

Philo: An Introduction to the Man and His Methods

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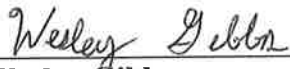
University of North Carolina at Pembroke

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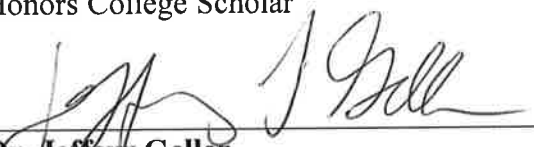
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ABSTRACT

PHILO: AN INTRODUCTION TO THE MAN AND HIS METHODS

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This research paper examines the influence of the ancient Jewish philosopher Philo upon history by delving into his personal history as well as his methodology. Most people have no idea who Philo is, or the fact that his works had a large impact on history due to their adoption by early Christians. Without his works certain aspects of Christianity would not be in place today, at least not in their current form. Philo was a philosopher whose vast scope of influence can now be seen, and it is apparent that much of his popularity among early Christians arises from his allegorical method. One purpose of this paper as well as familiarize the reader with the man who was Philo, and his methodology since it can be very confusing. The other purpose of this research paper is to make readers aware of his influence on history.

There are figures that appear throughout history that have made a huge impact upon it, but this impact is often not known until many years have past. In some cases the figure has a high level of importance in their own time, but the scope of their influence is only really noticeable in the distant future. This happens to be true of an ancient Jewish philosopher known in modern times as Philo of Alexandria. Philo was a prominent figure during his own time, but the level of his influence has not been noticeable until more modern times. He is a very influential individual in history, but in order to fully understand his level of influence it is necessary to know about the man, his allegorical method, and his exegetical tools.

The first area that needs to be explored in order to come closer to an understanding of Philo's importance is the history of the man himself. Philo was a member of one of the most distinguished Jewish families of the First Century CE. He is thought to have been born around 20 BCE in Alexandria, Egypt and is thought to have died in 50 CE. His history can be split into two sections, the first of which contains his work as a political figure within society, and another which contains his work as a philosopher and writer. The thing that connects these two areas of Philo's life was the way that he sought to reconcile Greek philosophy with Jewish traditions, which can be seen not only in his writings but also within the political work he did.

It is easy to see why Philo led a politically influential life early on. His family was extremely wealthy and this brought with it certain obligations, such as a higher level of education as well as a certain standing in both Jewish and Roman societies. Perhaps Philo's best known political action was when he led a delegation to speak with Emperor Gaius Caligula about matters regarding the Temple in Jerusalem (ca. 37-41 CE). This

delegation consisted of Philo, his brother, and his nephew. This seems like an odd delegation at first, even if one knows of Philo's ability to make convincing speeches. His family members were actually extremely prominent figures within society as well. His brother, Alexander the Alabarch, was the person who donated the gold to adorn the gates of Herod's Temple, as well as being the individual who pulled Agrippa I out of bankruptcy. Philo's nephew, Tiberius Julius Alexander, was at the time a student of his as well as being a rising figure within both Roman and Jewish society. Tiberius eventually becomes Procurator of Judaea. With these powerful societal figures to support him, Philo sought to dissuade Emperor Caligula from erecting a statue of himself within the Temple at Jerusalem. Even though Caligula was demented, Philo was able to dissuade him from this action by convincing him that there was no need for the statue since Jewish traditions conformed so well with Greco-Roman thought. Philo did write during his time as a politician, but he wasn't able to really indulge himself in it until his later years.

Most of Philo's writings are concerned with reconciling certain aspects of Greco-Roman thought with Jewish traditions. His urge to merge these two probably arises from his own experiences as well as the rising Alexandrian Judaism. He spent most of his life in Alexandria and grew up with an advanced Greek education. This education mixed with the fact that he was a practicing Jew made for an interesting identity. It is known that Philo was extremely well educated in the Greek language, but it is thought that he knew very little Hebrew. He seems to have only known enough to work with some of the Hebrew names in his works, though he did visit Jerusalem on a few occasions. The Alexandrian Judaism mentioned earlier was the original attempt by some Jews to mix

