

THE EXPERIENCE  
OF THE AMERICAN EDITORIAL BOARD

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*The American Editorial Board is one of the several editorial boards that the Editor-in-Chief, Gabriele Boccaccini, has established along national lines and according to language families. These boards facilitate international collaboration and the important work of HENoch, founded in 1979 by Paolo Sacchi (Editor in Charge). Just as the journal serves scholars worldwide who are engaged in the common enterprise of the study of Judaism and Christianity from the Second Temple period to Late Antiquity, HENoch is also committed to bringing together scholars with diverse specializations and interests in these formative periods.*

*One of the American Board members, Charles Gieschen, has noted that HENoch distinguishes itself by publishing articles from scholars who control a range of topics and diverse literature. In Gieschen's words, "This broader focus facilitates learning beyond the reader's field of specialty that is sure to enrich understanding" of Judaism and Christianity of the Second Temple period to Late Antiquity. Thus, HENoch facilitates conversations across borders and across areas of expertise.*

*As I introduce readers to the American board of HENoch, I would like to reflect briefly on the history of scholarship of early Judaism and Christianity with a focus on developments in North America. Recently Matthias Henze, in his capacity as the Associate Editor of the German Board, presented an excellent overview of the contributions of German scholarship (HENoch 29.2 [2007]) and in so doing, recalled many important developments in the study of Second Temple period and late antique Judaism and Christianity in the last century that pertain also to scholarship in North America. I refer the reader to his thorough and precise survey as background for these reflections.*

*After its first beginnings with Ezra Stiles (1727-1795), Hannah Adams (1755-1831), and Archibald Alexander (1772-1851), American Scholarship in Second Temple Judaism and Late Antiquity greatly benefited in the second half of the nineteenth century from the coming of Jewish specialists from Europe, such as Morris Jacob Raphall (1799-1868), Isaac Mayer Wise (1819-1900), and Solomon Schechter (1847-1915). By the early twentieth century, we can talk of the emergence of a distinctive American school in the field, which flourished through contributions of scholars*

associated with study of the Near East, the Hebrew Bible, the New Testament, and the Talmud, notably, George F. Moore (1851-1931), Shailer Mathews (1863-1941), Charles F. Kent (1867-1925), and Jacob Z. Lauterbach (1873-1942).

Charles C. Torrey (1863-1956, founder of the American School of Archaeology in 1901 in Jerusalem), Millar Burrows (1889-1980), William Foxwell Albright (1891-1971) Nelson Glueck (1900-1971) and Cyrus Gordon (1908-2001) raised the profile of North American scholars in the area of Near Eastern archaeology. The study of intellectual and social history of ancient Judaism received international recognition thanks to the work of Harry A. Wolfson (1887-1974), Frederick C. Grant (1991-1974), Robert H. Pfeiffer (1892-1958), Solomon Zeitlin (1892-1976), Erwin R. Goodenough (1893-1965), Salo W. Baron (1895-1989), Louis Finkelstein (1895-1991), and Saul Lieberman (1898-1983).

These scholars also trained a next generation who after the Second World War would have even further opportunities to contribute to our knowledge of early Judaism and Christianity—Samuel Sandmel (1911-1978), William D. Davies (1911-2001), Bruce M. Metzger (1914-2007), and Morton Smith (1915-1991).

David Noel Freedman (1922-2008) and Frank Moore Cross led their generation of scholars, including Joseph A. Fitzmyer, Louis H. Feldman, David Winston, Joseph M. Baumgarten, and Raymond E. Brown (1928-1998), through their comprehensive work in Near Eastern literature and the Hebrew Bible. Similarly, David Weiss Halivni, who studied with Lieberman in the United States, greatly advanced Talmudic studies. As many of these scholars mastered Northwest Semitic epigraphy and paleography, they were ideally equipped to begin analyzing the scrolls that came to light in the vicinity of the Dead Sea (1947). These discoveries in particular provided new impetus, in fact, fresh data, for the study of the Second Temple period and Late Antiquity.

The subsequent generations, which includes many North American colleagues who now hold senior faculty positions in our universities, continued the important work begun on the Scrolls by publishing the authoritative scholarly editions (*editio princeps*) of the texts of the Judean Desert. With regard to Scrolls scholarship, we think of, for example, Eugene Ulrich, Daniel J. Harrington, Eileen Schuller, James VanderKam, Lawrence Schiffman, and Carol A. Newsom. The discovery of the “library” found at Nag Hammadi (1948) similarly revitalized the study of early Christianity and many North American scholars, including Harold Attridge, Karen King, Bentley Layton, George MacRae, Elaine Pagels, James Robinson and John Turner elucidated and made available English translations of these newly found Coptic texts. There also emerged renewed interest in pseudepigraphical, apocalyptic and apocryphal texts through the work of scholars like Robert Kraft, George Nickelsburg, Paul D. Hanson, James Charlesworth, John J. Collins, Adela Yarbro Collins, Martha

*Himmelfarb, and Gary Anderson. Moreover, scholars such as David H. Hay (1935-2006), James Kugel, Gregory Sterling, and Steve Mason, have brought into focus the topic of biblical interpretation in the Second Temple period, calling our attention to the writings of Philo and Josephus, and other works that take up or rewrite authoritative texts. E. P. Sanders, Anthony Saldarini (1941-2001), and Shaye J. D. Cohen have considered more ardently the nature of Second Temple period Judaism (or Judaisms). With an eye to social history, Daniel Boyarin, Bernadette Brooten, Toni Craven, and Ross Kraemer have expanded our understanding of women and perceptions of gender in the Second Temple period and late antiquity.*

