**Principal Texts of Rabbinic Literature**

*From last time:* Rabbinic Literature
- Texts organized around Mishnah
- Texts organized around Scripture (Midrash)

*For today:* Jewish Religion in Late Antiquity
- Arguing from worldview (Jaffee)
- Arguing from practice (and gender) (Kramer)

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**Texts organized around Mishnah**

- Tannaitic
  1. Tosefta ("the supplement")
- Amoraic
  1. Palestinian Talmud
  2. Babylonian Talmud

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**Texts organized around Scripture (Midrash)**

- Tannaitic
  1. "Halachic": includes concern with legal issues.
     *** Pentateuch (Exodus-Deuteronomy) only
- Amoraic (overwhelmingly "agadic")
  1. "Exegetical" (verse-by-verse progression)
  2. "Homiletical" (clustering of interpretations around select verses, probably beginning of a reading section)
     *** Pentateuch and others.
Jaffee focuses on worldview (ideology, what people think and know about the world), analyzed along two axes:

- **Vertical**: God, Torah, Israel
  - **Focus**: Rightness with God, maintained through faithful practice.
  - **Wisdom traditions** (e.g., Joshua (Jesus) b. Sira)
  - **Philo**: experience of the divine through contemplation

- **Horizontal**: Exile, Messiah
  - **Focus**: Historical experience (exile) to be repaired in time (expectation of a savior)
  - **Apocalyptic texts** (end-time recapitulates beginnings; texts reveal previously secret knowledge)
  - **Attested messianic movements**

Rabbis

- **Mishnah**: emphasizes vertical, de-emphasizes horizontal (“as if” Temple still stands, there is still a king, etc.)
- **In later texts**: greater emphasis on messianic expectation (Midrash, Talmud)
- **In addition**: also cosmological aspects of vertical axis (structure of the heavens e.g.), especially in developing mystical tradition.

Kraemer, writing on women, focuses on practices rather than ideology

- **Data**: inscriptions (product of day-to-day relations) rather than (or in conjunction with) literary texts
- **Synagogues**: prayer and study, but also endowments and leadership
- **Aspects of women’s piety** (again as practice): certain festivals, “magic”
- **For a few elite women**, possibility of leading contemplative life (e.g., Therapeutae (Philo))