

## **A Bibliographic Guide to the Apocrypha and Pseudepigrapha**

By David A. deSilva\*

“Apocrypha” and “Pseudepigrapha” are terms used to label a large body of early Jewish and early Christian literature written between the third century BCE and the first centuries of the common era. The Apocrypha (or Deuterocanonical Books) exists as a collection because of the reading practices of early Christians, who placed an especially high value on these texts and often included them in codices of their Scriptures (the Septuagint), and by ongoing canonical debates about the extent of the Old Testament within the Christian Church. Roman Catholic and Orthodox churches include these books as part of the Old Testament; Protestant Christians, following the Jewish canon, do not. Hence, the “Apocrypha” is the overlap.

The Pseudepigrapha is a much broader collection of extra-biblical literature. “Pseudepigrapha” refers technically to texts with a false attribution of authorship, though the collection has come to include several anonymous texts as well. The Apocrypha and Pseudepigrapha are of immense value as windows into the development of biblical interpretation, theology, ethics, and liturgy in Early Judaism and Christianity, as well as into the socio-cultural and historical contexts within which these developments occurred.

This article is intended to present a bibliographic guide primarily (though not exclusively) to English-language scholarship on the individual texts within these collections as well as the historical and social context within which they were written, as well as direct readers to major critical editions for original-language study.

### **I. Historical Context**

The texts collected in the Apocrypha and Pseudepigrapha come from a wide historical and geographical span. Many of them are important sources for historical reconstruction of Jewish history during the period. Grabbe (1992) and Davies and Finkelstein (1989) provide comprehensive overviews, with Smallwood (1981) being limited to the Roman Period. Hayes and Mandell

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(1998) cover the general history of Judea, while Barclay (1996) and Modrzejewski (1995) treat historical issues related to major centers of Diaspora Judaism.

The attempts at Hellenistic Reform in Jerusalem and the backlash of the Maccabean Revolt mark a particularly determinative series of episodes within Second Temple Period history, one to which many of the Apocrypha and Pseudepigrapha are directly or indirectly related. Harrington (1988) provides a concise overview of the sources and reconstruction. Bickerman (1979), Tcherikover (1959), and Hengel (1977) offer more detailed studies with sometimes conflicting conclusions.

Barclay, J. M. G. 1996. *Jews in the Mediterranean Diaspora from Alexander to Trajan (323 BCE - 117 CE)*. Edinburgh: T. & T. Clark.

An advanced study of the socio-political and cultural issues besetting Jews in Egypt and other Mediterranean centers of diaspora Jews, with special attention to the levels of assimilation, acculturation, accommodation, and antagonism evidenced in particular texts and authors from the period. Concludes with a synthetic analysis of Jewish identity formation and identity markers in the Diaspora setting.

Bickerman, E. J. 1979. *The God of the Maccabees. Studies on the Meaning and Origin of the Maccabean Revolt*. Leiden: Brill.

A classic, scholarly study of the Maccabean Revolution. Translation of *Der Gott der Makkabäer* (1937).

Davies, W. D. and Louis Finkelstein (eds.). 1989. *The Cambridge History of Judaism. Volume 2: The Hellenistic Period*. Cambridge: Cambridge University.

A standard reference work by established scholars. Individual entries cover the archeology and the political and social history of Palestine, linguistic developments, the Diaspora, the interpenetration of Judaism and Hellenism, governance in the Jewish community, surveys of Jewish literature, apocalypticism, the Septuagint, and anti-Judaism.

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Grabbe, L. L. 1992. *Judaism from Cyrus to Hadrian. Volume One: The Persian and Greek Periods and Volume Two: The Roman Period.* Minneapolis: Fortress.

A detailed, scholarly survey of the primary sources for historical inquiry, the historical problems associated with each period, and a painstaking reconstruction of the history of each period.

Harrington, D. J. 1988. *The Maccabean Revolt: Anatomy of a Biblical Revolution.* Wilmington, DE: Michael Glazier.

A careful, detailed, yet accessible examination of the principal sources for the period (Daniel, 1 and 2 Maccabees, Polybius) and cogent reconstruction of the history.

Hayes, J. H. and S. R. Mandell. 1998. *The Jewish People in Classical Antiquity: From Alexander to Bar Kochba.* Louisville: Westminster John Knox.

A general introduction to the history of Judea from 323 BCE to 70 CE.

Hengel, M. 1974. *Judaism and Hellenism.* 2 vols. Philadelphia: Fortress.

The groundbreaking study on the political, economic, and cultural penetration of Hellenism into Judea, together with a judicious recreation of the history of the Hellenistic "Reform" of 175-166 BCE. Translation of the German original, *Judentum und Hellenismus.*

Modrzejewski, J. M. 1995. *The Jews of Egypt From Ramses II to Emperor Hadrian.* Philadelphia: Jewish Publication Society.

An accessible study of the political, social, and cultural history of Jews in Egypt, chiefly during the Ptolemaic and Roman periods.

Smallwood, M. 1981. *The Jews Under Roman Rule.* Leiden: Brill.

An advanced, careful study of the political history of the period from the beginning of Roman domination in 63 BCE through the third century CE. The focus moves fairly evenly between Jews in Palestine and the Diaspora.

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Tcherikover, V. 1959. *Hellenistic Civilization and the Jews*. Philadelphia: Jewish Publication Society.

An advanced but very readable history of Judea under Ptolemaic and Seleucid domination, with a shorter treatment of the political and social structures and cultural climate of Diaspora Judaism during this period.

### 2. Socio-cultural and Theological Context

The often creative, sometimes conflictive, interaction between cultures during the Hellenistic Period made this a time of significant cultural and religious ferment. Hengel (1974) provides the classic study on these developments, while Barclay (1996) attempts to refine the analysis of Jewish responses to Hellenism. Newsome (1992) and Cohen (1987) write broader overviews of trends and movements. Collins (1987) focuses on the emergence of apocalypticism, a particularly important development of the period. Nickelsburg (2006) focuses on the development of expectations concerning post-mortem existence as a response to the challenges of the period.

Barclay, J. M. G. 1996. *Jews in the Mediterranean Diaspora from Alexander to Trajan (323 BCE - 117 CE)*. Edinburgh: T. & T. Clark.

An advanced study of the socio-political and cultural issues besetting Jews in Egypt and other Mediterranean centers of diaspora Jews, with special attention to the levels of assimilation, acculturation, accommodation, and antagonism evidenced in particular texts and authors from the period. Concludes with a synthetic analysis of Jewish identity formation and identity markers in the Diaspora setting.

Boccaccini, G. 1991. *Middle Judaism: Jewish Thought 300 B.C.E. to 200 C. E.* Minneapolis: Fortress.

Boccacini proposes a new historiographic term (“Middle Judaism”) to name the period of variegated Judaisms one encounters prior to the emergence of Rabbinic Judaism. He includes an extensive annotated bibliography and in-depth treatments of Ben Sira, Daniel, the *Dream Visions of 1 Enoch*, and the *Letter of Aristeas* (pp. 77-188).

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Cohen, S. J. D. 1987. *From the Maccabees to the Mishnah*. Philadelphia: Westminster.

An accessible introduction to Jewish-Gentile relations, Jewish religion and its diversity, and social and religious institutions in the Second Temple Period.

Collins, J. J. 1987. *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity*. New York: Crossroad.

A definitive treatment of apocalypticism and Jewish literature expressive of apocalypticism. Includes significant treatments of *1 Enoch*, Daniel, the *Testaments of the Twelve Patriarchs*, *4 Ezra*, *2 Baruch*, the *Sibylline Oracles*, and the *Apocalypse of Abraham*.

Hengel, M. 1974. *Judaism and Hellenism*. 2 vols. Philadelphia: Fortress.

The groundbreaking study on the political, economic, and cultural penetration of Hellenism into Judea, together with a judicious recreation of the history of the Hellenistic "Reform" of 175-166 BCE.

Newsome, James D. 1992. *Greeks, Romans, Jews: Currents of Culture and Belief in the New Testament World*. Philadelphia: Trinity Press International.

A general introduction to the history, culture, theological trends, movements, and literature of the late Second Temple Period.

Nickelsburg, G. W. E. 2006. *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism. Expanded edition*. Harvard Theological Studies 56. Cambridge: Harvard University Press.

A scholarly investigation of the development of ideas of post-mortem existence during the later Second Temple Period, rooted in the exegesis of specific texts. This expansion of the original 1972 edition includes three additional chapters carrying the original investigation forward into early Christian literature.

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### 3. General Surveys of the Literature

Brief introductions to the content and context of each book included in the Apocrypha or Pseudepigrapha can be found in Evans (2005), the individual entries in Evans (2000), Nickelsburg (2005), and Stone (1984). Collins (2000), Delcor (1989), Helyer (2002), and Russell (1987) provide more substantial introductions to a less comprehensive range of texts. Kugel (1998) is distinctive in its arrangement of excerpts from these and other texts groups around particular biblical figures or episodes.

Collins, J. J. 2000. *Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora*. 2<sup>nd</sup> edition. Grand Rapids: Eerdmans.

An accessible introduction to Jewish Apocrypha and Pseudepigrapha emanating from the Diaspora, carefully set in historical and cultural context.

Delcor, M. 1989. "The Apocrypha and Pseudepigrapha of the Hellenistic Period." Pp. 409-503 in vol. 2 of *The Cambridge History of Judaism*. Edited by W. D. Davies and L. Finkelstein. 4 vols. Cambridge: Cambridge University Press.

An accessible, scholarly overview of the major texts.

Evans, C. A. 2005. *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Peabody: Hendrickson.

Evans provides brief introductions and valuable bibliographical guides for each text. The Apocrypha are treated on pp. 9-25, the Pseudepigrapha on pp. 26-75.

Evans, C. A. and S. E. Porter (eds.). 2000. *Dictionary of New Testament Background*. Downers Grove, IL: InterVarsity.

Contains entries on each book of the Apocrypha and the major Pseudepigrapha. Of value to the beginning student and as a starting point for further research.

Helyer, Larry R. 2002. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove: InterVarsity Press.

An accessible guide to many of the books of the Apocrypha and Pseudepigrapha (and other Second Temple Jewish literature) with particular attention to historical context, theological ideas, and influence upon early Christian literature.

Kraft, R. A. and G. W. E. Nickelsburg (eds.). 1986. *Early Judaism and Its Modern Interpreters*. Philadelphia: Fortress Press, and Atlanta: Scholars Press.

A survey of scholarship (1945-1986) and snapshot of the “state of the question” in regard to the political, religious, and social history of the period and the impact of recent discoveries. Part III (pp. 221-477) provides a survey of scholarship on particular texts grouped by genre.

Kugel, James L. 1998. *Traditions of the Bible. A Guide to the Bible As It Was at the Start of the Common Era*. Cambridge: Harvard University Press.

Presents excerpts from the Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Philo, Josephus, early Christian literature, and rabbinic texts organized around particular biblical figures and stories. The volume shows how, and analyzes why, earlier canonical stories are retold and expanded through the Second Temple period and beyond. General.

Nickelsburg, George W. E. 2005. *Jewish Literature Between the Bible and the Mishnah*. Minneapolis: Fortress Press.

A general survey of Apocrypha, Pseudepigrapha, and other Jewish literature carefully set in historical context (and presented in chronological order). A revision and expansion of the 1981 edition.

Russell, D. S. 1987. *The Old Testament Pseudepigrapha: Patriarchs & Prophets in Early Judaism*. Philadelphia: Fortress Press.

An accessible introduction to the Pseudepigrapha arranged according to the biblical characters about whom these texts tell additional, extrabiblical stories.

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Stone, M. E. (ed). 1984. *Jewish Writings of the Second Temple Period*. Assen: Van Gorcum, and Philadelphia: Fortress.

A general introduction to the writings of the Apocrypha and Pseudepigrapha (grouped and discussed according to genre: tales, rewritten Bible, historiography, wisdom literature, testaments, apocalyptic literature, and liturgical texts), and the writings of the Qumran community, Philo, and Josephus. Given the scope of the volume, treatments of individual texts are very brief.

### 4. Introductions to the Apocrypha

Because of their special importance in the Christian churches from the beginning to the present day, the Apocryphal books are often given more focused attention. Introductions to the Apocrypha are often the best place to begin one's study of any particular book in the collection. The boundaries of the Apocrypha are somewhat fluid, with some works covering only those books regarded as canonical by the Catholic Church, and other works covering some additional texts (3 & 4 Maccabees, Prayer of Manasseh, Psalm 151, and 2 Esdras). DeSilva (2002) provides the fullest general introduction to each book and the landscape of scholarship on each book, covering the broader collection of Apocrypha. Harrington (1999) offers a strong but substantially briefer introduction to the same. Dunn and Rogerson (2003) contains introductions and brief commentaries on each of the texts in the broader collection. Pfeiffer (1949) and Charles (1913) write fulsome, though now dated, introductions to the shorter collection, with Metzger (1957) offering a brief introduction to the same.

Charles, R. H. (ed.). 1913. *The Apocrypha and Pseudepigrapha of the Old Testament. Volume I: Apocrypha*. Oxford: Oxford University.

A translation of the shorter collection of the Apocrypha with critical introductions and extensive annotations for each book. Despite the age of the volume and the bias of some writers, this remains a valuable resource.

deSilva, D. A. 2002. *Introducing the Apocrypha: Message, Context, & Significance*. Grand Rapids: Baker Academic.

An in-depth introduction to each of the books of the Apocrypha (including 2 Esdras, 3 & 4 Maccabees, Prayer of Manasseh, and Psalm 151). Each chapter surveys the structure and contexts, issues in textual transmission,

the historical setting and purpose, formative resources, theology, and influence, as well as issues particular to the contents of each book. Contains a fairly up-to-date bibliography.

Dunn, James D. G., and John W. Rogerson (eds.). 2003. *Eerdmans Commentary on the Bible*. Grand Rapids: Wm. B. Eerdmans.

A one-volume commentary on the Bible for general users. This volume is significant for its inclusion of the Apocrypha (including 2 Esdras and 3 & 4 Maccabees) and *1 Enoch*. The commentary follows a paragraph-by-paragraph format rather than verse-by-verse, making it very readable.

Harrington, D. J. 1999. *Invitation to the Apocrypha*. Grand Rapids: Eerdmans.

A brief introduction to each of the books of the Apocrypha (including 2 Esdras, 3 & 4 Maccabees, Prayer of Manasseh, and Psalm 151). Alongside matters of historical context and general overview, Harrington considers how each of the texts responds to the problem of suffering.

Metzger, B. M. 1957. *An Introduction to the Apocrypha*. Oxford: Oxford University Press.

A brief introduction to each of the books of the Apocrypha (not including 2 Esdras, 3 & 4 Maccabees). The second half of the book provides a valuable introduction to the history of the Apocrypha in the Christian Church and the influence of these texts on literature, art, music, and society.

Pfeiffer, R. H. 1949. *History of New Testament Times. With an Introduction to the Apocrypha*. New York: Harper & Brothers, 1949.

Part I contains an overview of Jewish political, religious, and literary history, though under the now anachronistic headings of “Palestinian” versus “Hellenistic” Judaism (see Hengel 1977). Part II (pp. 233-522) presents a general introduction to the shorter collection of the Apocrypha.

## 5. Texts and Translations of the Apocrypha

The Old Testament Apocrypha is readily accessible in many Bible translations. Catholic Bibles (e.g., the Jerusalem Bible, New Jerusalem Bible, and New American Bible) include them interspersed throughout the Old

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Testament. Protestant and ecumenical Bibles group them generally between the testaments (e.g., the New Revised Standard Version) or, in rare cases, at the end (as in the *English Standard Version with the Apocrypha*). The latter collections include a broader sampling of Apocrypha than the Catholic canon, adding 1 & 2 Esdras, 3 & 4 Maccabees, Prayer of Manasseh, and Psalm 151. Kohlenberger (1997) provides a useful synopsis of multiple texts and translations. Metzger and Murphy (1991) offer a helpful study edition. Pietersma and Wright (2007) gives English readers reliable access to the complete Septuagint, including the broader collection of the Apocrypha (minus 2 Esdras). Rahlfs (2006) gives convenient access to the Greek text and major variants, though the individual volumes in the Göttingen Septuagint (see entries under individual books below) are the preferred resources for text-critical work.

Kohlenberger III, J. (ed.). 1997. *The Parallel Apocrypha*. New York: Oxford University Press.

This Synoptic Apocrypha presents the Greek text from Rahlfs's *Septuaginta* (Latin Vulgate for 2 Esdras) alongside the translations of Apocryphal books found in the King James Version, Douay Old Testament, Holy Bible by Ronald Knox, Today's English Version, New Revised Standard Version, New American Bible, and New Jerusalem Bible.

Metzger, B. M. and Roland Murphy (eds.). 1991. *The New Oxford Annotated Apocrypha*. New York: Oxford University Press.

The New Revised Standard translation of the Apocrypha/Deuterocanonicals with annotations by established scholars.

Pietersma, Albert, and Benjamin G. Wright (eds.). 2007. *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included Under That Title*. New York: Oxford University Press.

A first-rate English translation of the Septuagint undertaken by a team of Septuagint specialists. Read-only files for each book may also be downloaded from the official website: <http://ccat.sas.upenn.edu/nets/edition>.

Rahlfs, Alfred, and Robert Hanhart (eds.). 2006. *Septuaginta*. Stuttgart: Deutsche Bibelgesellschaft.

A critical edition of the Greek translation of the Jewish Scriptures, together with the Apocrypha, based largely on the major 4<sup>th</sup>- and 5<sup>th</sup>-century

codices Alexandrinus, Vaticanus, and Sinaiticus, with some notice of Lucianic and Origenic readings. Corrected edition of Rahlfs' 1931 original. Advanced text-critical study is better undertaken using extant volumes from the Göttingen Septuagint.

## 6. Pseudepigrapha: Texts, Translations, and Tools

Delimitation of the Pseudepigrapha varies considerably more than delimitation of the Apocrypha. Charlesworth (1983, 1985) gives access to the broadest collection in translation, while Charles (1913) and Sparks (1984) offer more selective collections of the earlier and more important texts. There is still nothing comparable to Charles (1913) in terms of offering introductions and commentary on the most important pseudepigrapha. Many texts are available online in Greek and in translation. DiThommaso (2001) has compiled a comprehensive bibliography through 1999. Charlesworth (1981) and the online bibliographies by Davila remain very helpful.

Charles, R. H. (ed.). 1913. *The Apocrypha and Pseudepigrapha of the Old Testament. Volume II: Pseudepigrapha*. Oxford: Oxford University.

A translation of the major Pseudepigrapha with critical introductions and extensive annotations. Despite the age of the volume and the bias of some writers, this remains a valuable resource.

Charlesworth, James H. (ed.). 1983, 1985. *The Old Testament Pseudepigrapha*. 2 vols. Garden City, NY: Doubleday.

The broadest collection of Pseudepigrapha in fresh translations, with critical introductions and extensive annotations.

Charlesworth, James H. 1981. *The Pseudepigrapha and Modern Research, with a Supplement*. Septuagint and Cognate Studies 7. Chico, CA: Scholars Press.

Brief introductions and substantial bibliographies for each pseudepigraphon.

Denis, Albert-Marie. 1987. *Concordance Grecque des Pseudépigraphes d'Ancient Testament*. Louvain-la-Neuve: Université Catholique de Louvain.

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A concordance to the (Greek) Pseudepigrapha, with an appendix containing the complete Greek text of Pseudepigrapha extant in that language. The concordance offers a full print line of context for each occurrence of a word.

DiTommaso, Lorenzo. 2001. *Bibliography of Pseudepigrapha Research 1850-1999*. JSPS 39. Sheffield: Sheffield Academic Press.

A non-annotated, comprehensive listing of texts, translations, commentaries, entries in reference works, and specialized studies, arranged alphabetically by title of text/primary figure in title of text. This is an indispensable starting point for advanced study of any pseudepigraphon.

Old Testament Pseudepigrapha Classified Bibliographies  
[<http://www.st-andrews.ac.uk/divinity/rt/otp/bibliog/>]

Dr. James Davila has compiled extensive bibliographies pertinent to the Pseudepigrapha, including a bibliography on texts in languages other than Greek (through 2007), texts allegedly composed in Hebrew or Aramaic (through 2002), texts composed and transmitted in Greek (through 1999), and a general bibliography (through 1997). There is also an index of Pseudepigrapha available in translation online.

On-Line Texts Related to Biblical Study: Old Testament Pseudepigrapha  
[<http://jewishchristianlit.com/Resources/Texts/otPseud.html>]

An index to online original-language texts and translations for each pseudepigraphon.

The Online Critical Pseudepigrapha [<http://ocp.acadiau.ca/>]

An ambitious project still in its early stages. The full Greek texts of many Pseudepigrapha are now available, along with a critical apparatus providing access to variants in the multiple versions (e.g., Ethiopic and Aramaic) for several Pseudepigrapha.

Sparks, H. F. D. (ed.) 1984. *The Apocryphal Old Testament*. Oxford: Clarendon.

A collection of major Pseudepigrapha in (largely) fresh translations, more inclusive than Charles 1913, significantly less inclusive than Charlesworth 1983; 1985. The translations are sometimes more reliable, as in Michael

Knibb's translation of *1 Enoch*. Each text is preceded with a critical introduction; annotations tend only to note text-critical issues.

