Maimonides’ Yahweh: How His Via Negativa God Influenced Rabbinic Judaism and Its Subsequent Misunderstanding of Incarnational Christian Theology

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Date
6-2016

Department
School of Divinity

Degree
Doctor of Philosophy (PhD)

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Keywords
Incarnation, Jesus, Maimonides, Messiah, Negation, Trinity

Disciplines
Christian Denominations and Sects | Comparative Methodologies and Theories | History of Religions of Western Origin | Other Religion | Religion | Religious Thought, Theology and Philosophy of Religion

Recommended Citation

Abstract
The life of Moshe ben Maimon (Maimonides) remains a mystery to many within evangelical Christianity while he is lauded as a “Second Moses” within Modern Judaism. In many ways, Maimonides is deserving of the title as his understanding of the nature of God being that of via Negativa created a rationale for rejecting the Messiahship claims of Jesus in Rabbinic Judaism. However, and one of the purposes of this dissertation, is to illustrate that Maimonides in his desire to create an anti-Christian apologetic regarding the Incarnation fashioned a Judaism that does not reflect the truths of the Tanakh (Old Testament) and developed a Judaism that was untenable for the Jewish people of the twenty-first century. Therefore, we as believers in Jesus must return them to the truth of the Hebrew Scriptures and the truth of Messiah Jesus who is also God the Son.
darkness where God was" (Exod. The largely occasional Rabbinic perspectives extant in the Midrashic and Talmudic literatures (1st BCE -> 6th cent. CE) contains relatively little precise theological speculation. In his writings (influenced by Neo-Platonic works) is layed the foundation of a ‘mysticism of darkness’ based upon an exegesis of Moses’ Sinaïtic ascent (Exodus 24:15ff). Apophatic theology, also known as negative theology, is a form of theological thinking and religious practice which attempts to approach God, the Divine, by negation, to speak only in terms of what may not be said about the perfect goodness that is God. It forms a pair together with cataphatic theology, which approaches God or the Divine by affirmations or positive statements about what God is.