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JOHANNES LEPSIUS.

Helena Ramsay, transl.

THE ODES AND PHILO.

(III.) The Mysticism of Philo is found, in his writings, under three expressions: 1. The Ascent of the soul; 2. The Vision of God; and 3 the state of Ecstasy; and we wish now to show how closely the Odist agrees with Philo, not only in similarity of conception, but also of expression.

1. *The Ascent of the Soul.* In summarising Philo's teaching on this subject, Windisch calls attention to two kindred modes of expression: (a) The celestial journey of the soul (*die Himmelreise der Seele*); according to which it is not God who comes down to dwell in the house prepared for Him in the human breast, but it is the soul which soars up from the ends of the earth to the distant God. (b) The Ascent of the soul (*der Aufstieg der Seele*); under which phrase Philo pictures how the soul of him who loves God in truth springs up from earth heavenward, and soaring beyond the stars, moves on in eager desire to associate with the holy choir.¹

¹ *Die Frömmigkeit Philos*, 14.

We have certainly the same figures of speech in the Odes :—

35 * I stretched out my hands in the Ascent of my soul,
And urged myself towards the Most High.

42 † I stretched out my hands and drew near unto the Lord.

28 * I placed myself in His indestructible wings.

36 † I took my rest on the spirit of the Lord,
And she raised me up to the Height.

With these passages compare the following quotations from Philo :—“Turning away utterly from base things and those which lead to mortal paths, the mind soars aloft and engages in contemplations on the world and its component parts: then *mounting* (*ἐπανάωον*) still higher, it investigates God and His Nature, through an unspeakable love of knowledge, being unable to remain satisfied with doctrines which are elementary.”¹ “It is impossible for any one to conceive the attraction (*ὀλκήν*) of the mind towards Deity, except those who have been drawn towards Him. What each one feels, he individually knows. If eyes composed of flesh can go out so far as to survey the whole heaven, how great a course in every direction must we ascribe to the eyes of the soul, which, endowed with *wings*, with excessive desire to gaze on God, *stretches itself* (*τείνεται*) not only to the highest ether, but passing beyond the boundaries of the whole universe, *urges itself* (*ἐπείγεται*) towards the Uncreated One?”² “The mind is accustomed to leave this life (*βίον*), when it becomes divinely borne along towards the Deity Himself, and gazes on incorporeal ideas (*ιδέας*).”³ “The noëtic world, it is impossible to know, except by a migration from this perceptible and visible world.”⁴ In one passage Philo explains what he means by the metaphor of “stretching out the

¹ *Leg. alleg.* iii. 27.

³ *De ebrietate*, 25.

² *De plantatione*, 5.

⁴ *De somniis*, i. 32.

hands" in a way that, we shall see, finds frequent expression in the Odes. This is the passage: "It is impossible to seize and conquer pleasure, unless the *hand* is previously *stretched out*; that is, unless the soul confesses all its activities and progress to be from God, and attributes nothing to itself;"¹ and again, "He who *stretches* the energies of the soul towards God, hoping for benefits from Him alone, may very rightly say (to all besides), "I will receive nothing of thine."²

There are several very interesting *details* in which the Odes and Philo agree, in describing the Ascent of the soul.

- (a) 15² Because He is my *sun*, His *rays* have raised me up,
And His light has removed all darkness from my face.
21¹ My arms have I lifted up to the Most High,
Even to the grace of the Lord,
(b) Because He hath cast off my *bonds* from me.
(c) 21⁵ I was lifted up in His *Light* and saved before His face.
(d) 18¹ My heart was lifted up by the *Love* of the Most High.

We will now adduce some Philonic parallels:—

(a) "When the soul is prolific and is *raised* unto the height, it is *illuminated* by the archetypal and incorporeal rays (*ἀκτῖσι*) of the rational fountain of the all-perfecting God."³ "As when the sun rises, darkness vanishes and all things are filled with light, so when God, the noëtic *sun*, arises and illuminates the soul, the whole darkness of passions and vices is dissipated, and the most bright and sacred form (*εἶδος*) of the most brilliant virtues appears."⁴

(b) "What does it mean: 'I will pour out my soul unto the Lord,' but, 'I will consecrate my soul entirely' ? Having loosed all the *bonds* with which formerly it was bound, which all the empty cares of this mortal life had wound round it, and having brought it forth outside, and

¹ *Leg. alleg.* ii. 23.