## 7. The Pseudepigrapha and the Early Church

An area of perennial interest is the influence of the Pseudepigrapha on the thought and writings of the early church. This focus runs throughout the accessible introduction to Jewish literature by Helyer (2002). It was the topic of an important monograph by Charlesworth (1985), and recently of a collection of essays edited by Oegema and Charlesworth (2008).

Charlesworth, James H. 1985. *The Old Testament Pseudepigrapha and the New Testament: Prolegomena for the Study of Christian Origins*. Cambridge: Cambridge University Press.

Charlesworth demonstrates the importance of, and possibilities for, the study of the Pseudepigrapha to our understanding of early Judaism and Christian origins, as well as the question of literary influence of particular pseudepigrapha upon the New Testament. The volume concludes with minutes of the proceedings of the Pseudepigrapha Seminars of the *Studiosum Novi Testamenti Societas* from 1976-1984.

Helyer, Larry R. 2002. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove: InterVarsity Press.

An accessible guide to many of the books of the Apocrypha and Pseudepigrapha (and other Second Temple Jewish literature) with particular attention to historical context, theological ideas, and influence upon early Christian literature.

Oegema, Gerbern, and James H. Charlesworth (eds.). 2008. *The Pseudepigrapha and Christian Origins*. New York and London: T. & T. Clark.

A collection of scholarly essays from the Pseudepigrapha and Christian Origins Seminar of the *Studiosum Novi Testamenti Societas* (2000-2007). Fourteen essays focus on how study of the Pseudepigrapha can illumine questions relating to the historical Jesus, Paul's Letters, Luke-Acts, and the Apocalypse of John.

## 8. Resources on Individual Texts

### 8.1 *1 Enoch*

*1 Enoch* is a composite apocalypse that exercised significant influence in early Judaism and early Christianity. Black (1985), Nickelsburg (2001), Stuckenbruck (2007), and Tiller (1993) provide scholarly commentaries on all or parts of the text. Argall (1995) offers a comparative study of particular topics in *1 Enoch* and Ben Sira. Knibb (1978) provides a critical edition and translation of the Ethiopic version of *1 Enoch*. The volumes edited by Boccacini (2005; 2007) contain a broad range of scholarly essays on the relationship of *1 Enoch* to Qumran and related literature and on the most recent stratum of *1 Enoch*, the “Parables.”

Argall, Randal A. 1995. *1 Enoch and Sirach*. Atlanta: Scholars Press.

A detailed, scholarly study comparing the development of the topics of revelation, creation, and judgment in *1 Enoch* and the Wisdom of Ben Sira as windows into the complex of agreements and debates within early Judaism.

Black, Matthew. 1985. *The Book of Enoch or 1 Enoch: A New English Edition*. Leiden: E. J. Brill.

Critical introduction, fresh English translation, and detailed commentary on the entire text of *1 Enoch*.

Boccacini, Gabriele (ed.). 2007. *Enoch and the Messiah Son of Man: Revisiting the Book of Parables*. Grand Rapids: Wm. B. Eerdmans.

A collection of scholarly essays from the Third Enoch Seminar convened by Boccacini. Essays treat textual and structural issues, the place of the *Parables* within the Enoch tradition, the figure of the Son of Man in the *Parables*, the relationship of the *Parables* to various early Jewish and Christian groups and texts, the social setting of the *Parables*, and the vexed question of the date of composition.

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Boccacini, Gabriele (ed.). 2005. *Enoch and Qumran Origins*. Grand Rapids: Wm. B. Eerdmans.

A collection of scholarly essays from the Second Enoch Seminar convened by Boccacini. Essays focus on the relationship of *1 Enoch* to Daniel and *Jubilees*, topics particular to the *Apocalypse of Weeks* (*1 Enoch* 93:1-10; 91:11-17), a re-examination of the Groningen Hypothesis (identifying several Hasmonean “Wicked Priests” as the targets of the *Pesher Habakkuk*), and a re-examination of the relationship of *1 Enoch*, Qumran, and the Essene group.

Knibb, Michael A. 1978. *The Ethiopic Book of Enoch: A New Edition in Light of the Aramaic Dead Sea Fragments*. 2 vols. Oxford: Clarendon.

Critical edition and fresh translation of the Ethiopic version of *1 Enoch*, compared against the Dead Sea Scrolls manuscripts and Greek text.

Nickelsburg, George W. 2001. *1 Enoch 1: A Commentary on the Book of 1 Enoch Chapters 1-36, 81-108*. Hermeneia. Minneapolis: Augsburg Fortress.

A scholarly introduction, translation (with textual notes), and commentary on *1 Enoch* 1-36 and 81-108. The introduction treats text-critical issues, literary questions, theology, influence, and surveys recent research.

Stuckenbruck, Loren T. 2007. *1 Enoch 91-108*. Commentaries on Early Jewish Literature. Berlin: Walter de Gruyter.

An exhaustive, advanced commentary on the “Epistle of Enoch,” with detailed discussion of the complex textual history and variants throughout. The sections of commentary proper provide lucid insights into these chapters, and are suitable for all students of the text.

Tiller, Patrick A. 1993. *A Commentary on the Animal Apocalypse of 1 Enoch*. Early Judaism and Its Literature 4. Atlanta: Scholars Press.

Introduction (date, provenance, relationship to Enochic corpus, the allegory), Critical text reconstructed from the Greek, Aramaic, and Ethiopic witnesses; commentary.

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### 8.2 *1 Esdras*

1 Esdras is an early, Greek retelling of 2 Chronicles 35-36, Ezra, and Nehemiah. Hanhart (1974) provides a critical edition of the Greek text, and Talshir (1999) a major study of the composition and translation techniques of the author. Myers (1974) and Pohlmann (1980) provide useful commentaries.

Hanhart, R. 1974. *Esdrae liber I*. Septuaginta 8.1. Gottingen: Vandenhoeck & Ruprecht.

The preferred critical edition of the Greek text, with text-critical apparatus.

Myers, J. M. 1974. *I and II Esdras*. Anchor Bible 42. Garden City, NY: Doubleday.

Scholarly introduction and commentary, particularly strong in comparisons of 1 Esdras with the source material in the Hebrew Bible.

Pohlmann, K. F. 1980. *3. Esra-Buch*. Jüdische Schriften aus hellenistisch-römischer Zeit 1.5. Gütersloh: Gerd Mohn.

Scholarly, German introduction, translation, and extensive annotations for 1 Esdras.

Talshir, Z. 1999. *1 Esdras: From Origin to Translation*. Atlanta, GA: Society of Biblical Literature.

A meticulous, scholarly investigation of the original scope of 1 Esdras, its literary structure and seams, and the translation techniques employed by the author. Excellent comparisons of 1 Esdras with the relevant parallel material from the Hebrew Bible and the Septuagint translation of Ezra and Nehemiah.

### 8.3 *1 Maccabees*

1 Maccabees relates the history of the Maccabean Revolt and early Hasmonean dynasty. The historical sources and value of the text, and the literary unity of the same (see Schunck 1954 and Williams 1999), are matters of perennial interest. Bartlett (1998) is a reliable introductory guide. Tedesche and Zeitling (1950) is

a briefer, more accessible commentary, Goldstein (1976) is more advanced. Abel (1949) and Schunck (1980) are valuable commentaries for those with reading knowledge of French and German. Kappler (1967) is the preferred critical edition of the text.

Abel, F.-M. 1949. *Les livres des Maccabées*. Paris: Gabalda.

A classic, scholarly introduction and commentary in French. The Greek text is given alongside a French translation, with a critical apparatus. Special attention is given throughout the the question of the historicity and relative historical value of 1 and 2 Maccabees.

Bartlett, J. R. 1998. *1 Maccabees*. Sheffield: Sheffield Academic Press.

An accessible guide to scholarly investigation of 1 Maccabees. Bartlett explores the author's use of sources, the literary structure of the work, and the historical value of its presentation of events.

Goldstein, J. A. 1976. *1 Maccabees*. Anchor Bible 41. Garden City, NY: Doubleday.

Scholarly introduction, new translation, and extensive annotations. The introduction treats 1 and 2 Maccabees comparatively in regard to content and character, sources, date and setting, and the purpose of each within the polemics of the period. It also presents Goldstein's own reconstruction of the Hellenistic Reform, which lays more stress on Antiochus's initiative than most.

Kappler, W. 1967. *Maccabaeorum liber I*. Septuaginta 9.1. Göttingen: Vandenhoeck & Ruprecht.

The preferred edition of the Greek text, with extensive text-critical apparatus.

Schunck, Klaus-Dietrich. 1980. *1 Makkabäerbüch*. Jüdische Schriften aus hellenistisch-römischer Zeit 1.4. Gütersloh: Gerd Mohn.

Scholarly German resource providing a detailed introduction, new translation, and extensive annotations.

## A Bibliographic Guide to the Apocrypha and Pseudepigrapha

Schunck, Klaus-Dietrich. 1954. *Die Quellen des I und II Makkabäerbuches*. Halle: Niemeyer.

This scholarly, German monograph defends the literary unity of 1 Maccabees, discusses the problems of chronology (explained on the basis of different systems of dating the start of the Seleucid kingdom), and attempts to discern the sources used in the composition of 1 Maccabees and the history of Jason of Cyrene (abridged as 2 Maccabees).

Tedesche, S. and S. Zeitlin. 1950. *The First Book of Maccabees*. New York: Harper and Brothers.

Scholarly, yet accessible, introduction focusing on issues of literary integrity (chapters 1-13 are regarded as original, chapters 14-16 a secondary addition) and historical and chronological questions. The Greek text as found in Rahlfs's Septuagint is the basis for a new English translation and annotations.

Williams, David S. 1999. *The Structure of 1 Maccabees*. Washington, DC: Catholic Biblical Association.

A scholarly study of the macro-structure and internal structuring devices of 1 Maccabees. Williams holds the first two sections (1:1-6:17 and 6:18-14:14), which evidence parallel internal and chiasmic structures, to comprise the original work, with the third section (14:16-16:24) being added later to discredit the reign of Simon.

### 8.5 2 Baruch

*2 Baruch* is an apocalypse written in the aftermath of the destruction of the Second Temple. Bogaert (1969) provides scholarly commentary for readers of French. Murphy (1985) pursues a literary study of the book's structure and major themes. Comparative studies with *4 Ezra*, a near-contemporary apocalypse, are facilitated by Berger (1992) and exemplified by Willett (1989), who focuses on the role of eschatology in answering questions about divine justice. Sayler (1984) also approaches the question of theodicy in relation to the fall of Jerusalem, though from a broader comparative perspective. Nir (2003) swims against the stream by proposing a Christian origin for this text.

Berger, Klaus. 1992. *Synopse des Vierten Buches Ezra und der syrischen Baruch-Apokalypse*. Tübingen: Franke.

German translations of 4 Ezra and 2 *Baruch* in parallel columns. In one section, 4 Ezra is presented in regular order with parallel paragraphs from 2 *Baruch* in the second column; in the other, 2 *Baruch* is presented in regular order with parallel paragraphs from 4 Ezra. Helpful resource for comparative study of these near-contemporary apocalypses.

