

The Social Setting of the Sayings Source Q

New Evidence from Archaeology and Early Judaism

15th – 17th September 2014 / Essen (Germany)

Der soziologische Hintergrund der Logienquelle Q

Neuzugänge aus Archäologie und Judaistik

15. – 17. September 2014 / Essen (Deutschland)

Prof. Dr. Markus Tiwald
University of Duisburg-Essen / Germany

Short Description of the Conference

The Sayings Source Q is one of the oldest documents of the first followers of Jesus, mirroring early stages in the development of the beginning Christianity: The document still ignores the title “Christos”/“Messiah” for Jesus, stands in the fervent attendance of an imminent eschatological judgement and reflects itinerant missionaries as ministers of the words of Jesus. This “primitive” document of the first Jesus-people is still located in rural Galilee/Northern Palestine. So without doubt the “matrix” of this community was deeply embedded in early Palestinian Jewish thought and theology (cf. M. Ebner).

The social “landscape” in which the texts of Q evolved is undeniable crucial for the understanding of the theological “roadmap” of Q. Not only the theological background of the Sayings Source seems to be of vivid interest for the right understanding of Q, but also the sociological backdrop has to be drawn into consideration.

All the papers will be given in English language. Speakers are requested to send their papers in advance to markus.tiwald@uni-due.de so that all participants can follow the written manuscript in order to facilitate communication and discussion.

This conference is funded by the DFG (Deutsche Forschungsgemeinschaft).

Time and Location

Time 15th – 17th September 2014
Located at Kardinal-Hengsbach-Haus
 Dahler Höhe 29
 45239 Essen / Werden
 Tel.: 0049-201-4900 10
 <http://www.kardinal-hengsbach-haus.de/>

For further questions please contact Markus Tiwald, University of Duisburg-Essen
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Conference Program

Monday, 15th September

13:30 – 14:00	Coffee
14:00 – 14:45	Lee I. Levine (Jerusalem / Israel): Ancient Synagogues in the First Century CE
14:45 – 15:00	Discussion of the paper
15:00 – 15:45	John S. Kloppenborg (Toronto / Canada): Q, Bethsaida, Khorazin and Kefar Nahum
15:45 – 16:00	Discussion of the paper
16:00 – 16:30	Coffee Break
16:30 – 17:15	Milton C. Moreland (Memphis, TN / USA): Q and Galilean Archaeology
17:15 – 17:30	Discussion of the paper
18:00	Dinner
19:00	Chilling out in the Garden-Café

Tuesday, 16th September

9:00 – 9:45	Gerd Theißen (Heidelberg / Germany): Is the Hypothesis of Itinerant Radical Prophets as Authorities behind the Sayings Source Q still Valid?
9:45 – 10:00	Discussion of the paper
10:00 – 10:30	Coffee Break
10:30 – 11:15	Markus Tiwald (Essen / Germany): Is the Thesis of Mass-Poverty and Social Disruption in Galilee at the Time of Q still Valid?
11:15 – 11:30	Discussion of the paper
11:30 – 12:15	Giovanni Bazzana (Harvard / USA): Village Scribes or Itinerant Prophets as Authors of the Gospel Source?
12:15 – 12:30	Discussion of the paper
12:30	Lunch
15:00 – 15:45	Jodi Magness (Chapel Hill, NC / USA): Qumran – Facts and Hypotheses
15:45 – 16:00	Discussion of the paper
16:00 – 16:30	Coffee Break
16:30 – 17:15	Beate Ego (Bochum / Germany): Different Attitudes in Early Judaism towards the Temple in Jerusalem
17:15 – 17:30	Discussion of the paper
17:30 – 18:15	Sarah E. Rollens (Alabama / USA): Persecution in the Social Setting of Q
18:15 – 18:30	Discussion of the paper
18:30	Dinner
19:30	Chilling out in the Garden-Café

