SECOND TEMPLE JUDAIC LITERATURE BIBLIOGRAPHY
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For bibliography on related matters see http://ScriptureWorkshop.com/bibliography/.


Bateman, Herbert W., IV, Darrell Bock, and Gordon Johnston, *Jesus the Messiah: Tracing the Promise, Expectations, and Coming of Israel’s King* (Kregel, 2011).


Second Temple Judaic Literature Bibliography


Grabbe, L. Lester. An Introduction to Second Temple Judaism: History and Religion of the Jews in the Time of Nehemiah, the Maccabees, Hillel, and Jesus (Bloomsbury T&T Clark, 2010)


Martínez, F. G. *Between Philology and Theology: Contributions to the Study of Ancient Jewish Interpretation* (eds. JHindy Najman and Eibert Tigchelaar; Supplements to the Journal of the Study of Judaism 162; Leiden: Brill, 2013).


Müller, Reinhard, Juha Pakkala, and Bas ter Haar Romeny, *Evidence for Editing: Growth and Change of Texts in the Hebrew Bible* (Atlanta; Society of Biblical Literature, 2014). [This text applies Tigay’s empirical models (see Tigay 1985) to numerous biblical texts, sometimes using evidence from the Samaritan Pentateuch, Qumran scrolls, LXX, and so on.]


Outside the Bible: Ancient Jewish Writings Related to Scripture, 3vols., eds. Louis H. Feldman, James L. Kugel, and Lawrence H. Schiffman (Philadelphia: Jewish Publication Society, 2013). This is a large collection of second temple Judaic writing related to the scriptures (Septuagint, Apocrypha, Psuedepigrapha, Josephus, Philo, Dead Sea Scrolls, each in fresh translation along with running commentary). The commentary clarifies the text and offers cross references to other related biblical and extra-biblical texts.


Pummer, Reinhard. The Samaritans: A Profile (Eerdmans, 2015).


Ronning, John. The Jewish Targums and John’s Logos Theology (Peabody, Mass.: Hendrickson, 2010).


__________. *An Introduction to Early Judaism* (Grand Rapids: Eerdmans, 2001), chap 2, sec. on “The Qumran Community and Its History.”

__________. “The People of the Dead Sea Scrolls,” *Svensk Exegetisk Årsbok* 63 (1998): 129-146. An important and persuasive argument for Qumran community as Essenes, over and against other options.


van der Vorm-Croughs, Mirjam. *The Old Greek of Isaiah: An Analysis of Its Pluses and Minuses* (SBL, 2014)


__________ .“The Targum in the Synagogue and in the School.” *Journal for the Study of Judaism* 10 (1979): 74-86.


__________. *Rethinking Rewritten Scripture: Composition Exegesis in the 4QReworked Pentateuch Manuscripts.* Leiden: Brill, 2011. (See Perrin 2012 for index of scripture allusions in these texts.)

__________. “The Samaritan Pentateuch and the Scribal Culture of Second Temple Judaism,” *Journal for the Study of Judaism* 46 (2015): 285-313. [Zahn’s thesis is nearly identical to Knoppers 2013 chap 7 (pluriformity of pentateuchal texts in MT, LXX, SP, with Qumran witnesses confirming ongoing scribal updating through mid-second temple period), though Zahn does not cite this book until p. 302, after which she regularly interacts with Knoppers. Zahn argues that scribal updating akin to SP preceded SP, and is evident in other traditions. Zahn’s essay offers numerous table with side by side passages from SP, LXX, MT, and Qumran, with unpointed Hebrew and English translations in each case.]