Bogaert, Pierre-Maurice. 1969. *Apocalypse de Baruch*. 2 vols. Paris: Cerf. Scholarly introduction, translation, and commentary, in French.

Murphy, Frederick J. 1985. *The Structure and Meaning of Second Baruch*. Society of Biblical Literature Dissertation Series 78. Atlanta: Scholars Press.

A study of the structure of 2 *Baruch*, as well as the importance of several dominant themes, including the “Two Ages” construct, Zion, and the Covenant.

Nir, Rivka. 2003. *The Destruction of Jerusalem and the Idea of Redemption in the Syriac Apocalypse of Baruch*. Leiden: E. J. Brill.

Against the scholarly consensus, this study proposes a Christian context for 2 *Baruch* based on the traditions it uses to describe Jerusalem’s destruction and to portray the Messiah’s coming and eschatological redemption.

Sayler, Gwendolyn B. 1984. *Have the Promises Failed? A Literary Analysis of 2 Baruch*. Society of Biblical Literature Dissertation Series 72. Atlanta: Scholars Press.

Structure, the issue of theodicy (the “covenant in crisis”), historical situation reflected in the text, comparison with 4 Ezra, Apocalypse of Abraham, Paraleipomena of Jeremiah, Pseudo-Philo, and Gospel of Matthew (re: response to events of 70 CE).

Willett, Tom W. 1989. *Eschatology in the Theodicies of 2 Baruch and 4 Ezra*. Sheffield: Sheffield Academic Press.

This scholarly monograph pursues a comparative analysis of the theodicies expressed in 4 Ezra and 2 *Baruch* in the context of the literary structure of each, the theological context of biblical and post-biblical literature, and the context of apocalypticism. It emphasizes the importance of post-mortem

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or otherworldly reward and punishment for the sustenance of the world view of each author.

### 8. 6 2 Esdras (4, 5, & 6 Ezra)

2 Esdras is a composite apocalypse. 4 Ezra (2 Esdras 3-14) is a Jewish apocalyptic response to the aftermath of the destruction of the Second Temple. 5 & 6 Ezra (2 Esdras 1-2; 15-16) are Christian additions from the second and third century CE. Longenecker (1995) gives an accessible overview. Stone (1990) is the premier scholarly commentary, particularly important for its text-critical comments, though Myers (1974) remains valuable. Thompson (1977) and Willett (1989) examine the author's attempt at theodicy. Bensley (1895) provides a critical edition of the Latin text. Bergren (1990) reconstructs the two major recensions of 5 Ezra, and he and Stanton (1997) both argue for its dependence upon Matthew's Gospel.

Bensley, R. L. 1895. *The Fourth Book of Ezra*. Texts and Studies 3.2. Cambridge: Cambridge University.

The critical edition of the Latin text of 4 Ezra, with Latin texts of 5 & 6 Ezra in an appendix.

Bergren, Theodore A. 1990. *Fifth Ezra: The Text, Origin and Early History*. Septuagint and Cognate Studies 25. Atlanta: Scholars Press.

An advanced, scholarly exploration of the manuscript witnesses to 5 Ezra, reconstruction of the two recensions, and analysis of the relationship between the two recensions. The study concludes with an argument for the Christian origin of this text based on probable dependence upon traditions also found in Matthew.

Longenecker, B. W. 1995. *2 Esdras*. Sheffield: Sheffield Academic Press.

An accessible guide to 4 Ezra, beginning with an overview of the book's historical setting, genre, and structure and the author's theological interests, then moving through an episode-by-episode analysis of the work. A final chapter introduces the Christian developments, 5 and 6 Ezra. Each chapter includes annotated bibliography.

Myers, J. M. 1974. *I and II Esdras*. Anchor Bible 42. Garden City, NY: Doubleday.

A detailed, scholarly commentary on both texts, including critical introductions (covering setting, date, purpose, structure, and import) a fresh translation, detailed notes (primarily indicating textual issues, suggesting sources, and pointing comparative literature, and analysis of the meaning of each major block of text.

Stanton, G.N. 1997. "5 Ezra and Matthean Christianity in the Second Century." *Journal of Theological Studies* 28:67-83.

A study of the use of the Gospel of Matthew by the author of *5 Ezra* (2 Esdras 1-2), particularly to advance the idea of the replacement of the historic people of God with a new people, the Church.

Stone, M. E. 1990. *Fourth Ezra*. Hermeneia. Minneapolis: Fortress Press.

The definitive, scholarly commentary on *4 Ezra*, including a fresh translation, extensive text-critical notes, and detailed commentary with ample discussion of comparative texts and secondary literature.

Thompson, A. L. 1977. *Responsibility for Evil in the Theodicy of IV Ezra*. Missoula: Scholars Press.

This dissertation explores the question at the heart of *4 Ezra*, which combines explanations that lay responsibility for evil upon the individual, upon Adam, and upon God (for implanting the "evil inclination" in human beings), but ultimately resolves the problem of evil experientially rather than rationally.

Willett, Tom W. 1989. *Eschatology in the Theodicies of 2 Baruch and 4 Ezra*. Sheffield: Sheffield Academic Press.

This scholarly monograph pursues a comparative analysis of the theodicies expressed in *4 Ezra* and *2 Baruch* in the context of the literary structure of each, the theological context of biblical and post-biblical literature, and the context of apocalypticism. It emphasizes the importance of post-mortem or otherworldly reward and punishment for the sustenance of the world view of each author.

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### 8.7 2 Maccabees

An alternative history of the Hellenizing Crisis and Maccabean Revolt, 2 Maccabees gives more attention to inner-Jewish partisanship and collusion with the Greco-Syrian rulers of Palestine and more attention to theological interpretations and interventions. Schwartz (2008) is an up-to-date point of entry into advanced study of the book. Abel (1949), Goldstein (1983), Habicht (1976a), and Tedesche and Zeitlin (1954) remains important commentaries. Doran (1981) is also a valuable resource on historical setting and composition, and especially on the theological purpose of the book. Hanhart (1959) provides the preferred critical edition.

Abel, F.-M. 1949. *Les livres des Maccabées*. Paris: Gabalda.

A classic, scholarly introduction and commentary in French. The Greek text is given alongside a French translation, with a critical apparatus. Special attention is given throughout the the question of the historicity and relative historical value of 1 and 2 Maccabees.

Doran, R. 1981. *Temple Propaganda: The Purpose and Character of 2 Maccabees*. CBQMS 12. Washington, DC: Catholic Biblical Association.

Scholarly investigation of the unity, style, structure, and literary character of 2 Maccabees, marshaling evidence for understanding it as a theological interpretation of the events it relates, reaffirming the basic theodicy of Deuteronomy 28-32.

Goldstein, J. A. 1983. *II Maccabees*. Anchor Bible 41A. Garden City, NY: Doubleday.

Scholarly introduction, new translation, and extensive annotations. The introduction treats content and character, sources, the historical method of Jason of Cyrene, date and setting, and purpose. It also presents Goldstein's own reconstruction of the Hellenistic Reform, which lays more stress on Antiochus's initiative than most.

Habicht, C. 1976a. *2 Makkabäerbuch*. Jüdische Schriften aus hellenistisch-römischer Zeit I.3. Gütersloh: Gerd Mohn.

Scholarly German resource providing a detailed introduction, new translation, and extensive annotations.

Habicht, C. 1976b. "Royal Documents in II Maccabees." *Harvard Studies in Classical Philology* 80:1-18.

Scholarly assessment of the official decrees and documents recited in 2 Maccabees.

Hanhart, R. 1959. *Maccabaeorum Liber II*. Septuaginta 9.2. Göttingen: Vandenhoeck & Ruprecht.

The preferred edition of the Greek text, with extensive text-critical apparatus.

Schunck, Klaus-Dietrich. 1954. *Die Quellen des I und II Makkabäerbuches*. Halle: Niemeyer.

This scholarly, German monograph defends the literary unity of 1 Maccabees, discusses the problems of chronology (explained on the basis of different systems of dating the start of the Seleucid kingdom), and attempts to discern the sources used in the composition of 1 Maccabees and the history of Jason of Cyrene (abridged as 2 Maccabees).

Schwartz, Daniel R. 2008. *2 Maccabees*. Commentaries on Early Jewish Literature. Berlin: Walter de Gruyter.

The starting point for all serious study of this text. The introduction treats the date and purpose, literary sources and development, historical issues, themes, language, and style. There follows a new translation, commentary, and detailed notes, especially strong in treating philological, tradition-critical, and historical issues, and thoroughly conversant in secondary literature.

Tedesche, S. and S. Zeitlin. 1954. *The Second Book of Maccabees*. New York: Harper and Brothers.

Scholarly, yet accessible, introduction focusing on literary and historical issues. The Greek text as found in Rahlfs's Septuagint is the basis for a new English translation and annotations.

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### 8.8 3 Maccabees

3 Maccabees tells a largely fictive story of the deliverance of Jews in Alexandria under Ptolemy Philopator. Croy (2006) is the most up-to-date commentary. Hadas (1953) remains a valuable and accessible resource. Hanhart (1980) provides the critical edition of the Greek text.

Croy, N. Clayton. 2006. *3 Maccabees*. Septuagint Commentary Series. Leiden: E. J. Brill.

The most up-to-date and detailed commentary on 3 Maccabees available. The commentary is based on the text as found in Codex Alexandrinus, though the relationship of this witness to the standard eclectic text is also discussed. Thorough attention is given to linguistic, grammatical, historical, and theological issues.

Hadas, M. 1953. *The Third and Fourth Books of Maccabees*. New York: Harper.

An accessible, earlier English commentary on these books. The annotations on 4 Maccabees are largely a translation and digest of the annotations found in Dupont-Sommer. The annotations offer valuable philological notes, traditional-historical insights, and comparisons with other Jewish and Greco-Roman literature.

Hanhart, Robert. 1980. *Maccabaeorum Liber III*. Septuaginta 9/3. Göttingen: Vandenhoeck & Ruprecht.

The standard critical text of 3 Maccabees, with complete textual apparatus.

### 8.9 4 Maccabees

4 Maccabees uses Greek philosophical ethics and rhetorical forms to promote continued adherence to the Torah as the path to fulfill even the Greek ideal of the virtuous sage. DeSilva (1998) is a general overview of the rhetorical, philosophical, and theological features of the work. DeSilva (2006) provides an in-depth and up-to-date scholarly introduction and commentary. Dupont-Sommer (1939), Hadas (1953), and especially Klauck (1989) are also

important scholarly commentaries, the last particularly for important text-critical information not found elsewhere. Renahan (1972) put to rest the notion that the author was not adept in Greek philosophy. Van Henten (1997) is an excellent study of the relation of 2 and 4 Maccabees to the Greek tradition of the noble death.

deSilva, D. A. 2006. *4 Maccabees: Introduction and Commentary on the Greek Text in Codex Sinaiticus*. Septuagint Commentary Series. Leiden: E. J. Brill.

While this advanced-level commentary on 4 Maccabees is based on the text as found in a particular witness (Codex Sinaiticus), it also fully discusses the eclectic text of 4 Maccabees. The commentary is particularly attentive to the rhetorical criticism of 4 Maccabees, Jewish and Greco-Roman intertexture, and the book's contribution to forming and maintaining Jewish identity in the Greek diaspora.

deSilva, D. A. 1998. *4 Maccabees*. Sheffield: Sheffield Academic Press.

An accessible guide to 4 Maccabees. The opening chapter discusses historical and literary issues; successive chapters discuss 4 Maccabees in terms of deliberative, epideictic, and protreptic discourse. Concluding chapters analyze the theological contributions and influence of the work.

Dupont-Sommer, A. 1939. *Le Quatrième Livre des Machabées*. Paris: Librairie Ancienne Honoré Champion.

A French translation with substantial annotations which still have much to offer, particularly in their suggestions regarding philology and Jewish and non-Jewish comparative literature.

Hadas, M. 1953. *The Third and Fourth Books of Maccabees*. New York: Harper.

An accessible, earlier English commentary on these books. The annotations on 4 Maccabees are largely a translation and digest of the annotations found in Dupont-Sommer. The annotations offer valuable philological notes, traditional-historical insights, and comparisons with other Jewish and Greco-Roman literature.

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Klauck, H.-J. 1989. *4 Makkabäerbuch*. Jüdische Schriften aus hellenistisch-römischer Zeit 3.6. Gütersloh: Gerd Mohn.

A German translation with a critical introduction and extensive annotations. In the absence of a volume devoted to 4 Maccabees in the Göttingen Septuagint, Klauck's account of the textual history and his attention to variant readings are especially important aspects of this volume. Klauck also provides ample and reliable guidance regarding philology, rhetoric, and the location of 4 Maccabees in the philosophical and religious conversations of its day.

Renehan, R. 1972. "The Greek Philosophic Background of Fourth Maccabees." *Rheinisches Museum für Philologie* 115:223-38.

This brief article is especially important for putting to rest a longstanding criticism of the author of 4 Maccabees, namely that he was a philosophical dilettante. Renehan shows the author to be, instead, an eclectic philosopher whose positions are in keeping with Middle Stoicism and the eclecticism of the Roman period.

van Henten, J. W. 1997. *The Maccabean Martyrs as Saviours of the Jewish People: A Study of 2 & 4 Maccabees*. Leiden: Brill.

This monograph offers excellent introductions to the historical setting and literary relationships of 2 Maccabees and 4 Maccabees. These texts are examined alongside Greco-Roman traditions of the noble death of the hero who gives his or her life for the political liberation of his or her people.

van Henten, J. W. 1994. "A Jewish Epitaph in a Literary Text: 4 Macc 17:8-10." Pp. 44-69 in *Studies in Early Jewish Epigraphy*. Edited by J. W. van Henten and P. W. van der Horst. Leiden: Brill.

Van Henten offers what is perhaps to date the most convincing evidence for the provenance of 4 Maccabees, which is usually assumed to come from Alexandria in lieu of better suggestions. Van Henten shows the affinities of a literary epitaph in 4 Maccabees with actual Jewish epitaphs from Cilicia, locating the work more securely in the northeastern Mediterranean.

8.10 *Baruch and Letter of Jeremiah*

Originally combined as a single book, it is now recognized that the Letter of Jeremiah, a polemic against the validity of idolatrous religions, was an independent composition. Moore (1977) provides an accessible introduction and commentary on both text, and Ziegler (1957) the critical edition of the Greek. A major focus of scholarship concerns the relationship of the extant Greek text to putative Hebrew *Vorlage* (see Burke 1982; Tov 1975; 1976).

Burke, D. G. 1982. *The Poetry of Baruch: A Reconstruction and Analysis of the Original Hebrew Text of Baruch 3:9-5:9*. Chico, CA: Scholars Press.

A proposed reconstruction of the Hebrew *Urtext* of the second half of Baruch, with analysis of poetic features based on the reconstruction.

Moore, C. A. 1977. *Daniel, Esther, and Jeremiah: The Additions*. Anchor Bible 44. Garden City, NY: Doubleday.

Scholarly introduction and commentary, treating the origin, literary character, theology, purpose, canonicity, and textual history of Baruch and the Letter of Jeremiah.

Tov, E. 1975. *The Book of Baruch, Also Called 1 Baruch (Greek and Hebrew): Edited, Reconstructed, and Translated*. Missoula, MN: Scholars Press, 1975.

Critical Greek text with fresh translation; Tov reconstructs a proposed Hebrew *Urtext* for Baruch 1:1-3:8.

Tov, E. 1976. *The Septuagint Translation of Jeremiah and Baruch: A Discussion of an Early Revision of the LXX of Jeremiah 29-52 and Baruch 1:1-3:18*. Missoula, MN: Scholars Press.

Specialized study on translation technique in the early history of the transmission of Septuagint Jeremiah and Baruch.

Ziegler, J. 1957. *Ieremias, Baruch, Threni, Epistula Ieremiae*. Septuaginta 15. Göttingen: Vandenhoeck & Ruprecht.

The preferred critical edition of the Greek text, with text-critical apparatus.

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### 8.11 *Ben Sira*

The Wisdom of Ben Sira represents the curriculum of a Jewish sage and scribe, the head of a school in Jerusalem near the beginning of the second century BCE. Coggins (1998) and Collins (1997) both provide excellent introductions to Ben Sira's teachings, the historical context, and currents in scholarly investigation. Skehan and DiLella (1987) sets the standard for English commentary on Ben Sira. Important topics in the study of Ben Sira have included his attitude toward women (Camp 1991; Trenchard 1982), his relationship to Hellenism and non-Jewish wisdom traditions (Middendorp 1973; Sanders 1983), and the influence of Hellenistic rhetoric on the literary forms of Ben Sira (Lee 1986; Mack 1985). Camp (1991) and deSilva (1996) independently pursue analyses of Ben Sira from the cultural-anthropological lens of honor and shame.

The Wisdom of Ben Sira is known primarily from an early translation into Greek by the sage's grandson. The relationship of this translation to the Hebrew original is a major focus of scholarly investigation (see Wright 1989 for a benchmark study). Beentjes (1997) provides ready access to the extant Hebrew manuscripts; Yadin (1965) offers a transcription and translation of the Masada manuscript; Di Lella (1966) a study of the text-critical value of the Cairo Geniza manuscripts. Ziegler (1980) provides the critical edition of the Greek text.

Beentjes, P. C. 1997. *The Book of Ben Sira in Hebrew*. Leiden: Brill.

Transcription of the extant Hebrew manuscripts of Ben Sira, with a synopsis of overlapping manuscripts. An important aid for text-critical work and for comparing the Septuagint and Hebrew versions.

Camp, C.V. 1991. "Understanding a Patriarchy: Women in Second Century Jerusalem through the Eyes of Ben-Sira." Pages 1-39 in "*Women like this*": *New Perspectives on Jewish Women*. Edited by A.-J. Levine. Atlanta: Scholars Press.

A cultural-anthropological study particularly of Ben Sira's teaching concerning women through the lens of honor and shame. Male honor is established, in part, through control over the modesty and sexuality of the women attached to the particular male, whether as wives or daughters.

Coggins, R. J. 1998. *Sirach*. Sheffield: Sheffield Academic Press.

An accessible introduction to scholarship on Ben Sira, treating historical and socio-religious setting, literary structure, textual transmission, biblical interpretation in Ben Sira, Ben Sira's development of the Jewish wisdom tradition, attitude toward women, and principal theological themes. Includes bibliographies.

Collins, J. J. 1997. *Jewish Wisdom in the Hellenistic Age*. Louisville: Westminster John Knox Press.

Pages 23-11 offer an exceptional introduction to Ben Sira in its historical context. Collins examines Ben Sira's reconfiguration of "Wisdom" as Torah-observance, the ethical topics and social situations treated throughout the collection, Ben Sira's engagement with theodicy, and Ben Sira's theology of history and eschatology.

deSilva, D. A. 1996. "The Wisdom of Ben Sira: Honor, Shame, and the Maintenance of the Values of a Minority Culture." *Catholic Biblical Quarterly* 58:433-455.

Investigation of Ben Sira's use of the sanctions of honor and disgrace, and of praiseworthy and blameworthy examples, to promote Torah observance in a socio-cultural situation where accommodation to Gentile expectations is the path to political advancement.

Di Lella, A.A. 1996. "The Wisdom of Ben Sira: Resources and Recent Research," *Currents and Trends in Research* 4:161-81.

Survey of research with ample bibliographic aids.

Di Lella, A. A. 1966. *The Hebrew Text of Sirach: A Text-Critical and Historical Study*. The Hague: Mouton.

A scholarly, detailed study of the value of the Cairo Genizeh manuscripts of Ben Sira for the recovery of the original Hebrew text.

Lee, T. R. 1986. *Studies in the Form of Sirach 44-50*. Society of Biblical Literature Dissertation Series 75. Atlanta: Scholars Press.

A scholarly, detailed study of the literary form of the hymn in praise of the ancestors in Sirach 44-50. Lee concludes that the passage is modeled more

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closely after the Greek encomium (with its emphasis on descent and deeds) than other Hebrew or Greek forms.

Mack, B. L. 1985. *Wisdom and the Hebrew Epic: Ben Sira's Hymn in Praise of the Fathers*. Chicago: University of Chicago.

A scholarly study of Ben Sira's hymn in praise of the ancestors in regard to characterization, structure, and themes. Mack emphasizes the importance of the Greek encomium for Ben Sira's own poetic reconstruction of the Hebrew epic.

Middendorp, T. 1973. *Die Stellung Jesu ben Siras zwischen Judentum und Hellenismus*. Leiden: Brill.

A scholarly, German monograph on Ben Sira's acculturation in regard to Hellenism in the midst of his attempts to promote observance of the Jewish ancestral Law.

Sanders, J. T. 1983. *Ben Sira and Demotic Wisdom*. Society of Biblical Literature Monograph Series 28. Chico, CA: Scholars Press.

A scholarly investigation of the relationship of Ben Sira's wisdom to Jewish, Greek, and Egyptian/Demotic wisdom traditions. Sanders convincingly shows the extent to which Ben Sira adopted and adapted foreign wisdom, particularly in regard to social relationships and the ethic of caution.

Skehan, P. W. and A. A. Di Lella. 1987. *The Wisdom of Ben Sira*. Anchor Bible 39. New York: Doubleday.

Scholarly introduction, new translation, annotations, and extensive commentary, with particular attention given to the relationship of, and differences between, the Greek version to the Hebrew original. Includes a substantial bibliography.

