## Preface

My first commentary for the CEJL series was on the Testament of Abraham. I so much enjoyed working on it that, after finishing, I asked the editor of the series, Loren Stuckenbruck, if I could contribute another volume to the series. Happily, no one had yet signed up for the Paraleipomena Jeremiou, so the task became mine. Once again, working outside of my usual area of research, the New Testament, has proven to be both pleasant and profitable.

When, many years ago in graduate school, I first read the Paraleipomena, in Jim Charlesworth's class on the Pseudepigrapha, I assumed that it was Jewish. That assumption held the first time that, decades later, I taught the book in my own class on the Pseudepigrapha. But when, a few years after that, I returned to the book and worked through the Greek with PhD students, I began to have doubts. The Christian elements no longer seemed to me to be confined to the story of Jeremiah's vision and martyrdom in ch. 9. Indeed, I began to entertain the possibility that the book, although much indebeted to Jewish tradition, could be entirely Christian. Working on this commentary, however, has moved me to revert to a more conventional view, that there was a Jewish edition before the Christian edition. Unlike many, however, I believe that Christian hands have been at work in several places prior to ch. 9.

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Abbreviations are those of the *The SBL Handbook of Style* (2<sup>nd</sup> ed.; Atlanta: SBL Press, 2014).

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