Philo of Alexandria

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…there out of Israel wicked men who persuaded many, saying
"Let us go and make a covenant with the heathens…
for since we departed from them we have had much evil…"
Then… they forsook the holy covenant,
and joined themselves to the heathens for practicing deeds of evil…
{*1 Maccabees 1:11, 15*}

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Introduction

The conquests of Alexander of Macedonia imposed the Greek culture and customs unto many "barbarian" nations; as the result, the new social–political–religious–cultural establishment was formed; later it received name of "Hellenistic civilization." The essence of Hellenistic civilization might be envisioned as the set of modifiable political and social structures– modules established within a specific knowledge framework***Σ1*** – heathenism***Σ2***, which has

a/ the Orphic serpentine theology***Σ3*** as the common foundation shared by all religions and cults of the ancient and contemporary civilizations

b/ philosophical, political, and social doctrines of Plato and Aristotle***Σ4*** as the matrices, which define the patterns of thinking and potency of the created according to this patterns thoughts, knowledge, and their embodiments – political, religious, and social systems: societies, cities, states, empires

c/ philosophizing***Σ5*** and divination as the techniques for creation of theological and philosophical knowledge applied for creation of social, political and religious systems and for survival within them.

Within the common/shared framework, the different ruling groups, which created, controlled, and maintained establishments (societies, states, empires), allowed some flexibility of beliefs and therefore, defined the range of strategies and methods based upon the allowable beliefs. The degree of flexibility (or the range of the allowable deviations) was determined by the ruler, ruling group (in democratic cities of ancient Greece), leader(s) of the state or another kind of the center that held the power over all and defined the limits for all and everything – laws, norms of behavior, rites of worship, patterns of thinking, and even acceptance of new deities***Σ6.***

Alexandria – the city founded by Alexander [332 B.C.] at the place, which Alexander saw in a dream, became the political capital of Egypt, the cultural and business center of the his empire, and a melting pot for customs, cults, languages, mystical and philosophical doctrines. The majority of citizens were Macedonians and Greeks; the general population included Egyptians – the natives and the Jews – mostly prisoners of wars [Shipley 214–215], as well as representatives of other nations.

With time, the Jewish colony of Alexandria grew up into one of the biggest and richest in Diaspora. In A.D. 40, its leader was Philo Judaeus (20 B.C.–A.D.50), or Philo of Alexandria, a Pharisee from the tribe of Levi. One of Philo's brothers was tax collector; he was responsible for collection of the custom dues for all goods, which Egypt imported. one of Philo's sons married Bernice, the sister of King Herod Agrippa I – the last of the Jewish kings mentioned in the Bible {*Acts 25:13, 26; 26:1, 28–32*}. Another Philo's brother became an apostate who assumed a Roman name – Tiberius Alexander, and was appointed the Procurator of Judea and then, the Prefect of Egypt.

Philo received a traditional Jewish education; later, he devoted himself to the extensive studies in the Greek language, culture, and especially, philosophy. In the pursuit of heathen – therefore, inappropriate for the descendant of Levi as well as for any pious Jew – knowledge, Philo came to the agreement with the Egyptian symbolism; subsequently, he adopted the Pythagorean doctrine, Stoicism, Platonism, and some other concepts derived from the Orphic doctrine, which entertained the Greek elite.

However, many his contemporaries did not accept his main creation – "Hellenistic Judaism," although Philo was in a position of some kind of the authority within the Alexandrian Jewish colony and even traveled to Rome to ask the emperor do not force the Jews to install the emperor's statues in the synagogues.

Many books and Internet publications are devoted to analysis of the Philo's writings***Σ7***. Some of researchers recognize Philo of Alexandria as the first Jewish philosopher [e.g., Runia 207], "the first century author of a dualistic philosophy" [Sextus Empiricus in: Xenophanes of Colophon 231] or as the prominent contributor into dualistic philosophy (which in a due time produced Marxist dialectics), and as a creator of the "Hellenistic Judaism," who attempted to reconcile the Scriptures with the Greek heathen philosophy.

In fact, in resemblance of Plato's Solon, Philo borrowed the "old knowledge" of the Egyptians, for whom "everything is symbolic" [Chaeremon *Fragment 15D* 27], and in particular, their methods of allegorical interpretation of the sacred for them myths.

Contemporary researchers still analyze the Philo's influence on the mainstream and local (Alexandrian) Judaism, early Christianity, Gnosticism, and philosophy; for instance, in 1937–1986, the scholars conducted about 1600 studies of Philo's works in eight languages including English, French, German, Hebrew, and Italian [in: Radice and Runia xxiii–xxiv].

In my opinion, the Philo's phenomenon deserves attention as a convincing example of the apostasy and its consequences.

The only one thing still remains unclear: who, in fact, was Philo, or which kind of apostate he was?

Was Philo a conscious apostate that has a purpose to destroy his original religion?

Was Philo a simple man who

– was overwhelmed with the apparent splendor of the imaginary worlds and myths of Greece and Egypt embodied into magnificent temples, palaces, works of arts, masterpieces of ancient poetry, myths, and literature

– attempted to share them with his surrounding similarly to a poor and naive slave–child that overheard the fairy tales of his owners and began to preach them to the others in an attempt to satisfy own longing for admittance into the forbidden world?

Although the Philo's relative openly rejected the religion of the ancestors, it might be that Philo intentionally took another road and therefore, continued the tradition of the Pharisees who followed heathen teachings based on the Orphic doctrine and substituted the doctrines of men for the words of God. Lord God Jesus Christ referred to them as to "Serpents! Offspring of the Vipers" {*Matthew 12:34; 23:33*}.

If Philo consciously accepted the heathenism, yet, desired to keep his social status and position within the Alexandrian Jewish colony, his first objective could be the logically justified and seemingly true, therefore acceptable, assertion of the common foundation for two contradictory and irreconcilable systems – monotheistic Judaism and Greek polytheistic mythical and symbolic dream worlds named ***philosophy***.

Acknowledgment of the mutual foundation would facilitate

1/ firstly, incorporation of the heathen concepts into the Judaic theological system

2/ then, concealed transformation of Judaism into the cult founded on the Orphic doctrine

3/ ultimately, open manifestation of that what originally was Judaism as the cult of idol–worshipers.

If Philo did not realize own apostasy, his example could illustrate the risk of indiscretion with the heathen theological and philosophical knowledge: when there is no solid foundation and adherence to faith, a person might become a devotee of "other gods"/idols without noticing own transformation.

However, whoever Philo was, his writings are sufficient for studies in the apostasy phenomenon.

The following preliminary notes (***1*** through ***7***) delineate the framework for the analysis of the Philo of Alexandria's phenomenon.

1. The religion of ancient Israelites was centered on the uncognizable God–Creator, the Almighty God of terrifying majesty. The God's face no man can see and live. The God's glory the people of Israel saw as the devouring fire, and the God's voice they were afraid to listen, although He dwelt in their midst and fought for them their battles. At the same time, God was their merciful, gracious, and loving Father Whom Israel should love with all heart, all soul, and all might {in: *Exodus 14; 23:23–30; 24:17; 25:8; 33; 34:1–17; Deuteronomy 1:27–31; 5:1–26; 6:1–7; 29; 30:7–20*}.

Other irreplaceable attributes of the Old Testament's Judaic mentality established by the Hebrew Prophets include

a/ contemplation of the God's majesty

b/ understanding of the exclusive role of Israel as the kingdom of priests, the holy nation – the God's Own people chosen from all other nations

c/ wholehearted preparation for God, during which the one, with the knowledge of the good, should guard himself from deceit by own vain opinion and evil suspicion, to do justice, to love mercy, so eventually, he would be ready to walk with God {*Deuteronomy 10:12–21; 11; 26:16–19; 29:30; Ecclesiasticus 3:21–24; Micah 6:8*}.

The intellectual life of ancient Israelites was founded on the comprehension of wisdom of men, interpreted, firstly, as the unconditional acceptance and fulfillment of the will/law of the Almighty Perfect God – the Creator and Master of mankind.

Consequently, the one should unconditionally accept that the will/law of God and the knowledge of God need nothing of men's censorship, addition, interpretation, etc.

Completeness of the God's wisdom and His laws are perfect, and men are able neither completely comprehend the power and works of God nor add something with their imagination: even knowledge already granted by God exceeds the men's current capabilities of understanding and therefore, initiates evolution–development of the mind. God had to be sought in simplicity of heart because the perverse thought separates man from God. Own imagination, ideas and wrong opinions misled many. Besides, those, who pervert righteousness, sin before God and fall out of the path defined by God, thus, they perish {cf.: *Deuteronomy; Job 4:17–21; 34:10–17; 36:22–32; 38; 42:1–6; Psalms; Ecclesiasticus 3:21–24; 18:1–14; 24:1–34; Wisdom*}.

For example, Joseph Blenkinsopp [Blenkinsopp 18] interprets the advice of Jesus son of Sirach {in: *Ecclesiasticus 3:21–24*} as "a deliberate distancing from" and denial of the philosophical speculations concerning the commandments and deeds of God; such distancing from might be seen as implementation of the Moses' diction {*Deuteronomy 29:29*} that the hidden belongs to God, yet the revelation of the law was given to the people for carrying out and for doing – implementation into their life.

The Judaic all–inclusive definition or concise formula of the approved behavior of men included two groups of activities: to keep the Law and to embody commandments of God in their life – all these – in fear, reverence and love to God. Love, reverence, and special relation to God created the unique foundation of life and the meaning of existence for His people and distinguished them from the idol–worshiping nations {e.g., *Deuteronomy 11:1–14; Ecclesiastes 12:13*}.

The Christian theology explains the fear of God Who is the Perfect Love without fear and suffering {*John 1; 3; 6; 10; 13; 14; 15; 16; 17; 1 John 4:7–17*} as understanding that God is the Life and the Everything of man. By the very nature, a human being is centered on God, and the only fear the human being should have it is the fear to violate the God's Law – to sin against God and against own nature. Such fear, in fact, is the means of self–preservation, because any violation of the Law of God is the distortion/perversion of the human nature. The perverted human nature pollutes the Earth and poisons all creations connected to men; it activates the laws of disintegration and it has to be wiped out from the face of the Earth. Only through the Savior Who, by His Blood, washed out the sins of the world, man still exists, and still has a chance of survival. The human free will, reverence to God, knowledge and love to God are the irreplaceable conditions, which make possible understanding, observance, and adherence to the Law of God.

2. Since the beginning, it was the forbidden practice to think about God as about the Being Who has any material form, likeness, or resemblance within the material world, which He created. The Israelites received especial warning against acceptance of any form as likeness of God: they had been given the vision of no form, when, at Mount Sinai (Horeb), God spoke to them out of the midst of fire. Therefore, they should neither make any images of God in the likeness of anything that exists within the material world nor worship any of the creations of God, including heavenly bodies – as the Sun, the Moon, stars, etc. {in: *Exodus 20:1–5; Deuteronomy 4:13–24*}.

Making of images has two phases: work of the imagination***Σ8*** as creation of thought – new knowledge, and work of hands, when the invisible fruit of imagination (the created thought–knowledge) is materialized into visible forms, things, books, etc.

The first phase embraces the invisible work of imagination inside the mind when the mind assembles, modifies, and re–arranges the images of the surrounding material world. The imagination has only one source – the world of the matter, yet, the world of the matter is not able to comprehend or reflect the realm of God the Spirit. It means that the mind must not compose own image of God because the knowledge it creates itself (from the images of the material world) is inadequate, therefore, false.

A human mind***Σ9*** is the system–creating reality, and the human thought is an accomplished creation – system, which changes the surrounding world and influences existence of other beings. A human being was created in the image and after likeness of God; it means that the mind is the perfect system***Σ10*** tuned to the divine energy of creation. When the mind creates the false image of God, it instantly distorts and disorders/alters own essence – the core structures correlated with the meanings of truth, purposes, and values, which sustain existence of man and his world. The modified/distorted structures are incapable to perceive the divine energy of creation and transform it into the knowledge of life – own as well as the connected beings, realities, and systems/establishments ***[[***e.g., societies, states, empires, business enterprises, religious and political organizations***]]***. The modification inevitably results in perversion and then, destruction, because the modified with the false knowledge***Σ11*** structures of the mind are incapable to sustain normal/natural existence; therefore, the soul–heart–mind, the essence of human being***Σ12*** has no choice but to activate self–annihilation of a body and to destroy own establishments actualizing the curses of which Moses warned at the time of Law–giving {*Deuteronomy 28; 29; 30*}.

The Hebrew Prophets of the Old Testament conveyed the messages of God with warning against dreamers, diviners, and soothsayers: they are abomination to God, and their visions and omens are filth of imagination and false, which ruin their followers. The false knowledge is especially dangerous when the mind accepts it as the true knowledge of God–Creator: the false knowledge unavoidably ruins men and their establishments, because it does not reflect true nature of Universe, therefore, men intentionally or unintentionally, yet inevitably violate the universal law and subdue themselves to the laws of disintegration.

3. The Law given by God states that the names of other gods must not be mentioned or spoken by the people of Israel. If somebody appears as a prophet or a visionary and instead of the words of God speaks own words, or the words in the name of other gods, or own dreams, etc., the Israelites should not even listen: through the apostate and his assertions, God is testing the steadfastness, love, and loyalty of His people. Therefore, such "prophet," in fact, apostate, has to be executed, because he has rebelled against God and seeks ruin of the people of God {in: *Exodus 23:13; Deuteronomy 13:1–10; 18:20*}.

4. The religion of the ancient Israelites was centered on God–Creator; it had the permanent unchangeable foundation – the knowledge, revealed by God Himself, and the purpose to keep the foundation – the knowledge of God – uncontaminated, intact, without any additions, alterations, subtractions, or interpretations composed with fantasies and assumptions – the fruits of imagination of man, which, from the beginning, was inclined to the evil {*Genesis 8:21*}.

There were two factors, which stipulated existence of the ancient Israelites and distinguished them from the surrounding idol–worshiping nations:

1/ the faith in God–Creator as the meaning of life and the center of the Universe – at the level of soul/mind

2/ the attachment to the Promised Land – at the level of visible world.

Consequently, the very foundation of Philo's religion and environment make clear that any attempt to explain or reconcile the Holy Scriptures, especially, the Books of Moses {*Genesis, Exodus, Leviticus, Numbers, Deuteronomy*} with the methods and concepts of Greek heathen philosophy was inconsistent with the original Judaic theology. In the time of Philo, such an attempt was not acceptable for any faithful Jew: with own writings devoted to the Greek heathen philosophy, Philo exposes his apostasy.

5. There is no one mention in the Old Testament that any of the prophets spoke the word of God or communicated with God in altered state of mind, was "possessed" with evil spirits, or in the contemporary terms, experienced symptoms of insanity similar of those of the heathen diviners***Σ13***.

The Hebrew Prophets***Σ14*** received the God's revelations as direct communications with God in the state of clear consciousness (e.g., Moses, Samuel, and Elijah) and as the prophetic dreams during normal sleep (e.g., Daniel). Divination or "divine" madness of the heathens, as well as any work of imagination concerning God, was rebellion against God and abomination to God of ancient Israel – God of knowledge and wisdom {cf.: *Deuteronomy 18:10–14; 1 Kings 2:1–3; 3:3–18; 15:22–23; 16:1–12; 3 Kings 18:1; 19:1–18; Daniel 7:1–13; Ecclesiasticus 1:1*}.

6. According to the Laws of Moses, any apostate who spoke for idols or offered own fantasies as the words of God, had to be put to death { *Deuteronomy 13:1–18*}, because the strength of ancient Israel was in the pure uncontaminated knowledge of God.

Thus, two types of apostates came into existence:

those who rejected their religion openly (and sometimes faced the deadly consequences, if they did not possess the power of coercion as, for instance the kings–apostates, starting with Solomon***Σ15***, did

those who apparently follow the traditional religion, rituals, and manner of life, yet, secretly, worship idols and, by false prophecies, pursue destruction of their previous religion and death of the people, for instance, similarly to the elders of Israel and false prophets revealed to Ezekiel the prophet {*Ezekiel 8:6–18; 11:2–9; 13; 14; 20:24–32; 22*}.

7. Conditionally, it might be said that the processes of the total ruin/collapse initiated by apostasy and described by the ***διαφθορων*** pattern***Σ16*** proceed at three levels, or within three realms, which accommodate human existence and sustain the entire ***κοσμος*** – the world that is a human being:

his establishments, which he builds to protect own life
and to secure survival – own and his offspring –
within the world of the structured matter
↓ ↑
his mind that exists and creates its thoughts
within a particular theological framework,
which sustains a particular religion
and a particular social, political, economic, agricultural, etc. order
↓ ↑
his essence, heart–mind:
the core that defines human values, thoughts, words, and actions,
and therefore, determines his destiny

Hence, the ***διαφθορων*** pattern might be detected at three levels

1/ visible or material level/phase as collapse of the entire establishment, beginning, mainly, with its political and social structures

2/ corruption and disintegration of the entire framework of knowledge that sustained existence of the original system, which did not protect itself from apostasy; such disintegration begins with corruption of the theological foundation and is completed when another set of assumptions takes the place of the original knowledge that originally was accepted as the truth and served as the foundation on which the original system/establishment was built

3/ disintegration of the system of the inner values that defines humanity: morality, morals***Σ17***, ethics, righteousness, virtue, and justice degenerate into hypocrisy. Then, corruption, vice, perversion, ignorance, and lawlessness come transforming a human being into the human beast: the peace of flesh, which still continues to consume other living beings, in whom there is no place for the words of God, because the inner essence–core already disintegrated, and nothing human is left.

If to consider destruction of the ancient state of Israel***Σ18*** as the manifestation of the ***διαφθορων*** pattern at the level of the material world – visible material ruin of the civilization – state/political, social, judicial, religious, and cultural systems, the Philo's works illustrate processes leading to destruction of the original theological framework, which was the foundation of the Judaic civiliation***Σ19***.

Foundation of Philo's Doctrine

The sacred texts of any religion convey the truth, which must remain absolute if the religion is expected to survive.

Consequently, in the religious matters, the richness of the one's imagination becomes the greatest danger, because symbolic/allegorical interpretation allows assigning of any meaning to any text according to the morality, outlook, experience, productivity of imagination, and conditions of life, and therefore, might lead to subversion of the Absolute Truth upon which the one's world was arranged.

In such a fashion, Philo applied the Egyptian methods of allegorical interpretation of their mythical religion for explanation of the Scriptures with the language of Greek heathen philosophy: symbolism became the main fuel for the Philo's imagination and the main pillar of his dream world. Philo applied the Egyptian symbolism, allegorical interpretation, and the language of Greek heathen philosophy toward the Books of Moses.

Philo assumed the permissibility of symbolic interpretation and use of imagination for creation of the theological knowledge – assumptions concerning deities, which are the most distinctive features of heathen diviners and philosophizing priests: myth–religion–cult makers.

As a result, with the Egyptian method of symbolic interpretation of the sacred for them myths ***[[***the Egyptian priests interpreted their myths according to the current needs of pharaoh and for maintenance of the social and political order***]]***, Philo transformed the Books of Moses into the heathen philosophical treatise – a collection of myths and allegories compiled with unguarded imagination of the heathen diviner.

In brief, three roots of symbolism***Σ20*** make symbolism the forbidden fruit for the one who needs clarity of reasoning and appreciates comprehensive unbiased judgment, the complete understanding and therefore, desires to achieve the full potency of creation of the adequate knowledge:

1/ symbols convey the simplified assumptions concerning the nature of things; with the contemporary language, it might be said that a symbol is a simplified model, which does not convey the generalized knowledge with the complexity sufficient for precise re–creation of the reality that the symbol is expected to preserve for embodiment within other time–space–complexity settings

2/ interpretation of symbols depends on personal knowledge, conditions, purposes, and terms of existence, therefore, there is no possibility to convey the generalized common knowledge, which would be accessible and which would appeal to the reasoning or common sense of all people who would accept the symbol as a guidance for actions.

3/ symbolism is the product of the mind that operates with insufficient knowledge, therefore, within the reality, which it does not comprehend completely, and which therefore is the unknown system; nevertheless, because of insufficient knowledge of the actuality, the mind ascribes the name of truth to fantasies created by imagination.

A symbol does not convey the true meaning: symbolism is the language of insufficiency and simplification; as such, it became a distinguishing feature of the outer one who neither comprehends the true meaning of the actuality nor possesses the knowledge sufficient for comprehension of the actuality: the one who receives parabolas – symbols, not complete knowledge and direct instructions {cf.: *Matthew 13:10–15; Mark 4:11–12; Luke 8:10*}.

The essence of symbol is a simplified form of a system–reality–world or a part of it, which might be reproduced–constructed within any environment and filled with any contents according to the specific time–space–complexity parameters, which define the world of the mind operating with symbols. From such an angle of consideration, symbol is a simplified version of Orphic serpentine deity – container filled with forms of all living beings, which might be brought to life in different lands and parts of the earth.

In summary, symbolism is the language of the ones who are not able of comprehension of the absolute and universal truth that explains all realities that the mind encounters, and who therefore, seek understanding of the universal through details of a particular, the wholeness through the parts, and the reality through dreams.

Symbolism comforts those who lost the abilities to differentiate precisely between the good and the evil, between the flood of poison and life–giving spring.

However, simplification and loss of abilities of right judgment (firstly, discrimination between the good and the evil) results in creation, dissemination, and acceptance of false knowledge.

Consequently, the observer, who desires to create the adequate knowledge of the actuality, should not use symbolism: symbolism is a possession of those who live by the dream worlds; e.g., establishment of the secret orders and heathen cults, entertainment, fairy tales, and science fiction writings.

Hence, for the Philo's doctrine

a/ foundation is Philo's own imagination fed with the myths of heathens

b/ methods of creation of "knowledge" include symbolism and philosophizing

c/ the actual knowledge framework is the Orphic doctrine, which is the source of all components used by Philo – the Egyptian symbolism, philosophizing, heathen Greek philosophy and myths.

Nevertheless, Philo's imagination initially was recognized as the "divine" inspiration, and some Philo's followers acknowledged him as "an honorary Church Father" almost equal to the Prophets [in: Runia 125].

Consequently, the Philo's mixture of Judaism with the Platonic, Stoic, and Pythagorean concepts, compiled with the Egyptian methods of symbolic and allegorical interpretation, penetrated writings of the early Christian theologians who then, produced the theological foundation of the Western (Roman, papal) Catholic Church.

The history of human thought might be described as the constant struggle between the mind that lives by knowledge of truth/actuality and the mind that lives by dream worlds of symbolism. This struggle grew into the full–fledged war after the Apostles began preaching the Gospels. Eventually, the symbolic–mythical–magical thinking prevailed in the West: it became the foundation of the European civilization and religious denominations created by the philosophizing theologians who imposed their interpretation of heathen philosophical doctrines onto the Holy Scriptures ***[[***for instance, Aristotle–Aquinas' political theology***Σ21]]***.

In the East – in Byzantine Church, the battle against contamination of the Christian teachings with the essentially heathen philosophical constructions of Philo and his numerous followers (including Origen***Σ22***) continued until the fourteenth century. Ultimately, St. Gregory Palamas (1296–1359) concluded separation of the Greek Orthodox theology from Greek heathen philosophy and from philosophical – heretical – additions and modifications produced by heathen imagination.

During centuries, philosophizing theologians and scientists elaborated symbolic descriptions and rules of their interpretation; ultimately, they substituted simplified knowledge transferred through imaginary worlds of symbols and their interpretations for truth of the actuality: a symbol received the status of the reality.

Subsequently, similarly to the main heathen doctrine – the Orphism, the European theology became the specific knowledge framework: the all–inclusive container, or the all–fitting motherboard, on which any symbolic imaginary world can be built and any new heresy, any version of the Inferno of false knowledge and denigration of the image of God and its carrier–man can be assembled.

Summary of Philo's Assertions

Within any ancient heathen body of knowledge, symbolism, philosophy, and theology were inseparable: the Egyptian priests, scribes, and astrologers practiced "true philosophizing"***Σ5***, and the Greek philosophers were initiated into the secret mysteries performed at temples [Chaeremon *Fragment 10* 23; Plato *Letters II:314a–b, VII:341c–d*].

The "true philosophizing" in the temples became the source of symbolical mythic theology of the Egyptians, political theology of the ancient Greek polis, and the multitude of heathen religions and cults, including cults of divine emperors, leaders of religious and political establishments, and deified states.

Writings of Philo illustrate the results of symbolic–allegorical thinking, or "true philosophizing" applied toward Judaism.

In particular, the Philo's doctrine might be summarized with the following assertions (from ***1*** to ***10***).

1. Philo asserted that Greek philosophy originated from the Books of Moses; he portrayed Moses as the philosopher and cosmopolitan who teaches "Take heed to thyself" and who learned about existence of "the active cause" – the unmixed "intellect of the universe." Consequently, for Philo, the wisdom of the Egyptians became "the very summits of philosophy" [*On the Creation* II.8; *On the Confusion of Tongues* XXII.106; *On the Migration of Abraham* II.8].

However, such a description

a/ reiterates the salutation on the Delphi temple "Know thyself," which Plato considered as the foundation of the ***σοφροσυνη*** concept, the basis of Greek heathen ethics

b/ applies the Aristotelian physical–mechanical–arithmetical–geometrical–philosophical nonsense for description of God the Creator

c/ induces the inference: Philo believes that a philosopher was chosen to establish Judaic theology

d/ confirms that heathen philosophy is the primary source of knowledge for both theological systems: heathen theology and the Philo's theological–philosophical doctrine compiled with the wordings borrowed from the Books of Moses.

The medieval theologians developed the Philo's doctrine into the concept of two truths, which asserted that the truth of philosophy creates the truth of religion. For the Christians, this concept, as all Philo's fantasies, is heresy, because

1/ the truth is the attribute of God, therefore, truth is uncreated

2/ only God, not human imagination, is the source of truth

3/ philosophy is the derivative of theology at the level of the human mind; its purpose is survival of a human being within human establishments (family, society, state, etc.) and creation, maintenance, and destruction of human establishments intended to secure survival and development of human beings, and achievement of the purposes of men. Philosophy should be applied to consideration of human affairs, not for creation of theological concepts

4/ all knowledge of God is given only by God Himself: in the times of the Old testament – through His prophets and messengers; in the New Testament – by His Son, Lord Jesus Christ, the Word–God. This knowledge comes from the only Teacher and Father of all – God; it has the highest level of complexity, initiates evolution–development–optimization of the human mind, leads to the highest Wisdom, and it is open only to the mind that has been chosen by God and given life by the Holy Spirit {in: *Matthew 23:8–12; John 6:39–63; 10:1–18, 26–30; 14:6–28; 15:3–6, 16; 16:7–15; 17; 1 Peter 2:9–10, 25; Romans 8:29–30, 38–39; 1 Thessalonians 4:7*}.

Furthermore, Philo ascribes to Moses proficiency in Egyptian philosophy, acceptance of the same concept of active principle/cause – the intelligence and passive principle/subject – the matter, from which the intelligence creates the world ***[[***this concept Plato and then, his apprentice Aristotle adopted from Anaxagoras***]]*** and asserts that Moses "had learnt from the oracles of God" [*On the Creation* II.8–9].

By transforming Moses into a philosopher proficient in Egyptian "wisdom," Philo attempts to reverse the process of cognition of knowledge of God and, in fact, to return to Egypt from which God freed the chosen nation {*Deuteronomy 28:68*}. Indeed, Moses could be instructed in all the wisdom of Egyptians, yet, when he descended from God and saw how his tribesmen worship the Egyptian idol, he broke the tablets of the Law made by God {*Acts 7:20–44; Exodus 32:1–35*}: the idol–worshipers are not worthy to receive the knowledge of God; their wisdom is perplexity and uncleanness, and their fate is ignorance and oblivion.

In Philo's interpretation, Moses becomes Plato's intellectual twin brother who accepted the mythical wisdom, which for Philo is *"the very summits of philosophy"* [On the Creation II.8], from the initiated Egyptians and had the same point of view regarding creation of the world. Philo ***[[***as well as Origen***Σ22*** two centuries later***]]*** asserts that Plato's philosophy and the Scriptures reflect the same truth.

In general, in his description of Moses as the cosmopolitan and learned philosopher Philo discloses own ideal self–image, which has nothing in common with the traditional Judaic values.

By accepting Egyptian "wisdom," Philo repeats the actions of his ancestors who after exodus from Egypt and deliverance from physical slavery, were not able to overcome the spiritual slavery and returned back, to the well known idols of the past. Indeed, physical freedom – e.g., to travel and to possess anything wanted – does not mean the true freedom: the freedom to cognize the truth and to choose the good.

Definitely, it is not by accident that Philo attempts to transform Moses into the adept of Egyptian "wisdom." The laws of Moses are the heart of Judaism; therefore, recognition of Moses' Egyptian roots would establish heathen philosophy as the common/shared foundation for Judaism and heathenism and then, facilitate transformation of Judaism into the heathen cult rooted in Egyptian myths.

Many centuries later, the Philo's "Moses–as–Egyptian–philosopher" assertion, which is intended to eradicate the divine nature of Judaism, would receive its logical completion in the Sigmund Freud's "Moses–the–Egyptian" speculations, with which Freud attempted to denigrate and undermine Judaism***Σ23*** presenting it as the heathen religion created by the heathen – "Moses–the–Egyptian."

2. Philo presents the Paradise, the tree of life, and the Abraham's journey as the allegories and symbols, along with definition of the Babel confusion of languages as "the fable" compared with the Homer's description of the battle for Olympus, and advises his readers against literal comprehension of the creation of the Paradise because Philo understands it as the "fabulous nonsense" [*On the Confusion of Tongues* II.4; *Questions and Answers on Genesis* I.8–11; *Allegorical Interpretation* I, XIV. 43–44].

Such a presentation confirms that Philo follows the Egyptian practice to interpret the sacred knowledge as allegories and symbols; he attempts to cast the Holy Scriptures down at the level of heathen myths that would open for him an opportunity to integrate the heathen philosophical constructions into the Judaic theological system.

3. Philo ascribes to Abraham the state of ecstasy and "divine madness": according to the Philo's symbolical interpretation of Genesis 15:12–18, the sunset and darkness became the indications that Abraham lost his mind and was in a trance possessed by "enthusiasm" and "madness" with his spirit removed, when God established a covenant with him [*Who Is the Heir of Divine Things* LII.258, 263; LIII.264–265].

However, the Holy Scriptures do not mention that God of wisdom and knowledge {*1 Kings 2:3; Proverbs 2:6–7; 21:30; Wisdom 6:12; 7:7, 15–16; 8:21*} ever spoke with insane humans: divination or "divine madness" is "divine" only for the heathens; insanity ***[[***or as the Philo's tribesmen believed, possession with the unclean spirits – by demons, by the arch–evil***]]*** is the disease of the soul that is separated from God. God healed the possessed ones and cast out the unclean spirits of madness {*e.g., Mark 1:23–27, 32–34*}.

The Hebrew Prophets received the God's revelations as direct communications with God in the state of clear consciousness (e.g., Samuel and Elias) and as the prophetic dreams during normal sleep (e.g., Daniel). God knew Moses "face to face"; Moses was with God, and God spoke to him directly, knew his name, gave him His Law, and has shown him His Glory. Any work of imagination concerning God is rebellion against God: abomination to God of wisdom and knowledge {cf. in: *Exodus 24:12–18; 25:1; 33:17–23; 34:4–7, 27–30; Deuteronomy 18:10–14;* 34:10; *1 Kings 3:3–15; 16:1–12; 3 Kings 19:9–13; Daniel 7:1*}.

With the assertion that Abraham was possessed with madness, Philo downgrades the Judaism – the knowledge and the religion granted by God Himself – to the level of figments of imagination produced by insane diviners***Σ13*** during the altered state of the mind. Philo's "practical" opinion concerning the prophets as madmen in a trance, with the removed spirit discloses his disrespect to the original Judaism and whole–hearted acceptance of the methods and concepts of heathens who recognized insanity as "the gift of gods" and worshiped the arch–evil in the image of Dionysus – the deity of insanity and death***Σ24***.

Many centuries later, the Philo's assertion of "divine madness" as the source of Judaism received its logical completion in the Sigmund Freud's "metapsychology"***Σ23***.

In his commentary concerning the Philo's assertion that the "divine madness" descended upon Abraham, Edwyn R. Bevan writes that "Philo imports into the Old Testament" the concepts of the Greek heathen philosophers [Bevan 172].

Such "import" became possible only because of the frivolous interpretation – in fact, misinterpretation and falsification – of the Scriptures.

However, Greek heathen philosophy was not the only source of the Philo's importing enterprise: some of his texts confirm obvious presence of the Gnosticism***Σ25***.

In summary, Philo of Alexandria accepted the myths and their allegoric interpretations as truth and assembled his doctrine from the fragments of the Judaic theological system mixed with fantasies of the heathen diviners and philosophers.

4. Philo follows the Plato's concept of ideas/forms***:*** Philo asserts that, at first, God created the perfect model perceptible by the intellect only; then, God created the visible corporeal world after the original model – the invisible Earth or "the elder forms and motions previously existing" [*On the Creation* IV.16–VI.29; XLIV.130].

In this particular case, Philo obviously has the same outlook as Seneca who concludes his discussion of the causes with the statement that the patterns (which Plato named ideas or forms) of all things are within God [Seneca *Epistle LXV*]. Seneca's statement is consistent with the description of the main Orphic deity: the serpent referred to as the "absolute" animal. The Orphics believed that their deity –arch–serpent or "absolute" animal/beast contains all forms of the living creatures, changes its own form according to some "laws," which the heathen myth–makers invented for explanation of the cosmos and the forces of nature, and possesses the absolute power over the worlds of gods, humans, animals, plants, as well as over the Hades – the world of the dead.

So, it looks like Philo, Plato, Seneca and the others who shared Orphic beliefs watched the process of creation and know what is within their deity.

5. Philo adopted the Plato's concept of ideas/forms along with the concept of two universes–worlds:

a/ an ideal unchanging invisible model–form that Philo considers as the Logos
[[Philo did not speak of **Λογος/Αγια Σοφια** – the Word–God of Christians;
he wrote about the Logos of the ancient heathens***Σ26]]***
↓
b/ the Logos' embodiment into the visible and changing reality: mankind's universe.

It should be noticed that Plato's ideas or forms ***[[***the stuffing of Orphic arch–serpent/"absolute" animal***]]*** are the god–like beings – the kind of lesser gods, which exist eternally "by itself," and which themselves have life and the power of acting [*Timaeus* 38, 48; *Parmenides* 133–135; *Sophist* 248c–249d].

Therefore, by applying the polytheistic constructions of Plato for interpretation of the monotheistic Judaic theology, Philo, figuratively speaking, repeats the actions of his ancestors {*Exodus 32:1–9; Psalm 105(106):19–21*}: he molds "the golden calf" of his doctrine from the borrowed "gold" of the Egyptian mythical theology and Greek heathen philosophy. Transforming Moses into the adept of Egyptian knowledge, Philo cast the veil of legitimacy on his fantasies.

Some researchers describe the Philo's vision of the creation as an attempt to identify the incorporeal model or the world of ideas with the Logos [e.g., van Winden 225–226] – the Wisdom, the Word–God. Yet, the problem with such an assumption is two–fold:

a/ nobody knows what is the ***Λογος/Αγια Σοφια*** – Logos, Wisdom of God, the Word–God. All that is given is the commandments, the rules, and the guidance which explain the human nature, the human domain – the world of matter, and, therefore, reveal the road into the eternity. These commandments, rules, and guidance are the foundation of knowledge at the level of human mind.

The human mind***Σ9*** is empowered to operate only at the level of the creations of God ***[[***man and the world within which he lives and accomplishes his purposes***]]***, and not at the level of someone who is able to comprehend the actions and the nature of God the Creator {*Exodus 33:18–23; Isaiah 40:10–31; 44:24–25; 51:6–8; 55:8–11; John 1:1–18; 3:3, 31–36; 14:6–7; 15; 17; Wisdom 7*}.

Therefore, the human mind lives within (passes through) the world of the matter according to the commandments of God and by faith in God, yet, with incomplete knowledge of God: while at the earth, a human being is not able to ascend to the Source of the divine energies of creation – to the level at which the matter disintegrates and nothing "human" exists ***[[***"human" as the temporal unity of energy, information and matter or as the temporal unity of the matter/flesh with spirit/soul***]]***, and perhaps that, which is referred to as human knowledge itself does not exist.

The knowledge that is given by the Word–God, which is the knowledge of the eternal life {*John 17:3*}, and the knowledge referred by St. Peter the Apostle as επιγνωσεως – complete***Σ27*** knowledge {*2 Peter 1:3*} is complete only for accomplishment of the purposes, for the sake of which a human being is born into this world and receives from God the wisdom given through the Word–God and by the Holy Spirit: to evolve for the next phase of existence – the eternity with God { *John 14; 15; 16; 17; Revelation 21; 22*}.

Furthermore, this complete knowledge is conditional: it might be achieved only if the one conform to some conditions; at first, he has to develop some abilities ***[[***e.g., to escape corruption with the lust, to be steadfast in diligence, faith, virtue, self–control, godliness, and love, which is the universal law upon which the world is created – {*2 Peter 1:4–10*}***]]***, which would secure his unwavering adherence to the Absolute making him invulnerable to heresy and other kinds of false knowledge.

In other words, as a child is given wooden or plastic or construction kit and tools along with instructions how to use them and description of the things he can create, with which he might build a castle or doll–house or mechanical toy or whatever is in his mind, in similar manner, a Christian, in the beginning of his road, receives pieces of knowledge, seeds of abilities, and the role model – the excellence***Σ28***, perfection and virtues of Lord Jesus Christ, the Word–God, with which he could build the foundation for achievement the main purpose for the sake of which he was born: development–preparation for the next phase of existence – the everlasting life in the kingdom of God

b/ with the Aristotle's logic of simplification***Σ29***, Philo mixes up the incompatible levels of complexity and attempts to create the knowledge about God with the knowledge of the lowest levels of complexity: the nature of the temporarily structured matter – the universe perceivable by men, which is the subject of natural sciences. Ultimately, Philo elevates the discernible matter at the rank of invisible God of his ancestors: he accepts the heathenism as true knowledge of God and, therefore, transforms himself into the idol–worshiper.

6. Philo suggests the non–traditional interpretation of the words of God "thy fathers" {*Genesis 15:15*}: according to Philo, "thy fathers" might be the celestial bodies, the archetypal ideas, "four principles and powers" composing the world (the fire, the air, the earth, and the water), etc. Finally, Philo concludes that the soul is a "fragment" of "the fifth essence," which is superior to all other elements and from which the Universe was created [*Who Is the Heir of Divine Things* LVI.275–LVII.283]. In another text, Philo asserts that the servants of Abraham and Isaac dug four wells, which "in the figurative manner" disclose that four elements compose the world, namely the water, the earth, the air, and the heaven [*On Dreams* I, III.14–16]

In Genesis 15:15, in continuation of Genesis 14:18–24; 15:1–14, God promised Abraham that he would go to his fathers in peace and would be buried in an old age as the reward for his righteousness, which differentiated him from other inhabitants of the Earth. Obviously, only the necessity to maintain resemblance of own writings to the Judaic tradition could force Philo to seek corroboration of the imported heathen concepts with the passages – even completely irrelevant – from the Scriptures. There is no possibility to find any other reason for interpretation of four wells as confirmation that the world consists from four elements or to assume that God–Creator Who named Himself the Father of Israel would refer to Own creations – celestial bodies – as the "fathers" of His people. This particular interpretation of the words of God exposes the work of the Philo's imagination, which strives to incorporate into the Holy Scriptures the mixture of heathen concepts – knowledge created by the idol–worshipers.

