SHERIDAN
INSTITUTE OF HIGHER EDUCATION

Unit Outline

HISTORY OF JUDAISM

Unit Code	HT353	**AQF Level**	7
Unit weighting	Unit credit points: 3		
Pre-requisite or co-requisite	One (1) History 100-level unit or one (1) Sociology 100-level unit		
Delivery mode	Face to face on site	Full time or part time	
Location	*Sheridan* 18/7 Aberdeen St, Piccadilly Square West, Perth WA 6000		
Student Workload	*Timetabled:* 36 hours (3 hours per week over 12 teaching weeks) *Personal Study:* 132 hours (9 hours per week over 12 teaching weeks + 12 hours per week over 2 non-teaching weeks) *Total workload:* 168 hours (12 hours per week over 14 weeks) *Academic writing support available if needed*		
Prescribed Textbook(s)	Stefon, M (ed.). (2011). *Judaism: History, belief, and practice* (the Britannica Guide to Religion). Rosen Education Service. Lupovitch, H.N. (2009). *Jews and Judaism in world history*. Taylor & Francis. *The new international version Bible*. (1983). The New International Bible Online http://www.biblestudytools.com/niv/ (Original work published 1973)		
Other resource requirements	Access to the Learning Management System Canvas canvas.sheridan.edu.au		
Work-integrated learning activity	Not applicable		

Timetabled day and time	TBA	**Room**	TBA
Unit Coordinator	Dr Joshua Esler	Phone:	6222-4222
Email	jesler@sheridan.edu.au		

Unit Description

This unit provides a brief overview of the history of Judaism, from the pre-Mosaic period to Modern Judaism. It examines what is often considered normative Judaism, founded upon the Tenach (also called the Tanakh, or Old Testament in the Christian tradition), as well as later developments under Hellenic, Roman, Babylonian, Arabic, Medieval European, and Modern influences. This unit outlines the ways in which Judaism has been adapted to a wide variety of socio, cultural, political, economic, and religious influences and has undergone reform accordingly, while often maintaining essential core elements to provide meaning and continuation for Jews both in the Palestinian and Diasporic contexts. The history of Judaism is in many ways a reflection of the nomadic path Jews have been forced to tread wherever they have settled. As this unit will examine – from the Exodus in Egypt to exile in Babylon; from the expulsion of Jews under Roman occupation to expulsions from Spain in the 1480s; and from pogroms continuing up to the modern period to the catastrophe of the Holocaust – Jews have constantly resettled, only to be forced on to somewhere else. At the same time, they have maintained their distinct cultural and religious identity. Their adaptability to adapt has, in part, assured their survival and the retention of this identity.

From a Judaic and variously Christian religious perspective, the story of the Jews and their faith is testament to God's divine plan to redeem his people, despite the many trials they have endured. We see in the Tenach a manifestation of God through the written word, detailing His creation of the world; choosing Abraham as the first patriarch of Judaism and the father of all Jews; His protection and guidance for Israel during the Exodus from Egypt; His guidance under the prophets and a divinely-appointed monarchy; His comfort concerning an end to exile in Babylon and restoration of the Temple; and His continual promises of future deliverance and lasting peace through the prophets. The hope which this message of divine appointment has evoked in Jews all over the world has given them strength and endurance in the face of persecution throughout history.

This interpretation, however, has been called into question by Jewish and Gentile sceptics alike, since at least the 16th century AD, and particularly with developments in Judaism in post-Enlightenment Europe. Some sceptics, have, for example, seen the hardships faced by Jews throughout history as socio-political in nature, rather than precedents of messianic salvation. Likewise, there are Jews who have, even before the modern period, rejected the Biblical account of events concerning the history of the world and the people of Israel. This unit will therefore take into account both religious Jewish perspectives concerning the history of Judaism and the various lines of thinking along which these perspectives have developed and somewhat conflicting secular accounts which have largely developed since the modern period.

History of Judaism Learning Outcomes

Upon successful completion of this unit, you will be able to:

A. Outline key developments in the history of Judaism, including the roles of key figures such as prophets, kings, or emperors in these developments.
B. Critically analyse the impact of both normative or classical Judaism and rabbinic and other forms of Judaism on Jewish identity throughout history.

C. Explore and discuss the factors which gave rise to the persecution of Jews throughout history.
D. Evaluate the impact of Judaism on Christian society.
E. Articulate an informed position on the interpretation of Jewish history explored in this unit with reference to scholarly analysis.
F. Develop and construct a logical, well-researched, and persuasive piece of academic writing.
G. Defend a position orally in a logical and persuasive manner.

Sheridan Graduate Attributes

Sheridan graduates will be …

1. Lovers of truth
2. Seekers of wisdom
3. Innovative thinkers
4. Effective communicators
5. Independent learners
6. Servant leaders

Assessment Schedule

Assessment Type	Value	Due Date	Learning Outcomes (LOs) Assessed	Graduate Attributes (GAs) Addressed
1. Group Presentations	20%	Weeks 2–9	A, B, C, D, G	1, 2, 3, 4, 5, 6
2. Research Essay	40%	Week 13	A, B, C, D, E, F	1, 2, 3, 5
3. Micro research exercises	10%	Weekly (Friday of each week)	A, B, C, D, E	1, 2, 3, 4, 5, 6
4. Examination	30%	Week 15	A, B, C, D, E	1, 2, 3, 5

Note: All assessments must be submitted to complete this course.

1. Group Presentations

Commencing in week one, the class will be divided into groups of two to four students (depending on class numbers). Each group will select a major topic explored in one of the sessions, and will carry out further research concerning this topic. Each member of the group will be required to research and present on one of the following aspects concerning the chosen topic: socio, cultural, political, religious, or economic aspects. Group members should work both individually on their chosen aspect and work effectively and consult with the rest of the group to form a complete picture of the topic you will present to the class. Through this exercise, you will gain appreciation of the many factors which influence events in history, rather than seeing these events through a narrow spectrum.

