



BLST 801 Jewish Backgrounds to Early Christianity
Fall Semester 2024
(3 Credit Hours)

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Course Dates: 4 Sept – 9 Dec 2024, Mon/Wed, 10:40 – 11:55
a.m.

Course Delivery Format: Blended on campus and Zoom



Course Description

An introduction to the history, literature, and thought of early Judaism (from 300 BCE to 200 CE). This course highlights the Jewish origins of Christianity, illuminates the thought world of Jesus and his Jewish contemporaries, and explores the reasons for the eventual “parting of ways” between Judaism and Christianity.

Learning Objectives

Contemporary scholars of Christian origins are committed to studying early Christianity carefully in its early Jewish historical context; they also agree that Judaism should be studied fairly on its own terms and not simply as the background to Early Christianity.

This course will adopt the same approach. We will examine pivotal “intertestamental” period events, such as the Maccabean revolt, and consider the impact of centuries of Persian, Greek and Roman rule on the beliefs, practices, and dreams of first-century Jews. We will learn about the distinctives of the Pharisees, Sadducees and Essenes, as well as what was common to the majority of ordinary Jews who did not belong to any group. We will also gain a first-hand acquaintance with early Jewish literature by reading selections from the Apocrypha, the Pseudepigrapha, and the Dead Sea Scrolls. By the end of this course, you will recognize more fully the richness and complexity of the Jewish milieu out of which Christianity developed. You will also be familiar with major trends in scholarship on early Judaism, and be better able to identify the nature and limits of the historical evidence, as well as to distinguish between speculative and solidly-grounded historical reconstructions.

And yet at every turn we will be concerned with the implications of what we are learning for our understanding of early Christianity. Our study of Jewish eschatological beliefs will shed light on the early Christian affirmation that Jesus is the Messiah. Our analysis of early Jewish interpretation of Scripture will help us pay attention to the use of the Old Testament in the New Testament; it will also provide an opportunity to explore the development of the Old Testament canon. Finally, what we learn about the role of the law in early Jewish life will provide a framework within which Paul’s statements about the law can be evaluated. Fresh ways of looking at familiar texts will raise new questions as well as answer old ones. This is good—not least because it can direct us back to the Bible, prepared to listen to Scripture more carefully and to hear its challenge with new force.

Our study of Second Temple Judaism will be a collaborative endeavor. Please consider this syllabus your learning contract: By choosing to take this course, you agree to prepare diligently, to participate actively, and to help create a positive learning environment for your fellow students.

Course Textbooks

- Cohen, Shaye J. D. *From the Maccabees to the Mishnah*. 3rd ed. Louisville, KY: Westminster John Knox, 2014.
- Coogan, Michael D., ed. *The New Oxford Annotated Apocrypha: New Revised Standard Version*. 5th ed. New York: Oxford University Press, 2018.
- Vermes, Geza. *Penguin Classics Complete Dead Sea Scrolls in English*. 7th ed. New York: Penguin, 2012.

These texts are available at the Briercrest Bookstore: <http://briercrest.ca/bookstore>.

Other Required Readings**Primary Readings**

- Josephus, Flavius.** Pages 9-20 in *The Jewish War*. Edited by Martin Goodman. Translated by Martin Hammond. Oxford: Oxford University Press, 2017. *(On Canvas)*
- Pseudepigrapha** (Note: You are not expected to purchase a copy of the Pseudepigrapha, but you are required to bring a printed or digital copy of the assigned readings from the Pseudepigrapha when they are discussed in class):
- Charlesworth, James H., ed. *The Old Testament Pseudepigrapha*. 2 vols. New York: Doubleday, 1983, 1985. Repr. Peabody, MA: Hendrickson, 2010. *(On reserve in the Archibald Library)*
- Or Charles, R. H., ed. *Pseudepigrapha*. The Apocrypha and Pseudepigrapha of the Old Testament in English. Vol. 2. Oxford: Clarendon, 1913. *(On reserve and online at www.ccel.org/ccel/charles/otpseudepig/ or http://wesley.nnu.edu/biblical_studies/noncanon/pseudepigrapha.htm)*

