



# BIBS 218/318

## Judaism in the Time of Jesus

### Campus Course Outline 2020

#### SEMESTER 2 2020

##### **Campus lectures:**

Tuesday 14:00-15:50

##### **Lecturer and paper co-ordinator:**

Revd Dr James Harding

[james.harding@otago.ac.nz](mailto:james.harding@otago.ac.nz)

(03) 479 5392

##### **Teaching fellow:**

Jordan Chapman

[jordan.chapman@postgrad.otago.ac.nz](mailto:jordan.chapman@postgrad.otago.ac.nz)

In this paper, we are going to be looking at the history, literature, beliefs, and practices of Judaism — or *Judaisms* — in the Hellenistic, Hasmonaean, and Roman periods, roughly from the campaigns of Alexander the Great to the destruction of the Temple in Jerusalem by the Romans in 70 CE (that is, the late Second Temple period). We will also be looking in more detail at a number of particular texts and traditions within both Palestinian and Diaspora Judaism(s) during that period, especially the Dead Sea Scrolls from Qumran and Masada.

This is the period when the books of the Tanakh (Hebrew Bible or Old Testament) were finalized, canonized, and first translated, but it is also the period that forms the background to the Jewish traditions alluded to in the New Testament, and to the traditions that

developed further in the Rabbinic Literature (Mishnah, Tosefta, Talmudim, Targumim, and Midrashim). A sound knowledge of this period, and of the texts and traditions that originated then, is essential to a sound understanding of the Hebrew Bible, the New Testament, and the literature of the later Rabbis of the tannaitic and amoraic periods.

We will be asking: what did it mean to identify oneself, or others, as a Jew (Greek Ἰουδαῖος) during this period? To what extent was there a unified and normative Judaism during this period, and to what extent was Judaism too diverse to be limited to a single definition? What are the sources for reconstructing the history of Judaism at this period, and how might we best interpret them? How did Jews and Gentiles interact, within Palestine and throughout the Diaspora? How did Jews live during the Second Temple period, and what were their core practices and beliefs? How were Jewish communities organized, and what were their major public and private institutions? What evidence do we have for Jewish sectarianism during the late Second Temple period, and what were the major issues and concerns that divided Jewish communities from one another? What kinds of literature did ancient Jewish authors write, and what evidence do we have for the literature they wrote? How, where, when, by whom, and under what circumstances were the Jewish scriptures canonized, and what were the effects of canonization on how those scriptures were read, used, and interpreted? How, why, and under what circumstances did Rabbinic Judaism emerge, and what sorts of literature did the rabbis write? How, why, and under what circumstances did Christianity split from Judaism, and what evidence do we have for the synergies and

tensions between early Jewish and Christian communities, and for the origins of Christian anti-Judaism?

Answering these questions will help us to read between the lines of the later books of the Hebrew Bible, the Apocryphal and Deuterocanonical books, and the books of the New Testament, and to begin to see the world through the eyes of the Jewish contemporaries of Jesus.

### What you will need

The videoconferences for this paper are all cross-referenced to two books, Shaye Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), and *The Jewish Annotated New Testament* (2nd ed.; ed. A.-J. Levine and M. Z. Brettler; Oxford: Oxford University Press, 2017). Both of these books are available electronically via the Otago University library catalogue ([www.library.otago.ac.nz](http://www.library.otago.ac.nz)), so you do not need to buy your own hard copy. If you would prefer to purchase a hard copy, you can do so either online via [www.bookdepository.com](http://www.bookdepository.com), or preferably from the University Bookshop ([www.unibooks.co.nz](http://www.unibooks.co.nz)). You will also need access to a Bible that contains the Apocryphal (Deuterocanonical) books, ideally *The New Oxford Annotated Bible* (ed. M. D. Coogan, M. Z. Brettler, C. A. Newsom, and P. Perkins; Oxford: Oxford University Press, 2018). The Otago University library catalogue also has online access to this resource. **Note that because these books are available electronically, there is no separate coursebook or Study Guide for this paper.**

These books make extensive reference to other, more advanced scholarly resources, and to the primary sources for the study of ancient Judaism — the Apocrypha and Pseudepigrapha, the Dead Sea Scrolls, and the works of Philo of Alexandria and Flavius Josephus. Some of these are supplementary readings that can be accessed via eReserve, which is accessible via a tab on the Blackboard page for this paper, and a list of these is available on Blackboard. A list of editions of key primary sources is also available on Blackboard.

