

*Is Self-Defeating the Self-Fulfilling Prophecy of Judaism?*

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Abstract

The challenge of the *Re-Ligare* and Connectedness ensemble surveys also the interwoven and tangled form between other conceptual pairs, such as Knowledge and Information, or Mythology and Reason.

The estrangement of beings can, though, transport meaningful purposes to their unity (Heidegger):

After the rise of the Enlightenment, and Reason worth an Age of its own, Contemporaneity granted tractable *scripti* about Mythology and Religion by men such as Frazer, Freud, Jung, Lévi-Strauss or Eliade, after the Natural Philosophy of Darwin, impossible beforehand.

Accordingly, Ancient World Mythology was capable of having been reinvested under determinant Reasoning *argumenta* with Judaism and, soon after, with Christianity, both impossible in time to be deferred, after Greek Natural Philosophy, from Democritus and Aristotle.

From Ancient to Modern History Judaism was, all through and enigmatically, the combination of total *Re-Ligare* and scarce Connectedness.

Judaism's unique Humanist endowment is critical at this point, due to the *διασπορά* (dispersion) of Hebrews and Jews. Since the United Kingdom of Israel and Judah (1030 BCE-930 BCE), with the exception only of the Hasmonean Dynasty (140 BCE-37 BCE), lacked a fatherland, until May 14<sup>th</sup> 1948. The scattering and one *axis mundi* orphanhood determined also to Judaism a tripartite mould: (1) a Religion without cathedrals but of *συναγωγή* (assembly, Synagogue), of domestic partaken spirituality; (2) an *Interpretational* Philosophical sort, demonstrable in the Talmud ascension; (3) and secular communal excellence.

We'll be intellectually guided by the Philosophers Emmanuel Levinas with the idea of "the other" and "the face", and Martin Buber's "I and thou".

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**Introduction.** It is our goal to abridge in two different sections – first Ancient World, Biblical Times, Late Antiquity and the Middle Ages, and second Modernity and Contemporaneity – relevant notes about the exposed total *Re-Ligare* and scarce Connectedness that constituted Judaism. We shall not be captured exclusively by these time frames, but instead, through the direction of Martin Buber and Emmanuel Levinas, Philosophers of the tribe, dissent from the start in retrospective, attending to the special sense of Philosophy of time, contracted and expanded, as if, contrary to natural embryological Law, Phylogeny recapitulated Ontogeny, that such a concept as *Prophecy* in Judaism holds and commands.

In overview, we shall assert Judaism intrinsically as Philosophy of Judaism, capable of, almost in stuttering reverence to a self-inflicted sense of History, reconciling the inexpressible with speech, the Book with dialogue, communication with silence, as all throughout Prophecy with History, in such a way that eloquently emulated, in the realm only of Religion, the two most prominent paradigms of *adequatio*: the Aristotelian-Scholastic and the Darwinian-Natural Empirical versions. This distinctive aspect has strongly augmented the original bond of *Re-Ligare*.

**Ancient World, Biblical Times, Late Antiquity and the Middle Ages.** Usually one tends, from the aseptic neutral eye of Secularism (often Atheism or Agnosticism) to consider Buddhism as the most unambiguous case of a complimentary assistance, perhaps a half way through stone, between Religion and Philosophy. Time and again this observation leads to suggesting Philosophy as the natural perfected path to which Religion eventually leads. Nevertheless, from the eyes of an atheist, Judaism should minimally be considered *one* perfected Religion, in the sense that the מָשִׁיחַ (Messiah) will never arrive, and so, tempting a rabbinic sense of humour, it is a Religion valid for the eternity of time. In more conceptual terms, the distinction of Judaism as compared to other Religions approves a fulfilment of the time of History that takes in a much more deep *existential* religious and secular quest, with equal maximal bonds to *orthodoxy* and *orthopraxis*. This is very much opposed to the *physicalist* Aristotelian and, in the outcome, Theist conception of a *semper existens* time, equivalent to attributing (in the same sense of Scholastic and Modern Philosophy *attributus*), plainly, History to Mankind, sensualising time and faith. This went often to the degree of vanishing Religion into old φύσις (Philosophy of Nature) and demising eternity into immobility or, at least, non-miraculous expectedness. This was to set free the foundations for Theodicy (Leibniz) and the Absolute (Hegel), which are, though, the closest of the concepts of Philosophy of Time to Prophetic Judaism in Continental Philosophy, to show only Philosophy of Religion and Rationalism mutual *argumenta*.

