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Divine Providence in Philo of Alexandria Philo and the Church Fathers Posidonius Logos and Mystical Theology in Philo of Alexandria The Transcendence of God in Philo The Studia Philonica Annual Plato and the Stoics From Word to Silence From Philo to Origen Philo's Jewish Identity The Writings of Philo of Alexandria An Introduction to Philo Judæus Divine Sovereignty and Human Responsibility The divine Epiphany

In his study Peter Frick starts with the examination of the theocentric structure of Philo's thought as outlined in the important passage *De Opificio Mundi* 171-2 where Philo correlates the idea of providence with his concept of God and the theory of creation. On this basis, any adequate understanding of providence in Philo must begin with the correlation between the formal aspects of the Philonic concept of God, especially the idea of God's transcendence, and Philo's conceptualization of the idea of providence in light of these formal aspects. In particular, the issue is how Philo can predicate that God is provident in nature, although God cannot be apprehended in his essence. Moreover, Philo explains the immanence of God in the cosmos in terms of the Logos and the divine powers, one of which he specifically characterizes as the providential power. Both the aspects of divine transcendence and immanence cohere in Philo's theory of creation. He conceives of the role of providence in cosmological matters as being responsible for the design, administration and continuous existence of the created universe. Two further issues, the questions of astral fatalism and theodicy, are critically important for a thorough understanding of Philo's conception of divine providence. Philo rejects the assumption implied in astral fatalism that the stars are transcendent divinities and thus have causal powers over human affairs. And he rejects astral fatalism because it renders absurd the notion of moral responsibility. Concerning the question of theodicy, Philo proceeds from the Platonic premise that God is not the cause for evil in any way. For him, the existence of moral evil exonerates God and his providence as the cause for evil and anchors the blame in the person. A collection of papers designed as a companion volume to the author's monograph "Philo in Early Christian Literature: A Survey" (1993). The papers deal with various aspects of how Philo's writings and thought were received at the hands of the Church Fathers. Philo of Alexandria, also called Philo Judæus, was a Hellenistic Jewish philosopher who lived in Alexandria, in the Roman province of Egypt. Philo used philosophical allegory to harmonize Jewish scripture, mainly the Torah, with Greek philosophy. His method followed the practices of both Jewish exegesis and Stoic philosophy. His allegorical exegesis was important for several Christian Church Fathers, but he has barely any reception history within Rabbinic Judaism. He believed that literal interpretations of the Hebrew Bible would stifle humanity's perception of a God too complex and marvelous to be understood in literal human terms. Some scholars hold that his concept of the Logos as God's creative principle influenced early Christology. Other scholars deny direct influence but say that Philo and Early Christianity borrow from a common source. The only event in Philo's life that can be decisively dated is his participation in the embassy to Rome in 40 CE. He represented the Alexandrian Jews in a

delegation to Roman Emperor Caligula following civil strife between the Alexandrian Jewish and Greek communities. The story of this event, and a few other biographical details, are found in Josephus and in Philo's own works, especially in *Legatio ad Gaium* (Embassy to Gaius) of which only two of the original five volumes survive. Odin's Library Classics is dedicated to bringing the world the best of humankind's literature from throughout the ages. Carefully selected, each work is unabridged from classic works of fiction, nonfiction, poetry, or drama. Excerpt from *An Introduction to Philo Judæus* Publication of a small book on Philo needs no apology. In all the great body of literature devoted to him and his thought, there is no satisfactory work which can be given the general reader to introduce him to the subject. What brief studies exist are antiquated by recent researches, and in no case were written to serve the double purpose of helping the beginner to make a start in an intelligent reading of Philo and of presenting what is now the point of view from which all study of Philo must, whether in agreement or disagreement, depart. The problem of the relation of early Christianity to its environment, which has engrossed historians of religion, and which conservative scholars - conservative technically as well as theologically - have tended to belittle or neglect, is the great problem of the next generation of students in the field. It has been easy to dismiss the work of historians of religion who have been content simply to list pagan parallels to the New Testament, so long as conclusions of great importance were drawn from mere similarities between early Christian ideas and those of religions scattered from India to Britain. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. Seven essays provide new and detailed explorations of the complex relationship between Plato and the Greek and Roman Stoic traditions.

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