For some time I have been interested in the question of how to identify and/or distinguish “Jewish” and “Christian” elements in that vast and variegated body of allegedly “Jewish” materials that has been preserved for centuries by Christian transmitters. Modern interpreters have made a variety of ad hoc claims about what is of “Jewish” origin and what may be a “Christian” interpolation or addition or revision. I am seeking to determine whether careful and comprehensive analysis of such materials may reveal any patterns or produce any insights that will be useful for evaluating such claims and for providing a more secure basis from which to proceed in future discussions.

Jewish Greek scriptures provide an excellent body of materials on which to attempt such analysis. The Septuagint [LXX] (by which I mean only the Old Greek Pentateuch translation) and other Old Greek [OG] translations of various parts of Jewish scripture are relatively accessible today, by comparison with most other allegedly Jewish writings from the Greco-Roman world. For most scriptural books, critical

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1 This essay first appeared as pp. 207–26 in *Paganisme, Judaisme, Christianisme: Influences et affrontements dans le monde antique: Mélanges offerts à Marcel Simon* (ed. A. Benoit et al.; Ouvrage publié avec le concours de l’Université des Sciences Humaines de Strasbourg; Paris: Éditions E. de Boccard, 1978). It was intended as an attempt to approach an old set of problems from new perspectives. I have not been able to research every aspect of the subject with equal diligence, and hope that other students of this material will provide additional information that has come to their attention.


3 On the complexities of this matter, see the articles on “Septuagint” and on “Greek Versions, Minor” by R.A. Kraft, E. Tov and K. O’Connell in the *Interpreters Dictionary of the Bible Supplement* (Nashville: Abingdon, 1976).
editions\textsuperscript{4} or at least extensive collections of textual variants\textsuperscript{5} are available. Numerous Greek and versional MSS are preserved from centuries of Christian transmission.\textsuperscript{6} But with a few exceptions in the “deutero-canonical” (or “apocryphal”) materials, the pre-Christian Jewish origin of the various scriptural writings is beyond reasonable doubt, and Semitic texts similar to those from which the ancient Greek translators worked are still available and have been preserved through the ages by non-Christian transmitters. Thus for these writings a number of control elements exist which are not available for most other allegedly Jewish materials transmitted exclusively by Christians.

The fact that, from relatively early times, many Christians came to consider these writings as “authoritative scripture” tends to complicate the matter somewhat. We might expect that canonical scriptures would, in general, receive more self-conscious care from copyists than would less revered writings. Indeed, it might even be suspected that as self-consciousness of the sacred status of Jewish scriptures increased among Christians, suspicion about any overtly Christian phraseology in those presumably pre-Christian writings might also increase among some Christian commentators and copyists.\textsuperscript{7} Ancient writers and readers were not unaware of the fact that textual changes sometimes were introduced into MSS in the process of transmitting them.\textsuperscript{8} We must be alert to the hypothetical possibility that, just as an Origen or a Jerome attempted to bring the Greek or Latin materials into closer conformity to the then available Hebrew/Aramaic text, so a similar motivation to excise any suspiciously blatant “Christian glosses” might have been in operation in some Christian circles. Perhaps we should not expect to

\textsuperscript{4} Most notably in the editions produced by the Göttinger Septuaginta-Unternehmens. See the details at http://ccat.sas.upenn.edu/ioscs/editions.html.


\textsuperscript{6} Many of the versional materials still require much attention before their precise contribution to the study of Jewish-Greek scriptures can be assessed satisfactorily. I suspect that the data treated in this essay would be swelled significantly if more information from the versions were readily available.

\textsuperscript{7} A seemingly opposite tendency—to revel in supposedly explicit “prophetic” anticipations of Christian truth—characterized especially those Christians who collected traditional “scriptural testimonies” of various sorts to support their convictions. But even these collections of “prooftexts” seldom include citations of unambiguously Christian origin. An air of mysterious ambiguity is maintained in the “prophetic proofs,” which makes it extremely difficult to identify with sufficient precision the origins of the material.

\textsuperscript{8} An obvious example is Rev 22.18–9.