



### **CAS/GRS New Course Proposal Form**

*To be used only for proposing new CAS courses **without BU Hub credit** as well as for **all** new GRS courses.*

This completed form and all required documents should be submitted as PDF files to either Sr. Academic Administrator Peter Law [pgl@bu.edu](mailto:pgl@bu.edu) (for CAS and CAS/GRS “piggyback” courses) or to Graduate Services Associate Casey Dziuba [grsgs@bu.edu](mailto:grsgs@bu.edu) (for GRS-only courses). Please contact them for information or assistance, if necessary.

DEPARTMENT OR PROGRAM: CAS/RN (and GPR)

DATE SUBMITTED: 2/28

COURSE NUMBER (include college code—CAS or GRS): CAS RN 406 / GRS RN 706

*NOTE: A course number cannot be reused if a different course using that number has been offered in the past five years.*

COURSE TITLE: Biblical Fakes and Forgeries

INSTRUCTOR(S): Jonathan Klawans and Jennifer Knust

TO BE FIRST OFFERED: Sem./Year: sp / 2019

SHORT TITLE: The “short title” appears in the course inventory, on the Link University Class Schedule, and on student transcripts and must be 15 characters maximum *including spaces*. It should be as clear as possible.

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COURSE DESCRIPTION: This is the description that appears in the CAS and/or GRS Bulletin and The Link. It is the first guide that students have as to what the course is about. The description can contain no more than 40 words.

- Examines issues relating forged documents and artifacts relating to the Hebrew Bible and New Testament. Examples of forgeries (alleged and certain) include: book of Daniel, Letter of Aristeas, Gnostic Gospels, Secret Gospel of Mark; forged Scrolls in museum collections.

(39 words)

PREREQUISITES/COREQUISITES: Indicate “None” or list all elements of the prerequisites/corequisites, clearly indicating “AND” or “OR” where appropriate. Here are three examples: “Junior standing or CAS ZN300 or consent of instructor”; “CAS ZN108 and CAS ZN203 and CAS PQ206; or consent of instructor”; “For SED students only.”

1. State the prerequisites and/or corequisites:

- Prior coursework in religious studies required:
  - RN 400: RN majors and minors with junior standing or above
  - RN 700: RN graduate students, STH graduate students
  - Others by permission of the instructor(s)

2. Explain the need for these prerequisites and/or corequisites:

- This upper-level RN courses presumes prior training in religious studies, commensurate with its upper-level numbering.

CREDITS: (check one)

- Half course: 2 credits                       Variable: Please describe.  
 Full course: 4 credits                       Other: Please describe.

Provide a rationale for this number of credits, bearing in mind that for a CAS or GRS course to carry 4 credits, 1) it must normally be scheduled to meet at least 150 minutes/week, AND 2) combined instruction and assignments, as detailed in the attached course syllabus, must anticipate at least 12 total hours/week of student effort to achieve course objectives.

- This is an upper level seminar intended for advanced religion majors and religion graduate students. It will require intensive preparation for each weekly session, and the final assignment will be a challenging research assignment.

DIVISIONAL STUDIES CREDIT NOTE: *If this course intended to fulfill CAS Divisional Studies requirements, do not use this proposal form.* The course must be proposed through the BU Hub process via CourseLeaf. Refer to <http://www.bu.edu/cas/proposing-cas-courses-for-the-bu-hub/> for instructions.

HOW FREQUENTLY WILL THE COURSE BE OFFERED?

- Every semester     Once a year, fall     Once a year, spring     Every other year  
 Other: Explain:

- We expect this course to run occasionally, perhaps once every three years, to reach each “generation” of RN graduate students.

NEED FOR THE COURSE: Explain the need for the course *and* its intended impact. How will it strengthen your overall curriculum? Will it be required or fulfill a requirement for degrees/majors/minors offered by your department/program or for degrees in other departments/school/colleges? Which students are most likely to be served by this course? How will it contribute to program learning outcomes for those students? If you see the course as being of “possible” or “likely” interest to students in another departments/program, please consult directly with colleagues in that unit. (You must *attach appropriate cognate comments using cognate comment form* if this course is intended to serve students in specific other programs. See FURTHER INFORMATION below about cognate comment.)

- This is a very timely course. Biblical studies is facing a forgery crisis (there are likely forged Dead Sea Scrolls in Washington D.C.’s Museum of the Bible, for instance). There is also a debate raging within biblical studies as to how academic scholars should evaluate instances of literary deceit in ancient literature. We know of similar courses at peer institutions, but we don’t believe anything at BU has covered these matters.

ENROLLMENT: How many undergraduate and/or graduate students do you expect to enroll in the initial offering of this course?

- We expect a modest number of RN undergrads, RN grads, as well as STH grads (and we may find students from neighborhood graduate programs enrolling by means of consortia). Reasonable guess: 15 to 20.

CROSS-LISTING: Is this course to be cross-listed or taught with another course? If so, specify. Chairs/directors of all cross-listing units must co-sign this proposal on the signature line below.

- We hope to cross-list the course with STH, but our plan is to approach STH with the approved CAS syllabus (their approval timeframe is shorter than CAS's).

OVERLAP: Relationship to other courses in your program or others: Is there any significant overlap between this course and others offered by your department/program or by others? (You must *attach appropriate cognate comments using cognate comment form* if this course might be perceived as overlapping with courses in another department/program. See FURTHER INFORMATION below.)

- None to our knowledge.

FACILITIES AND EQUIPMENT: What, if any, are the new or special facilities or equipment needs of the course (e.g., laboratory, library, instructional technology, consumables)? Are currently available facilities, equipment, and other resources adequate for the proposed course? (NOTE: Approval of proposed course does *not* imply commitment to new resources to support the course on the part of CAS.)

- No additional funds needed.

STAFFING: How will the staffing of this course, in terms of faculty and, where relevant, teaching fellows, affect staffing support for other courses? For example, are there other courses that will not be taught as often as now? Is the staffing of this course the result of recent or expected expansion of faculty? (NOTE: Approval of proposed course does *not* imply commitment to new resources to support the course on the part of CAS.)

- We hope to offer this courses as a co-taught course, at least at first, bringing together Professor Knust's expertise in Christian sources with Klawans's expertise in ancient Jewish ones. Also, Klawans has done work on the matter of literary deceit; Knust has done work (and participated in special trainings) with regard to issues arising from antiquities markets.

BUDGET AND COST: What, if any, are the other new budgetary needs or implications related to the start-up or continued offering of this course? If start-up or continuation of the course will entail costs not already discussed, identify them and how you expect to cover them. (NOTE: Approval of proposed course does *not* imply commitment to new resources to support the course on the part of CAS.)

- None.

EXTERNAL PROGRAMS: If this course is being offered at an external program/campus, please provide a brief description of that program and attach a CV for the proposed instructor.

**ADDITIONAL DOCUMENTS THAT MUST BE SUBMITTED FOR THIS PROPOSAL TO BE CONSIDERED:**

- A complete week-by-week SYLLABUS with student learning objectives, readings, and assignments that reflects the specifications of the course described in this proposal; that is, appropriate level, credits, etc. (See guidelines on “Writing a Syllabus” on the Center for Teaching & Learning [website](#).) A typical, effective syllabus template is provided [here](#) under “Curriculum Review & Modification”.
- Be sure that syllabus includes your expectations for academic honesty, with URL for pertinent [undergraduate](#) or [GRS](#) academic conduct code(s).
- Cognate comment from chairs or directors of relevant departments and/or programs. Use the form [here](#) under “Curriculum Review & Modification.” You can consult with Dean Joseph Bizup (CAS) at [casuap@bu.edu](mailto:casuap@bu.edu) or Dean Emily Barman (GRS) at [eabarmen@bu.edu](mailto:eabarmen@bu.edu) to determine which departments or programs inside and outside of CAS/GRS would be appropriate.

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**DEPARTMENT CONTACT NAME & POSITION:** Jonathan Klawans, Prof. of Religion

**DEPARTMENT CONTACT EMAIL & PHONE:** [jklawans@bu.edu](mailto:jklawans@bu.edu); 353-4432

*Signature(s) required:*

**DEPARTMENT APPROVAL:** \_\_\_\_\_



Department Chair

**2/27/18**

Date

\_\_\_\_\_  
Other Department Chair(s) (required for cross-listed courses)

\_\_\_\_\_  
Date

*revised 10/11/2017*

## CAS/GRS RN 406/706 [STH TN 8xx] Biblical Fakes and Forgeries

Spring 2019  
Mondays 2:30 to 5:15

Prof. Jennifer Wright Knust Office Location: Phone: 617/353- E-mail: jknust@bu.edu Office Hours: TBA and by appointment	Prof. Jonathan Klawans Office Location: 147 Bay State Road, 409 Phone: 617/353-4432 E-mail: jklawans@bu.edu Office Hours: TBA and by appointment
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**Course Website:** <http://learn.bu.edu>

### I. General Overview of the Course:

This course focuses on two interrelated and timely issues in biblical studies, relating to the production of forgeries in both the ancient and modern world. It is well known that ancient Jews and Christians produced “pseudepigraphs”: works falsely titled, attributed to an author who most certainly did not write them (the book of Daniel is one prominent example in the Hebrew Bible; Ephesians in the New Testament is another). It is also becoming clear that modern forgeries—ostensibly ancient, biblical-era inscriptions and even manuscripts—have made their way into private collections and are even on display in public museums.

Taking into account the many differences between ancient and modern forgeries, this course examines the interrelationships between these phenomena, exploring possible continuities in motivation and method, both with regard to the forgers who create such works as well as the academic and religious authorities who have either been misled or knowingly overlooked them. Beginning with clear-cut cases of forgeries both ancient and modern, we will gradually consider more problematic cases: questionable finds whose authenticity vex scholars to the present day. Because modern forgeries emerge from antiquities markets, we will also have to consider the moral and academic issues that arise when scholars study and authenticate objects unduly removed from their proper archaeological contexts, and even (in many cases) from their rightful owners.

#### Learning Goals

- 1) to gain a better understanding of the long history of forgery: the motivations and methods of production as well as the tools scholars and skeptics have used to unmask them
- 2) to probe the particular problem of biblical forgeries and the religious defenses that have been offered. Is a pious fraud a white lie or a dangerous deceit?
- 3) to gain a broader understanding of the moral and academic issues surrounding provenance. How much do we need to know about where an object has been before we can learn from it?
- 4) to gain fuller grasp of the objective and subjective tools scholars use to discern forgeries
- 5) to master the issues above and the facts of one given case and, hopefully, work towards making an original academic contribution to the discussion of that case.

### II. Textbooks and Resources for the Course:

For each unit of this seminar, there will be a folder posted in blackboard containing public-access copies of the documents in question as well as links to related academic articles in journals with BU-subscriptions.

In addition, students will need the following as **required** resources:

1) An academic study Bible (with Apocrypha). The Fourth Edition of the New Oxford Annotated Bible With Apocrypha (edited by Michael D. Coogan, Marc Z. Brettler, Carol A. Newsome and PHEME PERKINS; Oxford: Oxford University Press, 2010) is particularly recommended. **You will need to have your Study Bible with you in class, at every session.**

2) Grafton, Anthony. *Forgers and Critics: Creativity and Duplicity in Western Scholarship*. London: Collins & Brown, 1990. This short classic can be considered our other Bible. Grafton traces the intertwined histories of forgery-detection and forgery-production, highlighting motivations for forgeries beyond profit. This book is also available as an ACLS e-book; one way or another, students will need regular access to the complete work.

Please note also the following **recommended** resources, which will be valuable to you more or less, depending on your academic background and chosen research topic.

1) Ehrman, Bart D. *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics*. New York: Oxford University Press, 2013. This is probably the most recent work ancient biblical forgeries, focused on Christian ones. Graduate students will need to read, in entirety.

2) Jones, Mark, with Paul Craddock and Nicolas Barker, eds. *Fake? The Art of Deception*. Berkeley: University of California Press, 1990. This book is the catalogue for an important exhibit of fakes and forgeries, held at the British Museum and other important institutions.

3) Lewis James R. and Olav Hammer, eds. *The Invention of Sacred Tradition*. Cambridge: Cambridge University Press, 2007. A helpful collection that covers a cultural and chronological range wider than our course; again, required of graduates.