Hellenistic thought with Jewish traditions, but this movement was not really successful until Philo. Over his lifetime, he wrote over fifty books. Out of these fifty it is thought that around a fourth of them have been lost. Besides these lost books, another fourth was lost for over a thousand years due to the destruction of the Greek copies, and they were only regained when Armenian copies were found in ancient Middle Eastern libraries. Philo's most well known works are his three commentaries on the Pentateuch, which include *Quaestiones*, *Expositiones*, and *Allegoriae*. *Quaestiones* utilizes a question and answer writing style to explore the books of Genesis and Exodus that seems to follow a traditional selection of passages for calenderical readings in the synagogue. *Expositiones* covers characters and themes from the whole Pentateuch including the creation story, the Jewish patriarchs, and Jewish law. *Allegoriae* is Philo's best known work and it makes up the bulk of his surviving works. In this commentary, he goes through Genesis and selects certain passages to explore in great detail. As the name suggests, *Allegoriae* is focused mainly on an allegorical interpretation of these passages, and this in particular is what Philo is known for.

Since allegory is extremely important to what Philo does, it is necessary to make sure that the term allegory and the way that an allegorical method works are understood. The first thing that needs to be explained then is exactly what allegory means. Allegory is a form of metaphor where objects, people, and actions are representative of a deeper meaning. This meaning tends to have political, religious, and/or moral implications. Basically, an allegory tends to be a story that has at least two meanings where one is literal and one symbolic. When it is said that Philo interprets biblical passages using an allegorical method, it means that he is pulling a meaning out of the symbolism he sees

within the passage. He is reading the Bible in a symbolic way where he points out certain characters, actions, or objects, and then he explains the symbolic meaning behind them. This can make Philo a very difficult writer to understand at times, but luckily he has a set allegorical method he uses that makes him easier to explain.

Philo uses his allegorical method in order to present his interpretation of scriptural passages. The first step he takes is to cite a biblical lemma. Then he proceeds to launch from this biblical passage into his interpretation of it. He normally starts out by pointing out some sort of symbology within the passage. Then he expounds upon this symbol in order to develop his abstract idea about the passage. Philo will then seek to further support his allegorical interpretation of a passage in two basic ways. The first is that he will introduce a second biblical lemma in order to lend textual support to his claim. The other way he develops support is by pointing out a second symbol within the original passage that is not as important as the original symbol, but that helps to support that original symbol by its very lack of importance. In order to arrive at the symbolism he needs, Philo makes use of certain exegetical tools as part of his allegorical method. These tools allow Philo to move towards the interpretation he desires. They make his claims more plausible than they would normally be. Two of his main tools are arithmology, which is helpful in his work on creation and the importance of the number seven to sabbatarian Judaism, and etymology, which he uses in order to develop symbolism out of Hebrew names in scripture.

First, it seems prudent to give a brief overview of arithmology before exploring Philo's use of it. It is also important to note at this point that the term numerology, which is the more general term used by some writers, is not particularly applicable to Philo's

work. Numerology is normally understood as the study of the occult significance of numbers with the emphasis being placed heavily on occult. With the emphasis being on the occult, numerology is more concerned with more mystical interpretations of numbers that are only apparent to a few select individuals or groups. As Horst Moehring points out, this term is not really applicable to Philo since he is trying to use numbers "in order to demonstrate what is accessible to any one who cares to look."¹ Thus Philo's work with numbers is better described as arithmology. Arithmology also helps to stress the importance of the numbers themselves, and Philo takes a systematic approach with his method. Also arithmology is not just concerned with the use of numbers by themselves, but it places importance on the various relationships between numbers.

Numbers have been used throughout history when examining religious or philosophical ideas in a variety of ways. One of the first users of numbers was Pythagoras, and his ideas on the use of numbers have been partially preserved to this day. Pythagoras and the individuals who followed in his school of thought are extremely important to the role of numerical interpretations throughout history. To Pythagoras and groups like the Chaldaeans, the use of numbers to interpret the world is extremely important. In these cases numbers are not just a tool of interpretation, but the tool necessary for interpretation. This extreme level of number use is also not applicable to Philo. According to Moehring, Philo uses numbers as just one of his interpretive tools, and thought that it was wrong to go to such extremes with numerical interpretation.² As Moehring points out, Philo considered the Chaldaeans as having made a huge mistake in their work with numbers because they end up using numerical interpretation to liken the created with the Creator.³ To Philo this comparison is a profane use of numbers and is

thus not valid. When examining Philo it is necessary to remember that numbers only played a part in his work and are not entirely indicative of the whole.

