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S Butler

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The Fair Haven

S Butler : The Fair Haven before purchasing it in order to gage whether or not it would be worth my time, and all praised The Fair Haven:

0 of 0 people found the following review helpful. Kudos to Butler!By gunnerThraxI admire the patience and care Butler exercised writing 'The Fair Haven.' I wanted to read 'Haven' years ago after reading 'God's Funeral' by A. N. Wilson.Wilson relates the struggle the 19th English intelligentsia addressing the paucity of evidence underpinning the Gospel's narrative regarding Christ's resurrection and ascension, bodily, into heaven. Wilson's book is easy to read and informative. Read both. Expand your mind. Strengthen those neurons while pumping arguments.gunnerThrax0 of 1 people found the following review helpful. we are so spissitudinousBy sailing up chit speakBruno Bauer, Samuel Butler, and Friedrich Nietzsche all wrote about the ideas of David Friedrich Strauss, whose Life of Jesus Critically Examined published in German about the time Samuel Butler was born, was translated into English by George Eliot. Strauss had gone to Berlin to study Hegel in October 1831, then November was when Hegel died of cholera. Death became such an exciting part of why religion is supposed to be significant that for Jesus the issues seemed like a spear jab ticket punch. Careers that have been based on getting your ticket punched have ups and downs like the differing points of view expressed in The Fair Haven.After Walter Kaufmann died on September 4, 1980, one of the most surprising things I discovered about Nietzsche was in a letter Strauss wrote to his friend Rapp in December, 1973, when Nietzsche had published his first Untimely Meditation on Strauss and public opinion in Germany which sounded like Hey, we won the war! was such a joy. Strauss became famous for writing that the Bible was compiled by an institution that would expect miracles to gather the sheep who would follow best. I have a Fortress Press edition, copyright 1972, of The Life of Jesus Critically Examined that has Third Part, History of the Passion, Death, and

Resurrection of Jesus on pages 563-744, with a concluding dissertation on pages 757-784. Strauss also wrote a response to another Life of Jesus with the title *The Christ of Faith and the Jesus of History*. Looking back at ancient times, myths were parallel in many mimetic competitions for believers. Nietzsche also wrote about Dionysus as a god who was torn apart and resurrected each spring. Strauss wrote to Rapp about the pathological hatred making Nietzsche spissitudinous under the wing of Wagner after Strauss wrote something about Wagner's music that Wagner thought Nietzsche could do him a big favor by bringing Strauss down to the level of the popular writer he had become as he aged. The *Life of Jesus* was the real Straussian genius, but the man now famous as David Strauss is a different person.

Strauss was buried in February, 1874, a mere 287 years after the other famous Bruno was burned in Rome for heterodoxy. What I like about *The Fair Haven* is the basic attitude of who did these people think they were trying to fool? Fatal powers expand as magic in the opposite expectation of what Christianity is supposed to be. Without pathological spissitude, we find other ways to move mountains all the time.