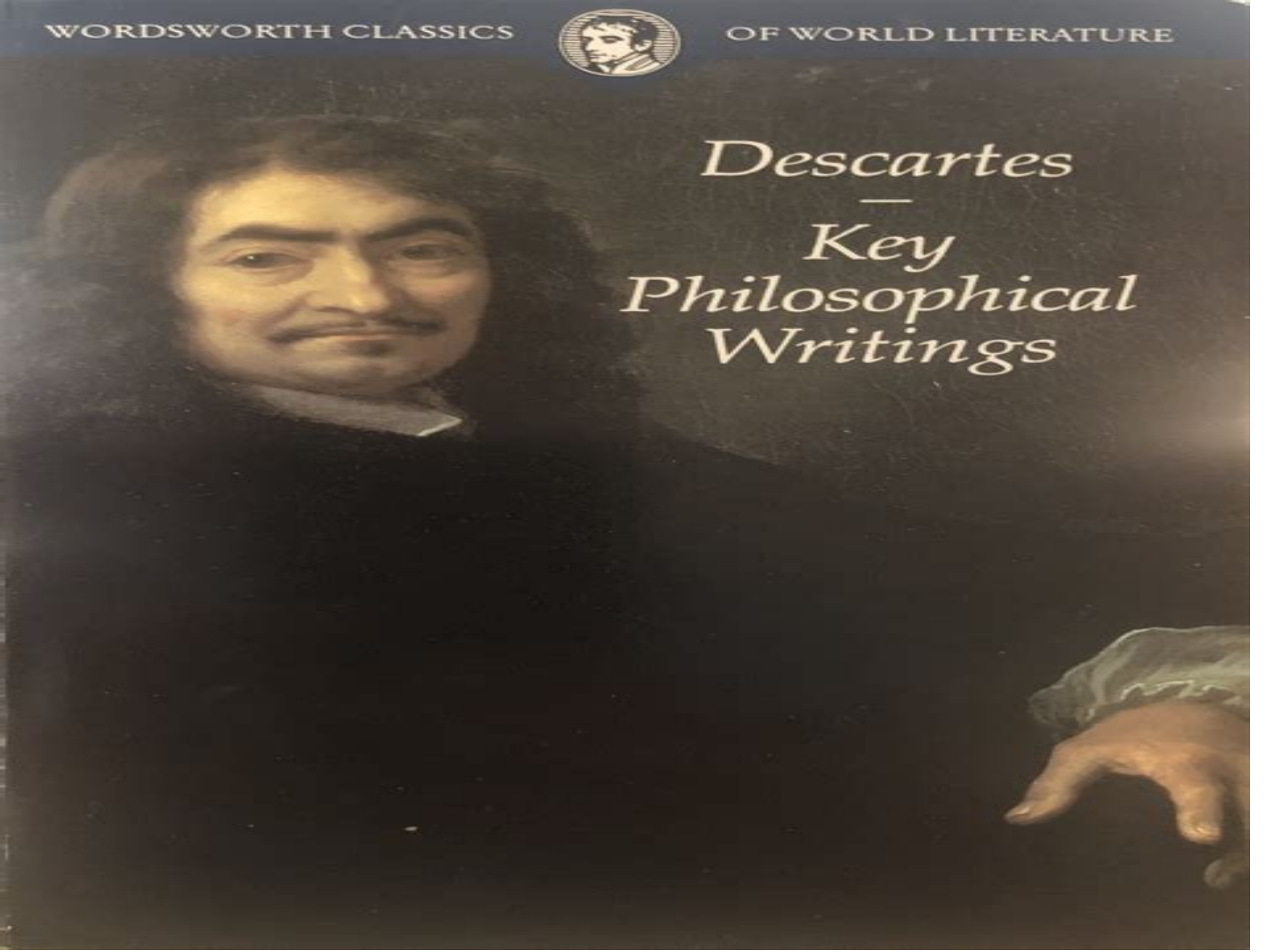


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# Philosophical Writings

**O. K. Bouwsma**



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[Faith and Freedom](#) Michah Gottlieb, 2011-03-02 The recent renewal of the faith-reason debate has focused attention on earlier episodes in its history One of its memorable highlights occurred during the Enlightenment with the outbreak of the Pantheism Controversy between the eighteenth-century Jewish philosopher Moses Mendelssohn and the Christian Counter-Enlightenment thinker Friedrich Heinrich Jacobi While Mendelssohn argued that reason confirmed belief in a providential God and in an immortal soul, Jacobi