Assessment Type	Group Presentations

Criteria /Grade	High Distinction (80-100%)	Distinction (70-79%)	Credit (60-69%)	Pass (50-59%)	Fail (0-49%)
Engagement with Contemporary Scholarship (/6)	Demonstrates pronounced ability to critically evaluate and empathetically assess a range of scholarly viewpoints.	Demonstrates ability to critically evaluate a range of scholarly viewpoints.	Shows promise in task of critically evaluating a range of scholarly viewpoints.	Evidences engagement with a range of scholarly viewpoints.	Limited or no evidence of engagement with scholarly viewpoints.
Promptness and Initiative (/6)	Fully engages in discussions; interacts in a timely manner.	Engages appropriately and promptly in discussions.	Engages freely in discussions.	Shows minimal interaction.	Rarely participates without prompting.
Contribution to the Learning Community (/6)	Consistently demonstrates pronounced ability to engage with the topic, dialogue with classmates and lead discussions.	Demonstrates pronounced ability to engage with topic, dialogue with classmates and lead discussions.	Exhibits ability to engage with the topic and dialogue with classmates; occasionally attempts to lead discussions.	Exhibits engagement with the topic; evidence of ability to lead discussions.	Zero engagement with the topic; no evidence of ability to lead discussions.
Civility (/2)	Always civil, and consistently offers positive and constructive feedback.	Always civil and often offers positive and constructive feedback.	Always civil in discussions.	Sometimes makes uncivil comments during debates.	Habitually uncivil during debates.

2. Research Essay

You will prepare a 2000-word essay based on one of the topics explored in one of the sessions. You should select a key figure of Judaism from one of the respective periods and examine the ways in which he sought to both adapt Judaism to the specific conditions of the time and the ways in which he lent continuity to earlier forms of Judaism. You should also examine the influences of social, cultural, religious, and political conditions at the time of this development, and theorise – in light of what has been explored in class – how you think such conditions may have influenced this development (your evaluation need not be extensive, but you should demonstrate a basic grasp of these conditions).

You should use a wide range of sources to formulate your arguments, including those dealing with the period you wish to examine; wider historical studies which situate this period within the context of previous historical timeframes; and sociological sources concerned with the study of religion.

The research essay is due in week 13, on Friday at 5pm.

Assessment Type	Research Essay				
Criteria /Grade	**High Distinction (80-100%)**	**Distinction (70-79%)**	**Credit (60-69%)**	**Pass (50-59%)**	**Fail (0-49%)**
Identification of the Main Issues/Problems (/12)	Fully grasps all of the main issues in this assignment.	Exhibits a sound grasp of all the main issues in this assignment.	Exhibits a sound grasp of many of the issues in this assignment.	Has begun to grasp the issues in this assignment.	Has not grasped the issues in this assignment.

Analysis of the Issues (/12)	Demonstrates pronounced ability to analyse and evaluate the issues in this assignment.	Demonstrates pronounced ability to analyse the issues in this assignment.	Demonstrates pronounced ability to engage with the issues in this assignment.	Demonstrates engagement with the issues in this assignment.	Limited or no evidence of ability to analyse or engage with the issues in this assignment.
Engagement with a Range of Scholarly Viewpoints (/12)	Demonstrates pronounced ability to critically evaluate and empathetically assess a range of scholarly viewpoints.	Demonstrates ability to critically evaluate a range of scholarly viewpoints.	Show promise in task of critically evaluating a range of scholarly viewpoints.	Evidences engagement with a range of scholarly viewpoints.	Limited or no evidence of engagement with scholarly viewpoints.
Composition and APA (/4)	Consistently uses correct grammar with rare or no misspellings. Consistently uses APA correctly.	Few grammatical or spelling errors are noted in paper. Mostly consistent use of APA.	Some grammatical or spelling errors evidenced in the paper. Some inconsistency in use of APA.	Many errors in spelling and grammar evidenced in paper. Many inconsistencies in use of APA.	Poor spelling and grammar characterize the work. Incorrect use of APA.

3. Micro Research Exercises

Every week you will choose one aspect of the topic explored in class (during the lecture, documentary viewing, and/or class discussions) that is of interest to you and explore this aspect further, summarising what you find in a few paragraphs (maximum 500 words). Your findings are to be shared orally with the class at the beginning of each weekly session (around 5 minutes), and your writing is to be submitted for assessment. For example, you may be interested in learning more about Mesopotamian religion at the time of the Patriarchs (week 1); you could read further on this subject (in the prescribed readings, supplementary readings, journal articles, or online) and present the points you find interesting in the following week.

Assessment Type	**Micro Research Exercises**				
Criteria /Grade	**High Distinction (80-100%)**	**Distinction (70-79%)**	**Credit (60-69%)**	**Pass (50-59%)**	**Fail (0-49%)**
Identification of the Main Issues/Problems (/3)	Fully grasps all of the main issues in this exercise.	Exhibits a sound grasp of all the main issues in this exercise.	Exhibits a sound grasp of many of the issues in this exercise.	Has begun to grasp the issues in this exercise.	Has not grasped the issues in this exercise.
Analysis of the Issues (/3)	Demonstrates pronounced ability to analyse and evaluate the issues in this exercise.	Demonstrates pronounced ability to analyse the issues in this exercise.	Demonstrates pronounced ability to engage with the issues in this exercise.	Demonstrates engagement with the issues in this exercise.	Limited or no evidence of ability to analyse or engage with the issues in this exercise.
Engagement with a Range of Scholarly Viewpoints (/3)	Demonstrates pronounced ability to critically evaluate and empathetically assess a range of scholarly viewpoints.	Demonstrates ability to critically evaluate a range of scholarly viewpoints.	Show promise in task of critically evaluating a range of scholarly viewpoints.	Evidences engagement with a range of scholarly viewpoints.	Limited or no evidence of engagement with scholarly viewpoints.

