NT 609 – Judaism in the Time of Jesus  
(Rev. 5/22/2015)  
2 Credit Hours  
Rev. Patrick G. Stefan  
Ph.D. Candidate, University of Denver

Location: Reformed Theological Seminary / DC Campus  
Time: June 8 – 10, 2015; 8:00 AM – 5:00 PM  
Contact: Patrick.stefan@du.edu; Cell: 585-200-1777

Introduction:  
Jesus was a Jew. Paul was a Jew. Peter was a Jew. Judaism, its culture, politics, and religion, shape the background of the New Testament. Many of the controversies and conversations we encounter in the New Testament concern the way Jesus and His apostles confront the Judaisms of their time. This class will provide you with an in-depth introduction to this vital background to the New Testament. It will provide a window into the past by not only looking at the history of Judaism in the time of Jesus, but also examining the way this history shapes our understanding and impact of the New Testament. We will dive into topics ranging from politics, religion, purity, sectarianism, identity and others.

Learning Objectives:  
• Strengthen your faith in Jesus. One of my primary objectives is that you leave with a passion for the biblical Jesus that can inform your ministry.  
• Provide tools to interpret the narratives and letters of the New Testament with greater depth.  
• Develop an understanding of the historical tension between Judaism and the neighboring region prior to the period of the New Testament.  
• Demonstrate how Second Temple Judaism’s politics, culture, and religion affect the controversies and theology of the New Testament.  
• Understand the ways by which the background of Second Temple Judaism shapes biblical and systematic theology.

Approach:  
• This class will function as a lecture with some hybrid elements of seminar format. Each day will end with one hour of discussion on the pre-course reading. For this reason, it is absolutely vital that you complete ALL of the ‘pre-course’ readings prior to the start of class. The success of the class depends upon this! . . . and so does your grade 😊
• Our focus will be on understanding Second Temple Judaism as it pertains to the New Testament and Reformed theology.  
• We will spend time looking at the literature, memories of the past, and theological discourse of Judaism in the time of Jesus. Once we gain a clear understanding of this background, we will draw connections with passages in the New Testament and current theological controversies.
Grade Breakdown:
- Final Exam (Take Home, Open Notes): 45% -- Due July 31st, 2015
- Final Paper (5-7 Pages): 45% -- Due July 18th, 2015
- In Class Participation: 10%

Required Reading:
(Selections that are highlighted must be read before meeting in class)
I expect that all students will have read the required, highlighted material before seminar discussion begins. This is VERY important to your grade
- From the Maccabees to the Mishnah (2nd Ed.) by Shaye J.D. Cohen, WJK Press, 2006
  o Read All
- Jewish Literature between the Bible and the Mishnah (2nd Ed.) by George W.E. Nickelsburg, Fortress Press, 2005
  o Read Pages 91-122; 191-296
  o Read All
- “Who is and Who Isn’t a Jew?” and “The Flexible Pharisees” in Paul was Not a Christian by Pamela Eisenbaum, HarperOne, 2009

Book Purchase List:
- From the Maccabees to the Mishnah (2nd Ed.) by Shaye J.D. Cohen, WJK Press, 2006
- Jewish Literature between the Bible and the Mishnah (2nd Ed.) by George W.E. Nickelsburg, Fortress Press, 2005
- All other readings will be available as scanned materials on the course Canvas site
- You need to have access to the Old Testament Apocrypha and the collected works of Josephus. You can purchase these, or you can find them free online (though the online translations are not terribly good). If you choose to purchase these materials I recommend the following two copies:
Recommended Resources, but not required:


Course Outline:

**Monday, June 8th, 2015**

8:00 – 9:00 – Introductory Matters / Texts / Approach

9:00 – 9:20 - Break

9:20 – 11:30 – Laying the Historical Framework (Return, Repression, and Revolt)

11:30 – 12:30 - Lunch

12:30 – 2:10 – Laying the Historical Framework (Rule, Rupture, and Redemption)

2:10 – 2:30 - Break

2:30 – 3:50 – Laying the Historical Framework (Rebellion, Ruin, Reconstruction)

3:50 – 4:00 – Break

4:00 – 5:00 – Seminar discussion on Sectarian Identity

[Required Readings: Eisenbaum Readings - “Who is and Who Isn’t a Jew” and “The Flexible Pharisees”]

**Tuesday, June 9th, 2015**

8:00 – 9:00 – Lecture: Identity: Who was a Jew?