You will need access to **Blackboard** (<http://blackboard.otago.ac.nz>), through which you can find the supplementary readings available online on **eReserve**. Blackboard is also the platform through which you will need to submit your assignments. Live videoconferences take place using **Zoom** for distance students, and all campus classes will also be recorded so that you can listen to them. Recordings of all classes and videoconferences will be available on Blackboard.

**Please Note:** You **must have access to Blackboard and your University email address** in order to complete this paper. You will receive access once your enrolment is complete. Communications from your lecturer regarding teaching matters will be provided **only** through Blackboard and your University email address, as outlined in the University's [Student Communications Policy](#), so you must check these emails regularly. **eVision** will also send important messages through your University email. If you have any concerns about your access to Blackboard or to other course resources, please contact the lecturer or administrative staff immediately so that these can be resolved.

### A note on ancient languages

We will be referring to some of the relevant primary sources in English translation, but these texts were originally written in Hebrew, Aramaic, Greek, and Latin (some of them are now only preserved in secondary translations into other languages, such as Armenian, Church

Slavonic, Ethiopic, and Syriac). Hebrew, Greek, and Latin are all taught at Otago (if you already have Hebrew, Dr Harding would be happy to give guidance on learning Aramaic, Syriac, and Ethiopic). You can study Hebrew and Greek both on campus and by distance for a total of 4 years at Otago through the Theology Programme. For more information, please contact Dr Katie Marcar ([katie.marcar@otago.ac.nz](mailto:katie.marcar@otago.ac.nz)), who will be very happy to hear from you. Latin is taught on campus in the Classics Programme.

## LEARNING OUTCOMES

By the end of the course, students of BIBS218 and 318 will:

- have read Shaye Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), and the interpretive essays in Amy-Jill Levine and Marc Zvi Brettler (eds.), *The Jewish Annotated New Testament* (2d ed.; Oxford: Oxford University Press, 2017), and will have completed two written assignments and a final examination;
- be able to outline the history of Judaism from the end of the Babylonian Exile to the Bar Kochba revolt;
- understand the relationship between Judaism and Hellenism in Palestine and the Diaspora in the late Second Temple period, and be able to explain the ancient origins of anti-Judaism;
- be acquainted with the major aspects of Jewish practice and belief in the late Second Temple period, and with the key public and private institutions of the Jewish communities in Palestine and the Diaspora during this time;
- be able to outline the major Jewish sects of the late Second Temple period, to outline the evidence we have for their origins and history, and in particular to give an account of the scope and significance of the Dead Sea Scrolls;
- have a basic understanding of how the Jewish scriptures were canonized, and be able to outline the evidence we have for these scriptures and their early interpretation and reception;
- be able to outline the major characteristics of Rabbinic Judaism and its literature, and how this form of Judaism developed in the wake of the demise of the Jerusalem Temple;
- know the key sources and issues in reconstructing the separation between Jewish and Christian communities in the early decades and centuries of the Common Era (CE).

Students of BIBS318 will have an advanced grasp of all the above issues, and will in particular be able to:

- explain how we can reconstruct, from the available literary and archaeological sources, the history of Judaism from the Babylonian Exile to the Bar Kochba revolt;

- problematize the distinction between Judaism and Hellenism, with reference to the extant Jewish literary and archaeological sources for this period;
- comprehend the difficulty in identifying how we can know what the practices, beliefs, and community institutions of early Judaism actually were, in particular the practice of prayer and the nature and role of the synagogue;
- explain the difficulties with the precise identification of Jewish sects in the literature of the late Second Temple period, particularly the “Pharisees,” the “Sadducees,” and the “Essenes”;
- explain the difficulties with establishing exactly which writings were considered “scriptural” by Jews in the late Second Temple period, and how the perceived status of these texts affected the way they were used and interpreted;
- explain how Rabbinic Judaism emerged out of the Judaism(s) of the late Second Temple period, and understand the difficulties in using rabbinic sources to comprehend the Jewish practices and beliefs assumed by the authors of the New Testament;
- analyze and explain the various models that have been proposed to account for the so-called “parting of the ways” between Judaism and Christianity in the late first and second centuries CE.