4) <http://traffickingculture.org/people/neil-brodie/> This website, maintained by Neil Brodie, hosts a great deal of information (and many helpful articles) on the antiquities market. Although Brodie's main concern is with unprovenanced (and therefore likely looted) objects, forged objects often travel through these same channels (antiquities dealers and private collections).

5) <http://art-crime.blogspot.com/>. This website, maintained by the Association for Research into Crimes Against Art (ARCA), offers a wealth of information about current cases of looted and stolen objects and occasionally also forgeries.

### III. Assignments and Marking Scheme

This is a graduate-level seminar and, as such, a great deal of reading, writing, and speaking is required of all students. The success of this seminar is dependent upon how eagerly students invest in training *themselves* to read, interpret, analyze, and synthesize the material at hand. Assignments are therefore designed to foster responsible engagement with the readings, articulate, collegial class discussions, and in depth investigation of topics of particular interest to individual students.

	Graduates	Undergraduates
Class Participation	10%	15%
Creative Seminar Leadership	20% (two papers, 10% each)	15% (one paper)
Short Position Papers	30% (three papers, 10% each)	30% (two papers, 15% each)
Individual Research Project:	40% (one paper, 25-30 pages)	40% (one paper, c. 20 pages)

Research Project Grade:	5% Proposal and Peer Review	5% Proposal and Peer Review
	10% Draft 1 and Peer Review	10% Draft 1 and Peer Review
	5% Oral Presentation	5% Oral Presentation
	20% Final Draft	20% Final Draft

*General Participation:* It is expected that all students will attend class each week, and will participate actively in class discussions. Participation can be measured by more than just what you say in class, however. Sending the professor an e-mail in advance of class with useful questions or suggestions is one alternate way to participate. Coming to office hours with helpful questions or suggestions is another. Locating additional readings of potential interest and/or identifying a problematic gap in scholar’s argument. Depending on class interest, we may experiment with on-line discussions of various themes as well. Please feel free to share with us in class, in person, or by e-mail, any suggestions or concerns you may have with regard to your participation in our class.

*Creative Seminar Leadership:* Within the first week of the class, students should volunteer to assist the class in deepening our understanding of the topic(s) assigned by offering *two* creative presentations, once early in the semester and one later on. These presentations, which should last no more than ten minutes, should raise questions and encapsulate the problem(s) raised by the readings, but creatively. Let your “show and tell” sum up your reaction to the week’s assignments even as it also provokes us to dive deeper into the readings. **N.b.:** undergraduates will participate in the second round of presentations only.

*Short Position Papers:* Three times over the course of the semester, and not during the week selected for the Creative Seminar Leadership project, students will prepare a short position paper taking a side for or against the status of the document as either forged or authentic. Build a case for either position, highlighting your evidence and explaining your reasoning. Each paper should be approximately 500 words. **N.b.:** undergraduates will be required to complete only two short papers.

*Individual Project:* Your individual project invites you to investigate a possible forgery and to share the results of your investigation with the class. Early on in the semester, you should identify a (possible) case of forgery of particular interest to you, meeting with your professors and your peers to share your ideas.

*Project Proposal and Peer Review* – Once your topic is decided, you will prepare a précis for your project, which should include: (1) a statement of topic, along with brief description of the case/thesis; (2) bibliography (c. 5-10 items); a tentative outline of your argument, based in the hypothesis you will pursue. This précis will be shared with a colleague in the class (undergraduates will be paired with undergraduates; graduates with graduates). One week after the submission of the précis, you will submit detailed feedback to your colleague on his/her project proposal, offering specific advice about how to proceed. The professors will also return feedback to you about your own project.

*First Draft and Peer Review* – The first draft should be as close to the final draft as possible. A full draft states your argument, with correct grammar and punctuation, and is fully documented in proper, Chicago Manual of Style format. Your papers should be double-spaced, with one-inch margins, and 12 point fonts. Do not justify edges and only include one space after periods. At the time of submission, you will be assigned a draft of one of your colleagues to review. One week after submission, you will send detailed, helpful comments back to your colleague.

*Class Presentation* – Present your research to the class, describing the document you chose, the issues at stake, and the case for or against authenticity. The professors will be happy to make copies of handouts or to assist you with any other materials you would like to use to enhance your presentation.