When examining the use of number symbolism in Philo's works his use of mainly seven and its relationship to one is the main thing that stands out. The use of seven is extremely important due to its role in sabbatarian Judaism as well as its role in Greek mythology. Since much of Philo's work is focused on presenting scriptural interpretations to a Hellenistic culture, this important correlation between Judaic scripture and Greek myth is readily apparent. Philo uses ideas from Greek myth in order to help support some of his scriptural interpretation, especially in areas where he seeks to set up a direct relationship between the numbers one and seven. In order to set up this relationship though he must first develop the importance behind the number seven.

In order to establish a high level of importance to the number seven, Philo starts out by citing numerous uses of it in scripture and Jewish tradition. The three most important references to scripture and Jewish tradition, according to Moehring, are in its appearance in the creation story (God created the world in six days, while resting and reflecting on the goodness of His work on the seventh), the honor seven is given by its incorporation into the Law by Moses (remembering the sabbath and keeping it holy), and by the fact that both equinoxes fall within a seventh month (more on this seemingly contradictory statement later).⁴ Philo then cites Greek ideas behind the number seven, which include the use of the number seven as a reference to both Athena and Zeus. He also includes the generally held belief at the time of the seven heavenly bodies (six planets and the sun). After the number seven has been ascribed historical significance, Philo can begin his work showing the relationship between seven and one. This

relationship is the foundation for some of the conclusions he draws in his interpretation of scripture.

When looking at the relationship between the numbers seven and one, Philo again gives evidence from Judaic tradition as well as Greek tradition. Moehring points to the idea that both equinoxes fall within a seventh month in the Jewish calendar as being one of Philo's more important ideas on the relationship of one and seven.⁵ This statement, as noted earlier, seems to be a contradictory one. It is impossible for the autumn and spring equinoxes to fall within the same month. Philo explains this concept using the Jewish calendar. There was a form of the Jewish calendar before the exile, and a different form that arose after the exile. The pre-exile calendar places the spring equinox in the first month and the autumn equinox is in the seventh month. The post-exile calendar is the exact opposite, with the spring equinox falling within the seventh month and the autumn equinox falling within the first month. Thus Philo achieves the relationship between one and seven that he seeks. Both equinoxes take place within the first and seventh months, and Philo uses this circumstance to show the relationship between the numbers seven and one. Another Judaic example that Philo uses is that of the Passover. He states that the festival lasts for seven days, but that the first and the seventh day are considered holy. This shared holiness of only the first and seventh day help to emphasize the relationship between the numbers one and seven. Moehring points out that since the Passover plays a key role within Jewish tradition, it is a prime example to help equate the numbers one and seven.⁶ The next step that Philo needs to take is to equate one and seven using Greek traditions and ideas.

The first of the Greek ideas that Philo introduces in order to establish a relationship between seven and one is the structure of the cosmos. The commonly held belief during this time was that there were seven heavenly bodies, which are the six planets and the sun. These seven heavenly bodies exist in an independent manner from each other, but at the same time they are all tied together. They exist as one larger system and through their combined existence they preserve the order of the universe. Thus the numbers seven and one are equated through the use of the heavenly bodies that exist and maintain order in the cosmos.

Another idea that Philo uses in order to show the correlation between seven and one in Greek thought is the myth surrounding the birth of Athena. The myth states that Zeus ate his pregnant first wife, Metis, because he was afraid that she would give birth to a child that was more powerful than him. He then starts to have terrible headaches that continue to occur until Hephaestus splits his head open. Out of Zeus's head appears the goddess Athena in full armor. The important point of this myth to Philo comes from number correlation and the way that Athena comes out of Zeus. In some forms of Greek number symbolism Athena and Zeus are both equated with the number seven. The part that helps Philo though is that Zeus is also equated with the number one since he was the first of his type of god to survive. Thus out of Zeus (who is one) comes Athena (who is seven). This myth allows Philo to make his point beautifully, and that point is that seven comes out of one and receives its divinity from it. Thus Philo is able to achieve the relationship between one and seven that he desires in order to help his scriptural interpretation.

Philo is finally at the point where he can support portions of his scriptural interpretation using the relationship between one and seven. One of the more important interpretations where Philo uses this correlation between numbers is in his work on the creation story. Philo goes through the creation story until he gets to the point where it speaks about God resting on the seventh day. Philo combines this passage with the one after it where the beginning of the second version of the creation story takes place. Using this combination Philo talks about how the seventh day is thus referred back to first day, so that the beginning and end are one. Using this equation of the seventh looping back to the first, he is able to maintain one of his beliefs while interpreting Genesis. Moehring states that this seemingly unimportant use of the one and seven relationship is actually extremely important due to the nature of Genesis.⁷ Within Genesis there are two creation stories, one from the Yahwist account and the other from the Priestly account. The importance of this correlation, according to Moehring, is that it furthers the interpretation that Philo needs since he believes that the Pentateuch was written by Moses and so inconsistencies within it would prove this wrong.⁸ Thus Philo has a need to connect the two versions of the creation in order to avoid this inconsistency present within Genesis.

Another area in which Philo uses the relationship of one and seven in order to achieve his interpretation is where he is examining the curse of Cain. The normal interpretation on Cain's curse is that any one who strikes him down will be cursed seven times worse. Philo has a different interpretation though, and he relies on the nature of seven and one. According to Moehring, Philo sees the curse as being a sevenfold curse that is placed upon Cain, and that the reason it is a sevenfold curse is because Cain allowed his irrational soul to impair his judgement.⁹ The irrational soul according to

Philo is one thing made up of seven parts. These parts are the senses of sight, sound, smell, taste, touch, speech, and reproduction. These seven different senses of the one soul all contributed to Cain acting as he did and thus he receives a sevenfold curse upon his soul, which passes to Cain's future generations. Again the correlation between seven and one is quite noticeable. The irrational soul is made up of seven parts, but these seven parts acting as one caused Cain's behavior. Thus God curses Cain with a sevenfold curse bring the number sequence in full cycle back to its beginning. Philo puts a great deal of effort into making sure that his symbolism is supported because many of his interpretations depend upon this. His other exegetical tool depends on this level of support as well.

Etymology is another exegetical tool that is extremely important to Philo in his works. Etymology within Philo is an account of the history of the word, which is given through its translated meaning. Philo's use of etymology within his work is confined to the meaning of Hebrew names. He tends to have certain components that he always uses when giving an etymological allegorical interpretation. David Runia outlines these four component parts as: "(a) the Hebrew word (usually cited in a biblical lemma); (b) its translation into Greek; (c) the symbolism represented by the translation; and (d) a justification of that symbolism in terms of a larger interpretative scheme."¹⁰ Philo's use of etymology within his allegorical method always contains these four parts, though not always in the order listed. A good example of the use of these four components is in one of Philo's allegorical interpretations in Genesis. He uses a passage that describes the way that the river Gêôn encircles the entire land of Ethiopia. Part (a) has already been met with mention of the Hebrew name Gêôn in the citing of the biblical lemma. Philo then

proceeds to give the symbolism represented by the translation of the word, which is that the river symbolizes courage and this fulfills part (c). Then Philo gives the literal translation of the word, which is “chest” or “butting of horns” thus satisfying part (b). Of course Philo must now tie together parts (c) and (b). He does this by explaining that each of the translations is indicative of courage since it is fitted out for defense due to the translation “butting of horns” and at the same time it resides within the heart due to the translation “chest.” Then Philo gives justification for interpreting Gêôn as symbolizing courage by introducing the interpretation of Ethiopia which is “lowering.” Thus he concludes that cowardice is a low thing and that courage being the opposite of cowardice is hostile towards it, which is represented by the river Gêôn encircling Ethiopia. This thus satisfies the last component, part (d). This illustrates the use of etymology by Philo.

He also uses etymology in two other ways in order to help his interpretations. The first of these other two uses is to distinguish between two characters within biblical text. Runia points out that there is a pressing need for distinguishing between individuals within biblical text when using etymology as an interpretative tool the way that Philo does since names are repeated quite often.¹¹ A very good example of this is in the family lines of Cain and Seth because many of the names of their descendants are the same. Cain and his descendants are cursed, while Seth is a chosen of God. Thus this is a perfect area for Philo to clarify how etymology is a useful interpretative tool when there are multiple individuals of the same name that are on opposite sides of the spectrum. When looking at Lamech, a name that appears in both family lines, Philo says that this name translates as “lowering.” For the Lamech of Cain’s line, “lowering” is interpreted as the fall caused by giving into one’s passions. The “lowering” in the Lamech of Seth’s line is

the reduction of one's self-conceit, which is humility. Another example is the name Hedron, which is translated as "coupling." Runia points out that this can be taken as "coupling with the body (bad) or coupling with virtue (good)."¹² Philo is able to use etymology in a way that describes the point he is trying to make at the same time that this process helps to explain away possible inconsistencies due to the repeating of names within biblical text.

The second use of etymology that is prevalent within Philo is when it explains a change of name. Runia points out that this has biblical origins, but that Philo also incorporates it masterfully into his allegorical system.¹³ To Philo the change in a biblical figure's name is representative of a fundamental change in their character. This change is always an extremely important one because it represents an important point within a biblical passage. Perhaps the best example of this within scripture is when Philo examines Abraham. Abraham's original name was Abram, but he was given the alpha when he became God's servant and thus became Abraham. The name Abram is translated as "father on high," and Abraham translates as "chosen father of sound." Runia points out that these translations suit Philo's view on a change in character perfectly because he is then able to interpret the differences in translation as an increase in Abraham's standing with God.¹⁴ Philo does just that by stating that Abram symbolizes the mind focused on astrology and the cosmos, while Abraham symbolizes the change of focus to virtue and God. Again through his exegetical techniques, Philo is able to maintain the interpretation that he seeks. This particular interpretation is necessary to Philo in order to establish the holiness of Abraham since he is considered the grandfather of all of Judaism.

Philo's history, his allegorical method, and exegetical tools have all been explored, but one of the largest issues has yet to be addressed. This is the issue of Philo's importance and influence on history. There is a kind of sad irony that can be seen in exactly how Philo ends up impacting history. J. H. A. Hart best summarizes this sad irony when he says:

And so Philo stands alone, a pathetic figure in the history of thought, befriended and adopted only by the foes of that religion which he loved, which he sought to commend to the nations, whose sacred books he accepted with loyal obedience and expounded with tireless devotion.¹⁵

Hart is talking about the fact that Philo was originally ignored by most Jews even though he was a very devout one. The people that chose to read Philo's works and to copy his style were the early Christians. This is where the irony sets in since during this time period, the "Christian community" (this is in quotes due to the fact that the early group that became known as Christians aren't actually Christians yet, but were rather viewed as Messianic Jews) was pushing against the Jewish community and its traditions in order to try and separate itself. Philo eventually becomes important to the Jewish community, but not until much later. The area where he made the largest impact and shaped history to great lengths was when his works were used during the formation of Christianity by the Messianic Jews.

There are many different scholars that believe that Philo has made a large impact on history. Using these scholars to show Philo's level of influence is effective, but it seems like the more effective choice is to let Philo speak for himself through his works. One of the areas where he has made the largest impact is in his work with the Logos

("Logos" is literally translated as "the Word" and it is very common to see these two used in place of each other). In particular, his impact on history has been through the influence that he had on the author of the Gospel of John (henceforth referred to as John). It is necessary in order to see the scope of his impact to first explore a section of Philo's work with the Logos, then show what John does with the Logos, and finally to show the connections between the two and emphasize exactly how important Philo's influence on John was.

Perhaps the first thing that needs to be noted about the Logos in Philo's work is that he follows the Alexandrian Jewish tradition of interpreting the Logos or Word as divine wisdom. The reason behind this interpretation lies in areas of the Bible like Proverbs 8 where wisdom is personified as a woman, Lady Wisdom. The Alexandrian Jews tended to read the Hebrew Bible in its Greek form, the Septuagint. In the Septuagint, the personified wisdom changes from Lady Wisdom into Sophia or Logos. In his works Philo often refers to the Logos as divine wisdom, and equates it with the figure that is normally Sophia. He differs here from the tradition though because instead of Sophia he turns the idea of wisdom into a man. Philo ends up referring to the idea of wisdom in a way that resonates with Christian thought, though this was not his intention. An example of this is when Philo states, "He leads in accordance with right and law, setting over it His true Word and Firstborn Son."¹⁶ In many of his works he will use the idea of the Firstborn Son to mean wisdom in the same way that he will use Logos. In order to explain certain passages about wisdom in the Hebrew Bible, Philo holds an interesting view of creation. He maintains that even though God is all powerful he did not interact directly with matter to create the world since he exists outside of space and

time, but instead created the Logos to do this for Him.¹⁷ The Logos is still considered by Philo to be a part or aspect of God, but it is able to act in an independent way at times in order to achieve goals like creation. The passage that causes Philo to develop⁴this concept is Proverbs 8:22-24, which states (from the view of Lady Wisdom) that:

The LORD created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water.¹⁸

In this passage Lady Wisdom or the Firstborn Son is stating that God created it before anything else. This concept was important to Philo, but the way that it carries over into John is even more important.