These learning outcomes will be assessed by means of two internally assessed assignments (essays) and a final three-hour examination.

## OUTLINE OF TOPICS

This paper is structured around the chapters in Shaye Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), cross-referenced to essays from *The Jewish Annotated New Testament* and a range of primary sources. The lectures will be based on the readings listed below. Priority in doing the reading should go to the chapters in Shaye Cohen’s book. Further guidance on structuring your reading will be given by the lecturer and teaching fellow.

JH = James Harding

JC = Jordan Chapman

### Week one

Tuesday July 7, 2020

14:00-15:50

### **Judaism and Jewishness in the Second Temple Period (JH)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 1-18.
- Shaye J. D. Cohen, “Judaism and Jewishness,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 592-596.

- Joshua D. Garroway, “*Ioudaios*,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 596-599.
- Amy-Jill Levine, “Bearing False Witness: Common Errors Made About Early Judaism,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 759-763.

### Week two

Tuesday July 14, 2020

14.00-15.50

#### **Judaism and Hellenism (JH)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 19-51.
- Meir ben Shazar, “Jewish Views of Gentiles,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 640-645.
- Shaye J. D. Cohen, “Josephus, Jeremiah, and Polybius,” *History and Theory* 21 (1982): 366-381.
- Eric M. Meyers and Mark A. Chancey, *Alexander to Constantine: Archaeology of the Land of the Bible* (Anchor Yale Bible Reference Library; New Haven, CN: Yale University Press, 2012), 11-49 and 298-301 (endnotes).

### Week three

Tuesday July 21, 2020

14.00-15.50

#### **The Origins of Anti-Judaism (JH)**

Background reading:

- Peter Schäfer, *Judeophobia: Attitudes towards Jews in the Ancient World* (Cambridge, MA: Harvard University Press, 1997), 136-160.

### Week four

Tuesday July 28, 2020

14.00-15.50

#### **Jewish Belief in the Second Temple Period: Divine Beings, Divine Justice, and Redemption (JH)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 53-100.
- Geza Vermes and Gideon Bohak, “Jewish Miracle Workers and Magic in the Late Second Temple Period,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 680-682.
- Rebecca Lesses, “Supernatural Beings,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 682-688.
- Daniel Boyarin, “*Logos*, A Jewish Word: John’s Prologue as Midrash,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 688-691.
- Martha Himmelfarb, “Afterlife and Resurrection,” in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 691-695.

### Week five

Tuesday August 4, 2020

14.00-15.50

#### **Jewish Belief in the Second Temple Period: Messianic Expectation (JC)**

Background reading:

- David B. Levenson, "Messianic Movements," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 622-628.

### Week six

*Tuesday August 11, 2020*

14.00-15.50

### **Jewish Community and Its Institutions in the Second Temple Period (JC)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 103-114.
- David Goodblatt, "The Sanhedrin," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 602-604.
- Naphtali Meshel, "Sacrifice and the Temple," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 658-662.
- Lee I. Levine, "The Synagogue," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 662-666.

### Week seven

*Tuesday August 18, 2020*

14.00-15.50

### **Jewish Sectarianism in the Second Temple Period and the Dead Sea Scrolls (JC)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 114-171.
- Daniel R. Schwartz, "Jewish Movements of the New Testament Period," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 614-619.
- Naphtali Meshel, "Sacrifice and the Temple," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 658-662.
- Lawrence H. Schiffman, "Pharisees," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 619-622.
- Menahem Kister, "The Dead Sea Scrolls," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 710-714.

