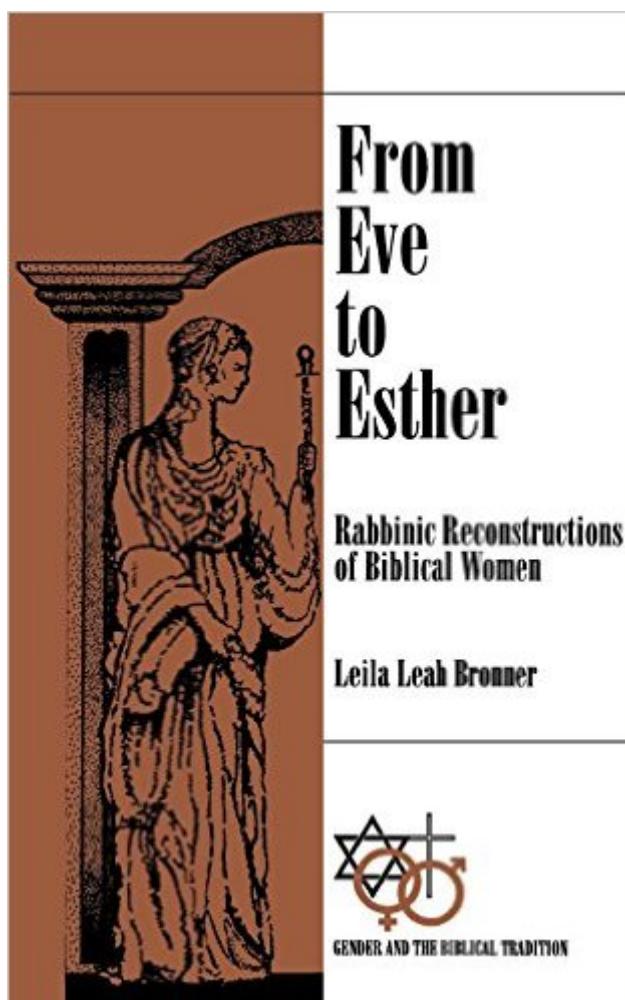


The book was found

From Eve To Esther: Rabbinic Reconstructs Of Biblical Women (Gender And The Biblical Tradition)



Synopsis

This is the first book-length attempt to examine the attitude of the ancient rabbis towards some of the most significant feminine figures in the Old Testament. It traces the biblical stories, examines their objectives and methods, and discusses how these original intentions were altered--sometimes beyond recognition--when the women discussed in them were subjected to the unique exegetical technique of midrash. The Gender and the Biblical Tradition series brings to a wide audience important new discoveries concerning women and the Bible, ancient Israel, and early Christianity. The books explore the role of sexuality within the biblical tradition and document the continuing influence of biblical treatments of gender on subsequent life and thought.

Book Information

Series: Gender and the Biblical Tradition

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Average Customer Review: 5.0 out of 5 starsÂ See all reviewsÂ (1 customer review)

Best Sellers Rank: #532,823 in Books (See Top 100 in Books) #62 inÂ Books > Religion & Spirituality > Judaism > Women & Judaism #306 inÂ Books > Christian Books & Bibles > Bible Study & Reference > History & Culture #464 inÂ Books > Religion & Spirituality > Judaism > Sacred Writings > Hebrew Bible (Old Testament)

Customer Reviews

For the length of text this is, 186 pages, this text is packed with information about the interpretation of women characters in the Hebrew Bible in normative rabbinic Judaism. The book is structured around themes: Modesty and Matrimony; Women and Torah Study; Women and Prayer; Daughters and Rapes; Harlots; Prophetesses; Key women from the Bible: Eve, Sarah, Rebeccah, Leah, Rachel, Rahab, Dinah, Tamar (both of them), Ruth, Deborah, Esther, Hannah, Hulda, and other unnamed women, such as Jephthah's daughter, are analyzed, first in their biblical context, then in the interpretations of them in the rabbinic tradition. The primary sources for the rabbinic tradition drawn upon, are Midrash Rabbah, Midrash Tanhuma, and Babylonian Talmud. Occasionally other sources

are used as well, such as Ginzberg's *Legends of the Jews*, his monumental collection of *Midrash*, hellenistic sources outside the Jewish canon, like *Philo* and the aprocryphal *Ben Sira*. The book is well footnoted. The citations are almost invariably to readily available English translations of the rabbinic materials. The book is respectful of tradition and factual, rather than launching into polemic on the evils of patriarchy and setting out a revolutionary program to relegate traditional rabbinic Judaism to the dustbin of history in favor of a feminist revolutionary program. Instead, the information is presented in a way that allows the reader to come to their own conclusions.

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