For instance, Philo mentions the "world soul" *[[*the human soul in the Philo's interpretation is a "fragment" of the "world soul" – the intelligence–cosmos–god of the ancient heathen philosophers*]]*, Plato's forms or "archetypal" ideas, and the idea of cyclical life of the Universe.

However, the soul that carries the image of God the Creator cannot be a fragment of anything within the created by God Universe: by envisioning the soul as "a fragment," Philo in fact, discards the axiom of Judaism that man had been created in the image and after likeness of God. This particular Philo's assertion is consistent with the Plato's concept of form derived from the Orphic myth according to which a form of a human being is just one form from the multitude of all other forms of other beings contained within the serpentine container/main Orphic deity, and therefore, there is nothing that would differentiate a human being from animals and other living beings. This heathen concept sustained human sacrifices to idols and deified beasts; later, it facilitated incorporation of the Aristotle's denigrating concept of man as a part–property–slave of the man's establishment into political theology of Thomas Aquinas, and transferred the process of dehumanization and humiliation of man, which are typical for the heathen establishments, into the societies, which were expected to follow the Christian teachings. The fruits harvested from this transfer include incessant wars and atrocities during entire existence of the Western civilization, which had overdone the achievements of Alexander of Macedonia and other heathen conquerors. Among these fruits, for instance, are

– the methods of interrogation techniques (torture) developed and applied by the Inquisition and then, by secret police of all totalitarian regimes

– concentrations camps of Nazi Germany and Bolshevist–Communist–Stalinist Gulag in the post–1917 Russia.

7. Philo refers to mankind as to "the class of rational animals," and to man as to "every kind of animal, terrestrial, aquatic, flying, and celestial" [*Questions and Answers on Genesis* I.76; *On the Creation* LI.147]. At the same time, Philo asserts that every man, through his intellect, is "connected with divine reason" [*On the Creation* LI.146]

Obviously, a flying aquatic–terrestrial–celestial animal, which through his intellect is connected with divine reason *[[*that is with the deity*]]*, is an inventive addition to the Aristotle's concept of man as a social–political animal, as well as the direct evidence that Philo's mind

a/ operates within the framework based upon the Orphic doctrine

b/ adopted the same language with which the heathens referred to their primary deity – Orphic arch–serpent, "absolute animal" filled with the images/forms of other beasts and animals of air, water, and land.

In another work, Philo writes of Greece as of the only country, which produces man as "the heavenly plant... divine off–shoot" with "the most accurately refined reason" defined with the special "lightness of the air" [*On Providence* Fragment II.66].

Indeed, Greece was the unique country, the jewel among the perfect creations of God.

However, the Philo's contemporaries, who supposed to compose the kingdom of priests and the Holy nation, had own exclusive position within the created by God Universe, and the Promised Land, given to Israel by God, was still the most desirable place for any Jew at the time of Philo. It was more than land: it was the Universe within the Universe, which separated the ancient Israel from all other nations and manners of living and which was intended to accommodate transformation of the small tribe of desert nomads into the holy nation and kingdom of priests {cf.: *Deuteronomy 8:5–20; 11:10–32*}.

Therefore, the air of Greece could not be of such importance for the Jewish Pharisee to make it a creator of "the most accurately refined reason," especially, as the possession of the people who the Jewish scribes traditionally classified as the "Gentiles" and with whom advanced contacts were forbidden {e.g., in*: Exodus 34:10–17; Isaiah 2:6–9*}.

8. Philo interprets the birth of Seth as the second nativity of Abel [*Questions and Answers on Genesis* I.78].

This assertion reveals that Philo accepted the doctrine of transmigration of souls that is one of the central concepts of the Orphic, Pythagorean, and Platonic theological doctrines; however, Orphic–Pythagorean–Platonic myths do not belong to the Holy Scriptures: they are the foundation of the heathen cults.

9. Philo applied the Aristotle's technique of description of theological assumptions with the language of physics and geometry and the Pythagorean theory of numbers for interpretation of the book of Genesis and for explanation of the main concepts of Judaism. Such mathematization of theology has led Philo to the following statements "in a philosophical spirit" [*On the Creation* III.13–15, XV.48–XVII.53, XXXI.95–XXXII.97; XXXIII.99–100; XXXIX.114–XLIII.128; *On Dreams* II.XXXIII.223–227; etc.]:

– the number seven has "the great sanctity"

– the other philosophers equate seven to Victory *[[*Philo writes of Νικη – the winged Greek goddess of victory*]]* and to the "virgin goddess," which sprung from "the head of Jupiter." Concerning the "virgin goddess," Philo obviously refers to Athena, daughter of Zeus, or Jupiter in Roman interpretation, the patroness of Athens [e.g., Graves 1:44]

– number seven, with which the Pythagoreans refer to "the Ruler of all things," is the foundation not only for geometry and trigonometry, but also for "all incorporeal and corporeal substances"

– number seven, is also a likeness to "the only thing *(sic!),* which neither moves nor is moved" that is "the Elder Ruler, and Lord of the Universe"

– "the Deity... the most ancient author of all things, namely God" gave the share of an excessive degree of His stability, durability, and firmness to "the most excellent natures" including Moses, whose "perfect absence of motion" God had shown with the words "Stand thou here with Me" *{in: Deuteronomy 5:31}*

– and so on and so forth [e.g., in: *On the Creation* III.13–15, XV.48–XVII.53, XXXI.95–XXXII.97; XXXIII.99–100; XXXIX.114–XLIII.128; *On Dreams* II.XXXIII.223–227; etc.].

The referred above Philo's texts show that Philo attempts to describe God of Israel with the Pythagorean theory of numbers, and to portray God as the immovable "thing" similar to the fantasies of the heathen physicist – Aristotle. Into his image of God, Philo incorporates constructions borrowed from the heathenism, in particular from the Aristotelian physical speculations, concerning the nature of the deity, which – as soon as it is described in the terms of the material world *[[*e.g., "immovable," thing," stability, durability, and firmness – see the reference above*]]* and worshiped by the heathens – is a heathen deity, that is "other god" forbidden by the first commandment {*Exodus 20:1–6*}.

Furthermore, when Philo ascribes to Moses' "perfect absence of motion," he again misinterprets the Holy Scriptures.

According to the text in Deuteronomy 5:30–33, God charged Moses the prophet to dismiss the people – to send them to their homes, and to stay with Him {***στηθι μετ Εμου*** – *Deuteronomy 5:31*} and He will tells Moses the laws and ordinances, which Moses has to teach Israelites, and which they shall do in the land that God gives them for an inheritance.

In στηθι μετ Εμου {*Deuteronomy 5:31*}, στηθι is a derivative of ιστημι – the verb that conveys the general meaning of placement, movement toward/taking a particular position in the space; for instance, to stay, to place, to move forward, to turn to, to erect, to lift, and so on; then, concerning stability – to pay attention, to stay on the particular point of view; to oppress; to cease activities; to establish; to institute; therefore, Philo's interpretation as "perfect absence of motion" is not correct.

From where Philo received information that Moses was in a state of "perfect absence of motion" and was given the share of an excessive degree of stability, durability, and firmness, which Philo ascribes to God, will always remain the personal Philo's mystery. However, the meaning of Philo's text is clear: transformation of the non–cognizable Almighty God of Israel into the Aristotle's immovable "prime mover": Aristotle, following Xenophanes who envisioned god as eternally motionless [Xenophanes of Colophon Fragments A36], asserted that god – "prime motor" or "prime mover" – is unmovable [*Physics* VIII.vi.258b; VIII.ix.266a].

This particular Philo's assertion concerning Moses in the state of "perfect absence of motion" illustrates his method, how he, with assertions of heathen philosophy, misinterprets/modifies the meaning of the Scriptures to confirm own assumptions. The overall results of Philo's assertions offered as the input into Judaic theology are evident: violation of commandments of God, apostasy, and blasphemy.

In addition, reference to "virgin goddess," which sprung from "the head of Jupiter," also is the direct violation of the Commandment of God { *Exodus 23:13*}: the chosen people of God should neither mention the "other gods" nor speak their names.

Philo's misinterpretation of the Scriptures and integration of the heathen physical–theological fantasies concerning the nature of the heathen idols into the Judaism have opened for the Philo's followers a new space for the works of imagination: since, after digesting the fantasies of the heathens concerning the nature their gods, they boldly incorporate the heathen concepts into their fantasies, which they misleadingly promulgate as "the Christian dogma."

In general, the Philo's language and style convey his certitude in own exceptional possession of the knowledge of the God's substance. Philo's choice of words indicates that, in his mind, heathen philosophy took the place of Judaism: for Philo,

a/ the Almighty God of Abraham and Moses became the unmovable "thing" who might be described by the Pythagorean number seven and with Aristotelian lexicon

b/ the traditional for the Judaic mentality reverence to God is lost and the direct ordinances of God are disregarded.

The Law revealed through Moses postulates that the names of other gods must not be mentioned or spoken by the people of Israel, and if somebody appears as a prophet and instead of the words of God speaks own words, or the words in the name of other gods, or own dreams, etc., the Israelites should not even listen: this is the apostate; through him God tests their steadfastness, love, and loyalty, and the apostate has to be executed, because he has rebelled against God and he is evil amidst the people {*Exodus 23:13; Deuteronomy 13:1–11; 18:20*}.

However, Philo not only was spared from the punishment of apostate; he lived as the recognized authority of Jewish Alexandrian colony, and left his works for the following generations. It means that the mentality of Philo's tribesmen already had been altered and made them imperceptible to the direct violations of the Law, which they had been chosen to keep and strictly observe. Now, it is possible only to guess, which path the theologians and philosophers would follow, if the Philo's works are officially recognized as the heretical and incompatible with Judaism, because they violate the commandments of God given through Moses?