### Week eight

*Tuesday September 1, 2020*

14.00-15.50

### **Jewish Apocalyptic Literature, including *Daniel* and *1 Enoch* (JC)**

Background reading:

- John J. Collins, "Introduction: Towards the Morphology of a Genre," *Semeia* 14 (1979): 1-20 (online access via the university library catalogue).
- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 192-198.

Primary sources:

- Amy C. Merrill Willis, "Daniel," in M. Coogan, M. Z. Brettler, C. A. Newsom, and P. Perkins (eds.), *The New Oxford Annotated Bible* (5th ed.; Oxford: Oxford University Press, 2018), 1249-1273.
- Amy C. Merrill Willis, "Add Daniel (Azariah, Song of Three, Susanna, Bel)," in M. Coogan, M. Z. Brettler, C. A. Newsom, and P. Perkins (eds.), *The New Oxford Annotated Bible* (5th ed.; Oxford: Oxford University Press, 2018).

- Miryam T. Brand, "I Enoch," in L. H. Feldman, J. L. Kugel, and L. H. Schiffman (eds.), *Outside the Bible: Ancient Jewish Writings Related to Scripture* (vol. 2; Lincoln, NB: University of Nebraska Press, 2013), 2.1359-1452.

### Week nine

Tuesday September 8, 2020

14.00-15.50

#### **The "Canonization" of Scripture (JC)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 173-190.
- Eva Mroczek, "[The Hegemony of the Biblical in the Study of Second Temple Literature](#)," *Journal of Ancient Judaism* 6 (2015): 2-35 (online).

### Week ten

Tuesday September 15, 2020

14.00-15.50

#### **The Implications of "Scripturalization": Translation, Paraphrase, and Midrash (JC)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 198-210.
- Sidnie White Crawford, *Rewriting Scripture in Second Temple Times* (Grand Rapids, Mich.: Eerdmans, 2008), 19-38.

Primary sources:

- Matthew J. Morgenstern and Michael Segal, "The Genesis Apocryphon," in L. H. Feldman, J. L. Kugel, and L. H. Schiffman (eds.), *Outside the Bible: Ancient Jewish Writings Related to Scripture* (vol. 1; Lincoln, NB: University of Nebraska Press, 2013), 1.237-262.
- James L. Kugel, "Jubilees," in L. H. Feldman, J. L. Kugel, and L. H. Schiffman, *Outside the Bible: Ancient Jewish Writings related to Scripture* (vol. 1; Philadelphia: The Jewish Publication Society, 2013), 1.272-282, 370-374, 394-399.
- Daniel J. Harrington, "Pseudo-Philo (First Century A.D.)," in *The Old Testament Pseudepigrapha* (vol. 2; ed. J. H. Charlesworth; New York: Doubleday, 1985), 297-377.

### Week eleven

Tuesday September 22, 2020

14.00-15.50

#### **The Implications of Scripturalization: The Origins of "Biblical" Commentary (JH)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 198-210.

Primary sources:

- Bilhah Nitzan, "Peshet Habakkuk," in L. H. Feldman, J. L. Kugel, and L. H. Schiffman (eds.), *Outside the Bible: Ancient Jewish Writings Related to Scripture* (vol. 1; Lincoln, NB: University of Nebraska Press, 2013), 1.636-666.
- Maren R. Niehoff, "Allegorical Interpretation 1.31-62," in L. H. Feldman, J. L. Kugel, and L. H. Schiffman (eds.), *Outside the Bible: Ancient Jewish Writings Related to Scripture* (vol. 1; Lincoln, NB: University of Nebraska Press, 2013), 1.902-915.

Week twelve

Tuesday September 29, 2020

14.00-15.50

**The Emergence of Rabbinic Judaism (JH)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 211-229.
- Marc Zvi Brettler, "The New Testament between the Tanakh (Hebrew Bible) and Rabbinic Literature," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 721-724.
- Shaye J. D. Cohen, "The Judaeen Legal Tradition and the *Halakhah* of the Mishnah," in *The Cambridge Companion to the Talmud and Rabbinic Literature* (ed. C. Fonrobert and M. S. Jaffee; Cambridge: Cambridge University Press, 2007), 121-143.

