JETS INTERTESTAMENTAL AND EARLY RABBINIC LITERATURE: AN ANNOTATED BIBLIOGRAPHIC RESOURCE UPDATED AGAIN (PART 2)

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5. DEAD SEA SCROLLS

While the Dead Sea Scrolls are generally associated with Qumran, properly they also cover discoveries from approximately a dozen other sites in the desert wilderness surrounding the Dead Sea, such as those at Nahal Ḥever, Murabba’at, and Masada. The approximately 930 MSS from Qumran were penned from the 3rd c. BC through the 1st c. AD. The Masada texts include Jewish scrolls from the time leading up to the Roman conquest (AD 73) and subsequent Roman documents. The finds at Nahal Ḥever and Murabba’at include documents from the time of the Bar Kokhba revolt (AD 132–135). Other Bar Kokhba era documents are known from Ketef Jericho, Wadi Sdeir, Nahal Mishmar, and Nahal Şe’elim (see DJD 38). For a full accounting, see the lists by Tov under “Bibliography” below. The non-literary documentary papyri (e.g. wills, deeds of sale, marriage documents, etc.) are not covered below. Recent archaeological efforts seeking further scrolls from surrounding caves (esp. at Qumran) have yet to yield substantive texts. In the last decade, some attention has been devoted to publishing fragmentary texts purchased by private collectors, but these typically do not have clear provenance, and at least some (perhaps many) appear to have been counterfeited.

There are many theories about the origins of the Qumran DSS, but the traditional scholarly consensus has viewed the 11 caves near the Qumran settlement as primarily containing literary texts collected and/or produced by the Qumran sect (generally identified with the Essenes). Various permutations on this view have been proposed of late. The documents include biblical (OT) and non-biblical mate-

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rials—the latter frequently, though somewhat artificially, are divided into sectarian and non-sectarian literature. Recent taxonomies have focused more on literary genre. 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. The early DSS publications of community rules, hymns, and biblical interpretation (esp. Pesharim) have been supplemented by the completed publication of known MSS with halakhic, calendrical, wisdom, liturgical, apocalyptic, and rewritten Bible texts. This has led to ongoing reassessment of the complexity of the documents and of the form(s) of Second Temple Judaism they represent; therefore, it is vital to consult recent scholarship and introductions.

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).

The bibliography on the DSS is vast. We shall continue focusing on key textual editions, English translations, indices, lexicons, grammars, introductions, and commentaries. The bibliographies below should be consulted for further studies.

Bibliographies:


See also: The website at The Orion Center of Hebrew University of Jerusalem ([http://orion.mscc.huji.ac.il](http://orion.mscc.huji.ac.il)) includes a regularly updated searchable bibliography. Further see both Carol Newsom, “Qumran/Dead Sea Scrolls” (publ. 2010) and Lawrence H. Schiffman and Marlene Schiffman, “Dead Sea Scrolls” (publ. 2012) in *Oxford Bibliographies Online* ([https://www.oxfordbibliographies.com/](https://www.oxfordbibliographies.com/)). And note the listings and/or reviews in *RevQ*, *DSD*, *Qumran Chronicle*, *ZAH*, and *Elenchus of Biblica*. Key book series includes *DJD*, *JDS*, and *STDJ*.

**Texts (Damascus Document):**


See also: 4Q266–273 (in *DJD* 18); 5Q12 and 6Q15 (in *DJD* 3); Charlesworth, ed., *Dead Sea Scrolls*, vol. 2 (below); and Wacholder (below).

**Texts (Dead Sea Scrolls):**


*See also: “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 1QIsab b [incomplete on 1QIsab 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, trans., plates, and notes on phylactery texts from an unidentified Qumran cave (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.


Ego, Beate, Armin Lange, Hermann Lichtenberger, and Kristin De Troyer. *Biblia Qumranica.* Leiden: Brill, 2005-. Project intending to produce a synoptic edition of the MT, LXX, Samaritan Pentateuch, and all biblical DSS scrolls (as well as the biblical texts quoted in the pesharim). So far, only Vol. 3B: Minor Prophets (2005) has been released.


See also “Commentaries” below. For Apocrypha and Pseudepigrapha, see part 1 of this bibliography (esp. Ben Sira [=Sirach], 1 Enoch, Jubilees, Tobit).

**Scrolls in Private Collections:**

Many of the fragmentary unprovenanced scrolls purchased on the antiquities market by private individuals/entities may well be forgeries, so great caution should be exercised in referencing these. The principal collections are ones acquired by Martin Schøyen, Azusa Pacific University, Southwestern Baptist Theological Seminary, and the Museum of the Bible. Below are the technical editions (and an exhibition catalog), along with some key peer-reviewed journal articles querying the authenticity of various such documents (many more such articles have appeared in popular media). As of September 2020, some organizations have released statements conceding that most or all of the scrolls they purchased are probably forgeries (esp. the Museum of the Bible and Southwestern Baptist Theological Seminary).


Elgvin, Torleif, Kipp Davis, and Michael Langlois, eds. *Gleanings from the Caves: Dead Sea Scrolls and Artefacts from the Schøyen Collection*. LSTS 71. London: T&T Clark, 2016. Scholarly edition of small fragments from 26 MSS (mostly biblical texts) along with other material remains from the Judean desert in the collection of Martin Shoyen in Oslo. The authors later became overtly more skeptical of the genuineness of at least some of these texts (see below). Also note M. Zahn review in *DSD* 24 (2017): 307–9.


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. High resolution images of some of the more famous scrolls (the Isaiah Scroll presents an English translation when you click on the image).

“Scripta Qumranica Electronica” at https://www.qumranica.org/. New collaborative project from Göttingen Univ., Tel Aviv Univ., and the Israel Antiquities Authority to produce online tools for editing the DSS.

Handbook Texts with Translations:


Translations (English):

Abegg, Martin, Jr., Eugene Ulrich, and Peter Flint. The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English. Edinburgh:
cal MSS; best to compare with the original language editions in DJD.
García Martínez, Florentino. The Dead Sea Scrolls Translated. 2nd ed. Translated
From Spanish original; also contains a helpful list of scrolls.
Vermes, Geza. The Complete Dead Sea Scrolls in English. 7th ed. New York: Pen-
guin Classics, 2012. Fine, inexpensive one-vol. English translation of
scrolls by category, also containing a helpful introduction and a list of
scrolls.
Wise, Michael, Martin Abegg Jr., and Edward Cook. The Dead Sea Scrolls: A
scrolls’ numerical order; introduction argues against Essene hypothesis.
Also note the many selections translated in Feldman et al., Outside the Bible,
and in Embry et al., Early Jewish Literature (see Sourcebooks and Anthol-
gies in pt. 1 of this bibliography).

Concordances:
Abegg, Martin G., Jr., et al. The Dead Sea Scrolls Concordance. 3 vols. Leiden:
Qumran non-biblical scrolls. Vol. 2 indexes non-biblical scrolls from
other (non-Qumran) Dead Sea sites. Vol. 3 (pts. 1 & 2) on currently
published biblical scrolls from the Dead Sea.
Charlesworth, James H., et al. Graphic Concordance to the Dead Sea Scrolls. Princeton
Theological Seminary Dead Sea Scrolls Project. Tübingen: Mohr
of the attested word forms (not dictionary forms) for all published texts
up to 1990 (i.e. up to DJD 7). For later DJD volumes use the indexes in
each DJD volume or (easier) the Abegg volumes.
words are listed according to dictionary form. Update in Kuhn,
Wacholder and Abegg, Preliminary Edition, Vol. 4 (see Other Editions above)
provides a concordance of Vols. 1–3 (involving many 4Q documents).
Cautious use is suggested.

Scripture Indices:
Lange, Armin, and Matthias Weigold. Biblical Quotations and Allusions in Second
Temple Jewish Literature. JAJSup 5. Göttingen: Vandenhoeck & Ruprecht,
2011. Indices to non-biblical DSS and also Apocrypha and Pseudepigrapha (see above under General Reference Works in part 1).
Washburn, David L. A Catalog of Biblical Passages in the Dead Sea Scrolls. SBL
Text-Critical Studies 2. Leiden: Brill (hardback); Atlanta: SBL (paper-
back), 2003. Lists OT quotations and paraphrases in biblical and non-
biblical DSS, with where to find text (e.g. DJD, etc.) and a brief compar-
ison to MT and LXX. Includes published scrolls through DJD 35.

An official complete Scripture index to DJD non-biblical scrolls is not yet available, so indices to individual DJD editions should also be consulted. Index of passages in the biblical scrolls may be found in DJD 39, pp. 185–201 (also Eugene Ulrich, “Appendix I,” in Flint & Vanderkam, eds., *The Dead Sea Scrolls After Fifty Years*, pp. 649–65; see “Introductions” below).

**Lexicons & Lexical Tools:**


Cook, Edward M. *Dictionary of Qumran Aramaic*. Winona Lake, IN: Eisenbrauns, 2015. Includes extensive references; examines some difficult readings.


**Grammars:**


**Grammar (recent studies):**


**Archaeology of Qumran:**

Because the interpretation of Qumran literary finds hinges in part on their archaeological context, a few key archaeological studies are listed here.

Cargill, Robert R. *Qumran Through (Real) Time: A Virtual Reconstruction of Qumran and the Dead Sea Scrolls*. Bible in Technology 1. Piscataway, NJ: Gorgias, 2009. Computer reconstruction of site history, arguing the settlement was initially a fortress later adapted to sectarian use. For criticism, see 2010 RBL Online review by Tigchelaar.

connection between Qumran settlement and scrolls. Revised and translated from \textit{L'archéologie et les manuscrits de la mer Morte} (OUP, 1961).


the site (Stacey) and of the scrolls (Doudna); with a study of the cemetery interments (Avni). Note reviews in RBL Online.

*See also: NEAEHL 4:1235–41; ESTJ 2:645–49.*

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

Many introductions to the DSS exist. Given that the final DJD publication of the corpus was only completed in 2011, older introductions should be supplemented with more recent ones (the focus here will be on the latter).


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 interpretation of the Pentateuch.

**Bibliographies:**


Ongoing annotated bibliography is also found in each edition of *The Studia Philonica Annual* (SBL, 1989–). Back issues accessible on JSTOR.

