

# DOWNLOAD PDF JESUS AND IDENTITY: RECONSTRUCTING JUDEAN ETHNICITY IN Q (MATRIX: THE BIBLE IN MEDITERRANEAN CONTEXT)

## Chapter 1 : Boekbesprekings: Book reviews - CORE

*Jesus and Identity: Reconstructing Judean Ethnicity in Q (Matrix: the Bible in Mediterranean Context) [Markus Cromhout] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. New Testament scholarship lacks an overall interpretive framework to understand Judean identity.*

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### Chapter 2 : Israelites - Wikipedia

*New Testament scholarship lacks an overall interpretive framework to understand Judean identity. This lack of interpretive framework is quite acute in scholarship on the historical Jesus, where the issue of Judeanness ("Jewishness") is most strongly debated. A socio-cultural model of Judean.*

This is confirmed by the nested assumptions shared by the majority of researchers. These include the idea that a historical figure could not have been like the Gospel portrayals and consequently the Gospels have developed in a linear and layered fashion from the authentic kernels to the elaborated literary constructions as they are known today. The aim of historical Jesus research, therefore, is to identify the authentic material from which the historical figure as a social type underneath the overlay is constructed. Anthropological historiography offers an alternative framework for dealing with Jesus of Nazareth as a social personage fully embedded in a first-century Mediterranean worldview and the Gospels as cultural artifacts related to this figure. The shamanic complex can account for the cultural processes and dynamics related to his social personage. This cross-cultural model represents a religious pattern that refers to a family of features for describing those religious entrepreneurs who, based on regular Altered State of Consciousness experiences, perform a specific set of social functions in their communities. This model accounts for the wide spectrum of the data ascribed to Jesus of Nazareth while it offers a coherent framework for constructing the historical Jesus as a social personage embedded in his worldview. As a Galilean shamanic figure Jesus typically performed healings and exorcisms, he controlled the spirits while he also acted as prophet, teacher, and mediator of divine knowledge. His critique of prevailing historical Jesus study is insightful and incisive, while his description of Jesus as first-century Galilean shaman is masterful and accomplished. His rationale for and realization of a work of anthropological history is quite on the mark, enabling a reader to have an encounter with a first-century, Galilean shamanic Jesus that should produce an appropriate culture shock in those unused to the radically different cultural and social landscape of Mediterranean antiquity. His interpretation of the public figure of Jesus using the social-type of a shaman opens up a new world view and encourages the inclusion of texts, events, and activities usually dismissed from discussions of the historical Jesus. His originality is matched by his meticulous research and the clarity he brings to a complex problem. This is a must-read for anyone interested in the historical Jesus, but especially for those who enjoy a genuinely new approach to an old problem. We understand persons with the help of some category or model that suggests to us what they were like. According to him, Jesus is best understood as a shamanic figure who lived in first century Galilee. Everything the New Testament reports about Jesus, his teaching and his activities, fits the model of a shamanic complex. Pilch, Visiting Professor, Georgetown University Can the sense of reality in one culture the modern West really provide an accurate guide for understanding what happened in an alien culture ancient Mediterranean in the distant past? Craffert argues persuasively that the answer is no. Judgments about the real, the strange, the odd, the implausible, indeed the historical, are all culturally determined. Those who have discussed the political problem posed by Jesus have never taken seriously enough the power wielded by the charismatic, miracle-worker, and seer in an ancient society. The careful exploration of the way in which Pieter Craffert has explored how shamanism might inform the understanding of the Jesus tradition sheds much light on the religion and politics of the Jesus of history which will set future discussion on a firmer historical footing.

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### Chapter 3 : Jesus and identity: reconstructing Judean ethnicity in Q

*Jesus and Identity: Reconstructing Judean Ethnicity in Q (Matrix: The Bible in Mediterranean Context Book 2) - Kindle edition by Markus Cromhout. Download it once and read it on your Kindle device, PC, phones or tablets.*