Week thirteen

Tuesday October 6, 2020

14.00-15.50

**The Parting of the Ways between Judaism and Christianity (JH)**

Background reading:

- Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (3rd ed.; Louisville, KY: Westminster John Knox, 2014), 231-258.
- Charlotte Elisheva Fonrobert, "Judaizers, Jewish Christians, and Others," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 637-640.
- Jacob Neusner, "A Jewish Reflection on Christian Claims," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 724-727.
- Ruth Langer, "*Birkat ha-Minim*: A Jewish Curse of Christians?," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 653-654.
- Claudia Setzer, "Jewish Responses to Believers in Jesus," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 731-733.
- Burton L. Visotzky, "Jesus in Rabbinic Tradition," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 734.
- Amy-Jill Levine, "Bearing False Witness: Common Errors Made About Early Judaism," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 759-763.
- Ed Kessler, "The New Testament and Jewish-Christian Relations," in *The Jewish Annotated New Testament* (2nd ed.; ed. A. Berlin and M. Z. Brettler; Oxford: Oxford University Press, 2017), 763-767.

**RESOURCES**

In addition to the set textbooks, and the resources accessible via Blackboard, eReserve, and the Otago University library catalogue, the following websites contain very useful resources pertinent to the topics covered in this paper:

- Bible Odyssey (<https://www.bibleodyssey.org/>)
- TheTorah.com (<https://www.thetorah.com/>)
- TheGemara.com (<http://thegemara.com/>)
- JTS Torah Online (<http://www.jtsa.edu/jts-torah-online>)
- Ancient Jew Review (<https://www.ancientjewreview.com/>)
- Orion Center for the Study of the Dead Sea Scrolls (<http://orion.mscc.huji.ac.il/>)



- Marginalia Review of Books (<https://marginalia.lareviewofbooks.org/>)

You will find there is a lot of helpful information and resources on the Theology programme website. In particular, we require you to read the section called “Essential Student Information” (<http://www.otago.ac.nz/theology/study/studentresources/>). This provides useful resources such as the Study and Style Guide, which you must use for formatting and referencing your assignments, as well as detailed information on assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which incur penalties if not heeded.

## PRIMARY SOURCES FOR THE STUDY OF SECOND TEMPLE JUDAISM

The following collections of edited translations contain the main primary sources you need to consult for this paper:

- Bauckham, Richard, James R. Davila, and Alexander Panayotov, eds. *Old Testament Pseudepigrapha: More Noncanonical Scriptures*. Vol. 1. Grand Rapids, Mich.: Eerdmans, 2013. This volume is a supplement to Charlesworth, *OTP*.
- Charlesworth, James H., ed. *The Old Testament Pseudepigrapha*. 2 vols. New York: Doubleday, 1983-1985.
- Coogan, Michael D., ed. *The New Oxford Annotated Bible*. 5<sup>th</sup> ed. Oxford: Oxford University Press, 2018. The library has electronic access to this, but only for 3 users at a time.
- Embry, Brad, Ronald Herms, and Archie T. Wright, eds. *Early Jewish Literature: An Anthology*. 2 vols. Grand Rapids, Mich.: Eerdmans, 2018.
- García Martínez, Florentino, and Eibert J. C. Tigchelaar. *The Dead Sea Scrolls Study Edition*. 2 vols. Grand Rapids, Mich.: Eerdmans, 2000.
- Epstein, Isadore, and Judah J. Slotki. *The Babylonian Talmud*. 35 vols. London: Soncino, 1935-1952.
- Feldman, Louis H., James L. Kugel, and Lawrence H. Schiffman, eds. *Outside the Bible: Ancient Jewish Writings Related to Scripture*. 3 vols. Lincoln, NB: University of Nebraska Press, 2013.
- Josephus*. Translated by H. St J. Thackeray (vols. 1-5), Ralph Marcus (vols. 6-8) with Allen Wikgren (vol. 8), and Louis H. Feldman (vols. 9-10). Loeb Classical Library. London: Heinemann, 1926-1965.
- Levine, Amy-Jill, and Marc Zvi Brettler, eds. *The Jewish Annotated New Testament*. 2<sup>nd</sup> ed. Oxford: Oxford University Press, 2017. The library has online access to this.
- Neusner, Jacob. *The Mishnah: A New Translation*. New Haven: Yale University Press, 1988.
- Philo*. Translated by F. H. Colson (vols. 2, 6-10) with G. H. Whitaker (vols. 1, 3-5); and by Ralph Marcus (supplements 1-2). Loeb Classical Library. London: Heinemann, 1929-1953.
- Solomon, Nathan. *The Talmud: A Selection*. Translated and edited by N. Solomon. London: Penguin, 2009.
- Sparks, Hedley F. D., ed. *The Apocryphal Old Testament*. Oxford: Clarendon, 1984.
- Vermes, Géza. *The Complete Dead Sea Scrolls in English*. London: Penguin, 1997.
- Wise, Michael O., Martin G. Abegg, and Edward M. Cook. *The Dead Sea Scrolls: A New Translation*. San Francisco: Harper Collins, 1996.

