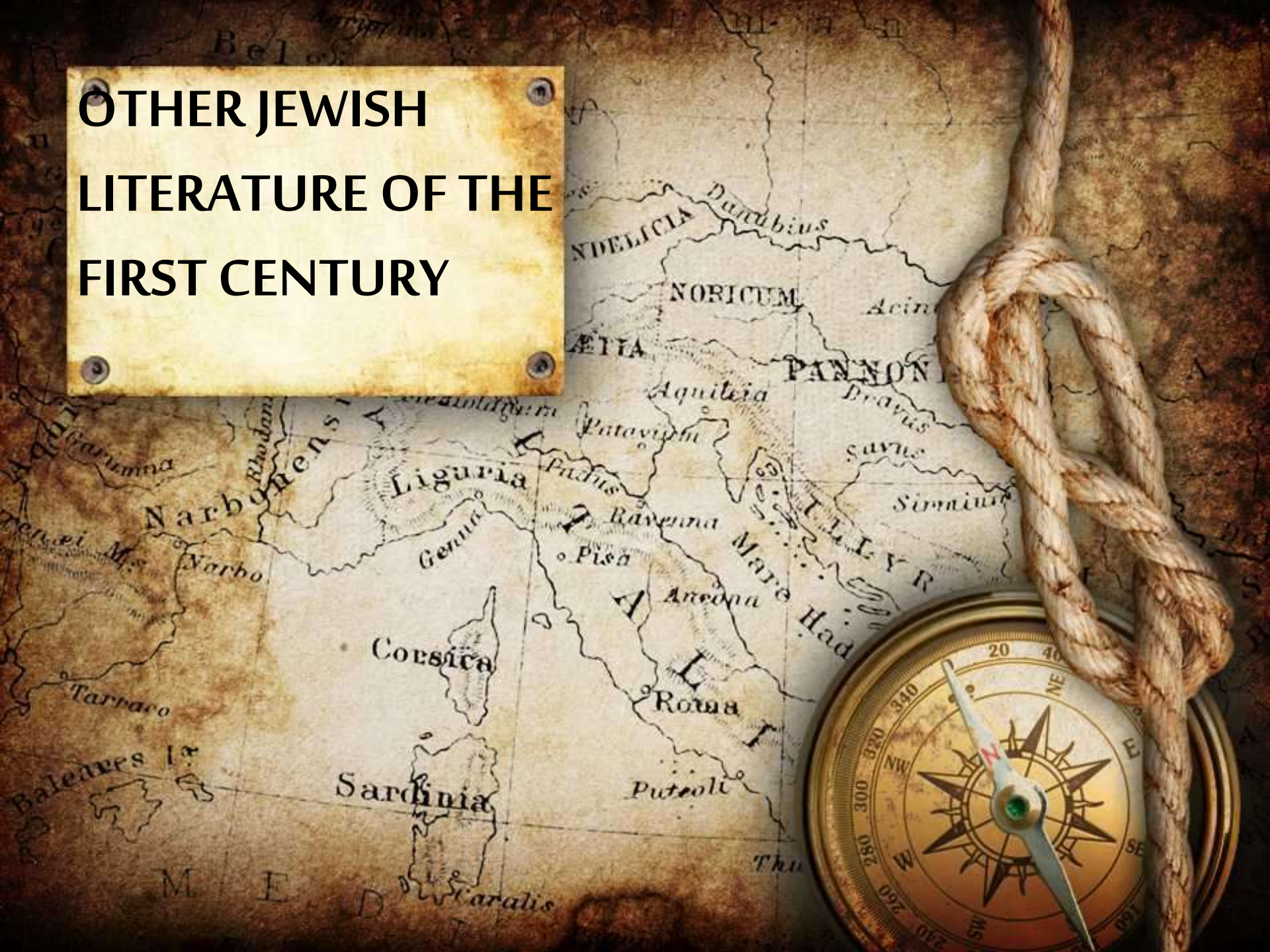



**OTHER JEWISH
LITERATURE OF THE
FIRST CENTURY**



- 
- A collage of historical and navigational items. On the left, a thick, light-colored rope is coiled. Below it is a brass compass rose with a needle pointing towards the top-left. The background features a map with various geographical labels such as 'Lugdunum', 'Gyphabun', 'Liger', 'G', 'A', 'Tyrrenus', and 'M'. The right side of the image is a textured, aged parchment surface.
- ❖ **EXTRA CANONICAL BOOKS**
 - ❖ **RABBINIC LITERATURE**
 - ❖ **JOSEPHUS**
 - ❖ **PHILO OF ALEXANDRIA**



