

who fashions them ; for only so will they be determinate, stable in their nature, and free from confusion. In the intelligible world, then, the Creator made the incorporeal heavens and the invisible earth and the form of air and of empty space. The former he called 'darkness', because air is by nature black ; the latter the 'deep' because empty space is exceedingly deep and immeasurable. Next He made the incorporeal substance of water and 'spirit' (*πνεῦμα*) ; seventh, and last of all, the substance of light, which also was incorporeal, being the ideal pattern of the sun and of all the light-bearing stars which were to be fixed in the heavens.

*2. Extracts from other writings of Philo.*

A.—II. 654 The divine realm is truly untrodden and inaccessible, nor is the purest intelligence able to ascend even to such a height as merely to touch it. It is impossible for man to have a direct vision of the self-existent Being. When it is said that man cannot see the 'face' of God, this is not to be taken literally, but is a figurative way of indicating that the self-existent Being is absolutely pure and unmixed, the specific nature and form of man being best known by his 'face'. For God does not say, 'I am by nature invisible'—for who can be more visible than He who has originated all other visible things?—but He says, 'Though I am by nature visible, no man hath seen Me'. And the cause lies in the weakness of the creature. To speak plainly, we must become God—which is impossible—before we can comprehend God.—I. 258.