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978-1-107-62400-9 - Philo's Bible: The Aberrant Text of Bible Quotations in Some Philonic Writings and its Place in the Textual History of the Greek Bible

Peter Katz

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THE KAYE PRIZE ESSAY FOR 1947

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THE ABERRANT TEXT OF BIBLE QUOTATIONS
IN SOME PHILONIC WRITINGS

AND ITS PLACE
IN THE TEXTUAL HISTORY OF
THE GREEK BIBLE

BY

PETER KATZ

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To

THE RIGHT REVEREND
THE LORD BISHOP OF CHICHESTER
IN LASTING GRATITUDE

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PREFACE

This book deals with a special problem offered by the Philonic evidence, and it also forms part of a comprehensive inquiry into the nature and history of the text of the Septuagint. When it was written, in 1946, a volume on the grammatical corruptions of the LXX was complete, and now awaits publication; a third volume, on the graphical and recensional variants, was then well under way.

An outline of the more comprehensive argument of which this book forms part may (for the time being) be found in a lecture delivered at Basle University, repeated several times elsewhere, and lastly, in a revised English version, given in Cambridge in 1948. So far it has been published only in German (*Theologische Zeitschrift* 5, 1949, Basel, pp. 1–24). From that paper it will be seen that the solution found for Philo, if accepted, may prove a help towards solving the puzzle of aberrant quotations in the New Testament, the Apostolic Fathers, and some patristic writers.

The following pages deal with that distinct set of quotations from the Old Testament which in some parts of Philo's work differ to a greater or less extent from the wording of the Septuagint. This difference is quite unmistakable; and though the aberrant text is found only in a minority of Philo's very numerous quotations, and very seldom attested by unanimous evidence, its very existence calls for an explanation and valuation on the part of the critics both of Philo and of the Septuagint.

This was first realized more than two centuries ago, almost immediately after the publication of Mangey's monumental edition had rendered such an investigation possible. But though the problem has never since been completely neglected, there is something strangely sporadic about these successive contributions. Very few of the more recent authors disclose any cognizance of their predecessors, however greatly they could have benefited from them. More especially the great critical edition, excellently done by L. Cohn and P. Wendland and for the first time presenting us with the complete material, well set out and digested, has so far failed to give rise to a complete collection of the instances involved, and I do not know of any examination of the problem which treats it fully and with the sound methods developed by classical students. Neither Cohn nor Wendland, both of whom had expressed the intention of doing so, lived to fulfil their undertaking. But we can easily infer their final verdict from their constitution of the text itself and from some occasional remarks.

This situation invites a fresh and independent investigation. Therefore it is proposed first to present the whole evidence as a means of unbiased consideration, and only afterwards to proceed to develop the lesson which it teaches. The contributions of earlier workers in this field will be dealt with in the last section.

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PREFACE

The Old Testament in Greek, edited by Brooke and McLean, that treasure-house of variants, is indispensable for our task of tracing the nature and affinities of the quotations presented by the Philonic evidence. Since it purposely refrains, however, from entering into the problems of textual criticism which arise out of the ramification of the variants recorded, it is fortunate that at least for Genesis (from which the majority of Philo's quotations are taken) there exists Rahlfs' critical edition (Stuttgart, 1926). In his introduction Rahlfs deals with the Greek text of Genesis by grouping the evidence, and names those groups whose origin he was able to trace. This particularly is helpful, since it is only after identifying the various groups that affinities become significant.

It was therefore imperative to turn this preparatory work to account. Use has been made throughout of Rahlfs' notation, which differs from that of the Larger Cambridge Septuagint. The notation is set out on p. xii below. For the interpretation of Philo occasional recourse has been made to modern translations, namely the German edited by L. Cohn and I. Heinemann, and the English of Whitaker and Colson.

I wish to express my thanks for much friendliness shown through many years. The worker in a remote field of studies will not always be as fortunate as I happened to be in having ready access to Professor C. H. Dodd's keen interest and quick understanding. The present Vice-Chancellor, Professor C. E. Raven, has helped me through difficult days by his encouragement, and has eased my work by many practical expressions of kindness.

But for the decisive initiative by which the Bishop of Chichester gave a new home to myself and my family—as he has done also to many others to whose work and very existence Germany was then hostile—this book could not have been written at all, nor could its companions. I would wish whatever is valuable in my book to vindicate in its small way his Christian and statesmanlike action. It is to Bishop Bell that I dedicate it.

Finally I have to extend my thanks to good friends and helpers who patiently improved my written English, and to the readers and printers of the University Press for admirable workmanship.

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EXPLANATION OF SYMBOLS

Explanation of some of the symbols used by Rahlfs in his edition of Genesis (1926):

O = the Recension of Origen

O^a = the majority of the *O* witnesses

O^b = the minority of the *O* witnesses

O^d = *dimidia pars*

o = the subsidiary Origenian group

75 = min. 75, the only representative of the Lucianic group *L*

l = the subsidiary Lucianic group

C = the Catenae group

b, c, q, r = smaller anonymous groups, named after the leading MS with the symbol given to it in BM.

Not only *75*, but also other minn. are set out in italics where they are the sole representatives of their group, so *344 = c* in Gen. 1¹–2²¹ and *120 = q* in Gen. 1¹–3¹⁰; 8²⁰–11¹³.

The Arabic numerals which sometimes come last in Rahlfs' annotation indicate the number of MSS which agree with the reading given, but either belong to no fixed group or abandon their group in the instance in question.

The use of oblique and crooked lines serves the purpose of shortening the annotation. So *A'* indicates the support of *A* by its satellite 121(y). It is similar with *O* (*O'*) and *l* (*l'*, *l''*). For particulars I refer to Rahlfs' Prolegomena.

In some books other than Genesis *c* denotes the subsidiary Catenae group.

min(n). = minuscule(s).

cod(d). = codex, codices.

BH³ = Biblia Hebraica ed. R. Kittel, Stuttgartiae, 1937.

BM = The Old Testament in Greek, ed. by A. E. Brooke and N. McLean, Cambridge, 1906–.

LS = Liddell and Scott, a Greek-English Lexicon, a new edition revised and augmented thoroughly by H. Stuart Jones and R. McKenzie, Oxford, 1940.