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978-0-521-85938-7 - The New Cambridge History of the Bible: Volume I: From the Beginnings to 600

Edited by James Carleton Paget and Joachim Schaper

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THE NEW CAMBRIDGE HISTORY OF
THE BIBLE

Recent years have witnessed significant discoveries of texts and artefacts relevant to the study of the Old and New Testaments, and remarkable shifts in scholarly methods of study. The present volume mirrors the increasing specialisation of Old Testament studies, including the Hebrew and Greek Bibles, and reflects rich research activity that has unfolded over the last four decades in Pentateuch theory, Septuagint scholarship, Qumran studies and early Jewish exegesis of biblical texts. The second half of the volume discusses the period running from the New Testament to 600, including chapters on the Coptic, Syriac and Latin Bibles, the ‘Gnostic’ use of the scriptures, pagan engagement with the Bible, the use of the Bible in Christian councils, and in popular and non-literary culture. A fascinating in-depth account of the reception of the Bible in the earliest period of its history.

JAMES CARLETON PAGET is Senior Lecturer in New Testament Studies at the University of Cambridge, and Fellow and Tutor at Peterhouse. He is the author of *The Epistle of Barnabas* (1994) and of *Jews, Christians and Jewish Christians in Antiquity* (2010).

JOACHIM SCHAPER is Professor of Hebrew and Semitic Languages at the University of Aberdeen. He is the author of *Eschatology in the Greek Psalter* (1995), *Priester und Leviten im achämenidischen Juda* (2000) and *Wie der Hirsch lechzt nach frischem Wasser* (2004), and editor of *Die Textualisierung der Religion* (2009).

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The New Cambridge History of the Bible series comprises four volumes which take into account the considerable advances in scholarship made in almost all biblical disciplines during the previous forty years. The volumes respond to shifts in scholarly methods of study of the Old and New Testaments, look closely at specialised forms of interpretation and address the new concerns of the twenty-first century. Attention is paid to biblical studies in eastern Christian, Jewish and Islamic contexts, rendering the series of interest to students of all Abrahamic faiths. The entire *New Cambridge History of the Bible* offers a comprehensive account of the development of the Bible from its beginnings to the present day, but each volume can also be read independently, providing a substantial contribution to the scholarship of the period it covers. The *New History* will provide an invaluable resource for scholars, researchers and students alike.

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Volume 3: From 1450 to 1750

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Volume 4: From 1750 to the Present

EDITED BY JOHN RICHES

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HISTORY OF
THE BIBLE

*

VOLUME I

From the Beginnings to 600

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and

JOACHIM SCHAPER



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Contributors

DALE C. ALLISON Jr Pittsburgh Theological Seminary

JOHN BARTON University of Oxford

PIERRE-MAURICE BOGAERT Université catholique de Louvain

JONATHAN G. CAMPBELL University of Bristol

JAMES CARLETON PAGET University of Cambridge

J. F. COAKLEY Faculty of Divinity and University Library, University of Cambridge

JOHN J. COLLINS Yale University

KRISTIN DE TROYER University of St Andrews

GILLES DORIVAL Université d'Aix-Marseille, Institut universitaire de France

MARK EDWARDS Christ Church, Oxford

J. K. ELLIOTT University of Leeds

MARK W. ELLIOTT University of St Andrews

WOLF-PETER FUNK Université Laval, Quebec

THOMAS GRAUMANN University of Cambridge

LUCY GRIG University of Edinburgh

CAROL HARRISON Department of Theology and Religion, University of Durham

C. T. R. HAYWARD University of Durham

MICHAEL J. HOLLERICH University of St Thomas, St Paul, Minnesota

WILLIAM HORBURY Corpus Christi College, Cambridge

LARRY W. HURTADO New College, University of Edinburgh

JAN JOOSTEN Faculté de théologie protestante, Université de Strasbourg

ADAM KAMESAR Hebrew Union College, Cincinnati

CHRIS KEITH St Mary's University College, Twickenham

GEOFFREY KHAN University of Cambridge

WOLFRAM KINZIG Faculty of Evangelical Theology, University of Bonn

WINRICH LÖHR Theology Faculty, University of Heidelberg

DAVID C. PARKER University of Birmingham

GERARD ROUWHORST Tilburg School of Catholic Theology, University of Tilburg

JOACHIM SCHAPER School of Divinity, History and Philosophy, University of Aberdeen

WILLIAM M. SCHNIEDEWIND UCLA

GÜNTHER STEMBERGER University of Vienna

EMANUEL TOV Hebrew University, Jerusalem

EUGENE ULRICH University of Notre Dame

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List of contributors

JOSEPH VERHEYDEN Catholic University of Leuven

JAMES W. WATTS Syracuse University

PETER J. WILLIAMS Tyndale House, Cambridge

FRANCES M. YOUNG University of Birmingham

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Preface

More than forty years after the publication of *The Cambridge History of the Bible* (*CHB*) the time has come to revisit the entire field of biblical studies, and provide the contemporary reader with new guidance to the ‘state of the art’ in the study of the Old and New Testaments and the history of their reception from Antiquity to the present day. The period since the publication of the first and the second volume of the *History* – the latter of which contains, due to a change in the plan of publication, material covering some of the same ground as volume 1, and material relevant to volume 1 – under the editorship of P. R. Ackroyd and C. F. Evans, and G. W. H. Lampe, has witnessed a considerable number of discoveries of texts and artefacts relevant to the study of the Old and New Testaments and an often remarkable shift in scholarly methodology and opinion.

Whereas the four chapters devoted to the Old Testament in the first volume of *CHB* concentrate on the formation of the Old Testament, questions of canonicity and non-canonicity, the history of the Hebrew text and early Old Testament exegesis, the present volume mirrors the increasing specialisation of Old Testament studies (in the widest sense, i.e. including both the Hebrew and the Greek Bibles, and other witnesses) and the rich research activity that has unfolded over the last four decades, especially in areas such as Pentateuch theory, Septuagint scholarship and Qumran studies. Therefore, while the editors have reproduced the basic structure of the first volume of the *CHB*, they have thought it necessary considerably to increase the number of chapters in the present volume. In the sections devoted to the earliest period of the Bible’s history, approximately covered in Chapters 1 to 8 of *CHB*, there are now sixteen chapters. Two chapters are dedicated to the biblical languages, divided along the lines of the Hebrew Bible, on the one hand, and the Septuagint and the New Testament, on the other. There is no separate chapter on ‘biblical scripts’, since that seems a problematic category and is best treated in more

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specialist publications devoted to the relevant philological areas. Chapters 3 and 4 deal with writing and book production and cover roughly the same territory as the equivalent chapters in the *CHB*. Similarly to the *CHB*, there are two chapters dealing with the history of the Old Testament text and the literary history of the Hebrew Bible. Two chapters – on the canons of the Old Testament and the ‘apocryphal’ Old Testament – are devoted to the subject matter covered in one chapter in *CHB*.

All the additions reflect areas in which much new work has been carried out. So, for instance, where *CHB* endeavoured to cover the subject of the Septuagint in a fragmentary way by including its discussion in essays devoted to other subjects, the present volume deals with the subject in an individual chapter, reflecting, in particular, the fact that since 1970 the study of the Septuagint for its own sake, and not simply as a text-critical tool for the original Hebrew, has become much more the standard. An individual chapter is also devoted to Qumran, reflecting the fact that a huge amount of new research has been conducted on this subject, and new texts have been published. A separate chapter has likewise been dedicated to the Targumim. On a different note, the Pentateuch, its content, history and editing, play a much larger role in the current volume than in *CHB*, giving voice to the striking changes in the approach to these texts.

The increased attention scholarship has paid to the interpretation of ‘scripture’ is mirrored in the fact that there are now four chapters on early Jewish exegesis of biblical texts: the afore-mentioned chapters on Qumran and the Targumim and the ones devoted to the transition from ‘inner-biblical’ to rabbinic exegesis and to Hellenistic Jewish biblical interpretation, respectively. A related innovation is represented by the chapters on the uses of ‘scripture’ in cultic life and in the political and legal spheres.

A completely new perspective is developed in Chapter 16, which discusses the principles of modern editions of the Hebrew Bible and invites reflection on the decision-making processes in contemporary editorial work, thereby also deepening our understanding of the ancient texts.

The second half of the volume, dedicated to the discussion of the period running from the New Testament to about 600, has also expanded considerably when compared with what was published in volumes 1 and 2 of *CHB*. There are additional chapters on the versions of Coptic and Syriac Bibles, a chapter on the Latin Bible, which adds to the learned and felicitous study by R. Loewe in volume 2 of the *CHB*, by engaging in detailed discussion of the period preceding the Vulgate and Jerome’s activity, chapters on the Bible and material culture, here taking further R. L. P. Milburn’s chapter on ‘The

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People's Bible' in volume 2 of the *CHB*, on 'Gnostic' use of the scriptures, on pagan engagement with the Bible, on the use of the Bible in Christian councils, on the Syriac tradition of biblical interpretation, and on ways of reading the Bible.

A decision was made, perhaps rather unfashionably, to retain the policy of *CHB* of devoting some chapters to individual exegetes of significance (to *CHB*'s chapters the editors have added one on Eusebius of Caesarea; they have also removed another on Theodore of Mopsuestia, deeming it more appropriate to discuss his work in a chapter devoted to more wide-ranging exploration of 'traditions of exegesis', including that called the 'Antiochian'). This was done in part because, as was the view of the editors of the first volume of *CHB*, we sensed that certain exegetes embodied the concerns of a particular age, and not least because some exegetes, in particular Origen and Augustine, massively influenced the history of exegesis as it developed in the East and the West. Again all of these additions reflect areas which have elicited much discussion over the past forty years.

Inevitably, the coverage of subjects is not comprehensive, and some of the editorial decisions may be questioned. For instance, some may query the decision to include a long piece on the second century when it may be thought that a figure like Irenaeus merited a chapter of his own, and so on. In this instance the justification for such a decision was in part practical (to have more chapters on individual exegetes was not possible in a volume already boasting some thirty-seven chapters) and in part academic (Irenaeus, it was thought, is better understood against the background of his second-century setting because in a number of ways he reflects very obviously the exegetical traditions he inherits, this possibly in contrast to a figure like Origen).

The contributions to the volume, made by acknowledged experts in the field, have in the main been written with a view to giving a clear account of the current state of scholarship, and in such a way as to be accessible to the non-specialist with an interest in the general subject of the history of the Bible in its ancient setting, as well as to the undergraduate or research student who requires an introduction to a subject or subjects with which he or she is not familiar. Each contributor was given the freedom, within the parameters mentioned above, to write as he or she saw fit. All contributors have, by and large, made some effort to relate what they have written to what was written in the relevant section of *CHB*, volumes 1 or 2, in so far as one existed. Bibliographic references in footnotes are abbreviated if they are listed in the Select Bibliography of Secondary Sources (pp. 876–912). Otherwise all bibliographic references in footnotes are given in full.

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The editors of the present volume are very grateful to the many academic colleagues and to the representatives of Cambridge University Press who accompanied the planning and execution of this volume in a number of different capacities, among them Dr K. Brett, Professor G. I. Davies and Professor W. Horbury.

Mention of the *CHB*, both at the beginning and at the end of this preface, is entirely appropriate as the editors and contributors are clear what a debt of gratitude they owe to the work of their learned and distinguished predecessors in the field. This volume of the *New Cambridge History of the Bible* builds on and takes further the research and insights of that generation of scholars with a sense of humility and also of adventure.

J. S. and J. C. P.

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Abbreviations

Journal and series titles, modern editions and libraries

<i>ABD</i>	N. Freedman (ed.), <i>Anchor Bible Dictionary</i> , 6 vols. (New York: Doubleday, 1992)
<i>ACFEB</i>	Association catholique française pour l'étude de la Bible
<i>ACO</i>	E. Schwartz (ed.), <i>Acta conciliorum oecumenicorum</i> (Berlin: De Gruyter, 1914–)
<i>AGLB</i>	Vetus Latina. Die Reste der altlateinischen Bibel. Aus der Geschichte der lateinischen Bibel (Freiburg: Herder, 1957–)
<i>AHC</i>	<i>Annuarium Historiae Conciliorum</i>
<i>AnBib</i>	<i>Analecta Biblica</i>
<i>ANTF</i>	Arbeiten zur neutestamentlichen Forschung
<i>AOT</i>	H. F. D. Sparks (ed.), <i>The Apocryphal Old Testament</i> (Oxford: Clarendon, 1984)
<i>ASE</i>	<i>Anglo-Saxon England</i>
<i>BA</i>	<i>Biblical Archaeologist</i>
<i>Ber.</i>	Robert M. Berchman, <i>Porphyry against the Christians</i> , Studies in Platonism, Neoplatonism, and the Platonic Tradition 1 (Leiden and Boston, MA: Brill, 2005)
<i>BETL</i>	<i>Bibliotheca ephemeridum theologicarum lovaniensium</i>
<i>BH</i>	<i>Biblia Hebraica</i>
<i>BHT</i>	Beiträge zur historischen Theologie
<i>Bib</i>	<i>Biblica</i>
<i>BIOSCS</i>	<i>Bulletin of the International Organization of Septuagint and Cognate Studies</i>
<i>BJS</i>	Brown Judaic Studies
<i>BL</i>	British Library, London
<i>BNF</i>	Bibliothèque Nationale de France, Paris
<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies</i>
<i>BWANT</i>	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZAW</i>	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>BZNW</i>	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
<i>CBET</i>	Contributions to Biblical Exegesis and Theology
<i>CBL</i>	<i>Collectanea Biblica Latina</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CBQMS</i>	Catholic Biblical Quarterly Monograph Series
<i>CCSL</i>	<i>Corpus Christianorum. Series Latina</i>

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CHB	<i>Cambridge History of the Bible</i>
CLA	E. A. Lowe, <i>Codices latini antiquiores. A Palaeographical Guide to Latin Manuscripts prior to the Ninth Century</i> , II vols. and suppl. (Oxford: Clarendon, 1934–71; 2nd edn of vol. II, 1972)
CPG	M. Geerard (ed.), <i>Clavis patrum graecorum</i> (Turnhout: Brepols, 1974–87)
CQS	Classical Quarterly Supplements
CSCO	Corpus Scriptorum Christianorum Orientalium
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
DJD	Discoveries in the Judaean Desert
DOP	<i>Dumbarton Oaks Papers</i>
DSD	Dead Sea Discoveries
EncJud	<i>Encyclopaedia Judaica</i>
FAT	Forschungen zum Alten Testament
FC	Fathers of the Church
GCS	Griechische Christliche Schriftsteller
GNO	Gregorii Nysseni Opera
GRBS	<i>Greek, Roman, and Byzantine Studies</i>
Har.	A. von Harnack, ‘Porphyrius, “Gegen die Christen”, 15 Bücher. Zeugnisse, Fragmente und Referate’, <i>Abhandlungen der Königlichen Preußischen Akademie der Wissenschaften, philosophisch-historische Klasse</i> I (1916).
HBS	Herders Biblische Studien
HTR	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
ILCV	E. Diehl, <i>Inscriptiones latinae christianaee veteres</i> , 3 vols. (Berlin: Weidemann, 1924–31)
IOS	<i>Israel Oriental Society</i>
JAC	<i>Jahrbuch für Antike und Christentum</i>
JBL	<i>Journal of Biblical Literature</i>
JCS	<i>Journal of Cuneiform Studies</i>
JECS	<i>Journal of Early Christian Studies</i>
JJS	<i>Journal of Jewish Studies</i>
JSJ	<i>Journal for the Study of Judaism</i>
JSJSup	Journal for the Study of Judaism. Supplement Series
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTS	Journal for the Study of the New Testament. Supplement Series
JSOTS	Journal for the Study of the Old Testament. Supplement series
JTS	<i>Journal of Theological Studies</i>
LHBOTS	Library of Hebrew Bible and Old Testament Studies
LJPSTT	Literature of the Jewish People in the Period of the Second Temple and the Talmud
LSJ	H. G. Liddell and R. Scott (eds.), <i>A Greek–English Lexicon. Ninth Edition with Revised Supplement</i> (Oxford University Press, 1996)
LSTS	Library of Second Temple Studies
Mas.	Emanuela Masaracchia, <i>Giuliano Imperatore. Contra Galilaeos. Introduzione, testo critico e traduzione a cura di E.M.</i> , Testi e commenti 9 (Rome: Edizioni dell’Ateneo, 1990)

