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Circumcision and Gender in Rabbinic Judaism (Chicago and London) 27 Cf. also H.E. Goldberg, Cambridge in the Land of Canaan: Descent, argued that in rabbinic literature circumcision is not just affirmed as a central aspect of Jewish identity, but actually constitutes it. The History of Its Interpretation (Go ?ttingen) I/1. Hoffman, Covenant of Blood: Circumcision and Gender in Rabbinic Judaism (Chicago,), ; cf. idem, Rituals of Birth in Judaism, Life Cycles in Jewish and Christian Worship, ed. P. F. Bradshaw and L. A. Hoffman (Notre Dame. Circumcision and Gender in Rabbinic Judaism (Chicago and London) 27 Cf. also H. E. Goldberg, Cambridge in the Land of Canaan: Descent, Alliance, Circumcision and Instruction in the Bible, JANES 24 () 934, and W. H. Propp, The Origins Of Infant Circumcision In Israel, HAR 2 (), 70, who both stress motifs of alliance. A recent spate of studies on issues pertaining to blood has alerted us to the complex and central semantic field played by blood, especially circumcision blood, in biblical and rabbinic Judaism. Tertullian's relationship with Judaism, moreover, has been the subject of dispute for several decade^.^ Although Tertullian.

History of Circumcision in Judaism There are ancient religious requirements for circumcision. The Hebrew Bible commands Jews to circumcise their male children on the eighth day of life, and to circumcise their male slaves (Genesis 12). Orthodox Judaism denied the validity of change, and held that Judaism lies beyond history; it is the work of God, and constitutes a set of facts of the same order as the facts of nature. Hence change is not reform, and Reform Judaism is not Judaism.

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