Wednesday, 17th September

9:00 – 9:45	Tal Ilan (Berlin / Germany): The Role of Women in Early Judaism
9:45 – 10:00	Discussion of the paper
10:00 – 10:30	Coffee Break
10:30 – 11:15	Paul Trebilco (Otago / New Zealand): Early Jewish Communities in Asia Minor and the Early Christian Movement
11:15 – 11:30	Discussion of the paper
11:30 – 12:15	Pierbattista Pizzaballa (Jerusalem / Israel): Jewish-Christian Dialogue in Today's Israel
12:15 – 12:30	Discussion of the paper
12:30	Lunch

Detailed Description of the Conference

It is frequently discussed, if the Q community had already broken up with the “synagogue community” (cf. Q 12:11), but there are only few studies by New Testament scholars bothering with the question *where* synagogues existed in these times and *which means* they served. Among Jewish scholars and archaeologists these questions have triggered intense discussions that sometimes lacked the attention of New Testament scholars: This gap should be filled by *L. I. Levine*, the internationally renowned expert for the development of ancient synagogues in Israel. Now *J. Kloppenborg* will direct the attention on Bethsaida, Khorazin and Kefar Naḥum and their link to Q. The picture is completed by *M. C. Moreland* and *S. E. Rollens*, two experts of Galilean Archaeology and the Sayings Source.

G. Theißen – a central figure of a sociological interpretation of the New Testament – discusses if his groundbreaking thesis of itinerant radical prophets as authors of Q is still valid. Here the paper of *M. Tiwald* follows up: The thesis of mass-poverty and social disruption in the time of Jesus (and of Q) normally offers the sociological background for the itinerant life of Jesus and his first followers. Nevertheless this thesis has been repeatedly challenged in the last years. Textual and archeological evidence might shed new light on this question.

G. Bazzana highlights the question, if itinerant prophets or village-scribes were the authors of Q.

Especially Qumran studies have led to a landslide in scholarship on early Judaism by highlighting the pluriformity of Second Temple Judaism. These results are of crucial interest for Q scholars too. In the multiform early Judaism positions like those of the first “Jesus people” in Q might well fit into the variegated picture of Second Temple theology. *J. Magness*, an expert on Qumran texts and archaeology, will cover this crucial point.

Not only the synagogues (cf. Q 12:11f.) but also the temple in Jerusalem is an important topic in the Sayings Source: Could the critique of the temple in Jerusalem in Q 13:34f. already indicate a parting of the ways between the Q-community and early Judaism? Here it is necessary to compare the different attitudes in early Judaism towards the Temple in Jerusalem (*B. Ego*). The critique which the Sayings Source utters against the temple in Q 13:34f. does not exceed polemics against the temple of other early Jewish groups. So the prophecy against the temple in Q does not necessarily mean that the ways between Jews and Christians had already parted.

T. Ilan finally highlights questions concerning the role of women in early Judaism, a topic which is of high interest for Q-research, as many of the Q-logia deal with women.

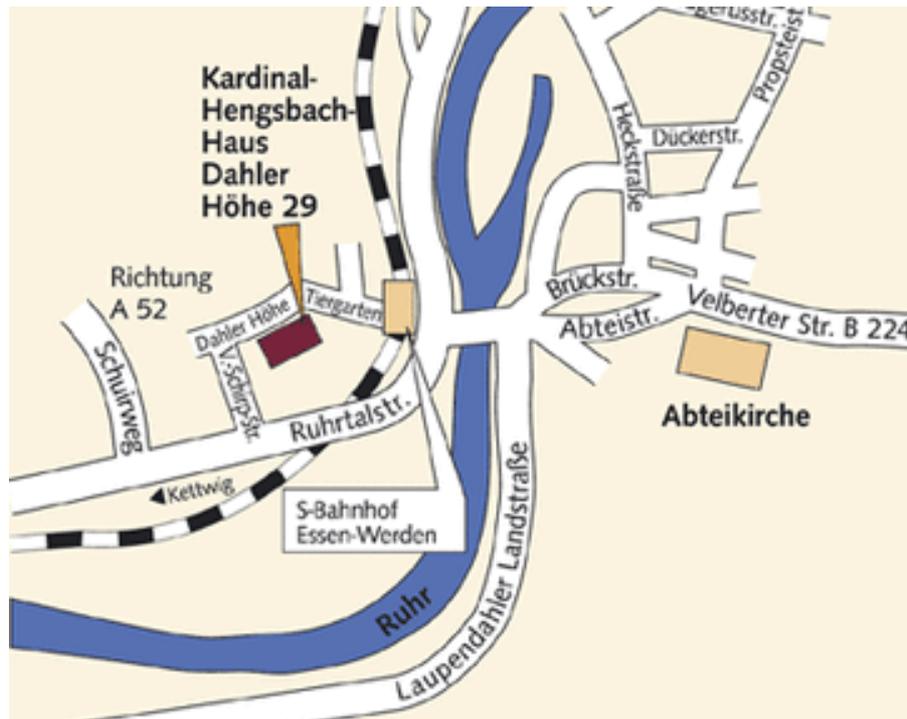
P. Trebilco, an expert for the interplay between early Jewish communities in Asia Minor and the early Christian Movement, finally widens the horizon from Palestine to Asia Minor and helps us to put the Palestinian picture into a wider frame.

