This course will attempt to move beyond the modernist concern with the external elements of the event through (1) situating revelation within a theological context of 6-8 models. (2) and then presenting eight traditional views of prophecy: Saadyah, Maimonides, Nahmanides, Zohar, Rabbenu Nissim, Albo, Hayyim Vital; (3) then we in the second part of the course, we will then confront the modernist questions generated by historical criticism and the debates that ensued. We will discuss Louis Jacob's case, Mordechai Breuer, and others; (4) We will discuss the role of revelation in creating an interpretive tradition with a Divine guarantee.

There will be a midterm, one take-home essays, and a final exam (35%-20%-45%). You are responsible to read and know all handouts given in class.

You may reach me by e-mail at abrill@ymail.yu.edu. or at Kavvanah@gmail.com

Preface

What is Theology? What is Mahshevet Yisrael? How is Jewish thought different than Philosophy?

Bible and Talmud (Basics Texts on Matan Torah and Har Sinai)

Revelation (18-20th century)

Revelation is an Eighteenth century idea that grew out of a view in which autonomous reason was contrasted to supernatural revelation. I would suggest looking at Voltaire, *Encyclopedia* "Abraham" "Moses" "Miracle" "Soul." Or look at Kant, "What is Enlightenment?"

In the Nineteenth century, revelation was less of an issue because most religious thinkers believed in "spirit" that guides humanity.

In the twentieth century, the problem returned as an insolvable issue before the masters of secularism, modernism, and science.

Avery Cardinal Dulles presents five models of how the issue was dealt with in the 20th century. We will work with his categories as applied to Jewish thinkers.

At the start of the twenty first century, reason and human knowledge has taken a back step before the new trends of Post-structuralism, hermeneutics, and cultural theory. The traditional end of the religious spectrum has spawned Neo-evangelical thought, post-liberalism, Resourcesment, religion in culture, and radical Orthodoxy. Along the way, We will attempt to evaluate some of these trends as viable for Jewish Orthodoxy.
Required Text:
Read chapters 1-8, 11, 12

Most Primary Texts will be uploaded onto the web

19th Century – Personal Revelation
   Unique Teaching
   Steinheim
   S. R. Hirsch

Suggested:
John Adam Moehler, *Symbolism*
Unit One---Five Models of Dulles (and some 21st century questions)

I. Doctrine

Prepositional- Traditionalist, NonTraditionalist, Neo-Scholastic, and Fundamentalist

1) Shadal
2) R. Yakov Weinberg
3) Norman Lamm
4) Rav Aharon Lichtenstein
5) Popular outreach literature –codes
http://www.amyisrael.co.il/publicat/jewishstudies/revelati.htm

Suggested:
William J. Abraham, *Divine Inspiration* (will be assigned as part of the essay)
(good book that deals with Fundamentalist questions of inerrancy, textual variants, factual errors, not a stenographer, use of language, role of the human)
Idem, *Divine Revelation*

II. Event and History: "Sacred History and Heritage"

1) Aham Haam
2) Eliezer Berkovits, *God Man and History*
3) John Levinson, *Sinai And Zion* (not on web)
4) Isaac Breuer
5) R. Avigdor Miller
6) R. Irving Bunim

Suggested:

III. Experience

1) Buber, *On Judaism*
2) Abraham Joshua Heschel, *Heavenly Torah* pp. 321- 340; 368-375; 517-537; 475-6
3) Rav Kook

Required:
Rifka Horowitz, "Revelation and the Bible in Twentieth Century Jewish Philosophy" *Jewish Spirituality* Volume II 346-370. (deals with Buber, Rosensweig, Heschel, And Isaac Breuer)

IV. Dialectic

1) Rav Soloveitchik
2) Yeshaya Leibowitz

Suggested:
Van A. Harvey, *The Historian and The Believer*
(and his retraction article in JAAR- zzz)
Michael Wyschogrod, *Body of Faith* (actually this work also has elements of 5 and of post-liberalism)