*See also:* [http://www.torrey's.org/bible/philopag.html](http://www.torrey's.org/bible/philopag.html). And the three articles in *Oxford Bibliographies Online* (https://www.oxfordbibliographies.com/)

Critical Texts:


Cohn, Leopold, Paul Wendland, et al., eds. *Philonis Alexandrini opera quae supersunt.* 7 vols. Berlin: Georgi Reimer, 1896–1930; repr., Berlin: de Gruyter, 1963. Standard critical Greek text. Final volume (in two parts) provides a concordance. This text does not include *Apologia pro Indaeis* (= *Hypothetica*), *De Providentia*, nor *Questions and Answers on Genesis and Exodus* (for these see LCL Vol. 9 and the two supplement LCL volumes), nor does it have the Armenian *De Animalibus*, nor (pseudo-) Philonic treatises *De Jona*, *De Samsone*, 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 an extensive commentary.


Texts and Translations:


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. The LCL translation is to be preferred for academic work. And do not use Yonge 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:* Vol. 7 of the Cohn-Wendland critical edition (see above) indexed by J. Leisegang (with analysis of key terms). Note *Thesaurus Linguae Graecae* database for searchable Greek texts. Searchable text modules available for Accordance, BibleWorks (no longer updated), and Logos software.

Scripture and Citation Indices:


Introductions:


**Commentaries:**


*See also:* French edition (= OPA) above under Texts and Translations and Conybeare under Critical Texts.

6.2 JOSEPHUS

This Judean 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 weighed in light of Josephus’s own authorial purposes, including his indebtedness to the Flavian emperors and his desire after the Jewish Revolt to defend Judaism amid pagan attacks. The extant (Christian) MSS of Josephus’s works may betray some tampering, especially in the brief *Testimonium Flavianum* concerning Jesus. *The Jewish War* details the causes and history of the revolt of AD 66–73. The *Jewish Antiquities* covers biblical and intertestamental history until the outbreak of that revolt. The *Life* represents Josephus’s self-defense against his opponents regarding his conduct during the Revolt. *Against Apion* produces an extended apologetic for Judaism against pagan attacks. Josephus’s extant corpus is Greek from the turn of the 1st/2nd c. AD (likely he also produced an earlier Aramaic version of the *War*). Early translations also exist (esp. in Latin and Slavonic), with a section of the *Against Apion* (2.51–113) extant in Latin but not in Greek; also many authors in antiquity quoted and/or summarized Josephus (e.g. Hegesippus, Origen, Eusebius, Jerome, etc.). Briefly noted below is *Sefer Josippon*, a medieval Jewish history in three Hebrew recensions based on Josephus and other sources.

*Bibliographies:*


Critical Texts (and selected studies on textual criticism of Josephus):


*See also:* The advancements on Niese by the Münsteraner Josephus-Team and the work by Labow (under Commentary), and revisions to Niese by Nodet et al. (under Text & Translation). Note trans. of the Slavonic *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.”

**Texts and Translations:**


*See also:* Michel and Bauernfeind, and also Siegert et al. (under Commentaries).

**Translations:**


LCL translations (above) and the translations in the Brill commentary project (see below) are to be preferred for all academic work.


See the list by J. Sievers entitled “New Resources for the Study of Josephus” at https://www.biblico.it/doc-vari/sievers_josephus.html#N_19_ for an accounting in 2000 of recent translations (many with notes or commentary) in Danish, Dutch, Modern Greek, Italian, Polish, Romanian, Russian, Spanish, and Modern Hebrew. Some of these also listed in the Mason bibliography at https://www.oxfordbibliographies.com.

**Concordances:**


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

**Lexicon:**


**Introductions:**


*See also:* *HJPAC* 1:43–63; *JWSTP* 185–232; *ABD* 3:981–98; *CHJ* 3:901–21; *EDEJ* 828–41; *ESTJ* 1:299–303; 2:398–400. Also note selections translated in Feldman et al., *Outside the Bible* (2:1137–1327; 3:2888–2919); and Embry et al., *Early Jewish Literature* (1:252–358)—on both, see Sourcebooks and Anthologies in pt. 1 of this bibliography.

**Commentaries:**


Mason, Steve N., general ed. *Flavius Josephus: Translation and Commentary*. 10 vols. projected. Leiden: Brill, 1999-. Most important commentary series in English. Just over half of these volumes are currently available (some volumes have now been subdivided into vols. 1b, 6a, 7b, etc.).


*See also* Translations above. Older commentary with introduction on the Jewish War in Italian by Giuseppe Ricciotti, *Flavio Giuseppe tradotto e commentato*. 2nd ed. 3 vols. Turin: Società Editrice Internazionale, 1949 (1st ed. 1937 was 4 vols.). New translations in Danish, Dutch, Italian, Polish, and He-
brew contain commentary and/or notes (see Sievers link above under Translations).

Sefer Josippon:

For introduction and bibliography see HJPAJC 1.117–18. For impact on medieval Judaism, see Saskia Dönitz, Überlieferung und Rezeption des Sefer Yosippon (Texts and Studies in Medieval and Early Modern Judaism 29; Tübingen: Mohr Siebeck, 2013).

6.3 PSEUDO-PHILO, LIBER ANTIQUITATUM BIBLICARUM

This work, which does not actually claim to be written by Philo, constitutes a 1st-c.-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. For other Pseudo-Philonic works (e.g. De Jona and De Sampsone) not related to LAB, see Philo above. Brief introductions in M. De Jonge, Outside the Bible, pp. 6–25 (see under Pseudepigrapha); EDEJ 440–42; ESTJ 1:435–39.

