

the *λόγος* of nature, ought therefore to be absolutely incapable of falsehood; it ought to honour truth, and obscure nothing from envy, the knowledge of which can benefit those who have been instructed by it. Not but what there have been assigned to the two forms of *λόγος* in us two appropriate virtues—to the *λόγος προφορικός* the virtue of expression, (*δῆλωσις*), and to the *λόγος* in the mind the virtue of truth (*ἀλήθεια*); for it is not fitting that the mind should accept anything false, or that declaration (*ἐρμηνεία*) should be a hindrance to the most precise expression of truth."

In this passage Philo draws a parallel between the microcosm and the macrocosm. Thought and speech in man are related to each other, as the intelligible cosmos is related to the sensible cosmos. As in man the inner source is the intelligence, which is revealed outwardly in speech; so the archetypal ideas, which exist only in the divine intelligence, are expressed in the sensible cosmos, an imitation or copy of these ideas. The *λόγος* of the intelligible world constitutes its order and harmony, and from this same *λόγος* proceeds the order and harmony which is found in the visible universe in an outward form. Thus the intelligible and the sensible universe correspond as perfectly as truth and its outward expression in language. Hence man in grasping by his intelligence the order and harmony of the visible universe will attain to truth, and this truth he will adequately express when his language precisely and accurately expresses his thought.

In this instructive passage we see how Philo sought to preserve the absolute inscrutability of God, and yet to explain how it is possible for man to have in a certain sense a knowledge of God. Though in His inner essence incomprehensible by any but Himself, God has created the intelligible cosmos by his self-activity. From this intelligible cosmos, which constitutes the divine *λόγος*, is to be distinguished the visible cosmos, which is its outward expression. Thus the *λόγος* is, on its inner side, the *Thought* of God, and on its outer side the *Word* of God. The *Word* is therefore in Philo the rational order manifested in the visible cosmos; in modern language it is the system of laws constituting the permanent and abiding element in all the changes of phenomena. To comprehend this system is therefore to grasp the outward expression of the divine intelligence.