10. Philo introduced something new to the world hierarchy – "the middle class" between God and man. He asserts that the good man is "neither God nor man, but that he touches the extremities of both" and he is connected with "the immortal race" through his virtue, and with "the mortal race by his manhood" [*On Dreams* II, XXXIV.230].

To corroborate this "innovation," which reminds the Plato's image of the divine consummated philosopher, Philo fabricates own version of the text from the Scriptures about the ritual of atonement, which a high priest had to conduct for the sins of people of Israel. In the Philo's interpretation, the original text "there shall be no man in the Tent of Meeting" when the high priest enters to make atonement {*Leviticus 16:17*} reveals that the high priest during atonement ceases to be a man. So, Philo places him in "the middle class" between two races – the immortal and the mortal, and concludes that Moses describes this middleman as being neither God nor man but "something on the border" [*On Dreams* II, XXXIV.231–232].

According to the literal translation and commentaries written by Jacob Milgrom, the passage from the Scriptures "No one shall be in the Tent of Meeting when he goes in... until he comes out" ("*No one. wĕkol–'ādām*, literally 'every man'") refers to the "severer precautions" concerning the sacred rite of purification of sins [*Leviticus* 1010, 1035–1036].

In Philo's imagination, words "no one" in the sense that nobody should present in the Tent of Meeting become "no man" in the sense that the high priest ceases to be a man and ascends to the "middle class" between the mortal men and the immortal deities. This particular interpretation particularly clear illustrates the Philo's method, which he borrowed from the Egyptian philosophizers and interpreters of myths and symbols: he cuts words from the context and frivolously ascribes them any meaning he needs to support his assertions.

Thus, after downgrading God from the level of the uncognizable Almighty Creator of the Universe to the level of subject of consideration and description with elementary mathematics, physics, and Pythagorean numbers, Philo elevates a high priest–good–man at the level between God and mankind.

In the heathenism, an unbreakable connection between the vision of gods and self–image exists: the higher place men assign for themselves, the lower place they assign to their idols – imaginable gods. It looks like Philo continues this tradition: only the necessity to keep at least appearance of the traditional Judaic reverence to God keeps Philo from introducing the heathen practice to deify men in a position of authority.

In addition, with the assertion of the "middle class" between God and men, Philo not only creates the basis for deification of a high priest or any other "good man." He misinterprets the insight of ancient philosophers about the nature and purposes of man to serve as the intermediate between two worlds: the time–space–complexity–bounded Universe, and the eternal reality that accommodates the Universe. This insight–remnant of the original knowledge of the man exiled from the Paradise was adopted by the heathen philosophers and incorporated into their imaginary world, in which men knew the thoughts of their gods [e.g., Plato *Timaeus* 34–35; Theodore of Asine, Plotinus, Plutarch, and Atticus ref. in: Dodds 298].

In fact, Philo literally follows the main pattern of behavior of the false prophets:

the deceitful visions of his own mind override the words of God
↓
the heathenism takes the place of Judaism
↓
the figments of imagination of idol–worshipers
– the Aristotelian–Pythagorean physical–arithmetical–philosophical speculations –
supplant the knowledge of God revealed through Moses

With the misinterpretation of the Scriptures and consequent incorporation of the heathen concepts into the knowledge of God, Philo attempts to introduce the pattern of modification and the methods of interactive heathen theology into Judaism.

However, Greek heathen philosophy is not the only source of the Philo's importing enterprise: some of his texts confirm obvious presence of the Gnosticism.

In summary, Philo's acceptance of the Egyptian symbolic interpretation brought the definite results: Philo
– refers to the Scriptures as to the allegory, which has another hidden meaning
– puts own fantasies at the place of the words of God
– presents own fantasies – with which he falsifies the knowledge of God – as the meaning of the Scriptures.

When Philo abandons the mentality of Judaism and accepts the Aristotelian–Pythagorean deity, he follows the common pattern: as a heathen philosopher modifies theology, in the same fashion, Philo the learned Pharisee from the tribe of Levi modifies ***[[***in fact, falsifies***]]*** the Holy Scriptures. The established by God religion, which accommodates the Universe, becomes for Philo the subject that his mind accommodates and the playground, which he feels free to populate with own fantasies, myth, and concepts borrowed from heathen serpentine theology – the Orphism that sustains religions– cults–ideologies produced by the worshipers of the arch–evil.

Conclusion

It might be concluded that Philo has earned the special place in history:

– in resemblance of Plato's Solon, Philo borrowed the "old knowledge" of the Egyptians, for whom "everything is symbolic" [Chaeremon *Fragment* 15D 27], in particular, their methods of allegorical interpretation of the sacred for them myths, and then, did for Judaism the same thing, which Chaeremon the Stoic did for the Egyptian mythology – both interpreted their religion with the means of Greek heathen philosophy

– Philo misinterpreted and falsified the Books of Moses with the Greek heathen philosophy

– Philo's "Hellenistic Judaism" is the collection of fantasies and heresies, which has as much common with the Holy Scriptures, Judaism, or Christianity, as much common the malignant tumor–parasite has with a body of host

– Philo became the first in the line of philosophizing theologians***Σ30*** – authors of heresies, which affected the Western civilization. Later, acceptance of Philo's pattern of falsification of the Holy Scriptures facilitated the substitution of heathen philosophy for the Christian teachings; such substitution triggered the Great Schism and transformed the Christian Roman Church into the papal church of Rome

– the story of Philo illustrates how the mind, which violates the Law of God and possesses unguarded imagination, undergoes the transformation from the keeper of the Law into the corruptor and apostate similarly to the generations of the priests and Pharisees who broke the covenant of Levi, and in the end, they could not comprehend and contain the words of God, so they sought to murder His Son, the Word–God {*in: Jeremiah 5:30–31; 6:13; 23:11–13; Ezekiel 8:6–17; Malachi 2:4–9; Matthew 12:22–45; 15:12–14; 21:42–46; 22:15–21; 23:1–38; Luke 6:6–11; 7:24–35; 11:37–54; 12:1; 15:1–2; 16:13–15; John 7:47–53; 8:29–47; 11:47–53*}.

Irreversible collapse of any human establishment – any religious, political or another system – begins with the subversion → modification of the main truth–knowledge of the actuality on which the establishment/system is built: when false assumptions and heresy***Σ31*** take the place of original truth, the original system ceased to exist.

For instance, any political, social, and religious establishment – a hierarchical system***Σ32*** includes

a/ the core – religious, philosophical and political doctrines, which define the system's meaning of existence

b/ the system's values – as the meaning of good and evil that the system embodies

c/ the derivative of the core and the values – the system's purposes and the means to accomplish the purposes.

As soon as the core is changed, the original purposes lose their significance, and the hierarchical establishment created to achieve these purposes begins to collapse → disintegrate. The entire history might be seen as the uninterrupted war of different "truths" with the "heresies" – modifications or contradictions to the "truths," yet, as of today, all the methods employed by the establishments in attempts to prevent and exterminate heresies were and are unsuccessful.

Thus, the Philo's contribution into the history of his people is an attempt to eradicate the knowledge of the Law of God, with which the human civilization began, and therefore, to reverse the evolution of human mind. The Philo's motives are unclear: today, there is no possibility to prove that Philo dreamed of resurrection of the ancient gory of the kingdom of Israel and thus, wanted to reconcile Judaism with the heathen theory of empire–building. Even if he does, he chose the wrong path.

There is one common feature that unifies rulers of all kinds and fashions who accepted the heathen philosophy or its derivatives served by their subordinates – philosophers, astrologers, theologians, poets, priest–diviners, etc.: all of them were not able to design any hierarchical system (empire, state), which would be different from the Aristotelian Polis–community–society–state founded upon the Plato–Aristotle's utopia. All social, political and religious establishments, which were based on the fantasies of men, kept their members/subjects ***[[***classified and treated as the easily replaceable parts–property–social/political animals–slaves***]]*** in ignorance and slavery and employed all available means of education, persuasion, coercion, deceit, rewards, punishments, extermination, and other body–adjusting and brain–washing techniques to prevent free thinking – that is to prevent the human mind from living according to its nature, because the nature of the human mind is freedom of thinking; slavery is the death of reason.

Yet, at the due time, all the establishments based on slavery and coercion***Σ33*** failed to retain the power and influence, and came into the oblivion along with their builders and with those who they enslaved or murdered.

So, is anything in the world, which might lead all the minds to the same – universal – comprehension of the same truth, recognized as the absolute?

For instance, what makes the minds think differently, if all minds are created in image and after likeness of God, therefore, should be equal in their perception of truth?

Will ever all the minds agree in their understanding of God, and will they ever accept the same truth, therefore, the same meaning of freedom, virtue, happiness, and meaning of existence? T

hen, would ever any establishment or world be possible, in which apostasy cannot be conceived?

These questions and the understanding of the meaning and input of the components, which compose the foundation of all establishments of men ***[[***these components include hierarchy, power of coercion, apostasy, heresy, Aristotelian concept of man as the part–property–slave and social–political animal, and intentionally maintained ignorance of the subjects in questions of religion, virtues, and morals***]],*** lead to the following conclusions {*cf. in: Luke 17:20–21; John 8:51; 12:26; 14:6, 23, 26; 15:1–6; 16:7–15; 17:1–26; 1 Peter 4:3–4; 2 Peter 3:5–13; 1 John 2:15–17; Galatians 4:1–9*}:

1/ apostasy and its primary weapon – heresy – mighr exist only within the temporary hierarchical establishments arranged by the degrees of evil manifested with disparagement of man, perversion of truth, and perversion of the nature; such establishments compose the world, which rejects God and creates and consumes the knowledge of evil, corruption, and death – the knowledge of the temporary dissipating world living in slavery, evil and lawlessness, therefore, destined to collapse and ultimate destruction

2/ knowledge of the Absolute Truth annihilates any possibility to enslave and mislead the mind, therefore, prevents any possibility of apostasy and heresy

3/ the mind, which lives by God and carries the kingdom of God within, does not become an apostate and is not susceptible to heresy

4/ the actual meaning of the mankind's evolution is the ascension of the human mind to the Absolute Truth – that is to God.