The name Yahweh, the god of the later Israelites, may indicate connections with the region of Mount Seir in Edom. The inscription is very brief: When the Jews returned from the Babylonian captivity, the Hasmonean kingdom was established [dubious "discuss"] in present-day Israel, consisting of three regions which were Judea, Samaria, and the Galilee. In the pre-exilic First Temple Period the political power of Judea was concentrated within the tribe of Judah, Samaria was dominated by the tribe of Ephraim and the House of Joseph, while the Galilee was associated with the tribe of Naphtali, the most eminent tribe of northern Israel. During the Second Temple period relations between the Jews and Samaritans remained tense. In BCE the Hasmonean king Yohanan Hyrcanos I destroyed the Samaritan temple on Mount Gerizim, due to the resentment between the two groups over a disagreement of whether Mount Moriah in Jerusalem or Mount Gerizim in Shechem was the actual site of the Aqedah, and the chosen place for the Holy Temple, a source of contention that had been growing since the two houses of the former united monarchy first split asunder in BCE and which had finally exploded into warfare. The Torah traces the Israelites to the patriarch Jacob, grandson of Abraham, who was renamed Israel after a mysterious incident in which he wrestles all night with God or an angel. Gad, Asher Genesis When they arrive they and their families are 70 in number, but within four generations they have increased to, men of fighting age, and the Pharaoh of Egypt, alarmed, first enslaves them and then orders the death of all male Hebrew children. A woman from the tribe of Levi hides her child, places him in a woven basket, and sends him down the Nile river. He is named Mosheh, or Moses, by the Egyptians who find him. Being a Hebrew baby, they award a Hebrew woman the task of raising him, the mother of Moses volunteers, and the child and his mother are reunited. When he is eighty years old, Moses is tending a herd of sheep in solitude on Mount Sinai when he sees a desert shrub that is burning but is not consumed. Israel is my son, my first-born and I have said to you: Let my son go, that he may serve me, and you have refused to let him go. Behold, I will slay your son, your first-born". Moses returns to Egypt and tells Pharaoh that he must let the Hebrew slaves go free. Pharaoh refuses and Yahweh strikes the Egyptians with a series of horrific plagues, wonders, and catastrophes, after which Pharaoh relents and banishes the Hebrews from Egypt. Moses leads the Israelites out of bondage [70] toward the Red Sea, but Pharaoh changes his mind and arises to massacre the fleeing Hebrews. Pharaoh finds them by the sea shore and attempts to drive them into the ocean with his chariots and drown them. After the Israelites escape from the midst of the sea, Yahweh causes the ocean to close back in on the pursuing Egyptian army, drowning them to death. In the desert Yahweh feeds them with manna that accumulates on the ground with the morning dew. They are led by a column of cloud, which ignites at night and becomes a pillar of fire to illuminate the way, southward through the desert until they come to Mount Sinai. The twelve tribes of Israel encamp around the mountain, and on the third day Mount Sinai begins to smolder, then catches fire, and Yahweh speaks the Ten Commandments from the midst of the fire to all the Israelites, from the top of the mountain. Moses descends from the mountain forty days later with the Sefer Torah he wrote, and with two rectangular lapis lazuli [75] tablets, into which Yahweh had carved the Ten Commandments in Paleo-Hebrew. In his absence, Aaron has constructed an image of Yahweh, [76] depicting him as a young Golden Calf, and has presented it to the Israelites, declaring "Behold O Israel, this is your god who brought you out of the land of Egypt". Moses smashes the two tablets and grinds the golden calf into dust, then throws the dust into a stream of water flowing out of Mount Sinai, and forces the Israelites to drink from it. After the tablets are completed, light emanates from the face of Moses for the rest of his life, causing him to wear a veil so he does not frighten people. Moses prophesies if they forsake the Torah, Yahweh will exile them for the total number of years they did not observe the shmita. Moses sends spies to scout out the Land of Canaan, and the Israelites are commanded to go up and conquer the land, but