² *De ebrietate*, 27.

³ *De somniis*, i. 19.

⁴ *De humanitate*, 22.

stretched it and diffused it so that it touches the very boundaries of the Universe, it *urges* itself onwards to the glorious and beautiful *vision* of the Uncreated One.”¹

(c) “The soul is filled with another yearning and a better longing, by which it is conducted to the highest apex of things known only by intellect, till it seems to go before the great King Himself. While it is keenly desirous to see Him, rays of condensed *light*, pure and unmingled, are poured on the soul, like a torrent, so as to bewilder the vision of the understanding with their splendour.”²

(d) “The soul of him who *loves* God, eager for truth, leaps from earth upwards towards heaven, and being endowed with wings, soars aloft, being eager to move in concert with the sun and moon and the most sacred and all-harmonious host of other stars, God Himself being taxiarch and leader.”³ “When the mind, inspired by divine *love*, *stretches* itself towards the adyta, it *draws near* (42¹), using all its energy; and being divinely borne along (*θεοφορούμενος*) it forgets other things, forgets even itself, and *clings* to God only (3²) . . . to whom it offers-as-incense the sacred and impalpable virtues.”⁴

2. *The Vision of God.* Philo repeats over and over again a threefold distinction among virtuous people, which he considers to be typified by the three patriarchs, Abraham, Isaac and Jacob.⁵ Abraham is a type of those who acquire virtue by constant instruction. Jacob represents those who practise self-discipline and self-mastery; until there occurs some crisis in their life, after which they have an immediate intuition of God, and in consequence make much more rapid progress in moral excellences. Isaac is one of the rare race of men who are spared the severe

¹ *De ebrietate*, 37.

² *De opif. mundi*, 23.

³ *De Victimis*, 6.

⁴ *De somniis*, ii. 34.

⁵ *De ebrietate*, 20; *De somniis*, i. 27; *Erud. gratia*, 7.

conflicts of life, and who, as Philo believed, are self-instructed (*αὐτοδιδασκτοι*) in the moral virtues, and enjoy continually a blessed intuition of God. "The self-instructed class, of which Isaac was a member, shares a nature, simple, unmixed, and unalloyed, needing neither instruction nor endeavour (*ἄσκησις*) . . . for when God has showered down from above the good which is self-learned and self-taught, such men have no need of other things." ¹ In speaking of Jacob, Philo says that he "was desirous of giving his ears in exchange for *eyes*; so as to see what he formerly heard:" ² and again, "when the sudden *brilliance* of self-taught wisdom shines on those who had not seen it before, nor were expecting it, *opening* the previously blind *eye* of the soul, it makes men *seers* of knowledge instead of being hearers of it." ³ It can hardly be denied that there is an allusion to these two last quotations, in the words of the Odes:—

15 ³ I have *acquired eyes* through Him.

7 ²¹ The *seers* shall go before Him and appear before Him.

40 ⁶ My soul is *illumined* in Him.

3. *Ecstasy*. This receives very frequent mention from Philo, and Bousset has collected twenty synonyms which he employs to describe this condition.⁴ The passages which find parallels in the Odes are these:—"The mind, being raised on wings . . . following Love which is the guide of Wisdom, surmounting all sensuous existence, then aspires after the noëtic, and gazes on the models (*παραδείγματα*) and ideas of sensuous things, all of surpassing beauty, till it is possessed with *sober intoxication* (*μέθη νηφαλίω*), as the corybantes are with enthusiasm, and longs . . . to go before the great King Himself." ⁵ And

¹ *Erud. gratia*, 7. ² *De migratione Abr.* 8. ³ *Sacr. Abel.* 22.

⁴ *Die Religion des Judentums*, 424 (1st edition).

⁵ *De opif. mundi*, 23.

again, "The self-taught man is not improved by practice and toil, but from the outset found Wisdom prepared for him, showered from above from heaven, of which he feasts, drawing an undiluted draught, and continues being intoxicated with *sober intoxication* and with correctness of reason."¹ In like manner the Odist says :—

11 ⁷ I drank and was intoxicated,
From the living, undying water ;
And my intoxication was *not without knowledge*.

