

International Workshop

The Logos of God and Human Progress in Philo of Alexandria and Early Christian Philosophy

September 10—11, 2026

Pardubice, Czech Republic



Department of Philosophy
and Religious Studies



UNIVERSITY
OF PARDUBICE
FACULTY
OF ARTS
AND PHILOSOPHY

Location

University of Pardubice, Faculty of Arts and Philosophy
Department of Philosophy and Religious Studies
Legie Square 565, room no. 01033 (1st floor)

Organizers

Markéta Dudziková
(marketa.dudzikova@upce.cz)

Pavel Dudzik
(pavel.dudzik@upce.cz)



This conference is organized as part of the GAČR-funded research project *The Desire for Good and the Anticipation of the Future in the Alexandrian Exegetical Tradition*.

Thursday, 10th September 2026

10.00 **Opening of the conference**

Chair: Filip Karfík

- 10.30 **Tatjana Aleknienė** (Vilnius, Lithuania)
Logos and the Platonic Ideal of Assimilation to God in the Works of Philo of Alexandria

- 11.05 **Vladimír Mikeš** (Prague, Czech Republic)
Orthos logos in Stoicism and Philo of Alexandria
-

11.40 **Coffee break**

Chair: Vladimír Mikeš

- 12.00 **Lucia Lombardi** (Naples, Italy)
Thrasyllus and Philo on *Logos*
- 12.35 **Jozef Trzebuniak** (Warsaw, Poland)
The Logosophy of Philo of Alexandria. Based on Selected Writings
-

13.10 **Lunch**

Chair: Pavel Dudzik

- 15.00 **Barbora Bezverchyj** (České Budějovice, Czech Republic)
Philo's Logos in the Context of Jewish Wisdom Literature.
A Comparative Study of Divine Mediation and Human Progress
- 15.35 **Markéta Dudziková** (Pardubice, Czech Republic)
Philo of Alexandria on the Human Mind, its Relation to the Logos of God and its Progress
-

16.10 **Coffee break**

Chair: Magdalena Marunová

- 16.30 **Miklós Gyurkovics** (Nyíregyháza, Hungary)
The Logos Theology of Philo and Clement of Alexandria in the Mirror of the Arian Controversies
- 17.05 **Veronika Hrušová** (Brno, Czech Republic)
Joy as Both Beginning and Goal: Clement of Alexandria on Spiritual Progress
-

18.00 **Dinner**

Friday, 11th September 2026

Chair: David Vopřada

- 10.30 **Lenka Karfíková** (Praha and Olomouc, Czech Republic)
Logos in Marius Victorinus
-

11.05 **Coffee break**

Chair: David Vopřada

- 11.25 **Helena Panczová** (Bratislava, Slovakia)
Hunger, Thirst, Snakes and Israel's Spiritual Regress in Gregory of Nyssa's Life of Moses II, 264–277
- 12.00 **Magdalena Marunová** (Hradec Králové, Czech Republic)
Gregory of Nyssa on *Logos* in Prayer
-

12.35 **Lunch**

Chair: Markéta Dudziková

- 14.30 **Pavel Dudzik** (Pardubice, Czech Republic)
Wisdom as the Companion for Creatures Endowed with the *Logos* in their Ascent to God in Origen of Alexandria
- 15.05 **David Vopřada** (Pardubice, Czech Republic)
Pursuing the Good through Wine: Ambrose of Milan, Philo of Alexandria, and the Two Drunkennesses of Noah
-

15.40 **Coffee break**

16.00 **Concluding discussion**

Abstracts

Tatjana Aleknienė

(Vilnius, Lithuania)

***Logos and the Platonic Ideal of Assimilation to God
in the Works of Philo of Alexandria***

The writings of Philo of Alexandria provide the earliest and exceptionally rich source for the study of the reception of the Platonic notion of assimilation to God in later philosophical and theological traditions. This reception has been explored primarily by Hubert Merki, John Dillon, Bruno Belletti, David Runia, Wendy Helleman, Paolo Torri, and Giovanna Giardina. Not all of these scholars, however, confine their analyses strictly to the *Platonic* motif of *homoiosis*. More often, Philo's treatment is examined within the broader framework of Greek philosophy, or even within a wider cultural and intellectual context, without sustained attention to Plato's specific legacy.

Against this scholarly background, the first part of my paper concentrates on a single—yet, I believe, significant—element of Philo's reception of Plato's formula. More specifically, I aim to identify the Platonic texts that provide the foundation for Philo's treatment of assimilation and, at the same time, to clarify why Philo largely avoids the noun *homoiosis* itself, preferring instead forms with the prefix *ex-* (*exhomoiosis*, *exomoioisthai*).