To complete the picture *P. Pizzaballa*, the Custos of the Franciscan friars in Israel, will talk about ways for a Jewish-Christian dialogue in modern Israel.

How to reach us ...

... by public transport:

The international airport Düsseldorf (<http://www.duesseldorf-international.de/>) is quite near to our destination (but please don't take the regional airport Düsseldorf Weeze!). After the check-out you take the "Sky-Train" (you can see the pictogram everywhere) in the direction "Flughafenbahnhof" (airport-railway-station, the end of the line). Before you get in the sky-train you have to buy a ticket "price-class C" (the ticket class-C covers your whole transfer to the "Kardinal-Hengsbach-Haus"). At the "Flughafenbahnhof" you take a train going to Essen-central-station ("Essen Hbf"). At Essen central station you take the "S-6" ("Schnellbahn 6") in the direction Köln-Nippes. You get out at the "S-Bahnhof Essen-Werden" (see the map below). From there you walk 5 minutes taking the street "Tiergarten". At the end of the street you turn left into the street "Dahler Höhe". Nr. 29 in this street is the "Kardinal-Hengsbach-Haus". The whole transfer from the airport might take you about one hour.



... mit dem Flugzeug

Der internationale Flughafen Düsseldorf (<http://www.duesseldorf-international.de/>) liegt in der Nähe des Tagungsortes. (Bitte Vorsicht: *nicht Flughafen Düsseldorf Weeze!*) Nach dem Check-out die „Sky-Train“ (eine Schwebebahn, die gut angeschrieben ist) Richtung „Flughafenbahnhof“ (= Endstation) nehmen. Tickets bitte vor Betreten der Schwebebahn am Automaten lösen. Hier ein Ticket der Preisstufe C des VRR (Verkehrsverbund Rhein-Ruhr) lösen, damit sind auch die Bahnfahrt Düsseldorf – Essen und die S-Bahn bis Essen-Werden abgedeckt. Am Flughafenbahnhof einen Zug bis Essen-Hauptbahnhof nehmen. Weiter unter dem Punkt „mit der Bahn“.

... mit der Bahn

Vom Hauptbahnhof Essen nehmen Sie die S-Bahn 6 (Richtung Köln-Nippes) bis zur S-Bahnstation Essen-Werden, dann 5 Minuten zu Fuß, Straße Tiergarten hinauf, an deren Ende links, Dahler Höhe.

... mit dem PKW

Aus Richtung Köln/Düsseldorf:

A52 Richtung Essen, Abfahrt Essen-Kettwig, rechts einordnen, dann links in den Schuirweg, am Ende links in die Ruhrtalstraße. Nächste Ampel links, Von-Schirp-Straße, an deren Ende rechts, Dahler Höhe.

Aus Richtung Dortmund/Bochum:

A40, Abfahrt Düsseldorf auf A52, Abfahrt Essen-Rüttenscheid/Bredeney. Links Richtung Solingen (B224). Vor Ortseingang Essen-Werden in Richtung Kettwig. 4. Ampel rechts, Von-Schirp-Straße, an deren Ende rechts, Dahler Höhe.