IV. Now we turn to the *Soteriology* of the Odes and of Philo ; and we are interested to find how emphatically they both extol the riches of the goodness of God's grace. Both agree as to man's utter need of a Saviour to cleanse him from sin, and also that man is quite unable to save himself. They never swerve from the fixed conviction that God takes the initiative in man's salvation, and usually affirm that God is all and man is nothing ; though occasionally they admit that man to some extent co-operates with the Divine. In the life of every godly man² there has come a change, more or less sudden, and due absolutely to the grace of God, and the process of moral betterment or sanctification takes place by complete self-surrender and submissiveness to the power and holy influence of God.

1. Let us first examine what our authors have to say as to the *Grace* of God. These passages are from the Odes :—

- 34 ⁶ Grace has been manifested for your salvation.
9 ⁵ Be ye strengthened and redeemed by His grace.
4 ¹² Whatever Thou hast given, Thou hast given it of grace.
5 ³ Freely have I received Thy grace : I live in Thee.
23 ² Grace belongs to the Elect.
31 ⁶ Inherit your souls by means of His grace.

Will some one say : " But surely the Odist is here depen-

¹ *De fuga*, 30. Also *Leg. alleg.* i. 26.

² The race of Isaac is so rare as usually to be ignored.

dent on the Apostle Paul" ? This is by no means necessary. Listen to Philo :—"The righteous man, seeking the nature of things, makes this one most excellent discovery : Everything is due to the grace of God." ¹ "What kind of person must he be, who would be judged *worthy* of His *grace* ? I think the whole world put together would scarcely attain to this." "Though judging nothing to be worthy of grace, he has, *without grudging*, given all good things, having regard solely to His own eternal goodness, and thinking it the characteristic of his own blessed and happy nature to confer benefits." ² "You see that the soul is nourished, not on earthly and corruptible food, but on words which God showers from His sublime and pure nature, which is called Heaven. We cannot exhaust the abundant *wealth* of the *graces* of God : it will overflow like the rush of a winter-torrent." ³ "God is not a vendor, lowering the price of His goods ; but a benevolent giver of all, pouring out the inexhaustible fountains of His *grace*, never desiring any return." ⁴ "Without *grace* it is impossible to forsake mortal things, and to abide always in the immortal. Whatever soul is filled with *grace* is at once joyous, mirthful and exultant." ⁵

2. As to man's *need* of a mightier power than his own to save him, let us first listen to Philo : "If God were to decide to judge the mortal race without mercy, He would pass a condemnatory sentence : for there never has been a man, who has, of himself, run the whole course of life without stumbling. God mingles mercy with His judgments. Mercy is older than justice." ⁶ "Do we not know some persons who have lived from childhood to age without experiencing any moral disturbance . . . and yet, at the

¹ *Leg. alleg.* iii. 24.

² *Deus immut.* 23.

³ *Leg. alleg.* iii. 56.

⁴ *De cherubim.* 34.

⁵ *De ebrietate,* 36.

⁶ *Deus immut.* 16.

very sunset of life, have run ashore and suffered shipwreck, either through an unguarded tongue, or unbridled appetite, or incontinent lewdness of the flesh? Therefore we ought to implore and constantly beseech God that He would not pass by our perishable race, but will command His saving mercy (*τὸν σωτήριον ἔλεον*) to be everlasting towards us." ¹ Such men "do not consider themselves competent, without divine assistance, to wash and cleanse a life full of stains." ² Is it not a member of the same school who sings—

26 ^o Who can train himself for God, that his soul may be redeemed?

5 ² O Most High, leave me not, for Thou art my hope!

5 ^o Because the Lord is my Redeemer, I will not fear.

6 ¹⁶ The waters gave strength to their feebleness, and light to their eyes.

4 ⁷ One hour of faith in Thee is better than all days and hours.

3. The fact that God takes the *initiative* in human salvation is expressed with great clearness and beauty by the Odists.

3 ³ I had not known how to love the Lord, if He had not loved me.

6 ⁵ The Lord hath multiplied the knowledge of Himself,

And He is zealous that this should be known,

Which of His grace He hath given to us.

A passage very similar to 3³ occurs in Philo:—"How could the soul have perceived God, if He had not inspired it and touched it according to its capacity? For the human mind would not have dared to soar so high as to lay hold (*ἀντιλαβέσθαι*) of the nature of God, if God had not drawn it up towards Himself, so far as a human mind is able to be drawn up." ³ A parallel to 6⁵ is to be found in *De Fuga* 30: "In reality it is God who gently rains down ethereal wisdom from above on minds well-disposed and capable of vision."

¹ *De somniis*, ii. 21.

² *Ibid.* ii. 4.

³ *Leg. alleg.* i. 13.

4. But the doctrine which seems to me to be Philo's greatest favourite—the one which seems to move his soul most deeply, and to which he is most intolerant of opposition, is that of the *sole causality* of God. God is to him so absolutely all in all, that he is too jealous for God's honour to admit even of man's co-operation: while for any one to claim as his, what really belongs to God, evokes terrible wrath and scorn. For Esau to say “*My birth-right and my blessing*” showed, we are told, “a low and slavish mind.”¹ When Alexander the Great said, “All things are *mine*, on this side and on that,” he “displayed a soul truly childish and foolish.”² Eve committed a great error when she said, “I have gotten a man by means of God (*διὰ Θεοῦ*),” because God is not an instrument, but the Cause.³ She learned wisdom later, when she said, “*God* hath raised up for me another son instead of Abel.”⁴ Rachel also erred seriously, when she said to Jacob, “Give me children or I die.” She recanted later, when she said, “*May God* grant me another son.”⁵

As Philo's doctrinal expressions of Divine Causality we may quote the following:—“The great vow is to believe that God is the cause of all good things, no one else co-operating to render assistance: neither the earth as being fertile, nor the rains as causing seeds and plants to grow, nor air as calculated to nourish . . . for all these *receive* changes and alterations through the power of God.”⁶ “As regards food from the earth, men engaged in agriculture co-operate to produce it: but as regards food from Heaven, God, the only one who works alone (*ὁ μόνος ἀντρουργός*), rains it down without co-operation (*χωρίς συμπράξεως*).”⁷ “Every one who is not conceited will confess that God

¹ *Leg. alleg.* iii. 70.

² *De cherubim*, 19.

³ *Ibid.* 35.

⁴ *De posteritate Caini*, 49.

⁵ *Ibid.*, 52.

⁶ *Deus immut.*, 19.

⁷ *De mut. nom.* 44.

is the *only cause* of all good things, whether for the soul or the body or external circumstances.”¹ “O my mind, dost thou wish that God should rejoice over thee? Rejoice thyself and bring no costly offering—for how can He need aught of thine? But *receive* all that He gives Thee with gladsome mind, for He rejoices in giving, when they who receive are worthy of grace.”²

This doctrine permeates the Odes, and appears plainly in passages which may more suitably be quoted elsewhere. We would here call attention to the fact that both Philo and the Odist speak of every spiritual blessing as *received*.

8³ Receive knowledge from the Most High.

9⁴ Be rich in God your Father,

And receive the thought of the Most High.

11⁴ From beginning to end I have received His knowledge.

15⁴ I received redemption from Him without grudging.

30² Come, ye thirsty ones, and receive a draught.

In endeavouring to establish the dependence of the Odist on Philo, more striking even than similarity of doctrine is the similarity of similes which are of frequent occurrence in both. The constant use of the *same metaphors* to denote the gracious causality of God and the passivity of man is very impressive.

(1) One of these is that of *showers*, which we have had several times already; and the Odist also sings: “Shower on us Thy rain. Open Thy rich fountains” (4¹⁰): but there is another passage in the Odes where we seem to have a verbal coincidence with Philo:

35² The *cloud* of peace he placed over my head,

Which was guarding me all the time.

² It was to me for *salvation*,

When everything was disturbed and dismayed.

¹ The dew (or, fine rain) of the Lord he quietly let fall on me.

⁴ There went out for *them* smoke and judgment;

But I was secure by the command of the Lord.

¹ *Ibid.* 39.

² *De somniis*, ii. 26.

Compare this verbally with the following:—"I read in the oracles, how a *cloud* came between the Egyptian and the Israelitish army, which did not permit the chaste and God-loving race to be pursued . . . being a covering and *salvation* for the friends, but an instrument of vengeance and punishment for the enemies: for on minds which are suitable he *softly-rains* (ἐπιψεκάζει) wisdom, which is by nature unacquainted with any evil; but on those minds which are filthy and unproductive of knowledge, he rains down a crowd of punishments, bringing a deluge—a pitiless destruction."¹

(2) A similar figure is that of *Fountain*, which occurs six times in the Odes (4¹⁰, 11⁶, 26¹⁴, 30¹², 40⁴), and is used in precisely the same sense by Philo: as when he says:—"O bounteous God, plenteous and countless are Thy graces having no boundary nor end, like *fountains* bursting forth, more than can be drawn from them"² "A most beautiful draught is given by God to men to drink, namely, wisdom, which proceeds from the Fountain, which He brought forth from His own wisdom."³ And again, "When by the grace of the Father we desire to throw away and wash off all sensible and corporeal qualities, *sweet waters* (30³) and health-giving fountains flow over us."⁴