EXTRA-CANONICAL BOOKS

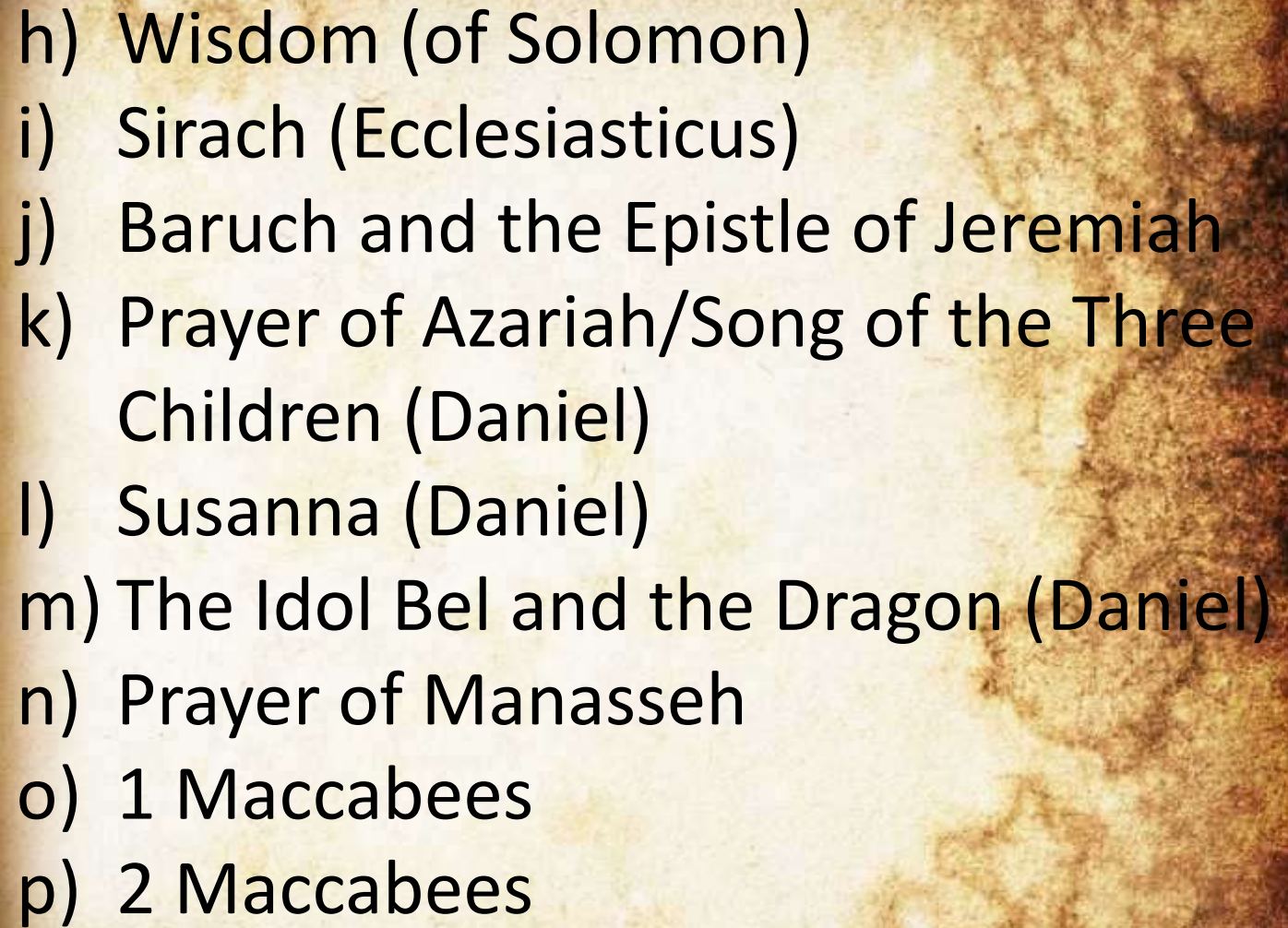
- Everything of a biblical nature that is not included in the Bible is extra-canonical. These are:-
 - a. Apocryphal writings
 - b. Pseudepigraphal writings

Apocrypha

Books that are not part of the Protestant biblical canon:

- a) 1 Esdras (Ezra)
- b) 2 Esdras
- c) Tobit
- d) Judith
- e) Additions to Esther




- 
- h) Wisdom (of Solomon)
 - i) Sirach (Ecclesiasticus)
 - j) Baruch and the Epistle of Jeremiah
 - k) Prayer of Azariah/Song of the Three Children (Daniel)
 - l) Susanna (Daniel)
 - m) The Idol Bel and the Dragon (Daniel)
 - n) Prayer of Manasseh
 - o) 1 Maccabees
 - p) 2 Maccabees

The background of the slide is a textured, aged parchment-like surface. On the left side, there is a vertical strip containing a map with various geographical labels such as 'G A', 'A', 'B', 'C', 'D', 'E', 'F', 'G', 'H', 'I', 'J', 'K', 'L', 'M', 'N', 'O', 'P', 'Q', 'R', 'S', 'T', 'U', 'V', 'W', 'X', 'Y', 'Z'. Below the map is a brass compass rose with a needle pointing towards the top-left. A thick, light-colored rope is coiled around the top-left corner of the map.

Pseudepigrapha

Falsely attributed works:-

- a) 3 Maccabees
- b) 4 Maccabees
- c) Assumption of Moses
- d) Ethiopic Book of Enoch (1 Enoch)
- e) Slavonic Book of Enoch (2 Enoch)
- f) Book of Jubilees

- 
- The background of the slide is a textured, aged parchment-like surface. On the left side, there is a vertical strip containing a map with various geographical labels such as 'G A', 'A', 'B', 'C', 'D', 'E', 'F', 'G', 'H', 'I', 'J', 'K', 'L', 'M', 'N', 'O', 'P', 'Q', 'R', 'S', 'T', 'U', 'V', 'W', 'X', 'Y', 'Z'. Below the map is a brass compass rose with a needle pointing towards the top. A thick, light-colored rope is coiled around the map and compass.
- g) Greek Apocalypse of Baruch (3 Baruch)
 - h) Letter of Aristeas
 - i) Life of Adam and Eve
 - j) Martyrdom and Ascension of Isaiah
 - k) Psalms of Solomon
 - l) Sibylline Oracles
 - m) Syriac Apocalypse of Baruch (2 Baruch)
 - n) Testaments of the Twelve Patriarchs



RABBINIC LITERATURE


1. Talmudim

2. Midrash

Talmud

- Second to the Torah.
- Shas (ש"ס), Hebrew abbreviation of shisha sedarim (the "six orders" of the Oral Law of Judaism).



- 
- The background of the slide is a textured, aged parchment-like surface. On the left side, there is a vertical strip containing a map with various geographical labels such as 'G A', 'Pyrenees', and 'M'. A thick, light-colored rope is coiled around the map. In the bottom left corner, a brass compass rose is visible, showing cardinal and intercardinal directions (NE, E, SE) and degree markings (60, 80, 100, 120, 140, 160).
- The whole Talmud consists of 63 tractates, and in standard print is over 6,200 pages long.
 - It is written in Tannaitic Hebrew and Aramaic.
 - The Talmud is opinions of thousands of rabbis on law, ethics, philosophy, customs, history, theology, etc.
 - The Talmud is the compendium of Jewish laws/traditions.

The background of the slide is a collage of historical and navigational elements. On the left side, there is a detailed map of a region, possibly the Mediterranean or Middle East, with various place names and geographical features. A thick, light-colored rope is coiled over the map. In the bottom left corner, a brass compass is visible, showing cardinal and intercardinal directions. The right side of the slide is a textured, parchment-like surface with a warm, golden-brown color palette.