In the second part of the paper, I further develop the discussion of the motif of assimilation to God's creative power as the source of cosmic order in Philo's writings, focusing on the role of the divine Logos in this process. I argue that, for Philo, assimilation to God primarily takes the form of rational conformity to cosmic administration, mediated by the activity of the Logos itself. Since the human soul is the ἀπείκονισμα of the Logos, the human being is naturally called upon to imitate the divine order of the cosmos.

Barbora Bezverchyj

(České Budějovice, Czech Republic)

“Those Who Seek Her”: Attaining Wisdom and Logos in Philo and the Wisdom of Solomon

Is Divine Reason available to anyone, or is it reserved only for exceptional individuals? This paper explores the relationship between Philo’s concept of Logos and the figure of Sophia in the Wisdom of Solomon. Although the Philonic Logos has often been interpreted primarily through the lens of Greek philosophy, this paper approaches it within the broader context of Hellenistic Judaism (specifically in relation to Jewish Wisdom literature). Without assuming direct literary dependence, the comparison nevertheless reveals conceptual continuities between Philo and the Wisdom of Solomon. Particular attention is devoted to Divine Reason as a mediatory principle and to the question of human participation in it. Divine mediation is not merely cosmological or external, but also inwardly accessible within the human soul. Wisdom and Logos function as transformative principles through which human beings may attain ethical formation, intellectual progress, and ultimately ascent toward God. How does one participate in Divine Reason? The paper will examine themes such as “right reason” (ὁρθὸς λόγος), “spirit of Wisdom” (πνεῦμα σοφίας) or the notion of becoming a “friend of God.” The paper further argues that both authors present ethical transformation as the consequence of participation in Wisdom and Logos. Conversely, the separation from Wisdom and Logos is manifested in two closely related forms of ignorance: ignorance as such and ignorance of God. These are accompanied by idolatry, arrogance and others, which are interpreted as forms of irrationality. By comparing Philo and the Wisdom of Solomon, the paper aims to contribute to a broader understanding of the continuity between their respective conceptions of Divine Reason, while highlighting that this shared concept is not restricted to exceptional individuals but accessible to anyone willing to pursue it.

Pavel Dudzik

(Pardubice, Czech Republic)

Wisdom as the Companion for Creatures Endowed with the Logos in their Ascent to God in Origen of Alexandria

This paper will attempt to trace the use of the concept of Christ—the Wisdom of God—as the guide of creatures endowed with the Word (the so-called *logika*) in their ascent to God in the works of Origen of Alexandria. While the notion of Divine Wisdom as the summation of patterns of the creation to come has already been examined in scholarly literature—including possible connections to the thought of Philo of Alexandria—Wisdom as active companion of *logika* on their journey of return from a state of alienation from God back to the pure contemplation of their God and Creator has not received much attention. The paper will focus on examining Origen’s statements on this topic, while also noting the narratives and imagery—particularly from the Old Testament wisdom literature—on which the Alexandrian exegete relied

Markéta Dudziková

(Pardubice, Czech Republic)

Philo of Alexandria on the Human Mind, its Relation to the Logos of God and its Progress

Philo of Alexandria calls the human mind an image or fragment of the Logos of God and sees an analogy between the mind within us and the mind above us. The nature of the human being and its possibilities are based on its resemblance to the Logos of God.

In Philo’s work, the Logos takes many forms. The paper will focus on Philo’s concept of the Logos within the world, especially on its role as a divider (*tomos*) of all creation and a bond (*desmos*) of the world. The Logos structures the world and holds it together. Philo mentions this doctrine on several occasions, but the most detailed analysis can be found in his treatise “Who is the Heir of Divine Things” (*Quis rerum divinarum heres sit*).

Since the nature of the human being and its possibilities are based on its resemblance to the Logos of God, Philo applies the characteristics of the Logos to the human mind. He also—in a manner that is typical of him—moves from a description of the world to an account of moral and spiritual life, using similar phrasing for both areas. Like the Logos of God, the human mind is also capable of dividing all things and reaching out throughout the world. This ability is an important condition for the mind's moral and spiritual progress.

Miklós Gyurkovics

(Nyíregyháza, Hungary)

***The Logos Theology of Philo and Clement of Alexandria
in the Mirror of the Arian Controversies***

The teachings of Philo also stand among the foundations of the theological system commonly associated with Alexandrian Christology. By interpreting the relationship between the God of the Old Testament and the created cosmos through the philosophical doctrine of the Logos, this monotheistic Jewish thinker introduced conceptual possibilities that could push the limits of monotheism.

At the same time, certain aspects of Philo's Logos theology offered early Christian thinkers useful categories for describing Christ's metaphysical reality while preserving monotheistic principles.

