

visible things,—these being copies and imitations of the ideas from which this visible cosmos has been fashioned. In man, again, there is, on the one hand, the λόγος ἐνδιάθετος (inner reason) and, on the other hand, the λόγος προφορικὸς (outer reason). The former is like a fountain, the latter, i.e., the expressed λόγος, is like the stream which flows forth from it. The one is situated in the ruling part; the other—that which is expressed—is in the tongue and mouth and the other organs of speech..... Two virtues have been assigned to it, *expression* and *truth*; for the λόγος of nature is true and expressive of all things, and the λόγος of the wise man, imitating the λόγος of nature, ought to be absolutely incapable of falsehood; it ought to honour truth, and obscure nothing the knowledge of which can benefit those instructed by it. Not but what there have been assigned to the two forms of the λόγος in us two appropriate virtues; to the λόγος προφορικὸς the virtue of *expression*, and to the λόγος in the mind the virtue of *truth*; for it is not fitting that the mind should accept anything false, or that speech should be a hindrance to the most precise expression of truth.—I. 161 God is *cause*, not *instrument*. Whatever comes into being is produced *by means* of an instrument, but *by* the cause of all things. In the production of anything there must co-operate (1) that *by which* it is made, (2) that *from which* it is made, (3) that *through which* it is made, (4) that *on account of which* it is made; in other words, the ‘cause’, the ‘matter’, the ‘instrument’, the ‘reason’ or ‘purpose’. Thus, in the production of a house, or a whole city, there