(3) A third figure expressing Divine efficacy and human passivity, found frequently in both our authors, is that of a *stream* or *river*. We cite a passage from the sixth Ode:—

- (a) 6⁷ There went forth a stream.
And it became a river great and wide;
- (b) 8 For it swept away everything and wore it away
And brought it to the Temple.
- (c) 10 For it came over the surface of the whole earth
And filled everything.

¹ *Quis div. heres*, 42.

² *Quis div. heres*, 7. ³ *Leg. alleg.* ii. 22. ⁴ *Quis. et Sol.* ii. 15.

(d) ¹⁶ The waters give strength to their feebleness,
And light to their eyes.

We will now adduce the Philonic parallels:—

(a) (d) “God sends forth the stream of His own primeval Wisdom and causes the converted soul to drink of unchangeable health.” ¹

(c) Commenting on the words, “The river of God is full of water,” Philo says, “It must mean the Divine word, which is full of the streams of Wisdom; and which, *as some one has said*, flows through all places and rises to the Height (εἰς τὸ ὑψος) because of the continuous and incessant rush of that ever-flowing Fountain.” ²

¶ (b) On one occasion Philo uses the metaphor of (b) in a different sense, and speaks of “profanity” as being “like the rush of a *torrent*, *sweeping* all before it, approaching and violating the most sacred of *Temples*, and throwing down all that is sacred in them, etc.” ³

5. Closely akin to the above sentiments is the doctrine of *Inspiration* which appears in both our sources. It is certainly “dynamical,” if not “mechanical,” in the way in which it exalts the Divine efficiency and ignores human co-operation. Listen first to the Odist:—

6 ¹ As the hand moves on the lyre and the strings speak,

So the Spirit of the Lord speaks in my members.

And I speak by His love.

He destroys all that is foreign, and everything is the Lord's.

This is exactly Philo's view: as when he says: “A prophet utters nothing of his own (οὐδὲν ἰδίου), but is the interpreter of one who suggests all that he says. During the time he is ἐν ἐνθουσίᾳ, he is ἐν ἀγνοίᾳ: reason having abdicated and withdrawn from the citadel of the soul, while the divine Spirit has entered and taken up his abode.” ⁴ Again, “The prophet says nothing of his own (οὐδὲν οἰκεῖον),

¹ *Leg. alleg.* ii. 21.

² *De somniis*, ii. 38 (37).

³ *De Cherubim*, 28.

⁴ *De falsa testimonia*.

for he who is really inspired and enthused is unable to understand what he himself says ; but whatever he may utter will proceed from him, as if another suggested it." ¹
 "No wicked man can really be enthused. The wise man is a sounding-board (*ὄργανον ἡχείων*), invisibly knocked and struck by God." ²

The *privileges* of the one who is divinely inspired are thus expressed by the Odist:—

(a) 12 ¹² Blessed are they who by this means know everything.

(b) 17 ¹⁶ Nothing appeared to me as closed,

Because the doorway of everything was I myself.

(c) 11 ³ The Most High hath *filled* me with His *love*.

(d) 38 ¹⁵ I cheered my soul because Truth was going with me.

(e) 38 ³ Truth guided me over pits and ravines.

(f) 22 ⁷ Thy hand has levelled the way for those who trust thee.

There is one passage in Philo which contains almost all these metaphors : ³ "Flee from thyself, being entranced and inspired by prophetic divination. For while the mind is enthused, being no longer in itself, but agitated and frenzied by heavenly *love* (c) it is conducted by Him who really is, and drawn upwards towards Him ; *Truth* goes along before (d), and removes the things which are in the way (*ἐν ποσίν*) that the mind may travel a *level road*" (f).

(a) "To the Prophet, *nothing is unknown*, since he has in him a noëtic sun and shadowless rays, in order to have a most lucid apprehension of things invisible to sense, but apprehensible by intellect." ⁴

6. Perhaps the most beautiful indication of Philo's genuine piety is the frequency with which he reminds himself that nothing which man can do can add to the Divine perfections, or render any assistance to God. In almost every treatise of Philo's running through them almost like a

¹ *De monarchia*, i. 9.

