A Scripture Index to Rabbinic Literature

Caleb T. Friedeman
Senior Editor

James D. Cuénod, Jennifer M. Hale, Johnathan F. Harris, Spencer R. Healey, Lucia M. Sanders, Stephen C. Wunrow
Associate Editors
“A Scripture Index to Rabbinic Literature is a most welcome addition to the tool kit of resources for the critical study of rabbinic Judaism’s creative interpretation of the Bible, covering its first thousand years. The Index is user-friendly, clearly organized, and attentive to the highest standards of such study. This is the first and only such index that is intended for the English-language reader. It promises to set the standard for many years to come.”

—STEVEN D. FRAADE
Mark Taper Professor of the History of Judaism
Yale University

“ASIRL is an extraordinary contribution to the existing fund of resources for the study of rabbinic literature. It will be valuable not only to those students without access to the original Hebrew texts but even to those with Hebrew because it points them to the existing English translations, which are often indispensable guides to meaning. And especially valuable is ASIRL’s ranking system between direct citations, allusions, and editorial references. Nothing like this has ever been attempted before.”

—DAVID STERN
Harry Starr Professor of Classical and Modern Jewish and Hebrew Literature
and Professor of Comparative Literature, Harvard University

“Caleb Friedeman’s Scripture Index to Rabbinic Literature will greatly assist biblical interpreters, including seasoned scholars, to make use of this diverse and complicated body of literature in a responsible and effective way. The material has been arranged, described, and presented very clearly, which simplifies accessing this rich trove. This book is a wonderful tool and it is highly recommended.”

—CRAIG A. EVANS
John Bisagno Distinguished Professor of Christian Origins
Houston Baptist University

“Caleb Friedeman and his team of editors have given the scholarly world an important gift with the completion of A Scripture Index to Rabbinic Literature. A judicious and comprehensive index of English translations of classical rabbinic literature, ASIRL helps to open up the rich world of rabbinic scriptural interpretation to student and scholar alike. This reference work will prove to be an essential and time-saving resource for research in the field.”

—JONATHAN KAPLAN
Associate Professor of Hebrew Bible and Ancient Judaism
The University of Texas at Austin
“A Scripture Index to Rabbinic Literature provides a highly useful entryway into the extensive intersection between classical rabbinic texts in English and biblical literature (Hebrew Bible/Old Testament, New Testament, and Apocrypha). This comprehensive index combines the indices found in previous English translations, corrects thousands of errors, and adds many new references. As a help to the reader, individual entries are identified as citations, allusions, and editorial references. This work will serve as a valuable resource for scholars in various disciplines who are seeking to engage more deeply in the history and literature of rabbinic tradition.”

—MICHAEL GRAVES
Armerding Professor of Biblical Studies
Wheaton College

“Caleb Friedeman and his editorial team have made a monumental effort in completing this massive Scripture index of rabbinic literature, including both early and later rabbinic writings. Here in one volume are around 90,000 references to the Old Testament. This will prove invaluable for researchers, especially those studying the New Testament’s use of the Old Testament. . . . Using this index together with Steve Delamarter’s Scripture Index to Charlesworth’s The Old Testament Pseudepigrapha (Sheffield Academic, 2002), one is able to trace the exegetical tradition of various Old Testament passages in early and late Judaism and compare or contrast them with the way the New Testament interprets these passages. . . . I cannot wait to use Friedeman’s Scripture Index to Rabbinic Literature. This will save researchers hours of time in their research efforts. Many thanks to Friedeman and his team and to Hendrickson Publishers for publishing this project!”

—G. K. BEALE
J. Gresham Machen Chair and Research Professor of New Testament, Westminster Theological Seminary

“Finally, a reference tool for moving deftly from the biblical text to rabbinic literature—which raises the question, ‘Why has no one thought of this before?’ Students and scholars alike owe Caleb Friedeman and his team a debt of gratitude.”

—NICHOLAS PERRIN
President, Trinity International University
A
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ACKNOWLEDGMENTS

I would like to express my gratitude to the many people who have made this volume possible. First thanks go to the associate editors: James, Jenn, Johnathan, Spencer, Luci, and Stephen. They have performed an extraordinary amount of work (more than they or I initially imagined) in a comparatively short amount of time to bring this book to completion, and in doing so they have given up precious hours that they could have spent with family and friends or working on other projects. Without them, this volume would still be nothing more than an idea in my head.

On behalf of the whole editorial team, I would like to thank a number of other individuals who have contributed to the success of this project. G. K. Beale initially encouraged me that this volume would be a worthwhile endeavor and recommended that I approach Hendrickson about publishing it. He, Amy Peeler, and Michael Graves also provided statements about the need for this book in our proposal to Hendrickson. Gregory Morrison and other staff members at Wheaton College’s Buswell Memorial Library helped us locate hard-to-find sources, particularly during the first year of the project. Michael Graves, Yonatan Miller, and Jonathan Kaplan graciously answered numerous questions about rabbinic literature throughout the project and provided helpful feedback on the Introduction. My intern Gracie Craig also proofread the Introduction and offered valuable suggestions. All errors that remain are, of course, my own. Finally, I would like to thank my friend Kasey Summerer and Ohio Christian University students Gavin Booser, Trey Current, Derrick Gilliland, Cade Gremillion, Katy Hicks, Savannah McGraw, Nicholas Strawser, and Olivia Thornton for spot-checking several thousand entries in the Index.

The editorial team and I would also like to thank Hendrickson for accepting this book and helping us make it the best that it could be. From the outset, our desire was to produce a high-quality volume at a price point where individual students and scholars—not just research libraries—could afford to purchase a copy. Hendrickson has delivered on both points. Jonathan Kline, our Hendrickson editor, has been an invaluable resource throughout the process, and his keen editorial eye has improved the project in too many ways to count. Amy Paulsen-Reed provided valuable feedback at numerous points, and Phil Frank has typeset the text in a way that is not only economic in its use of space but also elegant.

Caleb T. Friedeman, PhD  
David A. Case Chair of Theology and Ministry and Assistant Professor of Biblical Studies  
Ohio Christian University  
November 2020
# ABBREVIATIONS

## A. Modern Works

<table>
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<tr>
<th>Abbreviation</th>
<th>Title</th>
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<td>Jewish Publication Society</td>
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<tr>
<td>MT</td>
<td>Masoretic Text</td>
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</tr>
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<td>NRSV</td>
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### C. Rabbinic Works

Abbreviations (and unabbreviated titles) for each rabbinic work indexed in this volume are discussed in the “Literature and Citation Style” section of the Introduction (pp. 5–21 below). However, the presentation there is not ideal if one is trying to decode a specific abbreviation one has found in this volume. To address this need, we provide two lists of rabbinic abbreviations here that, combined with the Hebrew Bible / Old Testament abbreviations above, cover all of the abbreviations one will encounter in this volume. Thus, by scanning these two lists, one should be able to decipher any entry and locate the section of the Introduction that discusses it.

#### 1. Mishnah, Tosefta, and Talmuds

The following abbreviations (and unabbreviated titles) are used for the Mishnah, Tosefta, Jerusalem Talmud, and Babylonian Talmud (the first four works discussed in the “Literature and Citation Style” section of the Introduction, on pp. 6–10 below). As noted below, an initial “m.” indicates the Mishnah, “t.” the Tosefta, “y.” the Jerusalem Talmud, and “b.” the Babylonian Talmud.

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### 2. Other Rabbinic Works

The abbreviations listed below are used for all rabbinic works indexed in this volume besides the Mishnah, Tosefta, and Talmuds. In the far-right column, we give the name of the larger work (or category) to which the abbreviation belongs, prefaced by the number assigned to this larger work (or category) in the “Literature and Citation Style” portion of the Introduction (pp. 10–21 below).

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**Abbreviations:**

- **Avad.** Avadim
- **Avot R. Nat.** Avot of Rabbi Nathan
- **B** Buber
- **Bar. de-Mel. ha-Mish.** Baraita de-Melekhetha-Mishkan
- **Der. Er. Rab.** Derekh Eretz Rabbah
- **Der. Er. Zut.** Derekh Eretz Zuta
- **Gerim** Gerim
- **Kallah** Kallah
- **Kallah Rab.** Kallah Rabbati
- **Kutim** Kutim
- **Meg. Ta’an.** Megillat Ta’anit
- **Mekh. de-Mil.** Mekhilta de-Mill’im
- **Mekh. R. Ish. Amal.** Mekhilta of Rabbi Ishmael Amaleq
- **Mekh. R. Ish. Bah.** Mekhilta of Rabbi Ishmael Bahodesh
- **Mekh. R. Ish. Besh.** Mekhilta of Rabbi Ishmael Beshallah
- **Mekh. R. Ish. Kaspa** Mekhilta of Rabbi Ishmael Kaspa
- **Mekh. R. Ish. Nez.** Mekhilta of Rabbi Ishmael Neziqin
- **Mekh. R. Ish. Pisha** Mekhilta of Rabbi Ishmael Pisha
- **Mekh. R. Ish. Shabb.** Mekhilta of Rabbi Ishmael Shabbata
- **Mekh. R. Ish. Shir.** Mekhilta of Rabbi Ishmael Shirata
- **Mekh. R. Ish. Way.** Mekhilta of Rabbi Ishmael Wayassa
- **Mekh. R. Sim.** Mekhilta of Rabbi Simeon
- **Mez.** Mezuzah
- **Midr. Prov.** Midrash Proverbs
- **Midr. Pss.** Midrash Psalms
- **Midr. Tanh. B** Midrash Tanhuma Buber
- **Midr. Tanh. PV (MSV)** Midrash Tanhuma Printed Version (Vatican Manuscript Codex 30)
- **(NV)** (New Version)
INTRODUCTION

A. PURPOSE

Rabbinic biblical interpretation is arguably the subject of more attention today than ever before. Scholars of Judaism proper study rabbinic hermeneutics as a window into Jewish thought and history. New Testament scholars engage with rabbinic literature to locate the New Testament authors’ use of the Old Testament within the broader sweep of Judaism. Scholars of patristic and medieval Christianity utilize the rabbis’ interpretations of Scripture as valuable comparative material. Rabbinic exegesis constitutes a rich resource for textual criticism, the history of liturgy, and other fields related to biblical studies and theology. The publication of numerous new translations of rabbinic works (some previously untranslated) in recent decades has also made rabbinic literature more accessible to both scholars and laypeople.