For the Christians, the beginning and the end of this path is the Lord God – the Word–God, Jesus Christ, the Pantokrator and Savior, Who grants the truth and knowledge that is the life everlasting, and Who creates a human child of God – the temple and dwelling of the Almighty Holy Trinity {*John 14; 15; 16; 17*}.

Consequently, it might not be any sense to remember the dead man who created heretical "Hellenistic Judaism," which was rejected even by some of his own contemporaries twenty centuries ago, if do not consider the Philo's case as the illustration of apostasy and as the work of the apostate

a/ who created a precedent that

introduced Egyptian philosophizing into the practices of monotheist theologians
↓
advanced a particular mode of thinking and creating theological assumptions
– interactive theology of the heathens –
in the theological schools of Egypt (Alexandrian school, which nurtured Origen) and then, Europe

b/ whose works reveal how

symbolism and allegorical mode of thinking influences the mind
and makes it susceptible to heresy
↓
how heresy devours the human reason

The centuries of hidden idol–worship and hypocrisy resulted in misinterpretation of the Law, perversion, and corruption {*Matthew 23:1–35*}, which plagued the priests, scribes, and elders of the ancient ***οικος*** – the establishment/dwelling of Israel, the Vineyard of the Lord. The ruling elite of the chosen nation – the Pharisees who began as the keepers of the Law – became unable to recognize the Messiah, and finished by seeking to assassinate God, the Source of the Law that they were created to keep, to accomplish–embody into own daily life, and to convey to all races and nations {*John 11:46–53, 57*}. In general, the works of Philo of Alexandria are the logical completion of the centuries of hidden idol–worship, which some of the chosen people preferred to God the Giver of the Law revealed through Moses {*e.g., Ezekiel 8:5–17*}.

If to seek the words, which would provide the comprehensive evaluation of Philo's "Hellenic Judaism" which came into existence as a result of acceptance of the Orphic doctrine, the symbolic–allegoric thinking, and "philosophizing" practiced by the Egyptian priests–diviners and other ancient heathens, such words can be found in the Holy Scriptures; they have been said

– in the beginning, by Moses, as the warning concerning the plague of idol–worship, which could be avoided: Moses spoke of the idol–worshipers who have no understanding, whose vine ***[[***their root***]]*** is the vine of Sodom producing the wine that carries the rage of serpents and incurable rage of asps – θυμος δρακοντων ο οινος αυτων, και θυμος ασπιδων ανιατος {*Deuteronomy 32:9–33*}

– by Lord God Jesus Christ, in the end, when the disasters foretold by Moses became the actuality: He referred to the Pharisees {in: *Matthew 15:1–14; 16:1–12; 23:13–35; Luke 11:39–54; 20:47*} as to those who

are "Serpents! Offspring of vipers!"
↓
are hypocrites that occupied the place of Moses and impose onto the people unbearable burden,
which they themselves do not share
↓
discarded the commandments of God
and teach the doctrines of men
↓
are the evil and adulterous generation
↓
are insane and blind, "the blind leaders of the blind," who lead the people into the pit
[[to destruction and death***]]***
↓
closed from the people the Kingdom of God –
in which they do not enter themselves and do not allow the people to enter
↓
as the tombs, are filled with uncleanness and death within,
yet make appearances of righteousness and piety
↓
are the plant, which is not planted by God,
and which therefore, will be rooted out

In fact, these words are the terrifying **εκδικησεις** – the adverse judgment of God for men's disobedience and violation of the Law: for men's sins against own nature, the fellow men, and the world. These words convey the sentence pronounced by God to those who are not of God, and therefore, shall be rooted out from the world created by God.

There is no mutual agreement concerning the true meaning and value of Philo's contribution into the official history of religion. Some early writers – Eusebius, Jerome, Origen, Augustine of Hippo***Σ34*** – all those who are traditionally referred to as "Christian theologians," yet who discarded the referred above texts of the Gospels concerning the teachings of the Pharisees and their judgment by God –

a/ identified the Philo's speculations as the "early Christian doctrine"

b/ falsely asserted the Philo's influence on the Apostles

c/ acknowledged Philo as "an honorary Church Father" almost equal to the Prophets, and incorporated his fantasies into own works.

Obviously, such high praises of the Egyptian–Hellenistic philosophizing Pharisee can be uttered only if to discard the warning of Lord Jesus Christ to beware of teachings of the Pharisees who are "hypocrites… an evil and adulterous generation" {*Matthew 16:1–12*}.

As Photius, Patriarch of Constantinople (the ninth century), inferred: starting with Philo, the allegorical interpretation of the Scriptures "began to pour into the Church" [Photius ref. and qtd. in: Runia 13].

However, Greek heathen philosophy was not the only source of the Philo's importing enterprise: some of his texts confirm obvious presence of the Gnosticism. Philo of Alexandria accepted the myths and their free interpretations as truth and assembled his doctrine from the fragments of the Judaic theological system mixed with fantasies of the heathen diviners and philosophers.

Origen accepted the Philo's model for the interpretation of the Scriptures and was condemned as heretic after the Christian theologians realized the danger of the Origen's heathen philosophical–symbolical constructions. Yet, even conviction of the Origen's "useless knowledge" as the heresy did not stop the sacrilegious

allegorical–symbolical misinterpretation of the Scriptures initiated by Philo of Alexandria.

The entire history of the human thought might be seen as the uninterrupted struggle for preservation of the uncontaminated theological knowledge. Primitive idol–worship and superstitions hunted ordinary people; the "wisdom" of heathen philosophy overtook the learned Pharisee, and began to chase Christian theologians who decided to employ allegorical–mythical interpretation of the Scriptures in a quest for new "prophetic" revelations and new "knowledge" of God.

However, the essence of each survival–oriented system is the particular core/framework/reality of knowledge with the particular level of complexity. The essence of the system is the system's absolute truth***Σ35***. The absolute truth has different embodiments; one of them is the totality of life–maintaining processes, which actualize the meaning – the mission or the purpose of the system's existence. If knowledge, on which other systems are founded, supplants the original absolute truth of the original system, it destroys the balanced totality of survival–oriented processes, which are conducted at the level of complexity optimal for the original system. Ultimately, the alien knowledge transforms the original system into another reality. Therefore, it becomes understandable why it is impossible to have two absolute truths for the same system that is, for instance, to serve two masters {in: *Luke 16:13*}.

As a seed carries the inevitability of a mighty tree, the mind actualizes the particular truth by creating knowledge, which might be embodied into the material structures and therefore, will inevitably influence the world of the material things. It is not possible to replace this truth/knowledge without transformation of the mind: the mind is this truth/knowledge. It means that inside the same mind, it is not possible to reconcile two mutually exclusive religions – monotheism and multi–deity heathen theology, which sustain different knowledge frameworks.

The mind can deceive itself with the presumption that it utilizes only philosophy and discards its basis – theology, or that it selects only the truth from the mixture of true and false/heretical concepts. However, in fact, the very presumption indicates that the mind already is opened for heresies or idol–worship, because it had lost the ability to evaluate conformity of the considered knowledge to the original framework within which it is empowered to exist.

For instance, when Pawlos of Tarawn (Armenian writer, the eleventh century) defends the practice to translate numerous writings of heretics, he explains that the translators select only the useful things and discard the unworthy things. To support his point of view, he refers to the St. Athanasius' advice: when "the heretics confess with us," their writings should be accepted [Pawlos of Tarawn ref. and qtd. in: Pseudo–Zeno 9]. However, he discards the main criterion of evaluation and discernment of the good and the evil given by God: a good fruit and an evil fruit do not grow on the same tree; there is no good tree that would bring bad fruits, and there is no corrupt tree that would bring the good fruit; each tree is known by its fruit *Matthew 7:15–20; Luke 6:43–45*}

Hence, the good and the evil do not come from the same source; thus, the one should judge the source by results.

Subsequently, Paul the Apostle recommends avoiding heretic who is perverted man and who sins being self–condemned {*Titus 3:9–11*}.

So, when the mind obsessed with the passion of philosophizing seeks the true and life–giving knowledge of God in heresy and false concepts, it presents self–poisoning as the process of selection of useful things, while any reasonable man would not drink poison in expectation that his body would separate the lethal poison from the living water.

Before beginning of symbolical interpretation of the Scriptures, the learned theologians should take into consideration the Apostles' warning that even food for a body (food which do not commend men to God) from the idol temple and idol offerings are not acceptable for the Christians because it might look as acceptance of the idols, thus, might lead the non–Christians into confusion {*1 Corinthians 8:7–12; Revelation 2:14*}. Consequently, it should be obvious that food of the mind ***[[***the food of soul/mind is the knowledge that commends man to God***]]*** employed for an exposition of Christian theology must not be contaminated with heathen philosophy and its offspring – multi–deity theology.

The insights of the ancient Greek philosophers concerning the life of the Universe and the human reason still serve many contemporary sciences whose subject is the life of the matter – the lowest levels of the Universe discernible for the human senses, probably, because they are not able to test and substantiate the truthfulness of the general philosophical concepts, which provide foundation for their theoretical inferences.

At the same time, many researchers still disregard the simple truth that the knowledge created by philosophizing imagination is not able to accommodate the true knowledge of God: the fruits of philosophizing do not describe the actual nature of the Universe – the levels of complexity are simply incompatible.

Truth can be found only when the complexity***Σ36*** of the level of consideration is consistent with the complexity of the considered object.

It means that philosophy, science, or any construction of imagination must not be applied for the consideration or development of the knowledge with the highest level of the complexity that is for theological doctrines (e.g., Pythagorean theory of numbers should not be used for modification of the theological knowledge). The incompatibility of the levels of complexity produces the false knowledge, which is inadequate to the reality, therefore, results in destruction of those who accept it as the truth. The processes in the Philo's mind, which resulted in import of heathen philosophy into original Judaic theological system, might be explained with the concept of disintegration based on incompatibility of the complexity levels – violation of the law of adequate complexity***Σ37***.

