

A HISTORY OF THE PHILO OF ALEXANDRIA PROGRAM UNITS IN THE SOCIETY OF BIBLICAL LITERATURE

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Introduction

The Philo of Alexandria program unit of the Society of Biblical Literature has played an important role in the history of Philonic scholarship, especially in the English-speaking world. The program unit began as a consultation (1984–85), became a seminar under the leadership first of Earle Hilgert (1986–90) then of Gregory E. Sterling (1991–95), and then became a group under the leadership of Gregory E. Sterling (1996–98) and Thomas H. Tobin, S.J. (1998–2001). The group plans to continue under its current structure.¹

The SBL program unit has played at least three vital roles in Philonic scholarship. First, it has served as the occasion for the annual meetings of three editorial boards: the board of *The Studia Philonica Annual*, the board of the *Studia Philonica Monographs*, and the *Philo of Alexandria Commentary Series*. The boards have regularly offered reports to the members of the program unit at their annual business meeting. Second, the program unit has worked in concert with the boards in research and publication. Sometimes this has been a simple matter of publishing a revised paper that was particularly good. Those who present papers know in advance that most of the editorial board for these publications will be in the audience. In cases where revised papers were published elsewhere, they have had the benefit of an airing before a collection of Philonic specialists. On other occasions, we devoted entire sessions to major issues in Philonic studies with a view to publishing a special section in *SPhA*. At present, the group devotes one session a year to a treatise addressed in the commentary series in an effort to provide both an occasion for wide discussion of crucial issues and an opportunity for debate over issues of format and coverage. Third, the program unit has served as a broader stimulus to Philonic scholarship. The program unit has attempted to include the work of both established scholars who want to make a contribution in a field in which they do not

¹ I want to thank Professors Hilgert and Tobin for supplying information about the programs during the years they served as chair.

specialize and the findings of younger scholars who are beginning their careers. These contributions have often found diverse venues for publication.

Several of us have thought that it would be useful to compile a record of both the papers. We hope that this material will not only complement the history of the Philo Institute, but provide a means for future researchers to locate unpublished papers or to contextualize a paper. The following lists the official record of the papers which have been presented in the various program units devoted to Philo. I have made an effort to be as complete and accurate as possible; however, there are some gaps in the record. The gaps are either from one of the earliest years or a result in a late change in the program. In cases where I know the change, I have listed the material that was presented rather than what was printed in the official program. I have restricted the list to presenters. I have listed the major themes for sessions so that those interested in the bibliography of a treatise or topic can the basic issues at a glance. I have used 'Research Reports' for all sessions that involved multiple themes or were open sessions designed to permit individual scholars to present work independent from that of the program unit.

I have also included the subsequent publication information where appropriate. If a paper was initially published in the *Society of Biblical Literature Seminar Papers* and secondarily published elsewhere, I have listed both in chronological sequence. When there is a variation in wording between the title of the original paper and the subsequent publication, I have opted to give the latter unless the two are significantly different in which case I have listed both. I have only listed publications that have already appeared at the time of this compilation; some of the later contributions will undoubtedly appear in print in the future.

1985

Theme: *Quaestiones et Solutiones in Genesin et Exodum*

David M. Hay, 'References to Other Exegetes', in idem (ed.), *Both Literal and Allegorical: Studies in Philo of Alexandria's Questions and Answers on Genesis and Exodus*, BJS 232 (Atlanta: Scholar's Press, 1991) 81-97.

Earle Hilgert, 'The *Quaestiones*: Texts and Translations', in David M. Hay (ed.), *Both Literal and Allegorical: Studies in Philo of Alexandria's Questions and Answers on Genesis and Exodus*, BJS 232 (Atlanta: Scholar's Press, 1991) 1-15.

Abraham Terian, 'The Priority of the *Quaestiones* among Philo's Exegetical Commentaries', in David M. Hay (ed.), *Both Literal and Allegorical:*

Studies in Philo of Alexandria's Questions and Answers on Genesis and Exodus, BJS 232 (Atlanta: Scholar's Press, 1991) 29–46.

1986

Theme: *De Josepho*

Earle Hilgert, 'A Survey of Previous Scholarship on Philo's *De Josepho*', *SBLSPS* 25 (1986) 262–70.