*American scholarship has never ceased to benefit from the coming of international scholars; among them are Helmut Koester, Peter Schäfer and Matthias Henze from Germany, Gabriele Boccaccini and Edmondo Lupieri from Italy, Andrei Orlov from Russia, Eibert Tigchelaar from the Netherlands, and others. Some American scholars have made a successful career abroad, notably, Lester Grabbe, Loren Stuckenbruck, and James Davila in the United Kingdom.*

*Archaeologists, like Eric M. Meyers, Jodi Magness and James F. Strange, have also illumined the social, economic, cultural settings of the Second Temple and late antique world through their study of material remains. In addition to the contributions of Boyarin, Yaakov Elman and Jacob Neusner in the area of Rabbinic Literature, Alan F. Segal, Eliot Wolfson, Michael Swartz and Seth Schwartz, for example, continue to break new ground in the study of the cultural history of Judaism in late antiquity and in the area of Jewish mysticism and magic. The academy in North America is also well represented by scholars of late antique Christianity; one thinks, for instance, of Elizabeth Clark, Brian Daley, John Gager and F. Stanley Jones, just to name a few.*

*These are only some of the many pioneering North American scholars of this generation who have advanced the study of Judaism and Christianity in the Second Temple period and Late Antiquity; these scholars have also played a significant role in training the next generation. Many junior scholars have had the privilege to study Judaism and Christianity of the Second Temple period and late antiquity under such accomplished researchers and teachers. All of us have benefited from their scholarship and learning. They have rearticulated our understanding of ancient Judaism and Christianity through their many investigations and publications and dedicated instruction. We are very much indebted to them for their commitment to our scholarly enterprise and perspicacity. North American scholars today are poised to continue the work of these teachers and scholars to whom much is owed, by posing new questions and engaging topics hitherto unexplored; simultaneously they reexamine previous paradigms and classifications.*

*American scholars, through their various contributions to the study of texts at once significant to the study of Judaism and Christianity but not*

canonical, have allowed us to widen the scope of our study and see more clearly the complexities of religion in ancient Judea and the Mediterranean world. Likewise, scholars of our region welcome interdisciplinary approaches and technological innovations while grounding their research in historical and philological methods. HENoch and the American Editorial Board hope to provide a forum for just these scholars as well as our esteemed international colleagues.

The American Editorial Board consists of six members whose interests and specializations are varied. The Board includes Charles A. Gieschen (Concordia Theological Seminary; Fort Wayne, Indiana, USA); Phillip Munoa (Hope College; Holland, Michigan, USA); Laura Nasrallah (Harvard Divinity School; Cambridge, Massachusetts, USA); Michael Satlow (Brown University; Providence, Rhode Island, USA); Kelley Coblentz Bautch (St. Edward's University; Austin, Texas, USA) and Secretary James Waddell (University of Michigan; Ann Arbor, Michigan, USA). We are delighted to serve HENoch, its readership and the international community and look forward to fostering through this publication research that advances our discipline, stimulates conversation and offers lasting contributions to scholarship of Second Temple period and late antique Judaism and Christianity.

Kelley Coblentz-Bautch

*It is my pleasure to write this brief editorial message in my capacity as the new Associate Editor of the American Board for HENoch.*

*First of all, I would like to thank the out-going American Associate Editor, Kelley Coblentz-Bautch, for her excellent work in this role over the past several years and also for her help with my transition into this new position.*

*I am very excited about this opportunity, because I share with many others who publish and who contribute to this journal, a hope that we as scholars can break down many of the canonical biases and disciplinary walls that separate us and our work.*

*As the Associate Editor of the American Board, my aims are to (1) continue to promote HENoch's vision of an inter-canonical and interdisciplinary approach to the field; (2) enhance the journal's international stature; and (3) make stronger in-roads with the Biennial International Enoch Studies Seminar and the Society of Biblical Literature.*

*I studied at universities (Michigan, Notre Dame, and Oxford) that some time ago made serious commitments to seeing the field of Biblical Studies in a new way by creating programs in the study of Judaism and Christianity side by side. Thus, my approach to the field in both my teaching and research is one that seeks to understand Christian Origins in the context of*

*Second Temple Judaism. I take “Second Temple Judaism” to include (though, it is not limited to) the subfields of Dead Sea Scrolls, Philo, Josephus, Apocrypha and Pseudepigrapha, Hebrew Bible, and New Testament. This meshes very well with the stated goals of HENOCH.*

*In my view, this journal represents not only a model for the kind of cross-fertilization that we aim to promote, but it also obviously is one of the primary means by which this dialogue can take place. While conferences and other scholarly colloquia are very important, once the presentations, discussions, and debates have taken place, there is a great need for these ideas to be published together in one place. Thus, in the case of HENOCH, the medium really is the message.*

*I had an initial meeting with several members of the American Board at the SBL conference in Boston (November, 2008). In this meeting, we talked not only about what the board had accomplished to date, but importantly what initiatives the continuing board members wanted to see promoted in the years to come. In particular, we would like to focus on communication between the boards and also communication between editors and contributors.*

*Obviously, the board is an essential resource for me, and I look forward to staying in touch with them on a variety of issues, but I welcome input and ideas from the membership of HENOCH as well. Hence, I encourage you to please contact me via email with any thoughts or suggestions.*

*I look forward to working with you and serving as the Associate Editor of the American Board.*

Kevin Sullivan