9:00 – 9:20 - Break


10:00 – 11:30 – Lecture: Politics and Jewish Movements

11:30 – 12:30 - Lunch

12:30 – 1:10 – Lab: Political Systems and The Challenge of Jesus

1:10 – 2:10 – Lecture: Jewish Sectarianism and Identity

2:10 – 2:30 - Break

2:30 – 3:10 – Lab: Jesus Amidst the Courts; Paul, the Pharisee of Pharisees

3:10 – 3:30 – Break

3:30 – 5:00 – Seminar discussion on Jesus and His followers among their contemporaries

Wednesday, June 10th, 2015

8:00 – 9:00 – Lecture: Purity, Temple, and Society
9:00 – 9:20 - Break
9:20 – 10:00 – Lab: Purity, Baptism, and Righteousness
10:00 – 11:30 – Lecture: Covenantal Nomism and its Detractors
11:30 – 12:30 - Lunch
12:30 – 1:10 – Lab: Paul and the New Perspectives
1:10 – 2:30 – Seminar discussion on Paul and the Covenant


2:30 – 2:50 - Break
2:50 – 4:00 – Lecture: The Texts of Judaism – Canon, Law, and Apocrypha
4:00 – 4:40 – Lab: Jesus, Paul and the Law
4:40 – 5:00 – Closing Comments

Assignment Requirements:

Final Exam: The final exam will be a take home exam. I will provide a study guide to you on the last day of class, which will thoroughly prepare you for the exam. One week prior to the exam due date (July 31st) I will post the final exam to the Canvas Site. You will have two hours to complete the exam.

The exam will be broken up into two sections. Section one will consist of 10 terms, from which you must define 7. The definitions in this section should be no longer than one paragraph, and no shorter than two sentences. The second section will consist of a series of 5 essay questions from which you will answer 2. Your answer for each essay question should be no less than one paragraph, but no greater than one page. You are allowed to use notes and readings for the exam.

Final Paper: The final paper will be a 5-7 page explanatory paper. You will be required to select one text from the period of Second Temple Judaism (Apocrypha, Dead Sea Scrolls, or Other) and show how your selected text contributes to our understanding of Judaism in the Second Temple Period. Your paper should include the following elements:

• Clearly written thesis statement
• Brief survey of the text you chose
• Interaction with elements that contribute to our understanding of Judaism
• Interaction with other texts that provide comparative or contrasting information

We will speak about the final paper in depth during class.

In Class Participation: I expect that all students will have read the required pre-course material before the commensurate seminar discussion. This is VERY important to your grade. Unfortunately, due to the structure of the course we cannot discuss each individual reading the week after it is assigned; however, I still need you to be conversant with the material so that our discussions can be fruitful. Therefore, I
recommend you keep a reading log to jot down notes, thoughts, or important quotes that you may want to bring up in class. This will also provide you with a reference to look back on as well as a means of interacting with the text in a more thorough manner.