Thomas H. Tobin, 'Tradition and Interpretation in Philo's Portrait of the Patriarch Joseph', *SBLSPS* 25 (1986) 271–77.

Jean Laporte, 'The Ages of Life in Philo of Alexandria', *SBLSPS* 25 (1986) 278–90; 'Les 'ages de la vie' chez Philon d'Alexandrie', *Théologie liturgique de Philon de Alexandrie et d'Origène*, *Liturgie* 6 (Paris: Cerf, 1995) 169–92.

1987

Theme: *De Somniis*

Earle Hilgert, 'A Survey of Previous Scholarship on Philo's *De Somniis* 1–2', *SBLSPS* 26 (1987) 394–402.

Robert M. Berchman, 'Arcana Mundi: Magic and Divination in the *De Somniis* of Philo of Alexandria', *SBLSPS* 26 (1987) 403–28.

David M. Hay, 'Politics and Exegesis in Philo's Treatise on Dreams', *SBLSPS* 26 (1987) 429–38.

J. Harold Ellens, 'Philo Judeaus and the Ancient Library of Alexandria', *SBLSPS* 26 (1987) 439–42.

1988

First Session: Prophecy

Robert M. Berchman, 'Arcana Mundi: Prophecy and Divination in the *Vita Mosis* of Philo of Alexandria', *SBLSPS* 27 (1988) 385–423.

Louis H. Feldman, 'Prophecy in Josephus: Prophets and Prophecy in Josephus', *SBLSPS* 27 (1988) 424–41; *JTS* 41 (1990) 386–422.

David Winston, 'Philo's Theory of Prophecy: Two Types of Mosaic Prophecy according to Philo', *SBLSPS* 27 (1988) 442–55; *JSP* 4 (1989) 49–67.

Second Session: Research Reports

J. Harold Ellens, 'Callimachus' *Pinakes* and Philo's Encyclopedia of Knowledge.'

David Runia, 'Prae-Philonica'; not published, but cf. *JTS* 40 (1989) 590–602; *Exegesis and Philosophy: Studies on Philo of Alexandria* (London: Variorum, 1989), study VII.

1989**First Session: Research Reports**

David T. Runia, 'How to Search Philo', *SPhA* 2 (1990) 106–39.

John T. Greene, 'Balaam: Prophet, Diviner, and Priest in Selected Ancient Israelite and Hellenistic Jewish Sources', *SBLSPS* 28 (1989) 57–106; *Balaam and His Interpreters: A Hermeneutical History of the Balaam Traditions*, *BJS* 244 (Atlanta: Scholars Press, 1992).

Robert M. Berchman, 'Arcana Mundi between Balaam and Hecate: Prophecy, Divination, and Magic in Later Platonism', *SBLSPS* 28 (1989) 107–85.

Second Session: Research Reports

Abraham Terian, 'Philo in the Spirit: the Use of the Vocative in Personal Pronouncements'; published as 'Inspiration and Originality: Philo's Distinctive Exclamations', *SPhA* 7 (1995) 56–84.

Manuel Alexandre, Jr., 'Periodic Style in Philo of Alexandria', *Euphrosyne* 18 (1990) 39–52; *SPhA* 3 (1991) 135–50; *Rhetorical Argumentation in Philo of Alexandria*, *SPhM* 2/*BJS* 322 (Atlanta: Scholars Press, 1999).

1990**First Session: Research Reports**

John T. Greene, 'Balaam as Figure and Type in Ancient Semitic Literature to the First Century b.c.e. with a Survey of Selected Post-Philo Applications of Balaam Figure and Type', *SBLSPS* 29 (1990) 82–147; *Balaam and His Interpreters: A Hermeneutical History of the Balaam Traditions*, *BJS* 244 (Atlanta: Scholars Press, 1992).

Anthony J. Guerra, 'The One-God Topos in *Spec. Leg.* 1.52', *SBLSPS* 29 (1990) 148–57.

Herold Weiss, 'Philo on the Sabbath.' *SPhA* 3 (1991) 83–105.

