Twenty years ago, we first published a bibliography that is now due for a substantial second update. The field of Jewish literature can be mystifying to the non-specialist. The initial obstacle is often where to go for texts, translations, concordances, lexica, and bibliography. Even researchers familiar with these materials often fail to take advantage of the best critical editions, 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 Jewish literature pertinent to the study of early Judaism and the background 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 aids, introduction, and commentary. Where deemed helpful, more than one work may be included. English translations, introductions, and helps are preferred. It is hoped that the listed bibliographies, introductions, and commentaries will connect the reader with additional monographs, *Festschriften*, congress volumes, and other studies that do not fall within the boundaries of this resource. 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 further links can be found through JSTOR, HathiTrust, <http://books.google.com>, or <http://onlinebooks.library.upenn.edu>). Of course, many recent works are available as ebooks direct from the publisher (or through Amazon). Space did not permit entries on Samaritan texts or early Jewish liturgies, papyri, and inscriptions.

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1. GENERAL REFERENCE TOOLS (INCL. ABBREVIATIONS)

1.1 ENCYCLOPEDIAS AND DICTIONARIES


1.2 SELECTED WORKS CONTAINING SURVEYS OF JEWISH LITERATURE


Important discussions of state-of-scholarship at the time, though now older.


Stemberger, Günter. *Introduction to the Talmud and Midrash*. Fine work; see full bibliography under Rabbinic Literature in Part 2. [Stemberger, Introduction]


1.3 SOURCEBOOKS AND ANTHOLOGIES


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


See further bibliographies by category in sections below.

### 1.5 GENERAL INDICES (PRINTED)


### 1.6 GENERAL COMPUTER PROGRAMS AND WEBSITES (CURRENT AT TIME OF WRITING)

Our general principle throughout will be to list websites that are institutionally sponsored and ongoing (and thus likely have some longevity). Some sites below can link the reader to other web resources.


### 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 ca. 3rd c. BC), but common parlance labels the whole Old Greek OT and Apocrypha as Septuagint (LXX). This 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). There are a variety of modern approaches to LXX studies, represented well in the range of Introductions and Commentaries below.

**Bibliographies:**


**Critical and Diplomatic Texts:**


**Handbook Text:**

occur 100 times or less in the LXX (or 30 times or less in the NT). Very useful for quick reading and Greek practice.

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). Deutsche Bibelgesellschaft also publishes this in combination with the NA²⁸ New Testament (2014). Rahlfs’s original text is frequently found in Bible software (e.g. Accordance, etc.) and online.

**Text and Translation:**

Brenton, Lancelot C. L. *The Septuagint with Apocrypha: Greek and English.* London: Samuel Bagster & Sons, 1851; repr. Peabody, MA: Hendrickson, 1992. Now dated in comparison to the NETS and Lexham translations (see below), but it has the advantage of a facing Greek text (though neither text nor transl. should be used for academic work). Digitized pages available online at http://www.archive.org. English text can be found online several places (e.g. https://www.biblestudytools.com/lxx).

**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. 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 Septuagint Greek meanings differ from standard NT definitions (thus this book by itself does not include all LXX vocabulary).


Muraoka, T. *A Greek-English Lexicon of the Septuagint.* Louvain: Peeters, 2009. Now complete, whereas previous iterations just focused on the Twelve Prophets (1993) or the Twelve Prophets and the Pentateuch (2002). A fine work by a careful lexicographer; should be consulted regularly.

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:


Karrer, Martin, Wolfgang Kraus, and Siegfried Kreuzer are series editors on the important Handbuch zur Septuaginta series from Gütersloher Verlagshaus, which includes volumes (with articles in German, French and English) edited by S. Kreuzer (Einleitung in die Septuaginta, 2016; now fully transl. into English, see below); E. Bons and J. Joosten (Die Sprache der Septuaginta, 2016); and H. Ausloos and B. Lemmelijn (Die Theologie der Septuaginta, 2020); with W. Ameling (Der historisch-kulturelle Kontext und seine Reflexion in der Septuaginta) due to appear in 2021.

Kreuzer, Siegfried. The Bible in Greek: Translation, Transmission, and Theology of the Septuagint. SBLSCS 63. Atlanta: SBL, 2015. Collection of intriguing articles (several in German); the opening chapter serves as a useful English introduction to studying LXX origins.
Kreuzer, Siegfried, ed. *Introduction to the Septuagint*. Transl. David A. Brenner and Peter Altmann. Waco, TX: Baylor, 2019. Team of renowned (largely European) scholars introduces the LXX book by book. The original was volume 1 of the Handbuch zur Septuaginta series (Gütersloher Verlagshaus, 2016)—see above.


**Commentaries:**

Baylor Handbook on the Septuagint. 1+ vols. Waco, TX: Baylor, 2020–. Foc uses on the form and syntax of the Greek, with further attention to text-critical matters. The first volume (on 2 Macc.) was not yet published before this bibliography.


SBL. Commentary on the Septuagint series. Under the auspices of the International Organization for Septuagint and Cognate Studies (IOSCS), this
series seeks to focus on “text-as-produced” with the goal of describing what the Greek translator did with the Hebrew and why. To date, only an introductory volume has been released, with an article on theory and samples from 8 LXX books: Dirk Büchner, ed. *The SBL Commentary on the Septuagint: An Introduction*. Atlanta: SBL, 2017.

Septuagint Commentary Series. 14+ vols. Leiden: Brill, 2005–. Edited by S. E. Porter, R. Hess, and J. Jarick. Employing the Codex Vaticanus as a base text, volumes translate and study this manuscript, with a view to how ancient Greek readers would have understood its particular text.


2.1.2 Aquila, Symmachus, Theodotion

Known primarily from the fragmentary sources from Origen’s Hexapla, “the Three” represent Jewish Greek translations from the early Common Era (though some early traditions contend 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:*


Also note that Göttingen LXX volumes list Hexaplaric traditions in the bottom apparatus. The “Hexapla Institute” has announced plans to publish a new critical edition of Hexapla fragments, with several completed Ph.D. dissertations preparing the way (see http://www.hexapla.org).

*Concordance:*


*Commentary:*

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:


Very useful ongoing list of publications on the Comprehensive Aramaic Lexicon webpage (http://cal.huc.edu/)—also note their “Text Browse” feature for MSS.

Critical Texts:


Translations:


*Also see:* Etheridge under Pentateuch. Some translations are also being made available online (see http://targum.info/targumic-texts). Eldon Clem, et al., collated and produced English translations for Accordance Bible Software of Targums Onkelos, Jonathan, Neofiti, Pseudo-Jonathan, Fragmentary Targums, and Cairo Genizah fragments; see http://www.accordancebible.com and note the review in *Aramaic Studies* 5 (2007): 151–58.

Concordances:

The Comprehensive Aramaic Lexicon Project (= CAL) of Hebrew Union College at http://cal.huc.edu. This website includes an amazingly speedy concordance search capacity for the wealth of texts transliterated in the CAL database. You can also search the lexicon’s English glosses.

Searchable morphologically tagged Aramaic texts are also currently available for Accordance and Logos 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* glosses at the Comprehensive Aramaic Lexicon Project of Hebrew Union College at http://cal.huc.edu. This website includes a searchable database of Aramaic lexical information and of Aramaic texts through the 13th century; it also presents bibliographic lists and concordance capability.

**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*. 2nd ed. Atlanta: SBL, 2003. Also see Y. Frank, *Grammar for Gemara* (below in part 2 under Babylonian Talmud). And see Litke’s *Targum Song of Songs and Late Jewish Literary Aramaic* (below).

**Introductions:**


### 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). For further editions than below, see “Targum Editions After Sperber” by A. Houtman and E. van Staalden-Sulman (linked above in general Targum bibliography).
Texts:


Translations:

Etheridge, J. W. The Targums of Onkelos and Jonathan ben Uziel on the Pentateuch with the Fragments of the Jerusalem Targum. 1862; repr. New York: Ktav,


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

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 Palestinian Toseftot (marginal comments of other targumic traditions alongside Targum Jonathan in the MSS). On the Toseftot: see pp. vi–xlii of De Lagarde, Prophetae Chaldaice (below); see also Sperber, Bible in Aramaic, descriptions on pp. ix–x of Vol. 2 and p. xi of Vol. 3; further bibliography in Mikra 252. Translation (with notes) in McNamara, The Aramaic Bible (see above).