Secondary Essays

- Botta, Alejandro F. "The Babylonian and Persian Period: History and Culture." Pages 529-535 in Jonathan Klawans and Lawrence M. Wills, eds. *The Jewish Annotated Apocrypha*. Oxford: Oxford University Press, 2020. *(On Canvas)*
- DiTommaso, Lorenzo. "Apocalypse." Pages 2.38-40 in Gurtner, Daniel M. and Loren T. Stuckenbruck, eds. *Encyclopedia of Second Temple Judaism*. 2 vols. London: T&T Clark, 2020.
- Levine, Amy-Jill. "Bearing False Witness: Common Errors Made about Early Judaism." Pages 759-763 in Amy-Jill Levine and Marc Zvi Brettler, eds. *The Jewish Annotated New Testament*. 2d ed. Oxford: Oxford University Press, 2017. *(On Canvas)*
- Kugel, James L. "Early Jewish Biblical Interpretation." Pages 151-78 in *Early Judaism: A Comprehensive Overview*. Edited by John J. Collins and Daniel C. Harlow. Grand Rapids: Eerdmans, 2012. *(On Canvas)*
- Sandmel, Samuel. "Parallelomania." *JBL* 81 (1962): 1-13. *(On Canvas and online in [ATLAS](#))*
- Seeman, Chris and Adam Kolman Marshak. "Jewish History from Alexander to Hadrian." Pages 25-55 in John J. Collins and Daniel C. Harlow, eds. *The Eerdmans Dictionary of Early Judaism*. Grand Rapids: Eerdmans, 2010. *(On Canvas)*
- Wright, Tom. *Jesus: The New Way*. Worcester, PA: Christian History Institute, 2007. (Online: <https://www.youtube.com/watch?v=urBva-gMDWY&t=0s>)

Note:

- Students are expected to refer to Briercrest Seminary's Format and Style Guides and Guide for Writing Research Papers, available as PDF documents here: <https://www.mybriercrest.ca/seminary/documents/>.

- Students are responsible for course materials and communication on Canvas (<https://briercrest.instructure.com>) and their myBriercrest.ca email account.

Course Requirements and Weighting

I. Readings and Class Participation (10%) – The readings for this course open on to a different world whose foreignness is sometimes more pronounced because it seems vaguely familiar. Meaningful interaction will only occur if we *all* come to class prepared to discuss the primary texts, the issues raised in the secondary readings, and their implications for the interpretation of the Bible. Your grade will be based on a *reading log* submitted on *Canvas* and on *active class participation* throughout the course.

II. Theme Project (55%) – This project is an opportunity to explore a major topic across a range of ancient Jewish texts, and to consider its implications for our understanding of Second Temple Judaism and the New Testament. Each student will write two short reflective essays and one longer research essay on *one* of the topics in the following list:

Afterlife and/or resurrection	Ethnicity / Jewish Identity
Covenant	Prayer
Eschatology	Purity and holiness
Exile and/or return from exile	Sacrifice / Atonement
Divine and human agency	Sin and righteousness
Festivals and holy days	Suffering
Food and meals	Temple
God (Theology proper)	Women / gender
Grace and works	Worship
Jews and Gentiles	

A. Reflective Essays (30%)

- Each reflective essay will focus on primary source readings from the previous month of class. (This means that as you complete primary source readings, you should take notes on passages and ideas that are related to your chosen theme!)
- Analysis of primary source evidence in each essay should be attentive to differences in date, genre and historical setting.
- Any use of secondary sources must be properly documented, but with the exception of information about the historical context of primary source texts, interaction with secondary sources is not expected or required.
- Where it is relevant or especially important (e.g., festivals), you may briefly consider similarities and differences between the primary source texts and what the Old Testament has to say about your topic, but spend most of each essay analysing the primary source texts and comparing and contrasting them with each other.
- Essays will be assessed on the basis of careful attention to the primary evidence, depth of analysis, creative integration, as well as organization, clarity and quality of writing. Strive for clear, concise, grammatically-correct, accurate and engaging prose.