claimed that its consistent application led ineluctably to atheism and fatalism At present there are two leading interpretations of Moses Mendelssohn's thought One casts him as a Jewish traditionalist who draws on German philosophy to support his premodern Jewish beliefs while the other portrays him as a secret Deist who seeks to encourage his fellow Jews to integrate into German society and so disingenuously defends Judaism to avoid arousing their opposition By exploring the Pantheism Controversy and Mendelssohn's relation to his two greatest Jewish philosophical predecessors the medieval Rabbi Moses Maimonides and the seventeenth century heretic Baruch Spinoza Michah Gottlieb presents a new reading of Mendelssohn arguing that he defends Jewish religious concepts sincerely but gives them a humanistic interpretation appropriate to life in a free diverse modern society Gottlieb argues that the faith reason debate is best understood not primarily as an argument about metaphysical questions such as whether or not God exists but rather as a contest between two competing conceptions of human dignity and freedom Mendelssohn Gottlieb contends gives expression to a humanistic religious perspective worthy of renewed consideration today

*The Readability of the World* Hans Blumenberg, 2022-12-15

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**The Hermeneutical Self and an Ethical Difference** Paul S Chung, 2012-07-26 Incorporating a tour of the past and a proposition for the future Chung presents a fascinating study of inter civilizational hermeneutics that embraces our modern times and suggests the liberative potential of hermeneutical study Adopting a subtle approach that stays clear of trying to impose upon the reader a simplistic understanding of hermeneutical discourses Chung instead draws on a host of classical and modern scholars in search of a new and refreshing global hermeneutical theory

**Philosophy, Rhetoric, and Thomas Hobbes** Timothy Raylor, 2018-11-08 Thomas Hobbes claimed to have founded the discipline of civil philosophy political science The claim did not go uncontested and in recent years the relationship of philosophical reasoning to

rhetorical persuasion in Hobbes's work has become a significant area of discussion as scholars attempt to align his disparaging remarks about rhetoric with his dazzling practice of it in works like *Leviathan*. The dominant view is that having rejected an early commitment to humanism and with it rhetoric when he adopted the scientific approach to philosophy in the late 1630s, Hobbes later came to re-embrace it as an essential aid to or part of philosophy. Philosophy Rhetoric and Thomas Hobbes proposes that Hobbes was from first to last dubious about the place of rhetoric in civil society and came to see it as a pernicious presence within philosophy a position from which he did not retreat. It offers a fresh and expanded picture of Hobbes's humanism by examining his years as a country house tutor, his teaching and his translation of Thucydides, the influence on him of Bacon and the range of his early natural historical and philosophical interests. In demonstrating the distinctively Aristotelian character of his understanding of rhetoric, the book also revisits the new approach to philosophy Hobbes adopted at the end of the 1630s, clarifying the nature and scope of his concern about the contamination of philosophy and political life by the procedures of rhetorical argumentation.

Proofs of God Matthew Levering, 2016-04-12 Leading theologian Matthew Levering presents a thoroughgoing critical survey of the proofs of God's existence for readers interested in traditional Christian responses to the problem of atheism. Beginning with Tertullian and ending with Karl Barth, Levering covers twenty-one theologians and philosophers from the early church to the modern period, examining how they answered the critics of their day. He also shows the relevance of the classical arguments to contemporary debates and challenges to Christianity. In addition to students, this book will appeal to readers of apologetics.

*Apocalypse of Truth* Jean Vioulac, 2021-05-03 We inhabit a time of crisis: totalitarianism, environmental collapse, and the unquestioned rule of neoliberal capitalism. Philosopher Jean Vioulac is invested in and worried by all of this, but his main concern lies with how these phenomena all represent a crisis within and a threat to thinking itself. In his first book to be translated into English, Vioulac radicalizes Heidegger's understanding of truth as disclosure through the notion of truth as apocalypse. This apocalypse of truth works as an unveiling that reveals both the finitude and mystery of truth, allowing a full confrontation with truth as absence. Engaging with Heidegger, Marx, and St. Paul, as well as contemporary figures including Giorgio Agamben, Alain Badiou, and Slavoj Žižek, Vioulac's book presents a subtle, masterful exposition of his analysis, before culminating in a powerful vision of the abyss of the deity. Here, Vioulac articulates a portrait of Christianity as a religion of mourning, waiting for a god who has already passed by, a form of ever-present eschatology whose end has always already taken place. With a preface by Jean-Luc Marion, *Apocalypse of Truth* presents a major contemporary French thinker to English-speaking audiences for the first time.

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