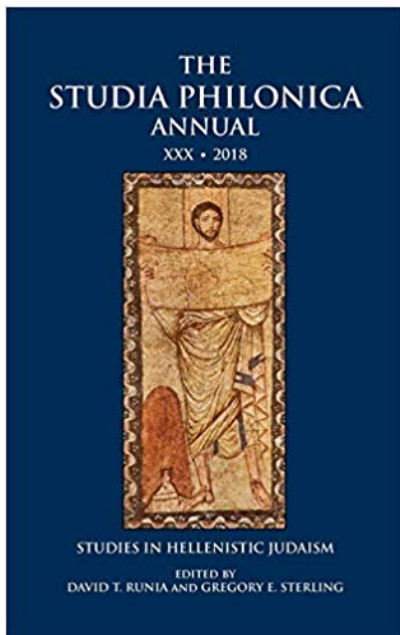


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David T. Runia and Gregory E. Sterling, eds.

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Tyler Smith

Universität Salzburg/University of Salzburg

The *Studia Philonica Annual* 30 contains six general articles, a substantial bibliography section, nine book reviews, and a concluding section with News and Notes.

James R. Royse's opening article offers his initial comments on the "Fragments of Philo of Alexandria Preserved in Pseudo-Eustathius" (1–14). Pseudo-Eustathius wrote a *Commentary on the Hexaemeron* at some point between 375 and 500 CE, a pastiche weaving together texts from the Bible, Clement of Alexandria, Eusebius, and Josephus, designed to illustrate and supplement the biblical account of the creation of the world. Pseudo-Eustathius cites from several of Philo's works, including *De aeternitate*, *De ebrietate*, *De providentia* 1, and *De animalibus*. The latter two are of special interest to the text critic, since neither treatise survives fully in Greek (both are known from Armenian translations). Pseudo-Eustathius, then, is our only source for the Greek of *De providentia* 1 and (except for a few brief citations from the Greek in the *Sacra parallela*) our only source for the Greek of *De animalibus*. In the near future, Royse hopes to prepare a critical edition of the Greek fragments of *De providentia* and *De animalibus* (3).

The second article is also a preliminary note about some overlooked words of Philo. Michael B. Cover, in "A New Fragment of Philo's *Quaestiones in Exodum* in Origen's Newly Discovered *Homilies on the Psalms*?" (15–29), takes its start from *Homilies on the*

*Psalms* 36.4.1, where Origen cites an anonymous commentator on Exod 3:3. Scholarship on these homilies, rediscovered in 2012 and published in 2015 (Lorenzo Perrone, ed., *Origenes XIII: Die neuen Psalmenhomilien: Eine kritische Edition des Codex Monacensis Graecus 314*, GCS [Berlin: de Gruyter, 2015]), is still in its early stages. On the basis of Origen's reference, Cover proposes that the fragment is an otherwise unknown text from Philo's *Quaestiones et solutiones in Exodum 1*, dealing with what it means to "cross over." Since Origen does not name his source here, and since there is no interpretation of Exod 3:3 on exactly these lines in the extant corpus Philonicum, the identification is tentative but plausible.

Gregory E. Sterling's "Philo of Alexandria's *Life of Moses*: An Introduction to the Exposition of the Law" (31–45) considers the various positionings of the two-volume *De vita Mosis* in the arrangements of Philo's works over the nearly five hundred years since the *editio princeps*. In most modern editions and translations, *De vita Mosis* appears after *De Abrahamo* and *De Josepho*. Sterling makes the case that the *De vita Mosis* is best read (and positioned, when Philo's works are printed) as an introduction to the Exposition of the Law, one of three commentary series written by Philo. In arguing for this function and placement, Sterling is following and updating Erwin Ramsdell Goodenough's 1933 argument that the *De vita Mosis* was an independent companion piece to the Exposition. Sterling is also influenced by Albert Geljon's argument that the genre of the *De vita Mosis* is "introductory biography." Sterling comes to his conclusions on the basis of the manuscript evidence, the nature of the commentary series, and the three internal cross-references to the *De vita Mosis* within Philo's corpus, which suggest that it was composed later than the Allegorical Commentary but earlier than the final books of the Exposition.

The fourth article in this collection is Sean A. Adams's "Movement and Travel in Philo's *Migration of Abraham*: The Adaptation of Genesis and the Introduction of Metaphor" (47–70), a study of the themes of topography and movement in the *De migratione Abrahami*. Philo is particularly interested in using physical relocations as an allegory for spiritual travel (as noted, incidentally, by Cover in this volume's second essay, which saw Philo commenting on what Exod 3:3's *διάβασις*, "crossing over," might entail). Adams begins with an introduction to the Abram/Abraham narrative in Genesis, then moves to an introduction and overview of the travel that is described and/or interpreted in *De migratione Abrahami*. Adams then gives special attention to the ideas of "the nature of the path that Abraham and other wisdom-seekers are to follow" (61), of "movement towards or away from God" (62), of the "travelling companions" on the path toward or away from virtue, who can be either detrimental like Lot or beneficial like Isaac (64), and of the significance that "Egypt" holds in this and other Philonic writings (66–69).

Adams's essay pairs neatly with P. B. Hartog's "Space and Travel in Philo's *Legatio ad Gaium*" (71–92); indeed, both are based on papers given at the Annual Conference of the British Association for Jewish Studies in Edinburgh in July 2017. Hartog begins by invoking the theories of space advanced by Henri Lefebvre and Edward Soja, especially the "trialectic of perceived, conceived, and lived space" (92), then offers an analysis of Philo's engagement with space in the *Legatio ad Gaium* under four headings: "Alexandria Real-and-Imagined" (74–80), "Cultic Spaces" (80–85), "Travel: Reality and Metaphor" (85–87), and "Theatricality and Theatrical Space" (88–91). Hartog shows how Alexandria is conceived of differently in Philo's sundry treatises and does different kinds of conceptual work; there is a need, then, for specific as well as general treatments of such spaces in Philo's corpus. The cultic spaces of greatest interest to Hartog are the Judean prayer houses (*προσευχαί*) in Alexandria, but the Holy Land in the Jamnia story and the Jerusalem temple are also discussed. Hartog discusses travel in terms of Philo's experience with real-world travel and his ability to deploy travel metaphors, such as the linking of the storms that go with a winter voyage and the emotions that beset members of his embassy on their dangerous mission to Rome, or in developing the Platonic image of the "ship of state," which links seamanship and the ruling of an empire (cf. Plato, *Resp.* 488a–489d). This is in contrast to Adams's approach to movement in Philo, which focused on the journey toward or away from virtue or the divine. Hartog's final substantive section explores the connection Philo makes between dramatic, theatrical language (he was, like Plato, generally antitheater), on the one hand, and the gardens in which his embassy met Gaius. These same gardens became, according to Suetonius, the place in which Gaius's body was hastily buried after assassination. The *Legatio ad Gaium*, addressed to Gaius's successor Claudius, may be designed to recall to the latter's mind what kinds of things lie in store for frivolous rulers who make a mockery of the Jews. Hartog argues that "Philo's description of the space of this final meeting [the Lamian *horti*] symbolizes not only Gaius's frivolity, but also his punishment. The Lamian gardens stand for all that was wrong with Gaius and remind the reader of the *Legatio* of Gaius's brutal end" (91).

Alan Appelbaum's deeply researched article, "A Fresh Look at Philo's Family" (93–113), contains discussions of how Philo's family came to be in Alexandria; the identity and occupation of Philo's father; the identity and occupation of Philo's brother Alexander, as well as possible accounts of how he came into his role as alabarch; Philo's nephew Tiberius Julius Alexander (Alexander the alabarch's son); Philo's younger nephew, Marcus Julius Alexander (Tiberius Julius Alexander's younger brother); Philo's niece (sister to Alexander and Marcus); Philo's niece's son Lysimachus; and later generations of the family known, for example, from Cassius Dio's *Roman History*.

Following the articles is an annotated bibliography of Philo-relevant scholarship published in 2015, with about a dozen pre-2015 items that had been missed in earlier

issues of the *Studia Philonica Annual*, and an unannotated provisional bibliography for 2016–2018.

The book review section contains reviews of the following nine important recent books: Maren R. Niehoff, *Philo of Alexandria: An Intellectual Biography* (New Haven: Yale University Press, 2018); Otto Kaiser, *Philo von Alexandrien: Denkender Glaube—Eine Einführung* (Göttingen: Vandenhoeck & Ruprecht, 2015); Maren R. Niehoff and Reinhard Feldmeier, eds., *Abrahams Aufbruch: Philon von Alexandria, De migratione Abrahami* (Tübingen: Mohr Siebeck, 2017); Per Bilde, *Collected Studies on Philo and Josephus* (Göttingen: Vandenhoeck & Ruprecht, 2016); David K. Burge, *First-Century Guides to Life and Death: Epictetus, Philo and Peter* (Milton Keynes: Paternoster, 2017); John M. G. Barclay, *Paul and the Gift* (Grand Rapids: Eerdmans, 2015); Jason M. Zurawski and Gabriele Boccaccini, eds., *Second Temple Jewish “Paideia” in Context* (Berlin: de Gruyter, 2017); Karina Martin Hogan, Matthew Goff, and Emma Wasserman, eds., *Pedagogy in Ancient Judaism and Early Christianity* (Atlanta: SBL Press, 2017); and Justin M. Rogers, *Didymus the Blind and the Alexandrian Christian Reception of Philo* (Atlanta: SBL Press, 2017). It is worth noting that this issue marks a change in the office of Book Review Editor, with Michael Cover succeeding longtime editor Ronald Cox.