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 Hever, Murabba'at and Masada. The Qumran finds involve MSS from the third century BC through the first century AD. The finds at Nahal Hever and Murabba'at 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. The non-literary documentary papyri (e.g. wills, deeds of sale, marriage documents, etc.) are not covered below.

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:


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text and translation publications by scroll. Also includes an excellent select bibliography.


Also see: The website at The Orion Center of Hebrew University of Jerusalem includes a regularly updated searchable bibliography: http://orion.mscc.huji.ac.il. And note the listings in RevQ, in *Qumran Chronicle*, ZAH, and *Elenchus of Biblica.*

*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):*


tions by integrating more recently published scrolls of similar material with retranscriptions (often using advanced textual enhancement techniques) and retranslations of previous releases.

Also see “Microfiche” and “Electronic Editions” below.

Other Important Editions (in chronological order):


Sukenik, E. L., ed. The Dead Sea Scrolls of the Hebrew University (Jerusalem: Magnes, 1955). Transcriptions and plates of 1QM, 1QH, and 1QIsa\(^b\) [incomplete on 1QIsa\(^b\); see also DJD 1:66–68, and Puech in JJS 39 (1988) 55 n. 40].


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.


Yadin, Yigael. The Temple Scroll. 3 vols. + supplement; Jerusalem: Israel Exploration Society, 1977–1983. Extensive introduction, text, translation, plates, and commentary on 11QTemple\(^b\) [= 11Q19]. For 11Q20 and 11Q21 fragments see DJD 23; for 4Q fragments see DJD 25. Also see Qimron below.


Fincke, Andrew. The Samuel Scroll from Qumran: 4QSam* restored and compared to the Septuagint and 4QSam. STDJ 43. Leiden: Brill, 2001.


**Microfiche:**


**Electronic Editions:**


“The Digital Dead Sea Scrolls” Project of the Israel Museum (Shrine of the Book) in Jerusalem and Google at http://dss.collections.imj.org.il. Provides high resolution images of some of the more famous scrolls (the Isaiah Scroll presents an English translation when you click on the image).

The “Great Isaiah Scroll Directory” by Fred P. Miller at http://www.ao.net/~fmoeller/qumdir.htm (black & white images of scroll pages with discussion of variations from the MT).
Handbook Texts and Translations:

Parry, Donald W., and Emanuel Tov, eds. *The Dead Sea Scrolls Reader*. 6 vols. Leiden: Brill, 2004–2005. Facing Hebrew/Aramaic and English for non-biblical scrolls grouped by genre (consult “Contents of Complete Edition” at end of each volume to locate a particular scroll). Main advantages to this edition are that it often follows the DJD transcribed texts and translations (otherwise it typically uses the Wise–Abegg–Cook translation), it retains the DJD line numbering, and it indicates the certainty of individual Hebrew/Aramaic characters in each word.


Translations:


Concordances:

Abegg, Martin G., Jr., et al. *The Dead Sea Scrolls Concordance*. 3 vols. Leiden: Brill 2003–. Very useful KWIC concordance with vol. 1 (pts. 1 & 2) on non-biblical scrolls from Qumran and Vol. 3 (pts. 1 & 2) on the biblical scrolls from the Dead Sea that have currently been published; forthcoming volume 2 is to index the non-biblical scrolls from other (non-Qumran) Dead Sea sites.

published texts up to 1990 (i.e. up to DJD 7). For later DJD volumes use the indexes in each DJD volume or (easier) the Abegg volumes.


**Scripture Index:**

An official complete Scripture index to the non-biblical scrolls 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.

Index of passages in the biblical scrolls may be found in DJD 39, pp. 185–201 (also see Eugene Ulrich, “Appendix I,” in Flint & Vanderkam, eds., *The Dead Sea Scrolls After Fifty Years*, pp. 649–65; full bibliography under “Introductions” below).

**Lexicons & Lexical Tools:**


**Grammar:**


**Grammar (recent Studies):**


**Introductions & Dictionaries (selected, in reverse chronological order):**


Commentaries:


Most textual editions above (especially DJD) contain extensive commentaries.

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 pre-eminent 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 interpretative work 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.nd.edu/~philojud.

Also see: http://www.torreys.org/bible/philopag.html.

Critical Texts:


Cohn, Leopold, Paul Wendland, et al., eds. Philonis Alexandrini opera quae super-sunt. 7 vols. Berlin: Georgi Reimer, 1896–1930; repr. Berlin: de Gruyter, 1963. Standard Greek text. Final volume (in two parts) 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 Sampsono, and De Deo (for these see below). Available online at http://archive.org.

Conybeare, Fred C. Philo about the Contemplative Life or the Fourth Book of the Treatise Concerning Virtues: Critically Edited with a Defence of Its Genuineness (Oxford: Clarendon, 1895). Includes Greek and Armenian versions and extensive commentary.


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 trans.) and Charles Mercier, Quaestiones in Genesim et in Exodum (2 vols.; OPA 34; 1979/84; with facing Latin text of the Armenian).

Translations:

Yonge, C. D. The Works of Philo: Complete and Unabridged. New upd. ed. Peabody, MA: Hendrickson, 1993. Yonge’s original translation of the Mangey text of Philo, here updated to better conform to the Cohn-Wendland text. Though Colson’s translation is to be preferred, this one is still respected (but do not use this for the Questions and Answers on Genesis or Exodus). The original 19th-century translation is available several places online (e.g. http://www.earlychristianwritings.com/yonge or at http://www.earlyjewishwritings.com/philo.html).

Concordance:

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

**Scripture Index:**


**Introductions:**


See also: *JWSTP* 233–82; *HJPAJC* 3.2:809–89; *ABD* 5:333–42; *CHJ* 3:877–900; *EDEJ* 1063–80.

**Commentaries:**


See also: French edition (= OPA) above under Texts and Translations and Conybeare under Critical Texts.
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/2d cent. AD (likely he also produced an earlier Aramaic version of the War), but versions in other languages also exist (esp. in Slavonic).

Bibliographies:


Critical Text:


See also: the project by the Münsteraner Josephus-Team below under Commentary, the work by Labow under Text and Translation, and the trans-
lation of the Slavonic text of War by Leeming under Translation. For J. Sievers’s parallel text of Bell. 1 and Ant. 12–14 with 1 and 2 Maccabees see above under “Apocrypha.”

Text and Translation:


Pines, Shlomo. *An Arabic Version of the Testimonium Flavianum and its Implications*. Jerusalem: Israel Academy of Sciences and Humanities, 1971. Text, translation, and important discussion of the several manuscript traditions of this short (but highly significant) passage.


See also: Michel and Bauernfeind under Commentary.

Translation:


Concordances:


*See also:* the *Thesaurus Linguae Graecae* database for searchable Greek texts; also searchable text at the Perseus website (http://www.perseus.tufts.edu). Searchable text modules available for Accordance, BibleWorks, and Logos software.

**Lexicon:**


**Introductions:**


*See also:* HJPAJC 1:43–63; JWSTP 185–232; ABD 3:981–98; CHJ 3:901–21; EDEJ 828–41.

**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.

**Text and Translation:**


**Text:**


**Translation:**


**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* 2:773–918).

**Texts and Translations:**


**Introductions:**

*JW*STP; *HJ*PAJC Vol. 3; *CHJ* 2:385–408.

**Commentaries:**


Wacholder, Ben Zion. *Eupolemus: A Study of Judaeo-Greek Literature.* Mono-

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. Thus 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 about accepting the accuracy of traditional rabbinic attributions. Form-critical approaches, though attracting wide attention, also have not always produced verifiable results. Therefore, the scholar should exercise caution when arguing that a certain rabbinic teaching was commonly accepted in Second Temple times. Perhaps the best approach involves identifying trends existing in pre-rabbinic literature (e.g. LXX, DSS, Apocrypha, Josephus, etc.) that are also reflected in rabbinic works, implying some 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):

Strack, Hermann L. and Paul Billerbeck. Kommentar zum Neuen Testament aus Talmud und Midrasch. 6 vols. in 7. Munich: C. H. Beck, 1922–1961. Rightly criticized for not properly dating its NT “background” material, but still a very useful tool for locating potential rabbinic parallels. Some recent projects are seeking to accomplish similar objectives, but with greater claim to first-century results (e.g. works by Chilton and by In- stone-Brewer above under “Sourcebooks” [§1.3]).

Computer Software:


A more carefully prepared, but also more expensive, electronic database is available from Bar-Ilan University in Israel (The Global Jewish Database [The Responsa Project]; see: http://www.biu.ac.il/jh/Responsa). Texts of the Tosefta and the Halakhic Midrashim are freely available through
the “Primary Textual Witnesses to Tannaitic Literature” webpage (in Hebrew) of Bar Ilan University; see: http://www.biu.ac.il/JS/tannaim. Most comprehensive is the Maagarim Database project (which goes beyond character string searches), though the menus are all in Hebrew (see: http://hebrew-treasures.huji.ac.il).

For English translations of rabbinic literature see below, and note links at: http://www.sacred-texts.com/jud/index.htm (Internet Sacred Text Archive) and at http://www.tyndale.cam.ac.uk/index.php?page=BibleBackgroundJewish (Tyndale House: Jewish & Rabbinic Background to the Bible).

Lexicons:


Grammars:


See also: Grammars above under Targumim and below by rabbinic writing.

Introductions:


7.1 Talmudic Literature

The Mishnah is traditionally held to have been compiled around AD 200 by Rabbi Judah ha-Nasi. There are two Talmuds: the Jerusalem Talmud (also called “Yerushalmi” or “Palestinian Talmud”) and the Babylonian (“Bavli”). The Mishnah forms the basis around which the Talmuds structure their comments (i.e. 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 tractates 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):

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 Beritnora’s Commentary from Manuscript. 2+ vols. Jerusalem, 1971–. From the Institute for the Complete Israeli Talmud and Yad Harav Herzog.

For individual tractates see: Stemberger, Introduction 143–44.

Text:


Text and Translation:

Blackman, Philip. Mishnayoth. 2d ed. 7 vols. New York: Judaica, 1964. Includes brief notes and occasional textual variants; Vol. 7 contains indexes, a short grammar section, and various lexical helps. Other similar editions are being published (often connected with Orthodox rabbinic circles), such as one with commentary by R. Pinhas Kehati (sponsored by Kaplan-Kushlick Foundation).

See also: the important project by David Instone-Brewer (TRENT) under Sourcebooks (see §1.3 above).

Translations:


Concordance:


Modern Commentaries:


Also see: the “Giessen Mishnah” above under Critical Editions, and bibliography in Stemberger’s Introduction 143–48.

7.1.2 Tosefta (3d–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:


  Also see: http://www.mechon-mamre.org/b/f/f0.htm; transcriptions of manuscripts at http://www.biu.ac.il/JS/tannaim/tosefta; and numerous texts, photographic images, and translations at http://www.toseftaonline.org/seforim.html.

Translation:


  English translations also exist of Mishnah and Tosefta tractates Berakoth (A. Lukyn Williams; SPCK, 1921) and Sanhedrin (H. Danby; SPCK, 1919). Both are available online at http://www.toseftaonline.org/seforim.html.

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 23, column c). There are four columns (a–d) per
folio (two on the front side of the folio leaf and two on the back, lettered 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:


Text and Translation:


Also see: text at http://www.mechon-mamre.org/b/r/r0.htm.

Concordance:

Kosovsky, Moshe. *Concordance to the Talmud Yerushalmi (Palestinian Talmud).* 8+ 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 (often simply called “the Talmud”). A typical Bavli citation looks like this: *b. Sanh.* 44a (= tractate Sanhedrin, folio 44, side a). There are two sides to each folio leaf (a and b = front and back). The Wilna edition (AD 1880–1886) is the standard basis for a variety of recent printed texts. A few tractates have appeared in critical
editions (see Stemberger, Introduction 213); especially notable is the project from the Institute for the Complete Israeli Talmud and the Yad Harav Herzog in Jerusalem (see http://www.yadharavherzog.org).

**Text and Translation:**


*Also see:* Text online at http://www.mechon-mamre.org/b/l/l0.htm and manuscript facsimiles at http://jnul.huji.ac.il/dl/talmud/intro_eng.htm.

**Translations:**


*Also see:* Michael L. Rodkinson public domain abridged translation at Internet Sacred Text Archive (http://www.sacred-texts.com/jud/talmud.htm); use Soncino translation instead if at all possible.

**Concordance:**

Goldschmidt, Lazarus. *Subject Concordance to the Babylonian Talmud*. Copenhagen: Ejnar Munksgaard, 1959. In Hebrew/Aramaic. Not a full concordance, but can be useful (use Kasowski if you need to be comprehensive).


**Lexicon:**

Grammar:


Commentary:


Selections:


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* 225–32). The best known of these is the *Abot de Rabbi Nathan [= ARN]*. This haggadic work (resembling Mishnah tractate *Abot*) exists in two versions (ARN A and B), which vary in size and likely date of recension (anywhere from 3d cent. to 9th cent. AD). Also of significance is the tractate on mourning and burial rites known as “*Semahot*” or “*Ebel rabbati*”.

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:


Introduction:


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. 3d 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).

MEKHILTA DE RABBI ISHMAEL (on Exodus)

Critical text:

Critical text and translation:

Translation:
Neusner, Jacob. Mekhilta According to Rabbi Ishmael: An Analytical Translation. 2

Concordance:

Other:

SIFRA (on Leviticus)

Critical texts (incomplete):

Text:

Translation:

Concordance:

SIFRE NUMBERS

Critical text:

Text, Translation, and Commentary:

Translation:

Concordance:
Kosovsky, Biniamin. Otzar Leshon Hatannaim: Thesaurus “Sifrei” Concordantiae verborum quae in “Sifrei” Numeri et Deuteronomium reperiuntur. 5 vols. Jerusa-
Scripture and Rabbinic Index:

Other:

SIFRE DEUTERONOMY

Critical text:

Text and Translation:

Translation:


Concordance:
See above under Sifre Numbers.

Other:

MEKHILTA DE RABBI SIMEON BE YOḤAI (on Exodus)

Composite text:

Translation:

Other:

SIFRE ZUTA (on Numbers)

Composite text:
See Horovitz under Sifre Numbers.

Text, Translation, and Commentary:
MIDRASH TANNAIM (on Deuteronomy)

Composite text:

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 from the 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).

Critical Texts (in canonical order):


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 the first portion of Exodus Rabbah, which is more exegetical than the second part.


Translations:


There are also translations of the Midrash Rabbah on Genesis, Leviticus, Ruth,
7.2.3 Other Older Midrashim

The two Pesiqta volumes below represent homiletical midrash on the readings for special Sabbaths and festivals. Tanhumə (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 Tanhumə tradition is published in two main recensions; a standard edition and an edition known by its editor’s name (Buber).

Pesiqta de Rab Kahana (5th cent.?)

Text:

Translations:

PESIQTA RABBATI (6–7th cent.?)

Text:

Translation:

MIDRASH TANHUMA (Standard edition)

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

Translation:
Berman, Samuel A. Midrash Tanhuma-Yelammedenu: An English Translation of Genesis and Exodus from the Printed Version of Tanhuma-Yelammedenu with an
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:*
Buber, Salomon. *Midrasch Tehillim (Schocher Tob).* Wilna: Wittwe & Gebrüder, 1891.

*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 Taanit

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 1:114–15; Stemberger, Introduction 34–35; Safrai, Literature of the Sages: Part 2 339–62.

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 Ḥalafta, 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

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 3d-cent. AD *Sefer Yesira*), 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. *Sefer 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 accounts; see Alexander’s introductions noted below). On all these works, see the helpful comments by Stemberger in *JLA* 28–38; also cf. his *Introduction* 343–50.

SEFER YEŠIRAH

Critical Text:


Translation:


Introductions:


HEKHALOT LITERATURE

Synoptic Text:

Translation of Synoptic Text:

Text:

Text and Translation:

Concordance:

Introductions:


Further bibliography in Stemberger, Introduction 346–49.

MAGICAL LITERATURE
Text, Translation and Commentary:
Rebiger, Bill, Peter Schäfer, eds. Sefer ha-Razim I und II - Das Buch der Geheimnisse I und II. 2 vols. TSAJ 125. Tübingen: Mohr Siebeck, 2009. Volume 1 critical text (also incorporating Cairo Genizah mss); volume 2 introduction, translation and commentary.

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

Introductions:
