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0521099730 - The Cambridge History of the Bible: From the Beginnings to Jerome,
Volume 1

Edited by P. R. Ackroyd and C. F. Evans

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THE
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EDITED BY

P. R. ACKROYD

*Samuel Davidson Professor
of Old Testament Studies
University of London, King's College*

AND

C. F. EVANS

*Professor of New Testament Studies
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CORRECTIONS TO THE TEXT

- p. 31, par. 2, line 2. Read '*maritimus*'
- p. 33, n. 3. For 'p. 75' read 'p. 65'
- p. 39, line 10 from end. Read 'anonymity;'
- p. 45, line 11 from end. For '*Assyrian*' read '*Babylonian*'
- p. 68, n. 2. For '*iuif*' read '*juif*'
- p. 165, line 7 from end. For 'eras' read 'era'
- p. 185, lines 8 and 2 from end. For 'codices' read 'scrolls'
- p. 187, line 14. For '*ante*' read '*anti*'
- p. 228, n. 3. For 'London' read 'Oxford'
- p. 236, line 8. For 'was only obscured' read 'were only obscured'
- p. 301, n. 1. For '*Neutestamenthichen*' read '*Neutestamentlichen*'
- p. 312, par. 2, line 9. Read 'patristic'
- p. 362, line 3. For 'At about the same time as' read 'Somewhat later than the time when'
- p. 362, last 2 lines. Read 'Evagrius then *may* be a person of an earlier time, but two candidates amongst fourth- and fifth-century Christian scholars . . .'
- p. 363, lines 5–6. Read 'Evagrius Ponticus . . .disciple of Origen and friend of the Cappadocians'
- p. 420, line 16. Delete 'Delphi,'
- p. 435, lines 7–8. For 'in the second decade of the fourth century' read 'at some point between 318 and 337'
- p. 516, lines 3–4 from end. Read '*stolidissimus*'
- p. 540, line 9. For 'qipsum' read 'ipsum'
- p. 556, last line but one. Add after 'all sinned', 'instead of the correct reading ἐφ' ὧ πάντες ἡμαρτον – 'because all men sinned,'
- p. 575, line 2. Read διασεσάφηται
- p. 601, Note on Plate 3. In line 1 for 'A.D.' read 'B.C.' In line 3 for 'were found in Egyptian refuse heaps' read 'came from mummy cartonage'
- The captions for Plates 10 and 12 have been reversed.

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PREFACE

The idea of a Cambridge History of the Bible originated within the University Press and was considered, approved and benevolently assisted through its early stages by a committee consisting of Professors M. D. Knowles and Norman Sykes. The two volumes of the original plan—*The West from the Reformation to the Present Day* and *The West from the Fathers to the Reformation*—have now appeared (1963 and 1969). This volume represents the logical extension back into the beginnings of the biblical literature and sets out to trace the essential features of the process by which the Bible as we know it came into being, and how it came to be canonised and interpreted under Judaism and in the early years of the Christian Church.

Like its predecessors, this volume is selective in its treatment of the subject. Since the chronologically subsequent volume, *From the Fathers to the Reformation*, was originally conceived apart from any consideration of a volume which should lead up to it, it was planned to take in matters which properly belong in the present volume and which could not be omitted from it. Thus the overlap between the two volumes could not be confined to the point where the one ends and the other begins (Jerome). The exegesis of the Fathers, which was covered in a single chapter in the other volume, has necessarily been here examined in greater detail, while such subjects as the textual criticism of the New Testament and the texts and versions of the Old Testament have been treated afresh.

It has seemed proper here to begin from the languages and scripts used for the actual writing of the biblical books, and to set the biblical literature in the context of ancient literary activity and book-production. No complete account could be given in such a work as this of the processes of formation of all the biblical books, still less of the mass of literature associated with the Old and New Testaments in the narrower sense, of the writings of the Old Testament Apocrypha and of the various works sometimes designated as its Pseudepigrapha (now greatly to be extended in view of the Qumrân discoveries), and of the writings

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associated in some degree with the New Testament. For such matters as these, reference must be made to the literature listed in the bibliographies.

In surveying the place of the Bible in the early Church, the method adopted has been to select a number of outstanding figures and to allow the consideration of exegetical method and of the understanding of biblical authority to centre upon them. This will, we hope, sufficiently indicate the range and variety of early Christian thought on these important questions, and again, the bibliographies point to the context in which these figures are to be understood.

Just as the endeavour has been made to make this volume complete in itself, so too the separate sections are so designed that they can be read independently. At certain points this involves a small amount of overlap between sections, but it has seemed best to allow this degree of freedom to the contributors and also to let it be seen that the evidence may be differently appraised by different scholars. In such an area of study as this, no uniformity of approach or of interpretation can be completely adequate to the complexity of the issues involved.

The editors are deeply indebted to the contributors who have co-operated with such generosity of their time and forbearance in accepting suggestions during the process of the book's formation. In fairness to them it must be added that, since the production of a composite work of this kind inevitably takes time, there is an interval between the submission of contributions and their appearance; at some few points it has been possible to insert references to the most recent literature, but this could not be done as extensively as the editors would have wished.

PREFACE TO THE PAPERBACK EDITION

The publication of a paperback edition of this volume has provided an opportunity to list some few corrections and updates, in particular to some sections of the Bibliography. No alterations could be made to the text. The editors are grateful to the contributors for their help and to reviewers who have drawn attention to some few inaccuracies in the original printing.

1975

P. R. A.

C. F. E.

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For 'Holworth' read 'Howorth'

Under Rahmer, for 'hebräische' read 'hebräischen'

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