

First Century Judaism: Religious Context

Diversity

- Common beliefs: monotheism, divine election, centrality of Torah, Temple
 - Cultic devotion: related to temples and sacrifice
 - Circumcision
 - Fasting/diet
 - Purity
- But diversity, even in relation to these shared beliefs
- **Pharisees**: purity concerns for daily life; both written Torah and oral, interpretative traditions about Torah are authoritative
 - Jesus has controversies with the Pharisees because *He is Jewish*
- **Sadducees**: wealthy aristocrats connected with Temple (high priest); Roman corroborators
- **Essenes**: sectarian group, purity concerns, community discipline; connected with Dead Sea scrolls
- **Zealots**: revolutionary group against Roman rule in the 60s; first Jewish revolt (66-73); Jerusalem temple destroyed by Romans in 70
- **Samaritans**: Israelite descendants; Mt. Geranimum; Torah
- If “purity” reflects a concern for the way in which group/community boundaries are maintained and/or the Torah is rightly interpreted then,
 - The Pharisees privatized purity by extending priestly regulations to the home
 - The Zealots politicized purity by engaging in armed conflict with the Roman “outsiders”
 - The Sadducees institutionalized purity in the architectural space of the Temple
 - The Essenes isolated purity by creating an alternative community
- Early Christianity represented another group within Judaism, known as “the Way” (Acts 9:2, 19:9, 22:4, 24:14 + 22), “the sect of the Nazoreans” (Acts 24:5), or “Christians” (Acts 11:26, 26:28)
 - How did “the Way” practice purity?
 - Either, the Way internalized purity by making holiness a matter of the heart (ex: Mark 7:1-23)
 - Or, the Way replaced the paradigm of holiness (purity) with a paradigm of compassion/mercy/justice (ex: Luke 6:36)
- Messianic Expectations
 - Messiah is the English of the Hebrew word for “anointed one.” In the Old Testament, the term most commonly refers to kings and high priests who have been anointed by God to serve a certain role. When the Hebrew Scriptures were translated into Greek, the translators used the Greek term *christos*.
 - Between the writing of the Old and New Testaments, the term messiah/christ begins to appear in some Jewish texts to refer to a (usually royal) figure who would act on behalf of or in tandem with God’s decisive, end-time action

Religious Study Of Judaism Context Text Circumstance

Jacob Neusner



Religious Study Of Judaism Context Text Circumstance:

The Religious Study of Judaism: Context, text, circumstance Jacob Neusner, 1986 This volume frames a program of inquiry into the formative century of the Judaism of the dual Torah which is the fourth century of the common era or the age of Constantine The study first considers the context the historical study of Judaism Part II is an inquiry into the text of Judaism or a literary study of its types of writing or genres Part III explains the circumstance or setting in which the study moves forward Co published with Studies in Judaism **The Religious Study of Judaism** Jacob Neusner, 1986

Judaism Defined Benjamin Edidin Scolnic, 2010 Scholars have questioned every aspect of the story of Mattathias in 1 Maccabees the revisionist narrative turns Mattathias and his Maccabees from the heroes of the Jewish holiday of Hanukkah and idealistic fighters for religious freedom into merely ambitious men who ruthlessly strove for power and usurped the high priesthood of Judaea Dr Benjamin Edidin Scolnic takes a fresh unbiased approach to every element of the story the incident at Mode n Mattathias s priestly credentials and their implications for his beliefs the meaning of personal ambition and the greater ambition to create the Jewish kingdom promised by the sacred biblical texts the meaning of circumcision in his time and the decision to fight on the Sabbath Mattathias s actions of zealous violence as controversial as they were in both his day and as they often are seen today were primarily for the preservation of his religion and people Dr Scolnic asserts that it was Mattathias who defined Judaism and Jewishness for his time **Chapters in the Formative History of Judaism** Jacob