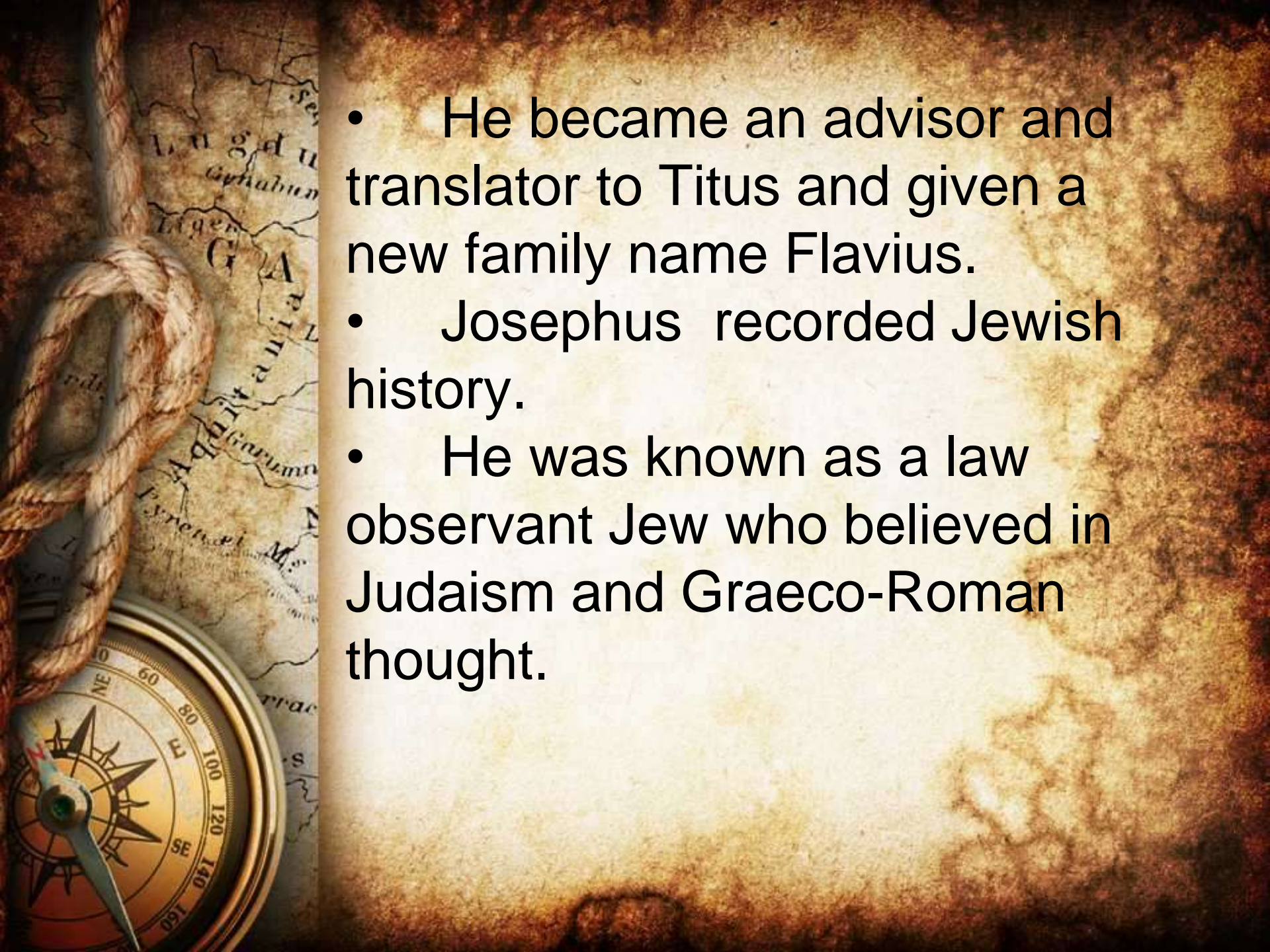
It has two components:-

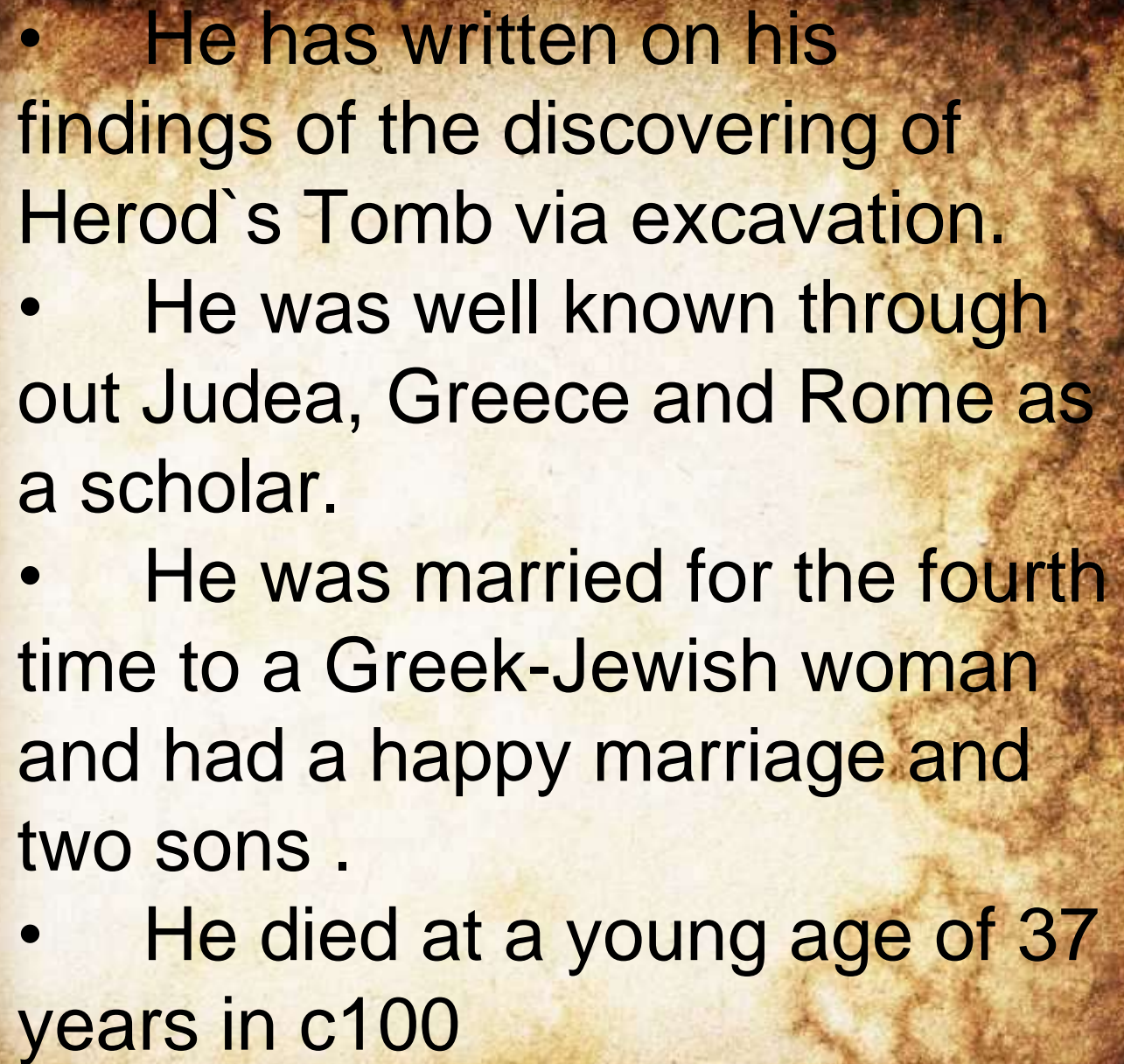
- a) Mishnah (Judaism's Oral Law).
- b) Gemara (Explanation of Mishnah and related Tannaitic writings).

Josephus

- Josephus was born in Jerusalem to a father of priestly descent and a mother who claim to be of royal ancestry.
- His name at birth was Yosef ben Matityyahu (Hebrew).
- He was granted citizenship in Rome.



- 
- He became an advisor and translator to Titus and given a new family name Flavius.
 - Josephus recorded Jewish history.
 - He was known as a law observant Jew who believed in Judaism and Graeco-Roman thought.

- 
- He has written on his findings of the discovering of Herod`s Tomb via excavation.
 - He was well known through out Judea, Greece and Rome as a scholar.
 - He was married for the fourth time to a Greek-Jewish woman and had a happy marriage and two sons .
 - He died at a young age of 37 years in c100



