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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

It is the flame of the redeeming purpose of God. Many a man has seen it and lost it again. Many a youth, conscious of this flame, has consecrated himself to a high task and then has seen it die down amid the murk and moil

and confusion of things. Many a noble ideal has been slowly frittered away, many a god-like purpose weakly surrendered, but yet, even in the wilderness, we never get away from God—never!

The Influence of Philo upon the New Testament.

BY J. RENDEL HARRIS, LITT.D., LL.D., D.D., BIRMINGHAM.

STUDENTS of the New Testament, especially those who, like ourselves, belong to the older generation of scholars, will be sensible that there has been a good deal of change in the estimate which is made of the reaction upon the New Testament from the writings of Philo. It used to be a common and uncontradicted opinion that in certain writings of the New Testament one must not expect to obtain a correct understanding, or produce a useful commentary, without allowing a first place to the great Alexandrian. St. John and the Epistle to the Hebrews were especially marked out as being permeated by Philonean teaching and allegory and symbolism. Was there not the Logos as creative force and immanent being? and whence could it have come except from Greek philosophy, either from Heraclitus at the first, or Philo at the latest? and then there was the Logos as the Manna, and as the Great High Priest, to say nothing of the other terms that describe either the Messiah (in whom Philo did not believe) or the Logos (in whom he believed profoundly). As we have said, there has been a great reduction in the estimate of possible or probable influence from Philo. This has arisen in various ways. The most significant is the discovery that behind the Logos of the New Testament there lies another figure, the Sophia of Proverbs, of whom Philo knows next to nothing, and Sophia herself is thought, on good grounds, to be Palestinian and not Alexandrian. Thus, at one stroke, Philo disappears from the Prologue to the Gospel of John, where he seemed to be most at home. This does not mean that he could not find a place for the sole of his foot elsewhere in the Gospel or in the Epistle to the Hebrews, but it certainly reduces the *à priori* probability that Alexandrian philosophy holds the key to Christian mysticism.

Then there is the further reflection that, if we

are going to look for philosophy in the Christian writings, we shall have to remember before we begin the quest, that Philo is not so original in his outlook, as the older schools of criticism assumed. He uses Stoic writers on the grand scale, and we may even have to specify particular Stoic writers like Poseidonios, who were quite capable of influencing the New Testament on their own account; for, if there is any Greek philosophy in the New Testament, it is Stoic philosophy. Thus we may find ourselves relieved from identifying New Testament modes of thought with those of Philo, though, of course, this will not apply to what is properly exegesis of the Mosaic writings; for we can scarcely imagine Poseidonios with a Pot of Manna, or Zeno as introducing the High Priest of the Confession.

In another direction there arises a question as to the reality and extent of Philonean influence. Why do we not find any quotations directly from Philo, such as we might mark by special type in our Greek Testament, or allude to speculatively upon its margins? Why should we, for example, find Tobit and Judith and Wisdom, and Maccabees and Enoch (this last *passim*), and not detect the one who might have been suspect of a larger influence than all the others? Let us see if we can find an actual quotation from Philo in the New Testament.

If we turn to 2 Ti 3⁴ we have, amongst the various terms in which the Apostasy of the Last Days is described, those days in which Antichrist puts his *anti-* upon everything that is good and Christian, turning the sheep into wolves, and love into hate (as the Teaching of the Apostles would say), the statement that men shall become

'Pleasure-lovers rather than God-lovers';
φιλήδονοι μᾶλλον ἢ φιλόθεοι.

Now if we turn to Philo, *De fuga et inventione* (c. 15, p. 558), we shall find a description of persons and manners who are to be expelled from the Sanctuary, as being

φίλαυτοι μᾶλλον ἢ φιλόθεοι,
'Self-lovers rather than God-lovers.'

It will be admitted that this is a good parallel (though it is not, I think, noted in Grinfield's Hellenistic New Testament), but is it more than an accidental coincidence in the terms or in the turn of the sentence? Is it any more than a popular religious phrase, presented in two slightly variant forms? To answer this question we must examine both of the witnesses more closely.

The passage in 2 Ti introduces its long list of apostate characters as follows:

'Men shall be *self-lovers* (φίλαυτοι), *money-lovers* (φιλάργυροι) . . . and *pleasure-lovers rather than God-lovers* (φιλήδονοι μᾶλλον ἢ φιλόθεοι).'

So here is the other term of the Philonean antithesis, and the sentence in 2 Ti is merely an ex-

pansion made between two adjectives in Philo. By quoting the whole passage in 2 Ti we establish a complete coincidence.

We can, perhaps, find a further and even closer, though incomplete, parallel; for in Philo's treatise *De agricultura* (p. 313) we find him allegorizing the attempt of the Israelites to return to Egypt; Egypt is the *body*, with its claims and passions; yield to it, and it will make one

φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον
καὶ φιλόθεον,

'A *pleasure-lover* and a sensualist, rather than a lover of virtue and a *lover of God*.'

The agreement in language and in the form of expression in the two passages should be convincing that in 2 Ti 3⁴ we are under the influence of Philo's teaching; Stoic teaching in the first instance, but developed in Philo as we find it in the New Testament. Neither of the parallels to which we have drawn attention appears to be noted in the Berlin edition of Philo. The passage from the *De agricultura* is quoted by Wetstein, and from Wetstein by Dr. Lock in his commentary on the Pastoral Epistles. Philo deserved a closer examination.

Entre Nous.

Henry Jackson.

A handsome volume has been published by the Cambridge University Press in memory of Dr. Henry Jackson. It contains a Memoir by R. St. John Parry, Obitery Scripta and Discourses. The title is *Henry Jackson, O.M.*, Vice-Master of Trinity College and Regius Professor of Greek in the University of Cambridge (15s. net). The Obitery Scripta covers a very wide field, but the Memoir is of primary interest, and it is to it that we turn. Henry Jackson was born on the 12th of March 1839, and he lived until September 1921. He carried on his classes till within a few months of the end, although he had retired from the office of Vice-Master of Trinity College two years previously. On his eightieth birthday, which was also the occasion of his retirement, he was presented with an Address by the Master and Fellows of the College. 'From the day,' this says, 'when first you were elected a Fellow of the College, no measure has been undertaken for the promotion of its welfare or the increase of its efficiency which has not been furthered by your zeal or due to your initiative.' He owed

his eminence and the place he had in their hearts, it goes on to say, 'to the broad and true humanity of your nature, endearing you alike to old and young, responsive to all varieties of character or pursuit, and remote from nothing that concerns mankind.'

These words are the keynote to Dr. Jackson's life. For more than half a century he lived within the walls of Trinity. 'The College,' he said on one occasion, 'has been very good to me.' There is no doubt that he did a great deal for Trinity during these years. After he was elected to a Fellowship, movements were on foot for 'the reform of Triposes, including the Classical Tripos; for the admission of women to University education; for the abolition of tests; and for a general reform of University and College Statutes.' Jackson threw himself unsparringly into all these movements. From 1882 to 1906 he sat on the Council of the Senate, and he was an active member of a number of Boards. Much of his remaining time was spent in the task of helping other students in their work. Some idea, Mr. St. John Parry says, may be