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they refuse, due to their fear of warfare and violence. In response, Yahweh condemns the entire generation, including Moses, who is condemned for striking the rock at Meribah, to exile and death in the Sinai desert. Moses prophesies that if the Israelites disobey the Torah, Yahweh will cause a global exile in addition to the minor one prophesied earlier at Mount Sinai, but at the end of days Yahweh will gather them back to Israel from among the nations when they turn back to the Torah with zeal. Land is allocated to the tribes by lottery. Eventually the Israelites ask for a king, and Yahweh gives them Saul. David, the youngest divinely favored son of Jesse of Bethlehem would succeed Saul. On the death of Solomon and reign of his son, Rehoboam, the kingdom is divided in two. In Judah some kings are good and enforce the worship of Yahweh alone, but many are bad and permit other gods, even in the Holy Temple itself, and at length Yahweh allows Judah to fall to her enemies, the people taken into captivity in Babylon, the land left empty and desolate, and the Holy Temple itself destroyed. The Israelites are allowed to return to Judah and Benjamin, the Holy Temple is rebuilt, the priestly orders restored, and the service of sacrifice resumed. Through the offices of the sage Ezra, Israel is constituted as a holy nation, bound by the Torah and holding itself apart from all other peoples.

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## Chapter 4 : Markus Cromhout | LibraryThing

*Jesus and Identity is splendidly conceived, sophisticated in its argument, and important in its conclusions.* --John S. Kloppenborg, University of Toronto "In this study, Cromhout takes up current research on the historical Jesus, Galilee, and Q and sifts the evidence through the sieve of contemporary social-scientific models of ethnicity.

According to the Jewish-Roman historian Flavius Josephus , the three parties in contemporary Judaism were the Pharisees , the Sadducees and the Essenes , the last of these three being apparently marginalized and in some cases retired to quasi-monastic communities. The ancient synagogue at Capernaum The Pharisees were a powerful force in 1st-century Judea. Early Christians shared several beliefs of the Pharisees, such as resurrection, retribution in the next world, angels, human freedom, and Divine Providence. Some scholars speculate that Jesus was himself a Pharisee. They accepted the written Law only, rejecting the traditional interpretations accepted by the Pharisees, such as belief in retribution in an afterlife, resurrection of the body, angels, and spirits. After the fall of Jerusalem, they disappeared from history. Among these scholars is Pope Benedict XVI , who supposes in his book on Jesus that "it appears that not only John the Baptist, but possibly Jesus and his family as well, were close to the Qumran community. Sadducees and Pharisees in the Roman period[ edit ] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. March Learn how and when to remove this template message During this period serious theological differences emerged between the Sadducees and Pharisees. Whereas Sadducees favored a limited interpretation of the Torah , Pharisees debated new applications of the law and devised ways for all Jews to incorporate purity practices hitherto limited to the Jerusalem Temple , see also Ministry of Jesus Ritual cleanliness in their everyday lives. Unlike the Sadducees, the Pharisees also believed in and introduced the concept of the Resurrection of the Dead in a future, Messianic Age or World to Come. New prophets[ edit ] During this time a variety of other religious movements and splinter groups developed. The Talmud provides two examples of such Jewish miracle workers around the time of Jesus. On one occasion when God did not answer his prayer, he drew a circle in the dust, stood inside it, and informed God that he would not move until it rained. When it began to drizzle, Honi told God that he was not satisfied and expected more rain; it then began to pour. He explained that he wanted a calm rain, at which point the rain calmed to a normal rain. A later story In the Babylonian Talmud , Berakot 33a tells of a lizard that used to injure passers-by. Hanina ben Dosa came and put his heel over the hole; the lizard bit him and died. Such men were respected for their relationship with God but not considered especially saintly; their abilities were seen as one more unknowable thing and not deemed a result of any ultra-strict observance of Jewish law. Messiah in Judaism and Jewish Messiah claimants The literal translation of the Hebrew word mashiach messiah is "anointed", which refers to a ritual of consecrating someone or something by putting holy anointing oil upon it. It is used throughout the Hebrew Bible in reference to a wide variety of individuals and objects; for example, a Jewish king, Jewish priests and prophets, the Jewish Temple and its utensils, unleavened bread, and a non-Jewish king Cyrus the Great. He is considered to be a great military and political leader descended from King David, well versed with the laws that are followed in Judaism. Most Jews believed that their history was governed by God, meaning that even the conquest of Judea by the Romans was a divine act. Pilate blocked their route and killed their leaders. Josephus, who elsewhere expressed the common Judean prejudice against Samaritans, suggested that they were armed. According to historian H. Another such prophet was Theudas , who, sometime between 44 and 46 led a large group of people to the Jordan river, which he claimed he could part. Cuspius Fadus , a procurator after Pilate, blocked their route and killed Theudas. An "Egyptian Prophet" led thirty thousand around the Mount of Olives and sought to enter Jerusalem until stopped by Antonius Felix , a procurator after Fadus. Zealots, Sicarii and bandits[ edit ] This section does not cite any sources. March Learn how and when to remove this template message Judean hills of Israel When Herod was still military governor in the Galilee, he spent a good deal of