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 6:320–31). 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:


Individual Texts and Translations (grouped by OT book):


Litke, Andrew. *Targum Song of Songs and Late Jewish Literary Aramaic: Language, Lexicon, Text, and Translation*. Supplement to Aramaic Studies 15. Leiden:
Brill, 2019. Principally a descriptive grammar, but includes a transcription of MS Paris Heb. 110 and translation.


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:


For Introduction see: *Mikra* 299–338; *ESTJ* 1:323–26 (with bibliography).

Peshitta Bibliography:


Syriac Peshitta Critical Text:


Several non-critical texts exist, including one published by the United Bible Societies (1987).

Peshitta Translations:


*The Syriac Peshitta Bible with English translation.* George A. Kiraz, series ed. Gorgias, 2012–. Projected to be 30 volumes; features facing pages of the Peshitta (without textual apparatus) and a literal English translation.

Peshitta Concordances:


Peshīṭṭa texts are increasingly becoming available for Bible software (e.g. Accordance).

**Peshīṭṭa 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 (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, and they often designate (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-Smidt under General Pseudepigrapha Bibliography below). For Syriac editions, see the Peshīṭṭa 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 and VanderKam, eds., *The Dead Sea Scrolls After Fifty Years*, 666–68 (see “Introductions” under DSS below in Part 2).

Other Bibliography:


Also see David A. DeSilva, “Apocrypha and Pseudepigrapha” in *Oxford Bibli-
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 DSS).

**Textual Criticism:**

**Introductions:**
Longenecker, Bruce W. *2 Esdras.* Guides to the Apocrypha and Pseudepigrapha; Sheffield: Sheffield Academic Press, 1995. Other helpful introductions to individual books in the Apocrypha 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 Apocrypha book; *DNTB* 58–64 and s.v. by book; *EDEJ* 143–62 and s.v. by book; *ESTJ* 2:43–45 and s.v. by book; *OIB* passim; *EJLA* passim. Siegert, *Einleitung in die hellenistischjüdische Literatur* (below under Pseudepigrapha). Also some OT introductions include the Apocrypha (e.g. J. J. Collins, *Introduction to the Hebrew Bible and the Deutero-Canonical Books,* 3rd ed., Fortress, 2018).
Commentaries:


Commentaries exist on each book of the Apocrypha in various biblical commentary series. In English note especially the Septuagint Commentary Series (Brill), Commentaries on Early Jewish Literature (de Gruyter), Baylor Handbook on the Septuagint (Baylor), Ancient Christian Commentary on Scripture (IVP), Anchor Bible (Doubleday), Jewish Apocryphal Literature series from Dropsie University (Harper), and commentaries on 4 Ezra, 2 Maccabees, and Judith in the Hermeneia series (Fortress). Shorter but still helpful are the volumes in the Cambridge Bible Commentary series (CUP), New Collegeville Bible Commentary series (Liturgical Press), *New Interpreter’s Bible* (Abingdon), 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 (Vandenhoeck & Ruprecht), Neuer Stuttgarter Kommentar Altes Testament (Katholisches Bibelwerk), and Die Neue Echter Bibel (Echter). Some one-volume commentaries also include the Apocrypha; e.g. *Oxford Bible Commentary* (OUP, 2001); *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 famed translation volumes 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, several 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 other fragments of Jewish authors are listed later in part 2 of this bibliography. Many works of overlapping genres (and even origins) appear in the DSS (see part 2 of this bibliography).
4.1 GENERAL PSEUDEPIGRAPHA BIBLIOGRAPHY

Bibliography:


Texts (general):


See also: Online Critical Pseudepigrapha (https://pseudepigrapha.org), which provides introductions (with somewhat-dated bibliography on modern editions of texts) and original language texts for many works.

Translations (incl. Abbreviations):


Also note extensive translated Pseudepigrapha selections in Feldman, et al., eds. *Outside the Bible* (= *OtB*) and in Embry, et al., eds. *Early Jewish Literature: An Anthology* (= *EJLA*)—see above under Sourcebooks and Anthologies.


Also see: Translations of varying quality available online in many places (some quite odd), including at http://sacred-texts.com/chr/apo/index.htm and at http://jewishchristianlit.com/Texts.

Concordances:


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

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:


Textual Criticism:


Introductions:

Davila, James. The Provenance of the Pseudepigrapha: Jewish, Christian or Other? JSJSup 105. Leiden: Brill, 2005. Not an introduction per se, but a focused study on the criteria for judging the ethnic and religious origins of later works.


