The field of Jewish literature can be mystifying to the non-specialist. The initial obstacle often is where to go for texts, translations, concordances, and bibliography. Even many researchers more familiar with these materials often fail to take advantage of the best critical texts, translations, and helps currently available. The goal of this article is to summarize in a single location the principal texts, translations, and foundational resources for the examination of the central Jewish literature potentially pertinent to the background study of early Christianity.¹

Generally the procedure followed for each Jewish writing is to list the single most important work in the categories of bibliography, critical text, translation, concordance/index, lexical or grammatical aides, introduction, and commentary. Where deemed helpful, more than one work may be noted. English translations, introductions, and helps are generally preferred. Also noted in many instances are the language(s) of extant manuscripts and the likely dates of composition (reflecting the current scholarly consensus). While the emphasis is on printed editions, some computer-based resources are noted. Space did not permit bibliographies on Samaritan texts or on early Jewish liturgies, papyri, and inscriptions.

1. General Reference Tools (incl. Abbreviations)

1.1 Encyclopedias and Dictionaries


¹ This list takes its inspiration in part from Wayne Grudem, “Alphabetical Reference List for Old Testament Apocrypha and Pseudepigrapha,” JETS 19 (1976) 297–313. Appreciation is expressed to friends at Tyndale House and to the university libraries in Cambridge and Tübingen.

1.2 Works Containing Surveys of Jewish Literature


Neusner, Jacob, ed. *Judaism in Late Antiquity, Vol. 1: The Literary and Archaeological Sources* (Handbuch der Orientalistik 1.16; Leiden: Brill, 1995). [JLA]


Stemberger, Günter. *Introduction to the Talmud and Midrash*. Full bibliography under Rabbinic Literature. [Stemberger, *Introduction*]

Stone, Michael E., ed. *Jewish Writings of the Second Temple Period* (CRINT 2.2; Assen: Van Gorcum; Philadelphia: Fortress, 1984). [JWSTP]

1.3 Sourcebooks


1.4 General Computer Programs and English-based Websites (current at time of writing)

*Ioudaios Bibliography* (for Judaism in the Graeco-Roman period): http://ccat.sas.upenn.edu/ioudaios/biblio

*The Judaic Classics Library Deluxe Edition*—CD-ROM from Davka Software (see below under Rabbinic Literature).


*The Noncanonical Homepage*: http://wesley.nnc.edu/noncanon.htm

*Princeton University Library Jewish Studies Resources*: http://www.princeton.edu/~pressman/jewsub.htm


*Second Temple Synagogues* by Donald Binder (includes links to introductions, texts, and photos of early Jewish literature): http://www.smu.edu/~dbinder


2. OT Versions

2.1 Greek Versions

2.1.1 Septuagint

The term “Septuagint” is properly attributed only to the Old Greek Pentateuch (translated c. 3rd cent. BC), but common parlance labels the whole Old Greek OT and Apocrypha as Septuagint (LXX). It represents the earliest extant Jewish Greek translation of the OT. However, since the major LXX manuscripts are Christian, the possibility exists of Christian tampering with the text at some junctures. While earlier studies frequently focused on the LXX as a textual witness to its Hebrew *Vorlage*, a significant trend also views its renderings of the OT as representing traditional Jewish interpretation. The individual Biblical books vary in their translation style, indicating a plurality of translators and dates of translation. Some Biblical books differ significantly from the MT (e.g. Jeremiah, Samuel), and others exist in double recensions (e.g. Judges, Esther, Tobit, Daniel). The LXX also provides a major witness to the Apocrypha (including also 3–4 Maccabees and Odes which are not in the traditional English Apocrypha).

Bibliographies:


Critical and Diplomatic Texts:


Handbook Text:


Text and Translation:

Brenton, Lancelot C. L. The Septuagint with Apocrypha: Greek and English (London: Samuel Bagster & Sons, 1851; repr. Peabody, MA: Hendrickson, 1992). In need of revision; translation project based on NRSV is underway.

Concordance:


Lexicons:


Grammars:


Introductions:

Harl, Marguerite, Gilles Dorival, and Olivier Munnich. La Bible Grecque des Septante: Du judaïsme hellénistique au christianisme ancien (Initiations au christianisme ancien; Paris: Cerf, 1988).


**Commentaries:**
Harl, Marguerite, et al. *La Bible d'Alexandrie* (7+ vols.; Paris: Cerf, 1986–). Focuses on how the LXX would have been read by Greek speakers in Jewish and Christian antiquity.

Wevers, John William. *Notes on the Greek Text of Genesis* (SBLSCS 35; Atlanta: Scholars, 1993). Discusses textual and philological issues. Wevers has produced similar volumes for the rest of the Pentateuch.

2.1.2 Aquila, Symmachus, Theodotion

Known primarily from the fragmentary sources of Origen's Hexapla, “the Three” represent Jewish Greek translations from the early Common Era (though there are early traditions that Symmachus and even Theodotion were Ebionite Christians). There are also extensive Syro-Hexaplaric fragments and remnants of the Three in other languages (notably Armenian). Bibliographies, concordances and introductions on the Three are also listed in works on the LXX above (see also *HJPJC* 3.1:493–504).

**Text:**
Field, Fridericus. *Origenis Hexaplorum quae supersunt* (2 vols.; Oxford: Clarendon, 1875). Other fragments have surfaced since Field, see the bibliographies and introductions noted under LXX. Also note that Göttingen LXX volumes list Hexaplaric traditions in the bottom apparatus.

**Concordance:**

**Commentary:**

2.2 Targumim

Aramaic translations and paraphrases of the OT are known from as early as the Qumran community. The targumim appear to originate from liturgical use in the synagogue, when a meturgeman would compose an (occasionally free) Aramaic rendering of the biblical text to be read in the service. Such targumim can testify to how the biblical text was interpreted in Judaism. “Official” targumim on the Pentateuch (Tg. Onqelos) and the Prophets (Tg. Jonathan) have been passed down from Babylonian rabbinic circles, while parallel traditions are also known from Palestine. There are additional targumic traditions for each of the non-Aramaic books of the Writings. Besides MSS and printed editions devoted to targum, the official targumim are printed with the MT in Rabbinic Bibles alongside traditional rabbinic commentaries. Targumic texts also occur in Polyglot editions (e.g. those printed in Antwerp, Paris, and London [=Walton’s]) in parallel with the MT and other translations. The issues of dating and transmission history of the various targumim are often quite complex.
2.2.1 General Bibliography

Bibliography:
Ongoing listing of publications in the *Newsletter for Targumic and Cognate Studies* (now with its own website, including some targum translations, http://www.tulane.edu/~ntcs). Note also the bibliographic articles by Diez Macho in Vols. 4 and 5 of *Neophyti* 1 (listed below).

Critical Texts:

Translations:
Some translations are also being made available online (see above under bibliographies).

Lexicons:

Grammars:
Fassberg, Steven E. *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah* (HSS 38; Atlanta: Scholars, 1991). Focuses primarily on phonology and morphology.

