I. General Overview of the Course:
The purpose of this course—HI 151 Second Temple and Early Rabbinic Judaism—is to survey the diversity and development of Judaism in the ancient world. We pick up where a typical course in Hebrew Bible (AKA “Old Testament”) leaves off: with the building of the second temple toward the end of the sixth century BCE. But we will then move quickly to cover some of the events and phenomena that shaped ancient Jews and Judaism: the impact of Hellenism, the Maccabean revolt, and the Roman conquest. Much of our time will be devoted to the ever-important first century of the Common Era—the period that saw both the birth of Christianity and the destruction of the ancient Jewish state. In order to understand the development of Judaism in this period, we will need to look beyond the biblical and rabbinic literature canonized (and preserved) by the Jewish people. As we do so we will also come to better understand the religious and historical factors that shaped the Hebrew Bible.

As we proceed through this material we will be keeping the following goals in mind: (1) paying careful attention to those theologically significant sources (biblical and “apocryphal”) that might otherwise fall through the cracks (e.g., Daniel, Qoheleth, 1 and 2 Maccabees, Josephus, and others); (2) tracing the development of many significant aspects of Jewish theology that begin to emerge in this period (e.g., resurrection, the balancing of fate and free-will); (3) gaining greater awareness of the contemporary issues (denominational and otherwise) that have an impact on the study of ancient Jewish history; and (4) understanding the significance of the concept “canon” in its ancient and contemporary contexts. If you have additional goals in mind now or as our course progresses, please let me know.

II. Some Practical Matters:
Because I am a part-time faculty member in the College (full-time at BU), I will generally only be at the college on the days that our class meets. Still, I will plan to arrive about 30 minutes before class and to remain for about an hour after class—typically working in the library. I am also easily reachable by e-mail.

Please also make note of our Schoology site (http://hebrewcollege.schoology.com) You will find a topics folder for each of our weekly units, with thought questions and copies of select assigned and supplemental readings (from public domain or HC subscriptions). You will also find here a log of all assignments, announcements, and any other news pertaining to our class.
III. Required Textbooks for the Course: These books introduce you to the history and literature of ancient Judaism, from a variety of perspectives.

(1) Murphy, Frederick J. *Early Judaism: The Exile to the Time of Jesus*. Peabody, MA: Hendrickson, 2002. This is a relatively new textbook designed for courses just like ours. Very helpful in surveying the issues. It also includes supplementary bibliography, and a very helpful glossary. One copy is on reserve at Gann Library. You will not need to bring this book with you to class.

(2) Harrington, Daniel J. *Invitation to the Apocrypha*. Grand Rapids, MI: Eerdmans, 1999. An introductory survey of the important texts contained in the “Apocrypha.” One copy is on reserve at Gann Library. You will not need to bring this book with you to class.

(3) Josephus. *The Jewish War*. Translated by G. A. Williamson. With a New Introduction, Notes, and Appendixes, by E. Mary Smallwood. London: Penguin, 1981. Josephus is our main source of information on ancient Judaism. *Jewish War* is his first work, presented here with helpful notes, a useful index, and an excellent introduction. Used copies are available online, at little cost. One copy is on reserve at Gann Library. A better value (though it’s also heavier) is the Hendrickson edition of Whiston’s translation of Josephus’s complete works. Josephus’s works are also available (in Whiston’s translation) online—see links in our course website. E-book versions are also available.

(4) Students will need a study Bible (with Apocrypha), The all-new Fourth Edition of the *New Oxford Annotated Bible With Apocrypha* (edited by Michael D. Coogan, Marc Z. Brettler, Carol A. Newsome and Pheme Perkins; Oxford: Oxford University Press, 2010) is particularly recommended. The college edition paperback (ISBN: 978-0195289602) costs just over $20.00 from various online sellers, and is well worth the investment, especially if you do not own a complete Bible (with Apocrypha and New Testament). The HarperCollins (Society of Biblical Literature) Study Bible is also sufficient, if you happen to have that one. For our purposes the all-new (and excellent) *Jewish Study Bible* will not do, as it does not contain the Apocrypha or New Testament. If you try to purchase the NOAB used online, be sure you buy at least the 3rd or the 3rd augmented edition. The 4th edition is by far the best; the third or “third augmented” editions are sufficient (especially if you have it already). Earlier editions are not sufficient, and students who rely on them may be at a disadvantage. **You will need to have your Study Bible with you in class, at every session.**

IV. Requirements for the Course:

A. Attendance, preparation for class, and participation in class discussions are a requirement, and will be factored into your final grade.

