

2002

# Introduction to A Scripture Index to Charlesworth's Old Testament Pseudepigrapha

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## Recommended Citation

Delamarter, Steve, "Introduction to A Scripture Index to Charlesworth's Old Testament Pseudepigrapha" (2002). *Faculty Publications - Portland Seminary*. 85.

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## INTRODUCTION

Though some ancient lists note over 60 titles of apocryphal and pseudepigraphal works, by the early twentieth century R.H. Charles was able to offer only 17 such works for publication in volume 2 of his *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Clarendon Press, 1913) and two of these, *Pirke Aboth* and *The Fragments of a Zadokite Work*, clearly belong within the rabbinic corpus and the Dead Sea Scrolls respectively. Charlesworth includes 65 texts, many for the first time in English.<sup>1</sup> The net result is that the Charlesworth edition of the *Old Testament Pseudepigrapha* contains far and away the most extensive collection of texts and the highest concentration of deep scholarship on the subject to appear in history.

This scripture index contains all of the references to the Protestant scriptures contained in the footnotes and in the margins of the *OTP*. Scripture references contained in the introductory articles are not included in the index though readers who are interested in the Pseudepigrapha's use of the Old Testament and in the New Testament's use of the Pseudepigrapha will be well-advised to read the section in each introduction entitled, 'Relation to Canonical Books'. Occasionally there is overlap between scripture references in the footnotes and those in the margins.<sup>2</sup> In these cases, we left out of the index the scripture reference contained in the footnote. By cutting out this class of duplications we felt that we could make the index more concise without losing significant information for the user. In practice this means that when users find a marginal cross-reference, they will also want to glance at footnotes related to the same text to see if they include any further information of relevance.

The editor of the *OTP* indicates that each marginal reference is placed 'on the line to which it refers' and *not* 'on the first line of the verse to which it refers'. In those places where a scripture reference was placed next to a line that contained the end of one verse and the beginning of the

1. See pages xxii and xxiii in the introductory section of both volumes in *OTP*.
2. In some books the overlap is, perhaps, ten per cent.

next, we created a convention for the index. Rather than make a judgment call in each case, we merely assigned the reference to the new verse in the line of text. In practice the user may discover that the reference in the margin is actually to the end of the previous verse.

In this index, scripture references taken from footnotes in the *OTP* all indicate the chapter and verse of the pseudepigraphon followed by a comma, the abbreviation 'fnt' and the letter of the appropriate footnote. This will prove to be a time-saving device for the user since footnotes in the *OTP* are listed sequentially in the body of the text, but the sigla used in the footnotes themselves do not identify the verse in the text to which it is related. Had we listed only the chapter and verse and not the footnote letter in the index, the user would have to look up the verse, identify which footnote or footnotes it contained (sometimes several) then inspect each one to see if they contained the cross-reference.

The occasional error of versification or typesetting have been noted and corrected.<sup>3</sup> Users will find the entry at the corrected location.

Users should note that the abbreviation 'Eccl' in the *OTP* can refer either to the Old Testament book of Ecclesiastes (Qohelet) or to the apocryphal book of Ecclesiasticus (Sirach). An attempt was made to verify those that actually refer to Ecclesiastes and include them in the index.

The *OTP* uses commas and semi-colons to separate entries in a list of references. A certain number of these lists present ambiguities that call for a judgment to be made.<sup>4</sup> In many cases we have done so, but the semi-colons, in particular, are so ubiquitous that we do not claim to have checked out every case where ambiguity occurred.

Many factors contribute to the complexity of the sigla system used in the *OTP* and present in this index: multiple recensions of a single work, the problems associated with labeling fragments, the existence of multiple versification systems and recensions in more than one language. Users will have to become familiar enough with the various conventions to be able to decode such entries as

3. For instance, *3 Enoch* chapter 46 contains four verses listed in *OTP* as 1, 2, 13 and 14. One assumes that the verses listed as 13 and 14 were actually intended to be 3 and 4. Similarly *2 Baruch* 24:1 contains a cross-reference to '1 Dan 7:10'. And *Tab*, rec. A 10:14 contains a reference to Ezekiel 53:11. Obviously there is no First Daniel and Ezekiel has only 48 chapters.

4. The primary ambiguity occurs in regard to the second and following entries in a list of scripture references in the margin or in a footnote. The question is whether the subsequent entries refer to the biblical book mentioned in the first entry or to another text within the apocryphon.

Micah 6:2	ApEl 5:25 fnt v2
Matthew 7:13f.	TAb rec. B 8:16 fnt e
Acts 3:10	3Bar, Introduction 2 (Gk.) fnt h
1 Corinthians 2:6	SibOr 2.219 fnt q2
Ephesians 4:26	3En 48A:3 fnt h
Colossians 1:16	ApZeph A fnt c
2 Thessalonians 2:8	TSol 1:00 fnt e

Both of the Charlesworth volumes have been indexed, though the lists were not collated. To do so would have resulted in even further complexity in the sigla system. Instead, the indices are presented here first to volume one, then to volume two. In practice, users will want to check the indices to both volumes.

The attentive reader of the *OTP* will note that while the contributors operated within a clear framework for the preparation of their work,<sup>5</sup> they nevertheless exercised considerable freedom. This is reflected, in the first instance, in the various ways in which contributors make use of footnotes. Some contributors concentrated on linguistic issues in their footnotes, and their cross-references are to similar linguistic features in other works—canonical and otherwise. Other contributors used the footnotes primarily to indicate matters of textual criticism. Still others used footnotes to cite the work of modern scholars, while some books are virtually devoid of references to secondary literature in the footnotes. The same sort of freedom is in evidence in relation to contributors' practice of cross-referencing. Some contributors paid special attention to internal cross-references while others did not.<sup>6</sup> Even when it comes to cross-referencing scripture, there is quite a variety among contributors, both in terms of quantity and focus.<sup>7</sup> A few books contain only a limited number of scripture cross-references.<sup>8</sup> Some books cross-reference passages from the Old Testament but none from the New Testament.<sup>9</sup>

5. See pp. xv-xvii in both volumes.

6. For instance, the function of footnotes in *1 Enoch*, *2 Enoch*, *3 Enoch* and *Ascension of Isaiah* is primarily for the purpose of indicating internal cross-references. But in other books, like *Jubilees*, there are no internal cross-references given at all.

7. For instance, the *Letter of Aristeeas* contains no marginal cross-references to canonical works and only one footnote with a scripture cross-reference. *Joseph and Aseneth* contains no marginal cross-references; all cross-references are contained in footnotes.

8. Neither *The Questions of Ezra* nor *The Revelation of Ezra* indicate in margins or footnotes that they are related to the biblical character Ezra. Neither does the *Trea-*



Generally, however, the contributors to the *OTP* were painstaking in their attention to the Pseudepigrapha's use of the Old Testament and to the New Testament's use of the Pseudepigrapha—as the 7,897 cross-references in this index would indicate.<sup>10</sup> The collected cross-references from the *OTP* represent a veritable mine of data from which the informed user can extract an extraordinary amount of information on a wide variety of topics.

In particular, I hope that, by means of this index, users will have a more convenient point of entry into the study of the intertextuality of scripture and Pseudepigrapha than has ever been available before.

Steve Delamarter  
Advent 2001

*tise of Shem* indicate in its footnotes or margins that it is related to the biblical character Shem. In contrast, *The Testament of Job* is cross-referenced to the biblical book of Job 141 times.

9. For instance, the margins of *The Lives of the Prophets* are conspicuous for the few references to the New Testament that they contain. An obvious opportunity to include this type of reference would have been at *LivPro* 2:8 where the text says, 'through a savior, a child born of a virgin in a manger'. This text clearly relates to Luke 2:12 in some way or another, but one finds a note to this effect only in the footnote.

10. It should not be overlooked that the contributors gave painstaking attention to the intertextuality between the Pseudepigrapha and various other bodies of literature besides the Christian scriptures. It is to be hoped that, at some point in the future, a similar publication can provide an index to these.