

Jewish theology - systematically and historically considered

-- Jewish Theology Systematically and Historically Considered (1918) [Chapter 5]



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Jewish theology [microform] : systematically and historically considered : Kohler, K. (Kaufmann), 1843

When man awakens to moral self-consciousness and maturity, this inner change impresses him as an outer one; the change in him is interpreted as a change in God. The Babylonian conception of heaven prevailed throughout the Middle Ages and influenced both the mystic lore about the heavenly throne and the philosophic cosmology of the Aristotelians, such as Maimonides. The Mishnah, in Sanhedrin, X, 1, which seems to date back to the beginnings of Pharisaism, declares the following three to have no share in the world to come: he who denies the resurrection of the dead; he who says that the Torah—both the written and the oral Law—is not divinely revealed; and the Epicurean, who does not believe in the moral government of the world.

Full text of theology : systematically and historically

It is by no means the petrification of the Mosaic law and the prophetic teachings, as we are so often told, but a continuous process of unfolding and regeneration of its great religious truth. We must recognize at the outset that Jewish theology cannot assume the character of apologetics, if it is to accomplish its great task of formulating religious truth as it exists in our consciousness to-day. The recognition of God as the righteous Judge of the world—Zidduk ha Din—is to bring consolation and endurance to the afflicted, and to remove from their hearts the bitter sting of despair and doubt.

Jewish theology : systematically and historically considered. (Book, 1968) [quizapp.evertonfc.com]

Or shall we rather follow Rabbi Simlai, the Haggadist, who first enumerated the 613 commandments of the Torah mandatory and prohibitive, considering that their one aim is the higher moral law, in that they are all summed up by a few ethical principles, which he finds in the 15th Psalm, Isaiah XXXIII, 15; Micah VI, 8; Isaiah LVI, 1; and Amos V, 4? Here it is the spirit of ritualism, bent on separating the Jews from the influence of foreign elements, and there again the spirit of rationalism, eager to take part in general culture and in the progress of the outside world. More wonderful still, the priestly lore of ancient Babylon was transformed by sublime monotheistic truths and utilized in the formation of a sacred literature; it was placed before the history of the Hebrew patriarchs, to form, as it were, an introduction to the Bible of humanity.

Jewish Theology Systematically and Historically Considered by K Kohler 1918

When the morning stars sang together, and all the sons of God shouted for joy.

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Josephus, too, in his apology for Judaism written against Apion,³ emphasizes the belief in God's all-encompassing Providence, His incorporeality, and His self-sufficiency as the Creator of the universe.

Jewish Theology Systematically and Historically Considered

Accordingly, the chief emphasis is laid upon the miraculous element, the descent of the Lord to the mountain in fire and storm, amid thunder and lightning, while the Ten Words themselves were pro-! REVELATION, PROPHECY, AND INSPIRATION 39 on account of its peculiar religious bent, was predestined to be the people of revelation. Israel's God is enthroned above the world as its moral and spiritual Ruler, the only Being whom we can conceive as self-existent, as indivisible as truth itself.

Jewish theology systematically and historically considered (1918 edition)

Only the One God of revelation made the world really one. As it was bound up with the life of the Jewish people, Judaism remained forever in close touch with the world. Thus the rabbis came to regard love as the innermost part of God's being.

Judaism: Founder, Beliefs & Facts

This viewpoint is contradicted by all our knowledge and our whole mode of thinking, and thus both our historical and religious consciousness constrain us to take the position of the prophets. In fact, the Alexandrian translators and some of the rabbis actually explained in this sense the Biblical names El Shaddai and J. The creed is a conditio sine qua non of the Christian Church.

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