Neusner, 2010-07-15 This collection of eight essays draws on a half year of work the second six months of 2009 Neusner takes up three problems in the history of Religions four essays on fundamental issues in form history and the documentary hypothesis of the Rabbinic canon and one theological essay The reason Neusner periodically collects and publishes essays and reviews is to give them a second life after they have served as lectures or as summaries of monographs or as free standing articles or as expositions of Judaism in collections of comparative religions This re presentation serves a readership to whom the initial presentation in lectures or specialized journals or short run monographs is inaccessible Some of the essays furthermore provide a pr cis for colleagues in kindred fields of fully worked out monographs the comparative Midrash exercise for example **The Documentary History of Judaism and Its Recent Interpreters** Jacob Neusner, 2012-07-10

The result for the history of Judaism of a documentary reading of the Rabbinic canonical sources illustrates the working of that hypothesis It is the first major outcome of that hypothesis but there are other implications and a variety of new problems emerge from time to time as the work proceeds In the recent past Neusner has continued to explore special problems of the documentary hypothesis of the Rabbinic canon At the same time Neusner notes others join in the discussion that have produced important and ambitious analyses of the thesis and its implications Here Neuser has collected some of the more ambitious ventures into the hypothesis and its current recapitulations Neusner begins with the article written by Professor William Scott Green for the Encyclopaedia Judaica second edition as Green places the documentary hypothesis into the

context of Neusner's entire oeuvre Neuser then reproduces what he regards as the single most successful venture of the documentary hypothesis contrasting between the Mishnah's and the Talmuds programs for the social order of Israel the doctrines of economics politics and philosophy set forth in those documents respectively Then come the two foci of discourse Halakhah or normative law and Aggadah or normative theology Professors Bernard Jackson of the University of Manchester England and Mayer Gruber of Ben Gurion University of the Negev treat the Halakhic program that Neusner has devised and Kevin Edgecomb of the University of California Berkeley has produced a remarkable summary of the theological system Neusner discerns in the Aggadic documents Neusner concludes with a review of a book by a critic of the documentary hypothesis

The Treasury of Judaism Jacob Neusner, 2008 This is the second volume of a set of anthologies that sets forth the statements of the formative canon of influential Rabbinic Judaism on three large topics the calendar the life cycle and theology Focusing on the seminal period of normative Judaism Jacob Neusner presents in three parts the teachings of Rabbinic Judaism in late antiquity the first six centuries of the Common Era The topical abstracts which deal with the sacred calendar volume one events in the life cycle volume two and theological expositions volume three are presented in documentary sequence from the Mishnah ca 200 through the Bavli or Talmud of Babylonia ca 600 This is the story told in abundant selections of Rabbinic classics of the age the first centuries C E in which the two Talmuds and Midrash came to closure Book jacket

The Religious Study of Judaism Jacob Neusner, 1987-02-11 This volume frames a program of inquiry into the formative century of the Judaism of the dual Torah which is the fourth century of the common era or the age of Constantine The study first considers the context the historical study of Judaism Part II is an inquiry into the text of Judaism or a literary study of its types of writing or genres Part III explains the circumstance or setting in which the study moves forward Co published with *Studies in Judaism*

The Transformation of Judaism Jacob Neusner, 2011-03-31 Jacob Neusner describes analyzes and interprets the transformation of one system of the Israelite social order by a connected but autonomous successor system He characterizes the successive systems classifying the one as philosophical and the other as religious He explains the categorical account of each and sets forth the outcome of a number of topical studies on the category formations of Rabbinic Judaism with special attention to the social order politics philosophy and economics These systems emerged as 1 autonomous when viewed synchronically 2 connected when seen diachronically and 3 as a continuous construction when seen at the end of their formative age In their successive stages of categorical autonomy connection and finally continuity the three distinct systems may be classified respectively as philosophical religious and theological each one taking over and revising the definitive categories of the former and framing its own fresh generative categories as well The formative history of Judaism is the story of the presentations and re presentations of categorical structures In method it is the exegesis of taxonomy and taxic systems Now after more than two decades Neusner has decided to review the initial statement Since the book summarizes ten years of work from 1980 to 1990 on the Rabbinic category formations of social