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MÉFRA	<i>Mélanges de l'École française de Rome</i>
MH	<i>Museum Helveticum</i>
MSU	<i>Mitteilungen des Septuaginta-Unternehmens</i>
MWG	<i>Max Weber Gesamtausgabe</i>
NHL	<i>Nag Hammadi Library</i>
NovT	<i>Novum Testamentum</i>
NTOA	<i>Novum Testamentum et Orbis Antiquus</i>
NTTS	<i>New Testament Tools and Studies</i>
OBO	<i>Orbis Biblicus et Orientalis</i>
ÖBS	<i>Österreichische biblische Studien</i>
OTP	J. H. Charlesworth (ed.), <i>The Old Testament Pseudepigrapha</i> , 2 vols. (London: Darton, Longman & Todd, 1983, 1985)
OTS	<i>Old Testament Studies</i>
PG	J.-P. Migne (ed.), <i>Patrologia graeco-latina</i> , 162 vols. (Paris, 1857–66)
PGM	<i>Papyri Graecae Magicae</i>
PL	J.-P. Migne (ed.), <i>Patrologia latina</i> , 221 vols. (Paris, 1844–64)
RAC	T. Klauser (ed.), <i>Reallexikon für Antike und Christentum</i> (Stuttgart: Hiersemann, 1950–)
RB	<i>Revue Bénédictine</i>
Rin.	G. Rinaldi, <i>Biblia Gentium. Primo contributo per un indice delle citazioni, dei riferimenti e delle allusioni alla Bibbia negli autori pagani, greci e latini, di età imperiale</i> (Rome: Libreria Sacre Scritture, 1989) and G. Rinaldi, <i>La Bibbia dei pagani</i> , 2 vols., <i>La Bibbia nella Storia</i> 19–20 (Bologna: Ed. Dehoniane, 1997–8)
RQ	<i>Römische Quartalschrift</i>
RSR	<i>Recherches de Science Religieuse</i>
SBA	<i>Studies in Biblical Archaeology</i>
SBL	<i>Society of Biblical Literature</i>
SBLSCS	<i>Society of Biblical Literature Sources for Septuagint and Cognate Studies</i>
SC	<i>Sources Chrétiennes</i>
SCH	<i>Studies in Church History</i>
SD	<i>Studies and Documents</i>
SDSSRL	<i>Studies in the Dead Sea Scrolls and Related Literature</i>
SNTSMS	<i>Society for New Testament Studies Monograph Series</i>
SP	<i>Sacra Pagina</i>
STDJ	<i>Studies on the Texts of the Desert of Judah</i>
SVTP	<i>Studia in Veteris Testamenti Pseudepigrapha</i>
ThGl	<i>Theologie und Glaube</i>
ThH	<i>Théologie Historique</i>
TLZ	<i>Theologische Literaturzeitung</i>
TR	<i>Theologische Rundschau</i>
TRE	G. Krause and G. Müller (eds.), <i>Theologische Realenzyklopädie</i> (Berlin: De Gruyter, 1977–2007)
TSAJ	<i>Texte und Studien zum antiken Judentum</i>
TU	<i>Texte und Untersuchungen</i>
VC	<i>Vigiliae Christianae</i>

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VL	<i>Vetus Latina. Die Reste der altlateinischen Bibel nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron</i> (Freiburg: Herder, 1949–)
VT	<i>Vetus Testamentum</i>
VTS	<i>Vetus Testamentum Supplements</i>
WD	<i>Wort und Dienst</i>
WMANT	<i>Wissenschaftliche Monographien zum Alten und Neuen Testament</i>
WUNT	<i>Wissenschaftliche Untersuchungen zum Neuen Testament</i>
ZAC	<i>Zeitschrift für antikes Christentum</i>