1. Reflective Essay 1 (15%): In 3-5 pages (900-1500 words), briefly explain why you are interested in the topic, noting potential implications for our understanding of Early Judaism and Early Christianity (one paragraph only). Then describe what can be learned from the

primary sources read during the first month of class (Tobit, Ben Sira, 1 and 2 Maccabees, Susanna, 1 Enoch 1-36), noting similarities and differences between what they say about the topic. In your conclusion, answer the following questions: What preliminary conclusions have you reached about early Judaism as it relates to this topic? What implications are there for our understanding of the New Testament? What questions remain? ***Due Friday 4 October, 2024.***

2. Reflective Essay 2 (15%): In 5-7 pages (1500-2100 words), (a) present what can be learned about your topic from the primary sources that you read between February 6-22 (Josephus, Dead Sea Scrolls, *Jubilees*), noting similarities and differences between them. In a section near the end of the essay, (b) compare and contrast the second set of texts with the texts you examined in your first essay. Is there a consistent pattern or perspective about the topic? How might one account for their differences? What has changed in your thinking about the topic? In your conclusion, answer the following questions: What preliminary conclusions have you reached about early Judaism as it relates to this topic? What implications are there for our understanding of the New Testament? What questions remain? ***Due Friday 1 November, 2024.***

B. Major Essay (Seminary) (25%): In active dialogue with your instructor, narrow your topic into a research question, and attempt an answer in a 10-12 page (3000-3600 words) research essay that defends an argument on the basis of primary evidence and thoughtfully engages important scholarly discussion of the evidence. Depending on the topic, your essay might take the form of a synthesis of primary source material or explore a more focused debated issue related to the topic. More details will be provided in class. ***Due Friday 6 December, 2024.***

III. Final Exam (20%)

IV. Extra BLST 801 Requirement (15%): Read through the rest of the Apocrypha (with the exception of 1 Esdras and Expanded [Greek] Esther), and complete logbook entries for each book or partial book not already assigned for class. Your "logbook" is a place to get your bearings and process what you are reading: to take soundings, to record impressions, to connect the primary readings to what, for most of us, is the more familiar ground of Old and New Testaments, and to puzzle through questions. You may also find that the "logbook" is a convenient place to post initial reflections that will feed into your Theme Project. Think of the "logbook" as a resource that you can refer back to, a record of your voyage through the course. ***Due Friday 20 December, 2024.***

- Each logbook entry (approximately 300 words / book) should comment on or raise questions about the following: (1) Significant similarities and differences from the Old Testament; (2) Connections that shed light on the New Testament; (3) Contributions to our understanding of Early Judaism (concentrate on themes that we are tracking through the course). Feel free also to note other observations and questions: What is strange, new, unusual, striking, etc.?
- The logbook will be assessed on the basis of its completeness, writing quality, depth of reflection, and thoughtful effort.

COURSE OUTLINE (*Note: The schedule is subject to change as the course gets under way.*)

Date	Class Topic	Primary Reading	Secondary Reading & Assignments
Wed 04-09	Course Introduction		
Mon 09-09	Issues in the Study of Early Judaism		Cohen 1-18; Wright (1 st 18 minutes)

Date	Class Topic	Primary Reading	Secondary Reading & Assignments
Wed 11-09	A Literary and Historical Overview; From Ezra to Alexander the Great		Botta 529-535
Mon 16-09	Tobit	Tobit	
Wed 18-09	Judaea in the 3rd century BCE: From Alexander to Antiochus IV; Wisdom (Ben Sira)	Ben Sira 1-3, 15, 17, 24-25, 39, 50	Cohen 19-37; Seeman & Marshak 25-32
Mon 23-09	Introducing 1 and 2 Maccabees and the Causes of the Maccabean Revolt	1 Macc 1-4; 2 Macc 3-9	Seeman & Marshak 32-37
Wed 25-09	Common Judaism I: Torah and the Righteous Life	Susanna	Cohen 53-72
Mon 30-09	<i>Truth & Reconciliation (No Classes)</i>		
Wed 02-10	Introducing Apocalypses & <i>The Book of the Watchers</i>	<i>1 Enoch</i> 1-36; Jude	DiTomasso 38-39
Fri 04-10			<i>Reflective Essay 1 Due</i>
Mon 07-10	The Maccabees and their Successors	Josephus, <i>Jewish War</i> 1.54-154 (Hammond 9-21)	Seeman & Marshak 37-39
Wed 09-10	Introduction to the Dead Sea Scrolls	Nahum 1-3; Habakkuk 1-3; 4QpNah; 1QpHab (V504-516)	DSS video; Vermes 1-7, 10-12, 54-66, 93
Mon 14-10	<i>Thanksgiving (No Classes)</i>		
Wed 16-10	The Qumran Community	1QS, 1QSa (V97-117, 159-162)	
21-25-10	<i>Modular Week (No Classes)</i>		
Mon 28-10	Scripture I: A Developing Canon	11Q5 (V307-313)	Cohen 173-210
Wed 30-10	Scripture II: Parabiblical Literature	<i>Jubilees</i> 1-3, 6, 12, 50	
Fri 01-11			<i>Reflective Essay 2 Due</i>
Mon 04-11	Apocalypses II & Scripture III: Ancient Exegesis	<i>Jub</i> 23; <i>1 En</i> 85-6, 89:68-90:42; CD I, VI-VII (V127-130, 133-5)	Kugel 151-178
Wed 06-11	Sectarian Groups	Josephus Excerpts	Cohen 123-171
Mon 11-11	<i>Remembrance Day (No Classes)</i>		
Wed 13-11	Common Judaism II: Women, Purity and the Gentiles	Judith	Cohen 37-51, 72-8
Mon 18-11	Common Judaism III: Festivals, Temple, and Synagogues	Leviticus 23	Cohen 103-122; Temple video
Wed 20-11	Common Judaism IV: Messianism	4Q521 ; 4QTest; 4QFlor (V412-13,	