Trenchard, W.C. 1982. *Ben Sira's View of Women: A Literary Analysis*. Chico, CA: Scholars Press.

A detailed, scholarly comparison of Ben Sira's statements about women with Ben Sira's source material (especially Proverbs), showing how Ben Sira creates a markedly more negative picture of women both in his omissions from and sharpening of his source material.

Wright III, B. G. 1989. *No Small Difference: Sirach's Relationship to its Hebrew Parent Text*. Atlanta, GA: Scholars Press.

An advanced, scholarly study of the translation techniques evidenced in Ben Sira's grandson's translation into Greek of the Hebrew original, with a view to suggesting the prospects of recovering the lost portions of the Hebrew original through retroversion.

Yadin, Y. 1965. *The Ben Sira Scroll from Masada*. Jerusalem: The Israel Exploration Society.

An introduction, transcription, and translation of an important manuscript witness to the original Hebrew version of Ben Sira.

Ziegler, J. 1980. *Sapientia Iesu Filii Sirach*. Septuaginta 12/2. Göttingen: Vandenhoeck & Ruprecht.

The preferred edition of the Greek text, with extensive text-critical apparatus.

### 8.12 Daniel, Additions to

The Greek version of Daniel contains stories and hymns not found in the Hebrew/Aramaic version. The critical edition of the Greek text is Ziegler (1954). Moore (1977) provides a reliable introduction and commentary. Steussy (1993) offers a literary-critical study on the religious ideas in the additional tales. Both Steussy and Moore are attentive to the differences between the two major Greek textual traditions. Spolsky (1996) collects studies on the history of the reception of Susanna. Feminist perspectives on Susanna can be found in Brenner (1995).

Brenner, Athalya (ed.). 1995. *A Feminist Companion to Esther, Judith and Susanna*. Sheffield: Sheffield Academic Press.

This collection of essays provides a portal into feminist criticism of these texts. Jennifer Glancy and Amy-Jill Levine contribute two essays on Susanna (pp. 288-323).

Moore, C. A. 1977. *Daniel, Esther, and Jeremiah: The Additions*. Anchor Bible 44. Garden City, NY: Doubleday.

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Scholarly introduction and commentary on the Additions to Daniel (pp. 23-151), discussing their origin, theology, purpose, literary merit, and canonicity. Attention is given to the differences between the versions found in Theodotion and the Old Greek, and their significance.

Spolsky, E. 1996. *The Judgment of Susanna: Authority and Witness*. Early Judaism and Its Literature 11. Atlanta, GA: Scholars Press.

A collection of essays, including studies on the reception of Susanna in the early and medieval church, the portrayal of Susanna in literature and in art, and an anthropological study on sexuality and social control in Susanna.

Steussy, M. J. 1993. *Gardens in Babylon: Narrative and Faith in the Greek Legends of Daniel*. Society of Biblical Literature Dissertation Series 141. Atlanta, GA: Scholars Press.

A scholarly, literary-critical investigation of the faith and world view encoded in the stories of Susanna and Bel and the Dragon, giving attention to the differences between the versions in the Old Greek and Theodotion.

Ziegler, J. 1954. *Susanna, Daniel, Bel et Draco*. Septuaginta 16.2. Göttingen: Vandenhoeck & Ruprecht.

The preferred critical edition of the Greek text, with text-critical apparatus.

### 8.13 Esther

The Greek version of Esther, like Daniel, contains substantially more material than the Hebrew original. Hanhart (1966) provides the critical edition of the Greek text, and Moore (1977) a full introduction and commentary. A substantial collection of essays written from feminist perspectives is offered in Brenner 1995.

Brenner, Athalya (ed.). 1995. *A Feminist Companion to Esther, Judith and Susanna*. Sheffield: Sheffield Academic Press.

This collection of essays provides a portal into feminist criticism of these texts. Ten essays on various aspects of Esther can be found on pp. 26-207.

Hanhart, R. 1966. *Esther*. Septuaginta 3. Göttingen: Vandenhoeck & Ruprecht.

The preferred critical edition of the Greek text, with text-critical apparatus.

Moore, C. A. 1977. *Daniel, Esther, and Jeremiah: The Additions*. Anchor Bible 44. Garden City, NY: Doubleday.

Scholarly introduction and commentary, treating questions of the origin, theology, purpose, and textual transmission of the Additions to Esther. While most attention is focused on the Greek additions, the translation and annotations also cover the entirety of the Greek version of Esther.

#### 8.14 Fragmentary Texts

Many important texts exist only in fragmentary form. Holladay (1983; 1989; 1995) has collected and provided extensive commentary on these fragments in three volumes: historians; poets; fragments from Aristobulus.

Holladay, Carl R. 1983. *Fragments from Hellenistic Jewish Authors. Volume I: Historians*. Atlanta: Scholars Press.

Critical introductions, the Greek (or Latin) texts, translations, and extensive annotations for the extant fragments of Demetrius the Chronographer, Eupolemus, Pseudo-Eupolemus, Artapanus, Cleodemus Malchus, Aristeeas "the exegete," Pseudo-Hecataeus, Theophilus, Thallus, and Justus of Tiberias.

Holladay, Carl R. 1989. *Fragments from Hellenistic Jewish Authors. Volume II: Poets*. Atlanta: Scholars Press.

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Critical texts, translations, and extensive annotations and commentary on the extant fragments of Theodotus, Philo the Epic Poet, and Ezekiel the Tragedian.

Holladay, Carl R. 1995. *Fragments from Hellenistic Jewish Authors. Volume III: Aristobulus*. Atlanta: Scholars Press.

An introduction to the historical issues surrounding Aristobulus and the authenticity of these fragments, followed by the critical texts of, translations of, and extensive annotations on the fragments of Aristobulus preserved in Eusebius, *Ecclesiastical History*, and Clement, *Protrepticus* and *Stromateis*. Includes an exhaustive, partially annotated bibliography.

### 8.15 *Joseph and Aseneth*

*Joseph and Aseneth* supplements the biblical story of Joseph's marriage by recounting Aseneth's conversion to the monotheistic faith of the Hebrews. Humphrey (2000) is an excellent overview to the major issues in scholarship and interpretation. Bohak (1996) seeks to read the text as a story written to support the rival Jewish Temple in Heliopolis, Egypt, while Kraemer (1998) offers her own poignant challenges to scholarly consensus on the text. Burchard (2003) provides a critical edition of the longer recension.

Bohak, Gideon. 1996. *Joseph and Aseneth and the Jewish Temple in Heliopolis*. Atlanta: Scholars Press.

Bohak's dissertation seeks to establish a second-century BCE date for the work, reading the story as a piece written in support of the Jewish Temple built in Heliopolis as an alternative worship site to Jerusalem after the expulsion of Onias III from Judea.

Burchard, Christoph, *et al.* 2003. *Joseph und Aseneth*. Leiden: E. J. Brill.

Critical text of the longer recension, with introduction, textual apparatus, and bibliography.

Humphrey, Edith M. 2000. *Joseph and Aseneth*. Sheffield: Sheffield Academic Press.

This brief guide introduces readers to the complex text history (whether to adopt the longer or shorter recension as original), issues of provenance, date, and genre, and sociological aspects of the work. It provides a rhetorical and literary analysis of the whole, as well as an analysis of feminist perspectives on this work.

Kraemer, Ross S. 1998. *When Joseph Met Aseneth: A Late Antique Tale of the Biblical Patriarch and His Egyptian Wife, Reconsidered*. New York: Oxford University Press.

This scholarly monograph challenges current scholarly consensus on several points, including provenance (advocating for Syria rather than Egypt, and arguing that a Christian author is as likely as a Jewish one), textual transmission (arguing that the shorter recension is the more original), and date (reversing the tendency to date the text in the early second century CE, favoring a date in the third or fourth century CE).

### 8.16 Jubilees

*Jubilees* is an expansive retelling of Genesis 1 through Exodus 14 that appears to have exercised considerable authority in some Jewish circles. VanderKam (2001) provides a first-rate introduction to the work and significant issues. VanderKam (1989) is the standard critical edition (with translation), the culmination of decades of careful investigation (see VanderKam 1977). The essays in Boccacini (2009) give very up-to-date windows into scholarship on the text, literary relationships, theological and ethical application, and historic importance of *Jubilees*. Endres (1987) is a detailed study of biblical interpretation in *Jubilees*. Davenport (1971) provides a detailed investigation of the book's eschatology. Halpern-Amaru (1999) explores the characterization of women.

Boccacini, Gabriele, and Giovanni Ibba. 2009. *Enoch and the Mosaic Torah: The Evidence of Jubilees*. Grand Rapids: Wm. B. Eerdmans.

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A collection of essays from the Fourth Enoch Seminar convened by Boccacini. Essays focus on text-critical questions, the literary relationship of *Jubilees* to contemporary works, theological questions in *Jubilees*, *Jubilees* as a basis for sectarian halakhah, and the role of *Jubilees* in Enochic Judaism and Qumran. The collection includes an up-to-date bibliographic essay.

Davenport, Gene L. 1971. *The Eschatology of the Book of Jubilees*. Leiden: E. J. Brill.

A thorough exegetical study of the passages in *Jubilees* relevant to the reconstruction of the eschatology of the text in its various strata, with a concluding synthesis of results.

Endres, John C. 1987. *Biblical Interpretation in the Book of Jubilees*. Washington, D.C.: Catholic Biblical Association.

A careful study of the manner in which the author of *Jubilees* has interpreted and expanded the Jacob story as known from Genesis and pre-Second Temple Period compositions. The study provides an important window into early Jewish exegesis, and concludes with an hypothesis regarding *Jubilees'* life setting.

Halpern-Amaru, Betsy. 1999. *The Empowerment of Women in the Book of Jubilees*. Leiden: Brill.

A close examination of the characterization of women in *Jubilees*. Halpern-Amaru argues that the author stresses matrilineal descent as the essential element in defining true Israelites. Matriarchs are exemplary figures alongside patriarchs, and play an active role in implementing the covenant promises.

VanderKam, James C. 2001. *The Book of Jubilees*. Sheffield: Sheffield Academic Press.

A general guide to the text. VanderKam introduces readers to issues in the development and transmission of the text, determination of date, the relationship of *Jubilees* to Genesis and Exodus, the profile of author, and the work's influence, theology, genre, and purpose.

VanderKam, James C. 1989. *The Book of Jubilees*. 2 vols. Leuven: Peeters.  
Critical edition and fresh translation of *Jubilees* based on Ethiopic, Greek, Latin, and Syriac versions.

VanderKam, James C. 1977. *Textual and Historical Studies in the Book of Jubilees*. Harvard Semitic Monographs 14. Missoula: Scholars Press.

The first half offers detailed, scholarly studies on the relationship of the various versions of *Jubilees* and on the text type of the Jewish Scriptures used by the author. The second half engages the issue of date of composition, advancing arguments in favor of sometime between 161-140 BCE.

