



**OT 632/NT 632 The Intertestamental Period (3)
Winter 2007
Instructor: R. R. Remin**

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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 Intertestamental Period, Winter 2007, R.R. Remin

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

These are the required 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

This class meets on Wednesday mornings from 8:15 a.m. until 11:00 a.m. The first class is on January 10, 2007 and meets every week until April 18 with these exceptions:

January 31 which is the beginning of CTS Student Faculty Retreat; and
February 21 which is the Midterm Breaks and Winter Modular Classes

<i>Date</i>	<i>Topics</i>	<i>Read before the class</i>
Jan 10	Hellenism and Judaism – cultural imperialism Hellenism and Hellenic Judaism and Yahwism Israelite and Israeli Jew as a name; origins of Talmud and Judaism How the Diaspora changed the terms of the covenant. Ancient Sources for the period	
Jan 17	OT canon and canonical order Apocrypha/ Pseudepigrapha	
Jan 24	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 and Heirs of Christ	
Jan 31		No class
Feb 7	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	
Feb 14	The Jewish Response – Eschatologies Apocalyptic and Science Fiction The restoration of Jerusalem (historical and eschatological) The Maccabee Family and their revolt	
Feb 21		No class
Feb 28	Angelology and demonology Heaven and hell Sources in Zoroastrianism and diaspora Sources in Hellenistic world view As a response to Hellenism	
Mar 7	The beginnings of Sectarianism Sadducees, Therapeutae, Covenanters, Zeolots Parisees, Essens, etc.	
Mar 14	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
- Mar 21 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
- Mar 28 Philo of Alexandria
- Apr 4 Josephus
 Miscellanea
- Apr 11 DSS – a Jewish response to Judaism
 Paul as a rebel within and against Judaism (N.T. Wright)
- Apr 18 DSS – again
- Apr 23 Class in lieu of final examination

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.

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

3. Required viewing. Students are required to view the following movies.
 - a. *Fiddler on the Roof*
 - b. *My Big Fat Greek Wedding*
 - c. *Gladiator*
 - d. *Troy*
 - e. *Alexander*
 - f. *Rome*

4. Major Research Project – Complete a major research project on one of the following topics. The due date is the first day of April.
 - 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. The Samaritans
 - iv. Essenes
 - v. Therapeutae
 - vi. Covenanters (the community of the DSS)
 - 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 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.

5. Reflection Paper on the Apocrypha. The due date is the last day of February.

After you have read the Apocrypha (Deuterocanonical books of the OT), 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. Please be sure to consult the guidelines appended to this syllabus.

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, Wednesday or Thursday in the afternoon.
3. How to contact the professor:
 - a. Email to the office rremin@auc-nuc.ca
 - 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 or the last day of the scheduled examination period in the event of no final examination unless they have received permission for a "Course Extension" from the CTS Dean and Registrar. 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.

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 CTS desires that it’s 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,
 - 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."