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Three main ideas in Philo: (1) the absoluteness of God; (2) the divine Logos; (3) the visible creation, including man. God in His inner nature held to be for us incomprehensible, inexpressible and without qualities, because Finite and Infinite are incommensurable. Self-contradictory character of this doctrine, . . . . .

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## LECTURE NINTH

### PHILO AND THE NEW TESTAMENT (CONCLUDED)

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The Logos in Philo: its two-fold meaning. The macrocosm and the microcosm. How Philo would reconcile the inscrutability of God with man's knowledge of Him. The Logos is (1) the Word, (2) the instrument of God in the creation of the world, (3) eternally begotten, not made, (4) the first-born Son, (5) the man of God, (6) the heavenly man, (7) the second God, (8) the Mediator, (9) the Intercessor, (10) the High Priest, (11) the bread from heaven, (12) the living stream, (13) the flaming sword, or "cutter," (14) the cloud at the Red Sea, (15) the Rock; all of which appear in the New Testament. The Logos in Philo is not a Person. It is identified with the Law, subjection to which is freedom, and which is the convincer of sin,

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Philo holds the pre-existence and independence of the soul, and regards the body as the source of evil, though not in itself evil. As the soul has two parts, so there are men who live in the flesh and men who live in the spirit. Man being by nature corrupt, a virtuous life is of no avail without the grace of God. Besides the four cardinal virtues, there are the three graces of faith, hope and love. The Jewish ceremonial law is of perpetual obligation, . . . . .

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Philo, St. Paul and the author of the Epistle to the Hebrews partly agree in their method. There are also similarities of expression, but there seems to be no borrowing, and the whole spirit and outlook on life are different. Comparison of Philo with St. Paul and St. John, . . . . .

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