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THE STUDIA PHILONICA ANNUAL
Studies in Hellenistic Judaism

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BOOK REVIEW EDITOR
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Studies in Hellenistic Judaism

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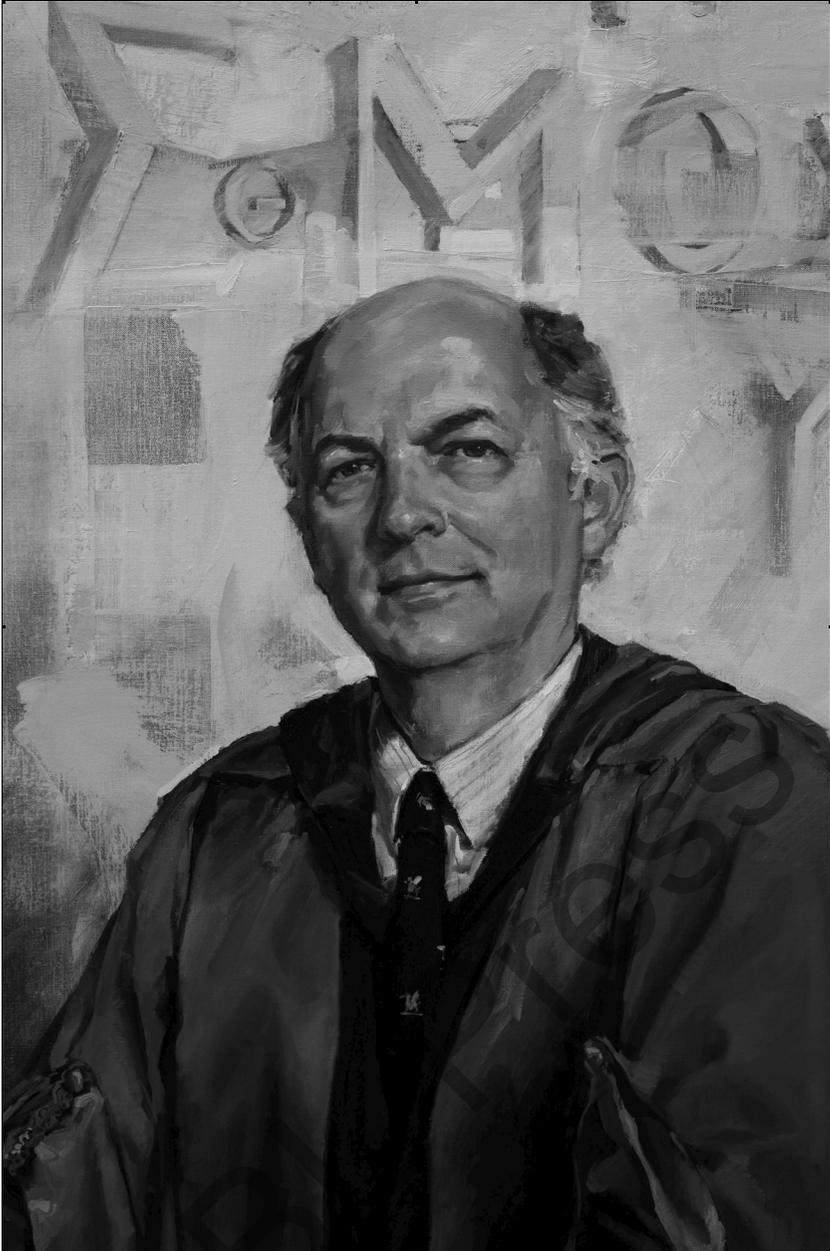
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The portrait of David Runia for Queen's College, The University of Melbourne, was painted by the Sydney artist Evert Ploeg in 2014. The Greek words in the background, ΚΟΣΜΟΣ ΘΕΟΣ ΝΟΥΣ ΦΙΛΩΝ, are indicative of his scholarly interests.

