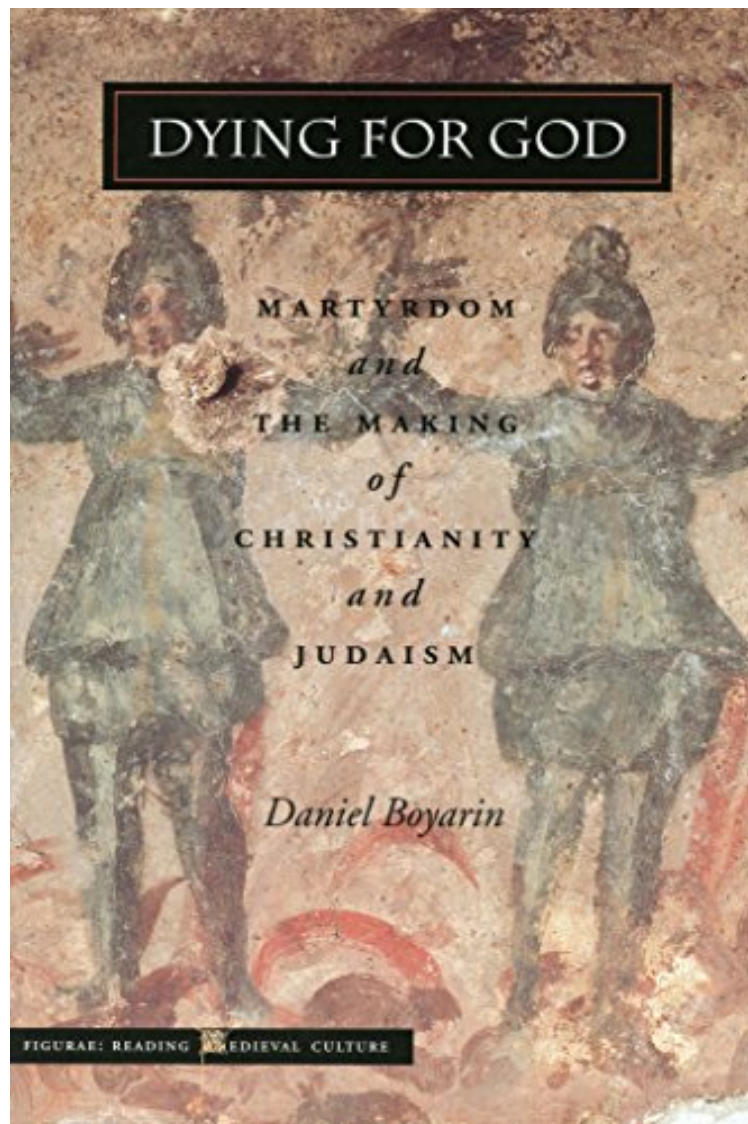


[Library ebook] Dying for God: Martyrdom and the Making of Christianity and Judaism (Figurae: Reading Medieval Culture)

Dying for God: Martyrdom and the Making of Christianity and Judaism (Figurae: Reading Medieval Culture)

Von Daniel Boyarin

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Von Daniel Boyarin : Dying for God: Martyrdom and the Making of Christianity and Judaism (Figurae: Reading Medieval Culture) before purchasing it in order to gage whether or not it would be worth my time, and all praised Dying for God: Martyrdom and the Making of Christianity and Judaism (Figurae: Reading Medieval Culture):

KundenrezensionenHilfreichste Kundenrezensionen2 von 2 Kunden fanden die folgende Rezension hilfreich. Creating

religious identities and institutions Von R. Lester It is tempting to project the contemporary boundaries between Judaism and Christianity onto the first century BCE, but *Dying for God* clearly and convincingly explores the ways in which Judaism and Christianity were not discrete beliefs or practices not only during the life of Jesus but also for the generation after the death of Jesus. Not only was the line not clear between the two so-called sibling religions, each was forming a sense of identity out of a relationship with the other and the stories of martyrs is an especially telling tale of how such suffering and death was invoked and retold to shape communities understandings of themselves, the meaning of life and the meaning of death.

