

**The Intertestamental Period**
**3 credits**
**Prerequisite(s): OT 501 or equivalent**

Class Information		Instructor Information		First day of classes:	May 19, 2015
<b>Days</b>	May 19-23	<b>Instructor:</b>	Rodney Remin, M.A.	<b>Last day to add/drop:</b>	End of the first day
<b>Time:</b>	9:00 a.m. - 4:00 p.m.	<b>Email:</b>	rremin@ambrose.edu	<b>Last day to request revised exam:</b>	n/a
<b>Room:</b>	A2133	<b>Phone:</b>	403 410 2000 ext. 7906	<b>Last day to withdraw from course:</b>	1 pm on the 4 <sup>th</sup> day of classes
<b>Final Exam day</b>		<b>Office:</b>	<b>L2081</b>	<b>Last day to apply for time extension for coursework:</b>	One month before final due date
There are no final exams for spring classes.		<b>Office Hrs:</b>	By Appointment	<b>Last day of classes:</b>	<b>May 23, 2015</b>

**Textbooks:**

Old Testament Apocryphal / Deuterocanonical Books: *New Revised Standard Version* (1989). The RSV is fine as well.

B. Gowan, Donald E. *Bridge Between the Testaments*. (3<sup>rd</sup> ed., Pickwick Publications, 1986).

In the event Gowan is unavailable to you read additional relevant articles in the Kevin J. Vanhoozer's *Dictionary for the Theological Interpretation of the Bible* (2005), *Anchor Bible Dictionary* (1992) or *The New Interpreters Dictionary of the Bible*<sup>2</sup> (2009). E.g. "canon of OT," "Jewish context of NT," "Jewish Exegesis," "Apocalyptic," "Apocrypha," "Esther," etc. Select items from the bibliography which accompanies each article.

Everett Ferguson, *Backgrounds of Early Christianity* (3<sup>rd</sup> ed., Eerdmans 2003).

*The Complete Dead Sea Scrolls* (trans. Geza Vermes, Penguin Classics, 2004).

**Course Description:**

A study of Jewish religious and literary history from the Babylonian captivity to the beginning of Christianity. This course includes an examination of Apocrypha, the Pseudepigrapha, the writings of Philo of Alexandria and Josephus, the Dead Sea Scrolls, and the political, economic and social contexts of the period. Cross listed as OT632 and NT632. Cross leveled with REL 325.

**Further Course Description**

The Intertestamental Period was a period of pluralism and cultural imperialism. A wide variety of beliefs arose within the Jewish community itself apart from the influence of Hellenism and a significant period of time spent in exile. The culture and ideas of the Babylonians exerted themselves rather passively in contrast to the overt

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cultural imperialism of Hellenism. In response some in the Jewish community withdrew from these foreign influences and “hedged themselves about”; others considered their own traditions suspect and separated themselves from their own and became holiness movements or “call them out movements,” yet others in the tradition embraced aspects of these foreign cultures and ultimately syncretized. No one survived unaffected.

The Intertestamental period also provides many examples of how theologies develop in context – in this case ancient contexts. What we call today “theology in context” was evident in the ancient world. We will explore how some of these “theologies developed in context” have persisted into other contexts such as our own and are often perceived as being more and even biblical.

This course will help the student understand how the teachings and beliefs in evidence in the Old Testament were developed, applied and modified in the three centuries prior to the New Testament. The course will focus primarily on the Jewish literature of the period: Deuterocanonical Books of OT (Apocrypha), Pseudepigrapha, Philo of Alexandria, Josephus and the Qumran manuscripts. The genres of the literature of the period (e.g. testaments, apocalyptic, retelling of biblical narratives, wisdom literature, psalms, Torah instructions, etc.) will be explained. The major Jewish theological beliefs and the hermeneutical methods used to make the Old Testament relevant to the audiences of that period will be a major interest in the course. The process of canonization of the Old Testament will also be described.

Student’s attention will be drawn to references and sections of the New Testament which are illuminated by the subject matter of this course. Some military, political and social history will also be taught.

The similarities between the Intertestamental Period and our own sometimes seem uncanny. However, pluralism is pluralism. The complexity of the period’s pluralistic society, the variety of beliefs and values held, and the pervasiveness of the pluralism were as profound as those which we experience today. Students are always amazed by the relevance of this period. The period provides a very detailed case study of pluralism in which the student can observe examples of contextualization, religious and philosophical syncretism, “call them out” (holiness) movements, multi-culturalism, bi-(tri-)lingualism, cultural imperialism, etc.