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ABBREVIATIONS

The abbreviations used for the citation of ancient texts and modern scholarly literature generally follow the guidelines of the Society of Biblical Literature as published in *The SBL Handbook of Style*, second edition (Atlanta: SBL Press, 2014) §8.4. In addition to the abbreviations listed in the Instructions to Contributors at the back of the volume, please note the following:

Primary Source Abbreviations

SVF *Stoicorum Veterum Fragmenta*. Hans Friedrich August von Arnim. 4 vols. Leipzig: Teubne, 1903-1924.

Secondary Source Abbreviations

ASMOSIA Association for the Study of Marble and Other Stones in Antiquity
BEATAJ Beiträge zur Erforschung des Alten Testaments und des antiken Judentum
BETL Bibliotheca Ephemeridum Theologicarum Lovaniensium
BNTC Black's New Testament Commentaries
CP *Classical Philology*
EBR *Encyclopedia of the Bible and Its Reception*. Edited by Hans-Josef Klauck et al. Berlin: de Gruyter, 2009-
EFN Estudios de filología neotestamentica
EKKNT Evangelisch-katholischer Kommentar zum Neuen Testament
FAT Forschungen zum Alten Testament
HCS Hellenistic Culture and Society
LTP *Laval théologique et philosophique*
NEchtB Neue Echter Bibel
NovT *Novum Testamentum*
PhA Philosophica Antiqua
PTMS Pittsburgh Theological Monograph Series
PTS Patristische Texte und Studien
RVV Religionsgeschichtliche Versuche und Vorarbeiten
SBLSP Society of Biblical Literature Seminar Papers

SBLTT	Society of Biblical Literature Texts and Translations
SCS	Septuagint and Cognate Studies
SP	Sacra Pagina
SPhA	Studies in Philo of Alexandria
<i>SPhilo</i>	<i>Studia Philonica</i>
<i>SPhiloA</i>	<i>Studia Philonica Annual</i>
SPhiloM	Studia Philonica Monograph Series
<i>ST</i>	<i>Studia Theologica</i>
SVTP	Studia in Veteris Testamenti Pseudegraphica
TBN	Themes in Biblical Narrative
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i>

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INTRODUCTION

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A SOARING MIND: THE CAREER OF DAVID T. RUNIA

GREGORY E. STERLING

David T. Runia has done as much or more than any modern scholar to make the writings of Philo of Alexandria the subject of scholarly study. He has done this both through his own scholarship and through his leadership of venues that have fostered the study of Philo. It is entirely appropriate that this twenty-eighth edition of *The Studia Philonica Annual*, the publication that he has served as editor or coeditor for twenty-seven years, honors him on the occasion of his retirement as Master of Queen's College, University of Melbourne, Australia. This is the fourth time that we have honored a significant figure: we honored Earle Hilgert with *SPhiloA* 3 (1991), David Winston with *SPhiloA* 9 (1997), and David Hay with *SPhiloA* 13 (2001). The three who have been previously honored were part of the Philo Institute that launched the *Studia Philonica*. It is now time to honor the leader of the next generation.

Life and Career

David Theunis Runia has lived in two countries: the Netherlands, the land of his birth, doctoral education, and the first half of his career; and Australia, the land of his boyhood, education, and later career. Born on 14 December 1951 to Klaas and Riek Runia in the Noord-Oost Polder, the Netherlands, David is the oldest of five children. His brother John is a petrophysicist, his sister Nynke is a teacher, his brother Calvin is a mechanical engineer and his youngest brother Anthony is a translator. David emigrated with his parents to Australia in 1956 when his father accepted a chair in systematic theology at the Reformed Theological College in Geelong, Australia, a port city of Victoria about 47 miles SW of Melbourne.