If paid attention, it becomes evident that Judaism never suffered significant Scepticism, except when the Philosophy of Judaism was, both before the השכלה (Haskalah) and the Scientificist *Wissenschaft des Judentums*, excommunicated to Natural Philosophy, as Judaism did so to Spinoza, or otherwise dramatically infringed upon biblical and rabbinical orthodoxy, as happened under Louis IX and at the time of the Great Exile in Medieval France, still with Vilna Gaon's antagonism to Hasidism in the XVIII<sup>th</sup> century, or a combination of both, as came to pass with Uriel da Costa in the XVII<sup>th</sup> century Amsterdam. Moreover, Judaism, all the way through different Ages, was capable of remaining *in substantia*, i.e., in the core of the Monotheist rock, appealing to all sorts of different naturalistic ontology *modi*, secularly expanded, and in the root, philosophically *attributing*, i.e., intellectually transferring and ascribing.

*Attributus* here referred is not to be considered a *per accidens* physicalism, but instead, holding the Scholastic and Modern imbrications – from Thomism’s quasi-Nominalism, to Cartesian Dualism and Spinoza’s *Natura Naturans* – without which caveat it isn’t fair to use the analogy, yet perceptibly including the Hebraic מידות (Measurements, *Attributus*) fetching from biblical anthropomorphic reflections and Cosmogonist Mythical Books (e.g. the *Zohar*; the *Sefer Yetzirah*) to the Medieval used turned Classical by Moses Maimonides.

In more conceptual-logical terms we can assert that Judaism, though ebbing and flowing in vigour throughout History, was always in religious terms, in spite of the monadic disposal of *properties* typical of Monotheism, essentially polyadic-free. The miscellaneous fine-grained *predicables* always combined swiftly with the coarse-grained Monotheism Rock, at once selfsame and pluriform.

In overview, though, what is important to consider lies clear in the passage: “Thus the religious value of monotheism consists not in numerical unity, but in the cause whence this unity proceeds, in the *content* of the idea of God.”<sup>1</sup>

This *notae per se argumenta* has been capable of giving the different contours to the Philosophical and Religious idea of Judaism, and therein characterised the distribution of attributes in such fashion that was and has been together *a caelo usque ad centrum* and *a posse ad esse*.

Buber and Levinas conjoined efforts to exalt the dialogical commandment at once concealed and carved in different slices of the Monotheist rock that constitutes each one’s face in front of “the Other” and “Thou”. I defend that it was the Prophetic value of Judaism that not only begot and shaped in unison the indomitable certainty of *intuition* in Judaism with constant inward anew breadth, abiding faith and charisma in one Judaism through personalities, to the extent of claiming for eternity a “Kingdom of Priests and a Holy Nation” (Exodus 19:6), but also helped Prophecy to uphold the balance between repent and behest, self-reproachfulness and command, which, in turn guided the shift from “thou shalt” to “I will”. It is of common consensus to ascertain the passage from Israelite Prophecy to Jewish Legalism on this basis as, basically, the rainbow almsgiving covenant implied that any wrongdoing against God or biblical sin contemplated also the violation of any Monarchy Israelite tribal law, other than the spiritual bend that Ethics gains which is most important. Prophecy in Judaism was also capable of by-passing Religions, in a not exactly lenient but definitely diffused *modi*, as happened with Jesus and Mahomet, having powerfully *instantiated* Christianity and Islamism in, what’s more, nearly half a millennium.

Under this view it is important enough to consider the fact that the last Hebrew Judge, Samuel, also a Prophet, anointed the first Kings of Israel, Saul and David. And the settling of the nation state sealed not only the Patriarchal Society in one Tribal Kingship, imparting greatly the at-the- root warfare covenant between overlord and vassal (Exodus 6:7; 19:5; 24), if not owner and slave, worth comparing to the Acadian deeds of liberation and freedom from Egypt (Leviticus 25:55), having converted, thus, the offence of trespass into a religious transgression. To this purpose it is crucial to

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<sup>1</sup> BAECK, LEO, 1936. *The Essence of Judaism*. (1936) McMillan and Company Limited St. Martin’s Street, London, p.93

understand how God was, nevertheless, non-committed to the territory, although the Holy land was allotted to God, in a sort of tenancy more than an ownership. This subtle difference was decisive then and in the following globalist approach to the *διασπορά* (dispersion) of Hebrews and Jews. But it is not just that: being correspondent the invisibility of God to the respective metamorphosis into the Holy land, it is, thus, more understandable why out of all Law Biblical Codes of the Israelites, - The Covenant Code (Exodus 20-23), The Decalogue (Exodus 20:1-17; Deuteronomy 5:4-21), The Ritual Decalogue (Exodus 34:11-26) The Holiness Code (Leviticus 17-26), The Deuteronomic Code (Deuteronomy 12-24) and The Priestly Code (majority of Leviticus; some laws in Numbers) and irrespective of the different conceptual treatment given by Hellenistic (Philo of Alexandria), Romano (Flavius Josephus), Patristic (Clement of Alexandria, Origen, Augustine of Hippo), or Modern Hebrews – it is of fair justice to say that it made a descent on Hebrews a sort of otherworldliness indwelling, just as it sublimed a recognisable territorialised logic – land, home, woman or women, slaves and pets - ultimately, under the *Sacred and Profane* and Mythological ingenious syllogisms, a demonstration of the Divine right of the Israelite to the land of Canaan.

Therefore, the land and Covenant blending in the case of Judaism seems to have been a portable altar *a fortiori*, inasmuch as Law making was so by definition. This *axis mundi* scattering and *Sacred and Profane* portability was decisive in making apprehensible the transfer from *the Land* to *the Israelites and Hebrews*. Alternatively and conversely, we can say that the *in centrum* symbolic מידות (measurements) have passed transitively from *the Land*, ultimately the land of Canaan, to the wholesome pre-existent bodily measurements, such as the אצבע (fingerbreadth), טפח (palm), זרת (span), אמה (ell otherwise called cubit), and even the walking distance by an average man, such as Latin *mil* and Persian *parasang*. It is not just that the Talmud has added some units under this sense, it is also symptomatic that the קפירות (sephirot) (emanations), originally dating from the יצירה ספר Book of Creation *Sefer Yetzirah* (between the III<sup>th</sup> and the VI<sup>th</sup> centuries) are, in the number of ten, associated with anthropomorphic representations – head, arms, torso, legs and sex -, under the Kabala sort of Apophatic Theological notion of סוף אין (Ein Sof) (the Endless One; The Ineffable).

Notwithstanding Jerusalem has been vested in the Literature as the umbilicus of the world, Judaism's Cosmogony concentrically emanates from the body, as Christianity recaptured so eloquently.

“The Face-to-Face” measurement pertaining to the Ethics of Reciprocity by Levinas, and the Dialogical Existentialist commandment found in Buber's work through “I and Thou” are, thus, a furtherance of the just exposed, through “The Face” מידה אמת (Measure) at basis. Still it suggests principally the passage to the סוף אין (Ein Sof) or comparable in “The Other” otherwise “Face-to-Face”. Fundamentally, the birthright starts with the statement “God made man in his own image” (Genesis 9:6), and from it derives *per se* the anthropomorphic *attributing*, which belongs to the Middle Bronze Age and the Age of Patriarchs, contemporaneous of various Ancient Collections of Laws Outside Israel, ranking from the Laws of Urnammu, Lipit-Ishtar, and Sumerian to the *ius talionis* of Hammurabi and Hittite Laws.