#### **Expected Learning Outcomes:**

1. Students will reflect on their own theological traditions and their origins in the New Testament, the Old Testament and the “scriptures” of the period in between.
2. Students will observe the effects of cultural imperialism in the ancient world and will be challenged to reflect on the same in their contemporary world.
3. Students will observe the effects of the tension between the desire to be “culturally relevant” on the one hand and “holiness movements” on the other; students will then be challenged reflect on their own ministry situations.
4. Ultimately students will be challenged in the area of epistemology. Specifically how do we know what we think we know about eschatology, free will of human beings, heaven, hell, angels, demons, etc.
5. Students will read and thus introduce themselves to much literary, political, cultural and religious material with which they have had little experience. This course is very much a reading course.

#### **Course Schedule:**

**All written assignments must be in the possession of the professor by July 31, 2015.**

**All course requirements must be completed by July 31, 2015.**

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## Schedule of Topics

Tuesday	Introduction The time line Theology in context World views, <i>e.g.</i> angels <i>Tanach</i> OT canon and canonical order Deutero-canonical (Apocrypha), Pseudepigrapha
Wednesday a.m.	From Alexander the Great through the Roman Occupation Clash of cultures – the narrative Alexander changed the Greek world and Hellenized the rest The Book of Life, the Polis, and Heirs of Christ
Wednesday, 11:00 – 1:00	Chapel Time in the Music Wing Free lunch in the Seminary Commons
Wednesday p.m.	And then came the Romans up to Bar Kochba Greek values (individualism, creativity, competitiveness, no canon, education, friendship, gymnasium, homosexuality) Greek values' impact on Jews Greek cities and Jewish synagogues
Thursday a.m.	The Jewish Response – Eschatologies Apocalyptic and Science Fiction The restoration of Jerusalem (historical and eschatological) The Maccabee Family and their revolt
Thursday p.m.	Angelology and demonology Heaven and hell Sources in Zoroastrianism and diaspora Sources in Hellenistic world view As a response to Hellenism The beginnings of Sectarianism Sadducees, Therapeutae, Covenanters, Zealots Pharisees, Essenes, etc.
Friday a.m.	The Jewish Literatures and Hellenistic Literatures LXX and the library of Alexandria OT canon and canonical order Apocrypha/ Pseudepigrapha – details of doctrines Genres of Hellenistic literature and their reflection in Jewish literature – romance, anthologies, biography, sermons

Friday p.m.	Jewish Literatures reflecting another response to Hellenism Jewish Hermeneutics Hellenistic Hermeneutics (allegory and typology) Use of quotations and plagiarism Fulfillment of scriptures Philo of Alexandria
Saturday a.m.	Josephus Miscellanea
Saturday p.m.	DSS – a Jewish response to Judaism Paul as a rebel within and against Judaism (N.T. Wright)

### Requirements:

The student is required to:

1. Attend Class. Students are required and expected to attend both sessions each day of week during this module classes.
2. Read the required textbooks, handouts and other literature as directed. Apart from the textbooks most of this directed reading is in the primary sources and secondary literature at an introductory level.

Additional Required Readings:

Winston, David. *Philo of Alexandria: The Contemplative Life, The Giants and Selections* (Paulist Press, 1981) as directed.

Charlesworth, James. *The Old Testament Pseudepigrapha. 2 Volumes.* (Doubleday, 1983, 1985) as directed.

Josephus selections as directed.

Keith Hopkins, *A World Full of Gods* (The Free Press, 1999).

3. Required viewing. Students are “required” to view the following movies, except for the last one. These movies are the most effective way for students to learn about the cultural mores of Greeks, Romans and Jews in the modern and ancient worlds. Many things haven’t changed! Xenophobia for example is alive and well. Always remember that your “remote” has a fast forward.
  - a. *Fiddler on the Roof* (1971 and every year since). What does the musical tell you about the importance of tradition in Jewish culture?
  - b. *My Big Fat Greek Wedding* (2002). What is *xenophobia*? Xenophobia is usually considered to be a characteristic of the Jewish world but it is also a significant part of the Greek world.
  - c. *Yentl* (1983). A musical featuring Barbara Streisand about a Jewish girl who pretends to be a boy in order to go to rabbinic school.
  - d. *Gladiator* (2002). Roman army, slavery, coliseum, gladiators, non-Roman view of Rome, imperial and senate relations vis-à-vis the common Roman people.