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time fighting bandits under the leadership of Ezekias. These bandits are best understood as a peasant group whose targets were local elites both Hasmonean and Herodian rather than Rome. Ventidius Cumanus procurator 48 to 52 CE often retaliated against brigandry by punishing peasant communities he believed to be their base of support. When a Galilean pilgrim on the way to Jerusalem was murdered by a Samaritan, the bandit chief Eliezar organized Galilleans for a counter-attack, and Cumanus moved against the Jews. The Emperor Claudius took the Jewish side, and had the Samaritan leaders executed and exiled, and turned one named Veler over to the Jews who beheaded him. Thus, widespread peasant unrest of this period was not exclusively directed against Rome but also expressed discontent against urban elites and other groups; Roman policy sought to contain the power of the bandits while cultivating Jewish support. He raised an army primarily of local bandits who pillaged nearby Greek and Roman cities including ones occupied by Jewish elites, including the administrative centers of Sepphoris, Tiberias, and Gabara sometimes Gadara. This suggests that they were concerned primarily with gain or social insurrection against local elites, rather than a political revolution against Roman occupation. When Roman legions arrived from Syria, the bandit army melted away. The Romans employed a scorched earth policy in its fight in the north, driving thousands of peasants southwards towards Jerusalem. Between 67 and 68, these peasants, perhaps led by bandits, formed a new political party called the Zealots, which believed that an independent kingdom should be restored immediately through force of arms. It is unclear whether their leaders made messianic claims. The Zealots imprisoned members of the Herodian family, killed the former high priests Ananus ben Artanus and Joshua ben Gamaliel, and put on trial the wealthiest citizens. It is possible that they believed they were purging elements whom they believed would have surrendered to the Romans. But these purges also reveal the great social divide between Jewish peasants and aristocrats at this time. They formed part of a social revolution: Analysis of the gospels[ edit ] See also: Development of the New Testament canon Most historians view the gospels not as an objective account of Jesus, but as the product of men writing at a particular period, and grappling with particular theological as well as political issues. As these two documents circulated among Christians, other historical narratives were edited and organized. The four gospels ascribed to Matthew, Mark, Luke and John were regionally authoritative by proto-orthodoxy by the 2nd century. According to historian Paula Fredriksen Nevertheless, she argues, If something stands in the gospels that is clearly not in the interests of the late 1st-century church – disparaging remarks about Gentiles, for example, or explicit pronouncements about the imminent end of the world – then it has a stronger claim to authenticity than otherwise. Stated briefly, anything embarrassing is probably earlier. Even these criteria are not sufficient to recover "what really happened. According to Fredriksen, two events in the Gospels probably happened: These events are mentioned in all four gospels. Moreover, they do not conform to Jewish tradition in which there are no baptized and crucified messiahs. They are also embarrassing to the early Church. According to scholars such as Geza Vermes[ citation needed ] and E. Sanders,[ citation needed ] Jesus seems not to have belonged to any particular party or movement; Jesus was eclectic and perhaps unique in combining elements of many of these different – and for most Jews, opposing – positions. See Names and titles of Jesus Historians also often note that as Jesus was Jewish, his life, words, and teachings must be understood in the context of 1st century Judaism, his native culture, see for example Aramaic of Jesus. Moreover, they highlight 1st and 2nd century Judaism – especially after the destruction of the Temple – as being in a state of flux, consisting of a variety of sects. As the Gospel accounts are generally held to have been composed in the period immediately following the revolt of , it has been suggested that Christians had to refashion their theological and apocalyptic claims given that Jesus did not immediately return to restore the Jewish kingdom. Moreover, as Christianity emerged as a new religion seeking converts among the gentiles, and eventually as the religion of the emperor himself, it needed to assure both Roman authorities and prospective Gentile audiences that it neither threatened nor challenged imperial sovereignty. Split of early Christianity and Judaism As with many religions, no precise date of founding is agreed by all parties. Historians continue to debate the precise moment when Christianity established itself as a new religion, apart and distinct from Judaism. Some