² *Quis div. heres*, 14.

³ *Quis div. heres*, 52.

⁴ *De Magistratibus*, 8.

refrain, come the words: "Not that God has any need of aught that man can do, but does everything out of pure goodness." "God is absolutely in need of nothing at all," he says.¹ "All things whatsoever are the gift, the bounty, the charisma of God."² "He is King of the world for evermore. But a king has need of nothing, rather his subjects have in all things need of him."³ Time after time Philo assures us that God is most self-sufficient (*αὐταρκέστατος ἑαυτῷ*)⁴. Does not the Odist give us an echo of these words when He sings:—

4^o Thou gavest us Thy fellowship.

Not because Thou hadst need of us, but we had need of Thee.

7. And now it remains to consider the *Soteriology* of the Odes and of Philo on its *subjective* side. As we have said, they both consider the most important condition of salvation to be absolute surrender to the Divine. "When Abraham got very near to God," says Philo, "he at once perceived that he was but dust and ashes."⁵ "It is impossible to conquer pleasure, unless the soul confesses that all activity and all progress are from God, and attributes nothing to itself."⁶ "God led him (Abraham) out: i.e. out of the prisons of bodily lusts, out of the holes (= Haran) of the senses, out of the sophistries of deceptive thought; and, most of all, out of himself and the opinion that a man is able to do anything by his own self-exerted, independent mind (*αὐτεξουσίῳ καὶ αὐτοκράτορι γνώμῃ*)"⁷ "Abraham knew most when he renounced himself most. He who renounces himself gets to know God."⁸

These thoughts permeate the Odes, but it is more convincing to establish our thesis of connection,⁵ to show the

¹ *De fortitudine*, 3. ² *Leg. alleg.* iii. 24. ³ *De plantatione*, 12.

⁴ *De decalogo*, 16; *De sacrific.* 4; *De fortitudine*, 3.

⁵ *Deus immus.* 34. ⁶ *Leg. alleg.* ii. 23. ⁷ *Quis div. heres*, 16.

⁸ *De somniis*, i. 10.

same mode of expression in our two authors; e.g. the Odist says:—

11^o I have stripped off folly and cast it from me.

21^a I have stripped off darkness, and put on light.

15^b I have stripped off mortality through His grace.

I have put on immortality through His name.

In literal agreement with the last of these Philo says that “when Abraham left his father’s house, ‘God appeared to him.’ This shows that God is distinctly seen by the one who has *stripped off mortality* (τῷ τὰ θνητὰ ὑπεκδύντι)”¹ And again, “The soul which has put off the body (ἐκδύσα τὸ σῶμα) and what is dear to it, and has fled a long way from them, receives solidity and fixity in the doctrines of virtue.”²

Again, the student of Philo cannot fail to be struck with the frequency with which he uses the word οὐδένεια, “nothingness,” to describe man’s insufficiency to save himself. “I have learned,” he says, “to measure my own nothingness, and to gaze on the tremendous heights of thy benevolence. When I perceive myself to be dust and ashes, then I am encouraged to meet Thee.”³ “If you remember your own nothingness in everything, you will remember the superabundance of God in everything.”⁴ In exact agreement with this, the Odist says:—

11^b I left my nothingness and turned unto the Most High.

17^a I am released from nothingness (Harnack: “Nichtigkeitkeit”),
And there is no condemnation to me.

Again, Philo, after describing how the High Priest put off the gorgeous robes, says, “So the soul comes forth naked, without colours or sounds to make a libation of the soul’s blood and to offer as incense the whole *mind* to God the Saviour and Benefactor.”⁵ Similarly, the Odist says:—

¹ *Det. pot.* 44. ² *Leg. alleg.* ii. 15.

³ *Quis div. heres*, 6. ⁴ *Sacr. Abel.* 14. ⁵ *Leg. alleg.* ii. 15.

20¹ A Priest of the Lord am I, and Him I serve as Priest,
 And to Him I offer the sacrifice of His thought
 Offer thy *reins* without blemish.

8. We have already intimated that self-surrender to God is followed by a remarkable *change* in the heart and life. The Odist describes this change in the following ways :—

17⁴ The face and likeness of a new person I received.

4¹⁷ All who see me will be amazed,
 For I am of another race (*γένος*).

¹⁸ His munificence gave me birth, and the thought of his heart.

17⁶ As a stranger I was considered by them.