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- e. *Troy* (2004). Helen of Troy was a Greek. Agamemnon attacks Troy to get her back. Archaic Greek culture as portrayed in Homer's epics the *Iliad* and the *Odyssey*.
  - f. *Alexander* (2004). Alexander the Great conquered the ancient world from Greece to India. The most profound example of cultural imperialism in the ancient world.
  - g. *Rome* (HBO, two seasons, 2005-2007). Begins with Julius Caesar, his conquest of Gaul and his assassination at the end of the first season. The second season covers the civil war which ultimately results in Octavian, Julius' nephew, becoming the emperor of Rome with the name Augustus. The value in these two seasons is not the political and military history but the cultural, religious and social mores or the Roman culture at the beginning of the first century B.C. The series is incredibly accurate and consistent with the ancient evidence. The sex, violence, social classes, lack for empathy for the poor, any values relating to slavery are all very accurate. Watch with the commentary on in subtitles.
  - h. *Agora* (2009) Hypatia, a female Greek mathematician, philosopher and astronomer in late 4th century Roman Alexandria Egypt, who investigates the flaws of the geocentric Ptolemaic system and the heliocentric model that challenges it. Surrounded by religious turmoil and social unrest, Hypatia struggles to save the knowledge of classical antiquity from destruction. *Agora* presents a graphic portrayal of the turmoil in Alexandria between first the Greeks and the Jews and the Greeks and the Christians.
  - i. *Spartacus: Blood and Sand* (2010), *Spartacus: Gods of the Arena* (2011) and *Spartacus: Vengeance* (2012). This is all about a gladiatorial school. Too much blood and sex for most of us. However, if you want to understand the religious dimension of what is usually depicted as "Roman bloodlust," this clearly presents the religious dimension of the "sacrifices in the arena." Read 1 Kings 18 and not the "prophets of Ba'al" were shedding their own blood as part of a ritual (sympathetic magic) to convince Ba'al to release rain, a life bearing force.

If you prefer to read books, the following historical fiction covers some of the similar territory.

Margaret George, *Mary, Called Magdalene* (2003). This historical novel contains an excellent description and summary of first century Judaism's beliefs about demon possession and the practice of exorcism.

Colleen McCullough who wrote *The Thorn Birds* (1977) also wrote the following historical novels which are very full of information about Roman culture and the Greek attack on Troy. Very easy to read.

*The Masters of Rome Series*

*The First Man in Rome* (1990)

*The Grass Crown* (1991)

*Fortune's Favorites* (1993)

*Caesar's Women* (1996)

*Caesar* (1997)

*The October Horse* (2002)

*Antony and Cleopatra* (2007)

*The Song of Troy* (1998)

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4. Major Research Project – Research and write a major research project on one of the following topics. The due date is July 31, 2015.

- a. Diversity of Judaism of the first centuries B.C.E. and C.E. The purpose of this paper is to convince the writer once and for all that there was no such thing as a “normative Judaism” in the first centuries. Investigate the distinguishing characteristics of the following identifiable groups:
- Sadducees
  - Pharisees
  - The Samaritans
  - Essenes
  - Therapeutae
  - Covenanters (the community of the DSS)
  - ‘*am ha’aretz* (“the people of the land”)
  - Hellenistic Judaism and the Synagogue....
  - Non-Pauline forms of Jewish Christianity (Hellenists such as Stephen, the Church of Jerusalem under James the Just and/or James the Elder and/or James the brother of Jesus).
  - Pauline Christianity

In each instance identify the ancient sources for each group, the group’s distinguishing characteristics of life style, the distinguishing characteristics of their belief system, what became of each group and what if any lasting effect they have had on Judaism and/or Christianity. Specifically look at each group’s self-definition, each group’s attitude to the law, the temple, sovereignty of God, will of humans, holy living, scripture, other groups, etc. Write critically and fully cognizant of your secondary sources’ distinctive perspectives and differences of opinions. Your project must include a discussion of what we might learn from such sectarianism in terms of their reason for being, the reasons for their decline and their lasting significance.

As you can see by this point this written project is intended to go well beyond the generalizations of your Sunday School experience. You may choose to present an overview of your findings in the form of a table but this is not to be viewed as a substitute for the written paper.