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Christians were still part of the Jewish community up until the time of the Bar Kochba revolt in the s, see also Jewish Christians. As late as the 4th century, John Chrysostom strongly discouraged Christians from attending Jewish festivals in Antioch, which suggests at least some ongoing contact between the two groups in that city. Similarly for the Council of Laodicea around According to historian Shaye J. Cohen , The separation of Christianity from Judaism was a process, not an event. The essential part of this process was that the church was becoming more and more gentile, and less and less Jewish, but the separation manifested itself in different ways in each local community where Jews and Christians dwelt together. In some places, the Jews expelled the Christians; in other, the Christians left of their own accord. By 66 CE, Jewish discontent with Rome had escalated. At first, the priests tried to suppress rebellion, even calling upon the Pharisees for help. After the Roman garrison failed to stop Hellenists from desecrating a synagogue in Caesarea , however, the high priest suspended payment of tribute, inaugurating the First Jewish-Roman War. In 70, the Temple was destroyed. The destruction of the Second Temple was a profoundly traumatic experience for the Jews, who were now confronted with difficult and far-reaching questions: How to explain the disastrous outcome of the rebellion? How to live in the post-Temple, Romanized world? How to connect present and past traditions? How people answered these questions depended largely on their position prior to the revolt. But the destruction of the Second Temple by the Romans not only put an end to the revolt, it marked the end of an era. Revolutionaries like the Zealots had been crushed by the Romans, and had little credibility the last Zealots died at Masada in The Sadducees, whose teachings were so closely connected to the Temple cult, disappeared. The Essenes also vanished, perhaps because their teachings so diverged from the issues of the times that the destruction of the Second Temple was of no consequence to them; precisely for this reason, they were of little consequence to the vast majority of Jews. Two organized groups remained: Some scholars, such as Daniel Boyarin and Paula Fredricksen, suggest that it was at this time, when Christians and Pharisees were competing for leadership of the Jewish people, that accounts of debates between Jesus and the apostles, debates with Pharisees, and anti-Pharisaic passages, were written and incorporated into the New Testament. Loss of records[ edit ] The siege of Jerusalem in 70 CE included a major fire at the Temple which destroyed all except the Western Wall ; what remained including the altar tablet was taken by Titus to Rome as trophies. March Learn how and when to remove this template message Following the destruction of the Temple, Rome governed Judea both through a Procurator at Caesarea, which had always been the Roman provincial capital, and through a Jewish Patriarch. A former leading Pharisee, Yohanan ben Zakkai , was appointed the first Patriarch the Hebrew word, Nasi , also means prince , or president , and he reestablished the Sanhedrin at Javneh under Pharisee control. Instead of giving tithes to the priests and sacrificing offerings at the Temple, the rabbis instructed Jews to give money to charities and study in local synagogues , as well as to pay the Fiscus Iudaicus. In , the Emperor Hadrian threatened to rebuild Jerusalem as a pagan city dedicated to Jupiter , called Aelia Capitolina. Some of the leading sages of the Sanhedrin supported a rebellion and, for a short time, an independent state led by Simon bar Kochba ; some, such as Rabbi Akiva , believed Bar Kochba to be messiah, or king. Up until this time, a number of Christians were still part of the Jewish community. However, they did not support or take part in the revolt. Whether because they had no wish to fight, or because they could not support a second messiah in addition to Jesus, or because of their harsh treatment by Bar Kochba during his brief reign, these Christians also left the Jewish community around this time.