However, the study of rabbinic biblical interpretation has been impaired by the lack of a comprehensive Scripture index to rabbinic literature in English.1 Currently, to determine where a given Old Testament passage occurs in classical rabbinic literature, one must consult more than fifty Scripture indexes (one or two for the Mishnah, one for the Tosefta, thirty-five for the standard English edition of the Jerusalem Talmud, etc.). This tedious task, which sometimes takes hours, must be completed before even beginning to examine the passages in question. As a result, the researcher is faced with an unenviable choice between expending precious hours simply locating the relevant references or ignoring rabbinic literature altogether.

The present volume, A Scripture Index to Rabbinic Literature (ASIRL, pronounced AY-sirl), attempts to solve this problem. It constitutes the first comprehensive Scripture index to classical rabbinic literature in English. It contains approximately 90,000 rabbinic entries and represents over 2,500 hours of work by a seven-person team over the course of two and a half years. From the outset, our main goal was to bring all Scripture references in classical rabbinic literature together in a single volume. However, it soon became apparent that there were several ways in which one might improve upon the indexes currently available. To begin with, some standard English translations of rabbinic works do not have Scripture indexes at all. In addition, the existing indexes are generally keyed to specific page numbers in a given translation, which renders them useless if one is using a digital edition or a different translation. Furthermore, the indexes do not differentiate between quotations, allusions, and the modern editor’s comments. Finally, the indexes and/or the translations that they depend on often contain errors.

This volume therefore has five goals:

1. To bring all Scripture references in classical rabbinic literature together in a single volume so that users can look at one or two pages and know every place in this literature where a given biblical passage is referenced.

2. To create Scripture indexes for rabbinic works that do not yet have them.

3. To provide for each reference a hard citation that is transferable to other editions, and also to provide the corresponding page number in a standard English translation.

4. To indicate whether each reference is a direct citation, allusion, or editorial reference.

5. To correct any errors in the existing indexes.

The last point proved to be more significant than we initially expected. At the beginning of the project, we expected to find a few errors in the existing indexes. However, as we began to look up each entry to check

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1. There is one such index in Hebrew: Aaron Hyman, Torah Hakethubah Vehamessurah, 2nd ed., revised and expanded by Arthur B. Hyman, 3 vols. (Tel Aviv: Dvir, 1979). However, many readers will likely find this index difficult to navigate due to the Hebrew abbreviations employed. In addition, the work is generally held only by large research libraries, though the first edition (1936–1939) is available online, at http://hebrewbooks.org/.
the biblical reference, rank it, and enter the hard citation, we discovered numerous errors both in the indexes and in the translations themselves. In all, we located over 4,100 errors in the existing indexes, each of which we carefully logged. We were able to fix approximately 3,700 of these; the rest we removed from ASIRL and recorded separately in hopes of resolving them and including them in a subsequent edition. In addition, we added over 4,800 references from previously unindexed works or portions thereof. The upshot of all of this is that users now have at their fingertips over 8,500 rabbinic references to Scripture that were previously inaccessible via indexes.

## B. GENERAL ORGANIZATION

ASIRL presents references to the Hebrew Bible / Old Testament first, followed by references to the Apocrypha and the New Testament. The books of the Hebrew Bible / Old Testament follow the order of the Hebrew Tanak. The books of the Apocrypha and New Testament follow the order of the New Revised Standard Version (NRSV). For chapter and verse divisions, we have used the NRSV as our standard. However, in instances where the NRSV differs from the Masoretic Text (MT), we have included the equivalent verses from the MT in parentheses. Under each biblical locus, we list the rabbinic references to that passage.

As noted above, ASIRL is a comprehensive Scripture index to classical rabbinic literature in English. Three elements of this description are key: First, ASIRL focuses on classical rabbinic literature, not rabbinic literature full stop. Scholars generally recognize four periods in the early history of rabbinic Judaism: the Tannaitic (ca. 70–200 CE), the Amoraic (ca. 200–500 CE), the Saboraic (ca. 500–650 CE), and the Geonic (ca. 650–1050 CE). For our purposes, classical rabbinic literature refers to rabbinic writings produced from

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2. These errors were actual mistakes, not merely discrepancies between different systems of versification. For more on the errors we discovered and our editorial process, see pp. 25–26 below.


4. Multiple orders for the books of the Prophets and the Writings (the second and third sections of the Tanak) are attested in the extant manuscripts and canon lists of the Hebrew Bible. See Nahum M. Sarna and S. David Sperling, *Bible: Canon, Text,* *EncJud* 3:574–86, esp. 580–81. Here we follow the order found in *Biblia Hebraica Stuttgartensia*, ed. Karl Elliger and Wilhelm Rudolph (Stuttgart: Deutsche Bibelgesellschaft, 1983), the standard text of the Hebrew Bible used by scholars today.

5. For Exod 20:13–26, we have also provided equivalent verses from the JPS *Tanakh*, because in this passage many of our keyed translations follow the versification found in the JPS *Tanakh* rather than that of the NRSV and MT. The JPS versification treats NRSV/MT Exod 20:13–16 as a single verse (20:13), which creates a discrepancy of three verses between the two systems for the rest of the chapter (NRSV/MT 20:17 = JPS 20:14, etc.). In Deut 5:21–33, the MT includes an alternate set of verse numbers. We have indicated these alternate numbers as

6. Many of the existing indexes and translations utilize abbreviations such as “f.,” “ff.,” and “seq.” in biblical references. Since such abbreviations are vague and their use is now generally discouraged (see, e.g., *SBLHS§8.1.3*), we have specified all such biblical references with an exact range.

the second through the seventh centuries CE, or the Amoraic period through the Saboraic period (i.e., from
the Mishnah to the completion of the Babylonian Talmud).\(^8\) We nevertheless have included some works
that were completed later than this, typically because there is a good chance that they originated earlier or
because they were “grandfathered in” as part of a larger corpus (e.g., Numbers Rabbah in Midrash Rabbah).
Second, \textit{ASIRL} both is written in English (as opposed to Hebrew, German, etc.) and indexes rabbinic works
that are available in English translation. Fortunately, the vast majority of classical rabbinic writings have been
translated into English, so there are only a few works that we exclude for this reason.\(^9\) Third, as the first two
points imply, \textit{ASIRL} is comprehensive in that it offers broad and inclusive (though not necessarily exhaustive)
coverage of Scripture references in classical rabbinic literature.

The rabbinic entries in \textit{ASIRL} are presented in a thematic-chronological order. Classical rabbinic liter-
ature outside of the targums may be divided into two broad categories: talmudic literature (the Mishnah
and works that formed around it) and midrashic literature (various forms of commentary on Scripture).\(^10\) In
\textit{ASIRL}, we list talmudic literature first and then proceed to midrashic literature. Within these categories, we
generally attempt to place earlier literature first (e.g., the Mishnah appears before the Tosefta and Talmuds,
which comment on it). However, the dating of rabbinic works is a complex matter, so precision on this point
is often impossible. Below is a list of the literature we include in the order in which it appears in the index.

<table>
<thead>
<tr>
<th>Talmudic Literature</th>
<th>Midrashic Literature</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mishnah</td>
<td>6. Mekhila of Rabbi Ishmael</td>
</tr>
<tr>
<td>2. Tosefta</td>
<td>7. Mekhila of Rabbi Simeon ben Yohai</td>
</tr>
<tr>
<td>3. Jerusalem Talmud</td>
<td>8. Sifra</td>
</tr>
<tr>
<td>5. Minor Tractates of the Talmud</td>
<td>10. Sifre Zuta Numbers</td>
</tr>
<tr>
<td>Avadim</td>
<td>11. Sifre Deuteronomy</td>
</tr>
<tr>
<td>Avot of Rabbi Nathan A</td>
<td>12. Baraita de-Melekhet ha-Mishkan</td>
</tr>
<tr>
<td>Avot of Rabbi Nathan B</td>
<td>13. Seder Olam Rabbah</td>
</tr>
<tr>
<td>Derekh Eretz Rabbah</td>
<td>14. Megillat Tan_an_it</td>
</tr>
<tr>
<td>Derekh Eretz Zuta</td>
<td>15. Midrash Rabbah(^\text{11})</td>
</tr>
<tr>
<td>Gerim</td>
<td>16. Seder Eliyahu Rabbah, Seder Eliyahu</td>
</tr>
<tr>
<td>Kallah</td>
<td>Zuta, and Seder Eliyahu supplements</td>
</tr>
<tr>
<td>Kallah Rabbati</td>
<td>17. Pesiqta of Rav Kahana</td>
</tr>
<tr>
<td>Kutim</td>
<td>18. Pesiqta Rabbati</td>
</tr>
<tr>
<td>Mezuzah</td>
<td>19. Midrash Tanhuma</td>
</tr>
<tr>
<td>Perek Hashalom</td>
<td>20. Midrash Psalms</td>
</tr>
<tr>
<td>Sefer Torah</td>
<td>21. Pirq_e Rabbi Eliezer</td>
</tr>
<tr>
<td>Semahot</td>
<td>22. Midrash Proverbs</td>
</tr>
<tr>
<td>Soferim</td>
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<tr>
<td>Tef_il_in</td>
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<tr>
<td>Tzitzit</td>
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</tbody>
</table>

If there are named tractates or portions within a work, we generally order these alphabetically (as opposed
to in the order in which they appear in the work). However, in cases where the parts of a rabbinic work uti-
lize the names of biblical books, we order the parts canonically. For example, in Midrash Rabbah we place
Genesis Rabbah first, Exodus Rabbah second, and so on.

