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PHILO AND THE NEW TESTAMENT.

(Concluded from last number.)

IN attempting to estimate the possible influence of Philo on the New Testament, it is especially necessary to have a clear conception of his doctrine of the *Logos*, because here, if anywhere, we may expect to find the main point of contact between his philosophy and the formulation of Christian ideas.

The term *λόγος*, in its ordinary use, means either *thought or speech*. This double meaning is made use of by Philo to explain the relation subsisting between the intelligible or ideal world, which exists only in the divine mind, and the sensible universe which is its visible embodiment and image. "The *λόγος*," says Philo, "is two-fold in the universe and in the nature of man. In the universe there is, on the one hand, the *λόγος* which has to do with the incorporeal and archetypal ideas constituting the intelligible cosmos, and, on the other hand, the *λόγος* which is concerned with visible things, these being copies and imitations of the ideas from which this sensible cosmos has been fashioned. In man, again, there is, on the one hand, the *λόγος ἐνδοδάθετος*, and, on the other hand, the *λόγος προφορικός*. The former is like a fountain, the latter—the expressed *λόγος*—like the stream which flows forth from it; the seat of the one is in the ruling part (*τὸ ἡγεμονικόν*), the seat of the other—that which is expressed—is in the tongue and mouth and all the other organs of speech..... Two virtues have been assigned to it, expression (*ἀήλωσις*) and truth (*ἀλήθεια*), for the *λόγος* of nature is true and expressive of all things, and the *λόγος* of the wise man, imitating