The results of numerous excellent studies have demonstrated that Clement of Alexandria drew extensively on Philo's teachings and that this engagement significantly shaped his Christological approach.

For this reason, my lecture will focus on Clement's doctrine of the Logos. First of all, I aim to clarify the distinctive features of Logos theology in Philo and in the Apologetic Fathers. Secondly, I intend to show that the Christological questions already present in Clement's thought re-appeared with greater intensity in the theological debates that led to the First Ecumenical Council.

Veronika Hrušová

(Brno, Czech Republic)

Joy as Both Beginning and Goal: Clement of Alexandria on Spiritual Progress

In his *Stromata* and other works, Clement of Alexandria frequently speaks of the spiritual ascent through the heavenly spheres up to the highest heaven, before the face of God, which is the Logos. Clement's famous concept of the "true gnostic" refers to someone who has already nearly reached the goal of the spiritual journey here on earth and, through his loving knowledge, anticipates the joyful heavenly beholding. On the other hand, we also read in Clement of simple believers who possess mere faith and attain a salvation of a sort of lower degree. This distinction made by Clement between the "gnostic" (the sage, who alone is capable of doing good) and the simple believer (who has only a basic knowledge of God and merely refrains from doing evil) might give us the impression that, according to Clement, spiritual progress and the attainment of the highest love and joy in God are conditioned by intellectual performances and ascetic practices. In my paper, I would like to demonstrate that this problem is more complex. I will focus on one aspect of spiritual progress, which is the experience of joy in one's relationship with God.

Lenka Karfíková

(Praha and Olomouc, Czech Republic)

Logos in Marius Victorinus

The term λόγος, like other key terms, appears in Marius Victorinus' work in its original Greek form. His idea of Logos is clearly taken from the prologue to the Gospel of John; Victorinus also uses it in his interpretation of Paul's epistles, where this title does not appear. According to Victorinus' account, the Logos remains in God and is at the same time its consubstantial exteriorization, which enables cosmogenesis. The "universal Logos" encompasses the "logoi" or ideas of all things and, in a kind of descending

movement of life, creates everything and gives life to everything. The last limit of his descent is the incarnation of Logos, in which he even enters into matter, taking upon himself not only a soul but also a body, in order to bring both back to the Father after passing through death, thus saving both as spiritualized. The bearer of this return to the Father is the Holy Spirit, with whom the Logos forms one movement not only in eternity but also in his entry into the world, where he after his departure sends the Spirit as a “hidden Logos”. By participating in the Spirit, other human beings, enlivened by the Logos and returned to God in the Spirit, also take part in this movement. In the last of his treatises published in the collection “Against Arius” (*Adv. Ar.* IV,18,63), Victorinus also invokes “philosophers and men knowledgeable of the Law” (*philosophi et docti ad legem viri*), i.e., perhaps Philo, among others?

Lucia Lombardi

(Naples, Italy)

Thrasyllus and Philo on logos

The paper aims to explore the conception of the *logos* in Thrasyllus of Mendes, best known for the organization and classification of the Platonic corpus, by comparing it with that of Philo of Alexandria. Through an analysis of the main points of convergence and the most significant divergences between the two authors, the paper seeks to clarify the role of the *logos* in the cosmological and theological reflection of Imperial Platonism and, within this framework, to define more precisely the distinctive character of Philo’s reworking of the concept.

Magdalena Marunová

(Hradec Králové, Czech Republic)

Gregory of Nyssa on Logos in Prayer

In his treatise *De oratione dominica*, Gregory of Nyssa presents prayer as an indispensable condition of human life and defines it as communion and dialogue with God (θεοῦ ὁμιλία). Within this framework, the present article revisits Gregory's interpretation of *logos* and *battologia* in the first homily. While *battologia* has usually been understood merely as empty verbosity, it is suggested that Gregory grounds his critique in a broader anthropological and theological conception of *logos*. Genuine prayer thus emerges as the proper exercise of humanity's rational nature, culminating in communion with God, whereas *battologia* signifies the corruption of *logos* by the passions and the consequent distortion of the relationship between the human person and God.

Vladimír Mikeš

(Prague, Czech Republic)

Orthos logos in Stoicism and Philo of Alexandria

The least that can be said about the notion of *orthos logos* in the Stoic sources is that its use and exact meaning are unclear. It seems to denote a broader semantic field whose centre lies somewhere between the meaning of an individual human capacity with a normative aspect and that of a particular divine entity physically present in the cosmos. It is not even easy to determine whether this vagueness was intentional on the part of the Stoics or whether they were simply introducing a slightly new dimension into an older idiomatic usage. Philo of Alexandria is one of our non-doxographic sources for the Stoic use of the term. It is therefore important to ask whether he can be considered a faithful transmitter of the tradition or whether his reports reveal new layers of meaning in the original notion. Such an analysis, besides shedding light on Philo's interest in the term, can serve as a case study of how philosophically rich concepts developed under the guise of historical reporting.