Texts and Translations:


Text:


Translations:


Commentaries:

6.4 FRAGMENTARY WORKS AND OTHERS

Numerous fragments are known from other Jewish authors, especially from citations in Eusebius's *Praeparatio Evangelica* (on which see Karl Mras and Édouard des Places, eds., *Die Praeparatio Evangelica in Eusebius Werke*, vol. 8, 2nd ed., 2 vols., GCS 43.1–2 [Berlin: de Gruyter, 1982]). For [the Letter of Aristeas and the Sentences of Pseudo-Phocylides, and for further bibliography, see Pseudepigrapha above in Part 1.


**Texts:**


**Texts and Translations:**


**Introductions:**

*JWSTP* (passim); *HJPAJC* Vol. 3; *CHJ* 2:385–408; *EDEJ* (s.v.); *ESTJ* (s.v.).

**Commentaries and Studies:**


7. RABBINIC LITERATURE

The editorial processes for the Mishnah, the Tosefta, and the Jerusalem and Babylonian Talmuds appear 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 all traditional rabbinic attributions. Form-critical approaches, though attracting wide attention, also have not always produced verifiable results. Therefore, the scholar of Second Temple Judaism 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. At the same time, this literature provides key testimony to Judaism from the Bar Kochba revolt until just before the Islamic conquest, even if it primarily represents Jewish adherents to rabbinic ideology (rather than the complete diversity of Judaism in those eras).

Dates given below are generally from Stemberger’s Introduction. The immense manuscript finds from the Cairo Genizah have added textual witnesses not fully recorded in the critical editions listed below (cf. the respective sections in Stemberger’s Introduction, and see Ben-Eliyahu et al., Handbook). While our focus remains on English resources, many important modern Jewish critical editions and studies appear in Hebrew or German (selected key items below).

As a reminder, many of the General Reference Tools at the beginning of Part One of this bibliography have substantive import for Rabbinic literature, including several dictionaries and encyclopedias, surveys of Jewish literature, sourcebooks, and computer programs/websites. Especially note there: Ginzberg, Legends of the Jews; Instone-Brewer, Traditions of the Rabbis; Nadich, Legends of the Rabbis; Neusner, Rabbinic Traditions about the Pharisees; Ben-Eliyahu, Cohn, and Millar, Handbook of Jewish Literature from Late Antiquity [abbv.: Ben-Eliyahu et al., Handbook].

General Bibliographies:


Also note RAMBI: Index of Articles in Jewish Studies (see below under Addenda to Part 1).

General Scripture Index:


Ginzberg, Legends of the Jews volumes can also provide access to Rabbinic haggadic expansions of OT narratives.

Thematic Index (in the form of NT commentary):

ly 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 Instone-Brewer above under “Sourcebooks” [§1.3]).

Internet Sites and Computer Software:

Cairo Genizah digital collection at Cambridge Digital Library from Cambridge University Library. Digital images with search engine, planned to include all holdings (currently over 18,000 MSS) from Taylor-Schechter, CUL Oriental, and Jacques Mosseri collections, with searchable bibliography database. https://cudl.lib.cam.ac.uk/collections/genizah/1.

Cooperative Development Initiative of the Saul Lieberman Institute of Talmudic Research of the Jewish Theological Seminary and Bar Ilan University’s Institute for Computerization in Jewish Life. Expensive subscription database of searchable texts and MSS of Mishnah, Tosefta, Talmud, and some midrashim. https://www.lieberman-institute.com (website in Hebrew and English).


The Judaic Classics Deluxe Edition CD-ROM from Davka Software. Older CD-ROM collection for Windows Vista (and before) or early versions of Mac OS X. Included most rabbinic texts from standard (non-critical) Hebrew/Aramaic editions, allowing for character string searches. Apparently no longer marketed or supported.

Ktiv: The International Collection of Digitized Hebrew Manuscripts from the National Library of Israel. Lists more than 78,000 Hebrew MSS around the world, including early rabbinic works, with links to digitized images of texts where available online (website in Hebrew or English). See https://web.nli.org.il/sites/NLIS/en/ManuScript.

Maagar Sifrut ba-Kodesh website on Snunit. Free Hebrew website includes Bible, Mishnah, Tosefta, Talmud Yerushalmi, Talmud Bavli, some Midrashim, and Rambam (with hyperlinks to biblical references). Easy to navigate; not critical texts. See http://kodesh.snunit.k12.il/i/tr/t0101.htm.

Maagarim website of the Historical Dictionary of the Hebrew Language by the Academy of the Hebrew Language. Presents a concordance of Hebrew writings from the Bible through the Geonic period, with additions of modern and medieval texts; the menus are all in Hebrew. See https://maagarim.hebrew-academy.org.il.

Mechon-Mamre.org. Free access to Hebrew Bible and to HTML Hebrew/Aramaic texts of Mishnah, Tosefta, Yerushalmi, and Bavli; with Tosefta and Bavli from Vilna ed. See http://www.mechon-mamre.org.
Midrash Project of the Schechter Institute of Jewish Studies. In addition to announcing published critical editions of some midrashim, the website freely provides critical synoptic editions of MSS of several midrashim (currently Midrash Shmuel, Esther Rabba, Shir HaShirim Rabba, Kohelet Rabba, Kohelet Zuta, and Ruth Rabba). https://schechter.edu/the-midrash-project.

