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Introduction

This volume contains the papers presented at the 2017 meeting of the SBL Program Unit on Deuterocanonical and Cognate Literature in Boston, MA. The theme of the sessions was the interpretation of Torah in deuterocanonical literature. Whereas some contributions focused on the concept of Torah, law, or the figures that embody the law, or stood for the application of the law, others took themes or topics from the first five books, such as testing, fearing the lord, emotions, etc. All contributions, however, attempted to trace a concept or theme through the Hebrew Bible, into the Septuagintal deuterocanonical books and other relevant and cognate literature.

The collection of contributions in this volume starts with the question how Abraham's obedience to God is received in Second Temple sources. After first noting that one can of course not yet talk about pentateuchal law – Abraham precedes narratively the Sinai events – Mark Mariani argues that rather soon an interpretive tradition emerged, motivated by Genesis 26:3–5 that started seeing Abraham in line with legal language from Deuteronomy. Next, Mariani continues and explores how the theme of Abraham's Torah obedience is further developed in Philo's *De Abrahamo*, Jubilees, the Damascus Covenant, and in Sirach, leaving not one understanding of Abraham but three in Second Temple Judaism.

Testing is one of the themes that is dealt with in the Book of Exodus with the short passage about the Waters of Massah and Meribah in Exodus 17:1–7 playing a most prominent role. Not only is this passage open to multiple interpretations, but it also has been interpreted beyond the Hebrew Bible, such as in the Septuagint, the Book of Judith and in Josephus's *Antiquitates*. Jan Willen van Henten and Silvia Castelli set out to trace the history of this important theme in the said literature, in which three main players take a leading role: the Israelites, God and Levi-Moses. In the contribution the question whether Moses was also tested by God and what sort of Levi undergoes is answered.

In her article, Beate Ego explores how the Greek Septuagintal text of the Book of Esther and the Book of Tobit can be seen as books that share an interest in the concept and theme of Torah. She first traces the concept in the book of Tobit where the concept occurs in two completely different contexts. First it is connected with the laws of offering to the Temple and giving alms to the poor. Secondly, it is also associated with the command of endogamy. With regard to the book of Esther, Ego starts with her reading of Esther 3:8, Mordecai's refusal to prostrate before Haman, and then turns her attention to the concepts of laws,

as used in the edicts of the king. In her conclusion she compares the different roles the law plays in both books and defines it as in one case strengthening the intragroup relations and in the other case as a stumbling block leading to a life-threatening situation.

How was it possible that a book in which a Jewish, Mosaic, Torah-observant Jew like Tobit is not more attested in the first century, aside from the Aramaic Qumran fragments? Joseph A. Weaks traces all the characters of faithfulness as recorded in the book of Tobit and demonstrates how they are rooted in especially the deuteronomic tradition. Weaks focuses on three formulaic expressions: “fear the Lord God,” “with your whole heart and whole soul,” and “all the days of your life” – which are found in Deuteronomy 6:2 and 10:12 and demonstrates how these three tropes are used in the (different versions of the) book of Tobit.

Angela Harkins Kim investigates how the giving of law is associated with emotion. She acknowledges that emotion “serves a pedagogical purpose to create strong and palpable memories” in those that hear and read the foundational stories of for instance Moses in the wilderness. Then, she argues that in the book of Baruch emotion serves the purpose to cultivate “a desired ritual predisposition in its readers and hearers.” Harkins claims that the emotions attached to remembering the past and its stories can evoke an experience of encountering the deity in the presence. These two functions of emotions, she maintains, “work in a propaedeutic way to heighten receptivity to the hymnic discourse on Wisdom (Torah) in Bar 3:9–4:4.”

Studying the relation between Wisdom and Deuteronomic Torah in the book of Ben Sira is the focus of the article produced by JiSeong James Kwon. He surveys the different ways in which the relation between Deuteronomic law and wisdom has been described. He states that Ben Sira was aware of part of the Torah and that he used it in his writings, whether Torah was subsumed into Wisdom, Wisdom subjugated into the Torah or both processes occurring at the same time. First Kwon examines the different opinions on how Ben Sira stands to the Deuteronomic heritage and then he focuses on how Ben Sira develops Jewish ideas such as retribution, election, piety, free will and mercy and how these concepts can be distinguished from their Deuteronomic counterparts.

Hanna Tervanotko contributes to the discussion about divination, and whether or not divination in the post-exilic era took on the form of consultation of already existing and circulating texts. She takes the passage from 1 Macc 3:48, in which the usage of the book of the law is mentioned as a way of consulting the divine will, as a test case. She investigates how the authors of 1 Maccabees used the concept of the law and then examines the details of 1 Macc 3:48 in order to see what more details are revealed about the divinatory function of the book of the law. Tervanotko also consults classical sources that inform us about divina-

tory used of statues in the Greco-roman world and compares the divinatory use of the texts of the law to the statues and argues for the similarity between the book of the law and the statues as a way of consulting divine knowledge.

One of the most crucial concepts in Judaism is that of the sabbath. Although the Sabbath is part of the Torah and its laws, Gerbern S. Oegema focusses on how the sabbath was perceived and interpreted during the time of the Maccabean revolt and at the end of the first century CE, using the appropriate texts from 1 and 2 Maccabees, Jubilees, 1 Enoch, Dead Sea Scrolls, Josephus and the New Testament. He points to what he calls early witnesses of an Oral Torah, even if that concept is not yet developed and notes that there were a variety of interpretations and practices during the Second Temple period.

In her contribution on 4 Maccabees, Tessa Rajak studies the interpretation of the death of the seven martyred boys and their mother, esp. the way in which the mother recalls her husband's teaching from the Law and the Prophets. Rajak studies the structure of 4 Maccabees, focussing on the philosophical framework, the rhetorical expressions, its deliberate highlighting of instruction while addressing Greek ethics. The mother, argues Rajak, becomes a teacher of Torah. Although Greek in colouring, 4 Maccabees aims to convince the reader that the ultimate schooling is that in Jewish *nomos*!

The book of Enoch is part of the Bible of the Church of Ethiopia – as such it can be considered a book which needs attention in a volume on the reception of the Torah in deuterocanonical and cognate literature. But, how precisely can one describe the relation between the Mosaic law and the book of Enoch. Michael Langlois takes on this difficult issue and attempts to answer the question whether there was frontal opposition to the law in the book of Enoch, or wholehearted acceptance. In his contribution, he first takes on the perceived rivalry between Moses and Enoch, then moves to discuss the possibility of seeing these figures as complementing each other, and finally, notes traces of reception of Enoch in the Mosaic Torah, points to overlaps in their respective redaction history, and acknowledges reception of Mosaic Torah in the book of Enoch.

The book of Jubilees is filled with demons, evil spirits and the famous (Prince of) Mastema. These beings seem to have developed between the Biblical books, the Dead Sea Scrolls and early Christian literature. These harmful beings seem to take on some responsibility for what goes wrong in the world. Ryan Stokes focusses in his contributions on these harmful beings and considers how Jubilees appeals to pneumatology and demonology and how these beings function in these views, in order to promote Torah observance. First, Stokes examines the texts dealing with the role of evil spirits in Jubilees and how people can protect themselves against deceptive spirits. Then, he asks the question in how far the threats of these evil spirits were considered real threats.

The current volume is the second volume in a short series dealing with the reception of themes, books or figures. A first volume dealt with the reception of the book of Isaiah: *The Early Reception of the Book of Isaiah*, edited by Kristin De Troyer and Barbara Schmitz (Deuterocanonical and Cognate Literature Studies, 37; Berlin: de Gruyter, 2019).

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