B. The grade for rabbinical (and cantorial) students will be based on one short paper (c. 5 pages) and a take-home final examination. The first paper will be due roughly half-way into the semester. The final examination will be due at the end of the semester (about one
week after the last class meeting), and will consist of a battery of short identifications and a second essay. For each of these assignments, you will have a variety of options, including both “academic” and “rabbinic” versions some essay questions. Students in academic programs (at HC or elsewhere) may be asked do a different final assignment if appropriate (e.g., a research paper).

C. Time permitting, and on a voluntary basis, students may take the opportunity to prepare one brief oral report, simply to present the basic facts concerning a primary or secondary source reading. This will serve primarily as a vehicle to promote classroom discussion.

V. Tentative Schedule of Lectures and Reading Assignments. We will do the best we can to keep up with this schedule, so as to cover the full second temple period, and avoid cutting short the important material that comes toward the end of the semester. If we do fall behind, I may post lecture notes on line now and then to complete units that were not completed in class. You will receive (by email) a study guide for each unit, and this will indicate particular points of focus to allow you to prioritize reading assignments. Some readings are marked with an asterisk—these are recommended readings, meant for more advanced students or those who have chosen to write an essay on this particular topic. When possible, asterisked readings will be posted on our course website.

Unit I: The Beginnings of Judaism

Week 1: Historical Survey; Introduction to the Sources; The Concept of Canon; Ideology and Theology in the understanding of ancient Judaism; Murphy, Early Judaism, pp. 1-8; see also box on p. 63 (on Israelites and Jews) Harrington, pp. 1-9 (esp. pp. 3-6)

Week 2: The Persian Period and the Second Temple; Hebrew Bible: Haggai 1-2; Ezra 1; Nehemiah 1-5; Isaiah 55-66; Ruth The Apocrypha: 1 Esdras (make note of parallels in Ezra and Nehemiah) Murphy, pp. 61-90 Harrington, pp. 152-165 (on 1 Esdras) *Mary Douglas, “Responding to Ezra.”

Unit 2: The Encounter with Hellenism: History, Apocalyptic, and The Greek Bible

Week 3: Hellenism and Wisdom Literature Hebrew Bible: Ecclesiastes Apocrypha: Ben Sira: chs 1-7, 15, 24, 33, 44-50; Wisdom of Solomon chs. 1, 3, 10-19 Murphy, pp. 91-103, 120-123 Harrington, 55-77 (on Wisdom); 78-91 (on Ben Sira) *Klawans, “Sadducees and Zadokites”
Week 4: The Maccabean Revolt, its Causes and Aftermath; Martyrdom and Immortality
  The Apocrypha: 1 Maccabees 1-9; 2 Maccabees 1-10, 14
  Murphy, pp. 103-119
  Harrington, pp. 122-151
  B. Shabbat 21b; Siddur: “Al ha-Nissim” for Chanukah
  *Bickerman, “The Maccabean Uprising: an Interpretation”

Week 5: Apocalyptic Literature: The End of Days
  Hebrew Bible: Daniel chs. 7-12;
  Apocrypha: 2 Esdras
  Pseudepigrapha: 1 Enoch 1-36 (excerpts in Murphy)
  Murphy, pp. 127-166
  *Himmelfarb, “From Prophecy to Apocalypse” in Green, ed., *Jewish Spirituality* 1, pp. 145-164

Week 6: The Bible: as Revised, Expanded, and Translated; Canon and Interpretation
  “Apocryphal” Additions to Esther, Daniel;
  Pseudepigrapha: Jubilees, chs. 1-12 (on line);
  The Legend of the Septuagint: *Aristeas* §§ 1-50, 121-127, 301-321 (on line)
  Harrington, pp. 44-54 (additions to Esther); pp. 109-121 (additions to Daniel)
  *Cohen, *From the Maccabees to the Mishnah*, ch. 6
  *Grabbe, “The Law, the Prophets, and the Rest.”