Primary Textual Witnesses to Tannaitic Literature webpage (in Hebrew) of Bar Ilan University. Transcriptions and images of MSS of Tosefta and the Halakhic Midrashim are freely available, though the interface from 2012 is quite dated. See http://www.biu.ac.il/JS/tannaim. Officially now integrated into the subscription service from Cooperative Development Initiative.


The Responsa Project (The Global Jewish Database) at Bar-Ilan University. Mishnah, Tosefta, Talmudim, midrashim, medieval commentaries [e.g. Rashi, Rashbam], and case-law responsa, etc., with Hebrew search engine and hyperlinks (current version 28, 2020); quite expensive. See http://www.biu.ac.il/jh/Responsa (English language site, though mostly Hebrew/Aramaic); download or purchase USB “ikey” through https://www.jewishsoftware.com.

Sefaria.org. Many classic works in Hebrew and Aramaic (some with matching English translation); menus in English. https://www.sefaria.org/texts

Seforim Database. Selection of links to PDF Jewish manuscripts from various eras, with further pages “Bavli Online,” “Tosefta Online,” and “Yerushalmi Online” that link digitized MSS and commentaries on those talmudic works. https://www.seforimonline.org.


For more English translations of rabbinic literature see below, and note links at http://www.sacred-texts.com/jud/index.htm (Internet Sacred Text Archive).

Lexicons:


**Grammars:**


*See also:* Aramaic grammars above under Targumim and below under Babylonian Talmud. Surveys in *CHJ* 4:369–403; Safrai et al., *Literature pt. 2*, 567–625.

**General Introductions:**


Stemberger, Günter. *Introduction to the Talmud and Midrash*. Translated by Markus Bockmuehl. 2nd ed. Edinburgh: T&T Clark, 1996 [=Stemberger,
7.1 TALMUDIC LITERATURE

The Mishnah is traditionally held to have been compiled around AD 200 by Rabbi Judah ha-Nasi (in Hebrew). There are two Talmuds: the Jerusalem Talmud (also called “Yerushalmi” or “Palestinian Talmud”) and the Babylonian Talmud (“Bavli”). The Mishnah forms the basis around which the Talmuds structure their comments (i.e. Gemara), typically in Aramaic. 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, which was 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 sedarim (or “orders”) and 63 massekhtot (“tractates”), though not all tractates receive Gemara in the Talmuds. There also exist several Mishnaic Hebrew “Minor Tractates” and other “Extra-canonical Tractates” (or “External Tractates”) not in the Mishnah but traditionally appended to the Talmud. There is a long legacy of traditional religious/ethical commentaries on all this literature, but in the modern era increasingly source-critical and historical commentaries are produced (our focus below).

7.1.1 Mishnah (c. AD 200)

The foundational compilation of (principally) legal judgments in Hebrew. 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. Each Mishnah tractate is further divided into chapter (pereq) and paragraph-size (mishnah) units.

Critical Editions:

Beer, G., et al., eds. Die Mischna: Text, Übersetzung und ausführliche Erklärung. 36+ vols. Giessen: Alfred Töpelmann; Berlin: de Gruyter, 1912–. This “Giessen Mishnah” with German translations provides eclectic critical texts in early volumes (MS Kaufman is the basis for later volumes). Often supplies helpful commentary.

Goldberg, Abraham. Commentary to the Mishna: Shabbat: Critically Edited and Provided with Introduction, Commentary and Notes. Reprint: Jewish Theological
Seminary, 1976 (in Hebrew). He also produced similar works on tractates Oholoth (Magnes, 1955), Erwin (Magnes, 1986), and Tosefta Bava Qamma (Magnes, 2001).


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

Text:


Texts and Translations:


Other similar editions are being published (often connected with Orthodox rabbinic circles), such as one with mid-20th-c. Modern Hebrew commentary from R. Pinhas Kehati (English trans., 21 vols.; Jerusalem: Eliner Library, 1987–1996). Be careful with The Mishnah: A New Integrated Translation and Commentary (10 vols.; Jerusalem: Machon Yisrael Trust; Lakewook, NJ: Israel Bookshop Publications, 2007—; online at eMishnah.com), since this inserts bracketed interpretations (based on R. Obadiah Bertinoro) into the translation itself (effectively a paraphrase).

See also: the important project by David Instone-Brewer (TRENT) under Sourcebooks (see §1.3 above in Part 1).

Translations:


Concordance:


See also “Midrashic Units in the Mishnah” webpage, providing a searchable database of rabbis, texts, and “rabbinic techniques of interpretation” (following categories of Alex Samely, *Rabbinic Interpretation of Scripture in the Mishnah*, Oxford: OUP, 2002); http://mishnah.llc.manchester.ac.uk.

Introductions:


Modern Commentaries:


See also: the “Giessen Mishnah” above under Critical Editions, and bibliography in Stemberger’s *Introduction*, 143–48. Several traditional religious commentators (drawing on talmudic *gemara*) are often printed in Hebrew Mishnah editions, including: Maimonides (=Rambam, 12th c.), R. Obadiah Bertinoro (16th c.; see Schottenstein Mishnah above), R. Yom-Tov Lipmann Heller (17th c.), Solomon ben Joshua Adeni (“Melekhet Shlomo,” 17th c.), R. Israel Lipschütz/Lifshitz (“Tiferet Yisrael,” 19th c.).