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\(^8\) See Neusner, \textit{IRL}, xiii, xix; Ben-Eliyahu, Cohn, and Millar, \textit{HJLLA}, 1–22, esp. 1–2.

\(^9\) These include Mekhila Deuteronomy (or Midrash Tannaim), Sifre Zuta Deuteronomy, and Seder Olam Zuta.
The work known as the Chronicles of Jerahmeel has been translated into English by M. Gaster (\textit{The Chronicles of
Jerahmeel; or, the Hebrew Bible Historiae} [Oxford: Oxford University Press, 1899; repr., New York: Ktav, 1971]). How-
ever, Gaster unfortunately does not note biblical references in his translation, and we deemed it too much work to
identify them ourselves for the present volume.


\(^11\) As noted below, Midrash Rabbah is a collection of commentaries composed at different times, not a uni-
ified work. However, since these commentaries are often published together and share a similar citation format, we
deemed it best to group them together in \textit{ASIRL}.
Each entry in this volume is composed of the following elements: (1) a hard citation (i.e., the equivalent of biblical chapter/verse) following the SBL Handbook of Style;\textsuperscript{12} (2) in brackets, the page number(s) where this reference appears in a standard English translation (the ASIRL "standard edition"); and (3) a rank indicating how "strong" the reference to the biblical passage is. For the last element, we utilize a threefold ranking system:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td>citation</td>
<td>[no mark]</td>
</tr>
<tr>
<td>allusion</td>
<td>◆</td>
</tr>
<tr>
<td>editorial reference</td>
<td>◇</td>
</tr>
</tbody>
</table>

\textit{Citation} encompasses both direct quotations of a biblical passage (even if just a single word) and direct references to a biblical passage that are not quotations but are nonetheless clear.\textsuperscript{13} For example, if a rabbinic work were to refer to "the section from 'In the beginning' to 'the first day,'" we would count this as a citation of Gen 1:1–5, as opposed to two separate citations of Gen 1:1 and 1:5. Similarly, if a text were to mention "the section on the red heifer," we would rank this as a citation of Num 19:1–10. While at first glance this latter example might seem like an allusion, we must recall that biblical chapter and verse divisions did not exist when classical rabbinic literature was composed, so the most direct way to refer to Num 19:1–10 would have been to say something like "the section on the red heifer."

\textit{Allusion} includes all indirect references to a biblical passage. Because of the negative role of our editorial reference category (see below), we were intentionally generous in designating references as allusions. The main questions we asked were "Are there clear verbal or conceptual parallels to the biblical passage?" and "Would this rabbinic passage be helpful in understanding how the biblical passage was interpreted?"

\textit{Editorial reference} consists of references where the relationship between the rabbinic text and the biblical passage is very weak. We have given it this designation because typically these references occur when a modern editor engages in extended commentary in footnotes or endnotes and mentions biblical passages that are far afield from the rabbinic text at hand. We have also included in this category an editor’s references to rabbinic works that contain, within the references themselves, a biblical reference that does not seem particularly relevant to the rabbinic text being commented on (e.g., if an editor’s footnote were to mention "Mekhilta to Exod 15:2," when Exod 15:2 had little to do with the corresponding rabbinic text). In essence, this category comprises biblical references that we did not want to omit but that are less relevant for understanding how the rabbis interpreted the biblical passage in view.

The lines between these categories are admittedly blurry, and we do not presume to have been absolutely consistent in our rankings. (Indeed, I noticed minor shifts in my own judgments as the project progressed.) However, we hope that these rankings will enable users to invest their time more wisely by focusing on citations and allusions and by examining editorial references as time allows. Of course, users who disagree with our rankings or do not find them helpful may simply disregard them.

In cases where multiple references to the same biblical passage occur in the same rabbinic locus, we have based the rank on the strongest reference. For example, users will find the following entry under Exod 23:5: "b. B. Metz. 32a [197, 199–200]." This indicates that there are several references to Exod 23:5 in the Babylonian Talmud tractate Bava Metzia 32a, that these are located on pages 197 and 199–200 of the ASIRL standard edition, and that at least one of these is a citation. Practically, what this means is that, for any given ASIRL entry, you should find at least one reference to the biblical passage in view that corresponds to the rank indicated, but there may be multiple other references of equal or lesser strength in the same locus.

Some examples may help to clarify how to interpret the data in ASIRL. Users will find the following entries interspersed among the references to Deut 6:4–9:

\textsuperscript{12} For each rabbinic work, we use the SBL abbreviation if one exists; if not, we give one that follows SBL precedent, if possible.

\textsuperscript{13} Many translations of rabbinic works place certain biblical quotations or portions thereof in brackets but do not include an explanation for why they do so. If a biblical passage is quoted in the body of the rabbinic text (regardless of whether or not it is in brackets), we generally treat it as a citation.
The first entry indicates that there is a reference to Deut 6:4–9 in the Jerusalem Talmud, tractate Berakhot 2.2, on page 71 of the ASIRL standard edition. The absence of any rank marker indicates that this is a citation. The second entry denotes that there are two or more references to Deut 6:4–9 in the Babylonian Talmud, tractate Menahot 32a, on pages 202 and 204 of the standard edition. The * symbol indicates that at least one of these is an allusion (but none of them is a citation). In the third entry, we find that there is a reference to Deut 6:4–9 in the Babylonian Talmud, tractate Yoma 10a, on page 45 of the standard edition. The ◇ symbol denotes that this is an editorial reference. The fourth entry indicates that there is a reference to Deut 6:4–9 in Numbers Rabbah 11.2 on page 415 of our standard edition. The * symbol once again indicates that this reference is an allusion.

C. LITERATURE AND CITATION STYLE

With this overview in hand, we proceed to the literature itself. Below, users will find the following for each work indexed in ASIRL:

1. The English translation(s) to which the page numbers given in brackets in ASIRL are keyed.
2. A brief overview of the character, date, and organization of the rabbinic work.
3. A discussion of how to cite the rabbinic work, followed by a “quick-reference line” that provides a sample citation and spells out what each element in it means.
4. If necessary, any further details users might need to be aware of in order to understand the references to the work in ASIRL.
5. In a separate section below, introductory bibliography for each work.

The purpose of this section is twofold: First, we wish to equip those who are not specialists in rabbinic literature to use it well. New Testament scholars in particular have often cited rabbinic literature indiscriminately, failing to attend to the complexities of these documents and how they came into existence. While this index aims to make it simpler to engage with the rabbis’ interpretations of Scripture, we also wish to discourage simplistic uses of rabbinic sources. We would encourage users who do not have formal training in rabbinic literature to do the following before citing a rabbinic work: (1) familiarize yourself with the introductory material below; (2) consult one or two of the more detailed introductions provided in the bibliographies; (3) educate yourself about the common errors that scholars have made in using rabbinic literature and attempt to avoid them; (4) study the rabbinic passage in question carefully within its broader literary context.

14. Any page given in an ASIRL entry may contain more than one reference to the biblical locus in question, so “a reference to Deut 6:4–9” should be understood to mean “at least one reference to Deut 6:4–9.”
Second, how to cite rabbinic literature is a labyrinth in which one can quite easily become lost, so we wish to explain clearly how we are citing each rabbinic work. Our foremost authority for citation style is the second edition of The SBL Handbook of Style (SBLHS), published in 2014 (Atlanta: SBL Press). It is important to note that since this volume was released, SBL Press has issued a significant update to its guidelines for citing rabbinic literature (SBLHS §§8.3.8; 8.3.10). Whereas in the 2014 print edition of SBLHS SBL Press recommended rabbinic abbreviations based on a technical transliteration style (e.g., ‘Abodah Zarah > ‘Abod. Zar.), the new guidelines call for a general-purpose transliteration style for all titles and abbreviations of rabbinic works (e.g., Avodah Zarah > Avod. Zar.). In ASIRL, we follow these updated transliteration guidelines, since they are the current industry standard and also because we believe that they will make this volume more accessible to a variety of readers. Beyond abbreviations, the print edition of SBLHS discusses citation style only for the Mishnah, Tosefta, and Talmuds, and two update posts online discuss citation style for Sifre Numbers and Sifre Deuteronomy. For this reason, we have frequently appealed to Craig A. Evans, Ancient Texts for New Testament Studies: A Guide to the Background Literature (Grand Rapids: Baker Academic, 2012), 216–55, for how to cite other works. However, we consistently depart from Evans’s recommendations in two minor respects because of SBLHS precedent. First, whereas Evans includes a “§” when citing a chapter with no subdivisions, e.g., “Sifre Num. §7,” we forego this mark, e.g., “Sifre Num. 7.” Second, where Evans puts biblical passages under discussion in parentheses, e.g., “Sifre Deut. §97 (on Deut 14:2),” we do not, e.g., “Sifre Deut. 97 on Deut 14:2.”

