



AMBROSE  
SEMINARY

FACULTY OF  
THEOLOGY

## NT 632 The Intertestamental Period (3)

May 7-11, 2012

Instructor: R. R. Remin

### Contacting the Instructor

Office: L2081

Class Times: Monday to Friday  
9:00 a.m. to 4:00 p.m.

Email Address: [rrem@ambrose.edu](mailto:rrem@ambrose.edu)

Office Phone: 410-2000 ext. 7906

Class Location: L2100

### 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.

### Futher 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 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 Interestamental 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.

This course is very much a reading course and reading course in many ways.

### **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). The RSV is fine as well.

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

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 Schedule

**All written assignments must be in the possession of the professor by July 31, 2012.**

**All course requirements must be completed by July 31, 2012.**

### Schedule of Topics

Monday	Introduction Theology in Context OT canon and canonical order Apocrypha/ Pseudepigrapha
Tuesday 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
Tuesday 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
Wednesday a.m.	The Jewish Response – Eschatologies Apocalyptic and Science Fiction The restoration of Jerusalem (historical and eschatological) The Maccabee Family and their revolt
Wednesday 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, Zeolots  
Parisees, Essens, etc.

- Thursday 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
- Thursday 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
- Friday a.m.         Josephus  
Miscellanea
- Friday p.m.         DSS – a Jewish response to Judaism  
Paul as a rebel within and against Judaism (N.T. Wright)

#### Library and Bookstore Hours

- The Ambrose Library will be open from 8:30 am - 5:00 pm during the Spring courses.
- The Ambrose Bookstore will be open from Monday 8:30 am - 5:00 pm, Tuesday - Friday 10:00 am - 2:00 pm

#### **Course Requirements**

The student is required to:

1. Attend Class. Students are required and expected to attend each day of week 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.

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.
  - 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. *Gladiator* (2002). Roman army, slavery, coliseum, gladiators, non-Roman view of Rome, imperial and senate relations vis a vis the common Roman people.
  - d. *Troy* (2004). Helen of Troy was a Greek. Agamemon attacks Troy to get her back. Archaic Greek culture as portrayed in Homer's epics the *Iliad* and the *Odyssey*.
  - e. *Alexander* (2004). Alexander the Great conquered the ancient world from Greece to India. The most profound example of cultural imperialism in the ancient world.
  - f. *Rome* (HBO, two seasons, 2005-2007). Begins with Julius Caesar, his conquest of Gaul and his assignation 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.
  - g. *Spartacus: Blood and Sand* (2010) and *Spartacus: Gods of the Arena* (2011). 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.”

If you prefer to read books, the following historical fiction covers the same 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 Song of Troy*(1998)

*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)

4. Major Research Project – Complete a major research project on one of the following topics. The due date is July 31, 2012.
  - 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.

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, 2012.

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 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.

### **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 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,
  - 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.”

**Course Grade**

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 grades for this course will be assigned 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/Seminary-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 your student portal. Printed grade sheets are no longer mailed out.

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 Office of the Registrar in writing 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 to review final grades. If the appeal is sustained, the fee will be refunded.

## Important Notes

1. You may **contact your professor** by various means.
  - a. Office Hours. During the months of May, June, July and August professors do not keep regular office hours.
  - b. Email in the office: rremin@ambrose.edu
  - c. Voice in the office: 410-2000 ext 7906
  - d. Home: 946-4635
  
2. No ***ad hominem*** arguments on points of exegesis, interpretation, translation or theology derived from the same, will be tolerated in this class. *Ad hominem* arguments attack the person who proposed the idea instead of the idea itself. *Ad hominem* arguments have typically dismissed an idea by pointing out that the author of the idea was a socialist (Amos), or a Pentecostal (Gordon Fee), or used to play in a night club (Wimber). Students must argue their point on its own merits. More recently *ad hominem* arguments have taken the form of *who are you to disagree with....* This means you cannot dismiss a point of view by citing the name and point of view of your favorite theologian or theological tradition, nor your preferred translation. Likewise, students cannot dismiss a contrary point of view because it didn't come from a well known scholar or is different from a favorite published translation.
  
3. Assignments may be submitted in hard copy or electronically as attachments to an email to rremin@ambrose.edu. Ensure that the name of the attached file includes:
  - Your last name, the word "intertestamental" and a word or two to identify the assignment.
  - The attached file's format must be MS Word (docx) or a pdf file.
  - The professor assumes no responsibility for the format of what turns up as an attachment.