7.1.2 Tosefta (3rd–4th c. 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. Where available, the critical editions should be consulted for text, otherwise Zuckermandel is the standard edition.
Critical Editions and Commentaries:


For individual tractates see: Stemberger, *Introduction*, 161 (many with modern commentary).

Texts:


Translations:


English translations also exist of Mishnah and Tosefta tractates *Berakoth* (A. Lukyn Williams; SPCK, 1921), *Sukkah* (A. W. Greenup; SPCK, 1925), and *Sanhedrin* (H. Danby; SPCK, 1919). Each are available online at http://www.toseftaonline.org (see there for further Hebrew commentaries and extended bibliography).

Concordance:


Introductions:


Fox, Harry, Tirza Meacham, and Diane Kriger, eds. *Introducing Tosefta: Textual, Intratextual and Intertextual Studies*. FS Menachem Rotman. Hoboken, NJ:


Modern Commentaries:


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

7.1.3 Jerusalem Talmud (5th c. 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* (= tractate Sanhedrin, on Mishnah 6:9, folio 23, column c). There are four columns (a–d) per folio (two on the front [verso] side of the folio leaf and two on the back [recto], 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 largely complete.

Bibliographies:


Critical Editions:


**Synoptic Edition:**


**Texts and Translations:**


See also: Internet resources noted earlier.

**Translations:**


**Concordances:**


See also indices to parallels from the Yerushalmi in the Hebrew Bible, Mishnah, Tosefta, tannaitic midrash, Bavli, and elsewhere in Yerushalmi at the webpage: https://biu.ac.il/js/tl/yerushalmi/index.html.
Introductions:

See: Safrai, Literature pt. 1, 303–22; Stemberger, Introduction, 164–89; CHJ 4:663–77; Goodman et al., Rabbinic Texts, 143–64; Ben-Eliyahu et al., Handbook, 29–32; and above introductions to rabbinic literature.

Commentaries:


See also listing in Stemberger, Introduction, 186–89. Also Neusner translations for brief form-critical analysis. And classic commentaries listed at https://www.yerushalmionline.org. Adin Steinsaltz has begun editing an edition with a Modern Hebrew traditionalist commentary.

7.1.4 Babylonian Talmud (6th c. AD?)

The official Talmud of Judaism and a product of the Babylonian academy (often simply called “the Talmud” or “Bavli”). A typical citation looks like: b. Sanbh. 44a (= tractate Sanhedrin, folio 44, side a). There are two sides to each folio leaf (a and b = front [verso] and back [recto]). The Vilna/Wilna printed edition (AD 1880–1886) is the standard for a variety of recent editions; for academic study this text should be complemented with the critical apparatus from the Mekhon ha-Talmud ha-Yiśra’eli ha-shalem (for Seder Nashim) or from Rabbinovicz, Variae Lec- tiones, or (better) from the modern critical commentaries (where they exist).

Bibliographies:


Critical Texts:

See also further list of individual tractates in Stemberger, *Introduction*, 213; and note projects listed under S. Friedman in Modern Commentaries below.

**Texts and Translations:**


See also: For online texts and digitized MSS, see internet resources noted above. Also David Golinkin, *Ginzei Rosh Hashanah: Manuscript Fragments of Bavli Rosh Hashanah from the Cairo Genizah*. A Facsimile Edition with a Codicological Introduction (New York: Jewish Theological Seminary, 2000).

For an extensive listing of manuscripts and texts (critical and otherwise), see Stemberger, *Introduction*, 207–13; and note internet resources above.

**Translations:**


See also: 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!

**Concordances and Indices:**

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


Lexicons:


However, for better lexicography, see works by Sokoloff, Jastrow, and Levy; and the Comprehensive Aramaic Lexicon (all in the general bibliography to Part 1 of this bibliography).

Grammars:


Introductions (selected recent):


Modern Commentaries:

Friedman, Shamma, ed. Talmud Ha-Igud. 10+ vols. Jerusalem: Society for the Interpretation of the Talmud [Igud le-farshanut ha-Talmud]/Mosad Byalik, 2006– (in Hebrew). Critical commentaries (textual, legal, literary) by various authors on individual chapters of tractates (currently Berakhot 1, Shabbat 7, Erwin 10, Pesahim 6, Gittin 5 & 9, Sanhedrin 5, Sukkah 4 & 5,
Further Hebrew commentaries like this, often originally Ph.D. dissertations (each with subtitle Critical Edition and [Comprehensive] Commentary), are available from Mosad Byalik on Sanhedrin 3 (M. Sabato, 2018) or from Jewish Theological Seminary on Shevu’ot 3 (M. Benovitz, 2003), Pesahim 3 (S. Wald, 2000), and Bava Metz’ia 6 (S. Friedman; 1990–1996).


*See also* Neusner translations for brief form-critical commentary. For the wide array of earlier traditional commentaries see Stemberger, *Introduction*, 215–22.

