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Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory (Suny Series on Modern Jewish Literature and Culture)

Susan A. Handelman

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Susan A. Handelman : Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory (Suny Series on Modern Jewish Literature and Culture) before purchasing it in order to gage whether or not it would be worth my time, and all praised Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory (Suny Series on Modern Jewish Literature and Culture):

4 of 6 people found the following review helpful. Good Until Chapter Four By Matthew T Thompson Handelman's book is excellent until she delves into Pauline theology and the basic tenets of Christianity. She establishes a number of rookie straw man arguments of which someone (a notable N.T. scholar) should have already chided her. At first, I thought it might simply be her misunderstanding of N.T. genre, Koine Greek, and traditional Orthodoxy. However, I began to believe she was simply being disingenuous. As an example, she partly quotes Romans 7:7 so as to support her argument that Paul is antinomian and is attempting to make the law the culprit for his sin (i.e. making the law and agent of evil). She, of course, leaves out the necessary portion of that scripture that clarifies that Paul is NOT saying the law is evil. In fact, he say God forbid to such a claim! She also does not take note of Romans 3:31 where Paul states that faith DOES NOT destroy the law but establishes it. As a result, this undercuts her theory of spiritual

substitution (Pauline) replacing literal meaning (pg. 88) In N.T theology, the law is not destroyed by the person of Christ but fulfilled through Christ. Once an individual is born again (justification through the finished work of Christ), then the Spirit lives within that person and allows the person to fulfill the law through the indwelling of the Spirit (sanctification). She confuses Law for purposes of justification and sanctification (which is understandable given the Rabbinic view). In neither case is the law destroyed. The key here is that man can't fulfill the law without God doing it through him. One required a particular act that satiates wrath and provides positional perfection while the other does not bring manifest perfection here but determines eschatological reward. This centers on a huge theological difference between Judaism's anthropology and Christian anthropology. It is unnecessary to discuss her misunderstanding of the person of the Spirit and His correlation with spiritual exegesis (this is a train wreck). In conclusion, she makes evident that she is unfamiliar with Koine Greek in a critical passage about Pauline hermeneutical practice in Gal 4:24. She takes the RSV reading that states "Now this is an allegory." Handelman does not know that the greek term for allegory is a present passive participle in an adverbial relationship to the main verb "to be." It should read something like, "these things may be treated allegorically." As a result of this understanding, it is not only incorrect but dangerous to say that Paul is stating that the original historical account WAS an allegory. Paul is simply using this historical account to illustrate a point while not destroying the original historical meaning. With all of that said, the rest of the book is quite good. 0 of 1 people found the following review helpful. not easy reading, demands intense concentration thereforeBy Dr. Karen L. Siegelagain, not easy reading, demands intense concentration therefore, considerable time rereading contemplating. Worth it so far! 0 of 1 people found the following review helpful. Five StarsBy thomas e. Quality book that arrived in a timely way and in an as-advertised condition. Thanks.

In this groundbreaking study, Susan Handelman examines the theological roots of the modern science of interpretation. She defines current structures of thought and patterns of organizing reality, clearly distinguishes them from previously reigning Hellenic modes of abstract thought, and connects them with important elements of the Rabbinic interpretive tradition. Hers is the first comprehensive treatment of the undeniable, and undeniably significant, influence of Jewish religious thought on contemporary literary criticism. Dr. Handelman shows how they provide a crucial link among several of the most influential modern theories of textual interpretation, from Freud to the Deconstructionist School of Lacan and Derrida, as well as current literary theorists who revive Rabbinic hermeneutics, such as Harold Bloom and Geoffrey Hartman.

About the Author Susan A. Handelman, Assistant Professor of English at the University of Maryland, has published articles on literature, critical theory, and Jewish studies.