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# The Myth of a Gentile Galilee

Mark A. Chancey

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# Myth Of A Gentile Galilee The Population Of Galilee And New Testament Studies

**Jürgen Zangenberg, Harold W.  
Attridge, Dale B. Martin**



## **Myth Of A Gentile Galilee The Population Of Galilee And New Testament Studies:**

The Myth of a Gentile Galilee Mark A. Chancey, 2002-05-23 The Myth of a Gentile Galilee is the most thorough synthesis to date of archaeological and literary evidence relating to the population of Galilee in the first century CE The book demonstrates that contrary to the perceptions of many New Testament scholars the overwhelming majority of first century Galileans were Jews Utilizing the gospels the writings of Josephus and published archaeological excavation reports Mark A Chancey traces the historical development of the region's population and examines in detail specific cities and villages finding ample indications of Jewish inhabitants and virtually none for gentiles He argues that any New Testament scholarship that attempts to contextualize the Historical Jesus or the Jesus movement in Galilee must acknowledge and pay due attention to the region's predominantly Jewish milieu This accessible book will be of interest to New Testament scholars as well as scholars of Judaica Syro Palestinian archaeology and the Roman Near East The Myth of a Gentile Galilee Mark Alan Chancey, 2001 **Religion, Ethnicity, and Identity in Ancient Galilee** Jürgen Zangenberg, Harold W. Attridge, Dale B. Martin, 2007 What is a Galilean What were the criteria of defining a person as a Galilean archaeologically or with respect to literary sources such as Josephus or the rabbis What role did religion play in the process of identity formation Twenty two articles based on papers read at conferences at Cambridge Wuppertal and Yale by experts from 7 countries shed light on a complex region the pivotal geographic and cultural context of both earliest Christianity and rabbinic Judaism In these papers ancient Galilee emerges as a dynamic region of continuous change in which religion ethnicity and identity were not static monoliths but had to be negotiated in the context of a multiform environment subject to different influences Archaeology and the Galilean Jesus Jonathan L. Reed, 2002-05-01 Drawing on his years of field experience in Galilee the author illustrates how the archaeological record has been misused by New Testament scholars and how synthesis of the material culture is foundational for understanding Christian origins in Galilee and the Jewish culture out of which they arose **Studies on the Text and Versions of the Hebrew Bible in Honour of Robert Gordon** Geoffrey Khan, Diana Lipton, 2011-10-28 These essays by outstanding international scholars in honour of Robert P Gordon cover topics ranging from accuracy and anachronism in the books of Samuel through the theology of Psalms ancient near eastern historiography to ideology philology grammar and linguistics in the translations and versions *If Sons, Then Heirs* Caroline Johnson Hodge, 2007-07-13 Christianity is widely understood to be a universal religion that transcends the particularities of history and culture including differences related to kinship and ethnicity In traditional Pauline scholarship this portrait of Christianity has been justified by the letters of Paul Interpreters claim that Paul eliminates ethnicity or at least separates it from what is important about Christianity This study challenges that perception Through a detailed examination of kinship and ethnic language in Paul's letters Johnson Hodge argues that notions of peoplehood and lineage are not rejected or downplayed by Paul instead they are central to his gospel Paul's chief concern is the status of the gentile peoples who are alienated from the God of Israel

Ethnicity defines this theological problem just as it shapes his own evangelizing of the ethnic and religious other According to Paul God has responded to the gentile predicament through Christ Johnson Hodge details how Paul uses the logic of patrilineal descent to construct a myth of origins for gentiles through baptism into Christ the gentiles become descendants of Abraham adopted sons of God and coheirs with Christ Although Jews and gentiles now share a common ancestor they are not collapsed into one group of Christians for example They are separate but related lineages of Abraham Through comparisons with other ancient authors Johnson Hodge shows that Paul is not alone in his strategic use of kinship and ethnic language Because kinship and ethnicity present themselves as natural and fixed yet are also open to negotiation and reworking they are effective tools in organizing people and power shaping self understanding and defining membership If Sons Then Heirs demonstrates that Paul s thinking is immersed in the story of Israel He speaks not as a Christian theologian but as a first century Jewish teacher of gentiles responding to concrete situations in these early communities of Christ followers As such Paul does not reject or critique Judaism but responds to God s call to be a light to the nations **Herod Antipas in Galilee** Morten Hørning Jensen,2010 Originally presented as the author s thesis doctoral University of Aarhus Aarhus Denmark 2005