Kurzbeschreibung Not long ago, everyone knew that Judaism came before Christianity. More recently, scholars have begun to recognize that the historical picture is quite a bit more complicated than that. In the Jewish world of the first century, many sects competed for the name of the true Israel and the true interpreter of the Torah the Talmud itself speaks of seventy and the form of Judaism that was to be the seedbed of what eventually became the Christian Church was but one of these many sects. Scholars have come to realize that we can and need to speak of a twin birth of Christianity and Judaism, not a genealogy in which one is parent to the other. In this book, the author develops a revised understanding of the interactions between nascent Christianity and nascent Judaism in late antiquity, interpreting the two "new" religions as intensely and complexly intertwined throughout this period. Although the "officials" of the eventual winners in both communities the Rabbis in Judaism and the orthodox leaders in Christianity sought to deny it, until the end of late antiquity many people remained both Christians and Jews. This resulted, among other things, in much shared religious innovation that affected the respective orthodoxies as well. *Dying for God* aims to establish this model as a realistic one through close and comparative readings of contemporary Christian texts and Talmudic narratives that thematize the connections and differences between Christians and Jews as these emerged around the issue of martyrdom. The author argues that, in the end, the developing discourse of martyrology involved the circulation and exchange of cultural and religious innovations between the two communities as they moved toward sharper self-definition. *Pressestimmen*" This is a rich, stimulating and compelling work. Boyarin's writing is complex and full of irony and humor. . . . It is fascinating and, like a good drama, draws the reader in as if to solve a mystery. . . . Even those how are not in the field of ancient Judaism . . . will find much of interest in this book." -- "Hebrew Studies" "This volume highlights new developments in understanding Christian and Jewish origins. It is intended to be the beginning of a new investigation of the religious histories of rabbinic Jews and Christians in late antiquity. It is, according to Boyarin, to be read more as a series of hypotheses than as a series of conclusions. Nevertheless it is a very exciting publication. . . . I find the central thesis compelling, even astonishing, but quite exhilarating. We are much indebted to someone who has the vision to see the past in ways most of us never fully envisaged." -- "Journal of Beliefs Values" "Daniel Boyarin has done it again. With this book . . . he has again provoked, challenged, and enlightened us. With his usual clear, crisp, and sometimes sharp-edged writing, with his consistently critical engagement of ancient primary and modern and postmodern secondary interpretive texts and theories, Boyarin has forced us to think again and in some respects in radically different ways and on radically different terms about. . . the 'making' of Christianity and Judaism." -- "Journal of the American Academy of Religion" "This is a rich, stimulating and compelling work. Boyarin's writing is complex and full of irony and humor. . . . It is fascinating and, like a good drama, draws the reader in as if to solve a mystery. . . . Even those how are not in the field of ancient Judaism . . . will find much of interest in this book." -- "Hebrew Studies" "This volume highlights new developments in understanding Christian and Jewish origins. It is intended to be the beginning of a new investigation of the religious histories of rabbinic Jews and Christians in late antiquity. 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Boyarin has placed the separation of Judaism and Christianity into the historical context of real people attempting to understand themselves and one another, and the once-familiar story will never again look the same. He is to be congratulated for a valuable contribution." -- "The Jewish Quarterly" - "Daniel Boyarin has done it again. With this book . . . he has again provoked, challenged, and enlightened us. With his usual clear, crisp, and sometimes sharp-edged writing, with his consistently critical engagement of ancient primary and modern and postmodern secondary interpretive texts and theories, Boyarin has forced us to think again and in some respects in radically different ways and on radically different terms about. . . the 'making' of Christianity and Judaism." -- "Journal of the American Academy of Religion" - "This is a rich, stimulating and compelling work. Boyarin's writing is complex and

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