
This Festschrift for Günter Stemberger, member of the editorial board of the JSJ since 1993, contains his complete bibliography (1972-2005), edited by Perani, and commented upon by Peter Schäfer, as well as thirty contributions, most of which belong to the subject area of the JSJ. Following are the titles and brief surveys of most contributions.

Christoph Dohmen, “Grenzen der Interpretation für die von Gott zur Auslegung gegebene Torah?” (Reflections on the hermeneutical consequences of the Talmudic saying dibberah torah kilon bene adam); Chaim Milikowsky, “Rabbinic Interpretation of the Bible in the Light of Ancient Hermeneutical Practice. The Question of the Literal Meaning” (Comparison of rabbinic midrashic exegesis to two modes of exegesis prevalent in Jewish circles of the Hellenistic-Roman period, distinguished by, on the one hand, the desire to apprehend the literal-contextual meaning, and, on the other hand, the desire to apprehend the ultimate non-literal God-determined meaning); Armin Lange, “Authoritative Literature and Scripture in the Chronistic Corpus. The Use of בִּירָנָא-Formulas in Ezra-Nehemiah and 1-2 Chronicles” (For Ezra-Nehemiah and 1-2 Chronicles the Torah is the ultimate cultic and liturgical authority); Daniel Boyarin, “The Parables of Enoch and the Foundation of the Rabbinic Sect: A Hypothesis” (Thesis that Enochic traditions as found in the Parables, 3 Enoch and Metatron literature represent the common religious heritage of much of Israel, and that the broaching of the “Two Powers in Heaven” issue in Rabbinic Judaism deals with internal Jewish tendencies); Marc Philonenko, “Sur les expressions «élus de vérité», «élus de justice» et «Elu de justice et de fidélité». Contribution à l’étude du sociolecte esséno-quimrânien” (Discussion of these terms, at Qumran, and in other texts. The similar Mandaic terminology derives from the Qumran sect); Jacob Neusner, “How Important was the Destruction of the Second Temple in the Formation of Rabbinic Judaism? Some Reconsiderations” (Halakhically and aggadically the destruction of the First Temple in 586, not that of the Second Temple in 70, was important for the formation of rabbinic Judaism); Aryeh Kasher, “Josephus in Praise of Mosaic Laws on Marriage (Contra Apionem, II, 199-201)” (On, inter alia, Josephus’ belittling attitude towards women, and his indebtedness to Philo); Jonathan J. Price, “Some Aspects of Josephus’ Theological Interpretation of the Jewish War” (Interpretation of Ant. 20.166, that God fled his Sanctuary, in light of other statements in Antiquities and Jewish War; inconsistencies are due to the fact that Josephus wrote as an historian, not as a theologian); Lucio Troiani, “Strabone e la cosiddetta riforma ellenistica” (On Strabo, Geography 16.37 as reflecting the Mac-cabaean revolt and subsequent reform); Corrado Martone, “Verso un’edizione italiana
dell’archivo di Babatha. Il Papiro Yadin 1: testo e traduzione” (with an appendix listing the editiones principes of all documents from the Babatha archive); Piero Capelli, “The Outer and the Inner Devil. On Representing the Evil One in Second Temple Judaism” (Comparison of representations of the evil one in Second Temple texts with that in the Testaments of the Twelve Patriarchs); Werner Eck, “Ehret den Kaiser. Bögen und Tore als Ehrenmonumente in der Provinz Iudaea” (In post-70 Jerusalem three or four inscriptions, for Hadrian, Septimius Severus, and an unknown emperor, have been preserved that belonged to honorary arches); Miriam Pucci Ben Zeev, “Were the Jews Accused of Roasting their Enemies?” (In P. Giss. 24 instead of ἐπτησωσις “they will roast,” read ἐττησωσις, a mistake for ἦττησωσις, “they will defeat”); Aharon Oppenheimer, “The Severan Emperors, Rabbi Judah ha-Nasi and the Cities of Palestine (The moves of rabbinic leadership in Galilee reflects the urbanisation and Roman administrative reorganisation of the province); Miguel Pérez Fernández, “Sobre las funciones de la particula ie- en Hebreo Misaico” (Brief categorisation of grammatical functions of ie- in Mishnaic Hebrew); Lee I. Levine, “Bet Se‘arim in Its Patriarchal Context” (Long [pp. 197-225] overview of and new interpretation of the necropolis of Bet Se‘arim: it was not a rabbinic [in the sense of the talmudic rabbis] site, but is to be identified with the patriarchal dynasty, which at this point in time was not a “rabbinic” one); Olga Ruiz-Morell, “Elementos singulares en Tosefta Shabbat” (Comparison of tosefta and mishna Shabbat, and discussion of the books of the heretics and the ways of the Amorite); Giuseppe Veltri, “Magic, Sex and Politics. The Media Power of Theatre Amusements in the Mirror of Rabbinic Literature” (Discusses several aspects of rabbinic attitudes towards Roman theatres, and the practices related to the amusement therein, such as divination. Some prohibited practices were allowed to special groups when they could be of political advantage for Judaism or the Jewish community); David M. Goldenberg, “What Did Ham Do to Noah?” (Ham’s act of looking at his father’s genitals is to be understood in its ANE context, in which such an act is considered a serious “breach of boundary”; the rabbinic interpretation of Ham’s act as sodomy and castration is based on a linguistic association of 'šb as “to sodomize”); Catherine Hezser, “Towards the Study of Jewish Popular Culture in Roman Palestine” (A thirty-page article discussing popular wisdom, public performances, artistic representations, and theater and ritual. The visual and theatrical aspects of religious—Jewish and Christian—rituals, as well as the encouragement of the audience to actively participate, were meant to compete with pagan theatres and circuses); Carlos del Valle Rodriguez, “Los primeros contactos de la Iglesia con el Talmud. El significado de la deuterosis” (Studies the use of deuterosis by the Church Fathers—Augustine, Jerome, Epiphanius and later. It refers to the Mishnah, Oral Law, and also Talmud, and the term itself may provenance in Jewish-Hellenistic circles); Luis F. Girón Blanc, “Midraš Qohelet: Un fragmento de la Genizah de El Cairo (Cambridge T-S C2.161)” (Edition, Photograph, Commentary, and some formal notes); Gottfried Reeg, “Die Ursache für die Bindung Isaaks. Wie lasen die Rabbinen die Bibel?” (Jewish