

THE OLD TESTAMENT PSEUDEPIGRAPHA

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THE OLD TESTAMENT PSEUDEPIGRAPHA

Fifty Years of the Pseudepigrapha Section
at the SBL

Edited by

Matthias Henze and Liv Ingeborg Lied

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Atlanta

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To the members of the Pseudepigrapha Breakfasts,
who introduced the Pseudepigrapha to the Society of Biblical Literature

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Acknowledgments

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Matthias Henze
Liv Ingeborg Lied

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Abbreviations

Primary Sources

1 En.	1 Enoch
2 Esd	2 Esdras
3. Bar.	3 Baruch
A.J.	Josephus, <i>Antiquitates judaicae</i>
b.	Babylonian Talmud
B. Bat.	Bava Batra
Barn.	Barnabas
Bek.	Bekhorot
B.J.	Josephus, <i>Bellum judaicum</i>
C. Ap.	Josephus, <i>Contra Apionem</i>
CD	Damascus Document
Cels.	Origen, <i>Contra Celsum</i>
Comm. Cant.	Origen, <i>Commentarius in Canticum</i>
Comm. Isa.	Jerome, <i>Commentariorum in Isaiam libri XVIII</i>
Comm. Jo.	Origen, <i>Commentarii in evangelium Joannis</i>
Comm. Matt.	Jerome, <i>Commentariorum in Matthaicum libri IV</i> ; Origen, <i>Commentarium in evangelium Matthaei</i>
Comm. ser. Matt.	Origen, <i>Commentarium series in evangelium Matthaei</i>
De Din.	Dionysius of Halicarnassus, <i>De Dinarcho</i>
Ecl.	Clement, <i>Elogae propheticae</i>
Ep.	<i>Epistula</i>
Ep. Afr.	Origen, <i>Epistula ad Africanum</i>
Ep. Orig.	Africanus, <i>Epistula ad Origenem</i>
Expl. Dan.	Jerome, <i>Explanatio in Danielelem</i>
Georg.	Virgil, <i>Georgics</i>
Hist. eccl.	Eusebius, <i>Historia ecclesiastica</i>
Hom. Num.	Origen, <i>Homiliae in Numeros</i>
Hypoth.	Philo, <i>Hypothetica</i>

LAB	Liber antiquitatum biblicarum
LAE	Life of Adam and Eve
<i>Migr.</i>	Philo, <i>De migration Abrahami</i>
Naz.	Nazir
<i>Paed.</i>	Clement, <i>Paedagogus</i>
<i>Princ.</i>	Origen, <i>De principiis</i>
Sib. Or.	Sibylline Oracles
<i>Strom.</i>	Clement, <i>Stromateis</i>
T. Mos.	Testament of Moses
T. Sol.	Testament of Solomon
<i>Tract.</i>	Priscillian, <i>Tractate</i>
<i>Varia Hist.</i>	Aelian, <i>Varia Historia</i>
<i>Vit. Pyth.</i>	Iamblichus, <i>De vita Pythagorica</i>
<i>Vit. Verg.</i>	Suetonius-Donatus, <i>Vita Vergiliana</i>
Yevam.	Yevamot

Secondary Sources

AAWG	Abhandlungen der Akademie der Wissenschaften zu Göttingen
AB	Anchor Bible
ABRL	Anchor Bible Reference Library
<i>AbrN</i>	<i>Abr-Nahrain</i>
ÄthF	Aethiopistische Forschungen
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
<i>AJSR</i>	<i>Association for Jewish Studies Review</i>
ANRW	Temporini, Hildegard, and Wolfgang Haase, eds. <i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung. Part 2, Principat.</i> Berlin: de Gruyter, 1972–.
AOT	Sparks, Hedley F. D., ed. <i>The Apocryphal Old Testament.</i> Oxford: Clarendon, 1984.
BAC	Bible in Ancient Christianity
BCSR	<i>Bulletin of the Council on the Study of Religion</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
BibInt	Biblical Interpretation (series)

<i>BibInt</i>	<i>Biblical Interpretation</i>
BIOSCS	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library of Manchester</i>
BkPh	Beiträge zur klassischen Philologie
BM	British Museum
BSNA	Biblical Scholarship in North America
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CCCM	Corpus Christianorum: Continuatio Mediaevalis
<i>CdE</i>	<i>Chronique d'Égypte</i>
CEJL	Commentaries on Early Jewish Literature
CQS	Companion to the Qumran Scrolls
CSCO	Corpus Scriptorum Christianorum Orientalium
<i>CurBR</i>	<i>Currents in Biblical Research</i>
DJD	Discoveries in the Judaean Desert
<i>DSD</i>	<i>Dead Sea Discoveries</i>
<i>EDEJ</i>	Collins, John J., and Daniel C. Harlow, eds. <i>The Eerdmans Dictionary of Early Judaism</i> . Grand Rapids: Eerdmans, 2010.
EJL	Early Judaism and Its Literature
EMEL	Early Manuscript Electronic Library
EMML	Ethiopian Manuscript Microfilm Library
<i>ETL</i>	<i>Ephemerides Theologicae Lovanienses</i>
frag.	fragment
GCS	Die griechischen christlichen Schriftsteller der ersten Jahrhunderte
<i>Gnosis</i>	<i>Gnosis: Journal of Gnostic Studies</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
IES	Institute of Ethiopian Studies
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
JAJSup	Journal of Ancient Judaism Supplements
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JE</i>	Singer, I., ed. <i>The Jewish Encyclopedia</i> . 12 vols. New York: Funk & Wagnalls, 1901–1906.
<i>JECS</i>	<i>Journal of Early Christian Studies</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>

JMRC	<i>Journal of Medieval Religious Cultures</i>
JR	<i>Journal of Religion</i>
JSAI	<i>Jerusalem Studies in Arabic and Islam</i>
JSJ	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Supplements to the Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods
JSP	<i>Journal for the Study of the Pseudepigrapha</i>
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
JSQ	<i>Jewish Studies Quarterly</i>
JTS	<i>Journal of Theological Studies</i>
LBS	Library of Biblical Studies
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LSTS	Library of Second Temple Studies
MedLov	Mediaevalia Lovaniensia
MOTP	Baukhham, Richard, James R. Davila, and Alexander Panayotov, eds. <i>Old Testament Pseudepigrapha: More Noncanonical Scriptures</i> . 2 vols. Grand Rapids: Eerdmans, 2013–.
MTNA	Burke, Tony, and Brent Landau, eds. <i>New Testament Apocrypha: More Noncanonical Scriptures</i> . Grand Rapids: Eerdmans, 2016.
MTSRSup	Supplements to Method and Theory in the Study of Religion
NHS	Nag Hammadi Studies
NovT	<i>Novum Testamentum</i>
NPNF	Schaff, Philip, and Henry Wace, eds. <i>A Select Library of Nicene and Post-Nicene Fathers of the Christian Church</i> . 28 vols. in 2 series. 1886–1889. Repr., Buffalo, NY: Christian Literature, 1890.
NRSV	New Revised Standard Version
NTS	<i>New Testament Studies</i>
OLA	Orientalia Lovaniensia Analecta
OTP	Charlesworth, James H., ed. <i>Old Testament Pseudepigrapha</i> . 2 vols. New York: Doubleday, 1983–1985.
P.Oxy.	Grenfell, Bernard P., et al., eds. <i>The Oxyrhynchus Papyri</i> . London: Egypt Exploration Fund, 1898–.
postmedieval	<i>postmedieval: A Journal of Medieval Cultural Studies</i>

PVTG	Pseudepigrapha Veteris Testamenti Graece
RB	<i>Revue biblique</i>
RBén	<i>Revue bénédictine</i>
RBS	Resources for Biblical Study
RelSRev	<i>Religious Studies Review</i>
RevQ	<i>Revue de Qumran</i>
RSV	Revised Standard Version
SANER	Studies in Ancient Near Eastern Records
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
SBLSP	Society of Biblical Literature Seminar Papers
SBLTT	Society of Biblical Literature Texts and Translations
SC	Sources chrétiennes
SCS	Septuagint and Cognate Studies
<i>Sem</i>	<i>Semitica</i>
SNTSMS	Studiorum Novi Testamenti Societas Monograph Series
<i>SPhiloA</i>	<i>Studia Philonica Annual</i>
STDJ	Studies on the Texts of the Desert of Judah
StPB	Studia Post-biblica
SVTG	Septuaginta Vetus Testamentum Graecum
SVTP	Studia in Veteris Testamenti Pseudepigraphica
TBN	Themes in Biblical Narrative
TCS	Text Critical Studies
<i>TDNT</i>	Kittel, Gerhard, and Gerhard Friedrich, eds. <i>Theological Dictionary of the New Testament</i> . Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: 1964–1976.
TSAJ	Texte und Studien zum antiken Judentum
TT	Texts and Translations
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
UCOP	University of Cambridge Oriental Publications
VC	<i>Virgilae Christianae</i>
VCSup	Virgilae Christianae Supplements
VTSup	Supplements to Vetus Testamentum
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAC	<i>Zeitschrift für Antikes Christentum</i>
ZDMG	<i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

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The Pseudepigrapha and the Society of Biblical Literature

Matthias Henze and Liv Ingeborg Lied

With this jubilee volume we celebrate fifty years of the study of the Pseudepigrapha at the Society of Biblical Literature and the pioneering scholars who introduced the Pseudepigrapha to the Society. In 1969, the same year in which the Society adopted a new constitution that restructured the Society's basic operations, Walter J. Harrelson, dean of the Divinity School at Vanderbilt University, convened the first Pseudepigrapha Breakfast. His goals for what he initially labeled the Pseudepigrapha Project were ambitious: to convene a cadre of international scholars who would work on the Old Testament pseudepigrapha; to photograph the most important manuscripts (Harrelson himself traveled to Ethiopia on multiple occasions); to produce new critical editions of the pseudepigrapha based on the best available manuscript evidence; and to publish an inexpensive English translation to make Israel's forgotten texts easily accessible. Harrelson was a visionary and a builder. His Pseudepigrapha Breakfasts in 1969 and 1970 were a great success, and the original team of pseudepigrapha scholars grew apace. Hence, the Pseudepigrapha Project marked the beginning of half a century of pseudepigrapha research at the Society of Biblical Literature.

The Pseudepigrapha at the Society of Biblical Literature

When Harrelson conceived of the Pseudepigrapha Project, he was careful to put a solid foundation into place that would support the unit for a long time to come. As early as during the first Pseudepigrapha Breakfast on November 17, 1969, a steering committee was appointed. It was chaired by Walter Harrelson (the Society's president in 1972) and included James

H. Charlesworth (who soon thereafter became the first secretary), Robert A. Kraft (president in 2006), George W. MacRae, Bruce M. Metzger (president in 1971), Harry M. Orlinsky (president in 1970), Michael E. Stone, and John Strugnell. Since much of the initial energy was spent on the study and publication of texts, a second, editorial board was formed. Before long other scholars joined, among them John J. Collins (president in 2002), Daniel J. Harrington, Martha Himmelfarb, George W. E. Nickelsburg, and James C. VanderKam.

The Pseudepigrapha unit at the Society of Biblical Literature soon became the flagship in pseudepigrapha research that changed scholarly perceptions of early Judaism. The sessions of the last half century tell the story of the academic contributions of the Pseudepigrapha unit at the Society of Biblical Literature. They also reflect some of the major trends and research developments in pseudepigrapha studies more broadly. In order to address Harrelson's goal to produce new text editions and English translations, throughout the 1970s members of the Pseudepigrapha unit began studying one specific text each year. The first of these texts was the Paralipomena of Jeremiah (1971), on which Robert A. Kraft and Ann-Elizabeth Purinton were working at the time. From 1972 to 1975, there followed a sequence of discussions on the testaments: the Testament of Abraham (1972), the Testament of Moses (1973), the Testament of Job (1974), and the Testament of Joseph (1975). In 1976, the focus was on Joseph and Aseneth, followed in 1977 by attention to Sethian and in 1978 to the Enochic traditions. Such sessions devoted to particular pseudepigraphic writings continued throughout the history of the unit: Judith (1989), the Testament of Abraham (2004), the Letter of Aristeas (2015), and Ben Sira (2016). Some texts have been discussed on several occasions. The book of Jubilees, for instance, was the subject of discussion in 1985, 2004, and 2013; 4 Ezra in 1981 and 2006; and Enochic texts in 1978, 1983, 1993, and 2003. Furthermore, the Pseudepigrapha unit has hosted several review sessions of newly published editions, translations, and commentaries on pseudepigraphical texts. For example, James H. Charlesworth's first volume of *Old Testament Pseudepigrapha* was reviewed in 1984, George W. E. Nickelsburg's *Hermeneia* commentary on 1 Enoch in 2001, and, more recently, at the 2013 meeting in Baltimore, the first volume of *Old Testament Pseudepigrapha: More Noncanonical Scriptures*, edited by Richard Baukham, James R. Davila, and Alexander Panayotov.

In addition to preparing editions, translations, and commentaries on the pseudepigrapha, the unit devoted much attention to major themes and

topics of the pseudepigrapha. Often such investigations required bringing the pseudepigrapha out of the shadows of the Bible in order to interpret them on their own terms. Now, instead of reading the pseudepigrapha only in service to other, mostly canonical writings, the pseudepigrapha became the center of attention. Thus, in 1979 and 1980, at the decennial meeting of the unit, sessions were devoted to the profiles and functions of righteous/ideal figures and the significance of ascribing texts to biblical luminaries. Both issues have remained central to the unit's history, which can be recognized in the discussions of pseudepigraphy and exemplarity in the 2000s and 2010s. Likewise, apocalypse and apocalypticism have been recurring foci. Although both pseudepigraphy and apocalypticism had become established topics of interest in the academy, the exploration of the ways in which they are articulated and put to use in the pseudepigraphic literature brought additional insights to the study of the intellectual and social world of Jewish antiquity.

On several occasions, the Pseudepigrapha unit explored the relationship between key historical events in ancient Judaism or the connections between pseudepigraphical texts, other literature, and the cultural milieu. For instance, at the 1982 Annual Meeting of the Society of Biblical Literature, the unit addressed reactions to the events of 70 CE. A 1983 session discussed the social setting of the Enoch literature. A 2017 session examined the pseudepigrapha within the context of Hellenistic Judaism.

Harrelson understood very well that close collaboration with other scholars working in adjacent fields was imperative for the success of the Pseudepigrapha Project. The Pseudepigrapha unit has always stayed in dialogue with other units that study the literatures of Jewish and Christian antiquity. The Pseudepigrapha and the Dead Sea Scrolls units at the Society of Biblical Literature repeatedly joined forces (in 1985, 1986, 1997, 2004, and 2008). The Nag Hammadi texts were also important interlocutors (1977, 1995, 1998). While the Dead Sea Scrolls and Nag Hammadi libraries have generated enormous energy and excitement among biblical scholars, the many ways in which these discoveries have complicated our perception of early Judaism and Christianity opened up new spaces for the pseudepigrapha to be heard and studied.

From the very beginnings of modern the Pseudepigrapha Project, scholars addressed methodological challenges associated with editing, interpreting, and categorizing pseudepigraphic texts. These discussions, associated early on with the oeuvre of Walter Harrelson, Robert A. Kraft, Michael E. Stone, Marinus de Jonge, and several others in recent decades,

have included questions about the provenance of the texts (Jewish or Christian?), the predominantly Christian transmission history of the texts that are commonly perceived to be Jewish, and the anachronisms that have too often marred scholarly categorizations of these texts. In particular, the term *pseudepigrapha* itself has been debated from the very start, linked as it is to the same anachronistic and canon-dependent frames that the Pseudepigrapha unit set out to battle. Similar methodological issues have continued to be addressed during the 2000s and 2010s and can be detected in sessions such as one on the pitfalls of categorization in 2006, in a session devoted to problematizing the term *pseudepigrapha* in 2008, and again in 2018 in a session on hybrids, converts, and borders of Jewish and Christian identities.

The Pseudepigrapha unit has also addressed a range of theoretical and methodological concerns that are shared across the humanities. Such attention is observable, for instance, in the focus on intertextuality, a major debate in literary studies, at the Annual Meeting of the Society of Biblical Literature in San Francisco in 1992. We can see an awareness of the so-called linguistic turn at the Annual Meeting in 1996, where the move from text to social and historical contexts was debated. Rituals and religious experience were the topics in 2000 and 2008, and there was a session on the performative dimensions of the texts in 2008. Interest in materiality and media becomes palpable in the 2010s, for instance, in the sessions Ancient Media Culture in 2012, and Manuscripts, Scribal Culture, Scribal Change in 2016. Also, during the 2010s, finally, the digital turn slowly made its presence felt in individual papers but did not fully materialize in a special session until the Annual Meeting in Boston in 2017.

In its interactions with adjacent fields and the larger academic world, the Pseudepigrapha unit has sometimes been a pioneer and at other times a latecomer. Whereas the attention to the transmission and reception history of ancient texts remained underdeveloped in most humanistic scholarship until the 1990s, these issues were already on the radar of the Pseudepigrapha unit in the mid-1970s. By 1977, methodological aspects that concern the transmission and reception of the texts were already discussed by several members of the unit and have remained central throughout its history: “The Pseudepigrapha in Jewish, Christian and Manichean Transmission” appears on the program in 1990, “The Enochic Literature in Early Christianity” in 1993, and “The Jewish Pseudepigrapha in Egyptian Christianity” in 1995. A session on Jewish Pseudepigrapha and the Islamic World figures in the program in 2004, Daniel’s Text Reception

in 2013, and the Reception and Afterlife of Pseudepigrapha in Judaism, Christianity and Islam again in 2018.

In other fields of research, the Pseudepigrapha unit has been slow. As Hanna Tervanotko shows in her contribution to the present volume, attention to gender perspectives is only recent. Indeed, the unit explored texts ascribed to female figures already in the 1970s and 1980s—Joseph and Aseneth in 1976 and 1996, the Life of Adam and Eve in 1994, and the book of Judith in 1989—but an explicit interest in the experiences of women in antiquity, or more broadly in the role of female figures in the texts, is first found in the mid-2000s with sessions on Women’s Religious Experience in Antiquity in 2006, The Parascriptural Dimensions of Biblical Women in 2007, and Women, Fire, and Dangerous Things in 2013. The first session to explore gender as a broader analytical category, embracing more than just women, appears as late as in 2017.

This brief sketch of some of the main academic tendencies of the sessions over the last half century shows that the Pseudepigrapha unit at the Society of Biblical Literature has provided a unique forum for scholarly discussions. Its aims have been ambitious and broad, from ensuring that the pseudepigrapha have their rightful place at the Society of Biblical Literature and are studied in their own right, to uncovering the relevance of the pseudepigrapha for understanding Judaism and Christianity more broadly and throughout their histories. New fields of inquiry continue to emerge as we gain a better understanding of the pseudepigrapha and their complex histories, not least the desire for more interdisciplinary inquiries in the various religious and linguistic traditions that have received, preserved, and transmitted the pseudepigraphic texts and that continue to revere them.

When Harrelson convened the first Pseudepigrapha Breakfast, one of his goals was to establish a community of scholars that would work in a collaborative spirit and make the little-known texts accessible to a larger audience by producing new text editions, translations, and commentaries. Looking back, the Pseudepigrapha unit at the Society of Biblical Literature has achieved and, in many regards, far surpassed Harrelson’s goals. Today, it remains a stronghold that fosters the rigorous study of early Jewish and Christian literatures.

The Present Volume

The volume opens with an essay by Matthias Henze, “The Pseudepigrapha Project at the Society of Biblical Literature, 1969–1971,” that tells the

story of the inauguration and formative years of the Pseudepigrapha unit. Drawing upon documents from the Society of Biblical Literature archives at Drew University (now at Emory University) and supplemented by personal files of some of the unit's initial members, Henze describes the creation of the unit and the rationale for starting it, beginning with Harrelson's initial Pseudepigrapha Breakfast at the Annual Meeting in 1969 and leading up to the formal recognition of the Pseudepigrapha Seminar in 1971.

The volume consists of four sections. The first section, "Remembering Fifty Years of the Pseudepigrapha at the Society of Biblical Literature," collects the memories of four of the Pseudepigrapha unit's founding members. In "Let the Living Remember the Dead: Homage to the Departed Pioneers of the Pseudepigrapha Group—Father George W. MacRae, S.J.," Robert A. Kraft pays homage to those pseudepigrapha scholars of the very beginning who paved the way but have since died. In particular, he remembers Father George W. MacRae, S.J., dean of Harvard Divinity School and a charter member of the steering committee of the Pseudepigrapha Group. In his essay "Early Days of the Society of Biblical Literature Pseudepigrapha Group: Pseudepigrapha Studies in the Second Half of the Twentieth Century," Michael E. Stone brings the collaborative and productive atmosphere of the formative years to life. He identifies some of the main tendencies in the research on the pseudepigrapha since the early 1970s and directs our attention to some of the paths still not taken. James Hamilton Charlesworth recalls his involvement in the unit in the 1970s in his "Memories of the Society of Biblical Literature Pseudepigrapha Group, 1970–1982." In particular, he remembers the processes leading up to the publication of his *The Old Testament Pseudepigrapha* in 1983 and 1985. In his essay "The Pseudepigrapha at the Society of Biblical Literature: The Early Growth of a Group," George W. E. Nickelsburg shares his memories of the initial activities and academic priorities of the unit, paying particular attention to its wide-ranging publication initiatives and outcomes.

The second section of the book, "The History of the Study of the Pseudepigrapha," contains four essays that offer new perspectives on some of the main trajectories and decisive moments in the research history of the pseudepigrapha. Patricia D. Ahern-Kroll's "The History of the Study of the Pseudepigrapha" explores the longstanding attention to texts labeled *pseudepigrapha*. The essay outlines both the modern history of a contested category and the longer lines of intellectual engagement with pseudepigraphal texts. In "The Pseudepigrapha within and without Biblical Studies,"

Benjamin G. Wright III tackles the categories and disciplinary dependencies that have shaped the study of early Jewish texts. Wright critically engages the organizational role the biblical canon has played in biblical studies and discusses how the past fifty years of scholarship on the Dead Sea Scrolls and the pseudepigrapha have challenged academic perceptions of the literatures of ancient Judaism. In his essay “Dead Sea Scroll Scholarship and Pseudepigrapha Studies: From Józef Milik to Material Philology,” Eibert Tigchelaar explores moments of interaction between Dead Sea Scrolls and pseudepigrapha studies. He shows how scholarship in the two fields have both overlapped and diverged, each contributing to the broader general developments in biblical, textual, and religious studies in its own ways. Hanna Tervantoko’s essay, “Pseudepigrapha and Gender,” traces the use of feminist and gender studies in the history of pseudepigrapha research. Focusing on the development of the Pseudepigrapha unit during the last half decade, Tervantoko shows how the engagement with these perspectives is a relatively recent phenomenon.

The first two essays in the third section of the book, “Topics in the Study of the Pseudepigrapha,” address the importance of manuscripts, technology, and communicative infrastructures. “Pseudepigrapha and Their Manuscripts,” coauthored by Liv Ingeborg Lied and Loren T. Stuckenbruck, isolates six main tendencies that characterize the pool of surviving manuscripts of pseudepigraphal texts. Lied and Stuckenbruck discuss how manuscripts have typically been used and assessed in scholarship and how they can continue to be studied and engaged with, before suggesting some possible ways forward. Lorenzo DiTommaso’s essay, “Manuscript Research in the Digital Age,” reflects on the role of technology in the research on manuscripts containing pseudepigraphal texts. DiTommaso contends that available technology has always shaped the access to and the perception of these texts and explores how new digital technologies continue to transform the scholarship in the field.

The next three essays examine the complex relationships between the provenance and transmission of the pseudepigrapha, Jewish and Christian engagements with them, and the history of their academic treatment. In her essay, “The Pseudepigrapha in Greek: Translation, Composition, and the Diaspora,” Martha Himmelfarb addresses the impact of exploring pseudepigrapha that survive in Greek. Himmelfarb asks us to consider how pseudepigrapha translated into Greek may shed light on the diaspora communities that translated them. William Adler’s essay, “Origen and the Old Testament Apocrypha: The Creation of a Category,” examines how a

literary corpus is formed and assigned a name—in the past, as well as in the present. Taking Origen as his case, Adler discusses how categories such as *apocrypha* and *pseudepigrapha* are formed and how such categories influence research. In “Pseudepigrapha between Judaism and Christianity: The Case of 3 Baruch,” John J. Collins revisits the longstanding debate of the provenance of the pseudepigrapha. Focusing on the research history of 3 Baruch, Collins highlights some key challenges to the study of the origins and transmission of pseudepigraphal texts, arguing that each text must be considered on its own merit. In the final essay of this section, “Pseudepigraphy as an Interpretative Construct,” Hindy Najman and Irene Peirano Garrison articulate a new agenda for the study of pseudepigraphy. In constructive and critical dialogue with former research contributions in classics and biblical studies, Najman and Peirano offer an integrative approach to pseudepigraphy as an interpretative category.

The five essays in the fourth and final section of the volume, titled “The Future of the Study of the Pseudepigrapha,” all look to the future and reflect on what the next steps in pseudepigrapha research might entail. In “The More Old Testament Pseudepigrapha Project,” James R. Davila tells the story behind the first volume of *Old Testament Pseudepigrapha: More Noncanonical Scriptures* (2013) and discusses how that volume may contribute to a broadened chronological focus and richer repertoire of texts. Randall D. Chesnutt’s “*Enconium* or *Apologia*? The Future (?) of the Society of Biblical Literature Pseudepigrapha Section” discusses the contested label *pseudepigrapha*, relating the debate about the term to the question of the future of a discrete Pseudepigrapha unit at the Society of Biblical Literature. The essay “Looking Ahead: The Pseudepigrapha and the New Testament” by John R. Levison presents two desiderata of pseudepigrapha studies. In the future, Levison would like to see studies that display the indispensability of pseudepigraphal literature to the study of the New Testament and studies that explore pseudepigraphal texts in their own right and in a one-to-one relationship with the texts of the New Testament. In her essay, “Fifty More Years of the Society of Biblical Literature Pseudepigrapha Section? Prospects for the Future,” Judith H. Newman explores the potentials of the Pseudepigrapha unit, imagining an interdisciplinary future. She points out three promising avenues of inquiry: tracing traditions through the history of reception, the study of pseudepigrapha from the perspective of new (material) philology, and embodied approaches, that is, studying texts and manuscripts as intrinsically linked to the social contexts in which they were employed. John C. Reeves’s “Future Trends

for the Study of Jewish Pseudepigrapha: Two Recommendations,” finally, is concerned with the *longue durée* transmission of pseudepigraphal writings. He encourages more studies of their reception, as well as of their continuing transmission and transformation, among Jewish, Christian, Manichean, and Muslim communities.

Celebrating Our Beginnings—Embracing the Future

It is with a deep sense of gratitude that the volume editors remember the pioneering scholars of the Pseudepigrapha Project, who launched what was to become one of the longest continuing program units at the Society of Biblical Literature. Some of these scholars are here with us today to celebrate half a century of pseudepigrapha research at the Society, while others have passed on. It is to all scholars of the Pseudepigrapha Project—with their unsurpassed vision, formidable scholarship, and great enthusiasm—that we dedicate this volume.

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