**Introductions:**


Diez Macho, Alejandro. *El Targum: Introducción a las traducciones aramaicas de la Biblia* (Textos y Estudios 21; Madrid: Consejo Superior de Investigaciones Científicas, 1982). The classic introduction by the foremost member of the “Spanish school.”


### 2.2.2 Targumim on the Pentateuch

Divided into the following categories:

1) Official Targum of Babylonia = Onqelos (text in Sperber above).

2) “Palestinian Targumim” (editions noted below)
   
   a) Neofiti 1
   
   b) Pseudo-Jonathan
   
   c) Fragment Targum
   
   d) Cairo Genizah Fragments
   
   e) Toseftot
   
   f) Festival Collections
   
   g) Targumic Poems

For texts and bibliography on the last three categories see: Sperber, *Bible in Aramaic* 1:354–357 (above); *Mikra* 251; and Klein, *Genizah Manuscripts* Vol. 1: xxviii–xxxix (below).

**Texts:**


translation and appended French and English translations. Each volume is prefaced with extensive introductory essays by Díez Macho. Volumes 2–5 also include verse-by-verse listings of (mostly rabbinic, but also pseudopigraphic and Christian) parallels to the interpretive elements in Tg. Ps.-J and Tg. Neof. Volume 6 contains addenda, corrigenda, and indexes. A photocopy edition of the manuscript exists (Jerusalem: Makor, 1970).


Translation:

Concordances:
Kassovsky, Haim Joshua. קהנסרואתניא לחרדות אקפולס איצור rdrדה (5 vols. in 1; Jerusalem: Kiriath Moshe, 1933–40). For Onqelos.

Note also some rabbinic search software contain searchable targumic texts (see under Rabbinic Literature).

Commentaries:

2.2.3 Targumim on the Prophets
Targum Jonathan forms the “official” targum to the Former and Latter Prophets (text in Sperber, Bible in Aramaic, Vols. 2 and 3). There are also Pal-

**Text:**

**Concordances:**
Moor, Johannes C. de, et al., eds. A Bilingual Concordance to the Targum of the Prophets (17+ vols.; Leiden: Brill, 1995–). A concordance of the individual books of Tg. Jon. to the Former and Latter Prophets. Also lists Hebrew equivalents to the Aramaic vocabulary (providing English glosses to both the Aramaic and Hebrew terms).

**Commentaries:**

### 2.2.4 Targumim on the Writings

No known targumic traditions exist for Daniel or for Ezra-Nehemiah (note these books already employ Aramaic). The study of the targumim to the Writings necessitates caution since frequently several targumic recensions exist for any one OT book (for overview see *ABD* 6:320–331). Note that Targum Job is different than the Qumran Job Targum (=11QtgJob =11Q10; see DJD 23 and further bibliography below under “Dead Sea Scrolls”). Two targumic traditions to Esther are recognized (Targum Rishon and Targum Sheni = *Tg. Esth I and II*). A so-called “Third Targum to Esther” exists in the Antwerp Polyglot, but it is disputed whether this Third Targum is essentially a condensation of Targum Rishon, the predecessor of Rishon or properly a targum at all.

**General Texts:**
Sperber, Alexander. *The Bible in Aramaic: Based on Old Manuscripts and Printed Texts* (Vol. 4a; Leiden: Brill, 1968). Contains *Tg. Chron* (MS Berlin 125) and *Tg. Ruth* as in the De Lagarde edition, and includes from Brit. Mus. Or. 2375: *Tg. Cant*, *Tg. Lam*, *Tg. Eccl*, and *Tg. Esth* (mixed text type of Esther, due to the manuscript used).

**Individual Texts:**
Díez Merino, Luis. *Targum de Salmos: Edición Príncipe del Ms. Villa-Amil n. 5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica 6; Madrid: Consejo Superior de Investigaciones Científicas, 1982). Introduction, text, Latin translation (by Alfonso de Zamora) and studies on this manuscript of *Tg. Psalms*. 

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**Concordance:**

Grossfeld, Bernard. *Concordance of the First Targum to the Book of Esther* (SBLAS 5; Chico, CA: Scholars, 1984). For the Second Targum (Targum Sheni) see the KWIC concordance in Grossfeld’s edition noted above.

### 2.3 Other (Latin and Syriac)

Whereas the Vulgate is clearly Christian (translated by Jerome), the lineage of the Old Latin is more obscure. A frequent dependence on the LXX, and occasional portions that agree with Jewish tradition over the LXX, make it possible that the Old Latin contains some certifiable Jewish passages. The Peshitta, though ultimately a Christian Bible, may originally have been allied with Jewish tradition, especially when it agrees with the targumim. For introductions see *Mikra* 255–297, 299–313; *ABD* 6:794–803.

**Old Latin Texts:**


**Peshitta Bibliography:**


**Syriac Peshitta Text:**


**Peshitta Translation:**


**Peshitta Concordances:**


**Peshitta Introduction:**


### 3. Apocrypha

Various Christian OT manuscripts (Greek, Latin, Syriac, etc.) contain books not found in the Masoretic tradition. Translations may be found in some English Bibles (e.g. RSV, NRSV, NEB, REB) of the Greek (LXX) apocrypha as well as Latin “2 Esdras.” Other translations may be found in the editions edited by Charles, by Charlesworth, and by Kümmel listed under General Pseudepigrapha Bibliography below (cf. esp. Charlesworth, *OTP* 2:609–624 for apocryphal Psalms).

English “2 Esdras” is listed in the Vulgate as 4 Ezra and should not be confused with LXX 2 Esdras (which is the Greek version of OT Ezra and Nehemiah). Most modern scholars believe 4 Ezra is a compilation, often designating (the probably Christian) chaps. 1–2 and chaps. 15–16 as 5 Ezra and 6 Ezra respectively. Thus the name “4 Ezra” in much modern scholarship has been reserved for Vulgate 4 Ezra 3–14.

The above listed LXX editions and concordances serve for the Greek Apocrypha. Greek fragments of 4 Ezra have been discovered (see Denis, *Fragmenta pseudepigraphorum* below under Pseudepigrapha). Latin versions of these books as well as the whole of 4 Ezra are also known in the Old Latin (see above) and Vulgate (for concordances to Latin 4 Ezra, see Denis or Lechner-Schmidt under General Pseudepigrapha Bibliography below). For Syriac editions, see the Peshițta bibliography above. Many books of the Apocrypha are
thought to stem from Semitic originals. Prior to the DSS, fragments in Hebrew were known of Ben Sira (= Sirach = Ecclesiasticus). Hebrew and Aramaic texts have been found in the DSS for Tobit (4Q196–200 in DJD XIX), Sirach (2Q18 in DJD III; 11QPs¹ [=11Q5] xxi–xxii in DJD IV; some Masada texts), and some of the apocryphal Psalms (11QPs² in DJD IV; for 4Q380–381 see Schuller, *Non-Canonical Psalms from Qumran* below under “Dead Sea Scrolls”).

**Other Bibliography:**
Reiterer, Friedrich Vinzenz, ed. *Bibliographie zu Ben Sira* (BZAW 266; Berlin: de Gruyter, 1998). Not well-indexed or annotated.

*See also:*
http://www.uni-passau.de/ktf/mitarbeiter/boehmisch/BenSira.bibliographie.html

**Other Texts (and Concordance):**


*See also:* Berger synopsis of 4 Ezra with 2 Baruch (below under Pseudepigrapha—2 Baruch).

**Other Concordances:**

Winter, Michael M. *A Concordance to the Peshitta Version of Ben Sira* (Monographs of the Peshitta Institute 2; Leiden: Brill, 1976).

**Lexicon:**
*See Septuagint and below under Pseudepigrapha General Bibliography.*

**Introductions:**
Longenecker, Bruce W. *2 Esdras* (Guides to the Apocrypha and Pseudepigrapha; Sheffield: Sheffield Academic, 1995). Other helpful introductions are also appearing in this series (e.g. Bartlett on *1 Maccabees*, Coggins on *Sirach*, Grabbe on *Wisdom of Solomon*).

Metzger, Bruce M. *An Introduction to the Apocrypha* (Oxford: OUP, 1957).

*See also:* Nickelsburg, *Jewish Literature*, passim; JWSTP, passim; *HJPAJC* Vol. 3, passim; *CHJ* 2:409–503; *ABD* 1:292–294 and s.v. by book.

**Commentaries:**
Several commentaries exist on each book. In English note especially those in the Anchor Bible series, and Stone on *Fourth Ezra* in the Hermeneia series.

**4. Pseudepigrapha (Jewish)**

The term “pseudepigrapha” properly refers to literature written under an assumed name (generally of some famous OT person). However, “the Pseudepigrapha” has become almost a catch-all category for intertestamental works which do not fit elsewhere. The translation volume edited by Charlesworth,
while focusing on works of primarily Jewish origin, also includes some Christian works. Below are listed the most important pseudepigraphal works for the study of Judaism. Since some Christian pseudepigrapha may include original Jewish material, a few of these are also noted. For bibliography of other Christian pseudepigrapha and some lesser known works see Haelewyck, *Clavis Apocryphorum* (noted below). Pseudo-Philo and named Jewish authors are listed later in this bibliography.

4.1 General Pseudepigrapha Bibliography

**Bibliography:**


*See further:* Arbeitshilfen für das Studium der Pseudepigraphen (http://www.uni-leipzig.de/~nt/asp/index.htm); also note Davila’s page at http://www.st-andrews.ac.uk/~www_sd/otpseud.html.

**Texts (general):**


Stone, Michael E. *Armenian Apocrypha Relating to Adam and Eve* (SVTP 14; Leiden: Brill, 1996). Not all of this material is early.

Stone, Michael E. *Armenian Apocrypha Relating to the Patriarchs and Prophets* (Jerusalem: Israel Academy of Sciences and Humanities, 1982).

**Translations:**


**Concordances:**


Bauer, Johannes B. *Clavis Apocryphorum supplementum: complectens voces versionis Germanicae Libri Henoch Slavici, Libri Jubilaeorum, Odarum Salomonis* (Grazer theologische Studien 4; Graz: Institut für Ökumenische Theologie und Patrologie an der Universität Graz, 1980). Not a concordance to the original languages but to German translations. For his book-by-book concordance of Greek pseudepigrapha, see “Lexicon.”

*See also:* the *Thesaurus Linguae Graecae* database for searchable Greek texts.

**Lexicon:**


**Introductions:**


*See also:* Nickelsburg, *Jewish Literature*, passim; *JWSTP*, passim; *HJPAJC* Vol. 3, passim; *CHJ* 2:409–503. Individual introductions are appearing in the “Guides to the Apocrypha and Pseudepigrapha” series from Sheffield Academic Press (some are noted below).

4.2 Special Pseudepigrapha Bibliography (alphabetical by book)

This list contains the best known books with likely Jewish lineage in pseudepigraphic collections. The principal languages of extant MSS for each book are noted below. Dates largely concur with those in Charlesworth *OTP*. If the texts available to us are clearly Christian (with an assumed Jewish substratum), this is indicated. Not included are some highly fragmented texts and those unlikely to be of Jewish provenance. Consult also the General Pseudepigrapha Bibliography above (especially Lehnardt’s *Bibliographie* and the introductions and translations in *OTP* and *JSHRZ*). More detailed bibliography of texts (including fragments and later versions) in Haelewyck, *Clavis Apocryphorum*.

AHIQAR (Aramaic; 7th–6th cent. BC). In the Elephantine papyri, with later recensions in many languages; thought to be related to the (Greek) Life of Aesop and so listed in Denis, *Fragmenta pseudepigraphorum* (see above).

**Text and Translation:**


**Commentary:**

Lindenberger, James M. *The Aramaic Proverbs of Ahiqar* (JHNES; Baltimore: Johns Hopkins University Press, 1983).
APOCALYPSE OF ABRAHAM (Old Slavonic; 1st–2nd cent. AD).


APOCALYPSE OF ADAM (Coptic; 1st–4th cent. AD). Found among Nag Hammadi gnostic texts, yet considered to be Jewish in origin. Consult Nag Hammadi scholarship for further translations (e.g. J. M. Robinson, ed. *Nag Hammadi Library in English*) and concordances (e.g. Folker Siegert, *Nag-Hammadi-Register*). Another possible Jewish gnostic text is *Poimandres* in the *Corpus Hermeticum* (further see *JWSTP* 443–481).


APOCALYPSE OF ELIJAH (Coptic, Greek; 1st–4th cent. AD). Christian text with likely Jewish substratum.


APOCALYPSE OF SEDRACH (see note below under 4 Ezra).

APOCALYPSE OF ZEPHANIAH (Coptic and Greek fragments; 1st cent. BC–1st cent. AD). Christian with possible Jewish substratum.


APOCRYPHON OF EZEKIEL (Greek and Hebrew fragments; 1st cent. BC–1st cent. AD). Probable Jewish work with possible Christian influence in extant fragments.

(PSEUDO-) ARISTEAS, [LETTER OF] (Greek; 2nd cent. BC, possibly later).

Text, Translation, Notes and Concordance:
Pelletier, André. Lettre D’Aristée à Philocrate: Introduction, texte critique, traduction et notes, index complet des mots grecs (SC 89; Paris: Cerf, 1962). A text can also be found appended to Swete’s Introduction to the Old Testament in Greek.

Introduction:
See Jellicoe, Septuagint and Modern Study 29–58 (under Septuagint); Bartlett, Jews in the Hellenistic World (under Josephus).


Texts:

Translation and Commentary:

Introduction:
Knight, Jonathan. The Ascension of Isaiah (Sheffield: Sheffield Academic, 1995).

Commentary:
Norelli, Enrico. Ascensio Isaiae: Commentarius (CChr.SA 8; Turnhout: Brepols, 1995). In Italian.

ASSUMPTION (TESTAMENT) OF MOSES (Latin; 1st cent. AD).

Text, Translation, and Commentary:

2 BARUCH (Syriac Apocalypse of Baruch; also Greek fragments and Arabic version; 2nd cent. AD).

Text:

Translation and Commentary:
Also see: Berger, Klaus, Gabriele Fassbeck, and Heiner Reinhard. Synopse des Vierten Buches Esra und der Syrischen Baruch-Apokalypse (TANZ 8; Tübingen: Francke, 1992). Based on German translation.

3 BARUCH (Greek Apocalypse of Baruch; Slavonic version in two recensions; 1st–3rd cent. AD). Christian with Jewish substratum.

Text:
4 BARUCH (see Paraleipomena Jeremiou).

1 ENOCH (Ethiopic Enoch; also in Greek, Aramaic fragments, and other versions; 2nd cent. BC–1st cent. AD).

Texts (and Translations):


Commentaries:


2 ENOCH (Slavonic Enoch, in two recensions; 1st cent. AD).

Text and Translation:

Concordance to German Translation:
See above Bauer, *Clavis Apocryphorum Supplementum*.

3 ENOCH (Hebrew Enoch; 5th–6th cent. AD)—see below under Hekhalot literature.

4 EZRA (see above under Apocrypha). Several Christian pseudepigraphic works also draw on Ezra as a central figure and may be indebted to Jewish sources (e.g. Greek Apocalypse of Ezra, Vision of Ezra, and Apocalyptic of Sedrach)—see Charlesworth *OTP* 1:561–613; text of some in Otto Wahl, ed. *Apocalypsis Esdræ—Apocalypsis Sedrach—Visio beati Esdræ* (PVTG 4; Leiden: Brill, 1977).

HISTORY OF JOSEPH (see Charlesworth, ed., *OTP* 2:467–475).

HISTORY OF THE RECHABITES (Greek, Syriac, and many versions; 1st–4th cent. AD). Substantially Christian, possible Jewish substratum.

Text and Translation:

JANNES AND JAMBRES (Greek and Latin fragments).
Text, Translation, and Commentary:

JOSEPH AND ASENETH (Greek and Latin versions in two recensions, also Armenian, and other versions; 1st cent. BC–2nd cent. AD).

Text and Translation:

Introduction:
Humphrey, Edith M. Joseph and Aseneth (Guides to the Apocrypha and Pseudepigrapha 8; Sheffield: Sheffield Academic, forthcoming).

Other:

JUBILEEES (Hebrew fragments; Ethiopic Versions; Latin, Greek, and Syriac fragments; 2nd cent. BC).

Hebrew Texts:

Texts:

Translation and Textual Notes:
Vanderkam, James C. The Book of Jubilees (CSCO 511; Leuven: Peeters, 1989). Translates his critical text (including the fragments), with extensive notes on text and translation.

Translation and Commentary:

Concordance to German Translation:
See above Bauer, Clavis Apocryphorum Supplementum.


LIFE OF ADAM AND EVE. The subject of Adam and Eve issued in different manuscript traditions—Greek (= Apocalypse of Moses; also Armenian and other versions; 1st cent. AD), Latin, two Slavonic recensions, the Armenian “Penitence of Adam,” and other recensions.
Textual Synopsis:

Text, Translation, and Commentary:

Introductions:
De Jonge, Marinus and Johannes Tromp. *The Life of Adam and Eve and Related Literature* (Guides to the Apocrypha and Pseudepigrapha 4; Sheffield: Sheffield Academic, 1997).

LIVES OF THE PROPHETS (Greek, Latin, Syriac, Armenian, Ethiopic, and other versions; 1st cent. AD). Christian with Jewish substratum.

Text, Translation, and Commentary:

3–4 MACCABEES (Greek, Syriac, and other versions). 3 Maccabees (1st cent. BC) is edited in the Göttingen LXX, and 4 Maccabees (1st cent. AD) is found in Rahlfs’s LXX; both appear in the LXX concordances; translations in *OTP* 2:509–564.

Introduction:
DeSilva, David A. *4 Maccabees* (Guides to the Apocrypha and Pseudepigrapha 7; Sheffield: Sheffield Academic, 1998).

MARTYRDOM OF ISAIAH (see Ascension of Isaiah).

(PSEUDO-) MENANDER (Syriac; 3rd cent. AD). Traditionally included with Jewish corpus, though actual provenance is unsure. See discussion and translation in *OTP* 2:583–606; also *HJPAJC* 3.1:692–694.

ODES (see Septuagint).

ODES OF SOLOMON (Syriac, also portions in Greek and Coptic; 1st–2nd cent. AD). Christian, though some propose a Jewish origin.

Texts, Translations, and Concordance:

Text and Translation:
Translation and Commentary:

Concordance to German Translation:
See above Bauer, Clavis Apocryphorum Supplementum.

PARALEIPOMENA JEREMIOU (Greek in two recensions, Ethiopic and other versions; 1st–3rd cent. AD).

Text and Translation:


PRAYER OF MANASSEH (see Septuagint; also in Charlesworth, ed., OTP 2:625–637).

PSALMS OF SOLOMON (Greek and Syriac; 1st cent. BC).

Greek Text:
Gebhardt, Oscar von. Die Psalmen Salomos (TU 13/2; Leipzig: Hinrichs, 1895). Still major critical text of Greek, though it only collates 8 of the 11 available MSS. A handy Greek text can be found in Rahlfs’s LXX edition (based on Gebhardt).

Syriac Critical Text:
See above “Syriac Peshīṭṭa Text” (Vol. IV, 6).

Greek and Syriac texts:

Commentaries:


SENTENCES OF (PSEUDO-) PHOCYLIDES (Greek; 1st cent. BC–1st cent. AD). Wisdom poetry of Jewish origin, but with muted OT references and written under a pagan Greek pseudonym.

Text, Translation, and Commentary:

SIBYLLINE ORACLES (Greek with Latin fragments; 2nd cent. BC–7th cent. AD). Large portions of Books 3 and 5 are considered Jewish; book 4 may have been ultimately redacted by a Jew, and books 11–14 may have a later Jewish origin.
Greek Text:
Geffcken, Johannes. Die Oracula Sibyllina (GCS; Leipzig: Hinrichs, 1902).

Introductions and Studies on Jewish Sections:
Collins, John J. The Sibylline Oracles of Egyptian Judaism (SBLDS 13; Missoula, MT: Society of Biblical Literature, 1974).
Nikiprowetzky, Valentin. La troisième Sibylle (Ecole pratique des hautes Etudes—Sorbonne; Etudes juives 9; Paris: Mouton, 1970). Includes text, translation, notes, and extensive introduction.

See: Bartlett, Jews in the Hellenistic World (under Josephus).

TESTAMENT OF ABRAHAM (Greek, also Coptic and other versions; 1st–2nd cent. AD). Exists in both a long and short recension, with likely common ancestry.

Critical Text:

Text and Translation:

Commentary:

TESTAMENT OF ADAM (Several recensions in Syriac, Greek, Armenian, and other versions; 2nd–5th cent. AD). Christian, with possible Jewish substratum.

Texts and Translations:
Robinson, Stephen Edward. The Testament of Adam: An Examination of the Syriac and Greek Traditions (SBLDS 52; Chico, CA: Scholars, 1982). For Armenian editions, see Stone volumes in General bibliography of Pseudepigrapha. See further Haelewyck, Clavis Apocryphorum 8–12.

TESTAMENT OF ISAAC and TESTAMENT OF JACOB (both Coptic, Arabic, Ethiopic; 2nd–3rd cent. AD). Christian, with some possible Jewish elements; see Delcor under Testament of Abraham, and note OTP 1:903–918; JTS n.s. 8 (1957) 225–239.

TESTAMENT OF JOB (Greek, also Coptic and Slavonic; 1st cent. BC–1st cent. AD).

Bibliography:

Text:

Text and Translation:
TESTAMENT OF MOSES (see Assumption of Moses).

TESTAMENT OF SOLOMON (Greek; 1st–3rd cent. AD). Christian, with possible Jewish substratum.

Text:

TESTAMENTS OF THE TWELVE PATRIARCHS (Aramaic and Hebrew fragments; two Greek recensions; Syriac, Armenian, and other versions; 2nd cent. BC with later interpolations [disputed]). Christian, with Jewish substratum. Cf. with DSS 1Q21 (in DJD 1), 3Q7 (in DJD 3), 4Q213–215 (in DJD 22); 4Q484, and 4Q537–541.

Text:

Commentary:

TREATISE OF SHEM (Syriac; 1st cent. BC).

Text and Translation:

5. Dead Sea Scrolls

While the Dead Sea Scrolls are generally associated with Qumran, properly they also cover other discoveries such as those at Nahal Ḥever, Murabbaʿat, and Masada. The Qumran finds involve MSS from the third century BC through the first century AD. The finds at Nahal Ḥever and Murabbaʿat include documents from the time of the Bar Kokhba revolt (AD 132–135); while Masada involves Jewish scrolls from the time leading up to the Roman conquest (AD 73) and subsequent Roman documents.

There are many theories about the origins of the Qumran DSS, but the reigning scholarly consensus views the 11 caves near the Qumran settlement as containing literary remains of the Qumran sect (generally identified with the Essenes). The documents include Biblical and non-Biblical materials—the latter frequently, though somewhat artificially, divided into sectarian and non-sectarian literature. Scholars recognized early the connection between the Qumran DSS and the medieval “Damascus Document” (= CD) from the Cairo Genizah, copies of which are also known from Qumran. Qumran scrolls are cited by cave number (e.g. 11Q = cave 11) along with a document
number (e.g. 11Q19) or title (e.g. 11QTemple); this is followed by fragment, column, and line numbers (column numbers are often in Roman numerals; e.g. 4QpNah 3–4 i 6 = Pesher Nahum from Cave 4, fragments 3 and 4, column 1, line 6).

Bibliography:
Fitzmyer, Joseph A. *The Dead Sea Scrolls: Major Publications and Tools for Study* (rev. ed.; SBLRBS 20; Atlanta: Scholars, 1990). Lists major text and translation publications by scroll. Also includes a select bibliography. This volume appeared before many 4Q documents were released.
Also see: The website at The Orion Center of Hebrew University of Jerusalem (includes a weekly updated bibliography): http://orion.mscc.huji.ac.il. An updated printed bibliography is being prepared by Avital Pinnick. Also see the listings in *RevQ*.

Texts (Damascus Document):
Also see: 4Q266–273 (in DJD 18); 5Q12 and 6Q15 (in DJD 3); and Charlesworth, *Dead Sea Scrolls*, Vol. 2 (below).

Texts (Dead Sea Scrolls):

Other Important Editions:
plates. *Editio princeps* of these texts. Vol. 2, fasc. 1 (projected to cover the Genesis Apocryphon) was never released.


Yadin, Yigael. *Tefillin from Qumran (XQ Phyl 1–4)* (Jerusalem: Israel Exploration Society, 1969). Text, translation, plates, and notes of phylactery texts from an unidentified cave in Qumran (cf. 4Q phylactery finds in DJD 6).


Sokoloff, Michael. *The Targum to Job from Qumran Cave XI* (Jerusalem: Bar-Ilan University, 1974). Text, translation, and commentary.


**Microfiche:**

**CD-ROM Editions:**
*Dead Sea Scrolls on CD.* Foundation for Ancient Research and Mormon Studies, Provo, Utah, [1998].

**Handbook Texts and Translations:**

**Translations:**
Contains a helpful introduction and a list of scrolls.

**Concordances:**
Charlesworth, James H., et al. *Graphic Concordance to the Dead Sea Scrolls* (Princeton Theological Seminary Dead Sea Scrolls Project; Tübingen: Mohr-Siebeck, 1991; Louisville, KY: Westminster/John Knox, 1991). Contains a concordance of the attested word forms (not dictionary forms) for all published texts up to 1990 (i.e. up to DJD 7). For later DJD volumes use the indexes in each volume.

**Scripture Index:**
An official complete Scripture index is not yet available, so individual textual editions (esp. DJD) must be consulted. For partial indexes it is worth checking the index to
Fitzmyer, *The Dead Sea Scrolls* (above under Bibliography). Currently the most complete list is in vol. 3 of the German translation by Johann Maier, *Die Qumran-Essener: Die Texte vom Toten Meer* (Tübingen: UTB, 1996).

**Grammar:**

**Grammar (recent Studies):**

**Introductions:**
Knibb, Michael A. *The Qumran Community* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, Vol. 2; Cambridge: CUP, 1987). Introduction with translated texts and commentaries on several important scrolls.

6. Individual Authors

6.1 Philo

As an Alexandrian Jewish philosopher who wrote in Greek in the First Century AD and who integrated Greek philosophical concepts with (often allegorical) biblical interpretation, Philo has frequently been considered the preeminent example of “Hellenistic Judaism.” However, Philo often conveys ideas that relate closely to Palestinian Jewish thought. Two of his extant works deal with contemporary events (*Legatio* and *In Flaccum*), and a few are topical treatises; but most of Philo’s writing involved extensive interpretation of the Pentateuch.

**Bibliography:**
Ongoing bibliography is also found in *The Studia Philonica Annual* (in the Brown Judaic Studies series). For web pages see http://www.hivolda.no/asf/kkf/philopag.html.

**Critical Texts:**

Cohn, Leopold, Paul Wendland, et al., eds. *Philonis Alexandrini opera quae supersunt* (7 vols.; Berlin: Georgi Reimer, 1896–1930). Final volume provides a concordance. This text does not include the *Apologia pro Iudaeis* (= *Hypothetica*), the *De Providentia*, nor the *Questions and Answers on Genesis and Exodus* (for these see LCL Vol. 9 and the two supplement volumes), nor does it have the Armenian *De Animalibus* or (pseudo-) Philonic treatises *De Jona*, *De Sampsone*, and *De Deo* (for these see below).


**Texts and Translations:**


*Les œuvres de Philon d’Alexandrie* (36 vols.; Paris: Cerf, 1961–1988). Several volumes of this series (abbreviated: OPA) provide good commentaries (e.g. Pelletier on *Legatio* and *In Flaccum*). Also notable are the volumes by F. Petit, *Quaestiones in Genesim et in Exodum: fragmenta graeca* (OPA 33; 1978) [with Greek and French transl.] and Charles Mercier, *Quaestiones in Genesim et in Exodum* (2 vols.; OPA 34; 1979/84) [with facing Latin text of the Armenian].

**Concordance:**


See also: the *Thesaurus Linguae Graecae* database for searchable Greek texts.

**Scripture Index:**


**Introductions:**


See also: *JWSTP* 233–282; *HJPAJC* 3.2:809–889; *ABD* 5:333–342; *CHJ* 3:877–900.
Commentaries:

Box, H. *Philonis Alexandrini in Flaccum* (Greek Texts and Commentaries; 2d ed.; London/New York: Oxford University Press, 1939).


Winston, David, and John Dillon. *Two Treatises of Philo of Alexandria* (BJS 25; Chico, CA: Scholars, 1983). On *De Gigantibus* and *Quod Deus sit immutabilis*.

See also: French edition (= OPA) above under Texts and Translations. Also underway is the “Philo of Alexandria Commentary Series” jointly published by Brill and the University of Notre Dame.

6.2 Josephus

This Jewish politician, general, and revolutionary turncoat provides our most extensive source for Jewish history in the Second Temple period. His works are immensely informative, but also have to be carefully weighed in light of Josephus’s own authorial purposes, including his indebtedness to the Flavian emperors. The extant (Christian) MSS of Josephus’s works may betray some tampering, especially in the brief *Testimonium Flavianum* concerning Jesus. *The Jewish War* details the causes and history of the revolt of AD 66–73. The *Jewish Antiquities* covers biblical and intertestamental history until the outbreak of that revolt. The *Life* represents Josephus’s self-defense against his opponents regarding his conduct during the Revolt. *Against Apion* produces an extended apologetic for Judaism against pagan attacks. Josephus’s extant corpus is Greek from the turn of the 1st/2nd cent. AD (likely he also produced an earlier Aramaic version of the *War*), but versions in other languages also exist (an English translation of the Slavonic version is in preparation and due to be published by Brill).

Bibliographies:


Critical Text:

Text and Translation:


See also: Whiston’s translation is available in reprint from Hendrickson and in electronic form in many Bible programs (also free on the web at http://wesley.nnc.edu/josephus).

Concordances:


See also: the *Thesaurus Linguae Graecae* database for searchable Greek texts; also searchable text available at the Perseus website (http://www.perseus.tufts.edu).

Lexicon:

Introductions:
Bilde, Per. *Flavius Josephus between Jerusalem and Rome* (JSPSup 2; Sheffield: Sheffield Academic, 1988).


See also: *HJPAJC* 1:43–63; *JWSTP* 185–232; *ABD* 3:981–998; *CHJ* 3:901–921.

Commentary Series:

6.3 Pseudo-Philo, *Liber Antiquitatum Biblicarum*

This work, which does not actually claim to be written by Philo, constitutes a first-century AD Jewish rewriting of much of the material from Genesis through 1 Samuel. Originally it was probably written in Hebrew. The few Latin mss, as faulty as they are, remain the best testimony to the original text. Also translated in Charlesworth, *OT Pseudepigrapha*, Vol. 2.
Text and Translation:

Harrington, Daniel J. *The Hebrew Fragments of Pseudo-Philo’s Liber Antiquitatum Bibliarum Preserved in the Chronicles of Jerahmeel* (SBLTT 3; Missoula, MT: Society of Biblical Literature, 1974). Harrington views these as a loose Hebrew translation from the Latin rather than as the Hebrew original text.

Commentary:

6.4 Fragmentary Works and Others

For *[the Letter of] Aristeas and the Sentences of Pseudo-Phocylides*, see under Pseudepigrapha above. Numerous fragments are known from other Jewish authors, especially as represented in Eusebius’s *Praeparatio Evangelica*. Translations and introductions can also be found in Charlesworth’s edition of the Pseudepigrapha [= *OTP*] (especially *OTP* 2:773–918).

Texts and Translations:

Introductions:
*JWSTP*, passim; *HJPAJC* Vol. 3, passim; *CHJ* 2:385–408.

Commentaries:


7. Rabbinic Literature

The editorial processes for the Mishnah, the Tosefta, and the Jerusalem and Babylonian Talmuds seem to have been more complex than tradition allows, and this is often also true of the midrashim. Therefore one must always be careful in dating rabbinic material. At times certain sayings in rabbinic literature are associated with particular rabbis. This can assist in the dating process, but modern talmudic scholarship is rightly cautious in accepting the accuracy of traditional rabbinic attributions. Form-critical approaches, though attracting wide attention, also have not always produced verifiable results. Therefore the NT scholar should exercise caution when arguing that a certain trend was present in NT times. Perhaps the best approach involves identifying trends existing in pre-rabbinic literature (e.g. LXX, DSS, Apocrypha, etc.) that are also reflected in rabbinic works—implying possible historical continuity or trajectory.

Dates given below are generally from Stemberger’s *Introduction*. The immense manuscript finds from the Cairo Genizah have added textual witnesses
often not recorded in the critical editions listed below (cf. the respective sections in Stemberger's Introduction).

Scripture Index:

Thematic Index (in the form of NT commentary):

Computer Software:
The *Judaic Classics Library Deluxe Edition* CD-ROM from Davka Software (Chicago, IL; web-site at www.davka.com). This includes most rabbinic texts from standard (non-critical) Hebrew/Aramaic editions, allowing for character string searches. Davka also produces versions of the Babylonian Talmud and Midrash Rabbah text packaged with searchable Soncino English translations. A more carefully prepared but also more expensive set is available from Bar-Ilan University in Israel. Most comprehensive is the *Maagarim* Database project (which goes beyond character string searches), though the menus are all in Hebrew. Some texts are available free over the internet.

Lexicons:

See above Jastrow, Sokoloff, and Levy under Targumim.

Grammars:


See also: grammars above under Targumim.

Introductions:


7.1 Talmudic Literature

The Mishnah is traditionally held to have been compiled around AD 200 by Rabbi Judah ha-Nasi. The Mishnah forms the basis around which the two
Talmuds—the Jerusalem (= Yerushalmi) and the Babylonian (= Bavli)—have structured their comments (= Gemara). Tannaitic is the term given to the material from the rabbis (= Tannaim) who taught from the destruction of the Temple (AD 70) until the compilation of the Mishnah. Amoraic material comes from the rabbis (Amoraim) who taught after the Mishnah until the compilation of the Bavli. The Gemara of the Talmuds, though later than the Mishnah, can contain traditions from the tannaitic period—such a tradition is called a baraita. The Tosefta, probably edited in the third to fourth century AD (though this is debated), also contains significant tannaitic material, some of which is not reflected in the Mishnah but is cited later in the Talmuds.

The Mishnah (and consequently the Talmuds) is divided into 6 sederim (or “orders”) and 63 tractates (though not all receive Gemara in the Talmuds). There also exist several “Extra-canonical Tractates” not in the Mishnah but traditionally appended to the Talmuds.

7.1.1 Mishnah (c. AD 200)

The foundational compilation of (principally) legal judgments. Traditionally associated with Rabbi Judah the Prince, most scholars date its essential compilation to around AD 200. However, certain parts, most notably the famous tractate Aboth (“Sayings of the Fathers”), were appended later.

Critical Editions (in progress):
Beer, G., et al., eds. Die Mischna: Text, Übersetzung und ausführliche Erklärung (42+ vols.; Giessen: Alfred Töpelmann/Berlin: de Gruyter, 1912–). This “Giessen Mishnah” with German translations provides eclectic critical texts in early volumes (MS Kaufman is the basis for later volumes). Often supplies helpful commentary.
Sacks, Nissan, et al., eds. The Mishnah with Variant Readings Collected from Manuscripts, Fragments or the ‘Genizah’ and Early Printed Editions and Collated with Quotations from the Mishnah in Early Rabbinic Literature as well as with Bertinoro’s Commentary from Manuscript (2+ vols.; Jerusalem, 1971–). From the Institute for the Complete Israeli Talmud.
For individual tractates see: Stemberger, Introduction 143–144.

Text:

Text and Translation:

Translations:

Concordance:
Modern Commentaries:
Also see: the “Giessen Mishnah” above under Critical Editions, and bibliography in Stemberger’s *Introduction* 143–1481.

7.1.2 Tosefta (3rd–4th cent. AD?)
While following the general order of the Mishnah, the Tosefta contains further tannaitic material, many portions of which are not in the Mishnah. The relationship between the Tosefta and the Mishnah is debated, with significant research now focusing on individual Tosefta tractates in comparison with their Mishnaic counterparts.

Critical Editions and Commentaries (incomplete):
For individual tractates see: Stemberger, *Introduction* 161 (many with modern commentary).

Text:

Translation:

Concordance:

Modern Commentaries:
See Neusner et al. *History of the Mishnaic Law* series (under Mishnah) and above Critical Editions.

7.1.3 Jerusalem Talmud (5th cent. AD?)
Though the Yerushalmi, edited in Palestine, is generally considered the older of the two Talmuds, its study has often been neglected in favor of the Babylonian Talmud. A typical Yerushalmi citation looks like this: *y. Sanh.* 6:9 [23c] (= tractate Sanhedrin, on Mishnah 6:9, folio page 23, column c). There are four columns per folio page (two on the front side of the page and two on the back, numbered right to left). The *editio princeps* is the Bomberg edition (Venice, 1523–1524); but the best known edition is from Krotoshin (1866). A synoptic edition of manuscripts is being produced.
Synoptic Edition:

Translation:
Neusner, Jacob, et al. *The Talmud of the Land of Israel: A Preliminary Translation and Explanation* (35 vols.; Chicago: University of Chicago Press, 1982–1994). Translation quality varies. Neusner’s eight-volume *Complete Outline* is a significantly abbreviated outline of this translation; and his *Academic Commentary* is merely a restructuring of this translation into a better logical format (unfortunately it omits the notes and index from the *Preliminary Translation*).


Concordance:
Kosovsky, Moshe. *Concordance to the Talmud Yerushalmi (Palestinian Talmud)* (6+ vols.; Jerusalem: The Israel Academy of Sciences and Humanities and the Jewish Theological Seminary of America, 1979–). Also includes a one-volume *Onomasticon* of cited Rabbis.

Commentaries:

7.1.4 Babylonian Talmud (6th cent. AD?)

The official Talmud of Judaism and a product of the Babylonian academy. A typical Bavli citation looks like this: *b. Sanh.* 44a (= tractate Sanhedrin, folio page 44, folio side 1 [-a]). There are two folio sides (a and b = front and back) per page. The Wilna edition (AD 1880–1886) is the standard basis for a variety of recent printed editions. A few tractates have appeared in critical editions (especially notable is the project from the Complete Israeli Talmud in Jerusalem)—see Stemberger, *Introduction* 213.

Text and Translation:

Translations:

Neusner, Jacob. *The Talmud of Babylonia: An American Translation* (36+ vols.; BJS; Chico, CA and Atlanta: Scholars, 1984–). As in the Yerushalmi, Neusner is replacing this with an *Academic Commentary* (same translation, different graphic format).

Concordance:
Lexicon:
Brief glosses, but more helpful than Jastrow for beginning translation. For better lexicography, see general bibliography above.

Grammar:

7.1.5 Extra-canonical Tractates
Fourteen tractates, not known in the Mishnah (and not considered of talmudic authority in modern Judaism), are appended at the end of order Neziqin in most printed editions of the Bavli. For texts and translations, see the Soncino edition listed under the Babylonian Talmud above (and note further Stemberger, *Introduction* 225–232). The best known of these is the *Abot de Rabbi Nathan* [= ARN]. This haggadic work (resembling Mishnah tractate *Aboth*) exists in two versions (ARN A and B), which vary in size and likely date of recension (anywhere from 3rd cent. AD to 9th cent.).

Text of ARN:

Translations of ARN:

7.2 Midrash
The Midrashim vary widely in date and style. The earliest “Halakhic Midrashim” may date from the time of the Mishnah, whereas other midrashic works frequently cited by NT scholars may be as much as 1000 years later than the NT.

Bibliography:

7.2.1 Halakhic Midrashim
Also known as the “Tannaitic Midrashim,” these exegetical/legal treatments of the Pentateuch are largely thought to come from the time of the codification of the Mishnah and Tosefta (c. 3rd cent. AD), though with later tampering in many cases [note respective entries in Stemberger, *Introduction*]; some scholars contend for a significantly later dating). There are four principal Halakhic Midrashim, corresponding to the books of Exodus through Deuteronomy (the Mekhilta, Sifra, Sifre Numbers, and Sifre Deuteronomy). However, medieval evidence points to the parallel development of three (or possibly four) other midrashim based on the same four biblical
books but displaying a different editorial viewpoint. Of this group three midrashim have been reconstructed through medieval quotations or through fragmentary MSS (esp. from the Cairo Genizah). German translations and commentaries are being produced in the series Rabbinische Texte, Zweite Reihe, Tannaitische Midraschim (e.g. Börner-Klein on Sifre Numbers).

MEKHILTA de RABBI ISHMAEL (on Exodus)

Critical text:
Horovitz, H. S., and I. A. Rabin. Mechilta D’Rabbi Ismael (Corpus Tannaiticum III.1.3; Frankfurt: J. Kauffmann, 1931).

Critical text and translation:

Translation:

Concordance:

SIFRA (on Leviticus)

Critical texts (incomplete):
Shoshanah, Abraham, ed. Sifra on Leviticus (Cleveland and Jerusalem: Mekhon Ofek, 1991–). In progress. Both this text and the Finkelstein edition are often listed under the Hebrew title Sifra d’vey Rav.

Text:
Weiss, Isaac Hirsch, ed. Sifra d’vey Rav (Vienna: Jacob Schlossberg, 1862).

Translation:

Concordance:

SIFRE NUMBERS

Critical text:
Horovitz, H. S., ed. Siphre ad Numeros adjecot Siphre zutta: Cum variis lectionibus et adnotationibus (Corpus Tannaiticum III.3; Leipzig: Gustav Fock, 1917).

Translation:
Neusner, Jacob. Sifre to Numbers: An American Translation and Explanation (2 vols.; BJS 118–119; Atlanta: Scholars, 1986). The final third of Sifre Num (scheduled to

Concordance:

Scripture and Rabbinic Index:

SIFRE DEUTERONOMY

Critical text:
Finkelstein, Louis. Sifre on Deuteronomy (New York: Jewish Theological Seminary of America, 1969); originally published as Siphre ad Deuteronomium: H. S. Horovitzii schedis usus cum variis lectionibus et adnotationibus (Berlin, 1939).

Translation:

Concordance:
See above under Sifre Numbers.

MEKHILTA DE RABBI SIMEON BEN YOḤAI (on Exodus)

Composite text:

SIFRE ZUTA (on Numbers)

Composite text:
See Horovitz under Sifre Numbers.

MIDRASH TANNAIM (on Deuteronomy)

Composite text:
Hoffmann, D. Midrasch Tannaʿim zum Deuteronomium (2 Hefte; Berlin: M. POPPELauer, 1908–1909).

7.2.2 Midrash Rabbah

The collection entitled Midrash Rabbah (“Great Midrash”) consists of midrashim on each of the books of the Pentateuch and on the five Megillot (Ruth, Canticles, Ecclesiastes, Lamentations, Esther). These midrashim all have different styles and origins—even their subsections are often dated to different periods. While the Midrash Rabbah on Genesis (=Bereshit Rabbah), Lamentations, and Leviticus are all potentially fifth century AD, the other books in the Midrash Rabbah may be considerably later (e.g. those on Exodus, Numbers). Aside from the non-critical standard Hebrew editions,
Key published critical texts are noted below (see further Stemberger, Introduction 276–321 passim).

**Critical Texts:**


Shinan, Avigdor. *Midrash Shemot Rabbah Chapters I–XIV*: A critical edition based on a Jerusalem manuscript with variants, commentary and introduction (Tel Aviv: Devir Yerushalayim, 1984). Only first portion of Exodus Rabba, which is more exegetical than the second part.


**Translations:**


There are also translations of the Midrash Rabba on Genesis, Leviticus, Ruth, Canticles, Lamentations, and Esther by Jacob Neusner with Scholars Press.

7.2.3 Other Older Midrashim

The two Pesiqta volumes below represent homiletical midrash on the readings for special Sabbaths and festivals. Tanhuma (sometimes called Yelammedenu or Yelamdenu) is a series of Pentateuchal sermons with a complex redactional history (perhaps with origins in the fifth century). Though the complex history of transmission actually led to much variation, the Tanhuma tradition is published in two main recensions—standard edition and an edition known by its editor (Buber).

**PESIQTA DE RAB KAHANA** (5th cent.?)

**Text:**


**Translations:**


PESIQTA RABBATI (6–7th cent.?)

Synoptic Text:

Text:

Translation:

MIDRASH TANHUMA (STANDARD EDITION)

Text:
The Wilna edition (1831) is commonly reprinted.

Translation:

MIDRASH TANHUMA BUBER

Text:

Translation:

7.2.4 Medieval Midrashim (commonly cited)
Though redacted well into the Medieval period, these works are frequently cited by NT commentators. They often contain material of considerable vintage, but caution must be exercised.

MIDRASH PSALMS (= Midrash Tehillim; some material may be Amoraic)

Text:

Translation:

MIDRASH PROVERBS (= Midrash Mishle; post-talmudic)

Text:

Translation:
PIRQE DE RABBI ELIEZER (8–9th cent.)

Critical Text:

Translation:

8. Other Early Works from the Rabbinic Period

8.1 Megillat Ta'anit

This Aramaic “Scroll of Fasting” lists days on which fasting was forbidden, and thus mentions historical events from the Second Temple period and their celebrations (e.g. Hanukkah). It likely dates from the first or second century AD. Post-talmudic scholia were later added in Hebrew to the scroll. For introductions see *HJPAJC* 1:114–115; Stemberger, *Introduction* 34–35.

Critical Text:

Translation and Discussion:

8.2 Seder Olam Rabbah

This work presents an account of the history of the world from creation until the Bar Kokhba revolt. Attributed to the second-century rabbi Yose ben Halafta, the work may have been (further?) redacted in late antiquity. It is of interest both for its midrashic interpretation of biblical events and for its representation of the Second Temple period. See Stemberger, *Introduction* 326–327; *EncJud* 14:1091–1093.

Critical Text, Translation, and Commentary:

Text and Translation:

8.3 Mystical and Magical Literature

Considerable mystical speculation is known from the talmudic and post-talmudic period. Primarily it focused on either the Creation (as in the potentially 3rd cent. AD, *Sefer Yeširah*), or on heavenly visions of God’s throne chariot (Merkavah mysticism, as in the Hekhalot literature). While some portions from the Hekhalot literature have been dated to the talmudic period
and have been considered pertinent NT background, recent assessments are assigning many of these works to the Middle Ages. The magical texts associated with the rabbinic period are also difficult to date (e.g. *Sepher Ha-Razim* has been dated anywhere from the third to the seventh century), but many scholars are convinced of the great antiquity of magical speculation in certain Jewish circles. Significant testimony to Jewish magic exists outside what is listed below (e.g. Cairo Genizah texts, incantation bowls, papyri, and in Graeco-Roman testimony; see Alexander’s introductions noted below). On all these works, see the helpful comments by Stemberger in *JLA* 28–38; also cf. his *Introduction* 343–350.

**SEFER YEŞIRAH**

*Critical Text:*  

*Translation:*  

*Introductions:*  

**HEKHALOT LITERATURE**

*Synoptic Text:*  

*Translation of Synoptic Text:*  

*Text:*  

*Text and Translation:*  

*Concordance:*  

*Introductions:*  


MAGICAL LITERATURE

Translation:
Morgan, Michael A. Sepher Ha-Razim: The Book of the Mysteries (SBLTT 25; Chico, CA: Scholars, 1983). For textual discussion see Morgan’s introduction. The hypothetical text by Margalioth (on which this translation is based) needs reediting.

Introductions: