It is common knowledge that ancient authors from Judaism and Christianity used their scrolls, or “sacred Scriptures,” as authoritative religious sources for hermeneutical purposes. These Scriptures were used particularly, but not exclusively, for interpreting and re-interpreting the history of the Jewish people and the Christ-event within the contexts in which they found themselves. Biblical scholarship focused very often in the past mainly on the mere identification and on the hermeneutical function of this “Old Testament” material within its newly used contexts during the first century CE. Less often, however, does scholarship investigate the different textual traditions and text forms that were in circulation regarding the explicit quotations. Not excluding a holistic approach and the importance of the hermeneutical function of quotations within their contexts, it is especially this latter area of research that has been an integral part of the contributions of Maarten Menken over the years. He made significant contributions in this regard, especially on the gospels according to John and Matthew—the latter which I recently engaged with.

Menken’s efforts helped to keep scholarship focused on both the NT author’s theological hermeneutic as well as on the form of the quotations in their new contexts. The emphasis on studies on the use of the Old Testament in the New Testament has gradually moved to include studies that investigate and establish the text forms behind the New Testament quotations. It might be stated that a paradigm shift took place from studies that were exclusively occupied with the New Testament author’s hermeneutic

to one that now also seriously took note of textual criticism. This tendency identified an area that is in dire need of research and there seems to be a growing interest in it. An aspect of this research involves a differentiation between establishing whether the differences in an explicit quotation would be due to an author’s *Textvorlage*, i.e. the existence of another text form, or whether they are due to the author’s own hermeneutic—being that for theological, rhetorical or stylistic reasons.

*The Quest for an Early Text Form of the Septuagint*

This small contribution forms part of a larger project which investigates the text form of the Torah quotations common to the pre-Christian *Corpus Philonicum*⁴ and the New Testament. If traces of the text form of such an old Greek version from the Torah are still to be found, and if it is at all possible to trace such an early text form, one of the places to look for it would be in the quotations from the Greek Old Testament by the Judeo-Hellenistic writers.⁵ Philo of Alexandria and Paul of Tarsus, contemporaries who were living at the same time but at different places, present an overlap between Hellenistic Judaism and the beginnings of early Judeo-Hellenistic Christianity. The Torah represented the oldest, most respected and most authoritative part of Scripture for both authors.⁶

It has been noted that “The relationship between Philo and the biblical text is quite complex.”⁷ Previous studies in the mentioned project

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