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### Chapter 5 : Historical background of the New Testament - Wikipedia

*New Testament scholarship lacks an overall interpretive framework to understand Judean identity. This lack of interpretive framework is quite acute in scholarship on the historical Jesus, where the issue of Judeanness ("Jewishness") is most strongly debated.*

Reconstructing Judean ethnicity in Q Matrix: The Bible in Mediterranean context, 2 Publisher: For this is above all a book about identity, how it is created, and how religion and ethnicity have interplayed in the particular situation of earliest Judaeo-Christianity. What Cromhout wants to know from Meier is to what extent this change had turned Jesus into "a marginal Judean", taking into account the critical role he had assigned himself in realizing the hopes of Israel and what it meant as a challenge to the traditional "ethnically based" claims of his fellow Judeans. The obvious question here is what consequences this has for understanding Jesus in terms of Judean ethnicity. It leads Cromhout to the next step of asking whether there ever was such a thing as a "common Judeanism" in first-century Palestine, a question he maybe all too briefly touches upon in the final paragraphs of the first chapter and which he answers in the affirmative. This in turn leads to the second chapter. Jesus was for both, but to varying degrees, actively opposing mainstream positions and pushing the system beyond its own boundaries. And this is precisely how Jesus should be viewed. Chapter Three offers a survey of more than a hundred pages pp of what Judean ethnicity looked like in the first century and in a time during which old isolationist theories or aspirations had continuously come under the threat of being broken down by reality, firstly that of the post-Alexandrian Hellenistic era, then that of the Roman Empire. Much is of course known from similar surveys and the reader could be overwhelmed by the sheer volume of the topics listed the fact that the evidence cited is a mix of a wide variety of Jewish and Graeco-Roman sources which occasionally require more critical or careful assessment, is of little help, but by having all of the evidence put together once more, one has to realize both the complexity and the encompassing nature of the phenomenon. Everything contributes towards building or strengthening identity, and nothing in the life of the average "Judean" seems to be "neutral" or irrelevant a propos the issue that is being studied. In the short fourth chapter pp the attention is turned to the Galilee and its inhabitants, and particularly the question of how they related to the Judeans of the South. Cromhout criticizes attempts at turning the former into a distinct region or people and claims the evidence strongly supports these "Northerners" shared the same symbolic universe with their southern neighbors, including their view on the role of the Temple and the importance of the Land, a view that had been working its way north from the time of the Hasmonians on. In the fifth and final chapter pp , Cromhout deals with the topic of his main concern, namely to establish the identity of the community that composed and read Q. The first part deals with some introductory questions regarding the date, provenance, and extent of Q, and especially with that of its composition. It also reveals that the Q group was becoming increasingly reconstructionist, i. The fundamental difference between the Q group and some of the other Judean sects and renewal movements was that Q as other Messianist groups "participated in an eschatological renewal that reconstructed covenantal nomism, while the other Judean movements of the time had an eschatological vision that aimed at the renewal of traditional understanding of covenantal nomism" p However, some of the more critical or weaker aspects of the approach and the conclusion should not be ignored, two of which I shall mention. For example, what evidence is there that this movement was "not intended"; and if this had indeed been the case, what does it mean for the "real" identity of the Q group as it resulted from their move? Disregarding the often discussed issue of working with a hypothetical text, one possible danger is that one looks for evidence for each and every aspect of the model, at the risk even of misinterpreting the text. This is what may have happened with the first category, that of "the name" pp Rather, Q is on the brink of leaving "Israel" behind. The author has certainly shown the ability to undertake such.

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### Chapter 6 : Jesus and Identity: Reconstructing Judean Ethnicity in Q - Markus Cromhout - Google Books

*Jesus and Identity: Reconstructing Judean Ethnicity in Q* by Markus Cromhout New Testament scholarship lacks an overall interpretive framework to understand Judean identity. This lack of interpretive framework is quite acute in scholarship on the historical Jesus, where the issue of Judeanness ("Jewishness") is most strongly debated.

### Chapter 7 : Identity Formation in the New Testament: John M. G. Barclay and the Irrelevance of Ethnic Ide

*Jesus and Identity: Reconstructing Judean Ethnicity in Q (Matrix: The Bible in Mediterranean Context)* by Markus Cromhout  
*2 The Life of a Galilean Shaman: Jesus of Nazareth in Anthropological-Historical Perspective (Matrix: The Bible in Mediterranean Context)* by Pieter F Craffert.

### Chapter 8 : Soci-Sci Biblio: Synoptics

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### Chapter 9 : Matrix: The Bible in Mediterranean Context Series (7 vols.) - Logos Bible Software

*Jesus and Identity: Reconstructing Judean Ethnicity in Q*  
*Jesus and Marginal Women: The Gospel of Matthew in Social-Scientific Perspective*  
*Jesus and the Peasants.*