### 1. Mishnah


- The Mishnah is a collection of Jewish law that constitutes the foundational document of rabbinic literature. It was produced around 200 CE under the leadership of Rabbi Judah ha-Nasi (often referred to simply as “Rabbi”). However, the Mishnah likely reached its present form later, for it occasionally records the opinions of authorities who lived after Rabbi.


#### 19. Since Evans has produced such a clear and succinct overview of most of the rabbinic works that we index in ASIRL, including how to cite them, it is inevitable that the discussion that follows overlaps in certain respects with his presentation. Readers who consult ATNTS, 216–55, will notice that our discussion is patterned after Evans’s in terms of its overall structure and that our descriptions of rabbinic works sometimes mirror his with respect to certain details. Nevertheless, we have done our best to synthesize the information on these matters found in other introductions to rabbinic literature as well and to provide information beyond what is included in Evans’s book. In addition, we do not always concur with Evans regarding, for example, the date of a given work or the way in which it should be cited.


#### 22. On this and other considerations, see Strack and Stemberger, ITM, 133–34. The prime example of subsequent redaction is the tractate Avot, which is generally thought to have been added to the Mishnah later, perhaps around 300 CE (Strack and Stemberger, ITM, 115, 138).

#### 23. For tables of the divisions and the tractates in each, see Evans, ATNTS, 221; Ben-Eliyahu, Cohn, and Millar, HJLLA, 41–42.
The Mishnah is cited with an “m.” (for Mishnah) followed by the tractate, chapter, and paragraph, e.g., “m. Sanh. 4.5.”

### m. Sanh. 4.5

Mishnah → tractate Sanhedrin → chapter 4 → paragraph 5

Because the Mishnah is such an early and important piece of rabbinic literature, and because the translations of both Danby and Neusner are popular, we include page numbers for both translations in this volume. In order to differentiate between the two, we place the first letter of the translator’s name just before the page number, e.g., “m. Ber. 2.2 [D3; N5].” Where Danby and Neusner have slightly different paragraph numbers (e.g., m. Avot 3.9 Danby = 3.8 Neusner), we have notated Danby’s number first followed by Neusner’s, e.g., “m. Avot 3.9/8 [D451; N679].”

In collating the references from the two translations, we discovered that Danby’s index lists only explicit citations of biblical texts and that there are over 1,500 additional references in

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24. The spelling recommended by SBL Press is “Kerithot.” However, in all other cases in its updated guidelines SBLHS transliterates taw with “t,” so we have used “Keritot” in order to be consistent with the principles underlying the SBLHS transliteration system.

25. The spelling recommended by SBL Press is “Mikwa’ot” (abbreviated “Mikw.”). We depart from SBL’s recommendation here because in all other cases in its updated guidelines (see note 17 above), SBLHS transliterates Hebrew qof with a “q.” Hence, “Miqwa’ot” and the abbreviation “Miqw.” are actually more consistent with the SBLHS transliteration system.

26. Some prefer to separate the chapter and paragraph with a colon. Either a period or a colon is acceptable as long as one is consistent (SBLHS §8.3.8).
Danby’s footnotes that are not found in Neusner (these typically offer additional historical or interpretative insight). We have included these references here, but doing so required an additional layer of organization, because many of the references in Danby do not appear in Neusner. What users will find in ASIRL is as follows: Every Neusner entry always includes the corresponding Danby entry, even if the reference is not marked in Danby (this rarely happens). However, every reference unique to Danby is indicated with an exclamation mark (!) directly after the Danby page number. If the Danby-only reference concerns the actual content of the Mishnah’s text (and so one could potentially make sense of it with only Neusner in hand), we include the corresponding Neusner page even though Neusner does not mark it. But if the reference is such that one would probably not understand why it was there by only examining Neusner, we give only the Danby page. This system allows a reader to know at a glance whether a reference is marked in both translations (both page numbers and no “!”), is marked only in Danby but might be understood even if one looks only at Neusner (both page numbers and “!”), or can only be understood by looking at Danby (Danby page number only and “!”). For example, consider the three entries below from Exod 13:12:

27. Similar loci (1.0, 2.0, 3.0, etc.) appear in Esther Rabbah and y. Rosh Hashanah. In these citations, the “.0” refers to a prefatory section within the chapter in question.
28. This is a reprint of Jacob Neusner, The Tosefta: Translated from the Hebrew, 6 vols. (New York: Ktav, 1977–1986). However, the two editions use different pagination, so the page numbers provided in ASIRL apply only to the reprint edition.
29. However, the matter may be more complex. Judith Hauptman, for example, has argued that the Mishnah on which the Tosefta comments is older than our Mishnah and that the Tosefta actually served as the basis for what we now know as the Mishnah. See Judith Hauptman, “The Tosefta as a Commentary on an Early Mishnah,” Jewish Studies, an Internet Journal 4 (2005): 109–32; Hauptman, Rereading the Mishnah: A New Approach to Ancient Jewish Texts, Texts and Studies in Ancient Judaism 109 (Tübingen: Mohr Siebeck, 2005).
30. Evans suggests a date of 220–230 CE (ATNTS, 224); Neusner advocates for a date of 300 CE (IRL, 129).
31. See Ben-Eliyahu, Cohn, and Millar, HJLLA, 41–42, for a table that details these differences.

In the first entry, the exclamation mark indicates that this reference is noted only in Danby’s translation. The reference actually occurs in a footnote that is linked to the title of the tractate (hence the odd 1.0 reference), where Danby notes some of the scriptural background to the tractate Bekhorot (“Firstlings”).27 The absence of a Neusner page number indicates that in our view this reference can only be understood by referring to Danby’s translation. The second entry has no exclamation mark, which means that it is not unique to Danby and is therefore noted in both Danby and Neusner. This makes sense, for it is a citation. The exclamation mark in the third entry again indicates that this reference is noted only by Danby. The presence of a Neusner page number, however, means that one might understand the reference by looking only at Neusner.

2. Tosefta

32. The “h” in Pisha is actually a het, so it should be pronounced “Pis-ha,” not “Pi-sha.” This is true in other places where this title occurs as well (e.g., in the Mekhilta).


35. SBLHS §8.3.8. Chapter/paragraph and folio/column constitute two distinct citation systems for the Jerusalem Talmud that are often used together in scholarly literature (the latter to provide a more specific locus).
Because Neusner’s *Talmud of the Land of Israel* is a lengthy, multivolume work that some users may not have in their libraries and may need to borrow from other libraries, we have included (as Appendix A, on p. 547) a list of all the tractates of the Jerusalem Talmud and the volume of Neusner’s edition in which each tractate appears. Using this list, one may easily determine which volumes to request so that one does not have to borrow the entire set.

### 4. Babylonian Talmud


- The Babylonian Talmud, or Talmud Bavli, is a commentary on and expansion of the Mishnah. Like the Jerusalem Talmud, it is patterned on the Mishnah, quoting Mishnah sections and offering interpretative *gemara*. It includes *gemara* for only thirty-six of the Mishnah’s tractates. The Babylonian Talmud is significantly longer than the Jerusalem Talmud because it includes an even greater amount of supplementary material, particularly midrashic traditions.37 The Babylonian Talmud probably reached its present form around 600 CE, though it is possible that there was subsequent development.38

- One cites the Babylonian Talmud with a “b.” (for Bavli/Babylonian) followed by the tractate with folio number and side (“a” or “b”), e.g., “b. Bekh. 17b.”39 For tractates without *gemara*, we cite the tractate followed by chapter and Mishnah section, e.g., “b. Demai 3.4.”40

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b. Bekh. 17b | Babylonian Talmud ➔ tractate Bekhorot ➔ folio 17, side b

b. Demai 3.4 | Babylonian Talmud ➔ tractate Demai ➔ chapter 3 ➔ Mishnah section 4

Since the Soncino *Babylonian Talmud* is a lengthy, multivolume work that some users may not have in their libraries and may need to borrow from other libraries, we have included (as Appendix B, on pp. 548–49) a list of all the tractates of the Babylonian Talmud and the volume of the Soncino edition in which each tractate appears. With this list, one may easily determine which volumes to request so that one does not have to borrow the entire set.

### 5. Minor Tractates of the Talmud


- The minor tractates of the Talmud are fifteen tractates that are sometimes printed with the Babylonian Talmud but are not regarded as equal to or part of it.41 The dates for these tractates in

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36. The reprint edition retains the same pagination as the original, so the page numbers provided in ASIRL apply to both editions. This translation is available online at https://halakhah.com.


40. A Talmud tractate without *gemara* is admittedly just a tractate of Mishnah material. However, we have recorded biblical references in such tractates as Talmud rather than Mishnah entries (e.g., b. Demai 3.4 rather than m. Demai 3.4) because the editors of our standard edition of the Babylonian Talmud sometimes note different biblical references than the editors of our standard editions of the Mishnah do.