His father, Klaas Runia, had completed his doctorate at the Free University, Amsterdam, in 1955 with a dissertation on the concept of time in Karl Barth.¹ While Klaas Runia served the Reformed Theological College, he became a leader among evangelical Christians in Australia and was elected the chairperson of the Reformed Ecumenical Council from 1968–1976. It was during these years that Klaas Runia was appointed Professor of Practical Theology at the Kampen Theological University (1971) and returned to the Netherlands, a move that would prove crucial to David. His father’s leadership role continued in the Netherlands: he was recognized as a leader of *Gereformeerde Kerden van Nederland*, now known as the Protestant Church in the Netherlands. Klaas Runia, like his son, was a prolific author. David published a bibliography of his father’s works in 2010, four years after his father’s death.² The influence of both his father and mother was considerable on their son—although David went his own way in scholarship.

David received his primary, secondary, and tertiary education in Australia. He attended Newton State School in Geelong (1957–1961) and The Geelong College (1962–1968), an independent, all-boys (it became co-educational in 1974), boarding school that was originally associated with the Presbyterian Church and now with the Uniting Church in Australia. David demonstrated the acuteness of his mind at an early age and was *dux* (a rough equivalent to valedictorian) of his college in 1968. He went to the University of Melbourne (1969–1972) where he resided at Queen’s College from 1969–1971. He again distinguished himself academically, earning first class honors in classics along with the Leeper Medal for classics, an honor for the leading student in classics. His thesis dealt with the myth of Prometheus in Hesiod and Aeschylus.³

David remained associated with the University of Melbourne for the next six years: first as a student and then as an instructor. He spent a year in Europe in 1973 sponsored by a scholarship and then completed his masters’ degree in classics, with first class honors, in 1975. His thesis dealt with the letters of Synesius (ca. 373–414 CE), who journeyed from Libya to Alexandria where he became a student of the Neoplatonic philosopher Hypatia, but later returned to the Libyan pentapolis where he served as bishop of

¹ Klaas Runia, “Die theologische tijd bij Karl Barth” (PhD diss., The Free University, Amsterdam, 1955).

² David T. Runia, *Bibliography of the Writings of Professor Klaas Runia 1926–2006* (Melbourne: Queen’s College, 2010).

³ David T. Runia, “Hesiod, Aeschylus, and the Myth of Prometheus” (B.A. Honors thesis, University of Melbourne, 1972).

Ptolemais.⁴ David served as a part-time tutor in classics from 1974–1976. In his final year he was awarded a Diploma in Education.

It was during his early graduate years that David married Maria Anna Allegonda Deenick whom we know as Gonni (1974). Gonni has played a vital role in David's personal and professional life. Together they have had three children: Emma Catherina (born November 14, 1978), Nicholas William (born March 27, 1981), and Anthony John (born May 11, 1985). Emma now lives in the Netherlands with her husband, Daniel Nederlof, and two children: Oliver Theunis Nederlof and Sophia Allegonda Agnes Nederlof, both of whom bear their maternal grandparents' names. Nick and Anthony live in Melbourne, Australia. Gonni has also played a key role in David's professional life. She has been the typesetter for every issue of the *Studia Philonica Annual*, including this one. She has been host to many of us—including to me both at Leiden and Melbourne. I know that I speak for many Philonists when I express our deepest appreciation to Gonni for all that she has done for us personally and for Philonic publications professionally. Her work has been invaluable.

In 1977 David and Gonni moved to the Netherlands where David began his doctoral program in ancient philosophy at the Free University, Amsterdam (1977–1983), supported in part by a Melbourne University Traveling Scholarship (1977–1979). He worked with Professor Abraham Bos who has made his own contributions to Philonic studies. Perhaps more importantly, David became acquainted with and influenced by Valentin Nikiprowetzky who published *Le commentaire de l'écriture chez Philon d'Alexandrie* in the year that David returned to the Netherlands.⁵ Nikiprowetzky was Seminar Professor at the University of Lille III (1971–1977) when he wrote this work, then Professor at the University of the New Sorbonne (Paris III [1978–1981]), and finally Professor of the Highest Honor at the University of Paris-Sorbonne until his untimely death (Paris IV [1982–1983]).⁶ David knew him while he held the last two positions. Nikiprowetzky exercised an important influence on David who has always accepted Nikiprowetzky's thesis that Philo was first an exegete of Scripture. During his doctorate David served as a part-time assistant lecturer and then lecturer in Ancient and Patristic Philosophy on the faculty of the Free University (1977–1979) and as a research fellow at the Netherlands Organization for

⁴ David T. Runia, "Studies in the Letters of Synesius" (M.A. thesis, University of Melbourne, 1976).