*Final Paper* – After reviewing feedback, revise your final paper and submit to the professors.

#### IV. Course Policies

Since deadlines are stated clearly at the outset, we expect you to meet them.

Eager participation is expected of every student. Not participating in class is equivalent to being absent and will negatively impact your grade. Regular attendance is also expected. If you need to be away, you should let the professors know *immediately* and find creative ways to make up for lost work. Missing more than one class will significantly impact your grade.

All students at Boston University are expected to maintain high standards of academic honesty and integrity. Every student should be aware of the Academic Conduct Code and abide carefully by its provisions. Any attempt to represent the work of another as one's own constitutes plagiarism and will not be tolerated. This includes copying or substantially restating the work of another (including websites) in any oral or written work without specific citation and acknowledgement and collaborating with another without acknowledgement of that person's contribution. Please see: <http://www.bu.edu/academics/policies/academic-conduct-code/> and (for the additional GRS components): <http://www.bu.edu/cas/current-students/phd-mfa-students/academic-policies-and-conduct-code/>

Submission of written work will generally be electronic, by email and/or through blackboard. Files may be in .doc, .docx or .rtf format. For all papers submitted electronically, be sure to include your name, a title, and the bibliography, all within a single file. Your name should also be included in the name you assign to the file (e.g.: Rn791Paper1YourName.doc).

If you are a student with a disability or believe you might have a disability that requires accommodations, please contact the Office for Disability Services (ODS) at 617-353-3658 to coordinate any reasonable accommodation requests. That office is located at 19 Deerfield Street on the second floor. If you have a specific disability and require accommodations in this class, please let me know as soon as possible so that appropriate accommodations can be made. You must provide me with a letter of needed accommodations prepared by the Office of Disability Services. Accommodation letters must be delivered in a timely fashion (within two weeks of the date on the letter and not later than two weeks before any major examination). Please note that accommodations will not be provided absent an official letter of accommodation. For more information, see: <http://www.bu.edu/academics/policies/disability-accomodation/>.

Use of laptops and tablets in class is, tentatively, permitted, provided all remain on task. Please do not use phones for any reason, and please consult our blackboard information page for fuller policies and advice on the use of technology in the classroom

Consistent with the University's commitment to inclusivity, we promise to do our best to lead class in a manner that is respectful of difference, which includes, but is not limited to, physical and mental ability, age, socio-economic status, religious identity, gender, gender identity, race, ethnicity, sexual orientation, nationality, and veteran status. You are also expected to be respectful of difference in your conduct in class and on campus. The use of gender-inclusive language is expected and you should be mindful of metaphors that may have problematic religious, racial, ethnic, class, sexual, or (dis)ability connotations. When citing the work of another, exclusive language may be employed if (a) writer in question used exclusive language and (b) maintaining the exclusive form is necessary for conveying a particular interpretive point. Otherwise, the use of inclusive language, symbols and metaphors is assumed, whether in class discussions or in written work.



## V. Schedule of Readings and Assignments

These readings are required of all participants in the class. In addition to what is listed below, graduate students will be expected (1) to access, whenever possible, primary sources in their original languages and (2) to make use of the supplementary resources listed above and in the bibliography below, especially for their oral reports and written position papers. Undergraduates will not need to read beyond the weekly readings except for their individual research projects.

### Session 1: Introduction to the course: Fakes and Forgeries, Scribes and Scholars

- Grafton, *Forgers and Critics*.
- Rollston, "Forging History."
- Droge, "Lying Pen."
- Key Question: What is a forgery and why do we care?

### Session 2: An Ancient Jewish Forgery: Letter of Aristeas

- *Letter of Aristeas* (public access translation of main document via blackboard)
- Wright, *Letter of Aristeas*, "Introduction" (ebSCO e-book, accessible via blackboard)
- Key Question: Did the author intend to deceive his audience?