### 8.17 Judith

Judith is a work of historical fiction from the Hasmonean period. Otzen (2002) gives a general orientation to the work and scholarly investigation thereof. Moore (1985) provides a substantial introduction and commentary, surpassing Enslin and Zeitlin (1972). Craven (1983) is an advanced investigation of the literary features of Judith. Hanhart (1979a) gives the critical edition, with Hanhart (1979b) offering scholarly discussion of the decisions made in that edition. Dubarle (1966) introduces (French) readers to the many versions of Judith. Purdie (1927) studies the reception of Judith in literature. VanderKam (1992) and Brenner (1995) are important collections of essays on Judith, covering a wide range of topics and perspectives.

Brenner, Athalya (ed.). 1995. *A Feminist Companion to Esther, Judith and Susanna*. Sheffield: Sheffield Academic Press.

This collection of essays provides a portal into feminist criticism of these texts. Three essays on various aspects of Judith can be found on pp. 208-87.

Craven, T. 1983. *Artistry and Faith in the Book of Judith*. Chico, CA: Scholars Press.

A study of literary and rhetorical aspects of Judith, including irony and comedy, literary structure and symmetry, literary devices such as chiasm and

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other conventional patterns. Craven goes on to discuss issues pertinent to Judith and gender roles in Second Temple Judaism.

Dubarle, A. M. 1966. *Judith: Formes et Sens des Diverses Traditions. Tome I: Études. Tome II: Textes.* Rome: Institut Biblique Pontifical.

Scholarly, French monograph containing studies on the various versions of Judith (Hebrew, Greek, Latin), its retelling in midrash, its influence on later Jewish and Christian literature, religious ideas, and canonicity. Volume II provides the original language texts.

Enslin, M., and S. Zeitlin. 1972. *The Book of Judith.* Leiden: Brill.

Scholarly but accessible introduction, Greek text and English translation on facing pages, and extensive annotations. The introduction includes a substantial comparison of Judith and Esther.

Hanhart, R. 1979a. *Judith.* Septuaginta 8.4. Göttingen: Vandenhoeck & Ruprecht.

The preferred critical edition of the Greek text, with text-critical apparatus.

Hanhart, R. 1979b. *Text und Textgeschichte des Buches Judith.* Göttingen: Vandenhoeck & Ruprecht.

A scholarly companion volume to Hanhart 1979a, discussing the characteristics of individual manuscripts and text-types, justifying the groupings of particular manuscripts into families, and discussing specific decisions regarding the original reading.

Moore, C. A. 1985. *Judith.* Anchor Bible 40. Garden City, NY: Doubleday.

A new translation, with extensive scholarly introduction and annotation. The introduction provides substantial treatment of Judith as historical fiction, genre, purpose, historical setting of composition, canonicity, original language and Septuagint translation, textual transmission, and canonicity.

Otzen, Benedikt. 2002. *Tobit and Judith.* Sheffield: Sheffield Academic Press.

A guide for the beginning student, discussing the date and provenance, genre, canonical and non-canonical sources, literary elements, theology, and text-critical issues of each book.

Purdie, Edna. 1927. *The Story of Judith in German and English Literature*. Paris: Librairie Ancienne Honoré Champion.

A study of the influence of the book of Judith on German and English literature.

VanderKam, J. C. (ed.) 1992. *"No One Spoke Ill of Her": Essays on Judith*. Atlanta: Scholars Press.

A collection of essays, including studies on Judith's relationship to the pattern of Jael and Deborah, the "domestication" of Judith, the role of Achior as model convert, the relationship of the story of Judith to models in Herodotus, the failure of Judith to acquire canonical status, and representations of the story in later art.

### 8.18 *Psalms of Solomon*

The *Psalms of Solomon* are liturgical/poetic texts from the early Roman period. Kaiser (2004) and Holm-Nielsen (1977) are good introductions for readers of German, the latter also including extensive annotations to the text. Atkinson (2004) provides a more fulsome introduction and approaches providing commentary for each of the *Psalms*. Embry (2002) gives a nuanced account of the messianism of *Psalms* 17-18, while Trafton (1994) gives a review of research from 1977-1993. Hann (1982) treats issues in textual transmission, and Wright (2007) provides the critical edition of the Greek text.

Atkinson, Kenneth. 2004. *I Cried to the Lord: A Study of the Psalms of Solomon's Historical Background and Social Setting*. Leiden: E. J. Brill.

A recent, scholarly investigation of the date, setting, and religious alignment of the *Psalms*, including a fresh translation of each psalm and treatment of text-critical issues. Of particular interest is the historical intertexture of the *Psalms*.

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Embry, Brad. 2002. "The *Psalms of Solomon* and the New Testament: Intertextuality and the Need for a Re-Evaluation." *Journal for the Study of the Pseudepigrapha* 13: 99-136.

This article particularly addresses the use of *Psalms of Solomon* 17-18 as a witness to Second Temple Jewish messianism and as a comparative text for understanding early Christian messianism. Embry argues that scholars have not yet sufficiently heard this theme in the context of the *Psalms*' interest in Temple, purity, and the law of Moses, that is, in the context of the entire collection.

Hann, Robert R. 1982. *The Manuscript History of the Psalms of Solomon*. Septuagint and Cognate Studies 13. Chico, CA: Scholars Press.

An advanced, scholarly discussion of the characteristics of the various textual witnesses to, and text types of, the *Psalms of Solomon*, with an attempt to reconstruct the development of the text.

Holm-Nielsen, Svend. 1977. *Die Psalmen Salomos*. Jüdische Schriften aus hellenistisch-römischer Zeit 4.2. Gütersloh: Gerd Mohn.

German, scholarly, critical introduction, fresh translation, and extensive annotations.

Kaiser, Otto. 2004. "Tradition und Gegenwart in den Psalmen Salomos." Pages 315-357 in Renate Egger-Wenzel and Jeremy Corley (eds.), *Prayer from Tobit and Qumran*. Berlin: Walter de Gruyter.

This German article supports a mid-first century BCE date for the collection, argues that the *Psalms* were written to promote assurance that God was in the process of vindicating God's people against foreign and indigenous enemies. Kaiser supplies a brief introduction to each Psalm, analyzing them as a call to righteous conduct in the hope of national deliverance.

Trafton, Joseph L. 1994. "The *Psalms of Solomon* in Recent Research." *Journal for the Study of the Pseudepigrapha* 12: 3-19.

Surveys scholarship on the *Psalms* from 1977-1993, covering discussions of text-critical questions, structure, and the theology and ethics of the collection.

Wright, Robert B. 2007. *The Psalms of Solomon: A Critical Edition of the Greek Text*. London: T. & T. Clark.

A critical edition compiled from the eleven Greek manuscripts of the *Psalms* with critical apparatus and fresh English translation.

### 8.19 Testament of Abraham

The *Testament of Abraham* is an imaginative tale about revelations made to Abraham when the angel of the Lord was sent to prepare him for his death. Allison (2003) provides an up-to-date scholarly commentary, though Delcor (1973) is still valuable for readers of French. Nickelsburg (1976) collects a variety of essays on text-critical, literary, and theological topics.

Allison, Dale C. 2003. *Testament of Abraham*. Commentaries on Early Jewish Literature. Berlin: Walter de Gruyter.

An advanced resource. The introduction orients the reader to the text-critical issues concerning the longer and shorter recensions of the Greek text, the question of origin (Jewish or Christian), date, provenance, and structure, followed by detailed, critical commentary.

Delcor, M. 1973. *Le Testament d'Abraham: Introduction, traduction du texte grec et commentaire*. Leiden: E. J. Brill.

Prior to Allison, the most substantial introduction and commentary on the *Testament*, based on the longer recension. The volume includes a French translation of the *Testaments of the Three Patriarchs* (Abraham, Isaac, and Jacob) from the eastern tradition.

Nickelsburg, George W. (ed.). 1976. *Studies on the Testament of Abraham*. Septuagint and Cognate Studies 6. Chico, CA: Scholars Press.

The collection of essays focuses on the recensional problem, questions of structure and genre, theological issues, and the relationship of the traditions of the death of Abraham in the *Testament* to other traditions of the same in other Second Temple period literature.

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### 8.20 *Testaments of the Twelve Patriarchs*

The *Testaments of the Twelve Patriarchs* uses the fiction of deathbed speeches made by each of the sons of Jacob to their children as the vehicles for the ethical and theological content the authors wish to convey. Kugler (2001) provides a cogent overview to scholarly debates about the origins of the *Testaments* as well as to the contents. Slingerland (1977) remains a valuable history of investigation through 1973. For a critical edition of the Greek text, see De Jonge (1978). De Jonge and Hollander (1985) provide a detailed, advanced commentary.

De Jonge, Marinus, et al. (eds.). 1978. *The Testaments of the Twelve Patriarchs*. Leiden: E. J. Brill.

The critical edition of the Greek text of the *Testaments*.

De Jonge, Marinus, and Harm W. Hollander. 1985. *The Testaments of the Twelve Patriarchs: A Commentary*. Leiden: E. J. Brill.

A detailed commentary for the advanced student, particularly strong in directing the reader to comparative texts and traditions.

Kugler, Robert A. 2001. *The Testaments of the Twelve Patriarchs*. Sheffield: Sheffield Academic Press.

The first part of this brief volume provides an excellent guide to the different positions advanced in scholarly conversation concerning the *Testaments* and especially their relationship to the early Jewish and Christian communities. A second part provides a guide to significant features of each *Testament*, and a final section explores the particular issue of the *Testaments'* interaction with the canonical Scriptures.

Slingerland, H. Dixon. 1977. *The Testaments of the Twelve Patriarchs: A Critical History of Research*. Society of Biblical Literature Monograph Series 21. Atlanta: Scholars Press.

Slingerland provides a comprehensive survey of research and a critical analysis of the issues that have occupied scholarship of the *Testaments* from the Medieval period through 1973. The work includes a substantial bibliography.

8.21 Tobit

Tobit is a work of historical fiction from the eastern Diaspora, valued for the windows it gives into domestic life in the Jewish Diaspora and into the development of ethics, angelology, and eschatology. Otzen (2002) offers a solid overview of the work and scholarly issues. Scholarly introductions and commentaries are provided by Littmann (2008), Fitzmyer (2002), and Moore (1996). Deselaers (1982) is an advanced study on layers of redaction in Greek Tobit for German readers. A feminist perspective on Tobit is offered in Bow and Nickelsburg (1993).

Criticism of Tobit is complicated by the fact that it exists in two major Greek versions, and was itself originally written in either Aramaic or Hebrew. Hanhart (1983; 1984) provides access to, and scholarly discussion of, the principal Greek versions. Fitzmyer (1995) provides critical editions of the Aramaic and Hebrew fragments of Tobit discovered near Qumran. Weeks, *et al*, (2004) provide a complete synopsis of twenty-four Greek, Latin, Hebrew, Aramaic, and Syriac manuscripts of Tobit.