*The First Jewish Revolt* Andrea M. Berlin,J. Andrew Overman,2003-09-02 The First Jewish Revolt against Rome is arguably the most decisive event in the history of Judaism and Christianity The destruction of the Temple in Jerusalem in 70 CE by the Roman General Titus forced a transformation in structure and form for both of these fraternal religions Yet despite its importance little has been written on the First Revolt its causes implications and the facts surrounding it In this volume Andrea M Berlin and J Andrew Overman have gathered the foremost scholars on the period to discuss and debate this pivotal historical event The contributions explore both Roman and Jewish perspectives on the Revolt looking at its history and archaeology and finally examining the ideology and interpretation of the revolt in subsequent history and myth *The Case for Bethsaida after Twenty Years of Digging* Elizabeth McNamer,2016-08-17 Bethsaida located on the Sea of Galilee is mentioned more frequently than any other town in the New Testament except for Jerusalem and Capernaum It was the home of Jesus closest friends possibly nine of the apostles and his aunt Salome The name means house of fishermen and it was renowned as a place of healing Many of the mighty works of Jesus were performed here one text mentions fifty three It was to Galilee that the apostles returned after his execution and here Christianity was spawned Galilee was destroyed by an earthquake in the early second century which had a major impact on the topography of the area Bethsaida originally located on the shore was now a mile and a half from the Sea of Galilee This made fishing impractical and the town was not rebuilt unlike other towns associated with Jesus It was a pile of rubble for nearly 2000 years There are twenty nine extant journals of pilgrims who attempted unsuccessfully to find it In 1987 a probe by Dr Rami Arav verified that this site did go back to Roman times and beyond It is the only archaeological site that goes directly back to the time of Jesus Here his words and actions come alive and as such the town has to be taken into account in the search for the historical Jesus **John within Judaism**

Wally V. Cirafesi, 2021-10-11 In John within Judaism Wally V Cirafesi offers a reading of the Gospel of John as an expression of the fluid and flexible nature of Jewish identity in Greco Roman antiquity While many have noted John s general Jewishness few have given it a seat at the ideologically congested table of ancient Jewish practice and belief By interrogating the concept of Judaism in relation to the complex categories of religion and ethnicity Cirafesi argues that John negotiates Jewishness using strategies of ethnic identity formation paralleled in other Jewish sources from the Second Temple and early rabbinic periods In this process of negotiation including its use of high christology and critique of Ioudaioi John coalesces with other expressions of ancient Jewish identity and thus can be read within Judaism **An Augustinian Christology** Joseph

Walker-Lenow, 2023-11-16 Uses the christology of St Augustine to argue that Jesus becomes who he is through his relations to the world **Biblical Bethsaida** Carl E. Savage, 2011-02-18 In his illuminating well researched book examining the site of Et Tell also known as Bethsaida Carl E Savage explores archaeological evidence to offer readers a portrait of the religious beliefs and practices of the community living near the north shore of the Sea of Galilee during the first century CE In the study of the cultural and social matrix of the first century in the Galilee scholars have commonly prioritized written sources over archaeological evidence because written sources seem to contribute more directly to an understanding of the religious beliefs and practices of a community However there exist many competing views of the landscape during that time due to the varying interpretations of the textual sources Using archaeological data from Bethsaida itself Savage investigates the material practices of Bethsaida s ancient inhabitants describing these practices as significant indicators of their sense of place both ideologically and geographically He evaluates the historical plausibility of various social reconstructions for the region and finds that the image that emerges of first century Bethsaida is one similar to those of other Jewish communities in the Galilee **Strength to Strength** Michael L. Satlow, 2018-11-16 Essays that engage the scholarship of Shaye J D Cohen

The essays in Strength to Strength honor Shaye J D Cohen across a range of ancient to modern topics The essays seek to create an ongoing conversation on issues of identity cultural interchange and Jewish literature and history in antiquity all areas of particular interest for Cohen Contributors include Moshe J Bernstein Daniel Boyarin Jonathan Cohen Yaakov Elman Ari Finkelstein Charlotte Elisheva Fonrobert Steven D Fraade Isaiah M Gafni Gregg E Gardner William K Gilders Martin Goodman Leonard Gordon Edward L Greenstein Erich S Gruen Judith Hauptman Jan Willem van Henten Catherine Hezser Tal Ilan Richard Kalmin Yishai Kiel Ross S Kraemer Hayim Lapin Lee I Levine Timothy H Lim Duncan E MacRae Ivan Marcus Mahnaz Moazami Rachel Neis Saul M Olyan Jonathan J Price Jeffrey L Rubenstein Michael L Satlow Lawrence H Schiffman Daniel R Schwartz Joshua Schwartz Karen Stern Stanley Stowers and Burton L Visotzky Features A full bibliography of Cohen s published works An essay on the contributions of Cohen The Quest for the Real Jesus Jan van der Watt, 2013-07-11 The Radboud Prestige Lectures in New Testament 2010 were presented by Prof Michael Wolter University of Bonn His prestige lecture was entitled Which is the real Jesus In this lecture he challenged many of the current views

within the historical Jesus research by critically evaluating the approaches in various categories Afterwards this lecture was presented to a variety of scholars from different disciplines who approach the problem from their particular perspectives thus bringing a rich texture of insights apart from engaging critically with Wolter s views Thus one can appreciate the role the quest for the historical Jesus plays within a wider framework This resulted in interesting articles that not only deal with historical but also with philosophical and hermeneutical issues