Primary sources

Aphrahat, <i>Dem.</i>	<i>Demonstrations</i>
Aristotle, <i>De an.</i>	<i>De anima</i>
Ass. Mos.	<i>Assumption of Moses</i>
Asterius of Amaseia, <i>Hom.</i>	<i>Homiliae</i>
Athanasius, <i>Decr.</i>	<i>De decretis Nicaenae synodis</i>
Athanasius, <i>Ep.</i>	<i>Epistula festivalis</i>
Athanasius, <i>Ep. Serap.</i>	<i>Epistulae ad Serapionem</i>
Athanasius, <i>Synod.</i>	<i>De synodis</i>
Athanasius, <i>Vita Ant.</i>	<i>Vita Antonii</i>
Augustine, <i>Adim.</i>	<i>Contra Adimantum</i>
Augustine, <i>Agon.</i>	<i>De agone Christiano</i>
Augustine, <i>Cat. rud.</i>	<i>De catechizandis rudibus</i>
Augustine, <i>Civ. Dei</i>	<i>De civitate Dei</i>
Augustine, <i>Conf.</i>	<i>Confessions</i>
Augustine, <i>Cons. ev.</i>	<i>De consensu evangelistarum</i>
Augustine, <i>Cresc.</i>	<i>Contra Cresconium</i>
Augustine, <i>De anim.</i>	<i>De anima et ejus origine</i>
Augustine, <i>Div. qu.</i>	<i>De diversis quaestionibus</i>
Augustine, <i>Doct. Chr.</i>	<i>De doctrina Christiana</i>
Augustine, <i>En. Ps.</i>	<i>Enarrationes in Psalmos</i>
Augustine, <i>Ep.</i>	<i>Epistulae</i>
Augustine, <i>Ep. Cat.</i>	<i>Epistula ad Catholicos</i>
Augustine, <i>Faust.</i>	<i>Contra Faustum</i>
Augustine, <i>Fid. et sym.</i>	<i>De fide et symbolo</i>
Augustine, <i>Gn. litt.</i>	<i>De Genesi ad litteram</i>
Augustine, <i>Gn. litt. imp.</i>	<i>De Genesi ad litteram liber imperfectus</i>
Augustine, <i>Io. ev. tr.</i>	<i>In Johannis evangelium tractatus</i>
Augustine, <i>Lib. arb.</i>	<i>De libero arbitrio</i>
Augustine, <i>Mend.</i>	<i>Contra mendacium</i>
Augustine, <i>Mor.</i>	<i>De moribus ecclesiae catholicae et de moribus Manichaeorum</i>
Augustine, <i>Retract.</i>	<i>Retractationes</i>
Augustine, <i>S.</i>	<i>Sermo</i>

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Augustine, <i>Trin.</i>	<i>De Trinitate</i>
Augustine, <i>Util. cred.</i>	<i>De utilitate credendi</i>
Basil of Caesarea, <i>Hex.</i>	<i>Hexaemeron</i>
Basil of Caesarea, <i>Hom.</i>	<i>Homilia</i>
Basil of Caesarea, <i>Hom. Ps.</i>	<i>Homiliae super Psalmos</i>
Basil of Caesarea, <i>Sermon on Ps. 1</i>	<i>Sermon on Psalm 1</i>
Basil of Caesarea, <i>Spir.</i>	<i>De spiritu sancto</i>
Bede, <i>Luc. exp.</i>	<i>Expositio in Lucam</i>
Cassiodorus, <i>Inst.</i>	<i>Institutiones</i>
CD	Damascus Document
Cicero, <i>Att.</i>	<i>Epistulae ad Atticum</i>
Cicero, <i>Brut.</i>	<i>Brutus</i>
Cicero, <i>De or.</i>	<i>De oratore</i>
Cicero, <i>Orat.</i>	<i>Orator</i>
Clement of Alexandria, <i>Excerpts</i>	<i>Excerpts from Theodotus</i>
Clement of Alexandria, <i>Paid.</i>	<i>Paidagogos</i>
Clement of Alexandria, <i>Proph. Ecl.</i>	<i>Prophetic Eclogues</i>
Clement of Alexandria, <i>Prot.</i>	<i>Protreptikos</i>
Clement of Alexandria, <i>QDS</i>	<i>Quis dives salvetur?</i>
Clement of Alexandria, <i>Strom.</i>	<i>Stromata</i>
Cyprian, <i>Ep.</i>	<i>Epistle to Iubianus</i>
Cyril of Alexandria, <i>Ep.</i>	<i>Epistulae</i>
Cyril of Alexandria, <i>2 Ep. Nest.</i>	<i>Second Epistle to Nestorius</i>
Cyril of Alexandria, <i>Or. dom.</i>	<i>Oratio ad dominas</i>
Didym the Blind, <i>Comm. Job</i>	<i>Commentarii in Job</i>
Didym the Blind, <i>Comm. Ps.</i>	<i>Commentarii in Psalmos</i>
Didym the Blind, <i>Zech.</i>	<i>Commentarii in Zechariah</i>
Dio Chrysostom, <i>Or.</i>	<i>Orationes</i>
Diodore of Tarsus, <i>Comm. Pss. 1–51</i>	<i>Commentary on Psalms 1–51</i>
Diognetus	<i>Epistle of Mathetes to Diognetus</i>
Ephrem, <i>Comm. Diatess.</i>	<i>Commentary on the Diatessaron</i>
Ephrem, <i>Comm. Exod.</i>	<i>Commentary on Exodus</i>
Ephrem, <i>Comm. Gen.</i>	<i>Commentary on Genesis</i>
Ephrem, <i>H. Nat.</i>	<i>Hymns on the Nativity</i>
Ephrem, <i>H. Par.</i>	<i>Hymns on Paradise</i>
Epiphanius, <i>De mensuris</i>	<i>De mensuris et ponderibus</i>
Eusebius, <i>Comm. Isa.</i>	<i>Commentary on Isaiah</i>
Eusebius, <i>Comm. Pss.</i>	<i>Commentarii in Psalmos</i>
Eusebius, <i>D. E.</i>	<i>Demonstratio evangelica</i>
Eusebius, <i>E. P.</i>	<i>Eclogae propheticae</i>
Eusebius, <i>Eccl. theol.</i>	<i>Ecclesiastica theologia</i>
Eusebius, <i>Hist. eccl.</i>	<i>Historia ecclesiastica</i>
Eusebius, <i>P. E.</i>	<i>Praeparatio evangelica</i>
Eusebius, <i>Quest. Mar.</i>	<i>Questions to Marinus</i>
Eusebius, <i>Quest. Steph.</i>	<i>Questions to Stephanus</i>
Eusebius, <i>Vita Const.</i>	<i>Vita Constantini</i>

