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THE INFLUENCE OF PHILO JUDAEUS  
ON THE  
NEW TESTAMENT

BY

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MARCH 1920

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14.c. 10/78

## PREFACE

This thesis is meant to be a study of the influence of Philo in the New Testament. As such it is submitted herewith to the Faculty of the Hebrew Union College, as a partial requirement for the degree of Rabbi.

It does not lie within the limits of our work to consider the historical appearance and validity of the New Testament writings. We take for granted that they have significance as they stand.

We may, however, point out, that Philo was born between 40 and 20 B.C.E. and died between 50 and 60. It is quite evident that he could not have made use of the epistles, which were not written until about 60. Again since he was of a prominent family and consequently was so well known that he was called upon to champion the rights of the Jews in Alexandria because of the ruthless policy of Gaius, it is all the more probable that the writers of the N. T. themselves Jews, were conversant with his works, as was much of the Gentile world. Philo wrote in Greek since that was his native tongue. He was much influenced by Greek Philosophy. At the same time he was thoroughly Jewish and was conversant with Hebrew.

He was familiar with Jerusalem and the Temple and undoubtedly carried his philosophic interest into Palestine on his visits there during the reign of Agrippa.

When Graeco-Jewish literature fell into disuse with the fall of Palestinian culture, the works of Philo suffered the fate of the rest among the Jews. The Christians, however, found in Philo a source of inspiration for their teachings. Philo was claimed as a Christian by the Church fathers.

The Plan of our Study is as follows:

CHAP. I - - PHILO'S GENERAL SYSTEM, ITS ORIGIN AND THE <sup>LOGOS</sup>  
CONCEPT IN RELATION TO THE NEW TESTAMENT.

- (a) His Aim
- (b) His Method
- (c) Influences
  - 1. Egyptian Mysticism
  - 2. Stoicism
  - 3. Plato
- (d) The Logos Concept

CHAP. II - - NEW TESTAMENT WRITINGS

- (a) The Gospels, Mathew and Luke
- (b) Epistles
  - 1. Of Paul
  - 2. James
  - 3. Hebrews
- (c) The Fourth Gospel

CHAP. III - - THE GENERAL INFLUENCE OF PHILO ON CHRISTIANITY

## OUTLINE

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### CHAP. III - - THE GENERAL INFLUENCE OF PHILO ON CHRISTIANITY

- (a) Allegorical Method
- (b) Higher and Lower Worlds
- (c) God
- (d) The Logos
- (e) The view of Jones critically considered.
- (f) The view of Watson critically considered.
- (g) Conclusion.

## CHAPTER I

## THE PHILONIC SYSTEM - ITS ORIGIN AND ITS RELATION TO THE LOGOS CONCEPT IN CHRISTIANITY:

## (a) His Aim.

The aim of Philo was to reconcile Greek philosophy with Jewish thought. His system was a movement away from a complete assimilation of Greek culture. It was also an effort to overcome the indifference towards Judaism of his day. He wished to place the letter of the Law on a firm basis. At the same time he strove to combat the many abuses heaped upon Judaism by Lysimachus and Apion. He emphasized the Humanitarian spirit of Judaism. His ideal was to bring about a better understanding of Judaism both among his fellow co-religionists as also among the Greeks. He sought to stem the tide of antinomianism and cynicism and strengthen the faith and reverence of his fathers for the Torah. In order to accomplish this purpose he sought to so arrange his works as to form a philosophical commentary on the Torah, hoping hereby to harmonize its teachings with those of Philosophy.

## (b) His Method.

The method by which he proceeded is known as the Allegorical Method. We may note here that he used also Literal meanings, Symbolism and Mystical meanings (710). In his treatment of Scripture the Allegorical interpretation is predominant; the Symbolism plays a minor role; whereas the Literal interpretation comes into use principally in the creation story. The others are interspersed in his writings. His method proceeds so<sup>as to</sup> give spiritual meaning to the

letter of the Law -

Scripture contains the most profound wisdom of the ages. In its interpretations of the problems of life Philo finds a way to harmonize the ideas of God, World and Man in their interrelationship so that he does justice to Greek Philosophy and Jewish teaching. His position may be outlined as a treatment of (1) The Soul and Theory of Knowledge, (2) World View, (3) God and world of Ideas, (4) Ethics. There is a general progression to his view of an ideal existence for state and individual.

In the first, he treats of the three soul and two soul principles and virtue.

In the second man ~~is~~ considered as the microcosm. Man is representative of the sublunar world; the heavenly bodies and the world of Ideas with God.

God and the world of Ideas compose the mind-triad of active being. Man comprehends God by the activity of the soul upon the knowledge of the world and thence recognizes the world of Ideas and God's being. This over-world forms a triad of God, Logos and Ideas and also of God and Mercy and Justice.

The Ideal existence for man is an ethical life in harmony with God or Homofosis Theo - the image of God, Logos and Ideas.

(For an elaboration of this system vid. Neumark D. Gesch. Vol. II 391-473)-

#### (c) The Influences upon Philo

Philo, in the development of this system was dependent upon his predecessors. He drew upon Plato, the Stoics and the Egyptian

mythology for his material. The solar worship which is at the basis of the whole Egyptian theology explains the fundamental symbolism of the 4th Gospel and the Philonian mysticism. Truth, daughter of the sun was light, and as much as it was light it gave reality. The voice, as the word and the truth are the instruments which God employs to create beings and cause them to subsist. In the Book of the Dead 85 it is said that the divine soul, the force which has created heaven possesses truth; Mat, the essential attribute of God produces reality, and reality is truth; this reality was also called the name or image of God. Thou who dost possess truth, it is said in the hymn of Ammon, Ra (epoch of the Pharoahs) Ma Keroun is he whose voice produces truth, the word which makes reality. Like the Philonian Logos, Mat was (the) law in acting accord to Mat, man conformed to the Commandments of God and accomplished the Law; after his death like the Logos of Philo, it is Mat who bore witness for man at the hour of Judgment and like the Logos again Mat was not only the moral law, it was the physical law in the universe; and ever present and active intelligence, Mat, is the opposite of evil. Mat. and God form but one. (vid Champollion who in his manual of the History of Religions, maintains that the Logos of Stoics and Philonian Logos are of Egyptian origin.) Truth was one with the Divinity; she was from the beginning, nothing existed without her. By it the Divinity had and gave life. It was the creative light.

The main sources of Philo's system, however, are the Bibel and Plato - to these may be added Jewish tradition and Midrashic interpretation as well as the extant Greek-Philosophical literature. It may be noted also that Philo was



much under the influence of the Stoics - he was also under the influence of Aristobulus, whose work was more primitive in character. His ideas are enlarged upon by Philo's. By this we are born out by Schürer (Gesch. II 384) and Neumark (Gesch. II 386) .

Aristobulus, knows and cites the Philosophy of Pythagoras, Socrates and Plato. His date is here given as about 170-150 BCE. It is in Philo that we again meet his method of procedure on exegesis and Philosophy. That his system is developed out of a series of predecessors who followed in the footsteps of Aristobulus, we must conclude when we consider its clarity and extent of improvement over that of Aristobulus (op. cit. pg 392)

Note: (For a consideration of this controversy see J. E. II 97 ff).

He agrees, however, that the influence of Greek Philosophy reached its height in Philo who was always true to Judaism and wished to serve its interests (In agreement with Mommsen, R. G. vs 496).

This accounts for the Hellenic Dualism as expounded by Philo and adopted by the Apostles.

Man's demand for knowledge and his demand for eternity have dualism as their postulate. The goal is the Union with God. The world of sense and world of spirit find their reality in Him. Man is spiritual in soul, therefore, it exists outside of <sup>the</sup> world of sense. But man wishes to know this self in relation to the world of things. This contact with the sensible world awakens within him the desire to penetrate

the depths of the mystery underlying it and thence to the highest of it all - God.

This earthly life is a constant effort to avert pains. The sensible flashes up to its growth-only to decay. Therefore, we seek to save ourselves from this world and enter the world of God and so win eternity (Fuga inv. 63).

Moses leads man from the evil of this world to the knowledge of God (Decal. 73.81). This desire for God - knowledge is implanted in man by the creator. Its fulfillment is the highest good of man (op Mu. 54). It is realizable in God. The knowledge of it is with God (So II. 297). It is in this way we gain the immortality (Div. Haer 239). Man despises the ephemeral and so seeks his abode in the eternal life (So I, 218).

This is realized through man's approach to God (Fuga inv. 59). It is a privilege which is granted man by the holy Logos (Brud Gra 108). For the virtues which come from God are everlasting (Abr. 55). It is thru the employment of God-endowed power that man strives to attain the divine. In the world of Becoming man finds a will to Freedom and hence decides to seek the Unbecoming or the Eternal, in order to see God (So. II. 253 FF).

Man from the world of sense gets his realization of the other sense world because of the innate will to go beyond nature to pry into the invisible world above the limits of sensation and reflection, from material stimulation and response from reaction alone. The spiritual world formed

a counterpart to the material world. This is due to Platonic influence. Many authorities maintain Philo combined Jewish and Greek philosophy, Note: (The Americana Vol. XVI. Ency. Brit. XXI. 409-413 - Platonic and Stoic influences are pointed out by W. R. Inge in art Alex. Theol. Hastings Ency. of Rel. & Ethics Vol. I. - Also Windelband Hist. of Phil. (transl. by Tufts, MacMillan 1893) 220 F, 227, 231, 237, 240 FF, 290, 319) also reference is made to his dependence on Greek thought in Ueberweg F, Hist. of Phil. (Trans. GS Morris Scribners 1871) I - 228, 232; and Erdmann J. E. (Transl. W. S. Hugh MacMillan 1890) I 217. Interesting comparisons may be found in the Universal Cyclopedia Appleton 1900 IX. 261 and Nelsons Perpetual loose leaf Ency. IX. 394; the Cath. Ency. XII. 23-25; and Zeller E. Phil. der Griechen (Leipzig 1881 III 338-416) and J. E. X 6 FF; and Harnack (Hist. of Doctr., Engl. Transl. by Buchanan Vol. I Chap. II).

We may note here also that Inge in Hastings above mentioned article states that the Fourth Gospel is steeped in Alexandrian Jewish Philosophy and that Justin Martyr, Clement, Origen, Eusebius, Ambrose and Jerome show direct and indirect uses of Philo thru quotations and method and theory (Vid also Gfrörer August, Philo u. die Alexandrienische Theosophie Stuttgart 1831 280 FF et 368 FF 406).

Others have also stressed the Platonic and Hellenic nature of Philo's world view. Among them Frankel (Frankel's Program zur Eröffnung des jüdisch theol. Seminars zu Breslau I Über Pal. u. Alex. Schriftauslegung p. 25 FF) would

emphasize the fact that Philo has taken over Plato's theory of ideas. It was taken into the thought of the New Testament.

Neumark D. (Gesch de Jud. Phil. I 22, 29, 33, 40, 41, 70, 71, 72, 85-94, 114 128 560 568 et Vol. II) points out a similar influence. The theory of ideas is expressed in the story of the creation of man in the image of God.

The theosophical mythos of Philo is attained through a combination of the theory of Angels with the Theory of Ideas (vid. Note Op. Cit. p 29).

The ethical inspiration of Philo is derived from Plato. He gives it practical direction in his taking over of the Republic in the State of Moses. The dialectic beginnings of authoritative Judaism as expressed by Philo show this influence of the mysticism of Plato.

The principle of Hyle and the spirit principle and the role they play with their foundation in God, is also of similar origin.

Philo puts aside the Theory of Ideas in order to emphasize God's creative power - - yet not definitely. The world is created in the mind of God (Neumark op. Cit. p. 71). God looked into the Torah and created the world. This is a midrash which shows Philonic influence in its origin upon Akiba. Ben Asai and the Karaites were also subject to this influence.

We may here cite the Article in the Real Encyclopedia (Hauck, A) on Philo by Zokler in which the writer refers to Ballenstedt, Gförrer and Grossmann and Bruno Bauer who con-

sider Philo's Platonic and Egyptian influence on the development of the Christian writings. The author himself can but concede a general influence of Philo upon Christianity.

(d) The Logos Concept.

Harnack states that the fundamental idea of Philo is Platonic. The dualism that he points out between God and the world and spirit and matter seems to him to have nothing in common with the O. T. idea of God. The Logos appears as the operative reason of God and the power of God. It is the thought of God and the product of his thought. It is therefore called; High Priest, Son of God, Messenger, Principle of the World, Spirit of the World and the world itself. It is both a power and a person. The world is a formation not a creation by means of the Logos. Man's spirit world is a microcosm in the fetters of the sin of the body. There is also a marked Stoic and Platonic point of view in his ethics. There is a Higher God above virtue. It also penetrates beyond reason. This makes place for the mythology of revelation. In Greek thought truth and goodness were considered rational; but here the ecstasy of the oracle raises us above reason to God. These practical ground-thoughts of Philo's Philosophy "must have found admission very early into the Jewish Christian circles of the Diaspora and through them to Gentile circles also."

A more definite line of investigation is carried on by Caesar Morgan (An Investigation of the Trinity of Plato and of Philo Judaeus, Cambridge 1833), Philo was acquainted with

the principles of Plato and made use of them in his observations concerning the intelligibles and sensibles, virtue, ideas and creation. Nature is the Logos which is equivalent, not to a person, tho it has personality, but rather the Divine Reason. It is the image and shadow of God (Leg. Alleg. III 31). It is the thought or intellect of God to be identified with the abstract form of the universe. It is the word or instrument or organ used to make the world. It is the world archetype in the form of the power, governor and Judge. It also partakes of the nature of the Government; and the good which preceded all things was meditated before all things and is conspicuous of all things; as well as the plan or design by which God created the world. This unity of Design connects the goodness and the authority of God. It portrays the visible ideas of the uncorporeal and intelligible world which surrounds the Supreme being in the form of Powers in a similar manner as the senses surround the Human Mind. Contrary to some opinions, expressed above, the Personality of the Logos is made use of by Philo. The angel who met Hagar was the Logos (op. cit. p. 108). For Philo it refers, however, to Right Reason, while for Christianity it becomes allegorized. It is the angel who stood armed against Balaam. The word of God is against a foolish people. It is always taken to be a directive force, first born in wisdom, the eldest angel of the sensible world, it is the younger son of God, and of the intelligible world it is the elder son of God.

The Logos is also the cement or bond of union by which

the several parts of the Universe are kept together. It is its order and plan (Abr. 367).

(The Logos doctrine is traceable to Philo in this manner. In Ch. I of John, He is a supreme being. The word in the beginning is in God. Christ also is in God since He is His Wisdom (Prov. 822). Jesus is, therefore, the Beginning in which God Created Heaven and Earth. The Divine Intellect differs from the Logos, though both are in Christ. Scripture speaks of Christ as the 2nd person. The Heart is the intellect of God, therefore, the Logos is that power which declares the things contained in it (445). The Holy Ghost is need of a son for subsistence. Therefore, like in Philo Divine Powers or Principles are applied to second and third persons of the Trinity being, wisdom, justice by participation. Origen in building up this theology quotes Philo on Isaiah with respect to the Cherubim and the Holy Spirit. Sabellius and Alexander and Athanasius with Philonic influence identify Father and Son.)

"The Logos was used by Philo in at least three distinct senses in each of which it has been applied by Christian writers to the second person of the Holy Trinity (op. cit 144 ff). (1) The Divine Intellect - - (2) The Conception of the Intellect, the idea or system of ideas which is the production of its reflect act and the eternal object of its contemplation; (3) The Eternal expression of that conception. This is divided into (a) the intelligible world having no place and (b) the reasoning of God in making the world.

Alexander and Athanasius used Logos in the meaning of the first sense only. Arius and Yertullian took both the

first and second notions from Philo. "The writings of Philo Judaeus therefore furnished the Christian church Fathers with the fatal means of deceiving themselves and others (op. cit. p. 158). It was for this reason that they attributed the above (3) characterizations of the Logos to a real personality based upon Platonic ideas, real entities and substances. So it was that Christ became what Philo called the intelligible world.)

Philo's concept of God is bound up with five fundamental principles summed up by Kohler (Kohler K, Jewish Theology; MacMillan 1918 p 21. I "God's existence and His government of the world; 2, His Unity; 3, the world as his creation; 4, the harmonious plan by which it is established; and 5, His providence."

The order of nature and the power of the human intellect to comprehend it give rise to the longing for the satisfaction of the higher self which aspires to God. (Drummond, Philo Judaeus II 4-5; Zeller, D Philosophie der Griechen III 2, 307f). For an elaboration of this view vid Kohler op. cit. p. 67 f). The realization of God is beyond present human reach. His existence alone is within our finite grasp, His essence lies beyond it (op. cit 72, 80). That the Logos should attain such significance in the view of God when taken as above cited and as will appear later was but a natural step to link man and God. In Philo the word or Logos becomes the first created Son of God, having a personality independent from God; in fact he is a kind of vice



regent of God himself. From this it was but a short step toward considering him a partner and peer of the Almighty, as done by the church with its doctrine that the world became flesh in Christ, the Son of God (John I 1-6) (Kohler op. cit. 199).

(Scott E. F. The Fourth Gospel, L. & T. Clark Edinburgh, 1906).

"The Logos doctrine came down to us, he holds, from antiquity through Philo. Heraclitus, Plato and Aristotle took it as a principle of reason at work in the cosmic process. The Stoics gave it a twofold nature. (1) Reason in inner movement and potentiality and (2) Reason projected into the world. For Philo it became creatively active uniting with the Semitic strain. The Idea of Good plus the Theory of Ideas, made it both immanent in things and independent in its own existence. This he coupled with the O. T. word by which God spoke to the prophets and created Heaven and earth. The Principle of reason united with Divine energy and self revelation is not absolute in its nature, but is of God. It is the agency of God's revelation (Op. Mundi, 51). Man attains spiritual life through it by participation in universal Reason. Therefore, the Logos is the agent of salvation (Confu. ling., 28) whereby we strive at immortality."

( Being the necessary intermediary of creation, the evangelical Logos does not cease to co-operate with his Father, "My Father labors always and I also" (5,17) he says. That is why He comes into the world. He comes from His Father before whom (1,2) in the bosom of whom (1,18) He is found and when He has arranged the world, when He produces the works of life which are essentially and uniquely willed by the creative Father, being sent to save and not to judge, he returns to his Father (16,28). The Philonian Logos fulfills the same role and occupies the same situations. "I hold myself close by the Father" says the Logos of Philo. I am supplicating near the immortal (diviner 398 r) The evangelical Logos is in His Father; His Father is in him. That of Philo is the house of His Father (Migr. Abr 304) and yet the Father contains and is not contained (Migr. Abr 326; Pro-fug 360; Cherub 89). God is ordered according to one and unity, (Leg. Alleg III 841 R) and it is the Logos who is unity. That is why the evangelical Logos repeats that his Father and he are one. (10,50) That is why He gives himself so often as a vector of unity in the world and above all among the chosen (17,20). But that He issues from the bosom of his Father that he may be sent, is his essential character. Philo calls him "The Angel or Angels" "the Envoy of Envoys" (Pot. 3e. 92). "As my Father has sent me even so do I send you", He will say to his Disciples in the 4th Gospel. The universe in the Philonian cosmogony, is in fact conceived as a vast Jacob's ladder: at the top of which is found the Father in his transcendental repose, then the Logos, First of Envoys, who displaces himself at the same

of the changeless Father, and beneath Him infinite legions of Logi, powers, angels, envoys, united and formed into hierarchies under the direction of the first born Logos (Mit So 456).

He comes into the world and when He has there directed the chosen to the image of those powers in the hierarchical unity He reascends to His Father. "I issued from the Father and am come into the world." "Now I leave the world and go to my Father." (16,28) ) The Egyptian Logos (Ptah) after having regulated the world also returns to the supreme God to whom he is consubstantial (This may be found in Reitzensteins Theory of Egyptian Priests).

The Philonian Logos does not seem only immanent to the Father, he is likewise so in the created world; He is the soul of the world; I hold myself between the Lord and you, He says to men, making my seat with both. (Div haer, 398). He is the omnipotent force which maintains the unity of parts and the equilibrium of contraries; the most general seal with which God has impressed matter to produce there the most universal genius (Profug 353; Le Alleg II 70, 71). For the intelligible world, with its infinitely various ideas has served to cut after the manner of seals in soft wax - the quantities which form species and consequently the harmonized and hierarchical unities of the sensible world. The Logos, the most general seal and under this head, identical with manna, a word signifying the vaguest idea - "what?" comprised the most universal character. He is clothed with the world as with a mantle (Profug 364, Mos III 519). He bears the indissoluble tunic and the

High Priest of Jerusalem charged with a worldly cult, and symbolises it in his garments.

One can find again some of these characteristics in the evangelical Logos. He also is marked with a divine seal (John 6, 27). His garments are divided into four parts, which represent the four parts of the world and His Tunic is without seam like that of the Philonian Logos (John 19, 24). It also forms the most universal unity manna is this symbol (Div Haer 15 (I 484) et 39; Profug 25 (I 566) et 6 50, 51). Moreover, the allegory of the vine seems to be identified like the Philonian Logos with Creation itself. It is not through it that the Father labors, but upon it. "I am the Vine and My Father is the Vine dresser." (15,1) Now Philo after having placed the Logos at the foundation of the world and clothed him with it as with a garment, declares that the vine planted by Noah symbolizes the world and that the true planter is God. (Plant 168) Plant us, he says to him in my heavenly Logos (Plant 173)

The Absolute Intermediary of the Creation and Government of the universe the Philonian Logos is the sole intercession, the only High Priest (SO 463). Only he in fact can render to God in the name of the world which He embraces the worship which is due him. To the Logos, chief of the angels and eldest born, the Father who has begotten all things has conceded this choice, that holding Himself upon the Boundaries, He separates the work from the workman.

On the one side he intercedes with the immortal for the

mortal; on the other side, he is sent by the chief to the sub-ordinates. He rejoices in this gift and receives it as much more willingly in that he boasts of it saying, "I hold myself between the Lord and you, making my best with both, on the one hand close to the generator, in order to establish the confidence which will never destroy the world or abandon it to disorder; on the other hand near the engendered begotten, that there may be certain hope that God will never forget his work (Div laer 376). The Evangelical Logos recommends his elected ones to pray to the Father always in His name; as to Him, if he asks it is with the restriction, that he does not have to ask, that he is always favored and that he does not speak thus, but for the throng who listen (11,41; 6,2; 23). His worship and His prayer are rather actions of grace. This latter is an essential characteristic of the cult of Philo.

God has a goodness which surpasses all provisions. The wise man above all ought to exercise himself in the action of the Graces of which the treatise on the sacrifices of Abel and Cain will furnish him the rules in extenso. The world, says Philo accomplishes toward God perpetual actions of grace (Div laer 397) and it is by the intermediary of the Logos, its Grand Priest, for it is upon him that reign all graces. The principle and the source of propitiation is the Logos of God (Deo lit 50 66). He is the Paraclete (vita nos 527) that is, the advocate, intercessor and intermediary. If the Evangelical Logos is the indispensable intermediary between God and the world, it is that he possesses all that his Father Himself possess, (16,15) and that the Father has placed all in his hands (5,35 et 13 5). He alone knows per-

fectly the will of His Father (5, 30, 8 26; 14, 24, 15, 15; 7, 24; 8, 65) he alone accomplishes it exactly (4, 34; 6, 8; 8, 29; 1 38; 14, 51; 17, 4; Leg Alleg). He alone therefore manifests the Father since we have established that we can only know the essentially creative will of the Father. All these ideas are connected together in the Fourth Gospel and are there repeated almost at every page. The Logos possess all that the Father Himself possesses; He is in fact the fulness of his gifts (1, 14, 16). And thus in Phil "God" he says, "has filled His Logos with all the incorporeal powers." (Deo. lit. Co 347). He has made of it the most ancient city, the metropolis of all the other (Prolog 362) the work wherein are engraved the essences of all things (Lib. Alleg. 35), the alliance full of all grace (So 680) the minister of his gifts (Deus Immu 335 So I 69). The Father loved the Son, says the evangelist, and shows him all that He does Himself; the Son can do nothing of Himself, at least nothing that He does not see the Father do; because what the Father does, the Son does it likewise (5, 19) This first born Son say Philo unites his Father and forms the species according as he sees their model in God (Confu ling 258). But the vangelist insists on the unique manifestation of the will of the Father. The Son only says what he has heard in God, only does what He sees Him do, thirst not but for the will of His Father, only nourishes himself upon His will. It is that the Logos or Philo is essentially "the law" - i e the will of God, who directs the doing of this and the avoiding of that (Migr Abr 319) and as the will

of God is essentially creative, i. e. the source of life, the words of the Logos are the words of life, his works are the works of life; as the will of God produces Being, i. e. truth, the words of the Logos expressing nothing but his will are essentially truth, his works, effects of this unique will are equally truth. The Logos says and does the truth. (8, 40, 46; 17, 17: 18, 37).

He is also the way (14, 6; Post Cai 102; Deus ummu 247) the pilot of the world (6, 21; Cherub 25) and as such especially merits being called the Light; for he who walks in the shadows stumbles because the light is not in him (11, 10 et 14, Sacr - Abel-Cain's 104.

Egyptian Logos of Philo, --- We have seen the Logos identified with Mat. We shall see it absorb the attributes of Osiris. In the Fourth Gospel, the Logos is the resurrection of Life (11, 25), the grain of wheat sown in the tomb (12, 24) But it is before all that the manifestation, the glory of the Father. ("I seek not my own glory, but the glory of Him who has sent me" he says several times (7, 18; 8, 49, 50). He knows His Father in making Him manifest there is the worship which is due to Him. He is His witness (7, 7) the envoy (3, 17; 4, 34; 6, 23-44ff) the works which he does, the words which he says in His name show sufficiently that He is in Him and comes from Him, since these are created works and words which only the Father can produce (6, 36; 10, 25; 37, 28). Therefore, by the fact that He glorifies Him i. e. makes manifest His Father, His Father glorifies Him, "i. e. Himself manifests Him; and how do we see Him? Filled with divinity, worthy

of the same worship as His Father, for He is like the latter, at once the source of natural life and the source of immortal life (5,23).

If the Logos is inferior to the Father in the 4th Gospel and in Philo, he is none the less endowed with the same attributes and one may call Him God, altho He does not by Himself bear the reality of Being. That He has received it as His Title of Son indicates. And the Logos was God, says the Evangelist; the reason which he gives for this is that nothing has been made without Him. This is what Philo never ceases to affirm. In the Logos are found the two powers of creation and of government; the first which he shares with His Father merits His title of God; the second which is proper to Him, for he has received the power of judgment, while the latter is repugnant to the Father and makes Him worthy of being called Lord. The Evangelist develops the signs of these two stated powers in the words and the acts of Jesus. The Logos is God, (14 et SO 465) because He is the creator, because He has life in Himself like the Father, and which He can communicate even to conquering death itself.

The Philonian Logos is omnipotent, omniscient, eternal without sin, because it has divine character. Sin consists above all in an opposition of the will with that of God. It leads to pride and contradictory arrogance of Faith which causes the sinner attribute to Himself - to his mind - what is God's, altho all comes from God. The sinner is a thief. In Confus lingu, Philo describes sin as proceeding from the domination of the lower nature, tongue, reproductive, five



senses. More are the hopes which interior Logos must govern. In itself, sin is always voluntary, but Logos is exempt from sin even involuntary (Profugis 363). One understands it because its will and that of God form but one and that it does not mix with the sensible world. The absence of sin belongs to God alone and perhaps to a divine man. Who of you will convict Me of sin, the darkness hovers over Him says Evangelical Logos; the incarnate Logos merits therefore the same worship as His Father-John (5,23).

The sensible world is not deceived in this. Thou dost blaspheme being a man thou makest thyself equal to God John (5, 17, 10, 25). The Evangelist in his description of Logos passes beyond Philo in no way. He does nothing beyond seeking in the history of life of Jesus such as it was transmitted to Him and in systematizing it, the demonstration of character is already fixedly the Philosopher in physiognomy of Logos. The Logos is the physical and moral law of the world, the power of forces, the almighty. Nothing happens without it, (Migr. Abr. 319). The expressions are identical in the two writers in saying, "Logos knows all and has no need to be questioned (Pro fug 374). The Philonian Logos dominates time as does that of the Evangelist. It is the eternal image of God (Confus, lingu 267) the source of immortal life and object of a divine worship (Brehier 140). The Logos is, therefore, endowed with divinity like the Father. It is His unique or only Son. This expression is not found in Philo directly applied to Logos. It is the whole world which is the unique and well belived Son of the Father. But we know

that the Logos is in the soul. On the other hand, the Philonian Logos itself speaks of itself as engendered in an altogether special way. "I am not engendered like him nor like you" (Div haer. 378). It remains that He is engendered in a unique manner as eldest son; and this is also what the Logos of 4th Gospel wishes to make known by his chosen when he sends to them the message "ascend to my Father and to your Father, my God and your God" separating Himself from the universal brotherhood (vid J. Neville, op cit 29)

The Logos is not only God, He is King. Philo shows him always accompanied by two powers, creative and ordering powers, according to which He is God and Lord. This last title is equivalent to that of royal legislature. It is for that in the second part of the 4th Gospel, the Logos, who in the first part has shown Himself as the source of life and of resurrection, i.e. God gives His laws and receives royal honors as Lord (18,18; 19, 15,22). Already He had been proclaimed by Nathanael "King of Israel" (I, 40), i.e. of humanity, for Israel in Philo is the type of the universal man. The Logos as King of the Jews and consequently of humanity, is the ideal man, what Philo calls man according to the image. Man of God. (Anthropos theou conformu. lingu. 267). The philosopher understands thereby, the human conscience which is the seal marked in each man by the breath of God; Creation has engraved in every human individual the ideal man (Leg Alleg I 45; op. mu 25). The inner voice, which enlightens every man, is no other than that of the ideal man (op mu. II). The earthly man must be silent in order to hear

him. One must give up ones own intelligence in order to hasten to the divine intelligence, the will expressed in each of us. It is, therefore, thus that the Logos under the form of conscience, is legislator in each man, and exacts the stable faith, which according to Philo, consists precisely in submitting ones self entirely to the voice of conscience, in renouncing ones own senses.

This theory aids us to understand that the incarnate Logos, the light which illumines every man, should be presented by Pilate to the Jews as the man par excellence (19, 5), the King of the part chosen by God in humanity and exacts the same inner faith in His word which one owes to conscience. The incarnate Logos is outside of Man, what conscience is within He is legislator, one hears Him, one follows Him, He is the way. One walks in His light. All these characteristics are those of the second of the Philonian powers, in virtue of which He is Master and Lord. The order of the world after having been its creator, He seeks only unity. His great principle in the moral order is charity, which produces union (10, 16; 11, 52; 17, 11-22). He is the primal <sup>7</sup> monad. He is contrasted to the wicked pastors who disperse and destroy (10, 12). He seeks only to reunite, to gather the chosen in a single fold. His special commandment is this: "Love ye one another."

The interpretation of the life of Jesus in the story of the incarnation built upon the older Egyptian mythologies is foreshadowed by Philo. The angel who conducts Hagar is

no other than the Logos (SO I 565). The three men who present themselves to Abraham from Heaven are the Logos escorted by his two powers (De Abrahamo 217).

God works in the world thru these powers. The Logos is the first born son of God who links finite and infinite. He is the revealer of the will of God, the High Priest and Intercessor between the world and God.

The study of Philo leads us to conclude that God in virtue of His goodness sends His logos upon the earth to come to the assistance of virtuous man. Human souls, all undergo incarnation. The Logos is the type of the soul. It appeared as angel and man in Philo. The Johanine Doctrine was taken from this. (Vid Re'veille, J. La Doctrine du Logos et Le Quatrienne Evangile 109-111).

## CHAPTER II - - THE NEW TESTAMENT WRITINGS.

## (a) The Gospels, Matthew and Luke.

In the Gospels of Matthew and Luke, we find traces of Philo's influence. In the consideration of righteousness they speak in common terms in Matthews 5, 6 and de profug 25 (1 566) et de Justice I (11345). The effect of unrighteousness as famine and destruction is considered alike by Matthew 24, 7; Luke 21, 11 and SO 11 18 (1 675). In contrast the Spirit of God appearing as a dove is to be found in div. haer 25 (I 490), 48 (I 505) as in Matthew 3, 16.

The passage concerning the indestructibility of the law in Matthew (5, 18) is in accord with Philo, Mos II 3 (II 136). The rigid justice and its necessity in every part of ones being to preserve life as in pot. insid 48 (I 224) is repeated by Matthew 5 29, 30. This is covered still further with respect to oaths in 5, 33-37 as spec. leg. 1 2 (II 271) et decal. 17 (11 195). The abomination of hypocrisy in fating is also considered in Mat. 6, 16 as profug 6 (I 551). In 7, 12-13, Matthew holds out its reward as does Philo leg. Alleg II (1236) et Agri 48 (I 316). To sit with the Abraham, Isaac and Jacob, is a cherished ideal for Mat. 8, 11, 12, as for Philo de exercrat 6 (11 433). Man finds his life for God even tho he surrender his earthly existence de profug. 10 (I 554), et pot. insid. 15 (1 201) as Matthew 10, 39; 16 25 and Mark 8, 35 and Luke 17, 33 and John 12, 25.

That each has within him the power for good or evil

in the treasure house of his being. It is implanted in us by God to do good and not by Him to do evil. This profug. 15 (I 557) and John I 14, hold in common with Matthew 12 35 et 15 13. To do the will of the Father in Heaven is to become akin to the Divine (vid de vict, offerll (II 259) and Matthew 12, 47-50. The expression of wisdom is to be found in the desire for Heaven above all earthly good, deus immu 20 (I 286) - Matthew 13, 44.

Man's true Heaven is God. Words are but the shadow of reality; (conf. ling. 344) This is a parallel thought to Matthew 6, 19 - 21.

Man's aim in life is the identification of the self with God (Decal 754). We find this thought also in Matthew 5, 48.

The practice of asceticism for the kingdom of Heaven's sake in Matthew 19, 12 is parallel to pot. insid. I, 224.

Again monarch. II 228, is a repitition of Luke 16, 19 in opposition to mammon and glorification in riches only.

Further div. haer. I 487 is a passage which repeats this idea in the language we find in Luke 19, 13. Ye cannot serve God and mammon. No servant can serve two masters. The passage with respect to the Master's blessing and departure is pointed out as a repitition in Luke 24, 51 is similar to div. haer. I, 573.

(b) The Epistles.

1. The Epistle of James.

James is the older of the writings of the epistles. It is thoroughly Jewish in thought and expression.

We shall next consider in detail such parallelisms in the epistle of James. Words and phrases are used in a common meaning with a similar underlying attitude toward life.

Concerning the belief that all men stumble expressed in James 3, 2, he holds the same opinion as Philo in de nobilit. All men sin, (again it is found in de agricult 197). The aim of perfection in human life is to bridle the body. This is expressed in the exact wording of Philo in de Joseph p 541 again in James I 15. Sin is the source of death. It deals destruction to the nobler instincts of the human soul.

In his treatment of justification by works, he cites Abraham in 2, 21 as does Philo in Leg. Alleg. Faith underlies works and is made perfect by the deed.

The bridling of the body is not enough, word and thought must be checked in order to escape the vanity of self-delusion in conceit. The emphasis laid by Philo on mental as well as physical right living in de sacr. Abel et Cain 137 is taken over by James in I 26.

In this manner is wisdom shown by a good life in meekness rather than jealousy and discontent. (Vid de praem et poe 923 and James 3 13 d et 5, 45.

By such living do men draw nigh unto God and does God come into the Being of Man. The cleansing of the hands and

purifying of the heart to be worthy of the divine characterized in de carit 718. Quod det. pot. insid. 176; de mgr abr. 397 is repeated in James 4 8 ff.

Not only do they use common language with a similar philosophical outlook on life but also do they make use of Common images to portray their thought. That a spark may light a big fire to destroy the wheel of nature as we find it in James 3 5 f is to be compared with the same in Mgr Abr 407. Again the capacity to hold before the self a mirror for introspection as used in Mgr. Abr. 403 is likewise a vivid representation of what we find in James 1 24. That this same self has the ability to conjure upon an inner fountain of words for good or evil in de sommn. 1240 is reflected in James 3, 11. We find it much the same as in det. pot 162. The power man has to subdue the animals of the world either on land or sea as picture in op my. 19 20 is considered by James in 3, 7, in the same light. That man as such is a farmer who reaps the fruits of his righteousness that he has sown in peace, we find in James 3, 18 as in Leg Alleg 11 103. The flight of this life in comparison with earthly fashions and plant and animal life is to be found in de vit. 855 as in James 1, 11. That all man and all spirit demons likewise, believe in the unity of God is exactly termed in James 2, 19 as in Leg ad. caj 1008. Again the identity of man and God in the spiritual life in his image is told us by James in 3, 9 as it is also made known to us by Philo. The imaging used by James 3, 4 to describe idolatry is the same as that by Philo. It expresses enmity on



lewdness in contrast to friendship and purity in 2 23, as exemplified by Abraham as in Leg. Alleg III 88 and de sobriet II (I 400).

The holiness of human speech is farther depicted in a common attitude toward the practice of the oath; as does Philo, de spec. leg. 770, oppose an oath so does John in 5, 12.

The power of prayer and the use of pure oil as given emphasis in de so. 1116 is also made use in James 5, 14.

The religion practiced in such purity as to be unspotted and undefiled by the world in James 1, 27 is expressed as we have it in mut. nom 1050. The rising above earthly rancor in the use of reason as shown in 1, 19 is to ennoble life for James as for Philo, div. haer 482. To put into practice godliness by being doers of the word is to carry this into effect for both James (225 prae et poe 923).

That the soul may be healed by recognition of sins, de so 1136, 1149 is also told us in James 5, 16, Confession of sin and subsequent prayer is a healing balm of the soul.

It is in this way that one attains mercy as against mere judgment dens immu 16 (1 284, et James 2, 13).

This is a gift from the Father of Lights. The pure unchangeable light reveals the nature of God. op mu 6, et James 1 17. Gods light is changeless James 24 (11 62).

Only good follows from this view of God. (sacr. abr. et cain 138) God is not the origin of evil (de chemb. 122; de profug 462). God cannot be the agent of temptation and evil since he is above it (James I 13).

Sins arise out of the desire of men, de profug 15 (I 557) Each is drawn away by his own lust to create sin James I 14. It is personal rather than of Divine Nature, Leg Alleg 519, op me 38, agri 202. All strife of conflict or pleasure is human, mgr abr. 399. It has its origin in man, James 4 1 ss. It brings him to defilement in the sight of God, James 1, 21 et Mut No 1051 SO 1114-16.

Redemption is brought about by emphasis of Law and obedience throughout James, especially 1, 4 as in Philo, especially (Mod Mu prob lib 871.

The virtues that are manifested in the achievements of the soul are attained through the workmanship of God, de chemb 13 (I 142) et James 1, 18. Truth is a creation of God. So also is Wisdom, 1, 5 et. de profug 458. The wisdom that is above rancor is of God, James 3 15 and de profug 571. de mut. no 1083. We receive noble life by asking it of God, mgr abr 406 et James 4, 3 Life is full of wisdom and peace and mercy because it is Godly and free from the impurities of desire, de agr. 37 (I 324) et James 3, 17.

The aim of life is perfection of the lower nature in the stress of the higher, de abr. 375; det. pot 166; sacr abr et cain 134 and James 1, 4 The wavering between good and bad is like the surge of the wind swept sea. chemb. 110 mgr abr. 410 James 1, 6 8. The obedience to the law is an asset in overcoming evil and in avoiding transgression. If one misses on of the virtues he is a transgressor against all. Leg Alleg II 105 and James 2, 11. The use of word and thought and deed to overcome the base and sensuous nature is the obligation laid on man at birth de decem. orac. II 196 et James 3, 10. Undoubtedly these likenesses are signs of phibonic influences on the writer of James.

## 2. THE PAULINIAN EPISTLES.

Some of the fundamental thoughts of Paul are Philonic. The Religion of both is one that has the character of Revelation and Salvation (vid Windisch I C). The invisibility of God and his eternal power and spirituality can be comprehended by the human spirit (Rom. 1 20). The problem of seeing God is dealt with in the Philonic sense. God's being cannot be seen but His existence and creation and Divinity may be grasped by the human intellect (1 Ti 6, 16). The notion that we do get of God is vague the mirror of the reality of His Being in which we rise from our level of God consciousness to another (Leg. Alleg. III 101) There are various degrees of the flood of emanation of Godliness to which man aspire (2 Cor. 3, 18). The inspiration of the revelation of God according to Paul. The depths of God are so discerned as we find in Philo in a God-given revelation (1 Cor 2, 10 ff. 13, 8 ff.) There are many analogies to this Philonism. The God concept and its expression are similar in both. The drive to God is urgent within, a burning flame of prophetic urge which forces to expression of the spiritual (Div Haer 45) et Phil 3, 8, -14). Each is cognizant of the part ecstasy must play to reach the Heavenly.

There is consequently ~~to~~ a need felt on the part of each for Redemption (Leg. Alleg. III 211, et 11 Rom. 7 24 f) what for Philo is accomplished through God in this respect is attributed to Christ by Paul. The Savior is become man. The salvation does not come for Paul out of man's strength

but rather from his realization of his weakness and humility before God and is aided by the pity and grace of God as Philo had it. The blame and nothingness of Man's earthly existence is emphasized after the fashion of Philo. Through God is man cleansed of sin. The Grace of God for Philo is God-given for Paul, it comes through the arising of a new man, the second Adam whose function is to purify the race which lives in the unity of the universal. Each is dependent on the community and becomes universalized in the Spirit of Christ, Paul would name the Logos of Philo. Man alone is powerless to do good without God and yet must strive with his own effort to reach his highest perfection in God (Phil 3, 13 f).

Salvation of Faith is characteristic of Paul as we have pointed out above in Philo and both find in Abraham the type of the Believer. It is the invisable God for Philo, the absolute philosophical creator while for Paul, God is revealed in Jesus, his Messiah (Rom. 4, 17 ff). The greatest joy and fortune of life is to conceive of God in such Faith (2 Cor. 3, 12). Having won God in Philo as in Paul man rises above death and sin, having become a child of the Father. Paul assimilated Alexandrian ideas and was a child of his time ( op. cit. Windisch).

The epistles of Paul show Philo's direct influence in expression and in thought. The Protecting power of the word of God in I Cor. 9, 9ff (Deut. 25) is expressed as in Philo So 1 16 (1, 634, 635). This is to be taken in its allegorical not in its literal sense. Flesh and blood cannot attain God 1 Cor. 15, 50 as we have noted in Philo. This is also

expressly maintained in the first eight chapters of Romans. The theory of death and the worlds above and below borrowed from Heraclitkes are here expressed as we have found it in Philo. It is also so construed in the Fourth Gospel.

That all belongs to the wise one is found in Philo's writings as we have it in 1 Cor 3, 22, 23 whether Paul or Appollos or the world, or life or death or things present or things to come, all are yours and ye are Christ's, and Christ is God's.

That man is the dwelling place of God we have as in Philo in (1 Cor 3, 16 and Hebrews 3, 6. Each is a Temple of God and the spirit of God dwells in each.

Man's true heaven is God. Words and their meanings are but the shadow of reality as revealed to Moses. (Hebrews 8 5 ff.) In parallel note Confus Ling p 344; Cher. 115 de profug 462. Matthew expresses the same idea 6, 19, 21. Man's true treasure is in the Divine. This is expressed in Man's effort to conquer lust or passion so profoundly discussed in Quod Probus Liber p 882-886. Legis Alleg. p 1107. It is directly taken over in 1 Cor 9, 24-27), Man's effort in life is to control the bodily desires.

Man's aim in life is the identification of himself with God as expressed in Philo De Decal p 754, and repeated in Matthew 5, 48. He is so elected to do by God 1 Cor. 27, 28, et 11 Cor 7 6 ff. It is the longing of man to be with God. God is the master architect. Heb. 11, 9-16, to whom is all power for riches and glory Phil 3, 20. This is as it is expressed

by Philo (Vid Bauer, Bruno; Philo, Strauss und Renan, Berlin 1874).

(1 Cor. 15, 18 f) is taken from So. 587-600. It is an exhortation to find our life in the Logos. Man manifests his divinity by knowing God's messenger.

The word and idea expressed in Gal. 3 16 for the seed of Abraham is the same as that in Philo Mut. No 26 (1 600). Promises made are eternal powers at work in the formation of the divine attitude in Man. Further the Hagar story in Gal. 4 22, and its reference to <sup>2</sup>Smai are in Leg. Alleg. 111 87 (1 35) used in similar language and style.

Similarities in Theologumen are also to be traced in de Eburt 28 (1 374) de So 1 14 (1 632) de Vita Mos. 111 20 and in exact reference in Rom. 1, 23-25. God is unchangeable and eternally perfect.

God's true recognition is to be found for us in our experiences in our own observation. We aspire beyond the visible through the effort to penetrate behind the veil of things as we see them (de praen-~~46~~ poe 7 (11 415) and Rom 1 20.

The Powers of God in the cosmos are found in use in 1 Cor 15, 40 ff. and in reference to celestial and terrestrial bodies in exactly the same phraseology as in de Gigant 2 (1 163); de plantat 4 (1 332).

That Man's sins in relation to God are dependent upon the nature of each man and God and that death so came to man is to be found expressed alike in Rom r 12 ff as in de vita

Mos 3, 16 (11 157). Sin is subject to Man's nature and depends upon whether or not he knows better from the higher teachings as we find it throughout Paul's writings as well as in John and in Philo in Um deo 28 l 292). The relation here expressed to the law is in Rom 3, 20 and 5 13, made to appear as a burden and hindrance rather than an obligation and duty to human development of the higher self as Philo would have it. However, Romans 2, 15 presents the conflict in the self to overcome evil in accord with the principles of law in the same way as Philo has it in Mgr Abr 28(1 459).

The longing for freedom is felt because of this situation which is similar in both leg. alleg 111 75 (1 129) and Rom 7, 24. The struggle of man in the body is to overcome the death of its sensual life.

The immorality of passion leads to a life of idol worship, which is out of direct disobedience to the Divine and a crime against God. As it is mentioned in de Abr 26 (11 20 21) de spec. leg 7 (00 306) de septen 5 (11 280) it is repeated in Rom 1 27 32).

It is only thru the gift of God's grace because of this nature, that Man has the privilege to rise above his lower self and enter the Heavenly world. In the nature of Man is the possibility of becoming Divine. de confus ling 25 (1 424) Man's thought alone is uncertain. The right ones come from God as a gift. Man's sufficiency is not in his power but it is rather from God 11 Cor 3, 206. This repetition is carried out further in the likeness of Romans 10, 3, that we alone

know not God but by Divine aid, with mut. nom 25 (1, 599 et mgr. abr. 1, 441).

The belief expressed in both necessitates the power to throw off earthly interests and to truth in the ideal. The idea expressed in div. haer, 18 (1, 486) Mgr Abr 9 (1, 442) is carried out again in the admiration of the faith of Abraham Rom 4, 19 ff). The whole chapter stresses the same thought as above from its beginning with its stressing of Abraham's great justification as the first believer. He was the originator of Love and Hope for Humanity.

The ethics expressed by Philo gives emphasis to the inner will of God, rather than mere obedience to law, much the same way as it is expressed in Rom 2, 28, 29. "But he is not a Jew, who is one outwardly, but he is a Jew who is one inwardly." Parallels are mut. Nom. 3 1, 582 Quod Ann. prob. Lib. 7 (11 452).

Out of such devotion comes the reward of being Godlike, fore-ordained by God to the virtuous. The elevation to the Divine as the first born Son of God is a marked characteristic of both Rom 8, 29 and Confus ling 28 (1 427).

Following out the same relationship of joint-heirs with Christ or the Logos, we may note in Rom 8, 17, and its prototype in div. haer. (14 1. 482)

The Logos is the medium whereby man is privileged to come into close contact with God. Leg. Alleg 111 7 (1 130) states that prayer to God is to be thru the Logos which heals all disease in the soul of man. For we know not how to



pray - - but the spirit making intercession for us - - is in exact repetition of Rom. 8, 26.

The deeds we do justify us in the eyes of men but the faith we have in God is our righteousness in His sight. There is a differentiation of righteousness before God and before men expressed by individual and nation in Rom. 4, 2 and 11 and de profug 6 (1 551); de execrat 6 (11 433). The similar thought and reference to the Faith of Abraham is to be identified in the exhortation to present your bodies as a spiritual sacrifice before God in Rom 12 as in de abr. 1 (11 2) and again in 1 Cor. 9, 27 in the bondage of the body is expressed this fulfillment of faith in the Divine which arises above the earthly and the world of sense as in de profu. 17 (1 559).

The functioning of the first Adam or Heavenly Adam and the earthly Adam or second Adam, After the image of God as it is written is a reference in 1 Cor. 9 27 in direct relation with the same in Ieg. Alleg. 1 12 (1 49). ?

Man's understanding and learning are to be founded in faith in God through his mediary. Then in God you will see not as in earthly knowledge but clearly. In this respect 1 Con 13, 12 is in agreement with de decal 21 (11 198). God brings to light the hidden things that lie in the darkness of man's judgment 1 Cor 4, 5 as in SO 1 15, (1 634). It is the reward of the pious in their repentance in the recognition of our humility in sincerity as is expressed in 11 Cor. 2, 16 and Mut Nom 37 (1 609). God rendereth each as his deeds meant and as he feels this obligation SO 1 15 (1 633) and again in the same form in Rom 2, 7, 10.

The universability of God is expressed in the same way by both. He is immortal and beyond the mortal vision of man 1 Tim 6, 16, is an exact parallel with mut nom I (1 578); de op mu 23 (1 16); de monarch 1 (II 218) It is not within the reach of man to see Him unless he reveal himself in the full consciousness of the Logos as 1 Tim 6 15, points out in the same manner as Abr 36 (II 27) 30 11 18 (I 675); de septen 5 (II 280) God does not need anything from man, however in order to accomplish this, mut. nom 4 (1 582) He alone is the savior of man, mgr. abr. 22 (1 455) and again it 3, 4-6. He pours out Himself upon man according to his mercy not by our merit or our due. The Logos is the mediator, or seeing one, who in finite form is the son who leads men back in the bosom of the Being one who is eternal so et mut no. He is the interpreter, middleman, guide for the beginners in godliness for the wise and good purpose of creation (vid suar op cit) because he is the mediator between, he is the seer who furnishes humanity with the ruling and creative powers of God. True nobility is obedience to the divine and denial of the earthly as it is also noted in de vita contemplativa. The welfare of man and country hinges upon this in mutl. nom. The help of the needy as in de profug, in complete reverence for all life, not half of it, as in de decal, and the practice of this thought of self surrender to the divine elements in our reason in de congress enable man to grasp the world and in this world consciousness to enter the threshold of philosophy. All of life is an art of self living, in which men win God in the higher spirituality of His Being, de planta. The body and its desires must be subordinated. As the brother of the soul, it must die, de profug The true world appears in the inner Logos which unites man with God and all mankind, de cher. Individual liberty is attained thru the harmony of spirit

and flesh in recognition of their relation (de mgr. abr.) The parallel between the world and Heaven and Spirit and flesh is to be found in the N. T. as in Philo.

In both paganism is but temporary. Philo gave this form and endurance. The universal victory of Judaism as favored of God is brought out as well in 1 Corinthians and the first three chapters of the epistle to the Romans as it is again emphasized in Chapt. 9-11 much after the manner as de creat. princip; de exeret; de prarm et poen, de vita mos.

On the way we wrestle with the material forces in nature on earth and with the higher beings in the air, de gigant 2 (1 623) de plantat 4 (1 432) de confus lingee 34 34 (1 431 432) So 1 22 (1 641). These also find a place in Paul's world-view in Ephesian 6 12 and 2, 2 with much the same function. Our striving is to overcome these forces in fighting for the good in faith to attain the Divine, Mgr. Abr. 24 (1 456) and 11 Tim 4, 7, 8, and 1 Cor. 9 24, 25 by the control and subordination of the bodily instincts and those powers at work in the world contrary forces of God.

The pious one dwells in the higher heavenly country beyond earthly pursuits de agricult. 14 (1 10). Man's true citizenship is in Heaven, Philippians 3 20. " We have not here an abiding city, but we seek after the city that is to come" is a copy in Hebrew 13, 14 from de confus lingee 17 (1 416) as are likewise in direct relation Phil. 3, 20; Hebr. 11, 13, 14, 16 and 1 Petr 2, 11.

The inspiration of the prophets comes by the Will of

God, de monarch 1 9, (1 222) and functions by that will (Vid 11 Peter 1 21) also Tit. 3, 9 and which is equivalent to the passage in SO 11 40 (1 693) and Mgr. Abr. 13 (1 447).

God also grants us righteousness not by our merit alone, but by his will for both Philo and Pul in de Gigant 1 (1 262) and Romans 3 5 and 5, 8 "God commendeth his own love toward us." Again this faith arises by an interchange of human values as it is expressed in Rom 1 13 and de ebret 22 (1 320). This is mediated by the only wise God and comes about through his influence by the Logos or by Christ with each in Mgr. Abr. 24 (1 457) and Rom 16, 27. It is also found in Leg Alleg. 1 13 (1 50) as in direct relation with Rom 2 4. These passages common in language and thought point to an adaptation of many of the Philosophical principles expressed by Philo to the Graeco Roman world by Paul as he saw most fit for the mind of his day.

### 3. THE EPISTLE TO THE HEBREWS.

The author here has taken over the allegorical scripture interpretation and the Alexandrian philosophy. He is saturated with Jewish tradition and learning current in his day. In the opening three chapters he presents in the language of Philo in de poster cain 40 (1 251); deus immu 24 (1 289); agri. 25 (1 317); migr. abr. 24 (1 457) the thought concerning the Heavenly calling of all men as partakers in the word and spirituality of God. The emphasis he lays on our ability to take part in the cosmic purpose because of our relationship with the High Priest and Moses through the in-

fluence of the teachings of the prophets (1, 1 ff 2 1 ff) is Philonic. God speaks to man in his life-time thru the agency of His Son who is the intermediary between God and Man in the divine life. He is the force of creation, we are enabled to understand thru his revelation to our inner life. All the spiritual forces at work are to the purpose of man's realization of God and the consequent salvation thru the gift of the Holy Spirit to deliver man from the bondage of the body. In Hebrews 2 ff. his doctrine of just recompense is as Philo expresses it in de profug 16 (1 462).

His consideration of the word of the first born, the highest spiritual source for worship he is speaking in the language of leg. alleg. 111 9 (1 93). The task of salvation is indeed too difficult for human understanding. The worthiness of Moses is surpassed in its development for the welfare of man Heb. 3, 3 et de plantet. 16 (1 340).

It is indeed all the more hard of understanding since men have not yet reached the stage of civilization when they look for the values of the spiritual life. The prophetic tone here is as we have it in de Migr Abr. 18 (1 452) as in Heb 5, 11 and 6 1ff. It is only by the help of God that men may even aspire to the comprehension of His purpose.

The spirit of God as revealed in the prophets is the source of our hopes for the divine in the human family, div. haer. 5, 2, (1 510) praem. et poen 9 (11 417); de Monarch 1, 9, (11 222) are the sources of Heb. 1, 1 and 11 Peter 1 21.

It was not the power of man alone but rather the message of

God to his children.

Consequently, as does Philo in these passages and So 1 19-20 (1 676-7) interpret each saying of scripture as divine, so does the author in 1 5, 6, 7, 13 and 4, 3, 7, and 5, 5, 6. The sanctity of life is Godly and all its precepts for right action are of God 2, 11-13; 3, 7; 10, 5-15.

The necessary priority of Moses of whom the word of Jesus cometh forth as a pupil in explanation of his master's teachings is paralleled by Heb. 2, 6; 4, 4; 7, 8; 13, 15 in accord with de Plantat. 9 (1 335); So 11 37 (1 691); de plantat 21, 1 342; Confus. Ling. 11 1 410; leg. alleg. 111 81, (1 182).

The significant role of every verse is carried still further in his interpretation of Psalm 95 in 3 12 and in the elaboration of the theme of the rest of the people in the higher sense in 4, 8, 9 in the Heavenly fatherland as above in Philo. The significance of the silence of scripture on the Logos of Christ question as hinted in Hebrew 1, 5-13 is a touch of the mystery of Cherub. 16 (1 149 ff).

Again the ethmologizing is similar to that of Philo especially in leg. alleg. III 25 (1 102).

Aside from Moses's verbal influences we may trace certain theological influence of Philo. The Son idea so much quoted especially as in Heb. 1, 3, is an exact equivalent to that of de op. mu. 51 (1 31); de confus. lingu 20 (1, 419); det. pot. 23 (1 207); de plant 5 (1 332). Again as the first born in 1 6, he is described in de agricult. 12 (1308) Confus lingu 14 (1, 414), 28 (1 427); So 1 37 (1, 653); Leg alleg.

111 61 (1 121).

As the mediator and world creator equal to the Logos of Philo, migr. Abr. 1 (1437); Cherub, 35( 1 162); Monarch 11 5 (11 225); leg. alleg. 111 32 (1 107) Heb 1, 2; and as in Heb. 11 3 in de sacr. ab. et cain 18 (1 175).

As the bearer and holder of the world in its totality div. haer. 7 (1 478), he is pictured in Heb. 1, 3 as upholding all things. This same craze is to be noted in So 1 41 (1 656). That the sight of God penetrates all human action is pointed out in Heb. 4, 12, 13 as in div. haer to 8 (1 493); de poster cain 46 (1 256); div. haer, 26 (1 491). The living word of God is active in all.

His characterization as the sword in Heb. 4, 12 and 13 is also quoted as in div. haer. 1 27 (1 492); leg. alleg. 111 59 (1 12).

That he is the High Priest, Heb. 4, 14 is similarly in expression as SO I 38 (654). He partakes of the sinless character of God in Heb. 7, 28 as in Philo de profu 20, 21 (1 562, 3). The further pictures of insight into human nature and consequent mildness and goodness represented by Heb. 4, 14, 15 as well as his attitude of forgiveness to the repentant are as de profug 18 (1 561) has it. His likeness as High Priest to Melchizedek, 5, 10, 46 7 1-3 is the Philonic in Congr. erud, grat. 18 (1 533); de ebriet 14 (1 365); op mu 33 (1 24); de profug 20 (1 562). He makes intercession for men who draw near unto him and are consequently saved, Migr. Abr. 21 (1 455); div. haer, 42 (1 50) equal to Heb. 7-25. ~~Paul~~ *The author* also here imitates Philo. de vita mos. 11 (11 135) et 111,

(11 145) in calling Moses a High Priest who was faithful Heb. 3, 2; and as Moses went without the camp so Jesus also was without the camp in the tent of Weeking. Compare de pot 44 (1221) with Heb. 13, 12.

As we have already pointed out for Philo sacrifices served as reminders of sin. The following passages de vita mos 111 10 (11 151) de plant, 25 (1 345); bear this attitude in common with Heb. 10, 3. That it is a praise to God as a confession to his name Paul also believes, Heb. 13, 15 with de vict. 7 (11 244); det. pot. 7 (1 195) de plant 25. In speaking of sacrifices as daily offerings of the High Priests he shows O. T. influence and expresses himself as does Philo in Epec leg 23 (11 321). That this ceremony has a most holy character once in the year, Heb. 9, 7 is in accord with de monarch 11 2 (11 223) et legat. ad. caj. 39 (11 559).

The theory of ideas of Philo is delineated above in our consideration of the Platonic influences on him and in particular as it is in SO 1 32 (1 649) according to the pattern theory is also to be found in Heb. 9, 23, 24. In this respect the cosmology of the writer is that of Philo. This is carried out further in his conception of faith in Chapt. 11, as in det. pot 14, (1 220). Abel lives after death in the Heavenly home as do those ancestors of the Faith in the country prepared for them the righteous received this reward. (vid. also leg. alleg. 111 24 (1 102); de abr. 5 (11 5); Congr. erud. grat. 17 (1 532) and compare with Heb. 11 7-11. The faith of Abraham in the new land is emphasized in 11, 1-8 and that of Moses in Heb. 3 2-5 as in Reg leg. alleg. 111 72 (1 128) et



81 (1 132).

The difference between the beginners and the elders in knowledge as in Heb. 5 12-14 et 1 Cor 3, 1 is emphasized in a like manner as in agr 2(1 301); Mgr Abr 6 1 440); Sobr 2[1394]; Congr. Erud. Grat. 4 (1 552). The men of the present are considered as children in the spiritual life.

It is thru the medium of the pious life that men may enter the dwelling of God. When belief becomes real in the soul of the human, then does he have the privilege of communication with God. This thought as expressed in Hebrews, Chapt. 3 and is also found in 1 Cor. 3 16 is reiterated in the form of Sobriety 13 (1 402) and So 1 23 (1 643). The infirmity of man's judgment and language void of sanctity is shown in Heb. 6 1 3. In the attitude toward the oath so criticized in leg. alleg. 111 72 (1 127) et de Sacr. Abr. et Cain 28 (1 181).

In reality the word of God is bodily food for both Philo and the author. Leg. Alleg. 111 60 (1 121 and de profug. 25 (1 566) hold this common with Heb. 6, 5. True life is realized in the over coming of the world of sense knowledge and communication in the spiritual nature of man with the Divine.

The writer of the Epistles to the Hebrews surely took up Alexandrian Biblical philosophy into his system (l. c.) He works with the Platonic Alexandrian Philosophy and Philonic Biblical Exegesis. His teachings of Christ is linked with the Philonic Logos theory. The Son is the expression of God's Being and acts as High Priest of Man. Christ, as High Priest represents for him a synthesis of the Old

Testament, High Priest and Alexandrian Logos - man and eternal Being.

The Hellenistic basis of the Epistle to the Hebrews is designated also by Pflleiderer (Pfleiderer, Otto, Primitive Christianity III 282, 287, Engl. Transl. Montgomery, Williams and Norgate 1910).

The author is dependent in thought and world on Philo. His allegorical treatment of the Old Testament is an adaptation of Philo. Again his consideration of Christ as High Priest, mediator of Creation and sustainer of the universe sprung not from man. The stand on ritual sacrifice as the reminding not complete forgiving of sin, they share together. He agrees with Philo against Paul in Absolute Faith in the land of Promise XI, 18. He has also the world of ideas as prototype and the antitipal earthly worlds, 8, 5, 9, 23. The Logos is the mediator between the two worlds and is the First Born or eldest son of God as in Philo. He mediates between creation upholding the world as well as the Religious relations between God and Man. Since as envoy, interpreter and prophet of God, he reveals God to men as their High Priest, he reconciles them with God. These characteristics of Philo's Logos are transferred by the author of the Epistle to the Hebrews to Christ (a) son of God I, (b) Upholding all things like the Father I (c) Logos is image and Son of God I 3-8 f. The apotheosis of Christ in Christian Theology has its origin in Alexandrian theology. The motive underlying this is the exaltation in the person of Christ that of

the Christian Religion. He goes beyond the Pauline conception of Christ as Heavenly Man. The unblemished wisdom for God as the Father we find in Philo also (De Profug. 20 Div. Haer. 42, So 1 37, 38; Leg. Alleg. 1 26). The abstract theory of Philo is made personal by the writer of Hebrews. The Logos becomes the Son of Man, savior of sinners, so access to the throne of Grace is opened. From our study we can claim that these so called personal characteristics are in Philo as well,

(c) THE FOURTH GOSPEL.

More emphatically than in the epistle to the Hebrews do we find a continuation of Alexandrian speculation in John. The ennobling of the soul is the working of the Heavenly Logos which is the manifold mediator between Man and God and Savior of man. The Logos is for Philo a cosmological and soteriological power. This was a doctrine which knit well with that of the writer of John. That the Logos came to loose man from the Bonds of lower being, was sent from Heaven to earth to heal and to teach, in order to reveal God's existence and move those who were susceptible and gather them together, could make a profound impression upon the Greeks and Jews who were acquainted with the Alexandrian Philosophy. In the light of this, the whole of John stands much more vividly in view. He speaks of an eternal and temporal revelation of the Logos in man; the work of creation of the Logos and the Dualism which divides the creative work; the Logos is denied the world; its true recognition is brought about through the grace and truth, as in Philo. He agrees that none has seen God but

mankind may at least grasp the Logos - as in Philo.

Throughout the whole Gospel, we find thoughts and words which may be considered as dependent upon Philo. (see Windisch, op cit p 115). One of the principle themes is the Revelation of the father through the son and the self revelation of the Logos - one of the fundamental problems of Philo who has seen the Father. As does Philo, so does John wish to convey the message that the invisible God may be thought of only in this way. Until now man's nature was against his comprehension of God. Those who recognize the Son, recognize Truth and become free and do whatever they do. Faith and Life are inseparably bound up with recognition of the Logos or Christ. Man is freed from the obligations and bonds of the temporal world of sensation by communion with God. This is certainly related to the thought of Life as expressed in Philo. (op cit. p. 117 et 118, 119). Life becomes real in the sphere of Godliness (Fuga inv. 55 et 11, 25f). But not only the principle thoughts but also the method is Philonic. The striving in the spiritual world of Idea and the emphasis on the inner life. There is an allegorical drive throughout the whole Gospel. The experiences of men have universal spiritual value which are to be taken up by the inner being of every man. Jesus is spiritual. He cures the blind. He is the light that is meant to give true vision to all. He creates the world. Justice appears in the conscience of man since His coming. His return is the expression of His power of cleansing the soul before God. As in Philo the spiritual forces at work in man lead to God. They are likewise based on historical

fact, Abraham, Moses and Jesus are typical examples.

The Logos is the intermediary between God and the angels. As such, He is the overseer of Man. (Div. Haer. 206; So 11 149) but of pity for man, God sends this messenger to release man and reveal God. He is recognized in the trusted friend of God and Savior of mankind. By its nature he is tied to us by our higher self, we cling to the It. (So 1 110 f 191). It is the calling of man to become the Son of God and to name God, the Father. It is not given to us to attain God we have within us at least, the wish to strive to be called God's first born son and so become the child of the Logos (Confu Ling. 145 f) The Logos is the God of the imperfect and lower strata whose life we consider our goal (Mu. No. 22; Leg. Alleg. 1 34; 111 207).

Harnack holds against Auenen and others (L. C. ) that the conception of God's relations to the world as given in the Fourth Gospel is not Philonic for there the power is the power of the Spirit which Christ overcomes law, sin, and death, as the spirit lives and is not known in the flesh. It is the creative power of life, through which we attain justification in Faith. This is the life of the spirit in union with Christ. Jesus is the mediator of redemption to eternal life. He is the Lord, Savior, Son of God, who dwells with God in Heaven. He is High Priest, Hope and Faith and Judge of Man and becomes a God who has pre-existed as the Son of God. He is the teacher of the knowledge of the Creator, the Savior who tells of the life of the creator and he is the revealer of God.

From a perusal of what has gone before, the reader can for himself, judge the source of Harnack's obstinacy. Brehier (Emile, Les Idees Philosophiques et Religieuses de Philon De

Alexandrie, Paris 1908), takes great pains to point out that the Logos Doctrine of the Fourth Gospel is that of Philo. He cites Frankel, Ritter, Siegfried, Cohn and Massebeau to bear him out in his contention. Scott, E. F. in his article on the Hellenistic Mysticism in the Fourth Gospel states that we account for it through the influence of Philo. The inward fellowship with Christ, the eternal Logos, finds us sharing in the nature of God (Am. Jour. Theol. 1916).

