In Hellenistic times a shift in the conception of the divine may be observed in a variety of societies in the Eastern part of the Mediterranean basin. Most conspicuously, the gods were perceived as being remote, and their will as arbitrary. In particular, the feeling prevailed that the link between good deeds and reward on the one hand, and bad deeds and punishment, on the other, was not true any longer, and that reward and punishment were arbitrary. Expressions of this shift are documented in Greek religion (or rather, in Greek society of Hellenistic times), as well as in Demotic (Egyptian) and Judaean wisdom literature of Hellenistic times. The seminar will survey the expressions of this shift and investigate possible facilitating factors of it—political, social, economic. The issues of increased mobility for both human beings and gods; and of inter-regional connectivity will be tackled, as well. Emphasis will be laid on, but not restricted to, aspects relating to Greek society.

1. GENERAL INTRODUCTION

Hesiod, Theogonia, vv. 27-28
Herodotus 1.45-55, 91-92 (Kroisos and Apollo’s oracle)

2. THE SOCIAL STRUCTURES OF INDIVIDUATION IN THE MEDITERRANEAN: MOBILITY, WARFARE


ASSOCIATIONS


4. GENRES AND SOCIETY: THE GREEK WORLD

WHY DID THE GENRE OF WISDOM NOT DEVELOPED IN A FULL-FLEDGED WAY IN GREEK SOCIETY?


5. INTRODUCTION TO WISDOM: JUDEA, MESOPOTAMIA, AND EGYPT (DEMOTIC)

● ON “WISDOM LITERATURE:”


● THE NOTION OF “WISDOM” IN “WISDOM LITERATURE”


• The personification of wisdom:
  Proverbs 1; 8; 9
  Ben Sira 24 (composed ca. 200 BCE)
  Wisdom of Solomon 7–9 (Hellenistic composition)

• Proverb 22:17-24:22 vs. the Egyptian Instruction of Amenemope
• Proverbs of Ahiqar


● Job: chs 1-5, 12-15, 18, 20-22, 29-31, 38-42


ch. 9. 234–58: The voice from the Whirlwind: The Tragic Sublime and the Limits of Dialogue

7. QOHELET AND 4QINSTRUCTIONS


Ch. 3, World Time and Human Time in the Framing Poems. Read pp. 46-61.


* 4Q417 i in Goff, Matthew J. 2013. 4QInstructions. Wisdom Literature from the Ancient World. Atlanta, Ga: SBL.

8. SHAPING THE SECTARIAN SELF IN QUMRAN

• Individuation in Judea


• Sources:

Ben Sira 38:24-39:11

C.Ord.Ptol. 21-22


Ch. 1: Communities of Discourse:” pp. 1-22.

Ch. 4, “How to Made a Sectarian” Formation of Language, Self, and Community in the Serek ha-Yahad. Read pp. 91-117

• Sources:
1QS Serekh ha-Yahad (Rule of the Community) **Read: 1QS 1-7** (Including 1QS 3:13-4:26: The Two Spirits Treatise)


**9. INDIVIDUATION IN GREEK RELIGION: INTRODUCTION**

**INDIVIDUATION AND INDIVIDUALIZATION**


**ELEUSIS AND ITS PHILOSOPHICAL ECHOES**


*Homeric Hymn of Demeter*, 471-85

Herodotus 2.171.2

Plato, *Symposium* 201d-212c

**10. FEELING THE PRESENCE OF THE GODS: INCUBATION AND MYSTERY CULTS**

**ASKLEPIOS**


• Sources


Edelstein & Edelstein, nos 432, 435, 439, 417, and 418 (individual inscriptions and literary sources)

**MYSTERY CULT: ISIS AreTALOGIES AND APULEIUS**


11. FROM RITUAL PURITY TO MORAL PURITY

- In the Greek World

- Moral Agency in Qumran
  Damascus Document II 1–17

12. INDIVIDUALIZED RELIGION IN THE ROMAN EMPIRE


  Lucian of Samosata, Alexander the False Prophet (Alexander of Abonoteichus)
  Paul, Letter to the Philippians

13. ELATED DIVINE

