

1: The New Moulton's library of literary criticism (Book,) [www.enganchecubano.com]

Chelsea House Library of Literary Criticism Library of Literary Criticism Volume 7 of The New Moulton's Library of Literary Criticism: British and American Literature to , Harold Bloom.

Opening Remarks We have surveyed the various historical criticisms and now turn to supplement our discussion of chapter five of the textbook on literary criticism. Already at the end of chapter four, Dr Blomberg anticipated the shift from the more literary oriented criticism by introducing the topic of cannon criticism which functions as a bridge between the two. For supplementary information on this recent discipline along with the more significant question about the formation of the cannon, see the hermeneutics textbook, *Introduction of Biblical Interpretation* by William Kline, the edition. In as much as hermeneutics is a prerequisite for this class, at least as conceived of for credit by Denver Seminary. We will not repeat that information here. Chapter five, as we turn to literary criticism, is also anticipated by our discussion at the end of chapter four, which could have actually gone into chapter five. But, in many ways, the macro level equivalent as that of an entire document is what form criticism is for the micro level constituent element of the document, except it is used strictly on the interpreted level and not postulating the prehistory or tradition history building up to the final form of that document. The more conservative forms, such as they are of post-structuralism are going under the broad term of reader response criticism are still with us. There is no question that the major subdivision of literary criticism that has been around the longest and already proved its staying power is narrative criticism which is the approach that treats the Bible as literature recognizing that in addition to its historical and theological purposes. Many, if not the Biblical writers, also had literary or aesthetic purposes in mind. That it is possible to take in the New Testament the books known as the Gospels and Acts and ask and answer questions of them, very much like students of the literature of any culture, adopt questions about plots, characterization, about drama, narrative time, about the scenes and their inter-relationship and questions of subordinate themes as well as more major themes or lessons intended or un-intended from the story line, etc. We have tried to give a number of programmatic examples in Jesus and the Gospels and once again, we refer to a chapter in our hermeneutics textbook. So we feel justified in not elaborating in great detail here but with the accompanying PowerPoint slides, we would like to add some illustrations which perhaps borrow as well from some of the sociological analysis that we talked about in an earlier lecture. So there is some potential for applying narrative criticism to the Gospel of John which has received lessor attention in this lecture series. This focus of interest will be on John three and four; particular in the first fifteen verses of John three. There, we have the famous conversation between Jesus and Nicodemus. The man who is described as a leading Pharisee, the teacher of Israel, an upstanding figure in charge of religious oversight of the Jewish nation. He denoted that a person who was to be perceived as the authoritative figure or person in control, hence the overlap we described in sociological analysis was first who spoke the most and secondly, who was allowed to dictate the course of the conversation. Even given just the little bit of information about him, we would expect him to be the person to take the initiative in this conversation and to remain in charge as Nicodemus was the person who the greatest honor was due. The second interchange in verses now shows Nicodemus replying with a briefer number of words or amount of speech than in his opening gambit. Jesus now replies with a significantly longer remark, expanding his answer from his first comments. You should not be surprised at my saying that you should be born again. The wind blows wherever it wills or pleases. You hear its sound but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit. So the quotation marks could go either way, at the end of verse 15 or But Jesus rebukes Nicodemus sharply for being the preeminent teacher of Israel and yet not understanding these things. In essence, Jesus basically says to Nicodemus that if you cannot get the earthly basics of spirituality how are you going to understand the more esoterically heavenly things? In verses 16 to 21, there is further elaboration either by Jesus or the Apostle John. So as the conversation has unfolded, it becomes clear that John is using a well-known narrative technique of his day to begin with Nicodemus and Jesus in the expected role according to the sociological acceptance of their world, showing Jesus quickly