Scott (Scott, E. F., the Fourth Gospel, L. & T. Clark, Edinburgh 1906) in his scholarly work, comes to the conclusion that the epistle to the Hebrews, Ephesians and Collossians, were subject to Philonic influence. Not only is the method that of Philo but also do we find an agreement in thought and word. The concept of the Logos in most respects is similar to that of Philo and is taken from him. The Fourth Gospel has the Philonic doctrine of the Logos and all throughout shows direct acquaintanceship with the works of Philo and frequently draws from them. The dependence on Philo is manifested in three directions; (1) the use of the allegorical method, (2) The special passages parallel from the writings of Philo, (3) The Logos conception. The following table points out parallels, more of these we may add later:

"Eternal"- Confu. ling. 11	
"Uniting of all things"	-Div. haer 38
"Incapable of evil"	-Prof. 21
"Imparting joy and peace"	-SO 11 37
"Leader on the way"	-Mgr Abr 31
"Shepherd"	-Agri 12
"Substances of soul"	-Leg Alleg. 111 59
"Well of fair deeds"	-Postu Cai. 37
"Healer"	-Leg. Alleg. 111 62
"High Priest"	-SO 1 37
"Work and Sabbath"	-Leg Alleg 1 7; 3
"Son as Father"	-Confu ling 14
"Bread of Life"	-(Div. haer 39-Leg Alleg. 111 59 (Profug. 25.

John makes the Philonic Logos concept personal. It is capable to act among men in becoming flesh though it retains its existence with God. It still remains the creative activity in the background in our life which fosters the communication of spiritual life to men lll 16. God's love and providence in this respect is also in Philo.

There are some differences which may be summarized as follows: Philo's God idea is more philosophical. Siegfried maintains that it is also more heathen than Biblical and that the N. T. God is more in accord with the life features of Israel's God. From our study in this thesis, we would hold that Philo's God is thoroughly in accord with Israel's God in the Pentateuch upon which Philo draws throughout. As to his statement that Philo's God is Pantheistic while that of the New Testament is Theistic; from what has gone before it can be seen that both are interwoven points of view in the writings of Philo and in those parts of the New Testament which show his influence. That evil is not completely in the flesh as in Philo is also an exaggeration, since for him also the higher life is the victory of the virtues over the lower desires and baser thoughts as well as in the N. T.

The majority of scholars such as Ballenstadt, Daline, Lucke, ~~Berne~~, Neander, Tholuck, Lutterbeck and Siegfried maintain that the Doctrine of the Logos in John is taken by the writer from Philo. The Logos is equal to God both in Philo and in John I, 1 et So I 39 (I 655); Leg. Alleg. III, 73 (I 128). We might mention Bouillon, Drummond and D'alma. They agree that doctrine of the Fourth Gospel is only to be understood in the

light of Egyptian theology such as Philo received it from the hands of the Alexandrian philosophers and adapted it to Jewish revelation. The originality exists only in the historic facts of Jesus' life. There is no idea in John that does not depend upon Philo and the Egyptian theology. (Vid D'Alma, Jean; Philon d'Alexandrie et le Quatrienne Evangile - Paris 1910). By a comparison of the Gospel with Philo, we find it to be a fusion of Polytheistic Hellenism and Monotheistic Judaism. The doctrine of God is at one with Philo in that it maintains the unknowability and unseeability of God by man I, 18, 6, 46 et Philo I Leg. Alleg. 1 c et Migr. Abr. 325).

God the Father is in himself unknowable. No one has ever seen God says the Evangelist "Not that any has ever seen God." No one can know the nature of God, says Philo. He who is imagined everywhere, appears nowhere, so that oracle is true which says I am undemonstrable when I seem demonstrable, invisible when I seem visible.

We cannot hope to see him except thru the Logos the only born Son (Who is in the bosom of the Father makes us acquainted with him (I 18). Only he who comes from God has seen the Father (6, 46; 7, 29; 8, 55; 1325) and Philo says (I Leg. Alleg. et I 14 et Monarch 1). No one knows the nature of God; be happy if you know the interpreted Logos.

If then we can hope to know God the Father through the mediation of his Logos, what do we know of it? If there has been a revelation what is revealed? Are they alone? The will of the Father is "Just" (17, 25) holy (17, 11) that he has "life in him" (5, 26) and that he is veridical "the truth" (3, 32; 8, 26) such are the characteristics which the Evangelist attributes to him. In fact, He is essentially Father, that is to say Creator;



under this title, He is life and the source of life and he cannot will death; if He sends His Son it is to save not to punish (I John 4, 8). He Himself does not punish or to use the language of Philo and the Evangelist "He does not judge." He is but Love (3, 16). He so loves the world that he gives to it his only son and this gift has for its object life, renovation, resurrection. Whence is understood the Equation which the Evangelist establishes between these different words. Life, truth, light, the will of the Father and (12, 50) if the Father is Being, i.e. Life, he wills naught but Life; if one believes His will manifested by His Logos, if one does so one has Being, Life, Light, much more one accomplishes the truth (3, 21) according to the expression of the Evangelist. Now the whole theodicy is Philonic, the Alexandrian Philosopher calls God "He who is; He knows is truth," or rather he is "truth". The Logos himself is only the appearance-Doxa of this truth. "God is this most ancient source and justly for the entire world flows from him: I am astonished, I am stupified when I hear it said that He is the source of life - - He is more than life, He is the Source of Living as He Himself says the Eternal (Profug. 374). That he is good, that he does not exercise punishment (5,22), that he does not seek but to create and not to destroy, is a fundamental idea in Philonism and Platonism which scarcely needs proof (erud. gra.) The Father has reserved the power of the Logos. There are two powers Charis and Dike which are transformed into poetic or beneficent powers and legislative. According to the first, Logos is God, according to the second, Lord. It is that God is the source of the first but not of the second. God who at once has a power for good or forevil

wills only the good. The Logos is the principle of contraries. God is, therefore, Creator, uniquely Creator, Eternally Creator. My Father labors always says the evangelical Logos (5, 17). "God never ceases to Labor," says Philo, "even as the property of fire is to burn and of snow to produce cold, so it is the property of God to labor, and that the more since He Himself is the author or operation in everything (Leg. Alleg. 316, cherub 96. It is again because He is Being and the source of Being that the Father is holy and sanctified and the Evangelist calls him; for the sinful world whence comes being, that is to say, truth and life. God alone being existence, complete and without non-existence, therefore, without sin. It is the property of God alone not to sin since to repeat is the property of the "wise man." Profug. 369. Finally although Philo declares that God is better than virtue "better than knowledge, better than the good in itself, (Fuga 198) although he places Him beyond the supreme idea even beyond the monad, he does not the less attribute to Him these diverse characters, he can say but with the assurance that the Supreme Being contains them in going beyond them. The divine unity is affirmed by Him as by the Evangelist and in the same terms because the Jewish Monotheism is common to them. Both call the Polytheists, sons of fornication, "we are not the Sons of fornication" says the Jews. In the Fourth Gospel, we have but one Father the race of those who mingle a multitude of male and female gods taking away from the minds

of men the belief in a single true god (8,41). These the law figuratively calls "sons of fornication" says Philo. (vit offer 664) the eternal life consists in knowing these the only true god, says the gospel (17, 3). It has been said that only those live who adhere to the true god says Philo.

Although the evangelist and the Alexandrian mystic have affirmed the absolute transcendence of God and maintain the necessity of the intermediary Logos, both, nevertheless do not hesitate to contradict themselves on this point. "He who has sent me to baptise in the water" says John "has said to me, the man upon whom you will see the spirit descending, that one baptises the holy spirit." (1,33). It is the Father who speaks here directly of the Logos, but in the following passage the thing is still more certain. "A voice came from heaven saying, I have glorified him, and will yet glorify him" (12, 28). In the same way according to Philo it is God himself who speaks at Sinai in producing an invisible voice out of the air (Decal II 185). It is God who comes to visit, souls directly. God rector of the deigns to visit souls; let us prepare for him a house worthy of him" Deo So. 456 et chem. 958. In the Fourth gospel the Father comes with His Logos, "We shall come in Him and we shall make our House in Him (14, 23). In Philo the Logos is not necessary to the most perfect beings, they reach him at a bound and address to him a direct worship. It seems that the word Logos of the Fourth gospel announces to his disciples that such a state will be possible for them. In that day he said to them "I shall not say that I shall pray to the Father for you because he loves you" (10, 26). He

will not have to substitute himself for them in prayer, they will address their worship directly. The perfect being according to Philo are Logi, or at least those arrived at the level of the Logi, and it is those that the Evangelist insinuates when the Logos sends a message by Mary Magdalene to his elect, that He will ascend henceforth to His Father and their Father, His God and their God, (20,17) putting himself with them although apart in a kind of a Son Fraternity.

The Will of God which we have seen in the Gospel at the foundation of this whole manifestation depends only upon itself. It is purely good, creative, beneficent, only producing graces, gifts, giving as far as to, yield over the fullness of all graces. His unique Son but as the Spirit, it goes wither it pleases, it is from it that all things come; to it all returns. One does not come to the Logos, but as one clothed and instructed by the Father (6, 44). One does not go to the Father, but as clothed and instructed by the Logos (14,6). Whence a sort of Determinism. The elected of God are so by His free will; the Spirit of the universal goodness He only hearkens to them and not to sinners (9,31). As His Son, only prays for them and not for the world.

This theory is again Philonian. Although everything be a grace of God the divine action of the human has degrees; grace is not a special gift of God, since God showers his graces continually upon every being. But in the first place beings are by their nature more or less capable of receiving them; with the self taught sage this capacity is very great. He may be called the Son of God and wisdom ... He has for special grace, perseverance in Acts (8, 51 et 15,9), but grace is before all the gratuitous gift, unexpected and not resting upon merit. The God of Philo at times goes

before the sinner, but it is always through pure grace. Let us observe that the Philonian sage, who, exercises piety towards all, like the Logos of the Fourth Gospel, prays only for those who are worthy of it. (Questions in Gen. 11, 36).

God is spirit according to the evangelist, and the worship due him is a universal worship, which will not be localized either at Jerusalem or at Garizin. "A worship in spirit and in truth" (4,24), according to Philo it is the world which is a great temple. The universal Logos is its high priest, (Cherub 86, Monarch 61), and it is useless to offer God external homage, ceremonies. He is only touched by true worship. When the soul offers him its sole and unique sacrifice, truth (Det. pot. 123). It is necessary, he adds, to adore God with knowledge and with reason.

The Father is above all (10,29, Leg. Alleg 71), says the Evangelist making use of an expression dear to Philo. He is even above the Logos. The Father is greater than I. (14,28), but outside of the Father the Logos governs the universe. The Son is above all, says John the Baptist (3,31). He is in fact, the absolute intermediary of creation - without him nothing has been made, says the Evangelist (1,5), "without me, you can do nothing" says Jesus to his disciples (15,5). If the man was not of God he could do nothing (9,33). For Philo, the Logos is the indispensable instrument of creation; God makes use of his Logos as the minister of his gifts; with him, he has made the

world (Deus. immu. 235). After having carefully distinguished the four causes, the Alexandrian philosopher, called God the cause from whom the elements the cause out of which; the Logos the cause through which (It is also the chosen expression of the evangelist) and goodness the cause on account of which (Chemb. 99f). There is place to ask if Philo and the evangelist, believed in a creation out of nothing. It seems according to the Philosopher, that the intelligible world may be created and the sensible world only arranged (orderly) by ideas. Neither co-existing with God eternally. The 4th Gospel speaks of a beginning of the world without specifying anything. Before the world was (17,5) also the beginning was the Logos (I) Philo declares that it is not necessary to take the word "beginning" in accounting for the idea of time because God is the Father of the world and the world is the Father of time (Deus. immu, 232) "He made at the beginning" is equivalent to "He made in the first place." If we take account of this explanation the expression "In the beginning" as the Logos would mean "In the first place (before everything) was the Logos." And this is indeed what Philo wishes to have understood when he unceasingly opposes the Logos to the world - as "the first born son" to the younger son. Besides the evangelist makes his Logos say, before Abraham as, I am (7,58). In fact Philo several times affirms that in God there is only the present and that his Logos is eternal (deus immu L.C.)

# 1. THE INTELLIGIBLE WORLD AND THE LOGOS.

The intelligible world seems but to be the coinage of the Logos, for this is the culmination of graces of ideas, of powers, of logi, of angels, so many synonymous words which express the Essence of the superior world; the Logos is the gift of gifts, the idea of ideas, the power of powers, the supreme envoy to which all the others are subordinated (Leg. Alleg. III 852 Deo Mut SO 447, Profug 363; Deus Immu 235, Migr. Abr. 316). The great ladder of Jacob, Philo and the evangelist have seen the angels decending about the Logos as a center. But this is the sole escape that is permitted the sacred author in this domain (vid Reville op. cit. p. 23)

With him and with Philo the intelligible world bears the name of Heaven; Heaven is the place of powers, the treasure, where according to the Alexandrian mystics, the graces are enclosed. When it opens they fall, they descend. Now it is from thence that the incarnate Logos has Descended (Leg Alleg 61 et Div Paer 384). It is there that He is. It is thither that He reascends. No one has ascended to heaven save him, who has descended from Heaven the son of Man who is in Heaven. You cannot come where I go (3,13). You cannot come where I am (8,22).

There where I am, you will be also (17,24; 14,3). There where I go you will follow me later. It is a matter of entry into the intelligible world, where one penetrates in or out of the sensible world.

The evangelist also calls this world the kingdom of God (3,35) and it is there that the royalty of the incarnate Logos mocked in the sensible world is really recognized, "My Kingdom is not of this world" (18,36). The one of these worlds is opposed to the other alike the high and the low on the ladder of Jacob. I am from above, you are from below" says the Logos to the Jews (8,23). Below is the Kingdom of the flesh and of those who are born of the flesh; above the kingdom of the spirit and of those who are born of the spirit. The Logos is not the sensible world no more than his chosen ones, but as incarnate he is with them in this world (17,11,16) without ceasing to belong to the other. If the intelligible world is the place of powers every power which is exercised below comes from above; nothing



is done without the higher will. It is this which is truly the glory of the Logos "To see the Glory" or synonymous expressions (1,14).

Thys 7,39; 2,16; 13,17; in the Fourth Gospel it is said that the disciples of Jesus have "seen his Glory" when they have assisted at the manifestations of his Power. To return unto the intelligible world, is to be "glorified" (3,14; 8,12). It is to ascend, it is to be exalted, and the crucifixion has not other significance. It shows that the Logos has been elevated above the sensible world, that he has ascended toward the intelligible world (3,13,6,63). after His resurrection, it expresses in this sense his return to the Father. "I ascend to my Father and your Father" (20,17) It is there that the Incarnate Logos wills also that his chosen should come to behold his fullness of glory (16,24). His power, his works of immortal life, in order that they may see Life (336). The intelligible world is also called the house of the Father (142) house of Mercy, Mansion and this house whither one ascends recalls those abodes of death called the "eternal mansion" by the Egyptians, formed of multiple chambers adorned with furniture, with a ladder, painted or real, to permit the dead to ascend to the kingdom of Osiris which is that of resurrection. When Abraham returns to his father, that designates for Philo the return of the incorruptible soul to the incorporeal substances, the death of Enoch is the passage in another place which according to the context is found to be the intelligible world. Under the symbolic world which the idea assumes in this passage, Philo describes the various

stages of the intelligible world at which each of the sages (the wise) arrive (vid Bernier, 240) agreeable to according to his state of perfection.

### THE SENSIBLE WORLD AND THE LOGOS.

The sensible world although it be created by the Logos since nothing is made without him and he has received power over all flesh (17,1) is in constant conflict with the intelligible world and therefore with the chosen (15,19). They contrast like light and shadow (1,5). Like high and low, like earth and heaven (8,25), like truth and falsehood (8,8). Like love and hate (6,5) like life and death, (5,25) Like the spirit and the flesh (3,6).

The sensible world is essentially sinful (Vita Mos 3,17) and his sin is not to believe. The unbeliever is the egoist who attributes to himself what does not belong to him, who believes he is able to possess himself of truth by his single powers; who attributes to his own intelligence a power which it does not possess. Man is incapable by himself of everlasting life, and of true knowledge. He does not attain to them but by abdicating his own senses; in slaying himself in himself all that is earthly in order to abandon himself to the heavenly man, man rises to the divine, whose image he bears, and who alone is immortal; such is the theology of Philo. For him Cain is the type of the sinner

and Cain signifies arrogance (det pot 127). Cain is a robber who appropriates to himself that which does not belong to him, and who does not render to God that he owes him. The Evangelist of the Fourth Gospels takes care not to forget this theory. The wicked pastor is a thief, Judas is a thief, Barabbas is a thief, and these are incarnations of the spirit of evil which directs the sensible world (Gigant 223) Philo admits this kind of incarnation, but the evangelist reduces the wicked spirits to a single one whom he calls the Prince of this world and who represents indeed the serpent pleasure, the cause according to the Alexandrian philosopher, of all evil and in particular of falsehood and death (Leg Alleg 55-57, Agria 958)

Those who, according to the evangelist die in sin are not perhaps annihilated; one could not say what is their fate; The anger of God who dwells upon them (3,36 deus irascit) They are buried in a cavern and spread abroad an evil odor. Such are to Philo the caverns of Hades, where sinners descend. But the incarnated Logos at the prayer of living souls which he loves resuscitates them, releasing them from their sins and enlightening them. It is an effect of this pure will. Lazarus is one of the chosen. even death cannot hold him in the gloomy caverns of Hades. No one arrests him from the hands of Logos.

In the Fourth Gospel the sensible world is represented by the Jews; As to the chosen, "They are in the world, but they are not of the world" To all the incarnate Logos speaks by figures, thru allegories (Leg Alleg 61).

The chosen believe they are living, they see the Logos resuscitated and the spirit makes them understand every truth while the carnal Jews (Gigant 224) and Nicholas (Cherub 87) himself their

doctor (learned man) in vain hear the voice of the spirit and see the miracles which it does. They do not understand it and do not believe in it. The word of the Logos does not take (root) in them. They are desirous of signs (Div. Hærg, Leg. Alleg. II) and when they are given them, they do not see therein divine reality.

In vain they have been miraculously nourished by the Logos, they demand a sign in heaven, such as manna, without thinking that manna is only a figure. They see in the Law naught but the letter, Judge according to appearances and condemn the Logos who does only good works, solely because he does not observe the Sabbath and attributes to himself divine powers (5,18). They are incapable of recognizing God in him, because they neither know what God is nor what the Logos is (16,3). His human origin conceals for them his divine origin (17,27). For them, he is a demon a Samaritan, one puffed up with pride, and they think only of putting him to death.

From this double point of view, they are indeed the son of the prince of the sensible world. Proud as they may be of their paternity from Abraham and of their Monotheism, they are none the less born of fornication, and of the demon (8,41). They are like him animated by the spirit of error and of death. They do not desire to come to the light because their works are wicked. They only think of slaying. Nevertheless Salvation comes from them and caiphas their pontiff still prophesies, when he fulfills his annual function, but he understands the word of the Holy Ghost in the sense of the Spirit of Evil (11,50). It is necessary that a single man should die for a whole people. They are condemned to hear the voice of the spirit without every knowing whence he comes or whither he goes. Such is also the state of Galilee according to

Philo (Brehier 188). To know that the first Christians used and abused this name of Balaam, to designate the false doctors.

The Samaritans represent the pagans as desirous, not of signs like the Jews, but of knowledge, for in the of Philo, the wells are the symbols of knowledge (Deo Lit. 30-41). Jesus arrested at the sixth hour, that of the crucifixion near the well of Jacob in a field called Sichem, a name which means fatigue encounters the future Church of the gentiles typified by the Samaritan women, desirous of material eter. Sichem had for father, Amor, a name which signifies Ass. Sichem is therefore the son of brutes without reason and the evangelist seems to allude to this Philonian theory when he changes the name of Sichem into that of Sychar which signifies the city of drunkards. To this Samaritan woman who was married turn by turn, or all together five husbands, the five senses, (de Abr) and who lives at this moment in adultery with a sixth, the Logos offers hi self as spouse. In vain she pretends that Jacob his sons and flocks (and we know what is understood by flocks in the Philonian language) are contented with the water of this well. The Logos affirms that the thirst of man could not be appeased by this drink and he offers the living water (Leg Spec 606)

In the Philonian allegory the living water signifies innocence and also wisdom which has for i s object Truth, Virtue, whereas pure science is only occupied with material truth. It is of the spiritual order, and has nothing in common with the purely local cults. To this Logos, the Samaritan woman abandons the vessel of her soul. Every time she believes account of the omniscience of the Logos, because he has seen into her and has kno n how to explain the bottom of her heart; Jesus had no need that one should inform him of the intimate thoughts of men. Therefore he was

the Logos who knows everything. He informs the pagans, that their salvation comes to them from the Jews, that they adore that with which they are not acquainted, the unknown God. This God, the Messiah reveals to them because he alone has seen him. Thus among the Samaritans is reaped the first harvest. There the disciples reap without having sown, says the Logos making use of an Philonian adage (Mut No 840). The allegory is transparent. Always among the Samaritans the Logos only passes; He preached above all in his native land in order to terminate in the supreme dishonor which was to form his glory.

But with his disciples the flesh is always to be feared. Therefore he asks that they be guarded against evil (17, 15) for the chosen one in the world tho' not of it. The Logos is not to come to destroy this sensible world but to transform it, the flesh or active principle for evil must become the passive principle for good. (Reville op cit 87). It is impossible states Philo that one subject to immortal and incorporeal should live with him who has the inclination to the sensible and mortal (Mgr Abr 304) The struggle for wisdom is against the flesh; the body is the sepulchre of the soul; but it is necessary to rule it, it is necessary to subjugate the body and estrange the self from its desires instead of giving to them (Leg. Alleg. I 53). Philo points out three lives, the one in God who does not descend to us for the necessities of the body; that which is in the creature and does not ascend at all, enjoying a life without life; and the average normal life which is carried up to a better order. Human freedom determines our Divine Life. So for the Evangelist man is capable of rising or falling; for prayer is necessary even for the chosen.

The world of sense as the world of Reason is for the writer of the Fourth Gospel the world as it is for Philo.

### III OF THE GENERAL INFLUENCE OF PHILO.

It is our aim here to point out the general influence of these and similar views on the writings of the New Testament.

Alexandrian Jews lived in large towns and were more Hellenized than the others. Consequently, they were among the first open to the Christian Gospel. Alexandrian ideas were applied to Christian Doctrine. This influence worked in a number of directions. First, in the adoption of the allegorical method, the O. T. was used as a Christian Book by the Church. In the work of twisting the O. T. statements into a Christian sense the allegorical method was indispensable. Christian facts were soon accepted as symbolical. This

is especially illustrated in the Fourth Gospel.

Second, there followed the adoption of Philo's view of the higher and lower worlds - the Divine World and the World of Sense - the present age when evil is triumphant and the kingdom of God where good is all powerful. In Hebrews we have Philo's idealism which represents the High Priest as mediator who brings us into relation with God.

Third, perhaps the greatest influence of Philo in the writing of the N.T. is the transfer of Philo's Logos to Christ. In order to establish that inner relation between Christ and God so that Christ's work be absolute, Jesus was given the power of Philo's Logos. In Hebrews the Logos is the basis of the Christology but the author abstains from actually stating Christ to be the Logos. In the Fourth Gospel the writer actually states that Christ is the Logos. The writer here describes the Logos in exactly the same way as does Philo. He thinks of Jesus in his earthly life as the manifestation of the Word of God.

This identification of Christ and Logos, gradual as it was, brought about far-reaching consequences. We have the cosmical identification of Christ with creation. Philo held the Logos to have been the principle of creation. Now Jesus is taken to be the cosmical principle as well as the Savior. This effort to make of Christ the cosmical principle served to obscure Christianity. The Divine nature of Christ is so established as to make his Divine assumption construed literally. Jesus is constitutive of the same substance as is God.



Abstract Metaphysics thus crept into the New Testament.,

Through the mysticism that Philo transmitted the conception of the soul as analyzed by him was adopted in Christian thought. He worked out its mystical fellowship with God, rationally. This idea of mystical fellowship with God as the highest aim of religion was taken over completely by Christianity. A scepticism and the sacraments were the result, the supreme morality was to do God's will in this respect. Philo through a linking of Jewish religion with the Greek ideas blazed the pathway for the spirit of these ideas in Christianity and from Christianity throughout the whole civilized globe. (Note: In this we are borne out by the statement: "The Pharisaic Doctrines and the Pantheistic World picture of Philo laid the foundation for the rise of Christianity. The world emanated from the majestic splendor of God made spiritual through his kingdom on earth, therein expressed in the philosophy of the Palestinian as well as the Alexandrian Schools." (vid Friedländer M: Ben Dosa und seine Zeit, Prag 1872).

His stress upon the universal nature of the laws governing life tended also to bring about a wider recognition of these teachings when expounded by Christianity. (Note: Die Bedeutung Philos für die Religionsgeschichte ist nicht leicht zu überschätzen. Als das Christentum in die griechische Kulturwelt eindrang, hat es sich bald mit hellenischem Geisteswesen innig verbunden. Diese Verschmelzung stätig ist nur ihr mass und ihr zeitliches Datum - ging darum so leicht von statten weil eine Verbindung von Griechischem Geist und judischem Religionswesen schon zuvor geschlossen worden war in

judischen Hellenismus. Dessen Hauptvertreter aber ist für uns Philo von Alexandrien ein zeitgenosse Jesu und der Apostel." (Windisch Hans: Die Frömmigkeit Philos Leipzig 1909).

The emphasis wrought by him on the Philosophic nature of religion was a necessary stage in the evolution of the doctrines taken over by the writers of the N. T. as well as by the later Christian writers. (Note "But Philo was a preparation for Christianity in that he demanded of the Hellenistic Judaism of the dispersion the spirit of individualistic inward turned piety and universally broadened morality; Therewith, he blazed the way for an ethical spiritual religion based on Monotheism.") (Pfleiderer, Otto Christian Origins Transl. Huebsch.)

In John and in the Epistles there is a mingling of Hebraism and Hellenism as in Philo. The Apostles are the descendants of Philo and the Epistles are the children of the allegories of the Laws.

The Fourth Gospel and the Epistle to the Hebrews show his influence. The great difference is their opposition to national religion and the Torah. "Philo is regarded as the fore-runner of Christian Teaching, and it is doubtless true that he suggested to the church fathers parts of their theology and represented also the missionary spirit which inspired the Apostles." Bentwich--Philo (Op. cit. page 248).

In the Epistles the doctrine of the Logos is represented in the same images and in the same Hebraic metaphors as Philo had worked into his system.

What Philo used in the poetic sense in reference to the Virgin Soul generating the divine offspring of Holy Wisdom (Cherub 12) Christians turned into the Immaculate Conception. To quote Bentwich again Page 253 "It was the penalty which Philo paid for vagueness of expression and luxuriance of words that his works became the support of doctrines which he combatted, the guide of those who were opposed to his life's ideal.

THE DOCTRINE OF GOD: - - Concerning the Doctrine of God, Christianity as represented in the New Testament has many points of contact with Philo. God as the author of all good exists in everything concerned with good human action. God's action therein is omnipotent. He is the source of knowledge. All wisdom, we have we received from him. Man has no power in addition to that of God. God gives us our powers by His gift of Grace. The destiny of man is in His hands.

The union of man with God is constituted of a double movement - God to man and man to God. Man must have the comprehension of God to work with him, though it is not necessary for God to have the comprehension of Man to know Man.

The Divine impulsion is of benefit to its followers, while those who oppose it are subject to disaster.

Liberty of man is to be found in obedience to the Divine. Man's highest freedom is submission to the authority of God.

Obedience to God should be absolute. Morality is inseparable from piety in this sense. Happiness is to know God, and we know Him by giving the self to Him, by renouncing all advantages and affections incomparable with the Divine Life.

The only valuable creed is the personal creed which

demands total obedience in spirit and reality - not dependent upon the piety of the ancestors. The spiritual Sonship to God is distinct from the physical. Human paternity is the extension of the Divine.

Each human being is consecrated to God. To Him are all his deeds attached. Each is a sacrifice and victim for God; and God is the center of his activity.

In the knowledge of God flows a friendship for believers which unites them in the closest and most indissoluble manner. They form a collective person of which the members act in concert under the rule of friendship and sympathy.

Should man lead a life outside of God, he dies and forgoes the privilege for which he was born for God.

When man returns to the circle of divinity he reorganizes the orthogenesis of his value up to that time; and in the recognition of God as the author of all values, he will recognize God in himself.

True wealth is piety. It is the treasure of Heaven. Through it we enter the portals of eternity.

That in all men's striving the body is the enemy of the spirit is their contention. Life is unstable in the earthly body. Death ends this instability. Eternal sanctity is the reward for the victory, and the benefit supreme from the grace of God.

Until then we are strangers on earth in the human frame. Our fatherland is in Heaven. Piety introduces us there.

The society of Believers forms on earth a people preferable to all others. Community of belief in God forms the strongest and most durable bond between them. It is based upon the word of God.

To make himself known of men and to dwell among them, God employs his First Born Son, or Divine Word. It becomes human to make the World Divine.

This Divine Word has been the associate of God for the creation of the World. All other powers are subject to it. Its sovereignty is unique in the affection of God.

It establishes itself in the soul of man in enlightening and purifying. It is the source of man's power to pass from evil into good. It causes forgotten evil to appear before the conscience and enables one to secure repentance thereof.

It brings Divine Wisdom which is spiritual food for intellectual nutrition. True life is lived in the soul acting under its direction with the impulsion of good for good.

It may be invoked and when invoked it saves those who seek for it.

Believers in the true sense are sons of God; but this implies sonship to the Divine Word. It means that the Logos must be felt by all who aspire to this ideal.

The Divine Word is the Ideal of men in the Platonic sense. It is a supreme man that dominates all humanity. It is the archetype of the soul. There is an implicit metaphysical principle in each.

OF THE LOGOS.

The Logos is the chief of the intermediaries which link him with the lower world of our sensibility. Through the Logos, God has created and still sustains the world. It is the means by which God reveals himself to mankind.

In this manner, the Logos becomes the all powerful missionary of God, the Creator of the Universe and healer among men. By the great thinker of the age, it is given the function of bringing men to a higher realization of God by rising to the heights of God's splendor. It is through the word or Logos that the Heavens were created (Ps. 23) and the children of men were healed (Ps. 106). So too the Israelites in the wilderness are cured by the Logos: Wisdom in the Book of Wisdom.

As the supreme active power in the universe acting as messenger of the uncreated intellect of God, partaking of His nature on earth, it became the principal of reason at work among men. The Stoic Reason and the Pythagorean theory of number alike were materials for the effective weaving of the fabric which united the Semitic world picture with that of the Hellenistic world. Of how great importance the Platonic Theory of Ideas was to our author most references to his system testified; though some would claim its significance is exaggerated. Of this we shall have more to say later. Let us here but know that it played a role in the Masterpiece of thought that was remoulded by Philo in such statements as "God Speaks Not Words But Things" (Op. Mu. 20, 24 Migr. Abr. 9). The creation of the world is made possible through the words

representative of ideas of God which become realities through His participation in their becoming.

This emanation of God is vividly expressed in So. II 37 where the Logos is spoken of as God's Reality, either in individual or in the universe at large. Its realization in men may come in various degrees of representation or self-realization.

There is, however, an ever present Logos in each which has directed power and influence in the carrying out of human conduct. It is the manifestation of God as immanent in the consciousness of man. In modern terminology we might designate it as the Self-Thought, the complex sets of social impulses which make for individual responsibility to the manifold of heredity and environment. It is the dynamic activity of God seeking direction and teleology in the truth of existence. It is the undefiled high priest within us, not swallowed in the wafer, but thought in the image of the maker that expresses the inner urge to life and the pursuit of Faith, rather than agnosticism or materialism and its subsequent decay (Quoddeus 26-31 et De Confus 14 De Gigant 2).

In accordance with the law of nature as expressed in sacred revelation to each of us in the great order of the Divine plan, is an eternal Logos viewed as an eternity which mirrors God's reality as do the dew drops of the early morn reflect the majestic radiance of the rising sun. To the individuals and to the whole of the human family is the Logos or word a revelation of the Divine action at work in the

Universe (vid. Bentwich N. Philo Judaeus of Alex. 1910-p. 143 FF). The immanence of God is as much a reality in all His work, even in the universe at large as it is a functioning process at work in the mind of man. The Logos is the manifestation of this power in corporeal comprehension in so far as we are able to grasp it as a transcendental power absolute and omnipotent and as an immanent and omnipresent help and agent of the Divine Essence from which it attains its origin. It is the power of God seen in his outer acting. He in himself is the essence of the God power which we may refer to as "Das Ding an sich" comprehended no more by human power of thought than the ego is ever able to know its own reality. The self always presupposes another synthesis of thesis and antithesis which makes possible an infinite progress to the eternity of human existence. The terms used to designate the Logos are anthropomorphisms of expression. For this reason it is necessary to subordinate the Logos to the Supreme Being yet existing as a personality known to each in his own consciousness.

From our brief view of the doctrines in Philo, we are in full accord with the sentiment voiced by Geiger (Judaism and its History VIII. P. 155) that the Jewish Alex. Philosophy assisted in the creation of the New Religion, had a great share in its reformation and added its force in the halo of philosophical and mystical lustre. On the other hand, he was the leader in Jewish thought to first paint into artistic brush the doctrines of Jewish Lore in the history of the philosophy of the world.



Man's whole relation to the world is through the Logos; hence, in order to come into contact with God the soul must identify itself with the Logos. For the Stoics it took the place of God. To Philo the Logos is subordinated to God. It means reason as well as word. As the word, it speaks to the prophets and creates the world, doing the wish of God. It is a dynamic power coming from God.

The Logos, therefore, serves as the true High Priest or Mediator between God and Man. Hence, Philo offered a spiritualized religion rather than a mere speculative system and this fact also greatly influenced Christianity. He refers to the Logos in terms which were later to be generally accepted by Christian writers. He calls it the Shepherd of Souls, "High Priest", first born son, etc. Again it has also the abstract significance of God Power or Divine Reason, etc. Some think these personifications due to the influence of the Egyptian Mysticism.

It is because of this profound preponderance of Philonic material found in the N. T. teachings that some have ventured to state that Philo was a converted Christian writer (vid. Erdmann Op. cit. I 217 ff) et Jones, John; Ecclesiastical researches of Philo and Josephus proved to be Historians and Apologists of Christ of his Followers and of the Gospel, London 1812). Some French scholars also hold to this view or they in turn tack it on at the end of their works, either for the reasons of scholarship or historical fact. In Chap. VI, p 22, "Philo as a Christian Writer", Jones would oppose the view of Morgan, later considered, because Philo frequently speaks of Jesus, "tho under those lofty titles which distinguish

Him as a minister of Heaven in order to avoid, he declares, the unreasonable prepossessions of his readers." It would seem that prepossessions still persisted even down to 1812, and as we shall point out in the case of Prof. Watson to our very day. However, it is significant for us that (though Philo's works were completed before his embassy to Rome, when he was between 50 and 64 years old, where Boillon claims he met Mark and Peter; our writer here points out the identity of principle, language and thought between Philo and the compilers of the N. T., The teacher is the Father - the instructed is the Son; so all who embrace the Gospel are the children of God. (Philo II 155, et 14 351 Logos as Christ I 308 - Note also footnote on page 126, "Philo had the Gospel before him and from this took the idea of the Son of God, not from Plato.)"

~~That~~ But the language is identical with the New Testament, he adduces from the same use of "advocate" by Philo and by John; from the fact that he is called "Pardoner of Sins", "Righteous and Most Perfect of Virtue." Philo uses the language of John also in his designation of the Logos as the "Message", "Messenger" and "Judge" (Luke Cor. X 4. In the same sense in Philo I 308, Logos is the Shepherd of the Flock. The universal nature is here expressed.) He also speaks of it as the First Born Son of God I, 656, and so personifies it after the manner of Paul, Heb. IV 12, as High Priest. Likewise is this to be found in I Cor. X, parallel to the Philonic de Profugis. In acts X 36; XIV 3; XX 32; II Thess. III, 1; II Tim. II 9; James I, 14 and at the close of Mark, we find the expressions used by Philo in a similar respect in Vol. I, 561 et 464-465.

God sends his Image to Earth for compassion to improve the human race. This Logos is also the image of man Confus. ling. p 341, and as such is High Priest, mediator, Intercessor and Judge, without Father or Mother, Heb. VII 3. He is the Prince of Peace (Heb. I 4) above all angels who bring Hope and Pardon to Man. This we find too in Vol. I p 501-508. The thought expressed by Philo that as such the body is destroyed of Sin may live in righteousness is as we find it in Rom. VII 10. Even the eternal happiness of mankind in Faith as expressed in the N. T. in John IV 13-14; VI 45; V24; VIII 51; XI 25; and Heb. XII 22, we find repeated in Philo Vol 1, 164, 165 and 560.

Undoubtedly, Dr. Watson (Watson, John; The Philosophical basis of Religion, Glasgow 1907) did not see fit to make use of this data in Lecture VII on Philo and the N. T. when he stated that Philo "starts out with the assumption that Moses, whom he assumes to have been the author of the Pentateuch, was the possessor of all truth; and under this preconception, he proceeds to find in the words of Moses whatever truths he seems to have discovered from any source. The result, of course, is that he is forced to read into Scripture a meaning which it does not possess." Such a vicious and unscholarly attitude toward the Philosophy of the Bible, and such a method of attack may perhaps account for his statement, that the Fourth Gospel has nothing in common with the thought of Philo; or are we to assume that he has not yet discovered that authorities have written on the subject from an unbiased point of view. When even in his analysis, he stresses but the transcendental nature of Philo's God and his complete depend-

ence on Plato and maintains it to be distinct from the conception of the N. T., we may understand that he stresses only those points which may differentiate the view he would have the virgin born Christianity evolved ex nihilo. However, the very points he denies Philo are to be found in his Philosophy as we have already shown above and as shall be shown more explicitly in the direct comparisons and parallels later. The Invisibility of God, the Logos as "Instrument" and as "identical" with God, and as the "expression" of the "thought of God" are Philonic.

Should we but stop here to consider the Logos as (1) the world (2) Instruments of Creation, (3) Eternally begotten Son (4) Eldest or First Born Son of God, (5) The Man of God, (6) The Heavenly Man, (7) The Second God (8) The Mediator (9) The Intercessor, (10) The High Priest, (11) The Logos as the Manna, the bread that came down from Heaven, (12) The Living Stream (13) The Sword that turned every way of the cutter -borne as the divider of gems into species and sacrifice into parts (14) Cloud at the Red Sea, that divided the Egyptians and the Israelites, (15) The Rock in the Wilderness: could we agree that these in the N. T. received an entirely new light? The personality of the Logos in its philosophical sense of the self is as much a reality to Philo as to any of the apostles. Watson would admit that the writer of the Fourth Gospel certainly was acquainted with Philo, but that he consciously rejected the Philonic conception of the Logos, as did also St. Paul and Jesus. St. Paul rather finds in the crucified and risen Christ, the manifestation of the Son of God, which to Philo

is the mind in operation. How one who pretends to write on the Philosophical (?) basis of Religion can be so tied down to primitive rudiments and survivals may perhaps be readily explained as his negation of Philonic doctrine. However, his very negations prove the point against which he is contending. For the Philonic influence is there. If St. Paul finds in Christ the "Son of God who humbled himself by appearing in flesh and thus revealed God" he surely speaks, in a more unphilosophical and primitive fashion for the pagan peoples of the God who can but remain in his own true nature on a Philosophical basis and system such as we find in Philo. The Salvation which for Philo is the illumination of the mind by a philosophical concept of God and the Law of Reason, may appear to all who rise above the sensible world to the intelligible and as such is a reality for all men to as great a degree as the indwelling of Christ's spirit in man may have a universalistic meaning. To Philo Virtue and Self perfection aid man to realize the higher being not merely to a few as Watson would claim; whereas, to the Universalistic Christianity, he so exalts, faith in a man made God must precede divine election of the community of believers.

From our study, we may conclude that Philo exerted a most profound influence upon the writings of the New Testament, both in doctrine and in method of expression.

FINIS.

## List of Abbreviations

PS -- Psalm  
N.T. - New Testament  
Op. Mu. - de opificio mundi  
Leg. Alleg - Legum Allegoriar  
Cherub - de Cherubim  
sacr. Ab. Ca - de sacrificiis Abelis et caini  
Det. Pot. - Quod deterius potion insidari solerat  
Pos. Cai - de posteritate caini  
Gigant - de Gigantibus  
Deus immu - quod deus sit immutabilis  
Agr. - de Agricultura  
Plant - de Plantatione  
Ebr - de Ebrietate  
Sobr - de Sobrietate  
Conf. Lingu - de confusione linguarum  
agr. Abr - de Migratione Abrahami  
Div. Haer - quis rerum divinarum haers  
Er. er. - de congressu eniditionis gratia  
Fuga inv. - de fuga et inventione  
Mu. No - de mutatione nominum  
So - de somniis  
Abr. - de Abrahamo  
Jos - de Josepho  
Mos. de vita Mosis  
Decal - de decalogo  
Spec. leg - de specialibus legibus  
virt - de virtutibus  
Prae Poe - de praemiis et poenis  
Prob. lib - quod omnis probus liber  
Leg. - de legatione  
Prov. - de providentia  
Deo mit so - Quod a Deo mittantur somnia.  
Op. cit. - Opus citatus

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