

RAW MATERIAL

STUDIES IN BIBLICAL SEXUALITY

James E Miller

November, 2006

A Short Glossary

Pages 170-175

A Short Glossary

Akkadian — the language of Babylon and Assyria. Akkadian was written on clay tablets in a cuneiform script adapted from the Sumerians. Akkadian is a Semitic language and a distant relative to Hebrew. Dates for Akkadian texts cover more than a millennium.

Ambrosiaster – Name given to the author of writings once attributed to Ambrose of Milan. The date of these texts is unknown, though probably 4-5th century. The text comes to us in three distinct recensions.

Apocrypha — a collection of Bible-like texts which are not part of the Jewish canon. Some of these texts are part of the Roman Catholic canon, known as the Deuterocanonical texts. Others are part of the Orthodox canons. The Latin or Western Apocrypha are the texts in the Latin Vulgate translation, and the Septuagint Apocrypha are the Greek texts often found in ancient or traditional copies of the Septuagint. Similar texts which are not part of the Apocrypha are usually known as the Pseudepigrapha.

Apostolic Fathers — a collection of early Christian writings from the late 1st and early 2nd centuries.

Aquinas, Thomas — 13th century theologian and philosopher.

Aristotle — a late 4th century BCE philosopher, a former disciple of Plato.

Athenagoras — a 2nd century church father.

Atrahasis — an ancient flood text from Mesopotamia.

Augsburg Confession – An early Lutheran statement of faith (1530). The Confession and its defense, the Apology, were written mostly by Melanchthon. Both may be found in the Lutheran *Book of Concord*.

Augustine of Hippo — a late 4th and early 5th century church father.

Barnabas, Epistle of — a work in the Apostolic Fathers.

Bede (The Venerable Bede) – An early 8th century writer, known for his history of the church in England.

Chrysostom, John — a late 4th century church father, known for his oratory.

Clement of Alexandria — a late 2nd century church father.

Clement of Rome — a late 1st century church father. The Apostolic Fathers collection contains epistles attributed to Clement.

Damascus Covenant / the Damascus Document/ the Covenant of Damascus — from the Dead Sea Scrolls. The Covenant describes a Jewish sect and their holiness laws.

Didache — “The Teaching of the Twelve Apostles.” A 2nd century collection of instruction ascribed to the Apostles. Part of the Apostolic Fathers.

Enoch — in the Pseudepigrapha are works attributed to Enoch (Genesis 5:21-24). 1 Enoch is the longest of these, containing several prophecies of Enoch and his dialogues with the Watchers (fallen angels). 1 Enoch 1:9 is quoted in Jude 14-15.

Enuma Elish — Babylonian creation myth named for its first two words, “When on high . . .”

Epic of Gilgamesh — a story known in several versions in Sumerian and Akkadian, with copies and versions which span more than a millennium. A few copies have been found outside Mesopotamia.

Epistle of Barnabas — an early 2nd century text in the Apostolic Fathers.

Genesis Rabbah (GenRab / Bereshit R) — a classic Rabbinic commentary on the book of Genesis.

Gospel of Thomas — a collection of sayings of Jesus in the Nag Hammadi library, though Greek fragments are known. The Nag Hammadi library is an archaeological collection of Coptic texts. Though much of the Gospel of Thomas reflects Gnostic views, many scholars find in some of the sayings genuine traditions of the words of Jesus. This is not to be confused with another Gospel of Thomas which tells stories from the childhood of Jesus.

Hippolytus — a late 2nd and early 3rd century church father.

Horus and Seth — a classic Egyptian collection of stories chronicling the competition of Seth against Osiris, Isis and their son, Horus.

J — A hypothetical narrative source for Genesis, Exodus, Leviticus and Numbers. Even if there never was a J source, the term is useful for a style of narrative found dispersed through these books. J is contrasted with other hypothetical sources E, D, P and H. J uses the divine name YHWH (Jehovah), E uses Elohim (God), D reflects the ideology of Deuteronomy, P is interested in priestly issues such as genealogy and purity laws, and H is an important subdivision of P known as the Holiness Code.