**Selections:**


7.1.5 Minor Tractates and External Tractates

Fourteen tractates that are not in the Mishnah are appended at the end of order Nezikin in most printed editions of the Bavli. Some are deemed “Minor Tractates” and others are called “External Tractates” (=“Extra-Canonical Tractates”; not considered of talmudic authority in modern Judaism). For texts and translations, see the Soncino edition listed under the Babylonian Talmud above (and note fur-
The best known External Tractate is *Abot de Rabbi Nathan* [= ARN]. This haggadic work (resembling Mishnah tractate *Aboth*) exists in two versions (ARN A and B), which vary in size and in likely date of recension (anywhere from 3rd c. to 9th c. AD). Also of significance is the tractate on mourning and burial rites known as “Šemahot” or “Ebel rabbati.”

**Texts of ARN:**


**Translations of ARN:**


**Text and Translation of Šemahot:**


**Texts, Translations, and Notes on Other Minor and External Tractates:**

- Higger, Michael. *Seven Minor Treatises: Sefer Torah; Mezuza; Tefillin; Zizit; Abadim; Katim; Gerim; and treatise Soferim II: Edited from manuscripts with an introduction, notes, variants and translation.* New York: Bloch, 1930.

### 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 (and perhaps problematically) cited by Second Temple and NT scholars may be as much as 1000 years later than the NT.

**Bibliographies:**

Bakhos, Carol, ed. *Current Trends in the Study of Midrash*. JSJSup 106. Leiden: Brill, 2006. Articles from varying perspectives intending to present “comprehensive view of the kinds of questions and issues scholars in the field are engaging.”


**Introductions:**


#### 7.2.1 Halakhic Midrashim

Also known as the “Tannaitic Midrashim,” these exegetical/legal treatments of the Pentateuch are largely thought to come from the time of the codification of the Mishnah and Tosefta (c. 3rd c. 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* [of R. Ishmael], *Sifra, Sifre Numbers*, and *Sifre Deuteronomy*). However, medieval evidence points to the parallel development of four (or more) other midrashim based on the same four biblical books but displaying a different editorial viewpoint; these have been reconstructed through medieval quotations or through fragmentary MSS (esp. from the Cairo Genizah). The results have often been divided into juxtaposed rabbinic schools of R. Ishmael and R. Aqiva, though see Stemberger, *Introduction*, 247–75.
Helpful introduction in CHJ 4:336–68; Goodman et al., Rabbinic 

Halakhic Midrashim Manuscripts:

MEKHILTA DE RABBI ISMAEL (on Exodus)

Critical text:

Critical text and translation:

Translations:

Concordance:

Other:
Teugels, Lieve M. The Meshalim in the Mekhilhot: An Annotated Edition and Translation of the Parables in Mekhilta de Rabbi Yishmael and Mekhilta de Rabbi Shimon bar Yochei. TSAJ 176. Tübingen: Mohr Siebeck, 2019. Synoptic text and translation (with notes) of rabbinic parables in the two halakhic commentaries to Exodus. Further volumes are planned for parables in other tannaitic rabbinic works.
SIFRA (on Leviticus)

**Critical Texts (incomplete):**
- Shoshanah, Abraham, ed. *Sifra on Leviticus*. vol. 1. Cleveland/Jerusalem: Mekhon Ofek, 1991–. Incomplete, with classical commentaries. This and the Finkelstein ed. are often catalogued under *Sifra d’vey Rav*.

**Texts:**

**Translation:**

**Concordance:**

SIFRE NUMBERS

**Critical Texts:**

**Texts, Translations, and Commentaries:**

**Translation:**
Concordance:

Scripture and Rabbinic Index:

Other:

SIFRE DEUTERONOMY

Critical Text:

Text and Translation:

Translations:

Concordance:
See above under Sifre Numbers.

Other:

MEKHILTA DE RABBI SIMEON BEN YOḤAI (on Exodus)

Composite Text:

Translation:

Other:

SIFRE ZUTA (on Numbers)

Composite Text:
See Horovitz under Sifre Numbers.
Text, Translation, and Commentary:

Translation:

Commentary:

MIDRASH TANNAIM (on Deuteronomy; aka Mekhilta Deuteronomy)

Composite text:
Hoffmann, D. Midrasch Tannaim zum Deuteronomium. 2 vols. Berlin: M. Poppelauer, 1908–1909. Reconstruction based on Midrash Hagadot; further Genizah fragments now known (see above Kahana, Kit’e Midrashé Halekhah).

SIFRE ZUTA (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 Megilloth (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; Ben-Eliyahu, Handbook, 78–95; Safrai et al., Literature pt. 2, 107–229).

Critical Texts (in canonical order):
Rabinowitz, Zvi Meir. Ginze Midrash: The Oldest Forms of Rabbinic Midrashim According to Geniza Manuscripts. Tel-Aviv: University of Tel Aviv, 1976 (in Hebrew). Author’s name also transliterated Rabinovitz or Rabinovits.


See also online synoptic edition of *Leviticus Rabbah* MSS (note the caveats in the website intro): https://www.biu.ac.il/JS/midrash/VR. And see general Rabbinic Literature internet sites above (esp. the Midrash Project of the Schechter Institute of Jewish Studies for online synoptic editions of MSS of Ruth, Song of Songs, Ecclesiastes, and Esther Rabbah).

