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Introduction: From Athens to Jerusalem -- The Thesis and Two Corollaries -- A Preliminary Sketch of the Argument -- A Note on Gender -- The Meontological Conundrum: Emmanuel Levinas and Emil Fackenheim on the Athens-Jerusalem Conflict -- Critical Meontology: Emmanuel Levinas -- Dialectical Meontology: Emil Fackenheim -- Beyond "Beyond Being": Nonbeing in Plato and Husserl -- The Problems of Middle Platonism -- The Inadequacy of Unifaceted Definition -- Nonbeing, Otherness, and the Coherence of Disparate Elements -- Phenomenology and Meontology -- Nonbeing as Not-Yet-Being: Meontology in Maimonides and Hermann Cohen -- Return -- Maimonidean Meontology -- The Extirpation of the Passions in Maimonides -- Meontology in Cohen's Logik der reinen Erkenntnis -- From Teleology to Messianism: Cohen's Interpretation of Maimonides -- The Integration of the Community: Religion of Reason -- Nonbeing Ensouled, Nonbeing Embodied: Levinas versus Rosenzweig on the Role of the Other in Messianic Anticipation -- The Soul, Faithful in Pathos -- The Body, Faithful in Eros -- Conclusion: Deepening the Roots of the Jewish Meontological Tradition, or contra the Derridean "Messianic" -- Mourning Between Introjection and Incorporation -- The Mourners of Zion, hadomim lo -- Swallowing Tears.

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Sommario/riassunto

Jewish Messianism and the History of Philosophy contests the ancient opposition between Athens and Jerusalem by retrieving the concept of meontology - the doctrine of nonbeing - from the Jewish philosophical and theological tradition. For Emmanuel Levinas, as well as for Franz Rosenzweig, Hermann Cohen and Moses Maimonides, the Greek concept of nonbeing (understood as both lack and possibility) clarifies the meaning of Jewish life. These thinkers of 'Jerusalem' use 'Athens' for Jewish ends, justifying Jewish anticipation of a future messianic era as well as portraying the subjects intellectual and ethical acts as central in accomplishing redemption. This book envisions Jewish thought as an expression of the intimate relationship between Athens and Jerusalem. It also offers new readings of important figures in contemporary Continental philosophy, critiquing previous arguments about the role of lived religion in the thought of Jacques Derrida, the role of Plato in the thought of Emmanuel Levinas and the centrality of ethics in the thought of Franz Rosenzweig.

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