⁵ Valentin Nikiprowetzky, *Le commentaire de l'écriture chez Philon d'Alexandrie: Son caractère et sa portée, observations philologiques*, ALGHJ 11 (Leiden: Brill, 1977).

⁶ On Valentin Nikiprowetzky's life see Jean Riaud, "In Memoriam: Valentin Nikiprowetzky (1919–1983)," *SPhiloA* 1 (1989): 3–5.

the Advancement of Pure Research (1980–1983), an organization that has helped him throughout his career. He completed his dissertation on Philo's use of Plato's *Timaeus* in 1983.⁷ The work is an intellectual *tour de force*. I first encountered it while taking a doctoral seminar with David Winston on Philo's cosmology. Professor Winston introduced it by saying that here was an exceptional work by a promising young Dutch scholar (praise that he did not give readily). David would later publish it as a Brill book.⁸ Both the University published dissertation and the Brill monograph have circulated widely in scholarly circles. This is not a dissertation that one can hold up to doctoral students as a model: it is too intimidating. I can think of only a handful of dissertations of comparable quality and scope among all of the dissertations that I have encountered over the last four decades—in any field. David painstakingly worked through Plato's *Timaeus* and then Philo's works to demonstrate the later's use of the former. It served notice to the world of scholarship that a major new scholar had arrived.

David spent the next five years as a Huygens Post-Doctoral Fellow supported by the Netherlands Organization for the Advancement of Pure Research (1985–1990). In addition he enjoyed the support of three other organizations during these years: the Institute of Advanced Study in Princeton (1986–1987), the Humanities Research Centre at the Australian National University (1987), and the German government that awarded him a von Humboldt fellowship at the Westfälische Wilhelms-Universität, Münster. He made the most of this support as his list of publications attests.

David began his professorial career in 1990 as a Senior Lecturer in Ancient Philosophy at the Free University (1990–1991). The next year he was appointed the C. J. de Vogel Professor Extraordinarius of Ancient and Medieval Philosophy in the Faculty of Philosophy at the University of Utrecht, a position that he held for almost ten years (1991–1999). The following year (1992) he received a regular faculty appointment as Professor of Ancient and Medieval Philosophy at the University of Leiden, a position that he held for a full decade (1992–2002). These were incredibly full years for David. His own university did not miss the potential that he had and appointed him dean of the faculty of philosophy (1995–1999 [roughly equivalent to a department chair in the US]).

In spite of his administrative duties, he continued to win research fellowships. He won at least three fellowships including several at institutions

⁷ David T. Runia, *Philo of Alexandria and the Timaeus of Plato*, 2 vols. (Amsterdam: The Free University, 1983).

⁸ David T. Runia, *Philo of Alexandria and the Timaeus of Plato*, *PhilAnt* 44 (Leiden: Brill, 1986).

where he had previously held them: the Institute of Advanced Studies at Princeton (summer 1995), the Netherlands Institute for Advanced Research (1998), and a second von Humboldt at Münster (2000).

During this period, he began to receive recognition for his scholarship. He was elected Vice-President of the *Academia Platonica Septima Monasteriensis* (1999–2002) and an honorary fellow of the Australian Academy of the Humanities (1999)—he became an ordinary Fellow three years later. In 1997 he was elected an honorary fellow of Queen’s College, University of Melbourne, his alma mater—a harbinger of things to come.