Date	Class Topic	Primary Reading	Secondary Reading & Assignments
		525-8); <i>Pss Sol</i> 17-18	
Mon 25-11	From the Hasmoneans to the first Jewish Revolt (<i>video lectures</i>)	<i>Pss Sol</i> 2	Seeman & Marshak 40-50
Wed 27-11	First-Century Judaism and the New Testament	Josephus Excerpts	Sandmel "Parallelomania" 1-13
Mon 02-12	Common Judaism V: Eschatology & the Afterlife	<i>1 Enoch</i> 91:12-94:11; 100	Cohen 78-102
Wed 04-12	Life after 70 & Rabbinic Literature	Mishnah & Talmud Excerpt	Cohen 211-229; Seeman & Marshak 50-53
Fri 06-12			<i>Major Essay Due</i>
Mon 09-12	The Parting of the Ways & Course Conclusion		Cohen 231-258

SEMINARY CALENDAR

Students are expected to be aware of the policies that govern course work at Briercrest Seminary, all of which are published in the current Seminary Calendar:

<https://www.briercrestseminary.ca/academics/calendar/>.

Attendance Policy

In order to benefit fully from a seminary education, to be good stewards of time and finances, and to be considerate of their classmates and faculty members, students must be in class at every opportunity.

Semester-Based Courses

All students missing more than two full weeks of a particular course from registration to the last day of classes will receive an automatic fail (0%). A student may appeal a course failure due to excessive absences. Successful appeals will be granted only in rare cases where all absences are clearly beyond the student's control. Appeals must be made through the Academic Appeal Process.

Course Schedules

Modular classes begin at 9:00 a.m. on Monday morning and run a minimum of 30 hours through the course of the week. The schedule is determined by the course professor. Students should check the syllabus for specifics. When the syllabus does not state class times, students are responsible to check with the professor prior to making travel plans.

Assignment Submission

All assignments must be submitted no later than eight weeks after the last day of class as stated in the syllabus. The correct due dates will be clearly noted in the syllabus and each faculty member will state in their syllabus how assignments should be submitted. Assignments submitted within a week after the due date will be accepted with a 10 per cent penalty. For additional information refer to the late assignment policy or the extension policy in the [academic calendar](https://www.briercrestseminary.ca/academics/calendar/).

Return of Graded Assignments

Professors are expected to return graded assignments within six weeks of the due date. If they fail to do so, students may submit an inquiry to the [Seminary](#). If an extension is granted, the professor is no longer obligated to meet this deadline.

Academic Honesty

As members of the Briercrest learning community, students have a responsibility to conduct themselves with integrity and honour. Students who cheat on exams, plagiarize, inappropriately collaborate, or use generative AI without instructor authorization violate the trust placed in them by their instructors, fellow students, and the seminary. Any such actions constitute a breach of academic honesty and will result in serious consequences, such as failure of an assignment, failure of a course, or expulsion from the seminary.

Plagiarism, whether intentional or involuntary, is the submission of the work of others, published or unpublished, in whole or in part without acknowledgment or proper documentation. All information, ideas and/or direct quotations taken from other primary or secondary sources must be documented appropriately.