John Chrysostom — see Chrysostom, John.

Josephus — a late 1st century Jewish historian and apologist.

Jubilees — an important book in the Pseudepigrapha. Jubilees claims to be a history dictated to Moses by an angel. It covers the history of Genesis and the first part of Exodus.

Juvenal — a Latin satirist, influenced by Martial. Late 1st and early 2nd century.

LXX — see Septuagint.

Martial — a late 1st century Latin writer of epigrams.

Masoretic Text (MT) — Standard Hebrew text for the Jewish Scriptures.

Mishna - see Talmud

Neofiti — a highly expansive targum of the first five books of the Bible.

Onkelos — a standard targum of the first five books of the Bible, only slightly expansive.

Ovid — an early 1st century Latin poet.

Pederasty () — adult men having sex with adolescent males. In Classical Greece (5th-4th centuries BCE) the ideal pederastic relationship included apprenticeship in the duties and privileges of citizenship, including military service. In the 1st and 2nd centuries CE the term usually referred to sex with slave boys with no pedagogical activity.

Philo of Alexandria — an early 1st century Jewish author and Platonic philosopher.

Pirke Aboth — a section (tractate) of the Mishna and Talmud.

Plato — an early - mid 4th century BCE philosopher.

Pseudepigrapha — uncapitalized (pseudepigrapha), texts falsely ascribed to an ancient figure of prominence such as Abraham, Enoch or Moses. Capitalized (Pseudepigrapha), Bible-like texts which are neither in the Bible nor the Apocrypha.

PseudoJonathan (PsJonathan) — a highly expansive targum of the first five books of the Bible. The original name of this targum was probably The Jerusalem Targum (Yerushalami). By a misunderstanding it was attributed to Jonathan, a targumist of the Prophets.

PseudoPhokylides — an ancient Jewish collection of wise sayings in Greek. This pseudepigraphon is falsely ascribed to a Greek philosopher, Phokylides (or Phocylides).

Q — a hypothetical source for the Synoptic gospels (Matthew, Mark and Luke). Q consists of the material in common between Matthew and Luke which does not appear in Mark.

Sanhedrin — a section (tractate) of the Mishna and Talmud.

Septuagint (LXX) — ancient translations of the Jewish Scriptures into Greek, c. 200 B.C.E. to 100 C.E. The Septuagint translations often contain significant variants from the Masoretic Text.

Sifra — a Rabbinic commentary on Leviticus. The present text is Medieval, but much of the material may date to the second and third centuries.

Smalcald Articles – Luther’s own defense of the Lutheran faith. It may be found in the Lutheran *Book of Concord*.

Talmud — an ancient compendium of Jewish law on which almost all later Jewish law is based. The Talmud has layers of legal exposition beginning with the Mishna, then the commentaries on the Mishna called the Gemara, then further commentaries on the Gemara. There are two Talmuds based on a common Mishna, the Babylonian and the Jerusalem. The larger and more commonly used is the Babylonian Talmud.

Targums — classic Jewish translations of the Hebrew Scriptures into Aramaic, including expansions which explain the text or add traditional lore to the Biblical text. Most surviving targums are Medieval, though they contain some ancient interpretations and lore.

Theogony of Hesiod — an early Greek creation text attributed to Hesiod.

Ugaritic — The language of Ugarit (modern Ras Shamra on the coast of Syria) when it was

destroyed at the end of the Late Bronze Age (c. 1200 BCE). Ugaritic is a Semitic language somewhat closer to Hebrew than Akkadian. However, the Ugaritic texts are separated by both time and space from the language of Israel and Judah and their neighbors (Phoenicia, Ammon, Moab and Edom). Ugaritic may represent an earlier stage of the same language. Ugaritic was written in cuneiform on clay tablets, but in an alphabetic script closely related to the written script which would be used for Hebrew. Ugaritic tablets preserve several mythological texts as well as letters, laws, treaties, administrative lists, etc.