APPENDIX

References to Philo in Christian Literature

In the section on tools of research at §3.3 and elsewhere we have referred to the extremely valuable collection of ancient testimonia on Philo and his writings which Cohn placed at the end of his magisterial introduction to the critical edition of Philo’s writings prepared in collaboration with his friend Wendland.\(^1\) Cohn does not tell us what his criteria for selection were. Presumably he wished to indicate the references to Philo in the ancient sources which were relevant to his edition. The *testimonia* extend from Josephus to the late Byzantine author Theodorus the Metochite. It is apparent that he did not aim at completeness, and many interesting references are not found in his list. It seemed worthwhile, therefore, to try to compile a more complete list based on the results of our research. In the following list every explicit reference to Philo in Patristic sources that has come to my attention has been listed.\(^2\) Cut-off point is the Byzantine lexicon, the *Souda*, dated to about 1000 AD. The references are, if possible, to the modern critical text of the authors concerned (full details on these can be be found in the *Clavis Patrum Graecorum*).\(^3\) A very brief summary is given of the contents of the reference. Often more extensive descriptions of these texts can be found in the main text of our survey. I have also tried to include those anonymous references in which it is clear that the reference is indeed to Philo; these are indicated by a dagger (†). Texts not found in the list in Cohn-Wendland are marked with an asterisk (*). For abbreviations used we refer the reader to the List at the beginning of the volume.

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1 Cohn-Wendland (1896–1915) 1.lxxxv–cxiii. As far as I can tell this list was the work of Cohn, but since it is part of the joint edition, I refer in the text of my study always to C-W.
2 In addition to C-W, I would like to acknowledge the help received from Siegfried (1875) and Conybeare (1895), esp. at 329–330, as well as the information furnished to me by colleagues as noted in the notes to the main text. I am particularly indebted to L. van Rompay for the references to Syriac sources.
3 See also Berkowitz–Squitier (1986), and valuable listings in the *Biblia Patristica*.  

CLEMENT OF ALEXANDRIA (c. 150–c. 215)

Stromateis 1.31.1, 20.5 Stählin: etymologies of Hagar and Sarah
Str. 1.72.4, 46.17: Philo the Pythagorean gives many proofs that Jewish philosophy is more ancient than Greek philosophy
Str. 1.152.2, 95.16: on the education of Moses as reported in the De vita Moysis
Str. 2.100.3, 168.2: on great natures hitting on the truth

CANON MURATORIANUS (c. 160–200)

fol. 2a.7–9, = lines 69–71: Wisdom of Solomon written by Philo (if Tregelles’ emendation is accepted)

ORIGEN (c. 185–254)

Contra Celsum 4.51, 314.29 Borret SC: Origen’s opponent Celsus must be referring to the allegories of Philo and Aristobulus
*C. Celsum 5.55, 152.18: allegorical exegesis of daughters of men (Gen. 6:2) in terms of souls desirous of bodies†
C. Celsum 6.21, 232.14: Philo composed a book about Jacob’s ladder (i.e. Somn.)
*C. Celsum 7.20, 60.5: the Law as two-fold, literal and figurative†
*Selecta in Genesim 27, PG 12.97C: the six days in creation account for the sake of order (cf. Opif. 13, 26–28)†
*Sel. in Genesim 44, PG 12.129: on Pharaoh the φαῦλος who, attached to genesis, celebrates his birthday (cf. Ebr. 208)† (perhaps paraphrase of Comm. in Matt. 10.22)
*Homiliae in Exodum 2.2, 74.3ff. Borret SC: on the Jewish midwives, exegesis Ex. 1:17 (cf. Her. 128)†
*Hom. in Leviticum 8.6, 34.9ff. Borret SC: on the colour of the leper, exegesis Lev. 13:14-15 (cf. Deus 125)†
*Hom. in Numeros 9.5, 61.8 Baehrens: ethical interpretation of the alive and the dead, exegesis Num. 17:13 (cf. Her. 201)†
*Hom. in Josua 16.1, 358.1 Jaubert SC: presbyters in scripture determined not by length of years (cf. Sobr. 17)†
*Hom. in Jeremiam 14.5, 74.26 Nautin SC: the wise man complains to Sophia, exegesis Jer. 15:10 (cf. Conf. 49)†
*Commentarius in Matt. 10.22, 10.30.5 Klostermann-Benz: on Pharaoh the φαῦλος who, attached to genesis, celebrates his birthday (cf. Ebr. 208)†
Comm. in Matt. 15:3, 10.354.32: according to Philo it is better to be a eunuch than to rage after sexual intercourse (citation of Det. 176)
Comm. in Matt. 17.17, 10.635.16: on the principles of anthropomorphic language concerning God†
Comm. in Matt. frag. ad 25:31-34, 11.163.16: on the exegesis of Gen. 1:2 (cf. Opif. 32ff.)†