Acceptance, creation, consuming, and application of knowledge constitute the essence or core of existence of any living system.

The mind's longing for knowledge is much more desperate than a body's longing for water. If the system has exhausted the potential of development, became insufficient and unable to satisfy own information needs with the knowledge that belongs to its original reality, in its thirst, it begins to consume any knowledge even with incompatible levels of complexity. When a system, for instance, the mind of Philo, considers new knowledge without comprehensive discretion and does not determine the roots and true essence precisely, it might imagine/presume similarity of new knowledge with own knowledge, thus, might admit a possibility of reconciliation the alien concepts with own truth. After imagining/presumption of the common foundation, the mind is ready to accept new knowledge (even inconsistent with the original absolute truth) as the truth. The new knowledge stimulates imagination, because the mind did not have similar knowledge before.

Then, the mind begins to justify existence of another reality and modify own reality with the newly accepted knowledge. The newly accepted knowledge becomes the core–center of inter–system processes at another level of complexity and simultaneously the core of destruction of the original system; at this moment, the mind of Philo presumes suitability of heathen philosophy for his theological studies. Still it is the latent phase: the original system undergoes initial decay; at the end of the latent phase, it becomes susceptible to the influence of other systems. Then, the mind accepts an alien theological or philosophical construction, because it finds it to be similar with own truth.

At the end of the latent phase, the original system ceases existence, and this is the point of no return or the threshold at which the mind begins to presume the unthinkable before compatibility of beliefs. After the Philo's mind passed this threshold, it began to envision the common foundation; then, it admitted necessity to reconcile two theological systems – Judaism and the heathen theology, which Philo comprehended as Greek philosophy.

[[The state/process of conversion/apostasy – should be differentiated from tolerance: tolerance is recognition of the inalienable rights of each human being to exercise freedom of choice, freedom of thinking, freedom of religion and freedom to live in accordance with own free will and own free choice. To be tolerant to another person's beliefs does not mean conversion into another person's faith or obligation to accept the assumptions of another religion as the own infallible/absolute truth.***]]***

The new core re–directs the life–sustaining resources, re–assembles and assimilates the remnants of the original system: new system comes into existence. At this moment, Philo utilizes the logical and analytical methods to justify the similarity of the incompatible foundations; finding of "similarities" results in unconditional acceptance of heathen interactive theology: the process of apostasy is completed, and the learned Pharisee becomes a heathen philosopher.

Subsequently, nothing prevents Philo from imitation of the Egyptian priests: he refers to the Scriptures as to the allegory, which has another hidden meaning. Such an assertion provides him with the opportunity to put own fantasies at the place of the word of God and to present own phantasms – by which he falsifies the knowledge of God – as the meaning of the Scriptures, (e.g., "divine madness" of Abraham, and number seven as likeness to "the Elder Ruler, and Lord of the Universe"). This assertion also indicates that Philo becomes unable to differentiate the truth and the false, because the truth, which was the absolute in the beginning, has gone: the "house is forsaken and desolate" {*Matthew 23:13–38; Luke 13:35*}.

The absence of the original absolute truth activates self–destruction of the inner knowledge–operating structures, which completes preparation of the free space for new beliefs. Philo completely abandons the mentality of Judaism and accepts the Aristotelian–Pythagorean god; he repeats the Plato's pattern: a philosopher modifies theology – the learned Jewish scribe interprets the Scriptures from the Greek heathen philosopher's point of view. Then, the established by God religion, which accommodates the Universe, became for Philo the subject that his mind accommodates, and the field, where he can apply his imagination and which he can populate with own phantasms and the concepts borrowed from heathen theology.

When, following Philo, the Western theologians accepted the methods of heathen philosophy, this acceptance resulted in disintegration of the original body of

knowledge within which their mind initially operated: they began to create false knowledge and to live ***[[***in fact, degenerate***]]*** by non–truth. Consequently, they became unable to comprehend reality: they went down into the pit {*Matthew 15:12–14; 23*}, in which nothing beneficial for human mind can be created; they become similar to the bewildered and perplexed ones described by Isaiah the prophet {*Isaiah 59:4–11*}.

Indeed, during many centuries of the papal dominance in West Europe, the false heathen philosophical–arithmetical–physical speculations that were the foundation of Aristotle–Aquinas political theology, suppressed the evolution of sciences and overall development of the Western civilization.

In conclusion, the one can infer that

– the works of Philo of Alexandria accomplished transfer of the methods of the heathen diviners and philosophizers to the Western theologians

– the Western theologians, who accepted the Philo's legacy, became the next generation of the consumers of "the incurable rage of asps" – the Orphic serpentine theology, and disseminators of the heathenism.

Each human thought could become the seed, the code of a system, which could define the Future. From such a point of view, the Philo's influence might be traced from the beginning, in the A.D. first century, until its logical completion completion, in the twentieth century, when it reached zenith of influence onto human societies through the works of Sigmund Freud***Σ23***.

The Freud's phenomenon illustrates the conclusion of the process, which Philo of Alexandria began with modification of Judaism. The writings of both have the most negative consequences for the contemporary civilization, and it is not the mere coincidence that they both attack the legacy and personality of Moses – the greatest prophet {*Deuteronomy 34:10–12*} through whom the Law of God was revealed to mankind and under whose practical guidance the human civilization began:

1/ Philo of Alexandria, the philosophizing Pharisee, referred to the Books of Moses as to the collection of myths, adopted symbolism from the Egyptian priests, invented philosophical interpretation of the Holy Scriptures, and described Moses as a cosmopolitan and adept of Egyptian philosophy. Eventually, Philo established a precedent of application of human imagination to the revelations of God, and finished with "Hellenistic Judaism" that corrupted the original Judaism built by the Word–God

2/ Sigmund Freud, the convinced atheist with medical training, asserted that Moses is not the Hebrew, slandered the human nature by ascribing own "Oedipus" complex and "psychosexuality" to mankind and attempted to introduce new definition of the human nature by substituting his own figment of imagination – the impotent criminal and pervert obsessed with lust for parricide and incest – for the being created into the image and after likeness of perfect God

3/ If Philo established a precedent of application of human imagination to the revelations of God and referred to the Books of Moses as to the collection of myths, Freud expanded Philo's love to the Egyptian symbolism until such a degree that transformed Moses into an Egyptian, Judaism (along with its foundation – The Ten Commandments) into Egyptian religion, and Levites (priests and chief–priests) into Egyptian servants of Egyptian Moses.

4/ Instead of Judaism, Freud offered a new mythical cult – his psychoanalysis and the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the "Oedipus" complex. Eventually, he conspired to propagate his pseudoscientific psychoanalysis or "metapsychology" worldwide, moreover, to elevate it at the rank of the global religion.

They both – Philo of Alexandria and Sigmund Freud – attempted to denigrate the core values of mankind and undermine the faith of many, although in different aspects:

– Philo, with his imagination corrupted by the heathen philosophy/Orphic serpentine theology, attempted to contaminate original Judaism founded on the theological truths, which define the nature of man and sustain the existence of mankind

– Freud continued with elevating figments of his imagination and his ownmental problems, such as his "Oedipus" complex, to the rank of the common norm and attempted to disprove the divine nature and good of man created in image and after likeness of God

– Philo considered the words of God as the myths, which can be modified by human imagination and can be interpreted according to the needs of man. With application of his imagination to the words of God, Philo began the process of disintegration of religion (that is disintegration of human conscience), which inevitably leads to transformation of man into the beast, the spiritually dead one

– Freud completed the work of Philo with **a/** his "ancestral myth," parricide and incest as the beginning of human civilization, and **b/** pseudoscience intended to take the place of worldwide religion for the psychosexual beasts masqueraded in human bodies.

– Philo compiled "Hellenistic Judaism," in which Greek heathen philosophy took the place of religion established by God

– Freud attempted to elevate the mire of his imagination at the place of a new religion: he attempted to substitute the cult, which propagates the perversion and insanity as the norm, for the traditional religion based on the concept of the Absolute Good.

If Philo sow the seed (from which a possibility of acceptance of Freudian pseudoscience sprang) by making religion accessible for human imagination, therefore, transforming it into the realm of human dreams, Freud completed the process***Σ38***

1/ by referring to the traditional religion as to mental disorder ("obsessional neurosis")

2/ by asserting own perversion as the meta–science

3/ by attempting elevate his pseudoscience to the rank of worldwide religion, which – if to analyze the Freud's own definitions and wordings – mirrors the definitions of idolatry and perversions given by St. Paul the Apostle {*Romans 1:21–32; Colossians 3:5–8*}.

The Philo of Alexandria's "Hellenistic Judaism" and Sigmund Freud's "metapsychology" illustrate the meaning of Moses' definition of the heathenism as "incurable rage of asps" {*Deuteronomy 32:33*} – the deadly potency of false knowledge.

That what began as the Philo's false assertion, which attempted to taint Moses with the "wisdom" of heathens, and which was intended to facilitate acceptance of the forbidden false knowledge of the heathens, was completed with Freud's false doctrine that

ascribes to mankind perversion and insanity
as the common traits of human nature
↓
portrays the human soul – Freud's "unconscious" as – "a demoniacal monster"
[in Jung's definition: Jung 180–181]

and as the collective property of mankind
[[modification of the ancient notion of the "world soul"***]]***
↓
introduces heathenism as the foundation
of the contemporary cultural, religious, and social life

The drops of poison, which Philo the learned Pharisee mixed into his imaginary "Hellenistic Judaism," became the flood of poison, which polluted the domain of human knowledge with hatred to God, hatred to father, unnatural lust for incest (in which Freud sees "the beginning of religion, ethics, society, and art"), and inventory of perversions***Σ38***, from which Freud amassed his "metapsychology" intended to become a new religion of the Western civilization***Σ39***, or even the entire mankind, which Freud desired to agitate.

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