science politics philosophy and economics in the setting of the law and theology of Rabbinic Judaism from the Mishnah through the Bavli 200 600 C E it seemed well worth the effort to recapitulate the original work The revised introduction explains the omission of theology in his category formation philosophy religion theology Neusner s account of the Bavli produced the decade after this title was completed did not make possible the continuous description of the unfolding of the Rabbinic system The pattern that appealed to Neusner from philosophy to religion to theology has not yet come to a satisfactory account In the twenty years *Lost Documents of Rabbinic Judaism* Jacob Neusner,2010-07-15 The canonical documents of Rabbinic Judaism impose upon most of their components fixed patterns of rhetoric recurrent logic of coherent discourse and a well defined topic or program for example a commentary on a biblical book or on a legal topic But some few compositions and composites of the Rabbinic canon of late antiquity diverge from the formal norms of the compilations in which they occur In these pages Neusner assembles anomalous compositions that occur in the Mishnah Tosefta four Tannaite Midrashim and Genesis Rabbah and he further tests the uniformity of the forms that govern in a familiar chapter of the Bavli Neusner s surveys show for the documents probed here that some small segment of the composites and compositions of the surveyed documents does not conform to the indicative rules of rhetoric topic and logic Consequently we face the challenge of constructing models of lost documents of the Rabbinic canon conforming to the models governing anomalous compositions These follow other topical and rhetorical norms and therefore belong in other different types of documents from those in which they now are located These anomalous writings in topic logic or rhetoric or all three in theory reveal indicative characteristics other than the ones defining the compositions and composites of the documents in which they are now located

The Religious Study of Judaism: Context, text, circumstance Jacob Neusner,1986 [First Steps in the Talmud](#) Jacob Neusner,2012-07-10 The Talmud is a confusing piece of writing It begins no where and ends no where but it does not move in a circle It is written in several languages and follows rules that in certain circumstances trigger the use of one language over others Its components are diverse To translating it requires elaborate complementary language It cannot be translated verbatim into any language So a translation is a commentary in the most decisive way The Talmud accordingly cannot be merely read but only studied It contains diverse programs of writing some descriptive and some analytical A large segment of the writing follows a clear pattern but the document encompasses vast components of miscellaneous collections of bits and pieces odds and ends It is a mishmash and a mess Yet it defines the program of study of the community of Judaism and governs the articulation of the norms and laws of Judaism its theology and its hermeneutics Above all else the Talmud of Babylonia is comprised of contention and produces conflict and disagreement with little effort at a resolution No wonder the Talmud confuses its audience But that does not explain the power of the Talmud to define Judaism and shape its intellect This book guides those puzzled by the Talmud and shows the system and order that animate the text **Simon Peter's Denial and Jesus' Commissioning Him as His Successor in John 21:15-19** Roger David Aus,2013-02-07 This study uses early

Jewish sources to analyze the significance of Day of Atonement and High Priest imagery in the narrative of Simon Peter's threefold denial of Jesus. It then describes the influence of other early Jewish sources on Jesus commissioning his main disciple Simon Peter as his own successor in John 21:15-19. Aus relates this event to Moses commissioning his main disciple Joshua as his successor.

Essays in the Judaic Background of Mark 11:12-14, 20-21; 15:23; Luke 1:37; John 19:28-30; and Acts 11:28 Roger David Aus, 2015-07-02 These five essays deal with the influence of Judaic haggadah or lore especially in the form of creative historiography or imaginative dramatization on four enigmatic passages in the Gospels and one in Acts. They point to their deeper theological truths and negate the alternatives of true or false historical or non-historical usually applied to the narratives.

Narrative and Document in the Rabbinic Canon: From the Mishnah to the Talmuds Jacob Neusner, 2010 This study of the inclusion of biographical narratives examines sage stories, anecdotes about the life and deeds of Rabbinic sages in components of the unfolding canon of Rabbinic Judaism during the formative age. These documents from the first six centuries C.E. are exclusive of the two Talmuds.

