Editorial Preface

The deportation and exile to Babylon in 597 and 587 B.C.E., along with the destruction of the Jerusalem temple and the city of Jerusalem, led to a fundamental transformation of Jewish culture and religion. Under the rule of the neo-Babylonian empire, Jews both in Mesopotamia and in the land of Israel laid the groundwork for a novel form of Judaism with Torah observance at its center. Some 1200 years later, Jews in Mesopotamia were completing the Babylonian Talmud. In the intervening centuries, a variety of political crises, cultural transformations, and religious conflicts contributed to the formation of a diverse Judaism—if not multiple “judaisms”—that varied widely in language, law, sacred texts, and religious and social identity. Between the Babylonian exile and the Babylonian Talmud, the canon of the TaNaKH developed and was closed. Jewish mysticism and Jewish philosophy were born. The destruction of the second Jerusalem Temple in 70 C.E. led to the rise of rabbinic Judaism. The oral law was conceived and codified. This lengthy time period traditionally spans three separate academic specializations: Old Testament/Hebrew Bible, Second Temple and Dead Sea Scrolls, and rabbinics. Our concern is that these artificial boundaries of scholarly disciplines often hide more than they reveal. The goal of this new monograph series is to show the interconnections and equally the transformations of literary genre, religious thought, language, and law so that these different fields may illuminate one another.

The Journal of Ancient Judaism Supplements (JAJSup) addresses the history, texts, and religious formations that make up the rich cultural trace extending from the Babylonian Exile through the Babylonian Talmud. This new interdisciplinary series will serve as a forum of discussion for scholars from all scholarly and religious backgrounds. The editors are especially interested in contributions that cover wide-ranging topics through detailed, closely-worked arguments. Between two and four volumes will typically appear each year. Studies that situate particular inquiries in Hebrew Bible, Second Temple Judaism, or Rabbinics within the broader context of academic Jewish Studies are especially welcome, as are collected studies or edited volumes that reflect on the nature of disciplinary boundaries. As a peer-reviewed series, JAJSup has
an advisory board whose members will anonymously review manuscripts. Submissions will be accepted in English, German, and French.

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