turning the tables in the way the conversation is presented and therefore accruing to himself a greater honor and status while Nicodemus decreases in both and the chapter progresses. And that they come in relatively close proximity to one another is all the more striking. Nicodemus and the Samaritan woman differ from one another in just about every conceivable fashion according to those criteria that humans have used and often still use to separate that creation of the human race Jesus fashioned. Again, whatever more fully orbed biographies could have been written about one or both of these characters. Nicodemus, the description of his role as the teacher of Israel, a member of the Jewish ruling council, the Sanhedrin, and a Pharisee. He held a position of great power in Israel and was almost certainly, well to do and perhaps of a very wealthy family. Anyone who had these descriptors in ancient Israel would be expected to be upper middle class. Obviously he was Jewish and thus one who articulates true religion because he is the teacher of Israel. He is deemed to be wise as we are given his name. The ancient world, much more so than today, names were significant. Insight into characterization came through names. And for a narrator to include the name of an otherwise minor character was another way to represent them as having honor or status. Now, consider the Samaritan woman, opposite in every one of these respects. She was almost certainly in some position of dishonor or had some kind of stigma and therefore with very little power in the standings within her society, unless she was poor. We have already been told that she was a Samaritan, not from the Jewish perspective, not only Nicodemus and the Pharisees but Jesus and the apostles. She represented a hybrid religion which had deviated from Orthodox Judaism in a number of key respects and therefore was false. She almost certainly would not have had any access to education as a poor Samaritan woman and quite the opposite from Nicodemus. We are never even told her name. There are enough contrasts to make it clear that these two figures are deliberately being portrayed as opposite in almost every respect. There are positive signs in the Gospel of John that perhaps Nicodemus begins to admire Jesus and his teachings more, and maybe even come to understand him more. He comes by night and that of itself would hardly mean anything, perhaps it simply represents his only free time. Yet, in a Gospel, that appeals to light and darkness as symbolic of spiritual knowledge or the lack of it one wonders if John implies something more by this. Nicodemus calls Jesus, teacher, and uses the title, rabbi. This would have been one of honor, coming from a person who probably went through the highest levels of formal training imaginable. They are used in every other instance to address people without the fullness of understanding represented by such titles as Christ or Son of God, or other more exalted titles. Hence, he is a rabbi who has come from God. While he was in Jerusalem during the Passover feast, many people saw the miraculous signs which Jesus was doing and believed in his name. But Jesus would not entrust himself to them for he knew all people. There is something about belief in this context as we will see. Again, we see a contrast with the Samaritan woman who pushes Jesus in conversation, rather than demonstrating any fear; until she sees and understands for herself. Yet, every feature contrasted in John 4 as the apostle and Gospel writer presents the Samaritan woman, is as one who comes to faith. She comes at midday, at noon. But we must realize that the prophet for the Samaritans, the prophet of Deuteronomy It would appear that John is portraying this as a more exalted acknowledgment of Jesus thought still short of the full understanding that will come later in the conversation than the title Nicodemus began with. We already mentioned that the Samaritan woman sees and understand for herself. If one would chart an outline of chapter 4: And Jesus speaks to her what has been viewed as in much more tender tones than he does with Nicodemus.

2: The New Moulton's Library of Literary Criticism: Early Victorian - Harold Bloom - Google Books

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

3: the f frame moultons | Download eBook pdf, epub, tuebl, mobi

The New Moulton's Library of Literary Criticism: Early Victorian (Chelsea House Library of Literary Criticism) [Harold

THE NEW MOULTONS LIBRARY OF LITERARY CRITICISM pdf

Bloom] on www.enganchecubano.com *FREE* shipping on qualifying offers. Excerpts from the works of critics, from contemporaries of the authors covered through those of the Victorian era.

4: Literary Criticism | Free Online Biblical Library

Major Authors Edition of the New Moultons Library of Literary Criticism Romantic-Victorian (Chelsea House Library of Literary Criticism) by Harold Bloom. Published May by Chelsea House Pub (L).

The Defence of French Simple get-togethers Part IV: Overcoming dyslexia: Turning struggling readers into proficient readers Growing up in Texas The Tai-Kadai Languages Individual and social narcissism, by E. Fromm. An ethic of the christic body Debut melanie laurent sheet music Sharing the caring Security and detente Fact stranger than fiction Wbchse question paper 2017 class 12 Adventure travels in the Himalaya Ncert history book class 8 Harvard Business School (Part II: 1968-1969) Book of New Testament Prayers Atilla the Hun (Ancient World Leaders) Aos grand alliance order Grandfathers Private Zoo Sports direct job application form The Canadian Church Missionary Association in connection with / Tales of Woodsman Pete Language definition Guilt, sin, universal harmony The Works of Geoffrey Chaucer and `The Kingis Quair Other children in Lisbon A Wildlife Guide to Chile Business nuts and bolts Sharks, skates, and rays of the Carolinas The Heyday of the Classic Bus Vimalakirti, the sutra and the person Political economy and globalization Building quality service Husband, Lover, Spy Sketching basics one point perspective American Cocker Book Clinical Nutrition in the Under 5s Hiring and transitioning top people into your organization Neet all india merit list 2017 Annual Encyclopedia