**Translations:**


7.2.3 Other Older Midrashim

The two *Pesiqta* volumes below represent homiletical midrash on the readings for special Sabbaths and festivals. *Tanhuma* (sometimes called *Yelammedenu* or *Yelamdenu*) is a series of Pentateuchal sermons with a complex redactional history
(perhaps with origins in the 5th c.). Though the complex history of transmission actually led to much variation, the Tanhuma tradition is published in two main recensions: a standard edition and an edition known by its editor’s name (Buber). Perhaps less widely known is the Baraita deMelekhet haMishkan (discussing the Exodus tabernacle and furnishings).

**BARAITA DE-MELEKHET HA-MISHKAN (3rd–4th c.?)**

*Critical Texts, Translations, Commentaries:*


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

*Text:*


*Translations:*


**PESIQTA RABBATI (6th–7th c.?)**

*Synoptic Text:*


*Text:*


*Translation:*

MIDRASH TANHUMA (Standard edition)

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

Translation:

MIDRASH TANHUMA BUBER

Text:

Translation:

7.2.4 Medieval Midrashim (commonly cited)

Though redacted well into the medieval period, these works are frequently cited by scholars of Early Rabbinic Judaism and by NT commentators. They often contain material of considerable vintage, but caution must be exercised.

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

Text:

Translation:

MIDRASH PROVERBS (= *Midrash Mishle*; post-talmudic)

Critical Text:

Translation:

PIRQE DE RABBI ELIEZER (8th–9th c.)

Critical Texts:

For digital facsimiles of three key manuscripts, see the Pirque Rabbi Eliezer Electronic Text Editing Project of Hebrew Union College, now at USC Dornsife (https://dornsife.usc.edu/pre-text-editing-project).

Translations:


AGGADAT BERESHIT (c. 10th c.)

**Text:**


**Translation:**


MIDRASH ON SAMUEL (c. 11th c.)


MIDRASHIM ON ESTHER (various)


8. OTHER EARLY WORKS FROM THE RABBINIC PERIOD

8.1 MEGILLAT TA'ANIT

This Aramaic “Scroll of Fasting” lists days on which fasting was forbidden, connecting some days with Second Temple historical events 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 *HJP AJC* 1:114–15; Stemberger, *Introduction,* 34–35; Safrai et al., *Literature Pt. 2,* 339–62.

**Critical Texts:**


Translations and/or Discussions:


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 2nd-c. 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 Second Temple period. See Safrai et al., *Literature Pt. 2*, 231–37; Stemberger, *Introduction*, 326–27; Ben-Eliyahu et al., *Handbook*, 140–41.

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 this focused on either the Creation (as in the potentially 3rd-c.-AD *Sefer Yeşirah*) 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 even have been considered pertinent NT background), recent assessments are assigning many of these works to the Middle Ages. Most Kabbalistic works (esp. the *Zohar*), despite some of their internal claims, are typically late medieval, thus falling outside our period. A few other Jewish apocalyptic texts (not represented below) may be debatedly dated to the close of Late Antiquity (for these, see Ben-Eliyahu et al., *Handbook*, 148–155).

The magical texts associated with the rabbinic period are also difficult to locate in time (e.g. *Sepher Ha-Razîm* has been dated anywhere from the 3rd to the 7th
c.), 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 helpful comments by Stemberger in JLA 28–38; also cf. his Introduction, 343–50; and note Peter Schäfer, et al., eds., Magische Texte aus der Kairoer Geniza (3 vols.; Mohr Siebeck, 1994–1999). On Second Temple antecedents, see: ESTJ 2:446–48.

SEFER YESIRAH

Critical Texts:


Translations:


Introductions:

HEKHALOT LITERATURE

Synoptic Text:

Translation of Synoptic Text:

Texts:


Texts and Translations:


**Translations:**


**Concordance:**


**Introductions:**


**MAGICAL LITERATURE**

**Bibliography:**


**Text, 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) needed re-editing (see Rebiger et al.).
Introductions:


Harari, Yuval. Jewish Magic before the Rise of Kabbalah. Translated by Batya Stein. Detroit: Wayne State University Press, 2017. Based on author’s dissertation at Hebrew University. Seeks a definition of Jewish magic, then illustrates this through a detailed analysis of a variety of sources.


8.4 TOLEDOT YESHU

Multiple versions exist of this satirical and polemical counter-biography of Jesus’s life found in medieval (and later) manuscripts. It is best understood amid the Jewish and Christian controversies in late antiquity, including Christian adversus Iudaeos literature, popular anti-Semitic sentiment, and Byzantine (and medieval) legal acts to suppress Jews. Jewish polemic can potentially be traced back through censored sections in the Babylonian Talmud and to the Birkat haMinim (i.e. benediction concerning the heretics in the Amida). Some features of the Toledot Yeshu traditions have remarkable parallels to earlier Jewish polemic, even as early as Celsus’s Jewish source (whom Origen sought to refute); thus some argue that traditions in these medieval texts may well originate from the early rabbinic era. For context, see W. Horbury in Goodman et al., Rabbinic Texts, 353–76.

Texts, Translations, and Commentaries:


See Ben-Eliyahu et al., Handbook, 144–47 for further important texts & MSS.
Translation:

Schonfield, Hugh J. *According to the Hebrews: A New Translation of the Jewish Life of Jesus (the Toldoth Jeshu)*. Not academically reliable (use Meerson et al. instead), especially dubious is his connecting this to *Gos. Heb*.

Relevant Studies:


9. ADDENDA TO PART 1

General Bibliography Listings:


(Pseudo-) Aristeas Commentary: