

EARLY JEWISH WRITINGS

SBL Press

THE BIBLE AND WOMEN

An Encyclopaedia of Exegesis and Cultural History

Edited by Christiana de Groot, Irmtraud Fischer,
Mercedes Navarro Puerto, and Adriana Valerio

Volume 3.1: Early Jewish Writings

SBL Press



EARLY JEWISH WRITINGS

Edited by

Eileen Schuller and Marie-Theres Wacker

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ABBREVIATIONS

PRIMARY SOURCES

1 En.	1 Enoch
1QS	Community Rule
1QSa	Rule of the Congregation
2 Bar.	2 Baruch
2 En.	2 Enoch
3 Bar.	3 Baruch
4QD	Cave 4 Damascus Document
<i>A.J.</i>	Josephus, <i>Antiquitates judicae</i>
<i>Abr.</i>	Philo, <i>On the Life of Abraham</i>
<i>Abst.</i>	Porphyry, <i>De abstinencia</i>
ALD	Aramaic Levi Document
<i>Amat.</i>	Plutarch, <i>Amatorius</i>
<i>Ann.</i>	Tacitus, <i>Annales</i>
<i>Ant.</i>	Josephus, <i>Jewish Antiquities</i>
Apoc. Ab.	Apocalypse of Abraham
Apoc. Sedr.	Apocalypse of Sedrach
<i>Aug.</i>	Suetonius, <i>Divus Augustus</i>
b.	Babylonian Talmud
<i>Bib. hist.</i>	Diodorus Siculus, <i>Bibliotheca historica</i>
<i>C. Ap.</i>	Josephus, <i>Contra Apion</i>
<i>Cal.</i>	Suetonius, <i>Gaius Caligula</i>
CD	Damascus Document
<i>Cher.</i>	Philo, <i>On the Cherubim</i>
Chr. Ps.-Zech. Rhet.	Chronicle of Pseudo-Zacharias Rhetor
<i>Claud.</i>	Suetonius, <i>Divus Claudius</i>
Cod. Theod.	Theodosian Code
<i>Congr.</i>	Philo, <i>On the Preliminary Studies</i>
<i>Conj. praec.</i>	Plutarch, <i>Coniugalia praecepta</i>

<i>Contempl.</i>	Philo, <i>On the Contemplative Life</i>
<i>Decal.</i>	Philo, <i>On the Decalogue</i>
<i>Deipn.</i>	Athenaeus, <i>Deipnosophistae</i>
<i>Det.</i>	Philo, <i>That the Worse Attacks the Better</i>
<i>Deus</i>	Philo, <i>That God Is Unchangeable</i>
<i>Diatr.</i>	Musonius Rufus, <i>Diatribai (Discourses)</i>
<i>Ebr.</i>	Philo, <i>On Drunkenness</i>
<i>Ep.</i>	<i>Epistle</i>
<i>Ep.</i>	Seneca, <i>Epistulae morales</i>
<i>Eth. nic.</i>	Aristotle, <i>Ethica nicomachea</i>
Exod. Rab.	Exodus Rabbah
<i>Fin.</i>	Cicero, <i>De finibus</i>
<i>Flacc.</i>	Philo, <i>In Flaccum</i>
<i>Fug.</i>	Philo, <i>On Flight and Finding</i>
G ^a	Codex Panopolitanus
G ^s	MS of Byzantine Chronographer Georgios Synkellos
Gen. Rab.	Genesis Rabbah
<i>Geogr.</i>	Strabo, <i>Geographica</i>
<i>Gig.</i>	Philo, <i>On Giants</i>
GLAE	Greek Life of Adam and Eve, or Apocalypse of Moses
<i>Helv.</i>	Seneca, <i>Ad Helviam</i>
<i>Her.</i>	Philo, <i>Who Is the Heir?</i>
<i>Hist.</i>	Herodotus, <i>Histories</i>
<i>Hist.</i>	Polybius, <i>Histories</i>
<i>Hist. rom.</i>	Dio Cassius, <i>Historiae romanae</i>
<i>Hypoth.</i>	Philo, <i>Hypothetica</i>
<i>Id.</i>	Theocritus, <i>Idylls</i>
<i>Inst.</i>	Quintilian, <i>Institutio oratoria</i>
<i>Ios.</i>	Philo, <i>De Iosepho</i>
<i>Itin.</i>	Egeria, <i>Itinerarium</i>
Jos. Asen.	Joseph and Aseneth
Jub.	Jubilees
J.W.	Josephus, <i>Jewish War</i>
LAB	Liber antiquitatum biblicarum
LAE	Life of Adam and Eve
<i>Leg.</i>	Philo, <i>Allegorical Interpretation</i>
<i>Leg.</i>	Plato, <i>Leges</i>
<i>Legat.</i>	Philo, <i>On the Embassy to Gaius</i>
<i>Lives</i>	Diogenes Laertius, <i>Lives of Eminent Philosophers</i>
LXX	Septuagint
<i>Marc.</i>	Seneca, <i>Ad Marciam de consolatione</i>

<i>Marc.</i>	Tertullian, <i>Adversus Marcionem</i>
<i>Meg.</i>	Megillah
<i>Migr.</i>	Philo, <i>On the Migration of Abraham</i>
<i>Mor.</i>	Plutarch, <i>Moralia</i>
<i>Mos.</i>	Philo, <i>De vita Mosis</i>
MT	Masoretic Text
<i>Mulier. virt.</i>	Plutarch, <i>Mulierum Virtutes</i>
<i>Mut.</i>	Philo, <i>On the Change of Names</i>
<i>Nat. Hist.</i>	Pliny, <i>Natural History</i>
<i>Opif.</i>	Philo, <i>On the Creation of the World</i>
<i>Or.</i>	Tertullian, <i>De oratione</i>
<i>Praem.</i>	Philo, <i>On Rewards and Punishments</i>
<i>Praep. ev.</i>	Eusebius, <i>Praeparatio evangelica</i>
<i>Prot.</i>	Plato, <i>Protagoras</i>
QG	Philo, <i>Questions and Answers on Genesis</i>
Qoh. Rab.	Qoheleth Rabbah
<i>Rhet.</i>	Aristotle, <i>Rhetorica</i>
<i>Sacr.</i>	Philo, <i>On the Sacrifices of Cain and Abel</i>
Sib. Or.	Sibylline Oracles
Sifre Num.	Sifre Numbers
<i>Somn.</i>	Philo, <i>On Dreams</i>
Sot.	Sotah
<i>Spec.</i>	Philo, <i>De specialibus legibus</i>
<i>Symp.</i>	Plato, <i>Symposium</i>
<i>Syr. d.</i>	Lucian, <i>De syria dea</i>
T. Reu.	Testament of Reuben
Tanh. Exod.	Tanhuma Exodus
<i>Tib.</i>	Seutonius, <i>Tiberius</i>
<i>Virg.</i>	Tertullian, <i>De virginibus velandis</i>
<i>Virt.</i>	Philo, <i>De virtutibus</i>
Vulg.	Vulgate

SECONDARY SOURCES

AAev	<i>Aedium Aevum</i>
AB	Anchor Bible
AcBib	Academia Biblica
ADPV	Abhandlungen des Deutschen Palästina-Vereins
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AIL	Ancient Israel and Its Literature

ALGHJ	Arbeiten zur Literatur und Geschichte des hellenistischen Judentums
ANRW	Temporini, Hildegard, and Wolfgang Haase, eds. <i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> . Part 2, <i>Principat</i> . Berlin: de Gruyter, 1972–.
AOAT	Alter Orient und Altes Testament
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATID	Das Alt Testament im Dialog
BA	La Bible d'Alexandrie
BCAW	Blackwell Companion to the Ancient World
BEATAJ	Beiträge zur Erforschung des Alten Testaments und des antiken antiken Judentums
BETL	Bibliotheca Ephemeridum Theologicarum Lovanien-sium
BGU	<i>Aegyptische Urkunden aus den Königlichen Staatlichen Museen zu Berlin, Griechische Urkunden</i> . 15 vols. Berlin: Weidmann, 1895–1937.
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibInt	Biblical Interpretation Series
BJP	Brill Jewish Project
BJS	Brown Judaic Studies
BKV	Bibliothek der Kirchenväter
BLS	Bible and Literature Series
BM	British Museum
BP	Bibliothèque de la Pléiade
BR	<i>Biblical Research</i>
BThS	Biblisch-Theologische Studien
BW	Bible and Women: An Encyclopedia of Exegesis and Cultural History
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testa-ment
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wis-senschaft
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CCSA	Corpus Christianorum: Series apocryphorum
CEJL	Commentaries on Early Jewish Literature
CJA	Christianity and Judaism in Antiquity

COS	Hallo, William W., ed. <i>The Context of Scripture</i> . 3 vols. Leiden: Brill, 1997–2002.
CSCO	Corpus Scriptorum Christianorum Orientalium. Edited by Jean Baptiste Chabot et al. Paris, 1903.
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
<i>CurBR</i>	<i>Currents in Biblical Research</i>
CWS	Classics of Western Spirituality
DCLS	Deuterocanonical and Cognate Literature Studies
<i>DCLY</i>	<i>Deuterocanonical and Cognate Literature Yearbook</i>
DDD	Toorn, Karel van der, Bob Becking, and Pieter van der Horst, eds. <i>Dictionary of Deities and Demons in the Bible</i> . Leiden: Brill, 1995.
DJD	Discoveries in the Judaean Desert
DSD	<i>Dead Sea Discoveries</i>
EJL	Early Judaism and Its Literature
<i>Euphrosyne</i>	<i>Euphrosyne: Revista de Filologia Classica</i>
FAT	Forschungen zum Alten Testament
FB	Forschung zur Bibel
FCB	Feminist Companion to the Bible
FJTC	Flavius Josephus: Translation and Commentary
FSBP	Fontes et Subsidia ad Bibliam Pertinentes
FTh	Film und Theologie
GAP	Guides to Apocrypha and Pseudepigrapha
GOI	Göttinger Orientforschungen Iranica
GSR	Geschlecht-Symbol-Religion
HABES	Heidelberger althistorische Beiträge und epigraphische Studien
HBM	Hebrew Bible Monographs
HBS	History of Biblical Studies
HCS	Hellenistic Culture and Society
<i>Historia</i>	<i>Historia: Zeitschrift für alte Geschichte</i>
<i>Hen</i>	<i>Henoch</i>
HThKAT	Herders Theologischer Kommentar zum Alten Testament
HTR	<i>Harvard Theological Review</i>
IFTh	Introductions in Feminist Theology
IG	<i>Inscriptiones Graecae. Editio Minor</i> . Berlin: de Gruyter, 1924–.
IJSStud	IJS Studies in Judaica
ISACR	Interdisciplinary Studies in Ancient Culture and Religion

JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JBQ	<i>Jewish Bible Quarterly</i>
JCP	Jewish and Christian Perspectives
JJS	<i>Journal of Jewish Studies</i>
JPS	Jewish Publication Society
JQR	<i>Jewish Quarterly Review</i>
JSem	<i>Journal of Semitics</i>
JSHRZ	Jüdische Schriften aus hellenistisch-römischer Zeit
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
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSP	<i>Journal for the Study of the Pseudepigrapha</i>
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
LCL	Loeb Classical Library
LISup	Literatura Intertestamentaria Supplementa
LLS	Los Libros Sagrados
LSAM	<i>Lois sacrées d'Asie Mineure</i> . École Française d'Athènes. Travaux et mémoires des anciens membres étrangers de l'École 9. Paris: De Boccard, 1995.
LSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon, 1996.
LSTS	The Library of Second Temple Studies
LthB	Lüneburger theologische Beiträge
<i>Marginalia</i>	<i>Marginalia Review of Books</i>
<i>Mosaic</i>	<i>Mosaic: A Journal for the Interdisciplinary Study of Literature</i>
MSU	Mitteilungen des Septuaginta-Unternehmens
<i>Neot</i>	<i>Neotestamentica</i>
NETS	Pietersma, Albert, and Benjamin G. Wright, eds. <i>A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under That Title</i> . Oxford: Oxford University Press, 2007.
NIB	Keck, Leander E., ed. <i>The New Interpreter's Bible</i> . 12 vols. Nashville: Abingdon, 1994–2004.
NovTSup	Supplements to Novum Testamentum
NRSV	New Revised Standard Version

NTOA	Novum Testamentum et Orbis Antiquus
OBO	Orbis Biblicus et Orientalis
OGIS	Dittenberger, Wilhelm, ed. <i>Orientalis Graeci Inscriptiones Selectae</i> . 2 vols. Leipzig: Hirzel, 1903–1905.
OTP	Charlesworth, James H., ed., <i>The Old Testament Pseudepigrapha</i> . New York: Doubleday, 1983–1985.
OTS	Oudtestamentische Studiën
PAAJR	<i>Proceedings of the American Academy of Jewish Research</i>
PACS	Philo of Alexandria Commentary Series
PMS	Publications in Medieval Studies
P.Flor.	Vitelli, G. <i>Papiri greco-egizii, Papiri Fiorentini</i> . 3 vols. Supplementi Filologico-Storici ai Monumenti Antichi. Milan: Hoepli, 1906–1915.
P.Köln	Kramer, Bärbel, et al., eds. <i>Kölner Papyri</i> . Wiesbaden: VS Verlag für Sozialwissenschaften, 1976–.
P.Lond.	Kenyon, F. G., H. I. Bell, and W. E. Crum. <i>Greek Papyri in the British Museum</i> . 7 vols. London: British Museum, 1893–1974.
P.Oxy.	Grenfell, Bernard P., et al., eds. <i>The Oxyrhynchus Papyri</i> . London: Egypt Exploration Fund, 1898–.
P.Ross.Georg.	Zereteli, G., O. Krüger, and P. Jernstedt. <i>Papyri russischer und georgischer Sammlungen</i> . 5 vols. Tiflis: Universitätslithographie, 1925–1935.
<i>Proof</i>	<i>Prooftexts: A Journal of Jewish Literary History</i>
PTSDSSP	Princeton Theological Seminary Dead Sea Scrolls Project
PVTG	Pseudepigrapha Veteris Testamenti Graece
PW	Wissowa, Georg, and Wilhelm Kroll, eds. <i>Paulys Real-Encyclopädie der classischen Alterumswissenschaft</i> . New ed. 50 vols. in 84 parts. Stuttgart: Metzler and Druckermüller, 1894–1980.
RAC	Theodor Klauser et al., eds. <i>Reallexikon für Antike und Christentum</i> . Stuttgart: Hiersemann, 1950–.
RelSoc	Religion and Society
RevQ	<i>Revue de Qumran</i>
RIL	<i>Religion and Intellectual Life</i>
RMCS	Routledge Monographs in Classical Studies
SAeth	Scriptores Aethiopici
SAPERE	Scripta Antiquitatis Posterioris ad Ethicam Religionemque pertinentia
SBLCP	Society of Biblical Literature Centennial Publications

SBLDS	Society of Biblical Literature Dissertation 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>ScrHier</i>	<i>Scripta Hierosolymitana</i>
<i>Semeia</i>	<i>Semeia</i>
SeptCS	Septuagint Commentary Series
SDEK	Septuaginta deutsch, Erläuterungen und Kommentare
<i>SFFT</i>	<i>Science Fiction Film and Television</i>
SFSHJ	South Florida Studies in the History of Judaism
<i>Signs</i>	<i>Signs: Journal of Women in Culture and Society</i>
<i>Spec</i>	<i>Speculum</i>
SPhA	Studies in Philo of Alexandria
<i>SPhilo</i>	<i>Studia Philonica</i>
<i>SPhiloA</i>	<i>Studia Philonica Annual</i>
SSN	Studia Semitica Neerlandica
SSP	Scriptores sacri et profane
STDJ	Studies on the Texts of the Desert of Judah
StPB	Studia Post-biblica
StudJ	Studia Judaeoslavica
<i>SVF</i>	August, Hans Friedrich von Arnim. <i>Stoicorum Veterum Fragmenta</i> . 4 vols. Leipzig: Teubner, 1903–1924.
SVTG	Septuaginta: Vetus Testamentum Graecum
SVTP	Studia in Veteris Testamenti Pseudepigraphica
SymS	Symposium Series
<i>Tarbiz</i>	<i>Tarbiz</i>
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TAPA	<i>Transactions of the American Philological Association</i>
TBN	Themes in Biblical Narrative
Th	Theodotion
ThSt	Theologische Studien
TS	Texts and Studies
TSAJ	Texte und Studien zum antiken Judentum
TUAT	Kaiser, Otto, et al., eds. <i>Texte aus der Umwelt des Alten Testaments</i> . Gütersloh: Mohn, 1984–.
UCLF	<i>The University of Chicago Legal Forum</i>
VTSup	Supplements to Vetus Testamentum
WCS	Wisdom Commentary Series
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

YCS	<i>Yale Classical Studies</i>
ZABR	<i>Zeitschrift für altorientalische und biblische Rechtsgeschichte</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZDMG	<i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

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INTRODUCTION

Eileen Schuller and Marie-Theres Wacker

This volume in the international encyclopedia *The Bible and Women*¹ treats early Jewish writings. In our introduction, we want to discuss this phrase, its extent, and its implications before we explain the scope and goal of our project and describe its structure and approaches.

1. Terminology

The phrase *early Jewish writings* will be used in our volume to designate books/scriptures sharing three characteristics: they originate from the period after the arrival of Alexander the Great in Palestine (ca. 330 BCE) until the decades following the destruction of the Second Temple in Jerusalem (70 CE); they are, in modern research, considered as Jewish; and they were not included in the emerging canon of sacred Scriptures of Judaism.

Early Jewish writings cover a wide variety of literary genres, such as stories, novels, historiographies, testaments, apocalypses, sapiential admonitions, fictitious letters, early commentaries on biblical books, philosophical tractates, and hymns and prayers.² Their place of provenance is not only

1. *The Bible and Women: An Encyclopedia of Exegesis and Cultural History*, ed. Christiana de Groot, Irmtraud Fischer, Mercedes Navarro Puerto, and Adriana Valerio, 20 vols. (Stuttgart: Kohlhammer; Atlanta: SBL Press; Estella: Editorial Verbo Divino; Trapani: Il pozzo di Iacobbe, 2010–). For the scope and goals of the project, see Irmtraud Fischer, Jorunn Økland, Mercedes Navarro Puerto, and Adriana Valerio, “Introduction—Women, Bible and Reception History: An International Project in Theology and Gender Research,” in *Torah*, ed. Irmtraud Fischer and Mercedes Navarro Puerto with Andrea Taschl-Erber, BW 1.1 (Atlanta: Society of Biblical Literature, 2011), 1–30; see http://bibleandwomen.org/download/Introduction_Torah.pdf. The website, in the four languages of the project, shows the volumes which have appeared already.

2. Not to mention documents concerning inheritance, marriage or divorce, purchase, and other administrative or economic issues. Usually, these are dealt with separately in modern research.

Jerusalem or the province of Judaea but also Egypt, notably Alexandria. Hellenistic Alexandria is known as a site of Hellenistic-Jewish erudition where numerous Hebrew books were translated into Greek and not a few of them were adapted to new challenges, where in particular the Septuagint is supposed to have its origin, and where Jewish philosophy developed in productive encounter with its non-Jewish Hellenistic context. Moreover, in the period at issue there is evidence for Jewish communities in different regions of Mesopotamia and in Asia Minor, although it is disputed if any of the preserved texts has its origins from there.

The number and extent of existing early Jewish writings outside the canon cannot be given exactly, as some of them are preserved only as fragmentary quotations in other ancient works and others were transmitted in different versions. Not many authors are known by name; notable exceptions are Philo in Alexandria and Flavius Josephus in Rome. The canonical status of some of the early Jewish works is somewhat fluid: for example, the book of Sirach, originally written in Hebrew, became, in a Greek translation, part of the Septuagint and the Latin Vulgate, but not part of the Hebrew Bible; the so-called Ethiopic book of Enoch, a complex composition from which Aramaic fragments were discovered at Qumran, owes its preservation to the fact that it was accepted into the canon of the Christian Ethiopian church. In general, not a few of these texts are preserved in translations, or even translations of translations, into languages like Ethiopic, Syriac, Georgian, Armenian, and Slavonic as well as Latin, Greek, or Aramaic, and a distinction between Jewish and Christian elements in a text is not always obvious.

Finally, the designation of all these texts as early Jewish writings is not the only one in use. Classical collections bear titles such as *The Apocrypha and Pseudepigrapha of the Old Testament*,³ where the term *Apocrypha* reflects the Protestant tradition of designating the seven deuterocanonical books in the larger Catholic canon (Sirach, Wisdom of Solomon, Tobit, Judith, 1 and 2 Maccabees, and Baruch), and *Pseudepigrapha* alludes to the fact that many of the extracanonical writings are in circulation under the name of biblical pseudonyms. In older research literature until the 1960s the term *late Jewish writings* is used, grounded in the nineteenth and early twentieth century Christian scholarly construction of prophetic religion replaced, after the exile, by Judaism, which finds its end in 70 CE, leaving little room for Judaism after

3. Robert Henry Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament in English*, 2 vols. (Oxford: Clarendon, 1913); James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 2 vols. (New York: Doubleday, 1983–1985); in German: Emil Kautzsch, ed., *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 2 vols. (Tübingen: Mohr Siebeck, 1900).

the rise of Christianity. In view of these biased and, in the latter case, even anti-Jewish terms, our decision to title this volume *Early Jewish Writings* hopes to be inclusive as regards to different religious options as well as to the range of texts taken into consideration.

2. Structure

The encyclopedia of *The Bible and Women* as a whole aims to develop a history of biblical interpretation with special emphasis on those texts and traditions that became important for the structure of gender relations in cultures informed by the Bible. De facto, the writings summed up under the heading of early Jewish writings came into being in the context of an already growing corpus of normative (biblical) literature, and most of them can be considered as an early form of biblical reception. On the other hand, motifs, traditions, and concepts from these writings that exist alongside the Bible found their reception in Judaism, Christianity, and also in Islam. This is true especially with regard to images of women and men and more generally to concepts of gender and gender relations. Our volume places itself at the cutting edge of literary or textual analysis (including historical perspectives) and reception history with a gender-specific focus on both.

The first part of our volume, with four essays, will focus on selected single books; the second part, with three contributions, on specific subjects in a more cross-sectional approach through different writings; and the third part, again with four essays, on a broader textual corpus. The topics and subjects chosen are each informative for gender relations as represented in a text and for their reception of biblical figures or a constellation of problems.

Because the two deuterocanonical wisdom texts Sirach and Wisdom of Solomon are already analyzed in volume 1.3 of the encyclopedia of *The Bible and Women*, we did not include them; the same applies to the story of Susannah (Dan 14 in Catholic Bibles).⁴ In volume 1.3 the Hebrew book of Esther receives attention as part of the five scrolls read out at Jewish holy days; in our volume we deal with the book of Esther in its Greek (Septuagint) shape with the distinctive additions that are part of the Catholic version (Adele Reinhartz). In addition, we include another deuterocanonical book, the book of Judith with its strong female hero (Barbara Schmitz and Lydia Lange). The third contribution analyzes the Letter of Jeremiah (in the Vulgate part of the deuterocanonical book of Baruch), a pseudepigraphon

4. See Christl Maier and Nuria Calduch-Benages, eds., *The Writings and Later Wisdom Books*, BW 1.3 (Atlanta: SBL Press, 2014).

in terms of its presumed author, a letter according to its superscription, a polemical speech in its content, that uses prophetic traditions and weaves them together with descriptions of women's activities to denigrate the idol worship of the "Babylonians" (Marie-Theres Wacker and Sonja Ammann). The fourth essay in part one takes up a "classical" pseudepigraphic writing, Joseph and Aseneth, an expansive narrative about the relation between the Egyptian daughter of a priest and the son of Jacob (Angela Standhartinger).

In the second part, three foundational stories from Genesis and Exodus come into focus: the paradise story (Gen 2–3); the mythical constellation of the sons of heaven and the daughters of men (Gen 6:1–4); and the birth story of Moses (Exod 2:1–10). Magdalena Diaz Araujo surveys a range of early Jewish writings with their different images of Eve (Sirach; the book of Parables [1 En. 37–71]; the Slavonic book of Enoch; and the first Sibylline Oracle) and then turns to the Life of Adam and Eve in its Greek version of supposedly Jewish origin. Similarly, Hanna Tervanotko deals with the women in Exod 2:1–10 and gives special attention to the daughter of Pharaoh, Moses's adoptive mother who in the writings she analyzes (the book of Jubilees; the Exagoge; Philo's Life of Moses; the Pseudo-Philonian Liber antiquitatum biblicarum) becomes responsible for Moses's Hellenistic education. Veronika Bachmann not only considers 1 En. 1–36, the so-called Book of Watchers, in her survey of expanded retellings of Gen 6:1–4 but also includes the Animal Apocalypse, 1 En. 85–90, the book of Jubilees, the second book of Baruch, and the Testament of Ruben.

In the third part, Tal Ilan analyzes renarrations of biblical figures of women in Flavius Josephus's *Jewish Antiquities*. She sees Josephus as a historian and attributes the modifications he makes mainly to the sources he uses, not to an alleged wish to soften or to Hellenize these figures. In contrast, Maren R. Niehoff considers Philo's encounter with Roman culture during his diplomatic journey to Rome to be essential for his view of biblical women figures: it is only after his visit to Rome that he writes Roman virtues into his images of biblical women. Joan E. Taylor focuses on the Therapeutae, a group of men and women living a contemplative life near Alexandria. She insists that Philo's description can be used as a document illustrative of Jewish women's religion in Hellenistic Egypt. Maxine L. Grossman introduces the world of Qumran texts. She examines the so-called sectarian writings from Qumran and pays particular attention to the treatments of gender, sexuality, and norms of group order in these texts. The hypothesis emerges that at least some women in the community represented by these scrolls must have had some authority in their group and that the sectarian texts reveal tensions around such authoritative roles of women.

3. Approaches

The scholars who contributed to the volume come from different academic disciplines (including Christian theology, Jewish studies, and religious studies), from different religious/denominational backgrounds (Christian and Jewish), and from different geographical regions (Canada, United States, Argentina, Israel, Germany, Switzerland, England, and Finland). They represent the scholarly traditions of their academic contexts and their specific expertise documented by their research activities and publications. Reinhartz uses literary criticism, including film, to elucidate the dynamics of the Esther narrative of the Septuagint. Schmitz and Lange compare the Greek book of Judith with Jerome's Latin version to sharpen the profile of the figure of Judith. Standhartinger unfolds relations of gender, class, status, ethnos, religion, and their intersections in Joseph and Aseneth; Wacker and Ammann see the dynamics of othering in the Letter of Jeremiah. Araujo describes the fluid concept of sin in the Greek Life of Adam and Eve by a careful linguistic analysis with focus on semantic aspects. Bachmann's perspective could be characterized as ideological critical, aiming at a critical reception history of the motif complex she analyzes; Tervanotko proceeds by close reading of her texts and sets her results against the Hellenistic context in which her texts originate. Ilan's focus is on reception history, using a specific form of source criticism; Niehoff reckons with new experiences as crucial for an author's perspectives. Taylor's interest is to show Philo's historical reliability as regards the Therapeutae, and Grossman's concern is to describe the hermeneutical complexities of seeking to recover historical circumstances through highly ideological texts. Indeed, optimism about deducing historical information from literary or prescriptive texts has shrunk in the last decades in favor of greater reluctance in stating historical facts.

In particular, the authors of our volume bring in different approaches to questions of gender. Some of the contributions work from a clear women-centered perspective without reflecting specifically on the category of gender; others focus on gender relations with emphasis on women's roles; several authors explore a wider range of gender perspectives by including aspects of sexuality, embodiment, female agency, or intersectionality. We hope that such a variety of approaches and methods will stimulate further research.

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As editors, we have learned so much from this project—we hope it will be but the beginning of continued discussions both among the contributors and more widely among all our readers.