Composition and APA (/1)	Consistently uses correct grammar with rare or no misspellings. Consistently uses APA correctly.	Few grammatical or spelling errors are noted in paper. Mostly consistent use of APA.	Some grammatical or spelling errors evidenced in the paper. Some inconsistency in use of APA.	Many errors in spelling and grammar evidenced in paper. Many inconsistencies in use of APA.	Poor spelling and grammar characterize the work. Incorrect use of APA.

4. Examination

The final examination for this unit will take place in week 15 and will comprise three essays chosen from five questions that cover the material delivered in the unit. The examination is compulsory and constitutes 30% of the assessment. The duration of the examination is 3 hours.

Learning Resources

Prescribed Textbook(s)

Stefon, M (ed.) (2011).
Judaism: History, belief, and practice (the Britannica Guide to Religion), Rosen Education Service.

Lupovitch, H.N. (2009).
Jews and Judaism in world history. Taylor & Francis.

The new international version Bible. (1983). The New International Bible Online. http://www.biblestudytools.com/niv/ (Original work published 1973)

Recommended Supplementary Reading

Anderson, J.S. (2002). *The internal diversification of second temple Judaism: An introduction to the second temple period*. University Press of America.

Bashan, E., & Berenbaum, M, & Skolnik, F (eds.). (Second edition, 2007). *Encyclopaedia Judaica, Vol. 15*. Macmillan Reference USA.

Davies, W.D., & Finkelstein, L. (1984). *The Cambridge history of Judaism, Volume 1*. Cambridge University Press.

Ehrlich, M. (2009). *Encyclopedia of the Jewish diaspora: Origins, experiences, and culture, Volume 1*. ABC Clio.

Finkelstein, I, & Naaman, N (eds.). (1994). *From nomadism to monarchy: Archaeological and historical aspects of early Israel*. Washington D.C.: Biblical Archaeology Society.

Gil, M. (1997). *A history of Palestine: 634–1099*. Cambridge University Press

Killebrew, A.E. (2005). *Biblical peoples and ethnicity: An archaeological study of Egyptians, Canaanites, Philistines, and early Israel, 1300–1100 B.C.E*. Society of Biblical Literature.

Katz, S.T. (ed.). (2006). *The Cambridge history of Judaism, Volume 4*. Cambridge University Press.

Lewis, Bernard W (1984). *The Jews of Islam*. Princeton University Press.

Mayer, W, & Allen, P. (2000). *John Chrysostom: The early church fathers*. Routledge.

Shaw, I, & Jameson, R (eds.). (New edition 2002). *A Dictionary of archaeology*. Wiley Blackwell.

The Mishna (Online version added by Sefaria, 2011): https:// www.sefaria.org/texts/Mishnah

The Babylonian Talmud (Online version added by Halakhah.com): http://halakhah.com/

Academic Journals

You may find relevant articles in the following journals:

- *Comparative Philosophy*
- *Jewish Culture and History*
- *Jewish Social Studies*
- *Journal for the Study of the Old Testament*
- *Journal of Hebrew Scriptures*
- *Journal of Jewish Studies*
- *Journal of Religious History*
- *Journal of World History*
- *Kabbalah (Journal of the Study of Jewish Mystical Texts)*
- *Melilah (Manchester Journal of Jewish Studies)*
- *Modern Judaism*

Weekly Schedule of Topics

HT353 History of Judaism

Prescribed text(s):

Stefon, M (ed.). (2011). *Judaism: History, belief, and practice* (the Britannica Guide to Religion). Rosen Education Service.

Lupovitch, H.N. (2009). *Jews and Judaism in world history*. Taylor & Francis.

The new international version Bible. (1983). The New International Bible Online. http://www.biblestudytools.com/niv/ (Original work published 1973)

WEEK	TOPICS	PRESCRIBED READINGS	ASSESSMENTS
1	The Patriarchs		
2	The Exodus and Mosaic Judaism	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation (20%)
3	Conquest of Canaan to the Davidic Monarchy	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation
4	The Divided Kingdom, Prophecy, Exile in Babylon, and Restoration	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation
5	In-trimester Study Week		
6	Hellenistic Judaism and the Greek Period (332-63 BCE)	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation
7	Judaism under the Roman Period (63 BCE-135 CE)	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation
8	Early Christianity and Judaism	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation
9	Rabbinic Judaism	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Group presentation
10	Excursion: details TBA	NA	NA
11	Arabic and Jewish Interaction: The Geonim	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	
12	Medieval European Judaism, and Ashkenazi and Sephardic Developments	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009).	

		The New International Version Bible (online).	
13	Directions in Modern Judaism	Stefon, M (ed.). (2011). Lupovitch, H.N. (2009). The New International Version Bible (online).	Research Essay (due Friday, 5pm) (50%)
14	Pre-exam Study Week		
15	Exam week		Exam (30%)

Session Outline

Session 1: The Patriarchs

This session examines the key roles of the patriarchs (Abraham, Isaac, Jacob, and Joseph) in the development of normative or classical Judaism. It explores the faith of these patriarchs, which was family-based, involved a personal calling by a higher being, and required loyalty and obedience to him. In return, God provided protection and blessing. God reveals to Abraham that he will be the father of innumerable descendants who will be a blessing to the whole world. In this revelation, we encounter both the privileged position which God assigns to the Jewish people through their ancestor Abraham, as well as God's message of universal salvation. This message is continued in the story of Joseph, who rises to become Prince of Egypt – a position which he uses to help not only the Egyptians but also surrounding nations to survive a region-wide famine. This message of both privileged divine appointment and universal salvation continues throughout the Tenach (also called Tanakh, the canon of the Hebrew Bible) and, according to a Christian perspective, into the New Testament. As will be explored throughout this unit, this dual position within Judaism has been interpreted differently by Jews throughout history, up to the modern period, and has raised questions as to whether Judaism is or should be a missionary religion, a tradition specifically for Jews only, or both a universal and particularistic religion.

In addition to examining the wider significance of the patriarchs for the history of Judaism and Jewish identity in the world, this session will also compare the religion of the patriarchs with contemporary ancient Middle Eastern religious developments, pointing out both similarities and differences, and providing different scholarly opinions about the connection between the religion of the patriarchs and these contemporary traditions. This session will also explore the similarities and differences between the religion of the patriarchs and Mosaic religion – to be explored in greater detail in the following session – and will question whether Mosaic religion was distinct from the religion of the patriarchs or whether the former was a continuation of the latter. Also examined in this session are the religious practices of the patriarchs, including sacrifice, vows, prayer and circumcision.

Session 2: The Exodus and Mosaic Judaism

In this session, we explore the Exodus from Egypt in the thirteenth century BCE and the ongoing significance of this event for Jews throughout history. The role of Moses in formulating post-Egyptian Judaism is examined, particularly from the Sinai Covenant onwards; through Moses, the priesthood and sacred shrine, the covenant and its laws, and the administrative apparatus of the tribal league were established. God's appointment of Moses to fill this crucial role as leader of God's people and scribe of

God's laws begins at the burning bush, where Yahweh – a name for God not seen in the pre-Mosaic period – appears to him, revealing himself as '*ehye asher ehye*', Hebrew for 'I am/shall be what I am/shall be', often translated 'I am what I am'. Yahweh uses Moses to free his people from slavery in Egypt, and lead them through the wilderness for forty years, to the doorstep of the Promised Land – Canaan. During this time, he is appointed to fill oracular, legislative, executive, and military functions, which Yahweh empowers him to fulfil. Through Moses, Yahweh demands loyalty from the people of Israel, and all idol worship, magical practices, and other practices and ideas deviating from the laws outlined in the Sinai Covenant are forbidden. However, the people of Israel continually drift from this position, and their doubting leads to punishment. The story of Moses and the Exodus from Egypt is therefore one of courage, faith, and loyalty to Yahweh. It is also a story of the triumph of the Jewish people in the face of severe persecution, a narrative that was to be repeated throughout history in various forms.

This session will also examine different scholarly interpretations about the accuracy of the biblical account of the Exodus and will question whether certain assumptions concerning the biblical account may lead to different conclusions about its accuracy.

Session 3: Conquest of Canaan to the Davidic Monarchy

In this session we explore the account of the conquest of Canaan by Joshua during the thirteenth century BCE through to the establishment of the Davidic monarchy – from a society consisting of a tribal league to a society ruled under a unified monarchy. Joshua, having learned the art of leadership from Moses, was entrusted by Moses with the task of conquering Canaan, a land which was promised to Abraham as the future home of his descendants. This period involved both violent warfare and treaty agreements with the peoples originally inhabiting the region. Despite the severity of this conquest, we also see, according to the biblical account, glimmers of hope and God's willingness to withhold punishment on the condition of repentance. Despite the victory which God gives to the Israelites in conquering Canaan against great odds, with time the Israelites adopt Canaanite cults, which is testified in both biblical accounts and archaeological discoveries. While Yahweh remained the centre of the national religion, private shrines devoted to cultic figurines began to find a place in popular religious practice.

According to the Book of Judges, this deviation from the laws of Yahweh brought punishment in the form of the camel-riding militia who annually raided and pillaged harvests and Philistines who controlled key points in the hill country of the Israelites. According to some scholarly accounts, Israel's disempowerment was due to the ineffectiveness of the decentralised tribal league, which lacked the required unity to prevent such attacks. However, the prophets argued that a monarchy would lead people away from Yahweh to a similar level of degradation witnessed in surrounding kingdoms. However, following the demise of the unpopular rule of the first king of Israel – Saul – and the rise of King David's rule, the monarchy was seen by many as divinely appointed and a means of salvation from the Philistines.

This session explores the ways in which the monarchy both parted from yet ultimately provided continuity for rule under the prophets. It examines some of the similarities between David's position as king compared with Samuel's position as prophetic ruler, as well as the similarities and differences between the pagan monarchies of surrounding kingdoms and David's monarchy. In the Davidic monarchy, we see the union of national and dynastic covenants – God's promises concerning the longevity and continuation of David's rule blending with God's earlier promises to the Israelites as a

nation. David guards the Ark of the Covenant and seeks to build a temple for Yahweh, which is accomplished through his son Solomon in the city of Jerusalem, where both his father's and Yahweh's rule is eternally established.

Session 4: The Divided Kingdom, Prophecy, Exile in Babylon, and Restoration

This session provides a brief sketch of the period of the Divided Kingdom to the restoration of the Temple and the Israelite nation following exile in Babylon. The Israelites were divided into two kingdoms – Israel and Judah, from the reign of Rehoboam, Solomon's son. Jeroboam (tenth century BCE), who was the first king of Israel (the northern kingdom), established sanctuaries at the ancient cult sites of Dan and Bethel, which rivalled the Temple in Jerusalem, the capital of Judah (the southern kingdom). The central deity of these sites was still Yahweh, but his presence was symbolised in a golden calf, which was taken from ancient iconography. Later Jezebel, queen of Israel and Ahab's wife, was to severely persecute prophets of Yahweh, and worship of Baal spread, which, according to the biblical account, caused God to punish the Israelites by bringing a three-year long drought, an event which is testified in contemporary Phoenician sources.

During this period, different prophets arose to warn the kings of both Israel and Judah to avoid God's punishment through repentance. Amos (eighth century BCE) went north from Judah to Bethel in Israel, where he warned that if the king of Israel did not turn from corruption and devious religious practices, Israel would be driven into exile. In Judah, Ahaz (eighth century BCE) similarly introduced foreign religious practices such as the establishment of an Aramaean-style altar in the Temple in Jerusalem. Like the prophet Amos, Isaiah prophesied against such social and religious corruption. Hezekiah, a king of Judah, was another prominent figure of this period, who mostly observed God's laws. Hezekiah led a western coalition of states with the Babylonian king Merodach-Baladan II against the Assyrian king Sennacherib, but this coalition was defeated in 701 BCE by Sennacherib, despite intervention from Egypt to assist the rebels. Sennacherib demanded the surrender of Jerusalem, yet never took it, and was turned back, according to the biblical account, through divine intervention.

Another prominent leader of this period who sought to keep God's commandments was Josiah (c. 640-609 BCE), who was instrumental in purging Judah of religious symbols and practices considered contrary to God's commandments. Of particular importance was the renovation of the Temple, where a scroll of Moses' Torah was uncovered. With this discovery, Josiah envisaged the restoration of Davidic authority and reunion of the two kingdoms of Israel and Judah. However, his death in 609 BCE brought an end to his reforms and vision. Private pagan cult worship ensued, and due to such practices, the prophet Jeremiah (c. 650-c. 570 BCE) compared Israel to a faithless wife, warning that punishment would come through the rise of Nebuchadnezzar II's reign in Babylonia. In 587/586 BCE, Jeremiah's prophecies, and those made by his contemporary – Ezekial – came true when Jerusalem was destroyed by Nebuchadnezzar, the Temple burned, and much of Judah sent into exile in Babylonia.

With the exile in Babylon, the Israelites were without Temple, and hence without sanctuary and altar where sacrifice could be offered for atonement. Instead, fixed prayer, public fasts and confessions, an assembly for the study of the Torah, and strict observance of the Sabbath came to form the core of Judaism in exile. It was also in exile that Judaism attracted a number of Gentile converts, which marked the beginning of conversion to Judaism for religious rather than political, cultural, or nationalistic reasons. This is also possibly the period during which synagogues were first established to provide alternative centres for observing religious practices normally confined to the Temple in Jerusalem. Prophets such as Jeremiah and Ezekial also prophesied restoration for the people of Israel, and Isaiah saw God's salvation in the rise of the Persian king Cyrus II.

During the anarchy surrounding the accession of the Persian throne of Darius (522 BCE), the Jewish people found new hope in the prophecies of Haggai and Zechariah about the rise to power of Zerubbabel (sixth century BCE), a member of the Davidic line governing in exile, who would restore the Temple in Jerusalem and the kingdom of Israel to its former glory. Following these prophecies, the Temple was rebuilt in 516 BCE.

Session 5: Hellenistic Judaism and the Greek Period (332-63 BCE)

This session explores the eventful Greek Period of 332-63 BCE, beginning with the conquering of Palestine by Alexander the Great in 332 BCE. During this period, Judaism underwent significant cultural and religious adaptation due to Greek influence, or Hellenisation. Everything from Jewish art and architecture to philosophy became infused with Greek influence – change which was embraced by 'progressives' and strongly opposed by conservatives. Despite the cultural and religious freedom granted to the Jews under Alexander the Great and later under King Antiochus III (reigned 223-187 BCE) of the Syrian Seleucid dynasty who conquered Palestine in 198 BCE, some of the Greek cities of Palestine were heavily influenced by Hellenistic culture. The extent of this influence can be seen in the early part of the second century BCE when Hellenising Jews took control of the priesthood, and from 175 to 172 CE Jason – as high priest in Jerusalem – established Greek educational institutions in the city. However, a civil war between Jason and an even more extreme Hellenising faction which appointed Menelaus as the high priest, led the Syrian king Antiochus IV Epiphanes to declare a series of decrees against the practice of Judaism. This, in turn, caused a revolt led by Mattathias Maccabees of the Hasmoneans, which successfully overthrew foreign rule in Judea for a period of time.

The Hasmoneans then set about reforming Helenised Jews by, for example, forcing their children to be circumcised. While this struggle of the Hasmoneans against the Helenisation of Judaism may appear to have been a struggle to reinstitute the laws of the Torah, it was in fact as much a political struggle of the peasants and urban masses against the wealthy urban Hellenisers. Evidence for this can be seen in the fact that some of the Jews fighting on the side of the Maccabees were idol worshippers.

In addition to exploring the depth of the Hellenisation of Judaism during the Greek period and opposition to this Hellenisation, this session will also examine the roles of different classes within Jewish society at the time, their perspectives toward Hellenisation, and resulting changes, adjustments, and continuation in Jewish belief and practice. Among the groups to be examined are the wealthy priests of the Oniad family; the scribes (*soferim*); the Hasidim or Pietists (forerunners of the Pharisees); the Hasmoneans; the Sadducees; and the Samaritans.

Session 6: Judaism under the Roman Period (63 BCE–135 CE)

Under the Roman Period, new groups emerged in Palestine seeking Jewish independence from Roman rule and preservation of Jewish religious identity – particularly through strict observation of the Torah (Jewish law, found in the first five books of the Tenach). Among these groups, some of the most influential were the Herodians, the Zealots, the Sicarii (Assassins), the Essenes, the Damascus Covenanters, and the Qumran Dead Sea groups.

The Herodians emerged after the death of King Herod and, believing that Herod was the messiah, sought to re-establish the rule of his descendants over an independent Palestine for the sake of preserving Jewish religious and cultural identity.

The Zealots, who emerged during the first Jewish war against Rome in 66-73 CE, were bandits, insurgents from Jerusalem, and priests who sought independence from Rome and an egalitarian society. They overthrew the original rebel government in 68 CE and took control of the Temple. Many of the Zealots were killed by Titus (reigned 79-81 CE) when he sacked Jerusalem or in the fighting which ensued.

The Assassins, who emerged around 54 CE, were a group of bandits who kidnapped or murdered anyone found collaborating with the Romans. They led a long and protracted struggle against the Romans from their hilltop fortress of Masada, eventually committing mass suicide in 73 CE rather than being captured.

The Essenes, Damascus Covenanters (a minority group of Pharisees), and the Qumran Dead Sea groups pursued an ascetic monastic life, free from material and sensual gratification. They shared material possessions, held eschatological and apocalyptic views in anticipation of a coming messiah, and practiced sexual and ritual purity, prayer, contemplation, and study.
Apart from examining the beliefs and practices of the above groups, the wider context of Roman rule over Palestine, which caused the emergence of these groups, will also be examined. Beginning with the date of 63 BCE, we will explore the role of Pompey as arbiter in the civil war between John Hyrcanus and Aristobulus I and in the struggle of the Pharisees against these two Jewish rulers. We then move on to the civil war between Pompey and Julius Caesar (c. 49-45 BCE), when the Idumaean Antipater (died 43 BCE) sided with Caesar and was, in turn, made governor of Judea, and the Jews were subsequently granted special favours. We then examine the position of Herod and his son Archelaus in relation to the Jews and the increasing tension which existed in the wake of Archelaus's death when Roman procurators ruled over the Jews. We particularly examine the position of Pontius Pilate (died 36 CE) in relation to the Jewish religious leaders, the latter of whom strongly opposed his efforts to introduce statues of the Roman emperor into Jerusalem. These tensions were to increase when the emperor Caligula (reigned 37-41 CE) tried to erect a statue of himself in the Temple. This insensitivity on the part of the late procurators resulted in the first war with Rome in 66 CE, which brought about the destruction of the Temple in 70 CE.

Elsewhere, Jews in Egypt, Cyrenaica, Cyprus, and Mesopotamia led a widespread revolt under Lukuas-Andreas, a Cyrenian king messiah, with the aim of freeing Palestine from Roman rule. Again, in 132-135 CE, another Jewish revolt led by Bar Kokhba sought to end Roman rule in Palestine, which ultimately failed, leading to Hadrian's decrees prohibiting circumcision and public instruction in the Torah. Following defeat after multiple protracted struggles, the Jews shifted their focus from the battlefield to further development of the Talmud and Rabbinic Judaism.

Session 7: Early Christianity and Judaism

This session explores the relationship between early Christianity and Judaism. Rather than seeing Christianity as a peripheral development to other Jewish movements at the time, we will examine the similarities as well as differences between the Christian movement and other Jewish groups which held similar apocalyptic and eschatological interests. Jesus was one among many who claimed to be messiahs at a time when Roman rule was particularly oppressive, and in his own words, he did not come to abolish the Law and the Prophets, but to fulfill (i.e., complete) them. Certain elements of Christianity at the time, such as martyrdom, proselytism, monasticism, mysticism, liturgy, and theology, had many similarities with other Jewish groups both in Palestine and the Diaspora in the Hellenistic Age. There were also many differences, such as the claims to divinity made by Jesus, the refusal of Christians to struggle against the Romans, the claims of Paul that observation of the Torah could not

lead to salvation and the subsequent inclusion of all – regardless of class, race, or sex – in God's plan for salvation through Jesus.

The number of Jews who converted to Christianity was small, both within Palestine and in the Diaspora, to where the early Jewish Christians from Jerusalem fled following persecution. There were also differing opinions among these early Jewish Christians, some of whom opposed Paul's insistence that observance of the Torah could not lead to salvation. The two major groups who maintained that observance of the Torah was still necessary were the Ebionites and the Nazarenes, whose major doctrinal arguments will be examined, in addition to mainstream Christian beliefs which stemmed from Paul's teaching.

We will also examine pivotal developments which led to the final break between Christianity and Judaism, including the abovementioned flight of the Jewish Christians from Jerusalem to Pella in 70 CE, the labelling of Christians as heretics by the patriarch Gamaliel II in the Eighteen Benedictions (c. 100 CE), and the refusal of Christians to join the messianic leaders Lukuas-Andreas and Bar Kokhba in the revolts against Trajan and Hadrian in 115 to 117 CE and 132 to 135 CE, respectively.

Session 8: Rabbinic Judaism

In the aftermath of widespread Jewish revolt, which was ultimately put down, the only cohesive group in Jewish society consisted of moderate, quietist rabbis, who were not dependent on the Temple, priesthood, or political independence. These rabbis provided continuity for the Jewish community in the vacuum which ensued due to the oppression of other Jewish groups. Their ability to represent both the interests of the Jews and the Romans gave them an enviable position as mediators between their own people and the Roman rulers. The Romans considered them a politically submissive group who could help keep the peace, while the Jews saw in them a continuity of Jewish self-rule and freedom from alien interference.

Without the Temple and an altar for redemptive sacrifice, the rabbis initiated various religious innovations which lent continuity to Jewish religious practice. These included the study of Scripture, prayer, and works of piety. Adherence to purity laws and study of all aspects of Scripture, including legal elements, mitigated the breaks in Jewish belief and practice caused by the destruction of the Temple. The reward promised for adherence to the prescribed laws and study of Scripture was messianic deliverance, which included the restoration of the Davidic monarchy, Temple service, and the return of Diaspora Jewry to Palestine, and above all, personal resurrection and participation in the national rebirth.

In order to provide continuation for the role of the Sanhedrin, which had formerly passed judgement on disputed questions of law and dogma, a high court of rabbis was organised under Simeon ben Gamaliel (reigned c. 135 to c. 175 CE), who managed to focus all communal authority in his office. His son, Judah, with wealth and Roman support, sought to standardise Jewish practice through the creation of a corpus of legal norms which reflected the views of the rabbinate on all aspects of Jewish life. The Mishna, which emerged from this corpus, became the primary reference work of all rabbinic schools and the core of the Talmud, which later developed. Thus, to understand the values and practices of the rabbinate in Roman Palestine, it is essential to study the Mishna. We will briefly examine this important work and its six divisions which deal with laws and regulations regarding agriculture, festivals, family life, civil law, sacrificial and dietary laws, and purity.