11¹⁴ Blessed are they that have been changed from darkness to light.

As Philonic parallels we may quote the following :—

(a) "The self-taught race (*αὐτομαθὲς γένος*) is something *new*, surpassing description and really divine."¹
 "When I recognise God's *munificence* and that I am 'dust and ashes,' I am so essentially changed, that I seem no longer to exist."²

(b) "Thinking it would be of great benefit to the creature to receive a *thought* (*ἐννοίαν*) of the Creator, He breathed on him from above somewhat of His own proper Divinity."³

(c) "God has made us a contradiction to our neighbours."⁴

(d) "If you were *transformed*, and shared the mind you ought to have, you would say, 'All things are the property of God.'⁵

¶ Both our authors conceived of the great change as being effected by the implantation of a divine principle within the human soul : e.g., Philo says : "It is for God to plant and build up virtues in the soul."⁶ "The bounteous God plants in the soul, as it were, a Paradise of virtues."⁷
 "It is God alone who can open the womb of the soul, and

¹ *De fuga*, 30.

² *Quis div. heres*, 6.

³ *Det. pot.* 24.

⁴ *Conf. ling.* 13.

⁵ *De cherubim*, 22.

⁶ *Leg. alleg.* i. 15.

⁷ *De plantat.* 9.

sow in it the virtues, and cause it to bring forth that which is good.”¹ Surely it is a disciple of the same school who says :—

11¹ My heart is cloven, and its shoots are visible.

Grace has blossomed in it and made fruit for the Lord.

2 The Most High has pierced me by His Spirit,
And revealed to Himself my reins,
And filled me with His love.

38¹⁷ He planted me, He placed the root,
Watered it, established and blessed it,
And its fruits unto eternity.

9. And now we must conclude this paper with the *ideal of holiness* common to the Odes and Philo. It is surely a fine passage in which Philo says: “To those who have shown themselves devoid of understanding, it is fitting to say: ‘Gentlemen, the best of prayers and the summit of happiness is to be *like God*’.”² “No one knows of Moses’ tomb: for who could note the migration of a perfect soul? Nor do I think that the soul itself, while waiting this event, was conscious of its own improvement, while it was *becoming gradually divine*.”³ “Those souls only can draw near to God, who regard *likeness* to Him the end of existence.”⁴ The Odist has the same ideal:—

3² I shall be united with Him
Because love has found its beloved.

17¹ The Most High knew me
And reared me in all His perfections.

25² Thou didst cover me with the garment of Thy Spirit.

15² I have put on incorruption through His name.

4¹ Who can put on Thy goodness and practise iniquity?

Dr. Harris seems to regard Ode 13 as the gem of the collection. It runs thus :—

Behold our Mirror is the Lord.

Open your eyes and see them in Him,

And learn what manner of countenance ye have,

¹ *Leg. alleg.* iii. 63.

² *De decalogo*, 15. ³ *Sacr. Abel.* 3. ⁴ *De opif. mundi*, 50.

And proclaim the praise of His Spirit
 And remove the filth from your face.
 Love His holiness and clothe yourself with it
 And ye shall be without blemish for ever with Him.

There is clearly a Philonic parallel to this, which is equally interesting and characteristic. Speaking of the hallowing effect which is sometimes produced by "the migration" of the soul from the body in dreams, Philo says: "Looking fixedly (*ἀφορῶν*) on Truth as at a *mirror*, having *removed-the-filth* (*ἀπορρυψάμενος*) from the things derived from the phantasies of the senses, the soul *receives*, by the divine indwelling, *an impress* from the truthful divination as to the future through dreams."¹

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DID PAUL COMMEND HIS GOSPEL?

(1) NOT only did Jesus teach that the tree is known by its fruits, that creed is tested by character, but Paul himself submitted his own apostolate to the test that his converts were living epistles, read and known of all men. We prove Paul's Gospel as he would have desired that it should be proved by the testimony of his own character. Did he in word and deed commend his Gospel? In answering this question we must avoid two extremes. Paul's apostolate has on the one hand led many Christian scholars to substitute indiscriminating panegyric for a judicious estimate, and to resent even the suggestion that Paul was a man of like passions with ourselves, and had not already attained, nor was already perfect. It is certain that Paul himself would not have welcomed such flattery. Antagonism to Paul's Gospel has on the other hand led some scholars to an unqualified depreciation, to an exaggera-

¹ *De migratione Abr.* 34.