Helena Panczová

(Bratislava, Slovakia)

Hunger, thirst, snakes and Israel's spiritual regress in Gregory of Nyssa's Life of Moses II, 264–277

In the second book of the *Life of Moses*, Gregory presents his idea of human progress to perfection. The eponymous protagonist, Moses, is the model human being, unceasingly advancing towards God. The other main character, the people of Israel, proceed in the same direction: their trajectory, however, comprised several falls. Section II, 264–277 relates the episodes about the people's grumbling about the manna and the spies bringing a bunch of grapes, about the second drawing of the water from the rock, and about the poisonous serpents attacking the people and the bronze snake that cured the injured. These three episodes on the way from Sinai form a parallel to previous three episodes that occurred during the journey to Sinai: the gift of manna, the first drawing of the water, and the attack of the Amalekites. The former set presents the people as growing, the latter three relate their regression. The proposed paper will explore the Jewish-Christian tradition of allegorical exegesis of these episodes, their place and meaning in theories of spiritual development, and the spiritual cure offered by exegetes (divine Wisdom, divine Word, Christ, sacraments).

Jozef Trzebuniak

(Warsaw, Poland)

The Logosophy of Philo of Alexandria. Based on Selected Writings

This article presents a systematic analysis of the logosophy of Philo of Alexandria (25 BC – 40 AD), examining his distinctive philosophical synthesis of Old Testament theology and Hellenistic thought. Drawing primarily from Philo's allegorical interpretations of Scripture, the study explores the central concept of the Logos as both the organizing principle

of divine thought and the mediating power between the transcendent God and the material world. The article demonstrates how Philo adapted Stoic and Platonic concepts, particularly the distinction between internal Logos (gr. λόγος ἐνδιάθετος) existing within God's mind as Wisdom, and external Logos (gr. λόγος προφορικός) manifested in creation. Through detailed analysis of Philo's major works, the study elucidates the Logos's role as architect of both the intelligible and sensible worlds, bearer of divine ideas, sustaining force of the universe, and source of natural law. The article further examines the relationship between the cosmic Logos and human rationality, revealing how Philo establishes a hierarchical structure wherein the human intellect serves as the image of the Logos, which itself images God. This comprehensive treatment demonstrates Philo's profound influence on the development of Christian theology and medieval philosophy through his innovative integration of biblical revelation with philosophical reasoning.

David Vopřada

(Pardubice, Czech Republic)

Pursuing the Good through Wine: Ambrose of Milan, Philo of Alexandria, and the Two Drunkennesses of Noah

For Philo of Alexandria, Noah's planting of the vineyard and his subsequent drunkenness (Gen 9:20–21) offer a sustained occasion for reflection on the soul's pursuit of the good: the paradox of *nephalios methê*—sober intoxication—figures the *sophos* who, “drunk” on divine wisdom, has transcended the pull of the body and arrived at a form of rational blessedness that defies sober description (*De ebrietate*, *De plantatione*). When Ambrose of Milan composed his *De Noe* in the 380s, he drew on Philo's Noachic trilogy extensively — but the Noah he constructed is a strikingly different figure, and the pursuit of the good he embodies follows a strikingly different logic.

This paper examines Ambrose's transformation of Philo's Noah as a case study in the transit of Jewish-Hellenistic philosophical allegory into Latin Christian mystagogy. Three moves structure the argument. First, the paper maps the shift in the figure of Noah: from Philo's transitional *sophos*—perfect in his generation, but located on a graduated scale of philosophical progress—to Ambrose's typological *agricola*, whose every action prefigures the sacramental life of the baptised Christian. Second, it traces the consequent genre shift: where Philo addresses a reader engaged in private philosophical *askesis*, Ambrose performs his exegesis for a post-baptismal congregation, transforming the paradox of *nephalios methê* into the *ebrietas gemina* of *De Noe* 29.III—a binary that maps directly onto the contrast between pre-baptismal blindness and the illuminated wisdom of the initiate. Third, it analyses what this shift requires Ambrose to *suppress*: Philo's taxonomy of eight types of drunkenness (*De ebrietate* 1–5), the Stoic category of the *spoudaios*, and the open-ended gradualism of philosophical *askesis* all disappear, replaced by the sharp, closed typology of sacramental initiation. The paper concludes that Ambrose's *De Noe* is best understood not as a simplified version of Philo, but as a deliberate mystagogical reorientation of Philonic allegory—one in which the pursuit of the good ceases to be a philosophical journey and becomes a liturgical event.