Bow, B. and G. W. E. Nickelsburg. 1993. "Patriarchy with a Twist: Men and Women in Tobit." Pp. 127-143 in *'Women Like This': New Perspectives on Jewish Women in the Greco-Roman World*. Edited by A.-J. Levine. Atlanta: Scholars Press.

Deselaers, Paul. 1982. *Das Buch Tobit: Studien zu seiner Entstehung, Komposition, und Theologie*. Göttingen: Vandenhoeck & Ruprecht.

A scholarly attempt to demonstrate the originality of the Greek version of Tobit, to discern layers of redaction, and to reconstruct the theology and historical setting of each layer.

Fitzmyer, Joseph A. 2002. *Tobit*. Commentaries on Early Jewish Literature. Berlin: Walter de Gruyter.

The starting point for all serious study of this text. The introduction treats the issues of text-criticism, original language, genre, literary sources, literary integrity, date and provenance, principal themes, canonicity, and structure. There follows a new translation of both principal recensions, commentary, and detailed notes, especially strong in treating text-critical,

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philological, and tradition-critical issues, and thoroughly conversant in secondary literature.

Fitzmyer, J. A. 1995. *Tobit*. Discoveries in the Judean Desert 19. Oxford: Oxford University.

Text and translation of the Aramaic and Hebrew fragments of Tobit found in the caves near Qumran.

Hanhart, R. 1983. *Tobit*. Septuginta 8/5. Göttingen: Vandenhoeck & Ruprecht.

The standard edition of the Greek text in both forms (G<sup>I</sup> and G<sup>II</sup>), with extensive text-critical apparatus.

Hanhart, R. 1984. *Text und Textgeschichte des Buches Tobit*. Göttingen: Vandenhoeck & Ruprecht.

A scholarly companion volume to Hanhart 1983, explaining the relationship between the text-types and the character of individual textual witness to G<sup>I</sup>.

Littman, Robert J. 2008. *The Book of Tobit in Codex Sinaiticus*. Septuagint Commentary Series. Leiden: E. J. Brill.

Scholarly introduction, Greek text, translation, and commentary, which is particularly strong in grammatical information about the Greek text. Although based on the text of Tobit in a particular manuscript, the commentary provides extensive information about the relationship of the Greek text of Sinaiticus to the Hebrew/Aramaic manuscripts and other Greek manuscripts.

Moore, C. A. 1996. *Tobit*. Anchor Bible 40A. Garden City, NY: Doubleday.

Scholarly yet accessible commentary, with fresh translation, extensive textual notes and annotations, and analysis of each passage. The introduction discusses sources in folk tales, genre, literary integrity, purpose, historical setting, theology, canonicity, influence, and issues of textual transmission. Includes a substantial bibliography.

Otzen, Benedikt. 2002. *Tobit and Judith*. Sheffield: Sheffield Academic Press.

A guide for the beginning student, discussing the date and provenance, genre, canonical and non-canonical sources, literary elements, theology, and text-critical issues of each book.

Weeks, Stuart, Simon Gathercole, and Loren Stuckenbruck (eds.). 2004. *The Book of Tobit: Texts from the Principal Ancient and Medieval Traditions. With Synopsis, Concordances, and Annotated Texts in Aramaic, Hebrew, Greek, Latin, and Syriac*. Berlin: Walter de Gruyter.

A synopsis of twenty-four Greek, Latin, Hebrew, Aramaic, and Syriac manuscripts of Tobit, giving quick access to the actual wording of these manuscripts for individual or comparative study. Includes an introduction to the witnesses and the major text-critical issues, as well as verse-by-verse critical notes on textual problems and proposed solutions.

Zimmermann, Frank. 1958. *The Book of Tobit*. New York: Harper and Brothers.

A general introduction to the historical setting and textual transmission of Tobit, followed by the Greek text (mainly following Sinaiticus, the principal witness to G<sup>II</sup>), new English translation, and substantial annotations. The Greek text of Vaticanus (an important witness to G<sup>I</sup>) is given in an appendix.

## 8.22 *Wisdom of Solomon*

Wisdom of Solomon is an Egyptian Jewish text written in Greek, offering sustained reflections on post-mortem vindication, the persona of wisdom, and the Exodus traditions. Collins (1997) and Grabbe (1997) provide first-rate introductions to the text and scholarly investigation of the text. For commentaries, readers should consult Winston (1979) and Georgi (1980). For the critical edition of the Greek, see Ziegler (1980). Larcher (1969) and Reese (1970) both provide detailed studies of Hellenistic influence on the form and teaching of Wisdom of Solomon. Gilbert (1973) is especially interested on the author's critique of Gentile religion. Enns (1997) studies the author's manner of biblical interpretation.

Collins, J. J. 1997. *Jewish Wisdom in the Hellenistic Age*. Louisville: Westminster John Knox Press.

Pages 135-157, 178-231 offer a strong introduction to Wisdom of Solomon in the context of the challenges facing Diaspora Jews, tracing out the author's conversations with Greco-Roman philosophy, critique of Gentile

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religion, theology of Israelite history, and engagement with the issues of universalism and particularism.

Enns, P. 1997. *Exodus Retold*. Atlanta, GA: Scholars Press.

A scholarly, detailed study of the retelling and interpretation of the Exodus story and other Pentateuchal traditions in Wisdom of Solomon 10:1-21 and 19:1-9.

Georgi, Dieter. 1980. *Weisheit Salomos*. Jüdische Schriften aus hellenistisch-römischer Zeit 3.4. Gütersloh: Gerd Mohn.

A scholarly, German critical introduction with fresh German translation and extensive annotations.

Gilbert, M. 1973. *La critique des dieux dans le Livre de la Sagesse (Sg 13-15)*. Rome: Biblical Institute.

A detailed, scholarly study of the critique of idolatry in Wisdom of Solomon, particularly its roots in earlier Jewish anti-idolatry polemic and Greek philosophical criticism of the same. In French.

Grabbe, L. L. 1997. *Wisdom of Solomon*. Sheffield: Sheffield Academic Press.

An accessible guide to scholarly investigation of *Wisdom of Solomon*, with annotated bibliographies. Included are discussions of literary structure, unity, and canonicity; biblical exegesis and Greek rhetoric in *Wisdom*; the message of the book; the figure of "Wisdom"; and the book's socio-historical context.

Larcher, C. 1969. *Études sur la Livre de la Sagesse*. Paris: Gabalda.

Studies of the principal themes of *Wisdom of Solomon*, particularly strong in discussing comparative literature from both Jewish and Greco-Roman backgrounds, and the influence of *Wisdom* on emerging Christian theology.

Reese, J. M. 1970. *Hellenistic Influence on the Book of Wisdom and Its Consequences*. Rome: Biblical Institute Press.

A scholarly monograph on the pervasive influence of Greek philosophical, religious, psychological, and ethical concepts on the author of Wisdom of Solomon, with chapters also focusing on the work's genre, literary unity, addressees, and setting.

Winston, David. 1979. *The Wisdom of Solomon*. Anchor Bible 43. Garden City: Doubleday.

Scholarly introductory discussion of structure, authorship and historical setting, religious ideas, cultural context, purpose, textual transmission and canonicity, with a substantial bibliography, followed by a new translation with extensive annotations.

Ziegler, J. 1980. *Sapientia Salomonis*. Septuaginta 12.1, 2<sup>nd</sup> edition. Göttingen: Vandenhoeck & Ruprecht.

The preferred edition of the Greek text, with extensive text-critical apparatus.

### 8.23 Other Pseudepigrapha

Scholarship on the Pseudepigrapha is as extensive as the collection itself. This section collects some seminal works on some other important texts: Hadas (1951) on the *Letter of Aristeas*, Anderson and Stone (1994) and De Jonge and Tromp (1997) on *The Life of Adam and Eve*, Knibb and van der Horst (2005) and Kraft (1974) on *Testament of Job*, Knight (1995) on *Ascension of Isaiah*, Wilson (2005) on *Sentences of Pseudo-Phocylides*, and van der Horst and Newman (2008) on individual Jewish prayers in Greek. See DiThommaso (2001) for further bibliographic aid.

Anderson, Gary A., and Michael E. Stone. 1994. *A Synopsis of the Books of Adam and Eve*. Atlanta: Scholars Press.

The Greek, Latin, Armenian, Georgian, and Slavonic recensions of the *Life of Adam and Eve* are set out in five parallel columns as a tool for study and text-critical work. The Greek and Latin recensions are presented in their own languages, the Armenian in English Translation, the Georgian in French translation, and the Slavonic in German translation.

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Hadas, Moses. 1951. *Aristeas to Philocrates*. Jewish American Library. New York: Harper.

A fullsome introduction, followed by Greek text, translation, and ample annotations guiding readers to biblical and extra-biblical sources and comparative material.

van der Horst, Pieter W., and Judith H. Newman. 2008. *Early Jewish Prayers in Greek*. Commentaries on Early Jewish Literature. Berlin: Walter de Gruyter.

Texts, translation, and extensive philological and historical commentary on the Hellenistic Synagogal prayers (preserved in the *Apostolic Constitutions*), Prayer of Manasseh, Prayer of Azariah, Prayer of Joseph, Prayer of Jacob, and three other prayers.

De Jonge, Marinus, and Johannes Tromp. 1997. *The Life of Adam and Eve and Related Literature*. Sheffield: Sheffield Academic Press.

The first half of this brief guide discusses the exceptionally difficult textual history of the several recensions of the *Life of Adam and Eve*, analyzing the relationships between them. The second half analyzes the constituent elements and main themes of the *Life* and argues for an origin in Christian circles between 100 and 600 CE.

Knibb, Michael A., and Pieter W. Van Der Horst (eds.). 2005. *Studies on the Testament of Job*. Cambridge: Cambridge University Press, 2005.

Collection of essays from 1986 and 1987 Studiorum Novi Testamenti Societas Pseudepigrapha Seminar

Knight, Jonathan. 1995. *The Ascension of Isaiah*. Sheffield: Sheffield Academic Press.

Knight argues for a second-century, Christian origin for the *Ascension*, which was written to provide encouragement to Christians both in the face of Jewish rejection of their claims and increasing Roman hostility and persecution.

Kraft, Robert A. 1974. *The Testament of Job*. Missoula, MT: Scholars Press.

A scholarly introduction to the relevant text-critical issues, followed by a critical Greek text with apparatus and English translation on facing pages.

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Wilson, Walter T. 2005. *The Sentences of Pseudo-Phocylides*. Commentaries on Early Jewish Literature. Berlin: Walter de Gruyter.

An advanced commentary, including an introductory discussion of the sources, structure, and purpose of the wisdom collection, and a translation and detailed analysis of each saying. The commentary is especially strong in its use of comparative literature to demonstrate the more universal, non-parochial nature of the *Sentences*. The complete Greek text is included as an appendix.