V. New Awareness
1) Franz Rosensweig
2) Emmanuel Levinas, "Revelation in Judaism" “The Pact” (handout)
3) Jose Faur, *Homo Mysticus*

VI. Symbolic and Post–liberal Is it its own category? Or part of 1, 2 and 3? Why does it negate 4? Or does it?

Suggested:
S.Y. Agnon, Standing at Sinai
Paul Ricouer, *Figuring the Sacred*
Northrop Frye, *The Great Code*
Hans Frei, *The Eclipse of Biblical Narrative* pp

VII Neo- Evangelical- Postmodern

Gabriel Fackre, *Doctrine of Revelation* adds models 2-3 (required book at UTS) (handouts)

Suggested:
Stanely Grenz, *Revisioning Evangelical Theology* - adds less of 2-3 but critiques reason
Allister Mcgarth, *Passion for Truth: The Intellectual Coherence of Evangelicalism* adds 2, 4 and rejects reason
Kern Robert Trembath, *Evangelical Theories of Biblical Inspiration* adds 5 and accepts reason

Post- liberal and other 21st century orthodoxy positions. Are they their own category? or part of 1, 2, or 4 and 5?

1) Post-Liberal Textuality: George Lindbeck, *Nature of Doctrine*
2) Post-Liberal Cultural: Kathryn Tanner, *Theories of Culture; Jesus, Humanity, and the Trinity*
3) Radical Orthodoxy- John Milbank, *The Word made Strange, Radical Orthodoxy* (Is it part of 5? or of 3 & 4 )
4) Resourcement- Henri deLubec, *Theology and History; Medieval Exegesis*

Steven Kepnes, "Revelation as Torah: From an Existentialist to a Post-Liberal* JJTP* 10 (2000) 205-237.
Unit Two: Medieval Models- Do They fit these five categories?

The medievals did not have a category of revelation because:
1) for them human knowledge and Divine knowledge are co-mingled. They have various forms of intuitionism, meta-consciousness, prophecy, and contemplation.
2) Eternal Philosophy and psychology are truer than contingent history.
3) Knowledge focused on the religious text.

I. **Saadayah**: universal *aql*, personal *lutf*, and created *kavod*
   
   Compare Mendelssohn’s autonomous knowledge

II. **Maimonides**: Meta-consciousness, Lawgiver, allegory, and *aql*
   
   Compare Yehudah HaLevi, Inyan E-lohi, chain of tradition, prayer
   Compare Abulafia- technique
   Compare Narboni: Mosaic prophecy and personal meta-consciousness
   Compare Rav Hayyim: Torah study and Mesorah

Required:
Harvey Kriesel, *Prophecy* – pp. zzz

Suggested:
Julius Gutman, *Religion and Knowledge*
Does the study of religious texts take away general knowledge? Is revelation a closed phenomena?
Leo Strauss, *Law and Philosophy*
   
   How does the prophet sustain the law? How does the law sustain the prophet? How does he reject Gutman’s modern theory of enlightenment and replace it with a vision of 12th century and Platonic Enlightenment as Revelation.

III. **Nahmanides**: Meta-consciousness Mystical, Special text with magical powers, Purity and Spirit needed to know text and God’s will----Halakhah as human
   
   Compare Hatam Sofer: Purity and Spirit of the Law

Moshe Halberthal, Antinomianism and Nahmanides-current Tarbiz
Barbara Holdrege, *Veda and Torah*

IV. **Zohar**: Theosophy of Flaming Letters, Love Mysticism, and Torah Study
   
   Compare R. Yosef Karo- Kabbalah and recitation above halakhah
   Compare Vilna Gaon
   Gershom Scholem, Moshe Idel

V. **Albo**: Revelation as a gift, community, law, and doctrine

VI. **Hayyim Vital**: Continuous Revelation, Reasons for the commands
   
   Compare Tikkune Zohar
   Compare Shelah- progressive revelation

Suggested:
Gershom Scholem, "Revelation and Tradition as Religious Categories in Judaism" in *Messianic Idea in Judaism* 282-303
Gershom Scholem, "The Meaning of Torah in Jewish Mysticism" in *On the Kabbalah and its Symbolism* 32-87
Moshe Idel, *Absorbing perfections*
Melilah Handler, *A River Goes Out From Eden* [Hebrew]
Unit Three Biblical Criticism and Other 20th century critiques

The problem of Historic criticism
The problem of supernaturalism
The problem of analytic philosophy

Where is the fault line?
What questions are being asked?
Why was it an issue in the 1960’s?

Is it still an issue in the 21st century when Mormons are one of the fastest growing religions and they believe that there were new Biblical Prophecies in the 19th century?!

1) Louis Jacobs, We have Reason to Believe
2) Neil Gilman, Sacred Fragments chapter 1 1-37, chapte2 39-46, 54-58
3) Marc Shapiro, The Limits of Orthodox Theology: Maimonides' Thirteen Principles Reappraised pp. zzz
4) Heschel, Heavenly Torah pp 375-386; 538-640, [may be cut down but it is first year that volume is available in English]

Suggested
3] Michael Wyschogrod, "zzz" Tradition
   Danzinger, Critique and Wyschogrod response
4] Nathan Lopez Cordozo, Silence and Speech
   Sid Leiman Response 181-189 [and see now the entire volume from Mekhon Herzog on Breuer]
7] Hayyim Hirschensohn, article

Other Suggested Works:
Huxley, Religion without Revelation
David Halivni, Revelation Restored
Yaakov Elman, "Progressive "Derash" and Retrospective "Peshat;" Non-Halakhic Considerations in Talmud Torah in Modern Scholarship 227-287.

Aharon Arend, “A Divinely Given Torah in our Day and age” Bar Ilan parashah
Umberto Cassuto, The Documentary Hypothesis
Moshe Tur Paz. “Emet v’Emuna Bible criticism as a Challenge to Faith a Teacher’s and Learner’s Guide” (Atid website)
Walter Kaufman – Critique of Religion and Philosophy

For those who want to know about medieval Biblical criticism,
see Hava Lazerus-Yafeh. Intertwined Worlds: Medieval Islam and Biblical Criticism
For an interesting view that explains the contradictions of the Biblical texts as based on accommodations to the theological needs of the limited human reader, see Ibn Caspi on Genesis. (and Rashba and Gikkitila) If we have time we might spend some time on how medievals dealt with these observations.
Unit Four - Revelation and Tradition
Undoing the modern question
Problems of intellectual property, What is a self? A text? An interpreter?
For post-liberals knowledge in a tradition can only be known in a tradition.

Compare Rabbenu Nissim: Derashot Haran, Textuality and Torah Study- use of Nahmanides Maharal, Tiferet Yisroel selections

Beyond into infinite new insight

- **Hasidut** - Infinites beyond the text- margins- devekut
- **Nefesh Hahayyim** - Infinites of Creativity- smashed luhot- yirah (Gra- Beit Halevi)
- **Polish Hasidut** Izbica-infinite Divine will beyond the text of halakhah
  - R. Zadok - infinite creativity of Torah as devekut

**Contemporary** Rabbi Chaim Friedlander, Siftei Chaim - Emunah Ve'Hashgacha

Readings on Rabbinic Authority
1] Gerald Bruns, *Hermeneutics: Ancient and Modern* - chapter on Midrash - selections from chapters on mysticism and allegory, and self. We will use it for a discussion of Authorship.

Suggested:
3] Shalom Rosenberg, "Mesoret veHiddush"
4] Alfred Cohen, "Daas Torah" in RJJ journal
Michel de Certeau, *The Mystic Fable* part 1