The influence of Philo on John is easily noticeable and most apparent within the prologue section of the Gospel of John. During this section John copies Philo's way of writing when he equates sections of Greek thought with Christian thought. This is extremely noticeable within John 1:1-4 & 14 (this section is considered the prologue to the Gospel of John), which reads:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. And the Word became flesh and lived among us, and we have seen his glory, the glory as of the Father's only Son, full of grace and truth.¹⁹

In this section John is using a Philonic approach in order to argue that Jesus is wisdom and that he was there at the beginning before the world's creation. This is almost an exact copy of Philo's argumentation about creation and wisdom. John uses Word or Logos to identify with Greek thought, but at the same time he is bringing in a deeper meaning by equating the Word with the Son of God (Philo's Firstborn Son). John is also saying that Jesus as an aspect of God can take on an independent role when he has to as is noted by his becoming flesh.

The similarities between these two concepts are simply astounding. John equates the Logos or Word with the only Son of God, maintains that the Logos was there at the beginning of creation, and also that the Logos is both a part of God but at the same time able to become independent of Him. This is an exact replication of what Philo did. Philo maintains that the Firstborn Son and Logos/Word are the same, that the Logos was there at the beginning of creation, and that the Logos is an aspect of God that can act independently of Him when it has to. Now that it is apparent that John copied Philo in the prologue of the Gospel of John, it needs to be pointed out exactly what impact this has from a historical perspective.

First, there is the fact that without Philo's writings John would not have had the perfect system he needed in order to equate Jesus with the Logos. This by itself would have large ramifications on history since Christianity is the largest religion in the world. There is no way of knowing exactly to what extent that the lack of this prologue would have effected John's writing, but there are indicators. One of these indicators has to do with the very important Christian idea of the Trinity. In his work on the prologue of the Gospel of John, Herman Ridderbos points out the importance of the prologue by showing

its connection to Trinitarian doctrine.²⁰ This prologue was used by early Christians in order to prove that there was a biblical reference to the idea of Jesus and God being the same being. The equation of the two is highly important since it maintains the monotheism of the Christian faith. Thus the influence of Philo is apparent since without his writings, there wouldn't have been the textual support necessary for the adoption of certain core Christian beliefs. Even though a prologue might have existed in some form without Philo, this exact prologue would not have since it relies so heavily on his concepts and developmental process.

The importance of Philo as a historical figure is quite noticeable, and this level of importance is due heavily to his influence on budding Christianity. The influential nature of his writings is dependent on his allegorical method though, since it is what separates him from other Jewish writers. In turn his allegorical method is heavily dependent on his exegetical tools of arithmology and etymology, as well as his own personal history. Without all of these things in combination it would be hard to see why it is that Philo was such an important figure in history.

Notes

1. Horst R. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria." John Peter Kenney, editor. The School of Moses: Studies in Philo and Hellenistic Religion. Brown Judaic Studies 304. Atlanta: Scholars Press, 1995. Page 145.
2. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 144.
3. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 144.
4. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 154 - 155.
5. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 164.
6. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 162 - 163.
7. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 160.
8. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 160.
9. Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," 172 - 173.

10. David T. Runia. "Etymology as an Allegorical Technique in Philo of Alexandria." *The Studia Philonica Annual XVI* (2004). Edited by David T. Runia and Gregory E. Sterling. Brown Judaic Studies 339. Page 104.
11. Runia, "Etymology as an Allegorical Technique in Philo of Alexandria," 111.
12. Runia, "Etymology as an Allegorical Technique in Philo of Alexandria," 112.
13. Runia, "Etymology as an Allegorical Technique in Philo of Alexandria," 112.
14. Runia, "Etymology as an Allegorical Technique in Philo of Alexandria," 112.
15. J. H. A. Hart, "Philo of Alexandria," *The Jewish Quarterly Review* 17, no. 1(1904): 79.
16. Philo, Philo: Selections, Edited by Hans Lewy, New York: Atheneum, 1973, 30.
17. Philo, Philo: Selections, 69.
18. The Holy Bible, New Revised Standard Version, Nashville: Thomas Nelson Publishers, 1990, Proverbs 8:22-24, p. 591 OT.
19. The Holy Bible, John 1:1-4 & 14, p. 91 NT.
20. Herman Ridderbos, "The Structure and Scope of the Prologue to the Gospel of John," *Novum Testamentum* 8, fasc. 2/4(1966): 193-194.