David and Gonni returned to Australia when he became the seventh Master of Queen’s College (2002–2016), a position that he steps down from this year. He was also appointed Professorial Fellow in the School of Fine Arts, Classics and Archaeology, at the University of Melbourne (2002–), a position that he plans to retain. Founded in 1887 and opened in 1888, Queen’s is a residential college modeled on the Cambridge/Oxford system—complete with high table, although it does not have its own faculty. Originally a Methodist school it is now affiliated with the Uniting Church, although the religious ties are minimal. It is home to approximately 300 students: 82 percent are undergraduates and 18 percent graduate (post-graduate in Australian terms) students. There are also scholars in residence. Students mainly attend the University of Melbourne, although some attend RMT City Campus and the Monash University’s Faculty of Pharmacy and Pharmaceutical Sciences. Like the students, David and Gonni live on the grounds. They reside in the Master’s house, an attractive home in which they entertain.

In spite of his expanded administrative duties, David maintained his practice of winning funding from research organizations and producing scholarship. He received two Discovery Research grants from the Australian Research Council (2005–2007 and 2008–2015) and was made a Scaliger Fellow at the University of Leiden’s main library (2007).

With the steady stream—one could say torrent—of publications, the recognition of what he had accomplished continued. Since returning to Queen’s, he has been honored by both countries in which he has citizenship. Australia gave him the Centenary medal (2003) and the University of Melbourne awarded him an honorary doctorate the next year (2004). The Netherlands also laid claim to him: he was elected Correspondent of the Royal Netherlands Academy of Arts and Sciences in 2004 and Fellow of the Royal Holland Society of Humanities and Sciences in 2013. The volume of his publications and their quality was recognized by Stellenbosch University when they made him Professor Extraordinary in the Department of Ancient Studies (2007–2018).

David and Gonni plan to split their time between a condominium in Melbourne and their vacation home near the coast. David has no intention of retiring from his Philonic scholarship; rather he hopes that he will now have more time to pursue it. He and Gonni also plan to travel to spend time with family and friends.

A Leader among Scholars

David has led his fields of scholarship in several ways. One way that he has done this is by establishing venues for publication. He has done this for Philo of Alexandria in two related ways.

The Studia Philonica Annual. In 1971 Robert Hamerton-Kelly called a group of scholars to McCormick Theological Seminary in Chicago to consider working together on a joint project exploring the exegetical traditions in the Philonic corpus. The group enthusiastically created the Philo Institute and launched the *Studia Philonica* as its publishing organ, both headquartered at McCormick where Earle Hilgert was appointed Director of the Institute. When the members of the group expanded exponentially, the group elected to leave the headquarters at McCormick, but to move the exegetical project to Claremont (1975). Unfortunately by 1980 financial arrangements for the Philo Institute at McCormick and the Philo Project at Claremont made it impossible to continue under the same arrangements. The *Studia Philonica* came to an end after six issues (1971–1980). The group was, however, undeterred: they decided to work through three groups in professional societies: the Hellenistic Judaism group of the Society of Biblical Literature established and led by Horst Moehring, the Philo Seminar of the Society of Biblical Literature established and led by Earle Hilgert, and the Philo Seminar of the *Studiorum Novi Testamenti Societas* in which David Hay was an active participant. There was still hope for the revival of the journal. In 1983 Jonathan Smith approached Jacob Neusner and urged him to publish both the journal and a monograph series in the Brown Judaic Series, a proposal that Neusner generously accepted. Richard Hecht was to serve as the editor, but ran into technical complications producing the journal. In 1988 David Runia, who was already the Associate Editor, volunteered to accept the editorial responsibility and to produce a camera-ready copy. He was able to issue the first volume the next year.⁹

⁹ The history of the Philo Institute and this period is told by Burton L. Mack, "The *Studia Philonica Annual*: An Uncommon Phoenix," *SPhiloA* 1 (1989): 1–2 and Earle Hilgert, "The Philo Institute, *Studia Philonica* and their *Diadochoi*," *SPhiloA* 13 (2001): 13–24.