Second Session: *Hypothetica*

- Earle Hilgert, 'A Survey of Previous Studies on Philo's *Hypothetica*'
Gregory E. Sterling, 'Philo and the Logic of Apologetics: An Analysis of the *Hypothetica*', *SBLSPS* 29 (1990) 412–30.
George P. Carras, 'Philo's *Hypothetica* and Josephus' *Contra Apionem* and the Question of Sources', *SBLSPS* 29 (1990) 431–50; 'Dependence or Common Tradition in Philo *Hypothetica* VIII 6.10–7.20 and Josephus *Contra Apionem* 2.190–219', *SPhA* 5 (1993) 24–47.

1991

First Session: *De Virtutibus*

- Earle Hilgert, 'A Review of Previous Research on Philo's *De Virtutibus*', *SBLSPS* 30 (1991) 103–15.
David T. Runia, 'Underneath Cohn and Colson: The Text of Philo's *De Virtutibus*', *SBLSPS* 30 (1991) 116–34; in idem, *Philo and the Church Fathers: A Collection of Papers by David T. Runia*, *VChr.S* 32 (Leiden: E. J. Brill, 1995) 77–101.
Jon Nelson Bailey, 'Metanoia in the Writings of Philo Judaeus', *SBLSPS* 30 (1991) 135–41.

Second Session: Philo's Ethical Theory

- Dorothy I. Sly, 'Philo's Practical Application of *Dikaiosyne*', *SBLSPS* 30 (1991) 298–308.
John W. Martens, 'Philo and the 'Higher' Law', *SBLSPS* 30 (1991) 309–22.
Daniel N. Jastram, 'Philo's Concept of Generic Virtue', *SBLSPS* 30 (1991) 323–47.

1992

First Session: Philo's Relationship to Middle Platonism

- Gregory E. Sterling, 'Platonizing Moses: Philo and Middle Platonism', *SPhA* 5 (1993) 96–111.
David T. Runia, 'Was Philo a Middle Platonist? A Difficult Question Revisited', *SPhA* 5 (1993) 112–40.
David Winston, 'Reponse to Runia and Sterling', *SPhA* 5 (1993) 141–46.

Thomas H. Tobin, 'Was Philo a Middle Platonist? Some Suggestions', *SPhA* 5 (1993) 147–50.

Second Session: Philo's Assessment of Specific Alexandrian Groups

David M. Hay, 'Values and Convictions of the Therapeutae: Things Philo Said and Did Not Say About the Therapeutae', *SBLSPS* 31 (1992) 673–83; revised as 'The Veiled Thoughts of the Therapeutae', in Robert M. Berchman (ed.), *Mediators of the Divine: Horizons of Prophecy, Divination, Dreams and Theurgy in Mediterranean Antiquity*, *South Florida Studies in the History of Judaism* 163 (Atlanta: Scholars Press, 1998) 167–84.

Deborah Sills, 'Vicious Rumours: Moses Narratives in First Century Alexandria', *SBLSPS* 31 (1992) 684–94.

Peder Borgen, 'Yes,' 'No,' 'How Far?': The Participation of Jews and Christians in Pagan Cults', in Troels Engberg-Pedersen (ed.), *Paul in His Hellenistic Context* (Edinburgh: T. & T. Clark/Minneapolis: Fortress, 1994) 30–59.

1993

First Session: Philo and Alexandrian Judaism

Adele Reinhartz, 'Exposition and Social History: Methodological Considerations', *SBLSPS* 32 (1993) 6–21.

Sze-Kar Wan, 'Philo's *Quaestiones et solutiones in Genesim*: A Synoptic Approach', *SBLSPS* 32 (1993) 22–53.

Ellen Birnbaum, 'The Place of Judaism in Philo's Thought: Israel, Jews, and Proselytes', *SBLSPS* 32 (1993) 54–69; *The Place of Judaism in Philo's Thought: Israel, Jews, and Proselytes*, *SPhM* 2/*BJS* 290 (Atlanta: Scholars Press, 1996).

Angela V. Askew, 'Philo of Alexandria on Genesis, Eternity, and Time.'

Carl R. Holladay, 'Aristobulus and the Beginnings of the Jewish Philosophical Tradition'; *Fragments from Hellenistic Jewish Authors, Volume 3: Aristobulus*, *SBLTT* 39/*SBLPS* 13 (Atlanta: Scholars Press, 1995).

