowledged as the greatest influence on English-language literature in history. Now, world-class literary writers introduce the book of the King James Bible in a series of beautifully designed, small-format volumes. The introducers' passionate, provocative, and personal engagements with the spirituality and the language of the text make the Bible come alive as a stunning work of literature and remind us of its overwhelming contemporary relevance.

*Our Lives As Torah* Oxford University Press, USA

The Hebrew Bible is permeated with depictions of military conflicts that have profoundly shaped the way many think about war. Why does war occupy so much space in the Bible? In this book, Jacob Wright offers a fresh and fascinating response to this question: War pervades the Bible not because ancient Israel was governed by religious factors (such as 'holy war') or because this people, along with its neighbors in the ancient Near East, was especially bellicose. The reason is rather that the Bible is fundamentally a project of constructing a new national identity for Israel, one that can both transcend deep divisions within the population and withstand military conquest by imperial armies. Drawing on the intriguing interdisciplinary research on war commemoration, Wright shows how biblical authors, like the architects of national identities from more recent times,

constructed a new and influential notion of peoplehood in direct relation to memories of war, both real and imagined. This book is also available as Open Access on Cambridge Core.

*Is There a Jewish Philosophy?* BRILL

The Jefferson Bible, or *The Life and Morals of Jesus of Nazareth* as it is formally titled, was a book constructed by Thomas Jefferson in the latter years of his life by cutting and pasting numerous sections from various Bibles as extractions of the doctrine of Jesus. Jefferson's composition excluded sections of the New Testament containing supernatural aspects as well as perceived misinterpretations he believed had been added by the Four Evangelists. In 1895, the Smithsonian Institution under the leadership of librarian Cyrus Adler purchased the original Jefferson Bible from Jefferson's great-granddaughter Carolina Randolph for \$400. A conservation effort commencing in 2009, in partnership with the museum's Political History department, allowed for a public unveiling in an exhibit open from November 11, 2011, through May 28, 2012, at the National Museum of American History.

*The Hebrew Bible and Philosophy of Religion* Oxford University Press  
*Jewish Theology Unbound* challenges the widespread misinterpretation of Judaism as a religion of law as opposed to theology. James A. Diamond provides close readings of the Bible, classical rabbinic texts, Jewish philosophers, and mystics from the ancient, medieval, and modern period, which communicate a profound Jewish philosophical theology on human nature, God, and the relationship between the two. The study begins with an examination of questioning in the Hebrew Bible, demonstrating that what the Bible encourages is independent philosophical inquiry into how to situate oneself in the world ethically, spiritually, and teleologically. It explores such themes as the nature of God through the various names by which God is known in the Jewish intellectual tradition, love of others and of God, death, martyrdom, freedom, angels, the philosophical quest, the Holocaust, and the state of Israel, all in light of the Hebrew Bible and the way it is filtered through the rabbinic, philosophical, and mystical traditions.

*The Philosophy of Hebrew Scripture*  
Cambridge University Press

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

**From Jesus to Christ** Cambridge University Press

"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, *Times Literary Supplement* In this exciting book,

Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, *Journal of the American Academy of Religion* "This is a first-rate work of a first-rate historian."—James D. Tabor, *Journal of Religion* "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, *Christian Science Monitor*

*The Dawn* Cambridge University Press  
John Locke, whose ideas helped give birth to the United States, predicated his political theory on the Hebrew Bible. Why?  
**John Locke's Political Philosophy and the Hebrew Bible** James Clarke & Company

A Comprehensive anthology of classic writings on Jewish philosophy from the Bible to postmodernism.

*Biblical Knowing* University of Toronto Press

Between 1780 and 1937, Jews in Germany produced numerous new translations of the Hebrew Bible into German. Intended for Jews who were trilingual, reading Yiddish, Hebrew, and German, they were meant less for religious use than to promote educational and cultural goals. Not only did translations give Jews vernacular access to their scripture without Christian intervention, but they also helped showcase the Hebrew Bible as a work of literature and the foundational text of modern Jewish identity. This book is the first in English to offer a close analysis of German Jewish translations as part of a larger cultural project. Looking at four distinct waves of translations, Abigail Gillman juxtaposes translations within each that sought to achieve similar goals through differing means. As she details the history of successive translations, we gain new insight into the opportunities and problems the Bible posed for different generations and gain a new perspective on modern German Jewish history.

**Ecclesiastes** University of Chicago Press  
*Scripture's Knowing* is a guide to the emerging field of philosophical study of

Scripture, specifically about knowing. Assuming that the Scriptures speak verbosely and persistently about knowing, what do the biblical authors have to say? How do they conceptualize ideas like truth and knowledge? Most importantly, how do we come to confidently know anything at all? Scripture's Knowing follows the discourse on knowledge through key biblical texts and shows the similarity of biblical knowing with the scientific enterprise. The findings are linked to the role of ritual in knowing and implications for theologians and churches today.

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*The Philosophy of Hebrew Scripture*  
 InterVarsity Press

The importance of human knowledge and the consequences of error are constantly stressed within Scripture, which emphasizes the knowledge of good and evil: knowing that YHWH IS your God; knowing that Jesus is the Christ; and the goal of developing Israel into a 'wise and discerning people'. We, too, long for confidence in our understanding - the assurance that our most basic knowledge is not ultimately incorrect. Biblical Knowing assesses what Israel knew, but more importantly, how she was meant to know - introducing a comprehensive

scriptural epistemology, firmly rooted in the Scripture's own presentation of important epistemological events in the story of Israel. Because modern philosophy has also made authoritative claims about knowledge, Biblical Knowing engages contemporary academic views of knowledge (e.g., Reformed Epistemology, scientific epistemology, Virtue Epistemology, etc) and recent philosophical method (e.g., Analytic Theology), assessing them for points of congruence or departure from Scripture's own epistemology. Additionally, Biblical Knowing explores what proper knowing looks like in the task of theology itself, in the teaching and preaching of the church, and in the context of counseling.