



**OT 632x NT 632x The Intertestamental Period (3)
Winter 2005
Instructor: R. R. Remin**

Contacting the Instructor

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Class Times:

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Class Location: 714

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 . Cross listed as OT632x and NT632x.

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 cultural imperialism of Hellenism. In response some in the Jewish community withdrew from these foreign influences and “hedged themselves about”; others in the community embraced aspects of these foreign cultures and ultimately syncretized. No one survived unaffected.

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: Apocrypha, Pseudepigrapha, Philo of Alexandria 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 discussed.

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. 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 as if a 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.

Student 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.
3. Students will observe the effects of 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 heaven, hell, angels, demons, eschatology, free will of human beings, etc.

Required Texts

Students are required to have regular access to the following texts.

Apocryphal / Deuterocanonical Books: *New Revised Standard Version*. 1989.

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

Ferguson, Everett. *Backgrounds of Early Christianity*. (2nd ed., Eerdmans, 1993).

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

Course Schedule

The scheduled class times are as prescribed by the program and are subject to slight modification as the class agrees.

Monday	10:00 a.m. – 12:00 p.m. 1:00 p.m. – 4:30 p.m.
Tuesday – Friday	8:30 a.m. – 12:00 p.m. 1:00 p.m. – 4:30 p.m.

Schedule of Lecture Topics and Subjects. These are general categories and more detail will be provided in the final draft of the syllabus. The order is always subject to change.

- Monday: The Jewish World of the period of the Diaspora & the clash of cultures.
 OT canon and canonical order
 Apocrypha/ Pseudepigrapha
 Jew as a name; origins of Talmud and Judaism
 How the diaspora changed the terms of the covenant.
 Eschatology
 Angelology and demonology
 The restoration of Jerusalem
 The beginnings of Sectarianism
- Tuesday: The Hellenistic World from Alexander the Great through the Roman Occupation and the clash of cultures.
 Alexander changed the Greek world and Hellenized the rest
 The Book of Life and Heirs of Christ
 And then came the Romans
 Greek values and their impact on Jews
- Wednesday: The Jewish Literatures and Hellenistic Literatures
 LXX
 OT canon and canonical order
 Apocrypha/ Pseudepigrapha
- Thursday: Jewish Literatures reflecting difference responses to Hellenism
 Jewish Hermeneutics
 DSS Scrolls
 Philo of Alexandria
 Josephus
- Friday: Miscellanea

Course Requirements

The student is required to:

1. Attend Class. Attendance at all class sessions is required and expected. Although percentage points toward the final grade are not earned by attendance, absences will result in the reduction of the final grade:
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.

3. Major Research Project – Complete a major research project on one of the following two topics.
- 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:
- i. Sadducees
 - ii. Pharisees
 - iii. Essenes
 - iv. Therapeutae
 - v. Covenanters (the community of the DSS)
 - vi. The Samaritans
 - vii. *'am ha'aretz* (“the people of the land”)
 - viii. Hellenistic Judaism and the Synagogue....
 - ix. 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).

In each instance identify the ancient sources for each group, the groups’ 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.

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.

4. Reflection Paper on the Apocrypha

After you have read the Apocrypha (Deuterocanonical), 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 feel the "Role of the Apocrypha should be 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 should be in the canon. Instead reflect on what role these books can and should have within your personal life and the life of the church.

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Course Grade

The final grade will be determined as follows:

Class Attendance	
Reading	40%
Reflection Paper	10%
Major Project	50%

Important Notes

1. Remember The Rules For The Class
 - Have fun!
 - Make mistakes!
 - Ask dumb questions! There are no dumb questions!
 - Cheat in class!
 - Consider this classroom a safe zone! There are no topics which are off limit.
2. Office hours for your professor.
 - Monday around meetings and/or by appointment
 - Tuesday or Thursday between classes or in the afternoon.
 - Wednesday and Friday only by appointment.
3. Email in the office: rremin@auc-nuc.ca
 - a. Email at home: remindachs@telus.net
 - b. Voice in the office: 410-2000 ext 7906
 - c. Voice at home: 946-4635
4. Absences are intolerable because of the nature of the subject being learned and the manner in which this course is taught, namely the inductive method. If you must miss a class please work through the lesson(s) missed and then come to the instructor with any problems or questions. In the event you cannot be prepared, you are better being in class unprepared than not in class at all.
5. The instructor shall comply with all academic regulations as printed in the current *Catalogue* and *Student Handbook*, and it is the student's responsibility to be familiar with these regulations. The following policies and regulations are particularly important.
 - a. **Add/Drop Policy:** Students wishing to add a course should refer to the current academic calendar for the last day to officially enter the class. Students intending to withdraw from a course must complete the relevant Registration Revision form. The dates by which students may voluntarily withdraw from a course without penalty are contained in the Calendar of Events in the academic calendar.
 - b. **Course Extensions or Alternative Examination Requests:** Students may not turn in course work after the date of the scheduled final examination for the course unless they have received permission for a "Course Extension." Alternative times for final examinations cannot be scheduled without prior approval. Requests for course extensions or alternative examination times must be submitted to the Registrar's Office two weeks prior to examination week (noted as the "Last Day for Alternative Exam or Course Extension Requests" on the academic calendar). Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

- c. Plagiarism and Academic Dishonesty.** The seminary maintains a zero tolerance policy on plagiarism and academic dishonesty. Plagiarism and academic dishonesty can result in a failing grade for an assignment for the course, or immediate dismissal from the seminary. Even unintentional plagiarism is to be avoided at all costs. Students are expected to be familiar with the policy statements in the current academic calendar and the student handbook that deal with plagiarism, academic dishonesty (cheating), and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean.