JEWISH INTERTESTAMENTAL AND EARLY RABBINIC LITERATURE: AN ANNOTATED BIBLIOGRAPHIC RESOURCE UPDATED (PART 1)

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Twelve years ago we published a bibliography that is now due for a substantial update. 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.

Generally, the procedure followed for each Jewish writing is to list the most important works 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 included. English translations, introductions, and helps are generally preferred. Most entries are listed alphabetically by author, but bibliographies and texts are typically listed in reverse chronological order from date of publication. Also provided 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. Many older printed texts have been scanned and are now available online; we will note when these appear on http://archive.org (often links can also be found through http://onlinebooks.library.upenn.edu or http://books.google.com). Space did not permit entries on Samaritan texts or on early Jewish liturgies, papyri, and inscriptions.

1. General Reference Tools (incl. Abbreviations)

1.1 Encyclopedias and Dictionaries


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1 *JETS* 43 (2000): 577–618. Appreciation is again expressed to friends at Tyndale House and to the university and seminary libraries in Cambridge, Tübingen, and St. Louis.
tronically from Gale Virtual Reference Library. A fine substantial update of the original and still useful 16 volume *Encyclopaedia Judaica* (Jerusalem: Keter, 1972), which originally received several annual yearbooks and two update volumes (1982, 1994) and was issued on CD-ROM in 1997. Both editions were preceded by an incomplete 10-volume German set entitled *Encyclopaedia Judaica: das Judentum in Geschichte und Gegenwart* (Berlin: Eschkol, 1928–34), which only covered articles beginning with the letters A–L but often contained longer treatments than the 1972 version. [EncJud]


1.2 Works Containing Surveys of Jewish Literature


Haase, Wolfgang, ed. *Aufstieg und Niedergang der Römischen Welt* II.19.1–2,


Stemberger, Günter. Introduction to the Talmud and Midrash. Fine work; see full bibliography under Rabbinic Literature. [Stemberger, Introduction]


1.3 Sourcebooks


Instone-Brewer, David. *Traditions of the Rabbis from the Era of the New Testament*. Grand Rapid: Eerdmans, 2004–. Following the order of Mishnah, excerpts selections from the Mishnah and the Tosefta that likely predate the year 70; provides text, translation, and brief commentary. [TRENT]


Runesson, Anders, Donald D. Binder, and Birger Olsson. *The Ancient Synagogue from its Origin to 200 C.E.: A Source Book.* Leiden: Brill, 2008; paperback Brill, 2010. Ancient literary sources, inscriptions and archaeological remains for both the land of Israel and the diaspora. Also includes a chapter on Jewish temples outside Jerusalem (e.g. Leontopolis).


1.4 Bibliography


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


*Early Jewish Writings* by Peter Kirby (links to older translations and introductions to Apocrypha, Pseudepigrapha, Philo and Josephus; currently many broken links but still useful): http://www.earlyjewishwritings.com.


*The Judaic Classics Deluxe Edition* CD-ROM from Davka Software available for Windows or Mac (see below under Rabbinic Literature).


*Second Temple Synagogues* by Donald Binder (includes links to introductions, texts, and photos of early Jewish literature): http://www.pohick.org/sts.


2. Old Testament Versions

2.1 Greek Versions

2.1.1 Septuagint

The term “Septuagint” is properly attributed only to the Old Greek Pentateuch (translated c. 3d 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 now 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 all the Apocrypha except 4 Ezra [= 2 Esdras] (including also 3–4 Maccabees and Odes, which are not in the traditional English Apocrypha).

**Bibliographies:**


**Critical and Diplomatic Texts:**


**Handbook Text:**

Rahlfs, Alfred and Robert Hanhart, eds. *Septuaginta.* Rev. ed. 2 vols. in 1. Stuttgart: Deutsche Bibelgesellschaft, 2006. An eclectic text, but without adequate critical apparatus to evaluate editorial decisions (with a “moderate revision” from Rahlfs’s 1935 edition). Rahlfs’s original text is frequently found in Bible software (e.g. Accordance, BibleWorks, etc.) and online.
Text and Translation:


Translation:


Concordance:


A number of volumes have been released in the Computer Bible Series (series editors J. Arthur Baird, David Noel Freedman, and Watson E. Mills) published by Biblical Research Associates or by Edwin Mellen Press. These have been produced by J. David Thompson and are entitled similar to *A Critical Concordance to the Septuagint Genesis* or to *A Critical Concordance to the Apocrypha: 1 Maccabees*. Each provides book-by-book concordances of the LXX with a number of statistical aides.

Many computer programs also contain tagged Septuagint texts (e.g. BibleWorks, Accordance).

Lexicons:

Chamberlain, Gary Alan. *The Greek of the Septuagint: A Supplemental Lexicon*. Peabody, MA: Hendrickson, 2011. Includes all words not in BDAG, and otherwise only supplements BDAG on words when Septuagintal Greek meanings differ from standard NT definitions (thus this book by itself does not include all LXX vocabulary).


Muraoka, T. *A Greek-Hebrew-Aramaic Two-way Index to the Septuagint*. Louvain: Peeters, 2010. Allows one to see what Greek words are used to translate
the Hebrew/Aramaic OT, and vice versa. Previous parts of this tool were published in his earlier LXX lexicons (1993 and 2002) and in the Baker edition of Hatch’s LXX concordance; but with the publication of his 2009 lexicon, this is now a stand-alone document.

Rehkopf, Friedrich. Septuaginta-Vokabular. Göttingen: Vandenhoeck & Ruprecht, 1989. Provides a single German gloss for each Greek word. For each entry he lists some LXX texts and compares with word count usage in the NT.


Grammars:


Introductions:


Also see *HJPAJC* 3.1:474–493; *Mikra* 161–88; *CHJ* 2:534–562; *ABD* 5:1093–1104.

**Commentaries:**


The International Organization for Seventy-Eight and Cognate Studies (IOSCS) announced plans in 2005 to publish the SBL Commentary on the Seventy-Eight (though no volumes have appeared at time of writing).

**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 some early traditions that Symmachus and even Theodotion were Ebionite Christians). Extensive Syro-Hexaplaric fragments and remnants of the Three exist in other languages (notably Armenian). Bibliographies, concordances, and introductions on the Three are also listed in works on the LXX above (see also *HJPAJC* 3.1:493–504).

**Text:**


**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 paraphrastic or expansive) 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 targumim, 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 at http://targum.info). Note also the bibliographic articles by Díez Macho in Vols. 4 and 5 of *Neophyti I* (listed below).

Critical Texts:


Translations:


Also see. Etheridge under Pentateuch. Some translations are also being made available online (see http://targum.info/targumic-texts). Eldon Clem is producing English translations for Accordance Bible Software of Targums Onkelos, Jonathan, Neofiti, and Pseudo-Jonathan; see
Concordances:

Searchable morphologically tagged Aramaic texts are currently available for Accordance, BibleWorks, and Logos software packages. These are based on texts from the Comprehensive Aramaic Lexicon Project (sometimes drawing on older editions, such as those by Lagarde).

Lexicons:


Also see: Comprehensive Aramaic Lexicon Project of Hebrew Union College at http://cal1.cn.huc.edu. This website includes a searchable database of Aramaic lexical information and of Aramaic texts through the 13th century. It also houses a bibliographic database, and lists “Addenda et Corrigenda” to the two Sokoloff dictionaries above.

Grammars:


Some beginning grammars of Biblical Aramaic also touch on Targumic Aramaic (and other works of rabbinic origin); e.g. F. E. Greenspahn, *An Introduction to Aramaic*. 2d ed. Atlanta: SBL, 2003. Also see Y. Frank, *Grammar for Gemara* (below under Babylonian Talmud).

Introductions:


See also the useful articles by P. S. Alexander in *Mikra* 217–53 and in *ABD* 6:320–331; also note *HJP*AJC 1:99–114; *CHJ* 2:563–590.
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* 1:354–57 (above); *Mikra* 251; and Klein, *Genizah Manuscripts* Vol. 1: xxviii–xxxix (below).

Texts:


Translation:


Also see The Aramaic Bible series (above under 2.2.1 Targumim General Bibliography).

Concordances:


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

Commentaries:


### 2.2.3 Targumim on the Prophets


**Text:**


**Concordances:**


**Commentaries:**


2.2.4 Targumim on the Writings

No known rabbinic 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 Shenē = 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:**


**Individual Texts:**


Melamed, R. H. *The Targum to Canticles according to Six Yemenite MSS*. Philadel-


**Concordance:**


### 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 sake of space, standard Latin and Syriac grammars and lexicons are not listed below. Other early translations that appear largely dependent on the Septuagint, such as Bohairic Coptic or Christian Palestinian Aramaic, are not represented below. For introductions see Mikra 255–97, 299–313; ABD 6:794–803.

**Old Latin Texts:**


**Peshīṭṭa Bibliography:**


**Syriac Peshīṭṭa Text:**


**Peshīṭṭa Translation:**


Gorgias Press has inaugurated its Surath Ktobh series (overseen by George A. Kiraz, projected to be 30 volumes), featuring facing pages of the Peshīṭṭa (without textual apparatus) and a literal English translation.

**Peshīṭṭa Concordances:**


Peshīṭṭa texts are increasingly coming available for Bible software (e.g. Accordance and BibleWorks).
**Peshîṭta Introduction:**


*See also:* Pp. 1057–59 in *EDEJ.*

### 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 (for 4 Ezra), and by Kümmel listed under General Pseudepigrapha Bibliography below (cf. esp. Charlesworth, *OTP* 2:609–24 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) chapters 1–2 and chapters 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 Peshîṭta 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; 11QPsᵃ [=11Q5] xxi–xxii in DJD IV; some Masada texts) and some of the apocryphal Psalms (11QPsᵃ in DJD IV; for 4Q380–381 see Schuller, *Non-Canonical Psalms from Qumran* below under “Dead Sea Scrolls”); for a list see Peter W. Flint “Appendix II,” in Flint & Vanderkam, eds., *The Dead Sea Scrolls After Fifty Years*, pp. 666–68 (see “Introductions” under Dead Sea Scrolls below).

**Other Bibliography:**


*See also:* Bibelwissenschaft by Franz Böhmisch (http://www.animabit.de/bibel/sir.htm).

**Other Texts (Ordered by apocryphal book):**


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

**Other Concordances:**


**Lexicon:**

For Greek see above under Septuagint and below under General Pseudepigrapha Bibliography. For Hebrew text of Ben Sira see Clines, ed., *Dictionary of Classical Hebrew* (below under Dead Sea Scrolls).
Introductions:
Longenecker, Bruce W. *2 Esdras*. Guides to the Apocrypha and Pseudepigrapha; Sheffield: Sheffield Academic Press, 1995. Other helpful introductions have also appeared in this series, including Bartlett on *1 Maccabees*, DeSilva on *4 Maccabees*, Coggins on *Sirach*, Grabbe on *Wisdom of Solomon*, Otzen on *Tobit and Judith*.

See also: Nickelsburg, *Jewish Literature; JWSTP; HJPAJC* Vol. 3; *CHJ* 2:409–503; *ABD* 1:292–94 and s.v. by book; *EDEJ* 143–62 and s.v. by book.

Commentaries:

Commentaries exist on each book in some biblical commentary series. In English note especially Septuagint Commentary Series (Brill), Commentaries on Early Jewish Literature series (de Gruyter), Anchor Bible series (Doubleday), Jewish Apocryphal Literature series from Dropsie University (Harper), and Stone on *Fourth Ezra* in the Hermeneia series (Fortress). Shorter but still helpful are the volumes in the Cambridge Bible Commentary series (CUP) and the OT Message series (Michael Glazier). Also see the UBS Handbook Series (United Bible Societies) for translation comments. In German note the Herders Theologischer Kommentar zum Alten Testament series (Herder), Das Alte Testament Deutsch: Apokryphen, Neuer Stuttgarter Kommentar Altes Testament (Katholisches Bibelwerk), and Die Neue Echter Bibel (Echter). Some one-volume commentaries also include the Apocrypha; e.g. Eerdmans *Commentary on the Bible* (Eerdmans, 2003).
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 pseudepigraphical 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 also:* Arbeitshilfen für das Studium der Pseudepigraphen (http://www.unileipzig.de/~nt/asp/index.htm).

**Texts (general):**


*See also:* Online Critical Pseudepigrapha (http://ocp.tyndale.ca), which provides introductions (with bibliography on modern editions of texts) and original language texts for many works.
Translations:


A new two-volume collection of lesser known pseudepigrapha is due out soon, published by Eerdmans and edited by Richard Bauckham and James R. Davila under the auspices of the More Old Testament Pseudepigrapha Project (see http://www.st-andrews.ac.uk/divinity/rt/more-oldtestamentpseudepigrapha).


Concordances:


Denis, Albert-Marie. *Concordance grecque des Pseudepigraphes d’Ancien Testament:...


See also: the Thesaurus Linguae Graecae database for searchable Greek texts, as well as tagged Greek modules available for Accordance, BibleWorks, and Logos software.

Scripture Index:

Delamarter, Steve. A Scripture Index to Charlesworth's The Old Testament Pseudepigrapha. London/New York: Sheffield Academic Press, 2002. Indexes all references to OT and NT books in the introductions, notes and margins of OTP; necessarily dependent on the work of the original translators (which varies “in terms of quantity and focus” from book to book).

Lexicon:


Introductions:


See also: Nickelsburg, Jewish Literature; Helyer, Exploring Jewish Literature; JWSTP; HJPAJC Vol. 3; CHJ 2:409–503; EDEJ 143–62 and s.v. by book. Older introduction by Torrey (see under Apocrypha). 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 collections of “Old Testament Pseudepigrapha.” The principal languages of extant MSS for each book are noted below. Dates largely concur with those in Charlesworth OTP. If the texts available 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. Pseudo-Philo and other individual writers are found later in this bibliography. 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 and DiTommaso, Bibliography.

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:

Grammar:

Concordance:

APOCALYPSE OF ABRAHAM (Old Slavonic; 1st–2d cent. AD)

Text, Translation, and Commentary:
Philonenko-Sayar, Belkis and Marc Philonenko. “L’Apocalypse d’Abraham:
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 *Poinandres* in the *Corpus Hermeticum* (see further *JWSTP* 443–81).

**Text and Translation:**

**Text, Translation, and Commentary:**

APOCALYPSE OF ELIJAH (Coptic, Greek; 1st–4th cent. AD)

Christian text with likely Jewish substratum.

**Text and Translation:**

APOCALYPSE OF MOSES (see Life of Adam and Eve)

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.

**Text and Discussion:**

APOCRYPHON OF EZEKIEL (Greek and Hebrew fragments; 1st cent. BC–1st cent. AD)

Probable Jewish work with possible Christian influence in extant fragments.

**Text, Translation and Discussion:**

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

*Critical Text, Translation, Notes, and Concordance:*


*Critical Text:*


*Text and Notes:*


Online see http://www.voskrese.info/spl/miller-arist.pdf (Greek text and translation) and http://www.ccel.org/e/charles/otpseudepig/aristeas.htm (Charles, ed., translation).

*Introduction:*


ASCENSION OF ISAIAH (Ethiopic, Latin, Greek fragments, etc.; 2d cent. BC–4th cent. AD)


*Texts:*


*Translation and Commentary:*


Introduction:

Commentary:

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:


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

Christian with Jewish substratum.

Text:

Commentary:

4 BARUCH (see Paraleipomena Jeremiou)
1 Enoch (Ethiopic Enoch; also in Greek, Aramaic fragments, and other versional fragments; 2d cent. BC–1st cent. AD)

**Texts (and Translations):**


**Commentaries:**


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

**Text and Translation:**


**Translation and Commentary:**


**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 Apocalypse of Sedrach); see Charlesworth OTP 1:561–613; text of some in Otto Wahl, ed. Apocalypsis Esdrae—Apocalypsis Sedrach—Visio beati Esdræ. PVTG 4. Leiden: Brill, 1977.

HISTORY OF JOSEPH (see Charlesworth, ed., OTP 2:467–75)

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–2d cent. AD)

Text and Translation:


Burchard, Christoph with Carsten Burfeind and Uta Barbara Fink. Joseph und A seneth: Kritisch Herausgegeben. PVTG 5. Leiden/Boston: Brill, 2003. Critical edition focusing on the longer Greek recension (which Burchard believes is earlier than the short recension). While the apparatus is excellent, the text itself remains the same as Burchard’s “provisional” Greek text. Burchard himself translated this longer recension into English in Charlesworth, OTP.

cension plus word index. ET of this shorter recension in H. F. D. Sparks, *Apocryphal Old Testament*.

**Introduction:**


**Other:**


**JUBILEES (Hebrew fragments; Ethiopic Versions; Latin, Greek, and Syriac fragments; 2d cent. BC)**

**Hebrew Texts:**


**Texts:**


**Translation and Textual Notes:**


**Translation and Commentary:**


**Concordance to German Translation:**

See above Bauer, *Clavis Apocryphorum Supplementum*.

**Introduction:**


**LADDER OF JACOB (Slavonic)**

Only known from Slavonic Christian excerpts, H. G. Lunt (in *OTP* 2:401–411)
suggests a possible 1st-cent. date and potential Jewish Greek substratum. Cf. HIJPAC 3.2:805.

LIFE OF ADAM AND EVE

The subject of Adam and Eve appears 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:

Text, Translation, and Commentary:

Introductions:

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

Text, Translation, and Commentary:
Schwemer, Anna Maria. Studien zu den frühjüdischen Prophetenlegenden Vitae Prophetarum: Einleitung, Übersetzung und Kommentar. 2 vols. TSAJ 49–50; Tübingen: Mohr-Siebeck, 1995–1996. Based on the Greek text, which is edited in a synoptic edition at the end of Vol. 2 (this edition has also been published separately as Synopse zu den Vitae Prophetarum). Previous

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 2:509–64. See also LXX bibliography above.

Introduction:

Commentaries:
Commentaries can be found in the Jewish Apocryphal Literature series (Dropsie/Harper) by Hadas, and in the Septuagint Commentary Series (Brill) on 3 Maccabees (by N. Clayton Croy) and 4 Maccabees (by David A. deSilva).

MARTYRDOM OF ISAIAH (see Ascension of Isaiah)

(PSEUDO-) MENANDER (Syriac; 3d cent. AD)

Traditionally included with Jewish corpus, though actual provenance is unsure. See discussion and translation in OTP 2:583–606; also HJPAJC 3.1:692–94.

ODES (see Septuagint)

ODES OF SOLOMON (Syriac, also portions in Greek and Coptic; 1st–2d cent. AD)

Christian, though some propose a Jewish origin.

Texts, Translations, Concordance, and Bibliography:

Text and Translation:

Also see the Rendell Harris items listed under the Psalms of Solomon. An older text with German translation by Walter Bauer. Die Oden Salomos. Berlin: de Gruyter, 1933.
Translation and Commentary:

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

PARALEIPOMENA JEREMIOU (also called 4 Baruch; Greek in two recensions, Ethiopic and other versions; 1st–3d cent. AD)

Text, Translation and Commentary:

Text and Translation:

PRAYER OF JACOB and PRAYER OF JOSEPH (see Charlesworth, ed., OTP 2:699–723; cf. HJPAJC 3.2:798–99)

PRAYER OF MANASSEH (see Septuagint; also in Charlesworth, ed., OTP 2:625–37)

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

Greek Text:
Gebhardt, Oscar von. Die Psalmen Salomos. TU 13/2. Leipzig: Hinrichs, 1895. Earlier critical text of Greek that only collates 8 of the 12 available MSS. Available online at http://archive.org. A handy Greek text can be found in Rahlf’s’s LXX edition (based on Gebhardt).

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

Greek and Syriac texts:

Translation:
Also translated in the NETS LXX translation (see above under Septuagint and http://ccat.sas.upenn.edu/nets/edition/31-pssal-nets.pdf).
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:


Text, Translation, and Commentary:


SIBYLLINE ORACLES (Greek with Latin fragments; 2d cent. BC–7th cent. AD)

Large portions of Books 3 and 5 are considered Jewish; book 4 may have been ultimately redacted by a Jewish editor, and books 11–14 may have a later Jewish origin (this is disputed).

Greek Text:


Introductions and Studies on Jewish Sections:


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 also: Bartlett, Jews in the Hellenistic World 35–55 (under Josephus); older translation of Books 3–5 by H. N. Bate (SPCK, 1918).

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:


Bibliography:

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

Texts and Translations:

TESTAMENT OF ISAAC and TESTAMENT OF JACOB (both Coptic, Arabic, Ethiopic; 2d–3d cent. AD). Christian, with some possible Jewish elements; see both Delcor and Box under Testament of Abraham, and note OTP 1:903–18; JTS n.s. 8 (1957) 225–39.

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–3d cent. AD)

Christian, with possible Jewish substratum.

Text:

Commentary:

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

Bibliography:

Text:


Stone, Michael E. *The Testament of Levi: A First Study of the Armenian MSS of the*


Commentary:


Introduction:


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

Text and Translation:


Continued in the Next Issue