The following requirements apply to all assignments submitted.

- a. All printing is in black ink and on white paper or background. Twelve point font. There are no other colors or shading. No borders around pages on any pages.
- b. The fonts used must be twelve point standard fonts. The basic fonts such as Times New Roman, Arial, Calibri, *etc.*
- c. The cover page will have this information in this order, centered on the page, and absolutely nothing else at all.
  - i. The name of the assignment at the top of the page.
  - ii. Student's name two thirds of the way down the page. Student number is optional, but if included should be on the next line immediately below the name.
  - iii. At least three quarters of the way down the page the words "Ambrose Seminary" or "Ambrose University College" must appear and on the next line the date on which the assignment was handed in.

- d. If you don't know Greek and/or Hebrew, please to not put on airs and pretend you do. I believe the technical term for doing so is lying, fraud, plagiarism, etc.
- e. Any Greek and/or Hebrew in the assignment must be in a Greek or Hebrew font. Do not put quotation marks around nor italicize any Greek or Hebrew words in Greek or Hebrew fonts. If you know Greek and/or Hebrew, transliteration is not acceptable except in a direct quotation or a title of a published work. It is the student's responsibility to ensure that the fonts are correctly printed before the paper is handed in. (Not all printers will correctly print all fonts.) This is the student's responsibility. Papers with incorrectly printed fonts will not be read. In the effect of "font printing failure" the Greek or Hebrew words may be hand printed in black ink. (This was how it was done from the time of the invention of the type writer until the passing of the same when the personal computer was invented.)
- f. Footnotes and bibliography must be consistent and in an acceptable format which identifies who wrote what, when and where it was published.
- g. One (and only one) staple in the upper left corner. Do not use plastic covers, rings, binders, etc. Think "Adam's ale!" K.I.S.S. which is an acronym for "keep it simple stupid" which is rumored to have been the content of a note passed by the pastor's wife to the pastor in the middle of an extremely excessively complicated sermon.

4. **Classroom Etiquette.** The following activities are considered poor classroom etiquette:

- Coming in late,
- Talking while someone else is talking,
- Consumption of meals as opposed to minor snacks,
- Consumption of snacks in a noisy, smelly and/or disruptive manner,
- Use of electronic devices such as cell phones, *i-pods, etc.*,
- Use of laptops for purposes (*e.g.* watching videos, playing solitaire) not directly connected to the class, and
- The practice of any behaviours considered impolite in adult company.

Depending on the degree and/or frequency of the breach of etiquette, the professor may display his displeasure in any one or more of the following manners:

- Frown, scowl, rolling eye balls (his not yours),
- Utterance of sounds of disgust,
- Sarcastic comments,
- Utterance of specific prohibitions,
- Dismissal of a student from the class,
- Ending the class prematurely, or
- In extreme cases the professor's immediate departure from the classroom.

## 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 engage in electronically-enabled activities unrelated to the class during a class session. Please turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Please 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. 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.

5. As the need may arise minor modifications to this syllabus and the class schedule may adopted from time to time.

6. **Some more very important dates.**

The last day to enter (**add**) this course without permission and /or voluntary withdrawal from this course without financial and academic penalty (**drop**): 4 PM of the first day of classes. These courses will not appear on the student's transcript. If you wish to drop a class, please stop by the Registrar's Office or send an email to [registrar@ambrose.edu](mailto:registrar@ambrose.edu).

Students may change the designation of any class from credit to audit, or drop out of the "audit" up to the "drop" date indicated above. After that date, the original status remains and the student is responsible for related fees. If you wish to change to audit, please drop by the Registrar's Office or send an email to [registrar@ambrose.edu](mailto:registrar@ambrose.edu).

Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. The last day to voluntarily withdraw from a course without academic penalty (**withdraw**): 1 pm on the fourth (4<sup>th</sup>) day of your class. A grade of "W" will appear on the student's transcript.

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.

7. **Academic Policies**

- a. It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement 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).

**b. 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 July 17, 2012. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

**c. 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 College 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 give credit 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 and the Student Handbook 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.

8. It is **the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar**. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement 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).
9. Students are advised to retain this syllabus for their records.