E. J. Brill are also publishing complete translations of, and commentaries to, Philo (<https://brill.com/view/serial/PACS>) and Josephus (<https://brill.com/view/serial/CFJ>), some

volumes of which are available in the library. Many texts of the Pseudepigrapha are available via *The Online Critical Pseudepigrapha* (<http://ocp.tyndale.ca/>), but these are in the original languages only. The library has copies of the official editions of all the Dead Sea Scrolls, published by the Clarendon Press in the Discoveries in the Judaean Desert series (40 vols.). Photographs of all the Dead Sea Scrolls manuscripts are available online via the Israel Museum (<http://dss.collections.imj.org.il/shrine>) and the Leon Levy Dead Sea Scrolls Digital Library (<https://www.deadseascrolls.org.il/>).

The vast corpus of post-biblical rabbinic literature is increasingly available, in Hebrew/Aramaic and English translation, via the Sefaria Library (<https://www.sefaria.org/texts>), which includes the Steinsaltz translation of the Babylonian Talmud, but in order to use this online library intelligently and effectively you will need some sort of basic introduction, such as John Bowker, *The Targums and Rabbinic Literature: An Introduction to Jewish Interpretations of Scripture* (Cambridge: Cambridge University Press, 1969), Hermann L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash* (2d ed.; trans. and ed. M. A. Bockmuehl; Minneapolis: Fortress, 1996), or Jacob Neusner, *Introduction to Rabbinic Literature* (ABRL; New York: Doubleday, 1994).

The scholarly conventions for abbreviating all these primary sources can be found in the list of Abbreviations in *The Jewish Annotated New Testament*.

## ASSESSMENT

Two internally-assessed assignments are required for this paper, worth 20% each, plus a final three-hour written examination, worth 60%. Please note that you cannot use the same material in detail in more than one assignment (though you can refer to such material in passing). Assignments must be submitted using the “Assignments” feature on Blackboard. This will give you the option of submitting a Draft assignment, which will allow you to see a report generated by TurnItIn detailing the extent to which your work complies with the norms of academic honesty (academic dishonesty, or plagiarism, is a serious form of misconduct that will be penalized—see the university’s policy on this, here: <https://www.otago.ac.nz/administration/policies/otago116838.html>). You need to submit a Final assignment, which is the version that will be marked.

### **BIBS218**

#### **Assignment 1**

*Value:* 20%

*Word limit:* 1500 words (+/- 10%), excluding footnotes, title page, and bibliography

*Due date:* Friday August 21, 2020

Title:

Illustrating your essay with reference to key primary sources, give an account of the role of **either** the Law **or** messianic expectation in the Judaism of the late Second Temple period.

#### **Assignment 2**

*Value:* 20%

*Word limit:* 1500 words (+/- 10%), excluding footnotes, title page, and bibliography

*Due date:* Friday September 25, 2020

Title:

Illustrating your essay with reference to key primary sources, explain what the Dead Sea Scrolls are, and why they are important for our understanding of Judaism in the late Second Temple period.

**BIBS318****Assignment 1**

*Value:* 20%

*Word limit:* 1500 words (+/- 10%), excluding footnotes, title page, and bibliography

*Due date:* Friday August 21, 2020

Title:**Either**

With reference to the key primary sources, explain how Jewish identity developed during the period from the end of the Babylonian Exile to the Bar Kochba revolt;

**Or**

With reference to the key primary sources, give an account of the evidence for Gentile attitudes to Judaism during the Second Temple period, and explain how anti-Judaism most likely originated.

**Assignment 2**

*Value:* 20%

*Word limit:* 1500 words (+/- 10%), excluding footnotes, title page, or bibliography

*Due date:* Friday September 25, 2020

Title:

Write an introduction to **one** of the following early Jewish texts, paying attention to its date, literary genre, and provenance, and explaining how it fits into our understanding of Judaism in the late Second Temple period.

- *1 Maccabees*
- *2 Maccabees*
- *1 Enoch*
- *Jubilees*
- *Genesis Apocryphon*
- *Pesher Habakkuk* (alongside the other *peshtarim* from Qumran)
- *Philo, Allegorical Interpretation of Genesis*
- *Josephus, Contra Apionem*

## REFERENCING SYSTEM

For writing your assignments, the Department requires that you use the 17th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities and is often recommended for theses in the humanities. It is available online via the university library catalogue. The Department has prepared a Study and Style Guide, which outlines the essential elements of Chicago Style and offers other advice on essay presentation. You may find it via the Department's "Student Resources and Information" page: <http://www.otago.ac.nz/theology/study/studentresources/>

## SUBMITTING WRITTEN WORK

All assignments are to be submitted **electronically** via the "Assignment" feature on Blackboard by **midnight** on the due dates notified. Please do not submit paper copies. For full instructions about how to submit assignments electronically via Blackboard as well as other important information on plagiarism, grading, and deadlines, please see the "Essential Information" web page on the Theology programme website.

## ACADEMIC INTEGRITY

Academic integrity means being honest in your studying and assessments. It is the basis for ethical decision-making and behaviour in an academic context. Academic integrity is informed by the values of honesty, trust, responsibility, fairness, respect, and courage. Students are expected to be aware of, and act in accordance with, the University's Academic Integrity Policy.

Academic Misconduct, such as plagiarism or cheating, is a breach of Academic Integrity and is taken very seriously by the University. Types of misconduct include plagiarism, copying, unauthorised collaboration, taking unauthorised material into a test or exam, impersonation, and assisting someone else's misconduct. A more extensive list of the types of academic misconduct and associated processes and penalties is available in the University's Student Academic Misconduct Procedures.

It is your responsibility to be aware of and use acceptable academic practices when completing your assessments. To access the information in the Academic Integrity Policy and learn more, please visit the University's Academic Integrity website at [www.otago.ac.nz/study/academicintegrity](http://www.otago.ac.nz/study/academicintegrity) or ask at the Student Learning Centre or Library. If you have any questions, ask your lecturer.

<http://www.otago.ac.nz/administration/policies/otago116838.html>  
<http://www.otago.ac.nz/administration/policies/otago116850.html>

## STUDENT SUPPORT

The Essential Student Information web page provides helpful information on how to access the University Library's resources, as well as a guide to the support services available to students at the University of Otago, including the Student Learning Centre and Disability Support. See <http://www.otago.ac.nz/theology/study/studentresources/index.html>

**We recommend that you contact the Department as soon as possible if you have any problems participating in the course or accessing resources. Please remember to check your University email account regularly for updates and announcements.**

## THEOLOGY PROGRAMME

University of Otago, PO Box 56, Dunedin 9054, New Zealand

[www.otago.ac.nz/theology](http://www.otago.ac.nz/theology)