41. Some scholars use the term Minor Tractates to refer to only seven of these tractates (Sefer Torah, Mezuzah, Tefillin, Tzitzit, Avadim, Kutim, and Gerim), using the term Extracanonical/External Tractates to refer to the rest
their present forms range from the fifth to the eleventh centuries CE. The tractates and their abbreviations are as follows:43

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avad.</td>
<td>Avadim</td>
</tr>
<tr>
<td>Avot R. Nat.</td>
<td>Avot of Rabbi Nathan</td>
</tr>
<tr>
<td>Der. Er. Rab.</td>
<td>Derekh Eretz Rabbah</td>
</tr>
<tr>
<td>Der. Er. Zut.</td>
<td>Derekh Eretz Zuta</td>
</tr>
<tr>
<td>Gerim</td>
<td>Gerim</td>
</tr>
<tr>
<td>Kallah</td>
<td>Kallah</td>
</tr>
<tr>
<td>Kallah Rab.</td>
<td>Kallah Rabbati</td>
</tr>
<tr>
<td>Kutim</td>
<td>Kutim</td>
</tr>
<tr>
<td>Mez.</td>
<td>Mezuzah</td>
</tr>
<tr>
<td>Per. Hash.</td>
<td>Pereq Hashalom</td>
</tr>
<tr>
<td>Sef. Torah</td>
<td>Sefer Torah</td>
</tr>
<tr>
<td>Sem.</td>
<td>Semahot</td>
</tr>
<tr>
<td>Sof.</td>
<td>Soferim</td>
</tr>
<tr>
<td>Tef.</td>
<td>Tefillin</td>
</tr>
<tr>
<td>Tzitzit</td>
<td>Tzitzit</td>
</tr>
</tbody>
</table>

The Minor Tractates are cited by tractate, chapter, and paragraph, e.g., “Sof. 5.9.” They may also be cited more simply using only the tractate name and chapter, e.g., “Sof. 5.” In this volume, we have used the more exact method wherever possible.44 One tractate, Avot of Rabbi Nathan, exists in two versions (A and B); in ASIRL we have differentiated between these by placing an A or a B after the tractate abbreviation, e.g., “Avot R. Nat. A 2.5.”

Sof. 5.9 Soferim → chapter 5 → paragraph 9

In general, we have used Cohen’s Minor Tractates of the Talmud as our standard edition. However, Cohen does not include the B version of Avot of Rabbi Nathan, so we have used Cohen as our standard for the A version and Saldarini, The Fathers according to Rabbi Nathan, for the B version.

6. Mekhilta of Rabbi Ishmael


The Mekhilta of Rabbi Ishmael is a commentary on Exodus. It is probably attributed to Rabbi Ishmael (ca. 60–140 CE) because he is the first authority cited in the body of the work (Mekh. R. Ish. Pisha 2.1) and because much of the material is attributed to him or his disciples. It is uncertain when the work was completed, but a date in the latter part of the third century CE seems likely.45 The Mekhilta of Rabbi Ishmael includes commentary on Exod 12:1–23:19, 31:12–17, and 35:1–3, and comprises nine tractates whose names are key Hebrew or Aramaic words from the texts on which they comment.46

(Strack and Stemberger, ITM, 225, 231–32; Ben-Eliyahu, Cohn, and Millar, HJLLA, 43). Strack and Stemberger (ITM, 225–231) number the Extracanonical Tractates as seven (as opposed to eight), apparently counting Kallah Rabbati as part of Kallah (ITM, 229–30; cf. Ben-Eliyahu, Cohn, and Millar, HJLLA, 50–51). The description above attempts to align with Cohen’s translation for ease of use.

42. Strack and Stemberger, ITM, 225–32.
43. We have created an abbreviation for Pereq Hashalom since SBLHS does not include one.
44. The tractate Semahot contains a prefatory section that we abbreviate as “pr.” (for “proem”).
45. Strack and Stemberger, ITM, 255; Ben-Eliyahu, Cohn, and Millar, HJLLA, 64.
46. The following list is adapted from Evans, ATNTS, 232.
<table>
<thead>
<tr>
<th>Tractate</th>
<th>Book Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pisha</td>
<td>Exod 12:1–13:16</td>
</tr>
<tr>
<td>Beshallah</td>
<td>Exod 13:17–14:31</td>
</tr>
<tr>
<td>Shirata</td>
<td>Exod 15:1–21</td>
</tr>
<tr>
<td>Wayassa</td>
<td>Exod 15:22–17:7</td>
</tr>
<tr>
<td>Amaleq</td>
<td>Exod 17:8–18:27</td>
</tr>
<tr>
<td>Bahodesh</td>
<td>Exod 19:1–20:23</td>
</tr>
<tr>
<td>Kaspa</td>
<td>Exod 22:24–23:19</td>
</tr>
<tr>
<td>Shabbata</td>
<td>Exod 31:12–17; 35:1–3</td>
</tr>
</tbody>
</table>

Since SBLHS provides an abbreviation for only one of the Mekhilta tractates (Neziqin), we have added further abbreviations as needed. Below is a full list in alphabetical order:

- Amal.
- Amaleq
- Bah.
- Bahodesh
- Besh.
- Beshallah
- Kaspa
- Kaspa
- Nez.
- Neziqin
- Pisha
- Pisha
- Shabb.
- Shabbata
- Shir.
- Shirata
- Way.
- Wayassa

In ASIRL, we abbreviate the Mekhilta of Rabbi Ishmael as “Mekh. R. Ish.”. Evans notes that this work is often cited in one of two ways: (1) by the biblical passage commented on, e.g., “Mekh. R. Ish. on Exod 5:3,” or (2) by tractate, chapter, and line numbers from Lauterbach's translation, e.g., “Mekh. R. Ish. Pisha 5.36.” He suggests combining these two methods, e.g., “Mekh. R. Ish. on Exod 5:3 (Pisha 5.36).” We follow the second option, e.g., “Mekh. R. Ish. Pisha 5.36.”

- Mekh. R. Ish. Pisha 5.36
  - Mekhilta of Rabbi Ishmael
  - tractate Pisha
  - chapter 5
  - line 36 (from Lauterbach’s translation)

7. Mekhilta of Rabbi Simeon ben Yohai


Like the Mekhilta of Rabbi Ishmael, the Mekhilta of Rabbi Simeon ben Yohai is a commentary on Exodus. It is likely attributed to Rabbi Simeon (ca. 140–165 CE) because he is the first authority quoted (Mekh. R. Sim. 1.1). The text is preserved only in Cairo Genizah fragments and in Midrash ha-Gadol, a thirteenth-century midrash collection. However, the work probably dates to the fourth or fifth century CE. It contains commentary on Exod 3:2, 7–8; 6:2; 12:1–24:10; 30:20–31:15; 34:12, 14, 18–26; 35:2. Nelson's translation follows the same tractate structure as the Mekhilta of Rabbi Ishmael (adding an additional tractate, Sanya, for the midrash on Exod 3 and 6), but Nelson also divides the work into continuously numbered chapters, which are further divided into sections, units, and sub-units.

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47. The SBL spelling is “Mekilta” (abbreviated “Mek.”). However, SBLHS elsewhere transliterates kaf without a dagesh lene as “kh” and includes this “h” in the abbreviation (e.g., “Arakhin”/“Arkh.”; “Bekhorot”/“Bekh.”), so we have used “Mekhilta”/“Mekh.” in order to be consistent with the principles underlying the SBL transliteration style.

48. Evans, *ATNTS*, 233. Evans does not abbreviate Mekhilta or add the “R. Ish.” specification, but we have done so in the examples above for the sake of clarity.


51. Strack and Stemberger, *ITM*, 258.
In ASIRL, we abbreviate the Mekhilta of Rabbi Simeon as “Meh. R. Sim.” and give the chapter and section numbers from Nelson’s translation, e.g., “Meh. R. Sim. 11.1.”

Meh. R. Sim. 11.1  Mekhilta of Rabbi Simeon  → chapter 11  → section 1

8. Sifra


Sifra (also known as Torat Kohanim) is a collection of midrash on Leviticus. The core of the work likely goes back to the third century CE, but in its present form it contains some later additions. Sifra is introduced by a preface entitled Baraita of Rabbi Ishmael. After this, it is divided into thirteen dibburim (singular dibbura), each of which comments on a particular biblical locus:

<table>
<thead>
<tr>
<th>Dibbura</th>
<th>Lev</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dibbura Denedavah</td>
<td>1:1–3:17</td>
</tr>
<tr>
<td>Dibbura Dehovah</td>
<td>4:1–5:26</td>
</tr>
<tr>
<td>Tzav</td>
<td>6:1–7:38</td>
</tr>
<tr>
<td>Shemini</td>
<td>9:1–11:47</td>
</tr>
<tr>
<td>Tazria</td>
<td>12:1–8</td>
</tr>
<tr>
<td>Nega’im</td>
<td>13:1–59</td>
</tr>
<tr>
<td>Metzora</td>
<td>14:1–57</td>
</tr>
<tr>
<td>Zavim</td>
<td>15:1–33</td>
</tr>
<tr>
<td>Ahare Mot</td>
<td>16:1–18:30</td>
</tr>
<tr>
<td>Qedoshim</td>
<td>19:1–20:27</td>
</tr>
<tr>
<td>Emor</td>
<td>21:1–24:23</td>
</tr>
<tr>
<td>Behar</td>
<td>25:1–55</td>
</tr>
<tr>
<td>Behuqqotai</td>
<td>26:1–27:34</td>
</tr>
</tbody>
</table>

Each dibbura is generally divided into parashot (singular parashah), which are further divided into peraqim (singular pereq). However, Neusner’s translation treats the parashot as separate sections from the peraqim rather than as larger sections of which the peraqim are a part. For example, Neusner gives the following contents for dibbura Behar: parashah 1, pereq 1, parashah 2, pereq 2, pereq 3, parashah 3, pereq 4, pereq 5, etc. As this example shows, Neusner numbers the parashot and peraqim consecutively within each dibbura. Since a parashah may be followed by one or more peraqim, there is no consistent relationship between parashah and pereq numbers in Neusner’s translation. The one exception to this parashah/pereq organization is that in two of the dibburim (Tzav and Shemini), one of the smaller segments is labeled “Mekhilta de-Millu’im.” In ASIRL, we spell pereq in full but abbreviate parashah as “parash.” and Mekhilta de-Millu’im as “Mekh. de-Mil.” Below are the abbreviations for the dibburim in alphabetical order (we have created these since no SBL abbreviations exist):

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52. These additions include the Baraita of Rabbi Ishmael, Mekhilta de-Millu’im, Ahare Mot, and Qedoshim. See Strack and Stemberger, ITM, 261; Menahem I. Kahana, “Sifra,” EncJud 18:561–62.

