

1. Record Nr.	UNINA9910823249803321
Autore	Jacobs Louis
Titolo	Beyond reasonable doubt / / Louis Jacobs [[electronic resource]]
Pubbl/distr/stampa	Oxford : , : Littman Library of Jewish Civilization, , 2014
ISBN	1-80034-030-3 1-909821-37-3
Edizione	[First digital on-demand edition.]
Descrizione fisica	1 online resource (267 pages) : digital, PDF file(s)
Collana	Liverpool scholarship online
Disciplina	296.3
Soggetti	Judaism - Doctrines Judaism - 20th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Originally published in 1999. Title from publisher's bibliographic system (viewed on 05 Jul 2019).
Nota di bibliografia	Includes bibliographical references and index.
Sommario/riassunto	More than forty years have passed since Louis Jacobs first put forward the argument that traditionally observant Jews have no reason to take issue with the results obtained by the historical critics in their investigation into the Bible and the other classical sources of Judaism. In his numerous works on Jewish theology and in lectures worldwide, Jacobs has argued that the traditional doctrine which claims that 'the Torah is from Heaven' can and should be maintained - provided that the word 'from' is understood in a non-fundamentalist way to denote that there is a human as well as a divine element in the Torah: God revealing His will not only to but through the Jewish people in their historical experiences as they reached out to Him. As a result of these views, which were first published in the still-controversial text <i>We Have Reason to Believe</i> , the Anglo-Jewish Orthodox hierarchy banned Jacobs from serving as an Orthodox rabbi. This was the cause of the notorious 'Jacobs affair', which culminated in the creation of the New London Synagogue and, eventually, in the establishment of the Masorti movement in the UK with strong affinities with Conservative Judaism in the United States. In this book, Louis Jacobs examines afresh all the issues involved. He does so objectively but with passion, meeting the objections put forward by critics from the various trends within the

Jewish world, both Orthodox and Reform, and inviting readers to follow the argument and make up their own minds.