Second Session: Philo and Early Christianity

Panel Review: *Philo in Early Christian Literature: a Survey*, by David T. Runia. *CRINT* III.3 (Assen: Van Gorcum/Philadelphia: Fortress, 1993); Alan Mendelson, Abraham Terian, Annewies van den Hoek, Robert L. Wilken, David Winston, 'Philo in Early Christian Literature: A Collective Review', *SPhA* 6 (1994) 90–110.

1994

First Session: Allegory in the Hellenistic and Roman Worlds

A. A. Long, 'The Stoics as Philosophers of Language and Interpreters of Culture'; published as 'Allegory in Philo and Etymology in Stoicism: A Plea for Drawing Distinctions', *SPhA* 9 (1997) 198–210.

David M. Hay, 'Defining Allegory in Philo's Exegetical World', *SBLSPS* 33 (1994) 55–68.

David Dawson, 'Allegorical Reading and the Embodiment of the Soul in Origen.'

John Dillon, 'Philo and the Greek Tradition of Allegorical Exegesis', *SBLSPS* 33 (1994) 69–80.

Second Session: Philosophical and Exegetical Traditions in Philo

Gretchen J. Reydams-Schils, 'Stoicized Readings of Plato's *Timaeus* in Philo of Alexandria', *SBLSPS* 33 (1994) 450–62; *SPhA* 7 (1995) 85–102; *Demiurge and Providence: Stoic and Platonist Readings of Plato's Treatises*, *Monothéismes et Philosophie* (Turnhout: Brepols, 1999) 135–65.

John W. Martens, 'Philo and the Stoics on the *Kathekonta* and the *Katorthomata*.'

Nancy L. Calvert, 'Philo's Use of Jewish Traditions about Abraham', *SBLSPS* 33 (1994) 463–76.

Matthew A. Kraus, 'Allegorical History in Philo's *In Flaccum*', *SBLSPS* 33 (1994) 477–95.

1995

Theme: The Influence of Philo's Mysticism on Christianity and Judaism

David Winston, 'Philo's Mysticism', *SPhA* 8 (1996) 74–82.

Brian E. Daley, S.J., 'The Ecstasy of Participation: Philo, Origen and Gregory of Nyssa on the Dynamics of Mystical Union'; published as 'Bright Darkness' and Christian Transformation: Gregory of Nyssa on the Dynamics of Mystical Union', *SPhA* 8 (1996) 83–98.

Elliot R. Wolfson, 'Traces of Philonic Doctrine in Medieval Jewish Mysticism: A Preliminary Note', *SPhA* 8 (1996) 99–106.

Theme: Philo and Judaism

Ellen Birnbaum, 'What Does Philo Mean by 'Seeing God'? Some Methodological Considerations', *SBLSPS* 34 (1995) 535–52; *The Place of Judaism in Philo's Thought: Israel, Jews, and Proselytes*, *SPhM* 2/*BJSt* 290 (Atlanta: Scholars Press, 1996).

James M. Scott, 'Philo and the Restoration of Israel', *SBLSPS* 34 (1995) 553–75.

Katherine G. Evans, 'Alexander the Alabarch: Roman and Jew', *SBLSPS* 34 (1995) 576–94.

Gregory E. Sterling, 'Recluse or Representative? Philo and Greek-Speaking Judaism Beyond Alexandria', *SBLSPS* 34 (1995) 595–616; published as 'Recherché or Representative? What is the Relationship between Philo's Treatises and Greek-Speaking Judaism?', *SPhA* 11 (1999) 1–30.

1996**Theme: Were there Jewish Schools of Exegesis in Alexandria?**

John J. Collins, 'The Evidence for Advanced Jewish Schools.'

David T. Runia, 'Philo of Alexandria and the Greek *Hairesis* model?,' *VChr* 53 (1999) 117–47.

Gregory E. Sterling, 'The School of Sacred Laws': The Social Setting of Philo's Treatises', *VChr* 53 (1999) 148–64.

Annewies van den Hoek, 'The 'Catechetical School' of Early Christian Alexandria and Its Philonic Heritage', *HTR* 90 (1997) 59–87.

Theme: *De opificio mundi*

Abraham Terian, 'Back to Creation: The Beginning of Philo's Third Grand Commentary,' *SPhA* 9 (1997) 19–38.