53. The list below is adapted from Strack and Stemberger, ITM, 261, with slight emendations to align with Neusner’s translation. Sifra originally consisted of nine dibburim, but over time the structure was changed (Strack and Stemberger, ITM, 260; Kahana, “Sifra,” 560). Strack and Stemberger list fourteen (rather than thirteen) dibburim; this is because they count Mekhilta de-Millu’im, which Neusner treats as a subsection within Tzav and Shemini.

54. Strack and Stemberger, ITM, 260; Kahana, “Sifra,” 560. In some modern works, one will encounter the spelling parashiyyot or parshiyot, instead of parashot, for the plural of parashah.
Sifra is often cited by the passage in Leviticus that is being discussed, e.g., “Sifra on Lev 22:4–9.” However, this is imprecise because a given passage from Leviticus may have both a parashah and one or more peraqim devoted to it. Evans recommends including the name of the section and chapter as well, e.g., “Sifra on Lev 22:4–9 (Emor 4).” In ASIRL, we have followed Evans’s recommendation but have omitted the reference to Leviticus and specified whether the chapter is a parashah or pereq, e.g., “Sifra Emor pereq 4.” We recommend that users follow this format and include the Leviticus passage under discussion if they desire a fuller citation.

Sifra Emor pereq 4  Sifra  →  dibbura Emor  →  pereq 4

9. Sifre Numbers


Sifre Numbers is a midrash on Numbers. It probably dates to the middle of the third century CE.56 Sifre Numbers is organized into a number of sections, called pisqa’ot (singular pisqa), that are further subdivided by paragraph. Each pisqa quotes a passage from Numbers and then comments on it.

Sifre Numbers may be cited by pisqa and paragraph, e.g., “Sifre Num. 7.11,” or simply by pisqa, e.g., “Sifre Num. 7.”57 One may also note the passage from Numbers that is under discussion, e.g., “Sifre Num. 7.11 on Num 5:13.” In ASIRL, we give pisqa and paragraph.

Sifre Num. 7.11  Sifre Numbers  →  pisqa 7  →  paragraph 11

Users will note that we have listed two keyed translations above: those of Levertovf and Neusner. Neusner’s is the only full translation of Sifre Numbers; Levertovf translates only excerpts of the work. However, Levertovf includes many helpful allusions and editorial references not found in Neusner. In ASIRL, we generally give page numbers to both Levertovf and Neusner.

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55. This volume reproduces the translation from Neusner’s earlier and incomplete Sifré to Numbers: An American Translation and Explanation, 2 vols., BJS 118–19 (Atlanta: Scholars Press, 1986) but adds pisqa’ot 116–161 and has different commentary. The translation comprises parts 1–3; part 4 is a topical and methodological outline.
56. Strack and Stemberger, ITM, 267; cf. Ben-Eliyahu, Cohn, and Millar, HJLLA, 69.
In order to differentiate between the two, we place the first letter of the translator’s last name before the page number, e.g., “Sifre Numbers 1.10 [Li; Ni:11].”

However, since the two translations do not synchronize easily, it is necessary to state a few caveats regarding this general practice. First, Levertovf and Neusner often quote different portions of the Numbers passage under discussion. Because Neusner’s translation is the complete one, we follow Neusner for these references and generally do not give pages from Levertovf. Second, in some places Levertovf does not translate the rabbinic passage in full but notes biblical references quoted in it. In Levertovf’s translation, these will appear to be only allusions or editorial references. However, if they are actually quotations (as is evident in Neusner’s full translation), we have ranked them as citations. Third, as mentioned above, Levertovf includes many allusions and editorial references that Neusner does not. For these, we have not included pages from Neusner but have given the specific paragraph to which the references are linked, so that users may easily locate the corresponding passage in Neusner.

10. Sifre Zuta Numbers


- Sifre Zuta is a shorter midrash on Numbers preserved only in medieval quotations. However, it likely originated much earlier, perhaps in the early third century CE. Sifre Zuta is divided into sections (pisqa’ot) that are sometimes subdivided further.

- In ASIRL, we abbreviate Sifre Zuta Numbers as “Sifre Zut.” and give pisqa and one subsection, e.g., “Sifre Zut. 5.2.”

Sifre Zut. 5.2 Sifre Zuta ⇾ pisqa 5 ⇾ subsection 2

11. Sifre Deuteronomy


- Sifre Deuteronomy is a midrash on Deuteronomy. The final redaction of the work probably occurred in the late third century CE. Sifre Deuteronomy is organized into 357 pisqa’ot.

- SBLHS recommends citing Sifre on Deuteronomy by pisqa, e.g., “Sifre Deut. 97.” It also notes that one may include the passage from Deuteronomy under discussion, e.g., “Sifre Deut. 97 on Deut 14:2.”

Sifre Deut. 97 Sifre Deuteronomy ⇾ pisqa 97

58. Since Neusner’s page numbers restart at the beginning of each volume, we include the volume number as well.
59. A subpoint to this matter: Neusner tends to cite large ranges for Numbers references even when only a portion of the passage is quoted. In ASIRL, we have specified these references to reflect what is actually quoted in Neusner’s translation. Practically, what this means is that when users turn to the page indexed, they may find a wider verse range than what is indicated in ASIRL. However, upon closer examination they should find the correct text there.
60. E.g., Levertovf, Midrash Sifre on Numbers, 46; cf. Neusner, Sifré to Numbers 1:165.
61. Strack and Stemberger, ITM, 270. Ben-Eliyahu, Cohn, and Millar suggest the second half of the third century (HJLLA, 71).
62. In Neusner’s translation, larger named sections are given as well. For example, Sifre Zut. 5–7 is “Naso,” 8–12 is “Beha’alotecha,” etc. However, we have thought it best to leave these aside since they are of little help in locating the reference.
63. Strack and Stemberger, ITM, 273; Ben-Eliyahu, Cohn, and Millar, HJLLA, 73.
12. Baraita de-Melekhet ha-Mishkan


- Baraita de-Melekhet ha-Mishkan (“Baraita of the Construction of the Tabernacle”) is an interpretation of the tabernacle account in Exodus. It consists of fourteen chapters that together provide “virtually a verse by verse exegesis of the tabernacle texts, although not necessarily in their scriptural sequence.”65 The work likely dates to the third or fourth century CE.66

- *SBLHS* does not provide an abbreviation for Baraita de-Melekhet ha-Mishkan. In *ASIRL*, we abbreviate the work as “Bar. de-Mel. ha-Mish.” and give the chapter, e.g., “Bar. de-Mel. ha-Mish. II.”

  Bar. de-Mel. ha-Mish. 11   Baraita de-Melekhet ha-Mishkan ⇾ chapter 11

13. Seder Olam Rabbah


- Seder Olam Rabbah discusses the chronology of biblical and non-biblical events from Adam to Bar Kokhba. This work has traditionally been ascribed to the second-century rabbi Yose ben Halafta (b. Nid. 46b; b. Yebam. 82b). It may date as early as the second half of the second century CE.67 However, Strack and Stemberger suggest that it “was probably redacted in early Amoraic times and later supplemented or revised.”68 Seder Olam Rabbah is organized into three major sections of ten chapters each.

- One may cite Seder Olam Rabbah with its SBL abbreviation (S. Olam Rab.) and chapter, e.g., “S. Olam Rab. 5.”

  S. Olam Rab. 5   Seder Olam Rabbah ⇾ chapter 5

14. Megillat Ta’anit


- Megillat Ta’anit catalogs days when fasting is prohibited, usually because a joyous event in Israel’s history had occurred on that day (cf. y. Ta’an. 2.12). Vered Noam argues that this work “was compiled . . . between 41 and 70 CE.”70 Megillat Ta’anit is organized around the months of the Jewish year (Nisan, Iyar, etc.), and the non-fasting days are numbered within their months. An explanatory commentary known as the Scholion was later appended to the work.71 In *ASIRL*, we index biblical references found in Megillat Ta’anit itself but not ones found in the Scholion.