It is noteworthy that just as extant treatises lasted and went on to become renewed covenants –public reading was prepared every seven years, it subsisted the need to pay heed to Prophets word of warning both by Judges and Kings, and Moses in Moab, Joshua at Shechem and King Josiah in Jerusalem all perpetuated the promise, entailing the passage from the clan to the city, pastoral semi nomadic households to a more abstract common allegiance to the overlord God, sedentary and very inclined to *Amphictyony* (association of neighbouring states), more and more in the stranglehold of foreign powers (Persian, Semitic, Hellenistic and Roman) – the Philosophers Levinas and Buber who reflected upon Judaism's heritage can also be said to appertain to this far-off lineage, now with one exceptional difference: the irresolvable complexities of the post-*Shoah* were of such proportions that they forced to breakup even the most antique Religious and Rationalist *argumentum*. By this we mean the Ontological ceaselessly lasting *argumentum* - replaced by *Éthique comme Philosophie première* and *Autrement qu'être ou au-delà de l'essence* which are signs of testimonials that apart from belonging to the instruction of Prophets, place outside the Being and multitude *étants* the meaning of life – foreseeing not Ethics pertaining to Philosophy, not Ethics pertaining to Ontology, but Ontology pertaining to Ethics. What's more, this contemporaneous wishful blessing to be granted to the devoted, although a yearning for the Future, and transcending already the tribe and the need for an office devolved upon the sanctity of the firstborn, obliges Philosophy of Time within Judaism to consider at the Hermeneutical level, one *terminus ante quem et post quem* Ethics resurged as Fundamental Philosophy. If it was true that Judaism, through Prophecy and its dramatic History, self-defeated in fulfilment its apodictic and casuistic religious formulations, now, with Levinas and Buber, Prophecy abandons "Time and Being" to rejoin the constitution of Ethics, i.e., the participants of all the offspring. Amongst the superabundant intricacies, one thing seems clear: if it was to be a post-*Shoah* Philosophy held to be just, it had to be post-*Ontological*, depleted of its religious-jurisprudential everlastingly historical *argumenta*. The unanticipated turn both in the case of Buber and Levinas, but with a stronger incidence on Levinas, was more accurately the fact that it exposed an *ante-Ontological argumenta*. This was of such kind that overwhelmingly unhindered *Time and Being* in Philosophical terms to Dialogue.

To better grasp the tripartite mould – (1) συναγωγή (assembly), (2) Interpretation, additionally ἐξήγησις (exegesis), and (3) community – originating from the written and oral Law, it is recommendable to attest in retrospective what the decisive moments of Judaism until the dawn of Modernity were which certify for a silent *Religare*.

One undisputed and delicately featured element in Judaism was the pliability of the Monotheism Rock's *orthodoxy*, as if it was earthen, made of soft modelling clay, very much contrary to the prohibition of any idolatry worshiping – the first of the Ten Commandments – made plain in several passages of the Christian Old Testament, as in (Exodus 23:24), (Numbers 33:52), (Deuteronomy 7:5), which permitted essentially one interpretational, of engraving and crafting hypertext, oral, dialogical and exegetical canonisation. The three divisions of the תנ"ך (Tanakh), the תורה Torah, נביאים (Prophets; *Nevi'im*) and כתובים (Writings; *Ketuvim*), the ancillary פה שבעל תורה (Oral Law, oral Torah), again in different apodictic (mnemonic) or casuistic (interpretational, dialogical) styles similar to written Law, essentially postulating a mosaic reveal, throughout the own lineage of time, unfold the formative age of

Rabbinic Judaism. This was so as if Prophecy was no longer possible when the achieved interpretation eventually arrived.

In Rabbinic Judaism and Oral Law, thus, we encounter the assembly of the משנה (Mishnah; Repetition), the (transliterated from Aramaic) Gemara, which together form תלמוד (The Talmud) and also מדרש (The Midrash). Each of their formation tales is a mark of the above mentioned.

The Mishnah echoes the open-wounded conflict between Jews and Romans in commence of the Common Era, after the destruction of the Second Temple on the Temple Mount in the laid siege Jerusalem (AD 70) under the rule of Titus, as if the Great Jewish Revolt in continuum could replace in words what was lost in stones. At a time when dissenting flocks and sectarian fondness for quarrels disputed about dogmas such as after life, resurrection of the death, free will and predestination – Pharisees, Sadducees, Essenes, Sicarii and Zealots – resurging clashes dating back from the Babylonian captivity, History itself, with its proper benedictions and curses, seemingly of plea and right to time, had to, necessarily, echo Prophecy.

And this was a time second to none, except for the Golden Age in the Iberian Peninsula, the latter without major political rifts, when peace and sagginess blossomed in Al-Andalus under the Moorish rule. In effect, the period from the Hasmonean-Maccabean revolt (167-160 BCE) to the end of the Formative age of Judaism (300 CE), extending to the beginning of the Middle Ages (500 CE) its epiphenomena, coincides largely with one such *revolutio axis mundi* in Judaism, that impinged the most elemental resonant Foundational amendment of the Religion. Its political, philosophical and linguistic consequences are all in all analogous only with proper Modern Times Revolutions. Hence the following section is entrusted, then again, in the backward-looking study.

**Modernity and Contemporaneity.** The periods in time and the works in written word where lies most unequivocally the foundation of Modernity in Judaism - the Rabbinical Period, of Pharisaic inspiration, which stretches, as proof enough, in strong deference to the הלכה (Halakha) until the end of the Age of Reason, abridging favourably not just the ספרות ("Literature of Sages of Blessed Memory") the collective body of texts, but a renowned Rabbinical character in Judaism – are set down, as a spiritual depository, for posterity. Articulately, אחרונים ("the last"; Acharonim) generation of rabbis and legal decisors, is the name given to those from the XVI<sup>th</sup> century to these days. This reinforces the completion of the Judaic character fitting in the justifiably coined Formative Age. Simultaneously, we should retain how much the Diaspora, and even before the Kingdom of Judah, is the counterpart myth of the Babel Tower as told by Noah in the Genesis parshah, since the castigation and scattering of multitudes came as of the Jews' rebellion and idolatry practice.

It shall not be forgotten how prodigious the restoration of Modern Hebrew was, the past witnessing a language death except for religious services, by the great harbinger and lexicographer Eliezer Ben-Yehuda born almost a century before the upshot Zionism. Past its Semitic origins, Hebrew was at risk of being dashed away by Aramaic at the occasion of Babylonian invasion (586 BCE), a sign of danger enough as the Mishnah having been written behind precisely in Aramaic. Before being snuffed out by Hellenistic and later Roman influence, consonantal Biblical Hebrew הקודש לשון (The Sacred Language) was the dominant language of the Tanach,

herewith collecting, as of poetical initiation, above anything else the outspread historical close-circle of Patriarchs, Judges, Kings and Prophets. Hence, it rolled and also carried along onwards, respectively, Commandment, Law, Decree and Prophecy.

The referred Biblical Hebrew comprises the Deuteronomy which, in turn, except for the Patriarchs - the ancestor of the Israelites, Abraham, Isaac and Jacob, or else the ancestry to Adam from Abraham – holds at the beginning of different Chapters, correspondingly after the Deuteronomic Code (12-16a), the selection and instruction of the community and foremost Leaders (16b-18), hence Judges, Kings and Prophets, in the same order. The Biblical Hebrew that responds better to one unyielding classical form (VIII<sup>th</sup> - VI<sup>th</sup> BCE), gathers also the Minor Prophets Hoshea, Amos, Micah, Obadiah, Joel, Jonah, Haggai, Zechariah, Malachi and Zephaniah, and, amongst the Major Prophets of the *Neviim*, Isaiah and Ezekiel. Still composed alike are under the *Ketuvim* Ezra, Nehemiah, Esther, The Chronicles, most part of The Psalms, Proverbs, Job, Ruth and Song of Songs. The Deuteronomy is eloquent in this respect once it enclosures not just the passage to Δευτερονόμιον (Second Law) as to דְּבָרִים (spoken words), being, thus, one canonical response in Biblical Hebrew to posterity in what relates to the relation between Divine Right and Common Law, written and oral juncture, and, even, the superfluity of written and oral forms.

As noticed, Prophecy is the very last angle of the tetrad, so as to echo in time. This proved successful upon Rabbinical Judaism, inasmuch as the Priesthood commandment in Rabbinical Judaism moulded community, language and practice for all of one's idea of descendants. It is very interesting to confront the scattering of the Diaspora with the dispersal of the Biblical Hebrew sounds, yet with the necessary liberation of the latter by the Oral Law, most often from lingo palimpsests and cultural-political crossroads.

In reality, aside from the Deuteronomy resembling in paraphrasing etymology the Mishnah as “Second Law”, it's fair to say that the time elapsed until the completion of the Mishnah regimented the various sect quarrelling, allowing, thus, Rabbinical Judaism to uplift from all different *strata* of time and dissimilar faith sediments. It also has to be said that the different factions - Pharisees, Sadducees, Essenes, Sicarii and Zealots, as later happened with outward Samaritans, Baptists, Christians, in due course with Karaites and long after with Hasidism from whose lessons Buber harvested seminal insights – helped to characterise best the past and prospect the follow-through of Patriarchs, Judges, Kings and Prophets.

This spectrum in chain reaction also shines through the proper place of the synagogue and freedman fortitude until the time of the Formation of the State of Israel, explicating better Modernity and Contemporaneity in Judaism.

This was so as far as the *Tannaim* and *Amoraim* (Talmudic-Mishnaic Period) synagogue, whether taken as congregation, assembly or building, depending on secular, religious or civil administrative uses, was taken as going back to the time before Moses, some sort of elusive retroverted prophecy. This false hyperbole elapsed so in the same exact proportion as great it was the deprivation from the Holy Land of Judea (since Hadrian a lost transposition to the *nomino* retaliation of “Palestine”, and even more so with the bereaving of Jewry thereafter). Even more so, the synagogue seems to be essentially a Second Temple period (520 BCE to CE 70) late

development. Let's not forget, too, that the Temple itself had been degraded under Herod's Monarchy before it was destroyed, and later libelled and thought reprehensible to the level of ignominy, under the ensuing view of Rabbinical Judaism, even though the Pharisees allied with Herod against the Sadducees at the beginning.

It cannot be unsighted how striking it is, in Ethical and Religious terms, that Judaism, amidst variegated theological propensities, multifarious doxological machinations, abiding sects, overrule of colossal Empires, has dwelled so mightily in Oneness, from Antiquity to Contemporaneity.

Hebrews and Jews underwent one such worship practice, deeply rooted in acts of Piety, Torah study and Benediction past lent support to sacrificial cult, having sealed, therefore, visible from the Intertestamental and Early-Roman Period to all the *Humanitas*' heirs, one *inter se* perdurable affection, that is only worth designating as Martin Buber's "I-Thou". This shall not be interpreted as a tentative of obliterating factual altercations, as serves the example of the troubled period of the First Jewish-Roman War, until the Destruction of the Second Temple, when Zealots *sicarii* menaced the order of the procuratorial province, Pharisees and Christians shared charitableness and Essenes vanished even from the site of recess Qumran. The same is true with subsequent Jewish-Roman Wars, but what is to be appreciated here is the fact that it was not just a millenary Israelite ancestry, in obliging a brotherhood, that forced a consensual *inter se* appreciation, the demarcation from *alius* having been imperative in nature, although not at all obfuscating a deep religious "I-Thou" dialogue of which Western Philosophy and Religion is still retentively obedient, in regard with *fides* and *argumenta*.

All the same, taking into account, at discretion, historical facts, as the most probable (Biblical-minimalist) Egyptian slavery of Ancient Israelites, the Babylonian deportation and exile, the turmoil and disturbances under Seleucid, Hasmonean and Roman sovereignty, in the sequel the clash with Christianity's proselytes, as alike, posterior to the Babylonian Talmud and Palestine demise, the Germanic Franks awakening to the "Jewish Question", equally Hispania's mounting resentment, Byzantine Jew's civil rights restrictions, until Papacy *Sicut non* policy, only one conclusion is possible:

Even though portending ongoing persecutions was more of a reality than a stray suggestion, it did not by the slightest degree amend Judaism Oneness' predilection, and nor did any tension rise amongst them. Indeed, the just referred "I-Thou" relationship did not just grow stronger throughout the Diaspora, in spite of the several Rebellions of the exile in Cyrene, Cyprus, Mesopotamia and Egypt – which would have meant an "I-it" relationship with the at-the-time Roman enemy – as, furthermore, prayer (as a definite substitute for sacrifice), one among a number of precepts, as well as copying of scrolls, recitation of contents and oral exegesis of traditions, helped to chisel firm and skilfully on the Monotheist rock the "Face-to-Face" encounter. This was so, essentially discerning on one side Pharisaic and on the other side Sadducaic and Essenic Halakhic interpretations, at first stance. Moreover, the Oral Torah helped to labour indulgence on dogmatism, as is shown evidently in the Talmudic-Midrashic tradition of rendering Private Law *responsa prudentium*, originating from admissible degrees of sanctity in the scribal priesthood.



On the whole, of all the fluctuations herewith imaginable – Jerusalem vs. other *loci*; Caesarea and Tiberias vs. Babylonia; House of Hillel vs. House of Shammai; Tannaim vs. Amoraim; Aristocracy vs. Democratising; Subrogates vs. Elderly; Levites vs. Priests; Pentateuchal nonconformists vs. Zadoqites – what remains elucidative and truthful is a sort of mainstay for Modernity and Contemporaneity, with reference to an “I-Thou” dialogical mutuality fortress, distinctive in having a Sanhedrim in each household, and, as Buber quoted, a progeny of Amos’ descendants for the days to come. This last affirmation entails, if appreciated from our drafted close, the Prophecy of Prophecy. By the fact that it accruals, as if it were a Babylonian ziggurat, a progeny of elected people until the final days, and Prophecy having been successful in reiterating itself in post-Darwinism, it involves also an inversion, through Philosophy of Religion, of the Biogenetic Law’s *dictatum* – in Judaism it is as if phylogeny recapitulates ontogeny – and helps us to amply understand the much-insisted-upon shift to *Humanitas*, mostly in the case of Martin Buber.

Prophecy enacted, thus, the interpretation of any forfeit as a future redemption and dissipated any possible minimal breach of the worship contract. Prayer in lieu of sacrifice seems, sadly, to have taken an about-face in the “Face-to-Face” and “I-Thou” relationship in the *Shoah*.

Without advocating an anachronistic spin, it’s permissible to defend the view that several of these traits were, thus, almost in decal style, portrayed into posterity, discovering, in addition, how much of Levinas’ conception of Ethics avows Buber’s proclamation that the Divine cannot be approached by going beyond the human.

The aftermath of the French Revolution (1789), especially taking into account the fact that the Spanish Inquisition ended only at the beginning of the XIX<sup>th</sup> century, really marked the retake of a period of communal and religious normality in Europe for the Jews, except for the Golden Age of Jewish Culture in Iberia, the Sephardic flee to Holland, Cromwell’s readmission of the Jews since the Reign of King Edward I in England, and, maybe ahead in time, for the Carolingian Renaissance with Charlemagne. They were all of intermittent nature, except for the in-the-root Anglo-Saxony, Protestant, active in commerce, advanced in Civil Rights and Religious tolerance cases of England and Holland. Subsequently, Rationalism seems to have wreaked havoc upon the most puerile folklore Culture and Religion through sophisticated Paganism, along the lines of interpretation of the Frankfurt School, themselves a refinement by-product of Reason, again in a demonstration of *argumenta* amalgamate. Just as it was anti-Semitism as such that drove to Nazify Catholicism and Protestantism, it was also Messianic Judaism petitioning to Cromwell by anathemised *Marranos* lead by the Rabbi Menasseh ben Israel, that granted a sort of shy citizenship.

As for the outward frontiers of Europe, prosperous Jewish communities had flourished confined to the territory of Mesopotamia, endowed by the spectacular and, for centuries, notorious *Yeshivas* at Sura and Pumbedita. After the siege and Fall of Constantinople (1453), with the Hellenised Byzantines having been deposed by the Ottomans, the Jewish Communities in Byzantium, some settled since the days of the Roman Empire or Arabs in origin, saw the arrival of their fellow Sephardic Jews, mainly after the year of the expulsion of Jews from Spain (1492), and, under the *dhimmi* status, they cultivated largely a Golden Age nostalgia. Even after having

endeavoured in former Byzantium, old Adrianople and Byzantine Thessaloniki, publishing Hebrew books, building *Yeshivot* and giving rise to a generation of *Halakhic* mentors, dialoguing with the Ashkenazi who had in the meanwhile arrived from Central Europe, it was not long before, again in Messianic sort, that the Sabbatians had plunged Jewry into decay. It was hand in hand, it seems, therefore, that the unorthodox Messianic incursions in Judaism, as apostasies to Prophecy, were lost as Sacred and Profane *argumenta* after Rationalism, with the exception of mystical Hasidism.

Nevertheless, it does not seem to the slightest degree that Prophecy in Judaism has in any way lost its long-lasting great exaltedness of God in the secular time of History, of fearing and striving Nature, and the post-*Shoah* age even looks as if it is in repentance, as Paul Celan poeticized, lied at unspeakable depth beneath *Time and Being*, borrowing again the Philosophical title by Martin Heidegger. Secular Providential Prophecy having substituted Religious Prophecy, a passageway which, in turn, wasn't possible without the referred liberated philosophically *modi*, otherwise in Hebraic discovered to originally accommodate to the sense of מידות (*Middot*:Measurements, *Attributus*), is still, furthermore, unlike the strongly land-statal and secularly divided Catholicism's schisms, wholly inclusive but still excluding, and unlike Islam's expansion-caliphates non-secular unity, exclusive but still wholly inclusive.

*In responsa* "I-Thou" and "Face-to-Face" come to represent, therefore, dignifiedly, Time and Prophecy in Judaism.

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