Robert A. Kraft, 'Knowing What Counts: Philo's Excursions into Number-Wisdom in *Creation*.'

Abraham P. Bos, 'Philo's Doctrine of the Divine Power(s)'; published as 'Philo of Alexandria: A Platonist in the Image and Likeness of Aristotle', *SPhA* 10 (1998) 66–86.

Daniel N. Jastram, 'The Anthropology of *De opificio mundi*.'

1997

Theme: Alexandria

William D. Barry, 'Greeks, Jews, and Romans: Ethnic Violence in Roman Alexandria and Beyond'.

Dorothy Sly, 'Philo's Alexandria.'

Birger A. Pearson, 'Ancient Alexandria in the *Acts of Mark*'

Christopher Haas, 'Late Antique Alexandria in the *Passio* of Peter I.'

Diana Delia, 'Alexandria in Recent Scholarship.'

Theme: *De vita contemplativa*

Joan E. Taylor, 'The 'Therapeutae': Name, Location, and Character'; published with P. R. Davies, 'The So-Called Therapeutae of *De Vita Contemplativa*', *HTR* 91 (1998) 3–24.

Troels Engberg-Pedersen, 'Philo's *De vita contemplativa* as a Philosopher's Dream', *JSJ* 30 (1999) 40–64.

Holger Szesnat, 'On Pretty Boys, Female Disease, and Aged Virgins in *De vita contemplativa*: Some Aspects of a Philonic Chapter in a (Post-Foucauldian) History of Sexuality'; published as "'Pretty Boys' in Philo's *De Vita Contemplativa*", *SPhA* 10 (1998) 87–107.

Abrahan Terian, 'The Significant Variants in the Armenian *De vita contemplativa*.'

1998

Theme: Research Reports

Clare Komoroske Rothchild, 'Creation of the Cosmos in Philo of Alexandria and the Wisdom of Solomon: Metaphysical-Ontological Interpretation as Metaphor.'

David T. Runia, 'Specimen of Commentary on *De opificio mundi*'; *Philo of Alexandria, On the creation of the cosmos according to Moses*, *Philo of Alexandria Commentary Series 1* (Leiden: E. J. Brill, 2001).

Theme: *De vita Moysis*

Albert Geljon, 'The Place of *De vita Moysis* within the Philonic Corpus'; *Moses as Example: The Philonic Background of Gregory of Nyssa's De vita Moysis* (diss. Leiden, 2000) 16–46.

Ronald R. Cox, 'Philo's *Life of Moses*: Reading the Torah Biographically.'

Hindy Najman, 'The Divine Moses and His Natural Law: Philo on Authority and Interpretation'; published as 'The Law of Nature and the Authority of Mosaic Law', *SPhA* 11 (1999) 55–73.

1999

Theme: Ancient Commentaries

Sze-kar Wan, 'The Greco-Roman Commentarial Tradition.'

Karen Jo Torjesen, 'Prophecy, Authority, and Exegesis in Philo and Origen.'

John T. Townsend, 'Biblical Interpretation in Rabbinic Literature.'

Theme: Philo's *Allegory of the Laws*

James R. Royse, 'The Text of Philo's *Legum Allegoriae*', *SPhA* 12 (2000) 1–28.

Thomas H. Tobin, S.J., 'Structure and Argument in Philo's *Legum Allegoriae*'; published as 'The Beginning of Philo's *Legum Allegoriae*', *SPhA* 12 (2000) 29–43.

David Satran, 'Philo's Interpretation of the 'Breast' in *L.A.* 3.115–37.'

2000

Theme: Research Reports

Annewies van den Hoek, 'Philo and Origen: Assessing their Relationship'; published as 'Philo and Origen: A Descriptive Catalogue of their Relationship', *SPhA* 12 (2000) 44–121.

James N. Rhodes, 'Diet and Desire: The Logic of the Dietary Laws according to Philo.'

Kenneth A. Fox, 'Philo's Double Attitude toward the Body.'

Theme: *Quod deterius potiori insidiari soleat*

Adam Kamesar, 'Philo of Alexandria's Treatise *The Worse Attacks the Better: Issues of Interpretation*'

Kenneth Schenk, 'Philo and the Epistle to the Hebrews: Ronald Williamson's Study after Thirty Years.'