68. Strack and Stemberger, *ITM*, 326.
69. For a modern, critical translation, see Vered Noam, “Megillat Taanit – The Scroll of Fasting,” *LitSages* 2:342–44. We use Edersheim as our standard edition because he notes one biblical reference in Megillat Ta’anit, whereas Noam notes none.
70. Noam, “Megillat Taanit – The Scroll of Fasting,” 348–50. Evans (*ATNTS*, 237–38) notes that the Mishnah mentions Megillat Taanit (m. Ta’an. 2.8) and suggests that the work “originated, at least in part, in the second century.”
 Megillat Ta’anit may be cited by the month of the Jewish year and the day under discussion, e.g., “Meg. Ta’an. 8.1.”

**Meg. Ta’an. 8.1**  Megillat Ta’anit  ➔  eighth month  ➔  first day

### 15. Midrash Rabbah


Midrash Rabbah is a collection of commentaries on the books of the Torah and the Megillot (i.e., Ruth, Song of Songs, Ecclesiastes, Lamentations, and Esther). Although the single “Midrash Rabbah” label might suggest a common literary history, the dates of the individual commentaries are actually quite different, ranging from about 400 to 1200 CE. The commentaries with their approximate dates are listed below, from earliest to latest:73

- **Genesis** 400–500
- **Leviticus** 400–500
- **Lamentations** 400–500
- **Esther (part 1)** 400–500
- **Ruth** 500–640
- **Song of Songs** 500–640
- **Ecclesiastes** 640–900
- **Deuteronomy** 775–900
- **Exodus** 775–1000
- **Esther (part 2)** 1000–1100
- **Numbers** 1100–1200

To further complicate matters, the commentaries borrow substantially from other rabbinic writings and include Tannaitic and Amoraic traditions as well as later material. For this reason, researchers must exercise discretion in using Midrash Rabbah.

Two different citation styles are used for Midrash Rabbah, depending on which specific midrash one is citing. Both styles begin with the biblical book followed by “Rab.” (for “Rabbah”). They then diverge as follows: (1) For most of the midrashim, these elements are followed by chapter, paragraph, and the biblical passage under discussion, e.g., “Gen. Rab. 85.7 on Gen 38:14.” In *ASIRL*, we omit the biblical passage, but users may add it if they desire a fuller citation.74 (2) For Song of Songs Rabbah, Ecclesiastes Rabbah, and Lamentations Rabbah, one cites the chapter and verse of the biblical passage under discussion and then the paragraph number in the midrash, e.g., “Song Rab. 6:12 §1” or “Eccl. Rab. 3:11 §3.”

In addition, Ruth Rabbah, Ecclesiastes Rabbah, Lamentations Rabbah, and Esther Rabbah each contain a prefatory section before the numbering begins. We abbreviate this as “pr.” (for “proem”) and give the paragraph, e.g., “Esth. Rab. pr. 11.”

- **Gen. Rab. 85.7**  *Genesis Rabbah*  ➔  chapter 85  ➔  paragraph 7
- **Song Rab. 6:12 §1**  *Song of Songs Rabbah*  ➔  on Song 6:12  ➔  paragraph 1
- **Esth. Rab. pr. 11**  *Esther Rabbah*  ➔  proem  ➔  paragraph 11

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72. The third edition retains the same pagination as the second edition, so the pages given in *ASIRL* apply to both.
73. This list is adapted from Moshe D. Herr, “Midrash,” *EncJud* 14:184. Evans (*ATNTS*, 238) provides a somewhat different set of dates. The first part of Esther Rabbah consists of chapters 1–6, and the second part comprises chapters 7–10 (Strack and Stemberger, *ITM*, 318–19).
74. Freedman and Simon’s translation presents alternate versions of Gen. Rab. 96–97 (the New Version [NV]) and Gen. Rab. 95–97 (from Vatican Manuscript Codex 30 [MSV]), locating them between its standard version of Gen. Rab. 96 and 97. That is, at this point in Freedman and Simon’s translation, the text proceeds as follows: 96 (standard version), 96 NV, 97 NV, 95 MSV, 96 MSV, 97 MSV, 97 (standard version). We mark biblical references found in these two alternate versions by specifying “(NV)” or “(MSV)” within the entry, e.g., “Gen. Rab. 97 (MSV).”
16. Seder Eliyyahu Rabbah, Seder Eliyyahu Zuta, and Seder Eliyyahu supplements


Seder Eliyyahu, or Tanna de-be Eliyyahu, is a midrashic work associated with the prophet Elijah. The Babylonian Talmud tells how Elijah appeared to Rabbi Anan (third century CE) and revealed to him the Order of Elijah, or Seder Eliyyahu (b. Ketub. 106a). This work apparently consisted of two parts, Seder Eliyyahu Rabbah and Seder Eliyyahu Zuta. Scholars disagree as to whether the text we now know as Seder Eliyyahu is identical to the one described in the Talmud or was composed later. For this reason, proposed dates range from the third to the tenth centuries CE. Strack and Stemberger suggest a date after the Babylonian Talmud and before the ninth century. According to the Aruk of Rabbi Nathan ben Jehiel (eleventh century), Seder Eliyyahu Rabbah has thirty chapters and Seder Eliyyahu Zuta has twelve. However, in the first printed edition of the text (Venice, 1598) the Rabbah portion contains not thirty chapters but thirty-one, and the Zuta not twelve but twenty-five. Meir Friedmann attempts to restore the organization of Rabbi Nathan’s Aruk in his text (on which Braude and Kapstein’s translation is based). In order to do this, he designates the last ten chapters of Seder Eliyyahu Zuta as “Supplements to Seder Eliyyahu Zuta” or “Pseudo-Seder Eliyyahu Zuta.” Thus, for the purposes of citation in this volume, there are three Seder Eliyyahu works: Rabbah, Zuta, and supplements.

The SBL abbreviations for Seder Eliyyahu Rabbah and Zuta are “S. Eli. Rab.” and “S. Eli. Zut.,” respectively. In ASIRL, we abbreviate Seder Eliyyahu supplements as “S. Eli. S.” Evans recommends citing Seder Eliyyahu by providing the chapter and, in parentheses, the page number from Friedmann’s text (which is noted in the margins of Braude and Kapstein’s translation), e.g., “S. Eli. Rab. 6 (28).” Here we simply give the chapter, e.g., “S. Eli. Rab. 6.”

S. Eli. Rab. 6  
Seder Eliyyahu Rabbah  ➔ chapter 6

17. Pesiqta of Rav Kahana


Pesiqta of Rav Kahana is a collection of discourses for Jewish festivals and special Sabbaths. It is probably attributed to Rav Kahana because of a passage at the beginning of one of the homilies that is credited to him (see Pesiq. Rav Kah. 13.1). Pesiqta of Rav Kahana is made up of twenty-eight *pisqā’ot* and a number of supplements. The date of the work is disputed, but it was likely redacted in the fifth or early sixth century CE.

80. There is a second edition (2002) of Braude and Kapstein’s translation with different pagination, but we discovered this too late in the editorial process to include it in the present volume. In any case, the first edition seems to still be quite popular.
81. In Braude and Kapstein’s translation, there are seven supplements. Strack and Stemberger, however, mention nine appendixes (*ITM*, 294).
Pesiqta of Rav Kahana is cited with its abbreviation (Pesiq. Rav Kah.) followed by *pisqa* and paragraph, e.g., “Pesiq. Rav Kah. 12.13.” For the supplements included in Braude and Kapstein’s translation, we have placed an “S” (for “supplements”) directly before the *pisqa* and paragraph, e.g., “Pesiq. Rav Kah. S2.2.”

**Pesiq. Rav Kah. 12.13**  
Pesiqta of Rav Kahana → *pisqa* 12 → paragraph 13

**Pesiq. Rav Kah. S2.2**  
Pesiqta of Rav Kahana supplements → *pisqa* 2 → paragraph 2

18. Pesiqta Rabbati


- Like Pesiqta of Rav Kahana, Pesiqta Rabbati is a compilation of sermons for Jewish festivals and special Sabbaths. It utilizes Pesiqta of Rav Kahana (or material known from it) as a source. A date in the sixth or seventh century seems likely, though the core of the work may of course be earlier. Pesiqta Rabbati is divided into fifty-three *pisqa’ot*.

- The SBL abbreviation for Pesiqta Rabbati is “Pesiq. Rab.” The work is cited by *pisqa* and paragraph, e.g., “Pesiq. Rab. 12.13.”

**Pesiq. Rab. 12.13**  
Pesiqta Rabbati → *pisqa* 12 → paragraph 13

19. Midrash Tanhuma


- Midrash Tanhuma is a homiletic commentary on the books of the Torah. Proposed dates range from the fourth to the ninth centuries CE. Strack and Stemberger tentatively suggest that the core of the work was in place by 400 CE, though there was likely further development. Midrash Tanhuma exists in two editions: the Printed Version (first published in Constantinople, 1520–1522) and the Buber edition (first published by Solomon Buber in Vilna, 1885). The two editions differ substantially regarding Genesis and Exodus but largely agree elsewhere. We use Berman’s *Midrash Tanhuma-Yelammedenu* (which includes only Genesis and Exodus) as our standard edition for the Printed Version and Townsend’s *Midrash Tanhuma* as our standard edition for the Buber version. Midrash Tanhuma is divided into a number of chapters, each of which discusses a particular biblical passage. In the translations of Berman and Townsend, these chapters are numbered sequentially within each biblical book and are further divided into sections.