Generative AI is an umbrella term for a type of machine learning and a group of algorithms that can create new content, such as text, code, images, videos, music, or a combination of all these formats. Generative AI produces output in response to a query or prompt using generative models such as Large Language Models (LLMs) that rely on large datasets. Generative AI features are also often embedded within tools such as Grammarly, allowing these tools to generate new content, such as the rewriting, paraphrasing, or summarizing of existing text. The generated responses of these tools are probabilistic, which can result in errors and biases in responses.

The use of generative AI to create audio or visual media, to produce outlines, to generate partial or complete drafts of assignments, to answer questions on quizzes or exams, or to edit the grammar of assignment drafts is considered unauthorized unless it is explicitly permitted by the course instructor in writing. All use of generative AI tools must be properly documented.

Students are responsible for ensuring they are using their sources and completing their assignments with transparency and honesty. For more details, consult the [Seminary Calendar](#) and the Briercrest Format Guide. In addition to being familiar with these pages, instructors assume that you have completed the Briercrest Academic Integrity course on [Canvas](#) and understand the information contained in it.

* All assignments must be your own work. Because I am interested in what *you* think and in your own learning—including learning how to communicate effectively in writing—the use of ChatGPT, Grammarly Pro or other forms of generative AI is **not** permitted in this course. All quotations from other sources must be placed in quotation marks and properly documented.

* Students must be able to talk cogently about their written assignments and their research process. At the professor's discretion, an oral interview may be required before a grade is assigned for any given assignment. Failure to participate in the interview process will result in a 0 on the assignment.

Academic Accommodations

Any student with a disability, injury, or health condition (mental or physical) who may need academic accommodations (permanent or temporary) should contact the ARC Coordinator in person (L234 in the Library), by phone (1-306-801-6159), or by email (arc@briercrest.ca). Documentation from a qualified practitioner will be required (i.e., medical doctor, psychologist, etc.). It is recommended that students meet with their professors to discuss the requirements of their accommodations (i.e., how the student will receive lecture notes, or how the professor wants to receive extension requests).

BIBLIOGRAPHY**Encyclopedic Reference Works**

- Collins, John J. and Daniel C. Harlow, eds. *The Eerdmans Dictionary of Early Judaism*. Grand Rapids: Eerdmans, 2010. (Ref 296.09 C712.E26)
- Davies, W. D., et al., eds. *The Cambridge History of Judaism*. 4 vols. Cambridge: Cambridge University Press, 1984, 1989, 1999, 2006.
- Doob Sakenfeld, Katharine, ed. *New Interpreter's Dictionary of the Bible*. 5 vols. Nashville: Abingdon, 2006-9. (Ref 220.3 N532)
- Evans, Craig A., and Stanley E. Porter, eds. *Dictionary of New Testament Background*. Downers Grove, IL: InterVarsity, 2000. (Ref 225.9503 E92.D55)
- Freedman, David Noel, ed. *The Anchor Bible Dictionary*. 6 Vols. New York: Doubleday, 1992. (Ref 220.3 A539)
- Grabbe, Lester L. *A History of the Jews and Judaism in the Second Temple Period*. 2 vols. Library of Second Temple Studies 47, 68. London: T&T Clark International, 2004-.
- Gurtner, Daniel M., and Loren T. Stuckenbruck, eds. *Encyclopedia of Second Temple Judaism*. 2 vols. London: Bloomsbury T & T Clark, 2019. (296.09 G978.T11)
- Hezser, Catherine, ed. *The Oxford Handbook of Jewish Daily Life in Roman Palestine*. Oxford: Oxford University Press, 2010. (930 H622.O98)
- Schiffman, Lawrence H. and James C. VanderKam. *The Encyclopedia of the Dead Sea Scrolls*. 2 vols. New York: Oxford, 2000. (Ref 296.155 S333)
- Vermes, Geza, Fergus Millar, Matthew Black, and Martin Goodman, eds. *The History of the Jewish People in the Age of Jesus Christ* by Emil Schürer. Rev. ed. 4 vols. Edinburgh: T.&T. Clark, 1973, 1979, 1986, 1987.

Selected Primary Sources

- Feldman, Louis H., James L. Kugel, and Lawrence H Schiffman, eds. *Outside the Bible: Ancient Jewish Writings Related to Scripture*. 3 vols. Philadelphia: Jewish Publication Society, 2013.