### Session 3: An Ancient Christian Forgery: Letter of Ephesians

- Ephesians (and other Deutero-Paulines), in *NOAB*
- Ehrman, *Forgeries and Counterforgeries*, Chapter 7 (esp. 171-90).
- Key Question: How did early Christian forgers justify their deceptions?
- *Paper Précis Due*

### Session 4: Apocalyptic Pseudepigraphy: the Case of Daniel

- Daniel (esp 7-12, in *NOAB*)
- Stone, *Ancient Judaism: New Visions*, 90–121.
- Baum, "Revelatory Experiences."
- Susanna (in the Apocrypha)
- Origen, *Letter to Africanus*
- Key Question: Does the variable of mystical religious experience impact our evaluation of honesty and integrity of these texts?
- *Feedback on Précis Returned*

### Session 5: The Apocryphon of John: Gnosis, Forgery, and Finds

- *Apocryphon of John*
- Denzey Lewis and Blount, "Rethinking the Origins"; Denzey Lewis, "Rethinking"
- King, "What is an Author? Ancient Author Function in the Apocryphon of John and the Apocalypse of John"
- Mroczek, "True Stories"
- Key Question: What are the important correspondences between ancient Gnosis and the modern discovery of it?

### Session 6: The *Testaments of the Twelve Patriarchs*; Jewish or Christian?

- *Testaments of the Twelve Patriarchs*
- De Jonge, *The Testaments*, esp. chs. 5, 6, 9 (original articles on blackboard)
- Kraft, "Pseudepigrapha"
- Key Question: What is at stake in identifying the Testaments as *either* Jewish *or* Christian?

### Session 7: A Modern Forgery of An Ancient Pseudepigraph: The Gospel of Jesus' Wife

- Karen King, “Gospel,”
- Sabar, “Did Jesus Have a Wife?”
- Baden and Moss, “Curious Case.”
- Jones, “Jesus’ Wife” and “Syntax of Forgery”
- Schroeder, “Gender and the Academy.”
- Key Questions: What went wrong? How could this debacle have been avoided?

#### Session 8: Forged Dead Sea Scrolls

- Vermes, “Introduction,” to *Complete Dead Sea Scrolls in English* (on discovery and publication of the scrolls)
- Davis, “Caves of Dispute” (note additional articles in the same *DSD* issue).
- Johnson, “a Case Study.”
- Key Question: What methods have been employed to detect these forgeries?
- *First Draft of Individual Project Due*

#### Session 9: Morton Smith, *Clement to Theodore*, and the “Secret Gospel of Mark.”

- Smith, *Secret Gospel*
- Watson, “Beyond Suspicion.”
- Stroumsa, “Introduction,” to *Correspondence*
- Carlson, *Gospel Hoax*
- Piovanelli, “Half-way.”
- Key Question: What personal, professional, and cultural factors have contributed to this controversy, beyond the question of the status of this document?
- *Feedback on First Drafts Due*

#### Session 10: Hazon Gabriel: A Dead Sea Scroll in Stone? Or the First Forged “Scroll?”

- *The Gabriel Vision* in Henze, ed. *Hazon Gabriel*
- Justnes, “Hazon Gabriel”
- Klawans, “The New Covenant on Stone?”
- Key Question: How has the antiquities market contributed to the production of forgeries and fakes?

#### Session 11: Interpolation as Forgery?

- Lachmann, Selections from his prefaces to *Novum Testamentum Graece et Latine* (1831)
- Metzger, *A Textual Commentary on the New Testament* (selections)
- Knust and Wasserman, *To Cast the First Stone* Chapter 1
- Larsen, *Gospels Before the Book*, Chapter 6
- Key Question: Are editorial insertions and/or improvements “forgery”?

#### Session 12: Philology and Forgery: Further Reflections

- Benjamin, “The Work of Art in the Age of Mechanical Reproduction”
- Finkelberg, “The Original Versus the Received Text with Special Emphasis on the Case of the Comma Johanneum”
- Peirano, “Authenticity as an aesthetic value: ancient and modern reflections”
- Key Question: How have views of “the authentic” changed? Have they changed?