- The SBL abbreviation for Midrash Tanhuma is “Midr. Tanh.” In ASIRL, we differentiate between the Buber version and the Printed Version by including “B” or “PV” after the SBL abbreviation.

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84. The SBL abbreviation is “Pesiq. Rab Kah.” However, SBLHS elsewhere transliterates spirantized bet with a “v,” so “Rav” rather than “Rab” is more consistent with the principles underlying the SBLHS transliteration system.
85. Braude and Kapstein’s translation includes a few sections whose authenticity is disputed. These disputed sections are labeled with letters rather than numbers, e.g., “Pesiq. Rav Kah. 3.c.” See Braude and Kapstein, *Pesikta de-Rab Kahana*, 39 n. 1.
87. *Pisqa* 15 has a prefatory section that we abbreviate as “pr.,” e.g., “Pesiq. Rab. 15 pr.”
88. Strack and Stemberger, *ITM*, 305.
89. Strack and Stemberger, *ITM*, 303; see also Berman, *Midrash Tanhuma-Yelammedenu*, xii.
We then note the biblical book under discussion, the chapter, and the section, e.g., “Midr. Tanh. B Gen. 4.5” or “Midr. Tanh. PV Exod. 5.12.”

<table>
<thead>
<tr>
<th>Midr. Tanh. B Gen. 4.5</th>
<th>Midrash Tanhuma Buber → Genesis chapter 4 → section 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midr. Tanh. PV Exod. 5.12</td>
<td>Midrash Tanhuma Printed Version → Exodus chapter 5 → section 12</td>
</tr>
</tbody>
</table>

20. Midrash Psalms


- Midrash Psalms, also known as Midrash Tehillim or Shoher Tov, comprises two parts. The first, which is much earlier than the second, comments on Psalms 1–118. According to Strack and Stemberger, “most of the material certainly dates back to the Talmudic period.” However, its final composition probably took place in the seventh to ninth centuries CE. The midrash on Psalms 119–150 was likely compiled in the thirteenth century.

- Midrash Psalms is often cited by psalm, paragraph of interpretation, and verse commented on, e.g., “Midr. Pss. 22.23 on Ps 22:10.” In *ASIRL*, we simply give the psalm and paragraph, e.g., “Midr. Pss. 22.23.”

| Midr. Pss. 22.23 | Midrash Psalms → Psalm 22 → paragraph 23 |

21. Pirqé Rabbi Eliezer


- Pirqé Rabbi Eliezer consists of fifty-three chapters that retell biblical events from creation to Moses. For example, chapters 3–11 are on creation, chapters 12–23 are on the period from Adam to Noah, and chapters 24–25 are on the sinfulness of humanity and the confusion of languages. Pirqé Rabbi Eliezer was probably compiled in the eighth or ninth century CE.

- Pirqé Rabbi Eliezer is cited with its SBL abbreviation (Pirqe R. El.) and the chapter under consideration, e.g., “Pirqe R. El. 28.”

| Pirqe R. El. 28 | Pirqé Rabbi Eliezer → chapter 28 |

90. See Townsend, *Midrash Tanhuma*, 1:xiii, for a similar recommendation regarding the citation style. The chapters of Midrash Tanhuma are sometimes referred to by the names of the Hebrew words that begin the biblical section under comment. For example, the chapter that discusses Gen 18:1–22:13 is known as *Wayyera* (the first Hebrew word in Gen 18:1). Evans suggests citing Buber’s edition (and presumably translations based on it) with a “(B)” for Buber), the specific biblical passage commented on, the name of the chapter, and the section, as follows: “Midr. Tanh. (B) on Gen 18:2 (Wayyera 5)” (*ATNTS*, 242). Townsend includes the Hebrew name of each chapter at its beginning and end, so users of his translation can easily include the Hebrew name in their citation if they so desire. Berman does not include the Hebrew chapter names in his translation.

91. Strack and Stemberger, *ITM*, 323.


93. Braude’s translation gives two versions of Midr. Pss. 119.1–8. The first is based on two of the manuscripts that Buber used for his first edition of the text. The second is based on a manuscript added by Saloniki, the publisher of the second edition. See Braude, *Midrash on Psalms*, xxx–xxxii, esp. xxxi n. 35. In *ASIRL*, we designate the first as “A” and the second as “B,” e.g., Midr. Pss. 119(A).3, Midr. Pss. 119(B).1.

94. A 1916 printing of this translation (London: Kegan Paul, Trench, Trubner & Co.) is currently available online.

95. Friedlander’s translation contains fifty-three chapters (cf. Evans, *ATNTS*, 243), though Strack and Stemberger number the chapters as fifty-four (*ITM*, 328).

96. For a full summary of the contents, see Strack and Stemberger, *ITM*, 328.
22. Midrash Proverbs


- Midrash Proverbs, or Midrash Mishle, is a commentary on Proverbs. Its date is uncertain; it was probably finalized in the seventh to ninth centuries CE, though some of the material may be earlier.

- Midrash Proverbs may be cited by referring to the passage in Proverbs under comment. Evans recommends using the Hebrew title followed by the biblical passage, e.g., “Midr. Mish. on Prov 6:1.” In ASIRL, we use the English title and simply give biblical chapter and verse, e.g., “Midr. Prov. 6:1.”

Midr. Prov. 6:1  Midrash Proverbs → on Prov 6:1

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21. Pirqa Rabbi Eliezer
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E. EDITORIAL PROCESS AND ERROR REPORTING

The initial editorial team for this project consisted of six members, each of whom was assigned fourteen to fifteen thousand biblical references within a particular rabbinic work or group of works. A seventh member, Johnathan Harris, joined us midway through the project and did a significant amount of work in a variety of areas that helped bring the volume to completion in a timely manner. Most of the index was compiled in an online platform that allowed for simultaneous editing. However, several team members completed
their work in spreadsheets outside of this platform, and we combined the two sets of data toward the end of our work on the project.

Our editorial process consisted of three stages. In Stage 1, we entered the data from the existing indexes into our format and created indexes for unindexed works. It is important to note that because we depended on the existing indexes, there is no guarantee that any references that those indexes missed will appear in ASIRL (though we did add such references when we found them). Stage 2 consisted of looking up each biblical reference and checking it, adding the hard citation or page number (whichever the existing index did not give), and assigning the entry a rank (citation, allusion, or editorial reference). It was in this second stage of the project that we discovered most of the errors noted above. These errors were diverse; we found that virtually anything that could go wrong in creating an index at some point had. Some of the errors we were able to fix in Stage 2, but whichever ones we could not solve we noted so that we could come back to them later.

In Stage 3, each team member double-checked any outstanding problem references and attempted to resolve them. A partner on the editorial team then triple-checked any remaining problem references. Whatever references we were not able to resolve by this point we removed from ASIRL and entered in a separate document.98

An additional word on errors: While most of the errors we discovered were in the indexes, some were in the texts themselves. Because of this, ASIRL users will occasionally turn to the page indexed in ASIRL and fail to find the appropriate biblical reference. Usually, this will mean that we have corrected an error made by the translator or editor of the standard edition. For example, in our standard edition of the Tosefta (edited by Neusner), page 865 attributes the verse “And what man is there that has betrothed a wife and has not taken her? Let him go back to his house . . . ” to Deut 29:7, which says nothing of the sort. The correct biblical locus—and the one indexed in ASIRL—is Deut 20:7. (The editor’s finger likely hit nine instead of zero, which is often adjacent to nine on keyboards.) Another example: page 652 of the same work credits “Now the sons of Jacob were twelve” to Lev 35:22 when in reality this is from Gen 35:22. Practically, what this means is that if you do not find the appropriate biblical verse on the page indexed, you should familiarize yourself with the text of this biblical verse and then scan the page to see if this text (or, in the case of allusions and editorial references, a concept associated with the text) is present but is attributed to a different biblical locus. This is an unfortunate situation, but we deemed it better to correct such mistakes than to leave them intact and thereby obscure the correct references from users. We have meticulously logged all of the errors we detected and would be happy to share our data with publishers of our standard editions who wish to make corrections in subsequent editions and printings.

The numerous errors we have found in the existing indexes have made us aware that, despite our best efforts, we have probably made more than a few mistakes of our own. The element of an ASIRL entry that is most susceptible to error is the rank. This is because whereas all of the other elements (abbreviation, hard reference, page number) are clearly present or not, rank is sometimes visible (allusion and editorial reference) and sometimes not (citation). It is therefore possible that we have occasionally forgotten to enter the marker for an allusion or editorial reference, unwittingly giving the impression that a given reference is a citation. Fortunately, this is probably the least crucial element of the entry. The hard citation should be correct in almost all cases, since typically this was the only piece of data that we added besides the rank, and we were careful in entering it. However, it is possible that an eye or finger may have slipped here or there (we have found numerous instances of this in the existing indexes, as noted above). Because most of the existing indexes give page numbers, and because we had to turn to the page to check the biblical reference and locate the hard citation, the page number should be correct virtually all of the time.

If you do find an error in this volume, please send us an email at asirl@hendrickson.com. In the body of your email, include (1) the page number in ASIRL where the error occurs, (2) the biblical locus in view, (3) the rabbinic reference, and (4) a brief description of what needs to be fixed, and we will be sure to correct the error should this volume merit a subsequent edition.

98. Other than errors, the only biblical references from the original indexes that we intentionally did not include in ASIRL were references in introductory material or appendixes (i.e., references that had no corresponding rabbinic text).
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