- b. The Messiahs of Judaism of the Intertestamental Period. The purpose of this paper is to help the writer understand the diversity of “messianic” expectations within intertestamental Judaism. (Thus secondarily why the gospels reflect a certain degree of confusion among Jesus’ followers and others as to his exact nature and purpose.) The purpose of this assignment is not to “name that messiah” but rather to investigate the types of messiahs for which groups and individuals had developed expectations. Types of messiahs expected included, priestly, royal, royal-priestly, teacher, deliverer, etc. Be careful not to force the categories of modern popular prophetic paradigms back onto the ancient sources.

- c. *The Hermeneutical Methods of the Intertestamental Period.*

From the literature of the period describe and illustrate the hermeneutics used to interpret the Old Testament. Be careful of two pitfalls. Many books on New Testament and/or Christian hermeneutics talk about Jewish hermeneutics but they don’t always get it right. Moreover the closest the New Testament can get to this paper is in footnotes! This is a paper on the hermeneutics of the intertestamental literature and not the NT.

- d. Other relevant topics may be appropriate but must receive the professor’s approval.
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5. Reading and viewing report. A typed list of the works and pages read and the movies viewed. Include absolutely no annotation!
  6. Reflection Paper on the Deuterocanonical books of the OT. The due date is July 31, 2015.

After you have read the Deuterocanonical books of the OT (the Apocrypha), after you have done the reading on them, after you have listened to the lectures regarding them and the issue of canonicity, in two to three typed pages write a reflection paper about what you personally now think may be the “Role of the Deuterocanonical books in the Church and in the life of the Christian.”

This paper is NOT to be a scholarly research paper on the issue of whether these books are or are not canonical. Instead write reflection on what role these books can and should have within your personal life and the life of the church. Please be sure to consult the following guidelines.

### Reflection Paper

#### *Guidelines*

A reflection paper is more than a statement of what you, the student, may or may not “like,” “feel” or even “think” about a particular subject or body of material. In fact your *personal* opinion of whether it’s “good” or “bad,” “useful or not,” or “helpful or not” is really of little interest *per se* to your professor. What does matter to your professor is that you know

1. What is in the material under reflection;
2. Where your response to the material fits in the theological and historical traditions of Christianity, and
3. How you will use the material in your ministry.

This is what we mean when we say that Ambrose desires that its graduates be reflective practitioners which in this instance means reflective practitioners of scripture and related materials. Please be mindful that *reflection* and *research* are not an oxymoron. You actually will have to do research (and include a bibliography) for your reflection paper. ( In the following description the sub-points in each category are intended to be illustrative and not exhaustive; nor are all sub-points necessarily relevant to the material “under” reflection.)

What is important then in a reflection paper are the following.

1. Evidence that the student has read with comprehension the material under reflection. (At least no evidence to the contrary.)
  2. Evidence that the student understands where their perspective on the material fits within the larger paradigms of other theological traditions as well as their own. For example,
    - a. Roman Catholic tradition,
    - b. Anglican and Episcopalian traditions,
    - c. North American evangelicalism,
    - d. Continental evangelicalism,
    - e. Fundamentalism.
    - f. Reformed theological traditions,
    - g. holiness theological traditions, *etc.*
  3. Evidence that the student understands where their perspective on the material fits within the larger historical paradigm such as,
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- a. church fathers,
  - b. pre-reformation church,
  - c. the reforming church,
  - d. revival movements of the nineteenth century,
  - e. modern liberalism and the fundamentalist reaction, etc.
4. Evidence that the student understands where their perspective on the material fits within the “popular” paradigms such as,
    - a. the denominational leadership of your tradition,
    - b. senior pastors in your tradition, or related traditions.
    - c. laity in your tradition, or related traditions,
    - d. Campus Crusade, Inter-Varsity Christian Fellowship, Promise Keepers, etc.
  5. Evidence that the student has thought through the use of materials of a similar nature in their teaching and preaching ministry. For example in the case of the non-canonical books of the OT or the Dead Sea Scrolls, similar materials might be the writings of prominent persons in the student’s tradition, such as,
    - a. A.B. Simpson and A.W. Tozer (C&MA).
    - b. Martin Luther,
    - c. John Calvin,
    - d. Wesley,
    - e. Menno Simons,
    - f. Brother Lawrence, Madame Guyon, Watchman Nee,
    - g. C.S. Lewis, G.K. Chesterton, Billy Graham, Francis Schaeffer
    - h. *The Daily Bread, The Reader’s Digest, the notes in the Ryrie Study Bible, or Scofield Study Bible, etc.*

(In brief, why will evangelicals quote any one of these and many more from the pulpit but never from the non-canonical books of the OT or the DSS?)
  6. Evidence that the student has thought through how they will and will not use the material under reflection
    - a. in their own teaching ministry,
    - b. in their own preaching ministry, and/or
    - c. personal “devotional life.”

**Attendance:**

**Attend Class.** Students are required and expected to attend both sessions each day of week during this module classes. Given that this is a module course, it is extremely important that you attend all of the scheduled class times. Although percentage points toward the final grade are not earned by attendance, absences will result in the reduction of the final grade and may even result in a failing grade for the course.

**Grade Summary:**

The final grade will be determined as follows:

Class Attendance	Failure to attend classes will result in a reduced grade.
Reading and viewing report	40%



Reflection Paper	10%
Major Research Project	50%

The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>
A+	
A	Excellent
A-	
B+	
B	Good
B-	
C+	
C	Satisfactory
C-	
D+	
D	Minimal Pass
F	Failure

Because of the nature of the Alpha 4.00 system, there can be no uniform College-wide conversion scale. The relationship between raw scores (e.g. percentages) and the resultant letter grade will depend on the nature of the course and the instructor's assessment of the level of each class, compared to similar classes taught previously.

Please note that final grades will be available on student registration system. Printed grade sheets are not mailed out.

### Other

- The assignments for this course may be submitted in electronic format as attachments to an email sent to [rremin@ambrose.edu](mailto:rremin@ambrose.edu). Please ensure that the first word in file name is your last name which is followed by a descriptor of the assignment. Please ensure that the file names for your assignments are not all the same.

- Rules for the Class.

Have fun!

Make mistakes!

Ask dumb questions!

Cheat! (But don't plagiarize.)

Consider this classroom a safe zone!

There are no dumb questions!

There are no topics which are off limit.

Remember I don't do accreditation or ordination interviews.

- argumentum ad hominem*. Please deal with the ideas as opposed to dismissing them on the basis of their source. Arguing that someone is wrong because he doesn't agree with some other published authority is a form of *argumentum ad hominem*.
- When the professor refers to a book in the library or something on the internet, the intention is that the students who are interested in this item will go and find it. This is not your opportunity to demonstrate

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your ability to use a computer in class and take up everyone's time by citing the complete bibliographic details or the web address and thus waste everyone's time.

5. Do not ask for permission to come late, leave early or even skip class. We're all adults here. Students do what they need to do and the instructor will do what he needs to do. No explanations necessary. I cannot nor will I give permission. Please do not ask me to be your enabler.
  6. Food. The provisions of the province of Alberta's distracted driving legislation are invoked in this class. Also bear in mind that your instructor has inherited from his mother an overly keen sense of smell as well as sensitivity to obnoxious odors. Offenses may be treated with humorous comment, sarcasm, ridicule, your being asked to take your stuff and leave the room (you can work from the hall), or your instructor may leave the room.
  7. Personal hygiene and dress code. Figure it out.
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## Policies:

### Communication

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, they will need to forward all messages from the Ambrose account to another personal account.

### Registration

During the **Registration Revision Period** students may enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty or record. Courses should be added or dropped on the student portal by the deadline date; please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a "Request to Withdraw from a Course" form or by sending an email to the Registrar's Office by the **Withdrawal Deadline**; please consult the List of Important Dates on the my.ambrose.edu website. Students will not receive a tuition refund for courses from which they withdraw after the Registration Revision period. A grade of "W" will appear on their transcript.

### Exam Scheduling

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

Students, who find a conflict in their exam schedule must submit a Revised Examination Request form to the Registrar's Office by the deadline date; please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) the student has three final exams within three consecutive exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4) extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

### Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to use electronics for purposes unrelated to the course during a class session. Turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. Some professors will not allow the use of any electronic devices in class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

### Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. Personal information (information about an individual that may be used to identify that individual) may be required as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at [privacy@ambrose.edu](mailto:privacy@ambrose.edu).

### Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a course Extension from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date; please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

### Appeal of Grade

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Registrar's Office

in writing and providing the basis for appeal within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal. If the appeal is sustained, the fee will be refunded.

### **Academic Integrity**

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else's ideas, words, or work as one's own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to acknowledge to another person's ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student's permanent record.

**Note:** Students are strongly advised to retain this syllabus for their records.