#### Sessions 13 and 14: Class Presentations

- *Final Independent Project due on the last day of class.*

## VI. Full Publication Information for required, recommended and readings:

- Abu Haj, Nadia. *Facts on the Ground: Archaeological Practice and Territorial Self-Fashioning in Israeli Society*. Chicago: University of Chicago Press, 2002.
- Askeland, Christian. "A Fake Coptic John and its Implications for the 'Gospel of Jesus's Wife'." *Tyndale Bulletin* 65.1 (2014): 1-10.
- Askeland, Christian. "A Lycopopolitan Forgery of John's Gospel," *NTS* 61.3 (2014): 314-34.
- Baden, Joel and Candida R. Moss. "The Curious Case of Jesus's Wife." *The Atlantic*, December 2014.
- Baum, Armin D. "The Anonymity of the New Testament History Books: A Stylistic Device in the Context of Greco-Roman and Ancient Near Eastern Literature." *NT* 50.2 (2008): 120-142.
- Baum, Armin D. "Authorship and Pseudepigraphy in Early Christian Literature: A Translation of the Most Important Source Texts and an Annotated Bibliography." In *Pauline Studies: Paul and Pseudepigraphy*, edited by Stanley E. Porter and Gregory P. Fewster, 11-63. Leiden: Brill, 2014.
- Baum, Armin D. *Pseudepigraphie und literarische Fälschung im frühen Christentum: Mit ausgewählten Quellentexten samt deutscher Übersetzung*. WUNT 2.138. Tübingen: Mohr Siebeck, 2001.
- Baum, Armin D. "Revelatory Experience and Pseudepigraphical Attribution in Early Jewish Apocalypses." *BBR* 21.1 (2011): 65-92.
- Brakke, David. "Early Christian Lies and the Lying Liars Who Wrote Them: Bart Ehrman's *Forgery and Counterforgery*." *Journal of Religion* ?? (2016): 3787-390.
- Brodie, Neil J. "Congenial Bedfellows? The Academy and the Antiquities Trade." *Journal of Contemporary Criminal Justice* 27.4 (2011): 408-437.
- Brodie, Neil J. "Consensual Relations? Academic Involvement in the Illegal Trade in Ancient Manuscripts." In *Criminology and Archaeology: Studies in Looted Antiquities*, edited by Penny Green and Simon Mackenzie, pp. 41-58. Oxford: Hart, 2009.
- Brodie, Neil J. and Morag M. Kersel. "WikiLeaks, Text, and Archaeology: the Case of the Schøyen Incantation Bowls." In *Archaeologies of Text: Archaeology, Technology, and Ethics*, edited by Mathew T. Rutz and Morag M. Kersel. Pp. 198-213. Joukowski Institute Publication 6. Oxford: Oxbow Books, 2014.
- Carlson, Stephen C. *The Gospel Hoax: Morton Smith's Invention of Secret Mark*. Waco, Tex.: Baylor University Press, 2005.
- Davis, Kipp. "Caves of Dispute: Patterns of Correspondence and Suspicion in the Post-2002 'Dead Sea Scrolls' Fragments." *DSD* 24 (2017): 229-270.
- Denzey Lewis, Nicola. "Rethinking the Rethinking of the Nag Hammadi Codices." *BSR* 45.2 (2016): 39-45.
- Denzey Lewis, Nicola and Justine Ariel Blount. "Rethinking the Origins of the Nag Hammadi Codices." *JBL* 133.2 (2014): 397-417.
- Droge, A. J. "'The Lying Pen of the Scribes': Of Holy Books and Pious Frauds." *MTSR* 15 (2003): 117-147.
- Finkelberg, M. (2014) "The Original Versus the Received Text with Special Emphasis on the Case of the Comma Johanneum." *International Journal of the Classical Tradition* 21.3 (2014): 183-197.
- Henze, Matthias, ed. *Hazon Gabriel: New Readings of the Gabriel Revelation*. EJL 29. Atlanta: Society of Biblical Literature, 2011.
- Johnson, Michael Brooks. "A Case Study in Professional Ethics Concerning Secondary Publications of Unprovenanced Artefacts: The New Edition DSS F.Instruction1." *Distant Worlds Journal* 2 (2017): 28-44.
- Jones, Christopher P. "The Jesus' Wife Papyrus in the History of Forgery." *NTS* 61.3 (2015): 367-378.
- Jones, Christopher P. "The Syntax of Forgery." *Proceedings of the American Philosophical Society* 160.1 (2016): 26-36.
- Jones, Mark, with Paul Craddock and Nicolas Barker, eds. *Fake? The Art of Deception*. Berkeley: University of California Press, 1990.
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