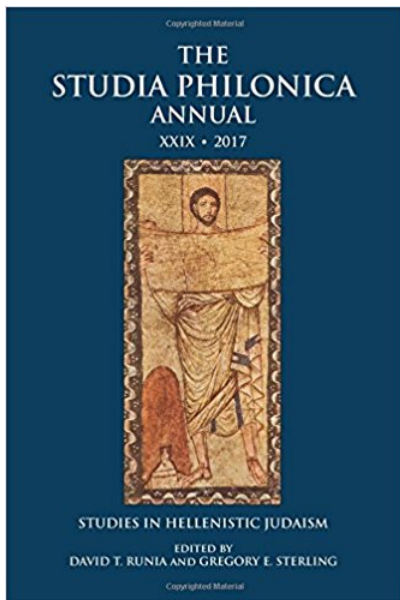


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The *Studia Philonica Annual* 29 offers readers five general articles, a special section on Philo's *De plantatione*, a bibliography section, a book review section, and a concluding News and Notes section.

Geert Roskam's "Nutritious Milk from Hagar's School: Philo's Reception of Homer" (1–32) compiles a list of Homeric quotations and references in the Philonic corpus, which differs in a handful of cases from an earlier list compiled by David Lincicum ("A Preliminary Index to Philo's Non-biblical Citations and Allusions," *SPhila* 25 [2013]: 139–67). Distancing himself from the view that Homeric material in Philo is mere *ornatus*, Roskam argues that Philo knew Homer well and used Homeric language effectively in advancing a rhetorically learned exegetical program. The longest section of Roskam's article deals with interpretive strategies in Philo's reading of Homer, informed by Homeric scholarship in Philo's native Alexandria. Those strategies include making use of literal and allegorical readings of Homer, though handled carefully so that positive acknowledgement of Homer's gods is redacted or redirected to Philo's God. Roskam concludes that Philo appreciated Homer as "an important source of well-respected and useful traditional *παιδεία* that can be used to explain the truth of Scripture" (31). As Hagar served Sarah in Genesis, so also Homer's poetry "was a handmaiden who could do useful work for her mistress" (32), Scripture.

Next is Sharon Weisser's treatment of "Knowing God by Analogy: Philo of Alexandria against the Stoic God" (33–60). The analogy she is interested in she labels "the human mind analogy," which in its most basic form is an argument aimed "at proving God's existence by using an analogical inference leading from the human mind to God" (34). Weisser holds that this argument is fundamental to Philo's epistemology and that it sets him in active opposition other Hellenistic philosophers, especially the Stoics. The upshot is "that Philo did not passively absorb current theological tenets but took an active part in Hellenistic debates"; consequently, scholars should give more weight to "the relevance of late Hellenistic theological discussions towards a better assessment of Philo's theology and, conversely, of Philo's views on God" (34).

Jerome Moreau's "A Noocentric Exegesis: The Function of Allegory in Philo of Alexandria and Its Hermeneutical Implications" (61–80) begins with a meditation on the complexity of "allegory" in Philo, stressing that allegorical praxis was neither an end in itself nor did it work in the same way from treatise to treatise. Allegory was, rather, a multifaceted tool that Philo used in service of his primary task, the exegesis of scripture. Moreau takes as a starting place the idea that Philo "developed a consistent *Weltanschauung* centered on an intellectual knowledge of the world through a chosen vocabulary rooted in the Law of Moses" (64). The purpose of Philo's exegesis lies in what Moreau terms a noocentric representation of creation, where allegory is a tool used by the properly nurtured human intellect to show that the law of nature and the law of Moses are identical. Moreau offers close readings of three Philonic passages exemplifying different ways in which allegory functions (or is muted) in this noocentric exegesis: *Abr.* 89–106, on the perilous trip to Egypt; *QG* 4.2, where Philo is able without allegory to produce a satisfying explanation of the Mamre theophany (Gen 18:1–15); and the first part of *De migration Abrahami*, where something more complex than "mere" allegory seems to be at work. The article's chief goal, then, is to resist the notion that allegory is arbitrary, predictable, uniform, or an end in itself.

Yakir Paz's "Examining Blemishes: The *Μωμοσκόποι* and the Jerusalem Temple" (81–86) is a note grown from the author's work producing a Hebrew annotated translation of Philo's *De agricultura* under the editorship of Maren Niehoff (*The Writings of Philo of Alexandria*, vol. 4b [Jerusalem: Mosad Bialik, 2015], 95–144). Paz is interested in Philo's use of the rare term *μωμοσκόπος*, "blemish-examiner," and argues that Hellenistic Jews of the first century CE coined this term as a translation of a Hebrew technical term for professional blemish-inspecting priests working at the temple. These professionals' job would have been to ensure that animals brought for sacrifice measured up to the criteria enumerated in Lev 22:20–24. While Philo did not coin the term, according to Paz, he provides a welcome external reference point in understanding the functioning of the first-century Jerusalem temple bureaucracy.

Eric J. DeMeuse's "*Nostre Philon: Philo After Trent*" (87–109) is a welcome contribution to reckoning with the reception history of Philo, in this case among sixteenth-century Catholics. DeMeuse's two-part thesis is that, after the Council of Trent, contrary to what one might expect, "Philo retained his exalted status among Christians" and "that defense of Philo even became a central feature of the Catholic defense of monastic vows" (92–93), thanks especially to appreciation for the *De vita contemplativa*. Furthermore, DeMeuse shows, while certain other Catholic exegetes took a dim view of Philo, their criticisms "appear less an effort to avoid the stigma of a now unacceptable character, and more a genuine disagreement on interpretive points" (93). The result is a more nuanced picture of the reception of Philo among sixteenth-century Catholics: far from censoring and abandoning Philo Judaeus, they made him *nostre Philon*, at least in certain contexts and for certain purposes.

The remaining essays make up a special section on Philo's *De plantatione* and are rooted in a special session of the Philo of Alexandria seminar at the 2015 Society of Biblical Literature Annual Meeting. It anticipates and is preparatory to Albert Geljon and David Runia's forthcoming commentary on *De plantatione* for the Philo of Alexandria Commentary Series (PACS). David Runia's introduction to the special section (111–14) is followed by three articles. The first, by David Runia, looks at "The Structure of Philo's *De plantatione* and Its Place in the Allegorical Commentary" (115–38). Runia wrestles with the peculiar difficulties presented by this treatise, including conflicting titles; its relationship to other texts, such as *De agricultura*, *De ebreietate*, and *De sobrietate*; and departures in the final part of the treatise from the allegorical method Philo favors elsewhere. He takes stock of Philo's biblical citations and allusions (*De plantatione* comments on Gen 2–18 but frequently adduces secondary and tertiary biblical lemmata) and emphasizes the importance of these for comprehending the larger structure of the work. The second, by James Royse, treats "The Text of Philo's *De plantatione*" (139–58). This is the fifth paper prepared by Royse on various aspects of the manuscript tradition for a Philonic treatise; previous papers have discussed textual aspects of *De virtutibus*, *De Abrahamo*, *De agricultura*, and *De decalogo*. Royse shows that determining the text of the biblical citations Philo used in *De plantatione* is an especially challenging task, due to corruption and scribal tampering in the manuscript tradition. Both Royse and Runia (the latter includes an "additional note" appended to Royse's article) impress upon the reader the highly conjectural nature of the critical edition produced primarily by Paul Wendland. The third article in this section is Sami Yli-Karjanmaa's "The Significance of Reading Philonic Parallels: Examples from the *De plantatione*" (159–84). Yli-Karjanmaa considers a suite of parallels first to *Plant.* §§11–14, on creatures belonging to the cosmic regions, focusing especially on the airy creatures of §14, and second to *Plant.* §§17–25, where Philo considers questions of anthropology, ethics, and soteriology. Yli-Karjanmaa

looks in particular at the idea of the human who lives on earth as a “heavenly plant” (alluding to Plato, *Tim.* 90a) that can ascend to the heavens and beyond.

The articles are followed by an annotated bibliography of scholarship published in 2014 with a bearing on Philo (185–228) and an unannotated provisional bibliography for 2015–17. Five detailed reviews of six volumes may be found in the book review section (245–64). These look at Friederike Oertelt, *Herrscherideal und Herrschaftskritik bei Philo von Alexandria: Eine Untersuchung am Beispiel seiner Josephsdarstellung in De Josepho und De Somniis II* (Leiden: Brill, 2014); Sarah Pearce, ed., *The Image and Its Prohibition in Jewish Antiquity* (Oxford: Journal of Jewish Studies, 2013); Otto Kaiser, *Studien zu Philo von Alexandrien* (Berlin: De Gruyter, 2017); Troels Engberg-Pedersen, ed., *From Stoicism to Platonism: The Development of Philosophy, 100 BCE–100 CE* (Cambridge: Cambridge University Press, 2017); Karin Metzler, ed., *Prokop von Gaza Eclogarum in libros historicos Veteris Testamenti epitome, Teil 1: Der Genesiskommentar* (Berlin: De Gruyter, 2015); and Karin Metzler, *Prokop von Gaza Der Genesiskommentar: Aus den “Eclogarum in libros historicos Veteris Testamenti epitome” übersetzt und mit Anmerkungen versehen* (Berlin: De Gruyter, 2016).

The articles in the *Studia Philonica Annual* 29 are all excellently researched and well written. The special section on *De plantatione* offers an intriguing glimpse into the problems and themes Geljon and Runia will elucidate in their forthcoming commentary for PACS. The book reviews are engaging and written with an eye to the particular interests of readers of the *Studia Philonica*.