*Understanding Judaism and the Jews in the Gospel of John* Nathan Thiel, 2024-10-02 Understanding Judaism and the Jews in the Gospel of John Polemic Tradition and Johannine Self Identity reopens the perennial question of the Fourth Gospel s perplexing characterization of the Jews According to the reigning paradigm the Gospel of John witnesses to a community s burgeoning sense of religious distinctiveness Ethnically Jewish believers in Jesus had begun to forge a new identity in contrast to the Jews Nathan Thiel assesses the weaknesses of the prevailing model arguing that the fourth evangelist still saw himself as living and working within the Jewish tradition Yet if the Gospel of John is the literary product of a self consciously Jewish author why would he speak so often and so critically of the Jews Thiel considers the factors which have conditioned the evangelist s choice of terminology the Gospel s setting its intended audience and above all John s indebtedness to Scripture As a first century Jew well versed in Israel s sacred texts the evangelist has modeled his story of Jesus after patterns familiar to him from the Scriptures Scriptures in which Israelite authors consistently portray their ancestors as faithless despite God s powerful work on their behalf John is a relentless critic but such cutting theological assessment had long been part of Israel s counterintuitive way of telling its history

Journal of Greco-Roman Christianity and Judaism, Volume 16 Stanley E. Porter, Matthew Brook O'Donnell, Wendy Porter, 2021-09-03 Volume 16 2020 This is the sixteenth volume of the hard copy edition of a journal that has been published online [www.jgrchj.net](http://www.jgrchj.net) since 2000 As they appear the hard copy editions replace the online materials The scope of JGRChJ is the texts language and cultures of the Greco Roman world of early Christianity and Judaism The papers published in JGRChJ are designed to pay special attention to the larger picture of politics culture religion and language engaging as well with modern theoretical approaches

*Galilee Through the Centuries* Eric M. Meyers, 1999 This volume presents the papers given at the Second International Conference on Galilee in Antiquity held at Duke University and the North Carolina Museum of Art in 1997 The goal of the conference was to examine the significance of Galilee and its rich and diverse culture through an extended period of time Several of the papers have been revised since the conference and in light of continuing discussion Furthermore three new papers have been added to the collection for a total of 25 contributions

Experiencing Irony in the First Gospel Karl McDaniel, 2013-08-29 The Gospel of Matthew is both deliberately deceptive and emotionally compelling Karl McDaniel explores ways in which the narrative of the Gospel of Matthew elicits and develops the emotions of suspense surprise and curiosity within its readers While Matthew 1 21 invites readers to expect Jewish salvation progressive failure of the plot s main characters to meet Jesus salvation requirements creates increasing suspense for the reader How will Jesus save his

people The commission to the Gentiles at the Gospel's conclusion provokes reader surprise and the resulting curiosity calls readers back to the narrative's beginning Upon rereading with a retrospective view readers discover that the Gentile mission was actually foreshadowed throughout the narrative even from its beginning and they are invited to partake in Jesus' final commission

*Reading Corinthians and Philippians within Judaism* Mark D. Nanos, 2017-08-18 The commentary tradition regarding 1 Corinthians unanimously identifies the weak as Christ followers whose faith was not yet sufficient to indulge in the eating of idol food with indifference as if ideally Paul wanted them to become strong enough to do so Commentaries also do not hesitate to explain that Paul advised the Corinthians that he behaved like non-Jews e.g. ate idol food in order to win non-Jews to Christ convinced that he was free from any obligation to observe Jewish covenantal behavior except when he expediently chose to mimic Jewish behavior in order to win Jews to Christ Similarly commentators continue to conclude that in Philippians Paul called Jews dogs for upholding the value of undertaking circumcision and that he renounced such identification as mutilation None of these interpretations likely represent what Paul meant originally according to Nanos Each essay explains why and provides new alternatives for re-reading Paul's language within Judaism In this process Nanos combines investigations of relevant elements from Jewish sources and from various Cynic and other Greco-Roman contemporaries as well as the New Testament

*From the Magdala Stone to the Syriac Bema* Rina Talgam, Dina Avshalom Gorni, Arfan Najar, 2024-11-04 This book sheds light on the reciprocal relations between liturgical performance and the physical spaces in which they took place in synagogues and churches in antiquity The kernel of the manuscript revolves around a decorated stone that was found during the excavations of a synagogue dated to the first century CE at Magdala on the shore of the Sea of Galilee The book displays how this important archaeological discovery radically transforms our understanding of the changes in the shape of the liturgical space and the liturgical furniture in the places of assembly of the two sister faiths Judaism and Christianity

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