Unit 3: The Varieties of Judaism in the Roman World

Week 7: Jewish Sects in the Ancient World: The Cast of Characters, and the Major Issues
  Pharisees, Sadducees, Essenes, Qumran, Samaritans, Hasideans, Zealots, Priests
  “Josephus on the Jewish Sects” (PDF Document posted online)
  Murphy, pp. 119-120 (on Hasidim); pp. 213-244 (on Sects); pp. 282-289 (others)
  *Klawans, “Josephus on Fate and Free Will”

Week 8: Philo of Alexandria: Judaism in the “Hellenistic” Diaspora
  Philo, *Special Laws*, Book 1, and other selections (online)
  Sources (from Josephus) regarding Tiberius Julius Alexander (online)
  Wolfson, *Philo*, selection on line
  Runia, “Philo: Alexandrian and Jew” online…

Week 9: Roman Rule and Herod the Great
  Murphy, pp. 245-280
  301-306; cf. 487-92, with charts and maps)
  The Talmud: B. Baba Batra 3b-4a (on website)
Unit 4: The Destruction of the Temple and its Aftermath

Week 10: Jesus of Nazareth and Paul of Tarsus
New Testament: Gospel of Matthew, chs. 5-7; Mark, ch. 7; Letter to Galatians
Murphy, pp. 328-375
Klawans, “The Law” (online)

Week 11: Josephus: traitor or prophet? The Jewish War, and the Destruction
Josephus becomes a prisoner: *Jewish War*, III.1-408 (=Penguin ed., 189-222)
The Roman Siege, Josephus’s Speeches to the defenders, and the fall of Jerusalem
Note especially: V:363-419 (=pp. 317-322), V:566 (=p. 335),
VI:288-315 (=pp. 360-363), VI:96-110 (=pp. 344-345)
The Masada Story: *Jewish War* VII.252-406 (=Penguin ed., 393-405)
Murphy, *Early Judaism*, pp. 289-325, 376-404
*Klawans, “Josephus, the Rabbis, and Responses to Catastrophe Ancient and Modern”

Week 12: Jewish and Responses to the Destruction
Apocrypha: 2 Esdras
Rabbinic Literature: Selections from Avot de Rabbi Nathan
Historiography: Accounts of the Bar Kochvah Rebellion (on line)
Murphy, *Early Judaism*, 328-375, 388-436
Harrington, pp. 185-206 (2 Esdras)
*Cohen, “The Significance of Yavneh”

Week 13: The Emergence of Rabbinic Judaism (from Pharisees to Rabbis)
Yohanan Ben Zakkai in history and legend (B. Gittin 55a-57b on website)
M. Rosh ha-Shannah 4:1-4
Pirkei Avot, chs. 1-2
Neusner, “The Quest for the Historical Ben Zakkai”
*Neusner, From Politics to Piety
Bibliography:


Also keep in mind the following reference works: *Encyclopedia Judaica; Jewish Encyclopedia; and, especially, The Anchor Bible Dictionary* (Freedman, David Noel, ed. 6 vols. New York: Doubleday, 1992).
How scholars have imagined the earliest historical periods of Judaism

This timeline reveals the variety of ways in which historians have attempted to understand the development of Judaism beyond the so-called “Biblical Period.” Note that each name and chronological segmentation expresses a larger theory of the nature and history of Judaism.


Compare:

<table>
<thead>
<tr>
<th>Time Period</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1200 BCE – 587 BCE:</td>
<td>First Temple Period; <em>Israelite Religion</em></td>
</tr>
<tr>
<td>587/539 BCE – 70 CE:</td>
<td>Second Temple Period; Second Temple <em>Judaism</em></td>
</tr>
<tr>
<td>70 CE – 650 CE:</td>
<td>Rabbinic Period (tannaitic/amoraic); Rabbinic Judaism</td>
</tr>
</tbody>
</table>