Dead Sea Scrolls

- García Martínez, Florentino, and Eibert J. C. Tigchelaar, trans. *The Dead Sea Scrolls Study Edition*. 2d ed. 2 vols. Grand Rapids: Eerdmans, 2000.
- Israel Antiquities Authority. "The Leon Levy Dead Sea Scrolls Digital Library." *Online*: <https://www.deadseascrolls.org.il/>.
- Israel Museum. "The Digital Dead Sea Scrolls." *Online*: <http://dss.collections.imj.org.il/>.
- Vermes, Geza. *Penguin Classics Complete Dead Sea Scrolls in English*. 7th ed. New York: Penguin, 2012.
- Wise, Michael, Martin Abegg, and Edward Cook, trans. *The Dead Sea Scrolls: A New Translation*. 2d ed. New York: HarperCollins, 2005.

Josephus

- Josephus, Flavius. *The Jewish War*. Edited by Martin Goodman. Translated by Martin Hammond. Oxford World's Classics. Oxford: Oxford University Press, 2017.
- Mason, Steve, ed. *Flavius Josephus: Translation and Commentary*. Leiden: Brill, 1999-. Also online here: <https://pace.biblico.it/>.
- Thackeray, H.St.J., Ralph Marcus, Allen Wikgren, L. H. Feldman, trans. *Josephus*. 10 vols. Loeb Classical Library. Cambridge, MA: Harvard University Press, 1926-1965.
- Whiston, William, trans. *The Works of Josephus: Complete and Unabridged*. 1737. Repr., Peabody, MA: Hendrickson, 1987. Also online here: <http://www.earlyjewishwritings.com/josephus.html>.

Philo of Alexandria

- Colson, F. H., G. H. Whitaker, and Ralph Marcus, trans. *Philo*. 12 vols. Loeb Classical Library. Cambridge, MA: Harvard University Press, 1929-1962.
- Sterling, Gregory E., ed. *Philo of Alexandria Commentary Series*. Leiden: Brill, 2001-.
- Yonge, C. D., trans. *The Works of Philo: Complete and Unabridged*. 1854-5. Repr., Peabody, MA: Hendrickson, 1993. Also online here: <http://www.earlyjewishwritings.com/philo.html>.

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- Bauckham, Richard, James R Davila, and Alexander Panayotov, eds. *Old Testament Pseudepigrapha: More Noncanonical Scriptures*. Vol. 1. Grand Rapids: Eerdmans, 2013.
- Charles, R. H., ed. *Pseudepigrapha*. The Apocrypha and Pseudepigrapha of the Old Testament in English. Vol. 2. Oxford: Clarendon, 1913. Also online here: <http://www.ccel.org/ccel/charles/otpseudepig>. And here: http://wesley.nnu.edu/biblical_studies/noncanon/pseudepigrapha.htm.
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- Scott, Ian W. and Ken M. Penner, eds. *The Online Critical Pseudepigrapha*. Atlanta: Society of Biblical Literature, 2006-. Online: <http://www.purl.org/net/ocp>.

Rabbinic Literature

- Cohen, Shaye J. D., Robert Goldenberg, and Hayim Lapin, eds. *The Oxford Annotated Mishnah*. Oxford: Oxford University Press, 2022.
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- "The Friedberg Jewish Manuscript Society." Online: <https://fjms.genizah.org/>. (Includes mss of the Cairo Geniza and the Babylonian Talmud among others.)
- Goldwurm, Hersh, and Nosson Scherman, et al., eds. *Talmud Bavli: the Gemara: The Classic Vilna Edition, with An Annotated, Interpretive Elucidation, As an Aid to Talmud Study*. 72 vols. Schottenstein. Brooklyn, NY: Mesorah Publications, 1990-2005. (All 72 volumes are in the Archibald Library.)
- Talmud Online: <http://www.halakhah.com/> (Soncino Edition English); <http://www.mechon-mamre.org/> (Hebrew/Aramaic); <https://www.sefaria.org/texts/Talmud> (Davidson edition)

Greek and Latin Authors on Jews and Judaism

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- Schäfer, Peter. *The History of the Jews in the Greco-Roman World*. London: Routledge, 2003.
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- Schwartz, Seth. *The Ancient Jews from Alexander to Muhammad*. Cambridge: Cambridge University Press, 2014.
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