I met David during this period at the first annual Society of Biblical Literature meeting that we both attended in Anaheim, CA, in 1985. He was already a postdoc while I was still a doctoral student. We had no idea what this meeting would mean for our friendship or partnership in the future. When I joined the faculty at the University of Notre Dame in 1989, I learned that Earle Hilgert was retiring and planned to let the Philo Seminar retire with him. After meeting with Earle, I decided to apply for renewal of the Seminar. Earle was looking for a home for the files of the Philo Institute and later offered them to me, including the back issues of the *Studia Philonica*. While I never had any intention of reopening the Philo Institute, I made the back issues available to scholars until I gave them to the Society of Biblical Literature that now publishes the *Studia Philonica Annual*. Just as the *Studia Philonica* re-emerged from ashes in the form of the *Studia Philonica Annual*, so the Seminar was reborn and began a robust relationship with the *Studia Philonica Annual*, bringing the editor of the journal and the head of the seminar into a collaborative relationship that has lasted for three decades.¹⁰

Many scholars have contributed to the *Studia Philonica Annual*. The publication has three major parts: articles, an annotated bibliography, and book reviews. In total, the twenty-seven volumes to date comprise nearly seven thousand pages devoted to Philonica.¹¹ There have been 249 articles written by 134 different scholars. Of the 134 contributors, 103 have made a single contribution, 9 two contributions, 12 three contributions, 4 four contributions, and 6 have made five or more contributions. It is a nice balance of senior scholars who have used the journal for their research and new scholars or those who make a single contribution.

The book reviews have always been fuller than might normally be permitted in other venues. The aim has been to cover every work on Philo with a length that is proportionate to the importance of the work. Over the first twenty seven volumes of the *SPhiloA* 102 scholars have reviewed 243 works: 72 have reviewed one work, 8 have reviewed two works, 12 three volumes, 3 four monographs, and 7 five or more scholarly works. I offer these statistics as a way of indicating how extensive the impact of David's decision to launch the journal has been for so many.

The International Philo Bibliography Project. One of the features of the *Studia Philonica* that David wanted to preserve was the presence of an

¹⁰ For the early history of the Philo program unit see Gregory E. Sterling, "A History of the Philo of Alexandria Program Units in the Society of Biblical Literature," *SPhiloA* 13 (2001): 25–34.

¹¹ 6920 pp. to be precise without the front pages.

annotated bibliography.¹² Earle Hilgert had provided bibliographies for 1965–1978 in the *Studia Philonica*.¹³ He had extended these back to 1935 and brought them down to 1981 in a major work in ANRW.¹⁴ Earle had taken the bibliography back to 1935 in order to provide overlap with and coverage from the point that the Howard Goodhart's and Erwin Goodenough's bibliography terminated.¹⁵ He drew on the work of Louis Feldman who had provided a bibliography from 1937–1962.¹⁶ Roberto Radice also realized the need to continue the Goodhart/Goodenough bibliography and published an Italian bibliography that provided an annotations.¹⁷ David Runia recognized the need for this to circulate in English and collaborated with Radice and several others to produce a comprehensive annotated bibliography in English that covered the field from 1936–1986.¹⁸ He used this bibliography to begin the work in the *Studia Philonica Annual*.

The goal of the bibliographies in the *Studia Philonica Annual* is to provide an annotated bibliography of every work on Philo that has been published three years previously and, by doing so on an annual basis, to provide a complete bibliography. So, for example, the 2015 edition provides the bibliography for 2012. The work soon became so extensive that David

¹² For details see Roberto Radice and David T. Runia, *Philo of Alexandria: An Annotated Bibliography, 1937–1986*, VCSup 8 (Leiden: Brill, 1988, 1992²). xi–xiv; David T. Runia, Roberto Radice, and David Satran, “A Bibliography of Philonic Studies 1981–1986,” *SPhilo* A 1 (1989): 95–96; and idem, “Philo of Alexandria: An Annotated Bibliography 1986–1987,” *SPhilo* 2 (1990): 141–42.