Session 9: The Talmud: Palestinian and Babylonian Developments

In this session, we explore the development of the Talmud both in Palestine (c. 220 – c.400 CE) and Babylonia (200 – 650 CE). As the Mishna gained popularity and status, teachers or interpreters known as *amoraim* emerged, who wrote commentaries on the Mishna, which are found in the Palestinian Talmud and the Babylonian Talmud. The Talmud was taught at schools ranging from primary schools to the 'house of study', the yeshiva academies, synagogues, and the Jewish court. All male children at primary schools in Palestine were to receive religious education; at the age of five or six, they were introduced to Scripture, to the Mishna at age ten, and in adolescent years to the Talmud. This intensive religious study, coupled with regular reading of Scripture in synagogues on Mondays, Thursdays, Sabbaths, and festivals, together with translations into the Aramaic vernacular and frequent sermons, provided Jewish communities in Palestine with lifelong religious instruction.

With the rise of Christianity as the religion of the empire, some tensions emerged between Jewish communities in Palestine and the imperial throne. There was, for example, increasing interference in the collection of patriarchal taxes, restrictions on the right to build synagogues, and the abolition of the patriarch upon the death of Gamaliel VI around 425 CE, which led to the diversion of Jewish tax to the imperial treasury.

With the situation worsening for Jews in Palestine, many left for Persia, where they could obtain better economic opportunities and continue their Jewish traditions. The Parthian or Arsacid rulers (247 BCE to 224 CE) had set up an exilarch, or 'head of the [Jews in] exile' in 100 CE, who was appointed to regulate Jewish affairs and ensure taxes were paid. This exilarch claimed more direct Davidic descent than the Palestinian patriarch, and he ruled over the Jews as a quasi-prince, providing communal stability and cohesion for Jews in Babylonia. Under the leadership of Judah ha-Nasi (Judah I), the disciples Abba Arika (known as Rav) and Samuel bar Abba propagated the Mishna and tannaitic literature in about 220 CE, as universal standards for the Jewish communities in Babylonia. Rav and Samuel developed a Babylonian rabbinate through their academies at Sura and Nehardea, respectively, and Babylonian Judaism was to become the model of all Jewish communities between the ninth and twelfth centuries CE – universally synonymous with normative and authentic Judaism. Despite intermittent tension between Jewish religious and Babylonian temporal authorities, the exilarchate model and the rabbinate remained right up to the middle of the eleventh century CE.

This session will also explore the widespread Jewish missionary activity throughout the Middle East up to 650 CE, especially in the Arabian Peninsula, where Jewish tribes lived near Yathrib, which was later renamed Medina – Muhammad's birthplace. It was ultimately through the competing missionary activities of Jews and Christians in this region that the groundwork was laid for the birth of the Arabic monotheistic religion, Islam.

Session 10: Arabic and Jewish Interaction: The Geonim

Following the Muslim conquests of the Middle East, North Africa, and the Iberian Peninsula between the seventh and eighth centuries CE, the heads of the two principal academies in Babylonia – the academies of Sura and Nehardea – were recognised by the exilarch and through him by the Muslim caliphs as the official arbiters of all religious law and as the religious heads of all Jewish communities under Muslim governance. These two heads of the Babylonian academies were known as *geonim*, and they were responsible for conducting high courts made up of scholars of different ranks. While they held great influence among the Jewish community, certain developments in the ninth century CE led to a decline in their control even over the Rabbinite communities; a new intelligentsia emerged which cut across religious and ethnic lines, influenced by the renaissance of Greek philosophy and sciences which were translated into Arabic, and increasing urbanisation of the upper classes of all religious and ethnic groups in centres of political, commercial and cultural activity. With the emergence of this new

intelligentsia came the questioning of basic doctrines of faith and the position of latitudinarianism, which allowed for tolerance and flexibility concerning deviations from orthodox beliefs and doctrines. Gnostic groups, Jewish sceptics, and Jewish mystics all emerged with their own interpretations of Scripture during this period.

In order to retain the orthodoxy of the *gaonate* and its influence over Jewish society, the exilarch David ben Zakkai (916/917-940 CE) appointed Sa'adia ben Joseph (882-942 CE), an Egyptian from outside the traditional lineage of *geonim*, as head of the academy of Sura. He helped the *gaonate* formulate traditional Judaism in intellectually cogent terms and established the foundations of a Judeo-Arabic culture that took hold in Andaluscian Spain a century later. He translated the Tenach into Arabic and provided Arabic commentaries on Scripture, which became widely read among the Jewish masses. He was also renowned for his poetic compositions for liturgical use, his rationalist commentaries, and his synthesising of the Torah and 'Greek Wisdom', which led to the study of philosophy as a religiously acceptable pursuit.

Session 11: Medieval European Judaism, and Ashkenazi and Sephardic Developments

Until the eleventh century, Christians and Jews coincided in relative peace, intermarrying and exchanging language and culture. At the beginning of the second millennium CE, however, the Jews faced increasing hostility due to the new theological image of the Jews created by the Catholic Church and to superstitious accusations made by the Christian masses. Pope Innocent III made a decree that all Jews were to be in perpetual servitude for the killing of Christ, and Jews were ordered to wear distinctive clothing at the Lateran Council in 1215 and forbidden to hold public office or appear in public during the last three days of the Easter season. Anti-Semitic stereotypes also emerged from the twelfth century CE, including the blood libel, which alleged that Jews stole and killed Christian boys, using their blood to make unleavened bread – a superstitious accusation which endured right up to nineteenth century Russia.

