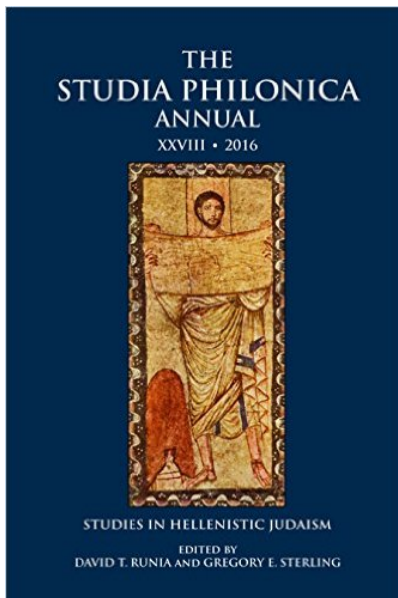


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The volume of the *Studia Philonica Annual* honors David T. Runia on the occasion of his retirement from a post as Master of Queen's College, University of Melbourne, Australia. Runia is one of the annual's editors and a regular contributor. Gregory E. Sterling's introduction surveys Runia's curriculum vitae with a focus on his contributions to Philonic scholarship. Following the introduction is a bibliography of Runia's publications since 1976 (a bibliography that will no doubt require extensive updating now that retirement has freed this productive scholar from many of his administrative responsibilities).

The sixteen articles that make up the bulk of this volume are grouped under five headings. The first, "The Text of Philo's Works," begins with James R. Royse's "The Biblical Quotations in the Coptos Papyrus of Philo" (49–76). The Coptos Papyrus is an important third-century codex containing substantial portions of *Quis rerum divinarum heres sit* and *De sacrificiis Abelis et Caini*. Philonists have long recognized its text-critical value but have not always made good use of it. Royse offers a sampling of some thirty-four points at which the papyrus raises interesting textual issues, focusing on biblical quotations. A pattern emerges wherein the biblical quotations in these two works hew closer to the wording of the LXX than has sometimes been supposed (and/or printed in the editions). This article is followed by Abraham Terian's "*Philonis De visionione trium angelorum ad Abraham: A New Translation of the Mistitled De Deo*" (77–107). This

English translation replaces Folker Siegert's 1998 translation (printed in *SPhiloA* 10), which was based on Siegert's attempted retroversion from Armenian to the Greek. Terian in a prolegomenon to his translation shows that Siegert's retroverted Greek text is less reliable than some scholars may have supposed. I expect that Philonists will put Terian's translation to good use.

Four articles are offered under the volume's second heading, "Philo and Hellenistic Philosophy." First, John Dillon reflects on "Philo and the *Telos*" (111–19). Then Carlos Lévy discusses "Continuity and Dissimilarities in Middle Platonism: Philo and Plutarch about the Epicurean *ataraxia*" (121–36), showing that both Philo and Plutarch found the Epicurean ideal of *ataraxia* problematic and unsustainable. Philo, who avoids the term throughout his corpus, is shown to be especially creative in "practicing a radical *damnatio memoriae* of the concept of *ataraxia*" (136). Gregory Sterling contributes "When East and West Meet: Eastern Religions and Western Philosophy in Philo of Alexandria and Plutarch of Chaeronea" (137–50). He explores Philo and Plutarch's shared interest in connecting "Western" philosophy (i.e., Plato) and "Eastern" philosophy/religion (i.e., Moses for Philo and Eastern myths for Plutarch) and, while acknowledging that there are differences, draws their parallels in sharper relief. The final article in this section is offered by another of David Runia's long-time collaborators, Jaap Mansfeld, and looks at "Theodoret of Cyrrhus's *Therapy of Greek Diseases* as a Source for the Aëtian *Placita*" (151–68). Mansfeld answers some critics of the view that Theodoret of Cyrrhus used a source excerpted or reflected both in Pseudo-Plutarch's *On the Physical Doctrines Held by the Philosophers* and in the first book of John Stobaeus's massive *Anthology*, the so-called *Eclogae physicae*. Mansfeld finds new agreements between Stobaeus and Theodoret absent from Pseudo-Plutarch, suggesting that perhaps Stobaeus and Theodoret drew on Aëtius's *Placita*. As far as I can see, nothing in this article bears directly on the study of Philo.

The third set of articles discusses "Philo and the World of Rome," beginning with Annewies van den Hoek and John J. Herrmann Jr.'s "Chasing the Emperor: Philo in the *Horti* of Rome" (171–204), which reads Philo's account of his embassy to Gaius in the context of archaeological work done in recent decades on early imperial-period *horti* (literally, "gardens," though the word was used from the period of the late Republic to refer more expansively to large estates outside the Roman urban center). Of particular interest here are the possible interfaces between, on the one hand, the symbolism of sculptures recovered from the Horti Maecenatis and the Horti Lamiani, where Philo would have met with Gaius, and the nature of the embassy's business with the emperor, on the other. The suggestion is made, for example, that the statue of the satyr Marsyas, flayed alive for losing a musical contest to Apollo, found in the Horti Maecenatis, "could also have augmented the fears and dark imaginings of the losers of a court case" (185).

Philo does not mention this statue, nor does he mention the image of a ferocious giant, nor the face of a defeated Amazon (all shown in the twenty-three illuminating figures appended to this article), though his delegation may have passed by them as they followed the flighty Gaius through the grounds, but the archaeological evidence may offer a more textured setting in which to imagine Philo's account playing out. The second and final contribution to this section is Sarah Pearce's "Notes on Philo's Use of the Terms ἜΘΝΟΣ and ΛΑΟΣ" (205–26). She focuses mainly on the term ἔθνος as employed by Philo in various contexts, and her central finding is that Philo's "use of the term ἔθνος, as applied to the Jews and their ancestors, strongly emphasises the piety and theological conceptions that define that ἔθνος" (206).

The fourth and largest set of articles comes under the heading "Philo and the Interpretation of the Pentateuch," beginning with Adam Kamesar's "Philo and Ps.-Longinus: A Case of Sublimity in Genesis 4" (229–38). It has been suggested that perhaps in 40 or early 41 CE, a conversation took place between Philo and the author of *On the Sublime* (a work erroneously attributed to Longinus) in Rome on the occasion of Philo's embassy. Most of the attention, however, has been on what Philo might have taught this Pseudo-Longinus about the Jewish scriptures. Kamesar considers what Pseudo-Longinus (or other Hellenistic literary critics in the same tradition) might have taught Philo, looking at Philo's description of the phrasing in Gen 4:10 as ὑψηγορία, "sublime" or "exalted." Kamesar argues convincingly that Philo (or someone Philo had recently read) was struck by the use of a personification metaphor in that verse, where God says to Cain, "the voice of the blood of your brother cries out to me from the earth." This is not to say that he took the idea directly from the author of *On the Sublime*, however, since other contemporary and near contemporary literary critics were identifying such constructions as sublime. The next article is Francesca Calabi's "'It Would Not Be Good That the Man Should Be Alone': Philo's Interpretation of Genesis 2:18 in *Legum Allegoriae*" (239–56), an article that probably could as easily have found a home in the volume's earlier section on philosophy. Calabi's interest is to see whether the word μόνος in Gen 2:18 ("It is not good that the man should be μόνον"), which Philo cites at the outset of *Leg.* 2, "may be associated with the concept of potency" (239). If so, according to Calabi, this would open the way for a reading of the whole text "in an essentially Aristotelian perspective" (239). Then comes Peder Borgen on "Alternative Aims and Choices in Education: Analysis of Selected Texts" (257–71), in which Borgen returns to one of the two Philonic texts he studied in detail for his landmark book, *Bread from Heaven*,<sup>1</sup> namely, *Leg.* 3.162–168, which discusses education and two alternative aims for the one undertaking of an education. Borgen looks at this exposition of a quotation from Gen 16:4 alongside Philo's

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1. Peder Borgen, *Bread from Heaven: An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo*, NovTSup 10 (Leiden: Brill, 1965).

*De congress eruditionis gratia* (71–80), and selections from *Legatio ad Gaium*. Borgen’s article is followed by Ellen Birnbaum’s playfully titled “What in the Name of God Led Philo to Interpret Abraham, Isaac, and Jacob as Learning, Nature, and Practice?” (273–96). Building on her previous work and conversations with James Kugel about the “life” of exegetical motifs, she traces the patriarchal associations referenced in the article’s title to Philo’s exegesis of the divine name in Exod 3:15. Next is Albert C. Geljon’s study of “Abraham in Egypt: Philo’s Interpretation of Gen 12:10–20” (297–319), that is, the episode in which Abraham and Sarah’s marriage is threatened by Pharaoh. Philo offers his interpretation of the passage literally and allegorically in *Abr.* 89–106. Geljon divides the episode into five sections and offers a comparison of Philo, Josephus, and the LXX for each. He also looks briefly at relevant parallel passages in the Genesis Apocryphon and Pseudo-Eupolemus. In Philo’s allegorical exegesis, Abraham symbolizes the good and virtue-loving mind; Sarah represents virtue; and Pharaoh represents the “body-loving mind” that pretends to live with virtue but is ultimately incompatible with it. Torrey Seland contributes another study of Philo’s exegesis in “The Expository Use of the Balaam Figure in Philo’s *De vita Mosis*” (321–48). This is not intended as a general study of Balaam in Philo (although the first third of the article could serve as well for that purpose) but a study of the “expository use” of Balaam in book 1 of *De vita Mosis*, where Philo recounts a version of Num 22–24. Interestingly, Philo does so without naming his subject (though he does name Balaam elsewhere; cf. *Cher.* 32–33; *Det.* 71; *Deus* 181; *Conf.* 64–66; *Migr.* 113–115; and *Mut.* 202). Seland considers three potential expository uses to which scholars have suggested that the figure of Balaam was put: (1) as a cautionary tale about magic and magicians (Philo emphasizes the magical divination of Balaam), (2) as a warning against sophistry (Philo describes Balaam using some of the language associated with the Sophists), and (3) as a “counterfeit prophet,” a foil against which Moses the true prophet could shine. Seland finds evidence for the first and second of these expository contexts but not the third.

Two learned contributions constitute this Festschrift’s final section, treating the theme “Philo and Early Christianity.” Thomas H. Tobin, S.J., weighs Philo’s hopes and fears about the future by reading him alongside Paul. His “Reconfiguring Eschatological Imagery: The Examples of Philo of Alexandria and Paul of Tarsus” (351–74) begins with Philo’s *De praemiis et poenis*, which Tobin reads as paralleling and revising eschatological themes from the Sib. Or. 3 and 5. The second part of the article discusses Paul with particular attention to the tension latent in Paul’s letters regarding the ultimate status of Israel, on the one hand, and a universalizing impulse, on the other. This is really two essays brought together under one title, each written without much reference to the other. The two studies are concluded with a short paragraph noting that, while Philo and Paul take very different paths into the thicket of Hellenistic Jewish eschatological language and

imagery, four general similarities are worth noting: (1) both reconfigure preexisting eschatological language and imagery; (2) both were interested in God's coming intervention and the resulting final state of reality; (3) both wrestled with the tension between the ultimate fate of Israel and some version of a more universal vision; and (4) both "played down in different ways and to different extents the hostility and opposition of gentiles" (374). The final article is Maren R. Niehoff's "Justin's *Timaeus* in Light of Philo's" (375–92). This fascinating study of the uses to which Plato's *Timaeus* was put both by Philo and Justin Martyr opens up a number of avenues for further exploration, some of which Niehoff revisits in her magisterial 2018 book.<sup>2</sup> Niehoff's chief observations here are that both Philo and Justin "appealed to the Platonic dialogue [the *Timaeus*]... in order to construct their religion as a kind of enlightened philosophy congenial to Roman tastes" (392) and that important differences remain, singling out for special attention Justin's subsuming of Plato's writings to Christianity and the evolving nature of Justin's attitude toward Plato.

The volume concludes with an annotated bibliography of Philonic scholarship published in 2013; an unannotated provisional bibliography for 2014–2016; and a "News and Notes" section with updates from the 2015 Annual Meeting of the Society of Biblical Literature, notices of two other international meetings, and an academic obituary for the Argentinian scholar José Pablo Martín (1938–2016). Perhaps because it had already grown to nearly twice the size of its average predecessor (465 pages compared to the usual 250), this volume did not include a book review section that typically rounds out the *Studia Philonica Annual*. The heft of this volume, however, is a testament both to David Runia and the many lives and scholarly projects enriched by his dedication to his craft.

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2. Maren Niehoff, *Philo of Alexandria: An Intellectual Biography*, AYBRL (New Haven: Yale University Press, 2018).