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FT	Fragmentary Targums
FTP	Fragmentary Targum in Paris MS 110
FTV	Fragmentary Targum in Vatican MS 440
Gregory the Great, <i>Ep.</i>	<i>Epistulae</i>
Herm., <i>Vis.</i>	<i>Visions</i>
Hippolytus, <i>Comm. Dan.</i>	<i>Commentarius in Danielem</i>
Homer, <i>Il.</i>	<i>The Iliad</i>
Homer, <i>Od.</i>	<i>The Odyssey</i>
Ignatius, <i>Ep. Eph.</i>	<i>Epistle to the Ephesians</i>
Ignatius, <i>Ep. Pol.</i>	<i>Epistle to Polycarp</i>
Irenaeus, <i>Dem.</i>	<i>Demonstratio</i>
Irenaeus, <i>Haer.</i>	<i>Adversus Haereses</i>
Isidore of Seville, <i>Etym.</i>	<i>Etymologiae</i>
Jerome, <i>Adv. Ruf.</i>	<i>Apologia adversus libros Rufini</i>
Jerome, <i>Comm. Dan.</i>	<i>Commentary on Daniel</i>
Jerome, <i>Comm. Eccl.</i>	<i>Commentary on Ecclesiastes</i>
Jerome, <i>Comm. Ezech.</i>	<i>Commentary on Ezekiel</i>
Jerome, <i>Comm. Gal.</i>	<i>Commentary on Galatians</i>
Jerome, <i>Comm. Isa.</i>	<i>Commentary on Isaiah</i>
Jerome, <i>Comm. Matt.</i>	<i>Commentary on Matthew</i>
Jerome, <i>Comm. Os.</i>	<i>Commentary on Hosea</i>
Jerome, <i>Comm. Pss.</i>	<i>Commentarioli in Psalmos</i>
Jerome, <i>Comm. Tit.</i>	<i>Commentary on Titus</i>
Jerome, <i>Comm. Zech.</i>	<i>Commentary on Zechariah</i>
Jerome, <i>Dial. Pel.</i>	<i>Dialogus adversus Pelagianos</i>
Jerome, <i>Ep.</i>	<i>Epistulae</i>
Jerome, <i>Nom. hebr.</i>	<i>Liber de nominibus hebraicis</i>
Jerome, <i>Praef. evang.</i>	<i>Praefatio in evangelio</i>
Jerome, <i>Praef. Hom. Orig. in Cant.</i>	<i>Praefatio in Homilias Origenis in Canticum</i>
Jerome, <i>Praef. Job.</i>	<i>Praefatio in librum Iob</i>
Jerome, <i>Praef. Jos.</i>	<i>Praefatio in Josue</i>
Jerome, <i>Prol. gal.</i>	<i>Prologus galeatus</i>
Jerome, <i>Quest. Hebr. Gen.</i>	<i>Quaestiones Hebraicae in Genesim</i>
Jerome, <i>Vir. ill.</i>	<i>De viris illustribus</i>
John Chrysostom, <i>Hom.</i>	<i>Homilia</i>
John Chrysostom, <i>Hom. Gen.</i>	<i>Homilies on Genesis</i>
John Chrysostom, <i>Hom. Isa.</i>	<i>Homilies on Isaiah and Jeremiah</i>
John Chrysostom, <i>Hom. John</i>	<i>Homilies on John</i>
John Chrysostom, <i>Hom. Matt.</i>	<i>Homilies on Matthew</i>
John Chrysostom, <i>Hom. Rom.</i>	<i>Homilies on Romans</i>
Josephus, <i>B. J.</i>	<i>Bellum Judaicum</i>
Julian, <i>Ep.</i>	<i>Epistulae</i>
Julian, <i>Gal.</i>	<i>Contra Galilaeos</i>
Julian, <i>Saturn.</i>	<i>Saturnalia</i>
Justin Martyr, <i>1 Apol.</i>	<i>1 Apology</i>
Justin Martyr, <i>2 Apol.</i>	<i>2 Apology</i>

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Justin Martyr, <i>Dial.</i>	<i>Dialogue with Trypho the Jew</i>
LAB	<i>Liber antiquitatum bibliarum</i>
Lactantius, <i>Inst.</i>	<i>Institutiones</i>
Lactantius, <i>Mort.</i>	<i>De mortibus persecutorum</i>
Leo I, <i>Ep. Flav.</i>	<i>Epistle to Flavianus</i>
Leontius of Constantinople, <i>Hom.</i>	<i>Homily</i>
Macarius, <i>Apocr.</i>	<i>Apocriticus</i>
Martial, <i>Epir.</i>	<i>Epigrams</i>
Minucius Felix, <i>Oct.</i>	<i>Octavius</i>
Nestorius, <i>Ep. Cyr.</i>	<i>Epistle to Cyril</i>
NHC	<i>Nag Hammadi Codex</i>
Nilus of Ancyra, <i>Ep.</i>	<i>Epistulae</i>
Origen, <i>Comm. 2 Rom.</i>	<i>Commentary on Romans, Book 2</i>
Origen, <i>Comm. Joh.</i>	<i>Commentary on John</i>
Origen, <i>Comm. Matt.</i>	<i>Commentary on Matthew</i>
Origen, <i>Comm. Song</i>	<i>Commentary on the Song of Songs</i>
Origen, <i>Hom. Exod.</i>	<i>Homilies on Exodus</i>
Origen, <i>Hom. Gen.</i>	<i>Homilies on Genesis</i>
Origen, <i>Hom. Jer.</i>	<i>Homilies on Jeremiah</i>
Origen, <i>Hom. Lev.</i>	<i>Homilies on Leviticus</i>
Origen, <i>Hom. Luke</i>	<i>Homilies on Luke</i>
Origen, <i>Hom. Num.</i>	<i>Homilies on Numbers</i>
Palladius, <i>Hist. Laus.</i>	<i>Historia Lausiacae</i>
Paulinus of Nola, <i>Ep.</i>	<i>Epistulae</i>
Philo, <i>Abr.</i>	<i>De Abrahamo</i>
Philo, <i>Agr.</i>	<i>De agricultura</i>
Philo, <i>Conf.</i>	<i>De confusione linguarum</i>
Philo, <i>Cong.</i>	<i>De congressu eruditiois gratia</i>
Philo, <i>Dec.</i>	<i>De Decalogo</i>
Philo, <i>Hyp.</i>	<i>Hypothetica</i>
Philo, <i>Leg. ad Gaium</i>	<i>Legatio ad Gaium</i>
Philo, <i>Leg. all.</i>	<i>Legum allegoriae</i>
Philo, <i>Migr.</i>	<i>De migratione Abrahami</i>
Philo, <i>Mut.</i>	<i>De mutatione nominum</i>
Philo, <i>Op. m.</i>	<i>De opificio mundi</i>
Philo, <i>Praem.</i>	<i>De praemiis et poenis</i>
Philo, <i>Prob.</i>	<i>Quod omnis probus liber sit</i>
Philo, <i>Qu. Exod.</i>	<i>Quaestiones et solutiones in Exodum</i>
Philo, <i>Qu. Gen.</i>	<i>Quaestiones et solutiones in Genesim</i>
Philo, <i>Somn.</i>	<i>De somniis</i>
Philo, <i>Spec. leg.</i>	<i>De specialibus legibus</i>
Philo, <i>V. contempl.</i>	<i>De vita contemplativa</i>
Philo, <i>V. Mos.</i>	<i>De vita Mosis</i>
Philo, <i>Virt.</i>	<i>De virtutibus</i>
PJ	<i>Pseudo-Jonathan</i>
Plato, <i>Crit.</i>	<i>Crito</i>

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Plato, <i>Leg.</i>	<i>Leges</i>
Plato, <i>Phae.</i>	<i>Phaedrus</i>
Plato, <i>Rep.</i>	<i>Republic</i>
Plato, <i>Symp.</i>	<i>Symposium</i>
Pliny, <i>Ep.</i>	<i>Epistulae</i>
Plutarch, <i>Cons. ad Apoll.</i>	<i>Consolatio ad Apollonium</i>
Polycarp, <i>Phil.</i>	<i>Epistle to the Philippians</i>
Porphyry, <i>Antr. nymph.</i>	<i>De antro nympharum</i>
Porphyry, <i>Christ.</i>	<i>Contra Christianos</i>
Porphyry, <i>Marc.</i>	<i>Ad Marcellam</i>
Pseudo-Epiphanius, <i>Test.</i>	<i>Testimonia</i>
Ptolemy, <i>Flor.</i>	<i>Letter to Flora</i>
Quintilian, <i>Inst.</i>	<i>Institutio oratoria</i>
Rhet. <i>Her.</i>	<i>Rhetorica ad Herennium</i>
Rufinus, <i>Praef. in Orig. De princ.</i>	<i>Praefatio in Origenis De principiis</i>
Schol. in <i>Hom. Il.</i>	<i>Scholia in Homeri Iliadem</i>
Schol. in <i>Pind. Isthm.</i>	<i>Scholia in Pindari Isthmionicas</i>
Schol. in <i>Pind. Olymp.</i>	<i>Scholia in Pindari Olympionicas</i>
Seneca, <i>Ep.</i>	<i>Epistulae</i>
Sent.	<i>Sententiae episcoporum</i>
Sextus Empiricus, <i>Adv. math.</i>	<i>Adversus mathematicos</i>
Socrates, <i>Hist. eccl.</i>	<i>Historia ecclesiastica</i>
Suetonius, <i>Nero</i>	<i>Life of Nero</i>
Synesius of Cyrene, <i>Hom.</i>	<i>Homiliae</i>
T. Asher	<i>Testament of Asher</i>
T. Issachar	<i>Testament of Issachar</i>
T. Joseph	<i>Testament of Joseph</i>
T. Judah	<i>Testament of Judah</i>
T. Levi	<i>Testament of Levi</i>
T. Reuben	<i>Testament of Reuben</i>
T. Simeon	<i>Testament of Simeon</i>
Tertullian, <i>Ad nat.</i>	<i>Ad nationes</i>
Tertullian, <i>Adv. Marcionem</i>	<i>Adversus Marcionem</i>
Tertullian, <i>De ieiunio</i>	<i>De ieiunio adversus psychicos</i>
Tertullian, <i>De test. an.</i>	<i>De testimonio animae</i>
Tertullian, <i>Praescritio</i>	<i>De praescritio haereticorum</i>
Theodore of Mopsuestia, <i>Iul.</i>	<i>Contra Iulianum</i>
Theodoret, <i>Comm. Ezek.</i>	<i>Commentary on Ezekiel</i>
Theodoret, <i>Comm. Isa.</i>	<i>Commentary on Isaiah</i>
Theophilus of Antioch, <i>Ad Autolycum</i>	<i>Apologia ad Autolycum</i>
TJ	<i>Targum Jonathan</i>
TN	<i>Targum Neophyti</i>
TO	<i>Targum Onqelos</i>
Virgil, <i>Aen.</i>	<i>Aeneid</i>

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Old Testament (including apocryphal books)

Amos	Amos
Bar.	Baruch
Cant.	Canticle of Canticles (Song of Songs/Song of Solomon)
1 Chron.	1 Chronicles (1 Paralipomenon)
2 Chron.	2 Chronicles (2 Paralipomenon)
Dan.	Daniel
Deut.	Deuteronomy
Eccles.	Ecclesiastes (Qoheleth)
Eccl.	Ecclesiasticus (Sirach)
1 Esd.	1 Esdras (or 3 Esdras)*
2 Esd.	2 Esdras (or 4 Esdras)*
Esth.	Esther
Exod.	Exodus
Ezek.	Ezekiel
Ezra	Ezra (or 1 Esdras)*
Gen.	Genesis
Hab.	Habakkuk
Hag.	Haggai
Hos.	Hosea
Isa.	Isaiah
Jdg.	Judges
Jdth.	Judith
Jer.	Jeremiah
Job	Job
Joel	Joel
Jon.	Jonah
Josh.	Joshua
1 Kings	1 Kings (or 3 Kingdoms)†
2 Kings	2 Kings (or 4 Kingdoms)†
Lam.	Lamentations
Lev.	Leviticus
1 Macc.	1 Maccabees

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2 Macc.	2 Maccabees
Mal.	Malachi
Mic.	Micah
Nah.	Nahum
Neh.	Nehemiah (or 2 Esdras)*
Num.	Numbers
Obad.	Obadiah
Prov.	Proverbs
Ps.	Psalms
Ruth	Ruth
1 Sam.	1 Samuel (or 1 Kingdoms)†
2 Sam.	2 Samuel (or 2 Kingdoms)†
Sir.	Sirach (Ecclesiasticus)
Song	Song of Songs (Song of Solomon, Canticle of Canticles)
Sus.	Susanna
Tob.	Tobit (Tobias)
Wisd.	Wisdom (Wisdom of Solomon)
Zech.	Zechariah
Zeph.	Zephaniah

New Testament

Acts	Acts
Apoc.	Apocalypse (Revelation)
Col.	Colossians
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Eph.	Ephesians
Gal.	Galatians
Heb.	Hebrews
Jas.	James
John	John
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Luke	Luke
Mark	Mark
Matt.	Matthew
1 Pet.	1 Peter
2 Pet.	2 Peter
Phil.	Philippians
Philem.	Philemon
Rev.	Revelation (Apocalypse)
Rom.	Romans

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Abbreviations of books of the Bible

1 Thess. 1 Thessalonians

2 Thess. 2 Thessalonians

1 Tim. 1 Timothy

2 Tim. 2 Timothy

Tit. Titus

* In early Latin traditions, Ezra, Nehemiah, 1 Esdras and 2 Esdras were known, respectively, as 1 Esdras, 2 Esdras, 3 Esdras ('the Greek Esdras') and 4 Esdras; the last two were declared apocryphal by the Council of Trent.

† In the Vulgate, the Greek tradition of grouping together the two books of Samuel and the two books of Kingdoms as four books of the Reigns (or Kingdoms) – hence 1–4 Kings – was frequently followed. Thus the books known as 1–2 Samuel and 1–2 Kings in the King James Version may be designated 1–2 Kings and 3–4 Kings respectively in editions of the Vulgate.

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Table of Psalm numbering

Generally in the present volume, the biblical psalms are quoted according to the numbering used in the Hebrew Bible. In some cases, however, the numbering of the Septuagint and Vulgate is used. The correspondences and differences between the two systems can be found in the following table:

Septuagint/Vulgate	Hebrew
I–8	I–8
9	9–10
10–112	II–II3
II3	II4–15
II4	II6:1–9
II5	II6:10–19
II6–I45	II7–146
I46	I47:1–11
I47	I47:12–29
I48–50	I48–50
I51	—