Relations between Christians and Jews worsened further in the thirteenth century, when Christians discovered that Jews followed the Talmud, which they saw as deviant from normative, biblical Judaism, and hence heretical. Because the Jews failed to live up to Christian expectations as chosen people of God, remaining faithful to normative biblical doctrine until the Second Coming of Christ (to which they would be witnesses of the truth of Christian revelation), they were increasingly marginalised, and their Talmud was burned by Christians in the thirteenth century.

Economic restrictions on Jews also led to their marginalisation in Christian Europe and, together with religious persecution, eventually to their expulsion from England in 1290, from France in 1306, and from Spain in 1492. By the twelfth and thirteenth centuries, Jews were only allowed to work as money lenders, which brought animosity from borrowers. Further, due to their provision of capital for the monarchs of Europe, the Jews were offered special protection; however, they also became by law the personal property of the king and were hence exploited. In Spain, anti-Jewish riots led to large numbers of conversions to Christianity in the fourteenth century. However, many of these converts were suspected of secretly harbouring their Jewish traditions beneath a 'Christian' façade, which led to the infamous Inquisition and expulsions in the 1480s. Ferdinand and Isabella, the king and queen of Spain, forced the permanent separation of the converses (the name for Jewish converts suspected of converting in name only) and Jews in 1492 by compelling Jews to choose between baptism and exile. Between 40,000 and 800,000 Jews departed Spain at this time to Navarre, North Africa, and Portugal.

Following an examination of Christian and Jewish relations in Medieval Europe, this session will briefly explore the two major branches of rabbinic civilization that developed in Europe – the Ashkenazic

branch and the Sephardic branch – and their convergence geographically with the expulsion of Jews from Spain to Western Europe. The Ashkenazi Jews are of Franco-German inheritance, while the Sephardic Jews are of Analusian-Spanish inheritance. The Ashkenazim trace their cultural roots to Italy and Palestine, while the Sephardim trace back their roots to Babylonia. The differences of these two branches of Judaism to the rabbinic base they inherited from the East and their attitudes to Gentile culture and politics will be explored, as well as their approaches to the use of language (Hebrew or alternatively Arabic) for literary composition and their inclinations towards religious or secular/scientific literary prose. The uneasy truce between the Ashkenazic and Sephardic communities, which continues both in Israel and the Diaspora, will also be examined.

Session 12: Directions in Modern Judaism

In this session, we will explore the beginnings of and developments in modern Judaism, the origin of which is traditionally placed in the late seventeenth century. It was from this period that a number of Jews parted from their inherited Jewish faith but continued to regard themselves as Jews, and were regarded by others as Jews. This period saw a continuation of earlier stirrings of nationalist Zionism, with emigrations from the Diaspora to the Holy Land. During the second half of the eighteenth century, the American and French revolutions also brought about the emancipation of Jews from discriminatory and segregative laws and customs, enabled them to pursue careers of their choice; and allowed them to obtain legal status as citizens. An increasing number of Jews in the modern period no longer saw themselves as passively waiting in exile for messianic deliverance; instead, they looked for personal or national fulfilment in this life. These changing perspectives in Judaism were evidently influenced to a large extent by the European Enlightenment period.

One of the key figures who exemplified the Jewish Enlightenment was the philosopher Moses Mendelssohn (1729-86). He was very attracted to the ideals of the European Enlightenment and rejected the Jewish preoccupation with the Talmud. At the same time, he defended Judaism as an inherited faith and claimed that Judaism was one among many manifestations of the universal religion of reason. He embraced Western culture and encouraged his community to do so as well.
Similar trends toward Jewish modernity were emerging in Russia, where Jews were hopeful of gaining acceptance in wider Russian society through their participation in the Haskalah (Jewish Enlightenment). Instead, with the assassination of Tsar Alexander II in 1881, pogroms against Jewish communities were carried out, and restrictions were imposed on Jewish economic and academic activities. Such anti-Semitism not only shattered the hopes of Russian-Jewish intellectuals of being accepted by Russian society; it also strengthened the resolve of a number of Russian Jews to retain and strengthen their Jewish identity.

Apart from exploring the developments of modern Judaism in Western and Eastern Europe, this session will also explore the new forms of Judaism which emerged to strike a balance between retaining an inherited Jewish identity that was not necessarily religious and adhering to traditional laws and customs originating from biblical and rabbinic Judaism. These new forms of Judaism include Orthodox, Conservative, and Reform Judaism.

This unit will also examine ongoing relations between Christianity and Judaism in the modern context. There have been many positive developments in recent times between Christians and Jews, particularly within Evangelical Christian circles, where there has variously been a renewed interest in Zionism and God's promises to the Jews concerning the Holy Land, and hence to the Second Coming of Jesus. Likewise, Pope John Paul II helped improve relations between Jews and Catholics to a large extent. In 1946 the World Council of Churches denounced anti-Semitism, and in 1965 the Second Vatican Council of the Roman Catholic Church finally reversed its traditional attitude toward the Jews as the killers of

Christ. However, prior to these positive changes, anti-Semitism was not adequately tackled by many Christian leaders, even during the Holocaust, although a number of brave Christians risked and indeed lost their lives to save Jews under Nazi rule. In modern America during the early twentieth century, liberal Christians spoke out against anti-Semitism, and in 1928 founded the US National Conference of Christians and Jews in response to anti-Semitism propagated in Henry Ford's newspaper, the Dearborn Independent.

This session will conclude by exploring questions as to how and why anti-Semitism could take root in apparently Christian circles throughout history, particularly from about 1000 CE onwards. We will revise the socio, cultural, political, and economic factors which gave rise to such hatred in Europe and will briefly explore these discriminating attitudes towards Jews in comparison to the actual teachings of a Jewish Jesus and his Jewish followers.