Final Paper Guide

• Paper must be 5-7 pages excluding title page, bibliography, etc. The 5-7 pages must be original research.
• The paper must be submitted electronically to patrick.stefan@du.edu no later than July 18th. The document may be submitted as a Word Document or a PDF.
• Greek, Hebrew, and Aramaic words must be typed out, not transliterated.
• Paper should include an introduction with a clearly-stated thesis statement.
• Paper should be clearly argued and articulated.
• Paper should deal fairly with secondary literature. In other words, you should thoroughly engage both liberal and conservative scholarship.
• Paper should have at least 5 references of the following kind:
  o Academic monographs
  o Articles in scholarly journals
  o Academic commentaries
  o Reformed literature
  o Literature from any century is fine (i.e. early Christian, reformation, medieval, enlightenment, or modern literature); however, at least 3 sources must be newer than 1950.
• Paper should employ footnotes that are single spaced and 10 point font.
• Each page (after title page) should be numbered according to SBL style guide.
• Paper must employ 12 point font, 1 inch margins on each side, and ½ inch indentation. DO NOT include a space after each paragraph; be aware that MS Word does this automatically.
• All documentation must be done according to the standards in the SBL Handbook of Style, both the footnotes and the bibliography.
• Proofread your paper. Ensure all typographical, spelling, and grammatical errors have been corrected.

In Class Participation Guide

• For in class participation I expect you to be engaged in the lectures and discussions.
• During the lectures, I will mark you down if you are checking e-mail, facebook, or any other website during the class.
• Computers/electronic devices are allowed, but I expect your wi-fi connection to be turned off.
• During the seminar discussion, I expect everyone to contribute to the conversation. You must make at least one productive comment.
• I expect all students to have read the pre-course material and interact with that material during the seminar discussion.
Late Policy

- The deadlines are listed in the Grade Breakdown above
- I expect all assignments to be turned in no later than 11:59 PM EST on the day the assignment is due.
- Assignments turned in after the deadline, for any reason, will be marked down 10% per day. There will be no exception to this policy. Please give yourself a large enough window so that you submit the assignment on time. I might suggest setting your deadline one week earlier.
## Course Objectives Related to MDiv* Student Learning Outcomes

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<thead>
<tr>
<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical,</td>
<td>Strong</td>
<td>-Students will engage the history of Judaism as it pertains to theological issues of our time. They will be assessed by articulating the impact of this</td>
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<tr>
<td>theological, historical, and cultural/global information, including details, concepts, and</td>
<td></td>
<td>history on our understanding of the New Testament through presentation and written exam.</td>
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<tr>
<td>frameworks.</td>
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<tr>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to</td>
<td>Strong</td>
<td>-In depth reading, lectures, and labs on identifying key historical backgrounds to the New Testament.</td>
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<tr>
<td>research further into the original meaning of Scripture and to apply Scripture to a variety</td>
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<td>of modern circumstances. (Includes appropriate use of original languages and hermeneutics;</td>
<td></td>
<td></td>
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<tr>
<td>and integrates theological, historical, and cultural/global perspectives.)</td>
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<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster</td>
<td>Strong</td>
<td>-We will give serious consideration to the present and historical challenges presented to a reformed understanding of Justification and Sanctification</td>
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<td>Standards.</td>
<td></td>
<td>as expressed in the Westminster Standards.</td>
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<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Minimal</td>
<td>-Lectures emphasize the significance of Jesus’ ministry on this earth for us.</td>
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<td>Burning desire to conform all of life to the Word of God.</td>
<td>Moderate</td>
<td>-Readings and discussions focus on the way a proper understanding of Scripture can challenge our life and practice.</td>
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<tr>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other</td>
<td>Moderate</td>
<td>-Readings contain scholars from several traditions. Lectures emphasize the need to properly represent positions and learn from others.</td>
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<td>Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring</td>
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<td>manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
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<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and</td>
<td>Moderate</td>
<td>-Lectures and lab work focuses on application of the Word to God’s people.</td>
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<td>enthusiasm.</td>
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<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and</td>
<td>Minimal</td>
<td>-Lectures will deal with the liturgy of the Jewish synagogue.</td>
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<td>lead a worship service.</td>
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<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of</td>
<td>Minimal</td>
<td>-This course will show the radical</td>
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<td>gifts and callings;</td>
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*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.

In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.
and encouraging a concern for non-Christians, both in America and worldwide.

| Church/World | Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Strong |-Students will look at the way Jesus interacted with the political systems of His day. They will also become conversant with the methods employed by Jesus and Paul in dealing with controversial public issues. | message of Jesus as it was received in the context of Judaism. |