¹³ Earle Hilgert, et al., “Abstracts of Selected Articles on Philo, 1966–1970,” *SPhilo* 1 (1972): 72–91; idem, “A Bibliography of Philo Studies in 1971 with Additions for 1965–1970,” *SPhilo* 2 (1973): 51–54, where he refers back to the previous article as covering 1963–1970, but this appears to be a typographical error since it is printed as 1966–1970 and only covers items within this time period; the rationale for going back to 1963 is that it would then pick up where Louis Feldman's bibliography ended (see n. 15); idem, “Abstracts of Recent Articles on Philo through 1971,” *SPhilo* 2 (1973): 55–73; idem, “A Bibliography of Philo Studies, 1972–1973,” *SPhilo* 3 (1974–1975): 117–25; idem, “Abstracts of Recent Articles on Philo,” *SPhilo* 4 (1976–1977): 87–108; idem, “Abstracts of Recent Articles on Philo,” *SPhilo* 5 (1978): 121–36; and idem, “Abstracts of Recent Articles on Philo,” *SPhilo* 6 (1979–1980): 201–22.

¹⁴ Earle Hilgert, “Bibliographia Philoniana 1935–1981,” ANRW 2.21.1:47–97.

¹⁵ Erwin R. Goodenough, *The Politics of Philo Judaeus, Practice and Theory, With a General Bibliography of Philo*, by Howard L. Goodhart and Erwin R. Goodenough (New Haven: Yale University Press, 1938).

¹⁶ Louis Feldman, *Studies in Judaica: Scholarship on Philo and Josephus (1937–1962)*, Studies in Judaica (New York: Yeshiva University, n.d.),

¹⁷ Roberto Radice, *Filone di Alessandria: Bibliografia generale 1937–1982*, Elenchos: Collana di testi e studi sul pensiero antico (Naples: Bibliopolis, 1983).

¹⁸ Radice and Runia, *Philo of Alexandria: An Annotated Bibliography, 1937–1986*. The second edition (1992) is identical to the first (1988) except for an additional foreward.

built an international team whose membership has varied over the years but typically includes about ten scholars in recent years.¹⁹ David has collected the bibliographies in the *Studia Philonica Annual* after a decade and published them in book form along with enormously helpful indices.²⁰ In this way, a scholar can begin with Goodhart and Goodenough, work through the three published bibliographies of Runia, and finally consult the volumes of the *Studia Philonica Annual* for the years that the major bibliographies do not cover to have a comprehensive bibliography of the Philonic issue or text in question. It is a major contribution to the field for which all researchers are indebted.

His Publications

David has led not only through his organizational talents, but through his own publications. He has published primarily—although not exclusively—in two areas: the study of Philo of Alexandria and ancient Greek doxography. There are several aspects of his work that are worth noting.

The first is its volume. A quick glance at his bibliography is all that it takes to realize what he has accomplished. He has published 18 separate books or pamphlets, edited 29 volumes, written 89 articles in refereed journals, 61 chapters in scholarly collections, 28 articles in reference works, and 93 book reviews—including some that are reviews of multi-volume works. In terms of sheer volume few can match or even approach what he has done. Certainly in Philonic scholarship, he has no peer in terms of quantity.

It is not, however, the quantity that is ultimately impressive; the quality of these works is first-rate. While there is more creativity in some of the works than in others, no one questions the quality of the scholarship that underlies his work. It is safe to say that he is *the* authority on Philo's *De opificio mundi*: his dissertation/monograph and subsequent commentary on the treatise make him the single most important scholar on this treatise in the history of scholarship. Similarly, his *Philo in Early Christian Literature: A Survey* (1993) is the single most important work on the reception of Philo among early Christians. There are more important studies for individual

¹⁹ The first notice was in *SPhiloA* 7 (1995): 186.

²⁰ There are now three. The first is Radice and Runia, *Philo of Alexandria: An Annotated Bibliography, 1938–1986*. The next two are David T. Runia, *Philo of Alexandria: An Annotated Bibliography 1987–1996*, *VCSup* 57 (Leiden: Brill, 2000); idem, *Philo of Alexandria: An Annotated Bibliography 1997–2006*, *VCSup* 109 (Leiden: Brill, 2012).

Christian authors, but nothing that rivals what he has done for the whole tradition. I am not in the same position to judge as securely what he and Jaap Mansfeld have done for the field of doxography with their *Aëtiana* volumes (1997, 2009, 2010), but my impression is that they have established the new standard.²¹

He has been an exemplar of collaboration in his career. Ten of his 18 books have been collaborative works. Perhaps most impressively, he has coauthored a commentary with his student, Albert Geljons²² and is now working on a second commentary with him. Similarly 20 of his 29 edited volumes have been coedited. David has consistently reached out to scholars from developing countries and to younger scholars to work together with him. Yet he has also collaborated with other leaders in the subfields. Jaap Mansfeld is a major figure in the field of ancient philosophy and doxography. David has worked collaboratively as a matter of principle: he believes that scholarship requires teamwork and has lived this fully in his own career.

Conclusion

It would be possible to elaborate the importance of his scholarship, but this may be enough to give a reader in a future generation an idea of the exceptional nature of David's work. This volume honors a special scholar. He has achieved a level of accomplishment that few other scholars will. Yet he is more than a scholar. The contributors of this volume and many others can attest not only to the quality of his work, but to the meaning and value of his friendship. I certainly can: we have been friends formore than thirty years and partners in scholarship for almost all of that. I cannot imagine my own career apart from my friendship and collaboration with David—a sentiment that many others would echo. We wish you and Gonni years of health and productivity in your retirement from administration.

Let me close with an explanation of the title. The title of this essay and this volume is a summary of a famous passage from Philo's *De opificio*

²¹ Jaap Mansfeld and David T. Runia, *Aëtiana: The Method and Intellectual Context of a Doxographer. Vol. 1: The Sources*, Phil Ant 73 (Leiden: Brill, 1997); Jaap Mansfeld and David T. Runia, *Aëtiana: The Method and Intellectual Context of a Doxographer. Vol. 2: The Compendium*, 2 vols. PhilAnt 114 (Leiden: Brill, 2009); and Jaap Mansfeld and David T. Runia, *Aëtiana: The Method and Intellectual Context of a Doxographer. Vol. 3: Studies in the Doxographical Traditions of Ancient Philosophy*, PhilAnt 118 (Leiden: Brill 2010).

²² David T. Runia and Albert C. Geljons, *Philo On Cultivation: Introduction, Translation and Commentary*, PACS 4 (Leiden: Brill, 2012).

mundi 69–71. It is one of the most beautiful texts in which the ancient interpreter brought his commitment to Moses’s account of creation together with his Platonism. It depicts the ascent of the mind to the vision of the imperceptible God. It opens with a description of the mind as the image of the Image of God. Philo then explained how the mind uses the arts and sciences to explore the earth. Unsatisfied, the mind turns its attention to the celestial bodies. Reaching still higher, it dances with the celestial bodies. Yet not even this is enough. Led by its love of wisdom, it desires to contemplate the intelligible world. When it does, “it is filled with another longing and higher form of desire.... But as it strains to see, pure and unmixed beams of concentrated light pour forth like a torrent, so that the eye of the mind, overwhelmed by the brightness, suffers from vertigo.”²³ David, you have done more than any other scholar to help us appreciate how Philo brought the worlds of Judaism and Middle Platonism together. You have done so with a soaring intellect. We hope that the title of this volume is not only a testament of your work, but of our appreciation for your gifts.

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²³ The translation is from Runia, *Philo of Alexandria, On the Creation of the Cosmos*, 64.