The Rabbis and the Prophets Jacob Neusner, 2011 The Prophets of Scripture are subverted by the Rabbis of the Talmud and Midrash. In the Rabbinic canon the Prophets are represented as a miscellaneous mass of proof texts made up of one clause or sentence at a time. The Scripture's prophetic writings cited in clauses and phrases in the Rabbinic canon lose their integrity and cease to speak in fully coherent paragraphs and chapters. The same prophets, however, came to whole and coherent expression in other venues established by those same Rabbis. So the Rabbis of late antiquity took over writings from what they recognized as ancient times and of divine origin and they re-presented selections of those writings in accord with their own project's requirements, glossing clauses of the prophetic Scriptures but not whole propositional discourses. This monograph shows how they did so. It portrays the formal patterns of the Rabbis' subversive glosses. Why impose the chaos of glosses on the orderly declaration of Scripture? It was to take possession of Scriptural prophecy that the Rabbinic authors imposed their characteristic forms and distinctive topics, the characteristic categories and tasks and propositions. The Rabbinic canonical writings took over, imparting upon the received heritage of Scripture and tradition whatever they chose to treat as authoritative. They did with these selected compositions whatever they wanted. They Rabbinized Scripture in full awareness of how in the process they recast Scripture's own forms and purposes. The Rabbis were perfectly capable of recapitulating prophetic writings as coherent statements. This they did in providing for lections for Sabbaths and festivals.

Narrative and Document in the Rabbinic Canon Jacob Neusner, 2010-07-15 The author states in his preface: For a thousand years from its earliest documents of the second century to the High Middle Ages, Rabbinic Judaism preferred to compose and collect anecdotes, not to construct of them sustained and connected biographies. This is a study of the inclusion of biographical narratives about sages in some of the components of the unfolding canon of Rabbinic Judaism in the formative age, the documents of the first six centuries C.E. exclusive of the two Talmuds. A sage here is defined as a man who embodies the Rabbinic system. A sage story then is an anecdote about the life

and deeds of a Rabbinic sage A biographical narrative in general is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death I am able in this way to correlate the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon

The Religious Study of Judaism Jacob Neusner,1988-12-07 In this volume Dr Neusner explores the history of religious ideas and writings focusing first on the idea of history and second on the conception of a foundation document comprising the Pentateuch and the Mishnah He then moves on to an interpretation of the implications for the history of Judaism of the distinctive and particular character of an important document Sifra a sustained address to the book of Leviticus by sages of the fourth or fifth century BCE Contents Part I The Idea of History in Formative Judaism Part II The Constitution of the Judaism of the Dual Torah Part III Ethics or Ontology in Formative Judaism Part IV From Text to Matrix in the Case of Sifra Part V The University as Locus for Studying the Formative Age of Judaism

How the Halakhah Unfolds Tzvee Zahavy, Jacob Neusner,2010-07-22 In separate multi volume works the project has presented formal analytical English translations of the Mishnah Tosefta Yerushalmi and Bavli outlined the Yerushalmi and the Bavli and compared these outlines In this volume the main points of the Halakhah of the topical expositions or tractates of the Mishnah Tosefta Bavli Hullin are set forth and the theological message of the tractate is laid out The project yields a systematic account of the Halakhah in its documentary unfolding

Jeremiah in Talmud and Midrash Jacob Neusner,2006-06-02 This sourcebook collects and classifies how Israelite Scripture was received and recast in the language community that produced the dual Torah of Judaism It is well known that verses of prophecy figure as proof texts in Rabbinic exegesis of scriptural narratives but to what end and with what larger concept in mind With extensive translation and documentation author Jacob Neusner uses the case of Jeremiah in the Rabbinic canon of the formative age to examine the Rabbinic document's response to the prophetic ones in terms of how they select explain and utilize the language of Scripture The book also explores how one particular kind of ancient Israelite Scripture the prophetic books found a place in the new language community formed by the Rabbinic sages and documented in their canon from the Mishnah ca 200 CE through the Talmud of Babylonia aka the Bavli ca 600 CE

Persia and Rome in Classical Judaism Jacob Neusner,2008 Persia and Rome in Classical Judaism examines the representation of Rome and Persia Iran in the successive groups of documents that comprise the Rabbinic canon of late antiquity Neusner considers how diverse documents of Rabbinic Judaism represent Rome and Iran and presents the way in which documentary differentiation affords perspective on the history of Judaism Axial events of the age the destruction of the second Temple in 70 and the defeat of the effort to restore it in 135 the transformation of the Roman Empire into a Christian state in the fourth century the failure to rebuild the Temple when the opportunity arose in the reign of Emperor Julian and the delegitimation of Israelite institutions

in Byzantine Rome allow us to examine in historical and political context the evidence of the formation of normative Judaism

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