Philo of Alexandria

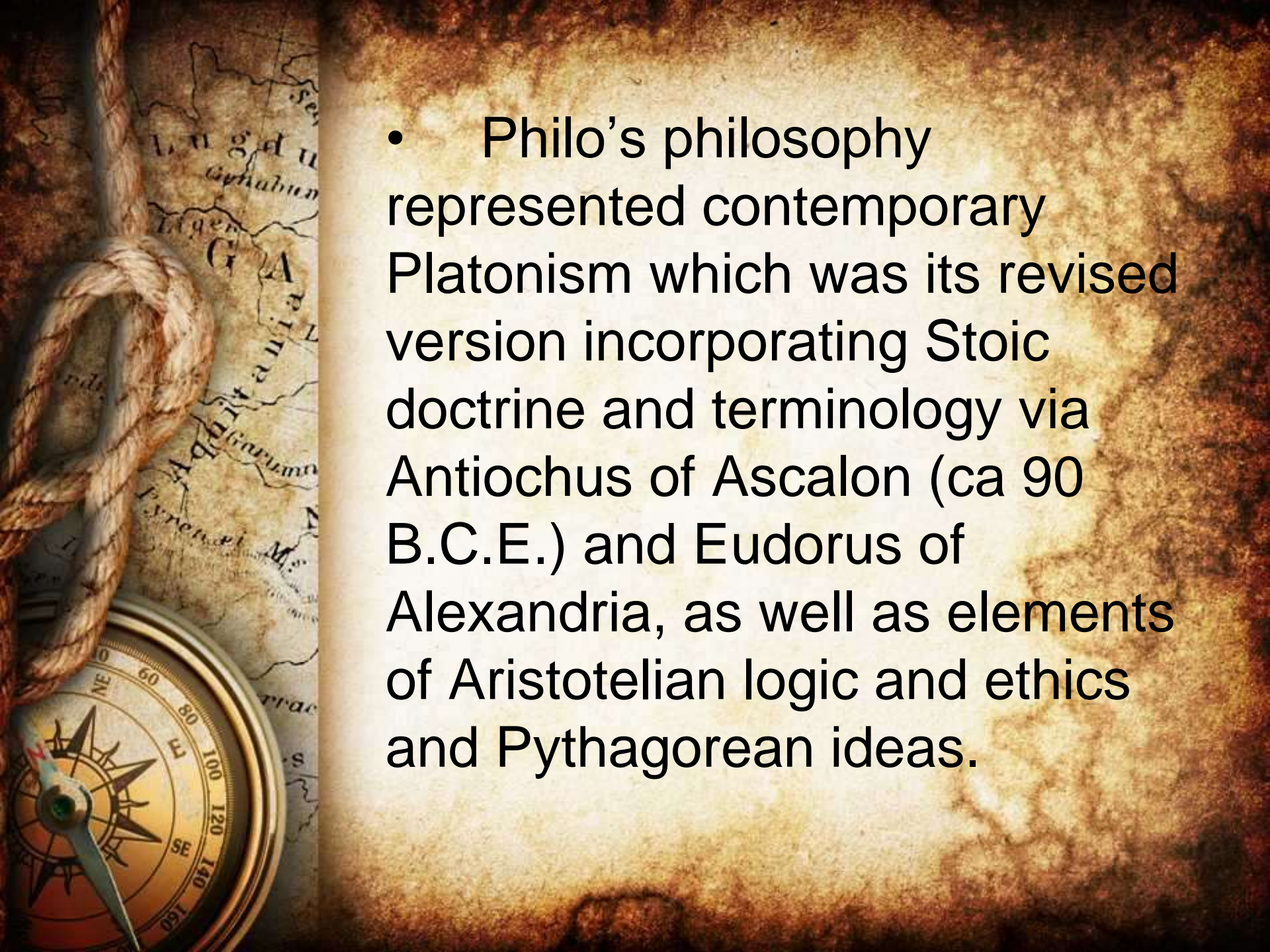
- He lived in Alexandria which included a large Jewish community outside of Palestine.
- He came from a wealthy prominent family and appears to be a leader in his community.



- He visited Jerusalem and the temple, as he himself stated in Prov. 2.64.
- Philo's brother, Alexander, was a wealthy, prominent Roman government official.
- He donated money to plate the gates of the temple in Jerusalem with gold and silver.



- He also made loans to Herod Agrippa I, and the grandson of Herod the Great.
- Jewish tradition was uninterested in Philo's thought and did not preserve it.
- Philo was thoroughly educated in Greek philosophy and culture.
- He had a deep reverence for Plato and referred to him as "the most holy Plato" (Prob.13).

- 
- Philo's philosophy represented contemporary Platonism which was its revised version incorporating Stoic doctrine and terminology via Antiochus of Ascalon (ca 90 B.C.E.) and Eudorus of Alexandria, as well as elements of Aristotelian logic and ethics and Pythagorean ideas.



- A Hellenized Jew (Greek influenced) also called Judaeus Philo.
- In the first century B.C.E. he tried to develop speculative and philosophical justification for Judaism in terms of Greek philosophy.
- Philo produced a synthesis of both traditions developing concepts for future Hellenistic interpretation of messianic Hebrew thought.



BIBLIOGRAPHY

- <http://www.apologeticspress.org>
- <http://www.wikipedia.org>