Siegert, Folker. Einleitung in die hellenistisch-jüdische Literatur: Apokrypha, Pseudepigrapha und Fragmente verlorender Autorenwerke. Berlin: de Gruyter, 2016. Extensive exploration of texts composed in (or translated into) Greek, whether in extant manuscripts or fragments.


See also: Nickelsburg, Jewish Literature; Helyer, Exploring Jewish Literature; JWSTP; HJPAJC Vol. 3; CHJ 2:409–503; DNTB 58–64 and s.v. by Pseudepigrapha book; 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 SELECTED PSEUDEPIGRAPHA BIBLIOGRAPHY
(ALPHABETICAL BY BOOK)

This list contains the best-known books with likely Jewish lineage in collections of “Old Testament Pseudepigrapha.” Such a list continues to expand with publications of new material (esp. in Christian sources in Syriac, Coptic, Ethiopic, Armenian, Slavonic, etc.). Scholars also now often connect such lists with texts of similar genre and content in the DSS (on which see Part 2 of this bibliography). For the growing list see (among many places): JSHRZNF (ed. by Lichtenberger/Oegema—see above), the More Old Testament Pseudepigrapha Project (see Bauckham, Davila, and Panayotov, OTPMNS above), and the journal Apocrypha. For sake of space, below is a selection of most-cited texts, along with some others receiving substantial recent publication. The principal languages of extant MSS for each book are noted below. Dates largely concur with those in Charlesworth OTP or Bauckham/Davila/Panayotov OTPMNS. 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 Part 2 of this bibliography. Consult also the General Pseudepigrapha bibliography above (especially Lehnardt’s Bibliographie and the recent introductions and translations). More detailed bibliography of texts (including fragments and later versions) in Haëlewych, Clavis Apocryphorum and DiTommaso, Bibliography (see above). Translation abbreviations below follow those listed above under General Pseudepigrapha translations.

AHIQAR (Aramaic; 7th–6th c. 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 pseudopigraphorum (see above).

Text and Translation:


Also see annotated translations in APOT 2:715–84; OTP 2:479–507; JSHRZNF II.2.

Commentary:

**Grammar:**

**Concordance:**

**APOCALYPSE OF ABRAHAM (Old Slavonic; 1st–2nd c. AD)**
*Text, Translation, and Commentary:*


Also see annotated translations in *OTP* 1:681–705; *AOT* 363–91; *JSHRZ* V.5; *OtB* 2:1453–81.

**APOCALYPSE OF ADAM (Coptic; 1st–4th c. 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* (see further *JWSTP* 443–81).

*Text and Translation:*

*Text, Translation, and Commentary:*

Also see annotated translations in *OTP* 1:707–11; *JSHRZN* I.2.

**APOCALYPSE OF DANIEL (Greek, Latin, Syriac, Coptic, Slavonic, Armenian, Arabic, Hebrew [in Cairo Genizah], etc.; 4th–11th c. AD)**
This category represents a whole array of texts with different titles (such as *Vision of Daniel*, *Revelation of Daniel*, and *Diegesis Danielis*) and with a variety of provenances, only some of which have a plausibly Jewish origin or substratum. For a very useful overview see chaps. 3 & 6 of Lorenzo DiTommaso, *The Book of Daniel and the Apocryphal Daniel Literature* (SVTP 20; Leiden: Brill,
2005), which also helpfully locates some 24 apocalyptic Danielic books/recensions within the broader development of Danielic material in Apocrypha, DSS, and other traditions. See also Denis, et al., *Introduction à la littéralité religieuse judéo-hellénistique* 2:1291–1303; Haelweyck, *Clavis Apocryphorum*, 203–11; and DiTommaso, *Bibliography*, 307–35 (full bibliography above).

**Text and Translation:**


Berger, Klaus. *Die griechische Daniel-Diegese: Eine altkirchliche Apokalypse: Text, Übersetzung und Kommentar*. StPB 27. Leiden: Brill, 1976. Potentially combines two traditions; chaps 1–9 are 8th–9th c.; chaps. 10–14 are plausibly earlier (though Jewish provenance is debated). The English translation in *OTP* 1:755–70 is of Berger’s Greek text (the intro. in *OTP* does not represent the breadth of earlier Danielic traditions in other languages).

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

Christian text with likely Jewish substratum.

**Text and Translation:**


Also see annotated translations in *OTP* 1:721–53; *AOT* 753–73; *JSHRZ* V.3.

**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 c. BC–1st c. AD)

Christian with possible Jewish substratum.

**Text and Discussion:**


Also see annotated translations in *OTP* 1:497–515; *AOT* 915–25; *JSHRZ* V.9.

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

Probable Jewish work with possible Christian influence in extant fragments.

**Text, Translation and Discussion:**

cludes the five fragments previously published by Mueller plus other possible contenders. Also studies later Christian traditions on Ezekiel.


Also see annotated translations in OTP 1:487–95; JSHRZ V.1; OrB 2:1529–34; OTPMNS 1:380–92.

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

Critical Text, Translation, Notes, and Concordance:

Critical Text:

Text and Notes:

Translations:
Annotated translations in APOT 2:83–122; OTP 2:7–34; JSHRZ II.1; OrB 3:2711–68; EJLA 1:383–419. And see Wright’s commentary below.

Lexicon/Concordance:

Introduction:
See Jellicoe, Septuagint and Modern Study 29–58 (under Septuagint); Bartlett, Jews in the Hellenistic World 11–34 (under Josephus).

Commentary:
ASCENSION OF ISAIAH (Ethiopic, Latin, Greek fragments, etc.; 2nd c. BC–4th c. AD)


Texts:


Translation and Commentary:


Also see annotated translations in APOT 2:155–62; OTP 2:143–76; AOT 775–812; JSHRZ II.1.

Introduction:

Commentary:

Other:

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

Text, Translation, and Commentary:

2 BARUCH (= Syriac Apocalypse of Baruch; also Greek fragments and Arabic version; late 1st–2nd c. AD)

Bibliography:


Text:


Translation and Commentary:


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


**Text:**

**Commentary:**

Also see annotated translations in *APOT* 2:527–41; *OTP* 1:653–79; *AOT* 897–914; *JSHRZ* V.1; *OtB* 2:1586–1603.

4 BARUCH (see Paraleipomena Jeremiou)

**BOOK OF THE COVENANT** (Greek; before 4th c. AD)

7 fragments of this Jewish work appear in commentaries by Didymus the Blind on Genesis and Job in the Tura-Papyri.

**Translation:** *JSHRZNF* II.12; *OTPMS* 1:28–32 (only 6 frags.).

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

Ethiopic 1 Enoch is typically considered a compilation of five independent sources originally in Aramaic: Book of Watchers (1–36), Similitudes/Parables (37–71), Astronomical Book/Book of Luminaries (72–82), Dreams (83–90), Epistle (91–108). All these appear in MSS in Qumran cave 4, except the Similitudes.

**Bibliography:**

**Texts (and Translations):**


**Commentaries:**


Also see annotated translations in *APOT* 2:163–281; *OTP* 1:5–89; *AOT* 168–319 (preferred over *OTP*); *JSHRZ* V.6; *OtB* 2:1359–1452; *EJLA* 2:70–94, 178–210, 227–96.

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

**Critical Text:**


**Text and Translation:**


**Translation and Commentary:**


**Concordance to German Translation:**

See above Bauer, *Clavis Apocryphorum Supplementum*.

3 ENOCH (Hebrew Enoch; 5th–6th c. AD): See below under Hekhalot literature in Part 2.
4 EZRA (see above under Apocrypha)


GABRIEL REVELATION (= Hazon Gabriel or Vision of Gabriel; Hebrew; ink on limestone; ca. 1st c. AD)


GREEK/HELLENISTIC SYNAGOGAL PRAYERS (Greek; ca. 2nd–3rd c. AD)

Six Jewish prayers in the 4th-c. Christian Apostolic Constitutions; Jewish substratum. Commonly appearing in OT Pseudepigrapha volumes now.

Text, Translation and Notes:

Commentary:

HISTORY OF JOSEPH (various texts and languages)

Various works under this name appear in Greek (in Denis, Fragmenta Pseudepigraphorum; transl. in OTP 2:467–75; before 4th c.), Coptic (transl. JSHRZNF II.V), and in Syriac (also recensions in Latin, Ethiopic, & Arabic; transl. in OTPMNS 1:85–120; 5th c.). The translators of each all claim a Jewish provenance or substratum.

HISTORY OF MELCHIZEDEK (= Story of Melchizedek; Greek, Coptic, Ethiopic, Russian; 4th–5th c. AD)

Dochhorn considers this Christian, with an “originally Jewish” core.

Text:
Translation:

**HISTORY/NARRATIVE OF ZOSIMUS [=HISTORY OF THE RECHABITES]** (Greek, Syriac, and many versions; 1st–4th c. AD)

Substantially Christian, possible Jewish substratum.

**Text and Translation:**
Also see annotated translation of Greek in *OTP* 2:443–61.

**JANNES AND JAMBRES** (Greek and Latin fragments)

**Text, Translation, and Commentary:**
Also see annotated translations in *OTP* 2:427–42; *JSHRZN* II.4.

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

Also see annotated translations in *OTP* 2:177–247; *AOT* 465–503; *JSHRZ* II.4; *OrB* 3:2525–89; *EJLA* 1:420–44.

**Introduction:**


**Other:**


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

**Bibliography**


**Hebrew Texts:**


**Texts:**


**Translation and Textual Notes:**

Translation:

Also see annotated translations in *APOT* 2:1–82; *OTP* 2:35–142; *AOT* 1–139; *JSHRZ* II.3; *OrB* 1:272–469; *EJLA* 1:510–41 (selections).

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

Introduction:

Commentaries:


Also a thorough Hebrew commentary has been penned by Cana Werman (Jerusalem: Yad Ben-Zvi, 2015).

LADDER OF JACOB (Slavonic)


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 c. AD), Latin, two Slavonic recensions, the Armenian “Penitence of Adam,” and other recensions.

Textual Synopsis:


Georgian, Greek, Latin, and Slavonic texts. Also see their website with translations (http://www2.iath.virginia.edu/anderson).

Text:

Text, Translation, and Commentary:
Also see annotated translations in *APOT* 2:123–54; *OTP* 2:249–95; *AOT* 141–68; *JSHRZ* II.5; *OtB* 2:1331–58; *EJLA* 1:445–62; *OTPMNS* 1:22–27 (from Coptic).

Introductions:
Stone, Michael E. *A History of the Literature of Adam and Eve*. SBL Early Judaism and Its Literature 3. Atlanta: Scholars Press, 1992. This can now be set within the expanding traditions on Adam and Eve among Late Antique and Medieval Armenian Christian authors by referencing texts and discussion in M. E. Stone, *Adam and Eve in the Armenian Tradition: Fifth through Seventeenth Centuries* (SBLEJL 38; Atlanta: SBL, 2013).

LIVES OF THE PROPHETS (Greek, Latin, Syriac, Armenian, Ethiopic, and other versions; 1st c. 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...

Also see annotated translations in *OTP* 2:379–99; *JSHRZ* I.7.

3–4 MACCABEES (Greek, Syriac, and other versions)

3 Maccabees (1st c. BC) is edited in the Göttingen LXX, and 4 Maccabees (1st c. AD) is found in Rahlfs’s LXX; both appear in the LXX concordances; annotated translations in *APOT* 1:155–73; 2:653–85; *OTP* 2:509–64; *JSHRZ* I.9, III.6; *OtB* 3:2362–98, 2681–2707. See also LXX bibliography above.

**Bibliography:**


**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); and in La Bible d’Alexandrie series (Cerf) on 3 Maccabees (by Joseph Mélèze Modrzejewski).

**MARTYRDOM OF ISAIAH** *(see Ascension of Isaiah)*

(PSEUDO-) MENANDER (Syriac; 3rd c. AD)

Traditionally included with Jewish corpus, though provenance is debated.

**Text, Translation, Commentary:**


See discussion and translation in *OTP* 2:583–606; also *HJPAPJC* 3.1:692–94.

**ODES** *(see Septuagint)*

**ODES OF SOLOMON** (Syriac, also portions in Greek and Coptic; 1st–2nd c. 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:


Also see annotated translations in *OTP* 2:725–71; *AOT* 683–731; *JSHRZNF* II.8; *EJL* A 2:585–96 (selections).

Concordance to German Translation:

See above Bauer, *Clavis Apocryphorum Supplementum*.

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

Text, Translation and Commentary:


Text and Translation:


Also see annotated translations in *OTP* 2:413–25; *AOT* 813–33; *JSHRZ* I.8; *OtB* 3:2662–80.

Commentary:


PRAYER OF JACOB and PRAYER OF JOSEPH (see Charlesworth, ed., *OTP* 2:699–723; *JSHRZNF* II.3; 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 c. 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 Rahlfs’s LXX edition (based on Gebhardt).

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

Greek and Syriac texts:

Translation:
Translated in the NETS LXX translation (see above under Septuagint and http://ccat.sas.upenn.edu/nets/edition).
Also see annotated translations in APOT 2:625–52; OTP 2:639–70; AOT 649–82; JSHRZ IV.2; OtB 2:1903–23. EJLA 2:563–84 (selections).

Commentaries:
Atkinson, Kenneth. An Intertextual Study of the Psalms of Solomon. Studies in the Bible and Early Christianity 49. Lewiston, NY: Edwin Mellen, 2001. Includes Greek text, translation, parallel passages in other Jewish literature (esp. OT and Apocrypha), and commentary. Also see his I Cried to the Lord: A Study of The Psalms of Solomon’s Historical Background and Social Setting (JSJSup 84; Leiden: Brill, 2004).


Pharisaic identification is not accepted by all. Available at http://archive.org.


SENTENCES OF (PSEUDO-) PHOCYLIDES (Greek; 1st c. BC–1st c. AD)

Wisdom poetry of Jewish origin, but with muted OT references and written under a pagan Greek pseudonym.

Text:


Text, Translation, and Commentary:


Also see annotated translations in OTP 2:565–82; JSHRZ IV.3; OtB 3:2353–61.

SIBYLLINE ORACLES (Greek with Latin fragments; 2nd c. BC–7th c. 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). See Lightfoot and Wassmuth below on possible Jewish origins of books 1–2.

Greek Text:


Introductions, Commentaries, and Studies on Jewish Sections:


See also: Bartlett, *Jews in the Hellenistic World* 35–55 (under Josephus); older translation of Books 3–5 by H. N. Bate (SPCK, 1918). Also annotated translations in *APOT* 2:368–406; *OTP* 1:317–472; *JSHRZ* V.8; *EJLA* 2:297–348 (books 3–5).

**TESTAMENT OF ABRAHAM** (Greek, also Coptic and other versions; 1st–2nd c. AD)

Exists in both a long and short recension, with likely common ancestry.

**Bibliography:**


**Critical Text:**


**Text and Translation:**


Also see annotated translations in *OTP* 1:871–902; *AOT* 393–421; *JSHRZ* III.2; *OrB* 2:1671–96; *EJLA* 2:617–38.

**Commentary:**


**TESTAMENT OF ADAM** (Several recensions in Syriac, Greek, Armenian, and other versions; 2nd–5th c. AD).

Christian, with possible Jewish substratum.

**Texts and Translations:**


Also see annotated translation in *OTP* 1:989–95.

**TESTAMENT OF ISAAC and TESTAMENT OF JACOB** (both Coptic, Arabic, Ethiopic; 2nd–3rd c. AD). Christian, with some possible Jewish elements; see both Delcor and Box under *Testament of Abraham*, and note *OTP* 1:903–18; *AOT* 423–52; *JSHRZN* I.7; *JTS* n.s. 8 (1957): 225–39.
TESTAMENT OF JOB (Greek, also Coptic and Slavonic; 1st c. BC–1st c. AD)

Bibliography:

Text:

Text and Translation:
Haralambakis, Maria. The Testament of Job: Text, Narrative and Reception History. LSTS 80. London: T&T Clark, 2012. With an English translation; examines Slavonic, as well as Greek and Coptic, texts and later reception of these traditions.
Also see annotated translations in OTP 1:829–68; AOT 617–48; JSHRZ III.3; OtB 2:1872–99.

TESTAMENT OF MOSES (see Assumption of Moses)

TESTAMENT OF SOLOMON (Greek; 1st–3rd c. 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; 2nd c. 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:


Commentary:


Also see annotated translations in APOT 2:282–367; OTP 1:775–828; AOT 505–600; JSCHRZ III.1; OJB 2:1697–1855; EJLA 2:600–616 (Levi).

Introduction:

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

Text and Translation:

Also see annotated translations in OTP 1:473–86; JSCHRZNFI 2.9.

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