*drink me shall yet be thirsty*.”

In the book of the Wisdom of Solomon, dating  
probably about 100 before Christ, we find  
(in ch. vi.22—ch. ix.) a similar personification  
and eulogy of Wisdom. In this remarkable  
passage we have “ *Wisdom, that  
sitteth by Thy throne*” (ch. ix.4)—said to  
have been “*present when Thou madest  
the world*” (ch.ix.9)—parallelized with  
“*Thy word*” (ch.ix.1,2: see also ch.  
xvi. 12), In ch. xviii. 15, 16, the “*Almighty   
Word*” is set forth as an Angel  
coming down from heaven, and destroying  
the Egyptians.

It seems highly probable  
that the author’s monotheistic views  
were confused by the admixture of Platonism,  
and that he regarded Wisdom as a  
kind of soul of the world. He occasionally  
puts her for God, occasionally for an attribute  
of God. But he had not attained  
that near approach to a *personal* view  
which we shall find in the next step of our  
enquiry. (*e*) The large body of Jews resident   
in Alexandria were celebrated for  
their *gnosis*, or religious philosophy. The  
origin of this philosophy must be referred  
to the mixture of the Jewish religious  
element with the speculative philosophies  
of the Greeks, more especially with that  
of Plato, and with ideas acquired during  
the captivity from Oriental sources. One  
of these Alexandrine writers in the second  
century A.C. was Aristobulus, some fragments  
of whose works have been preserved  
to us. He tells us that by the “*voice of  
God*” we are not to understand a “*spoken  
word*,” but the whole working of God in  
the creation of the world.

But the most complete representation of the Judeo-  
alexandrine gnosis, or philosophic theology,  
has come down to us in the works of  
Philo, who flourished cir. A.D.40–50. It  
would be out of the province of a note to  
give a review of the system of Philo: the  
result only of such review will be enough.  
He identifies the “*word*” with the “wisdom”  
of God ; it is the “*image of God* ;”  
the “*archetype and pattern of light, but  
itself like none of created things :” “the  
eldest of begotten things :” “the eldest  
son of the Father of all that are :” “ His  
first-begotten, the eldest angel, being as an  
archangel with many names*” (i. 427):  
“*the shadow of God, using whom as an  
instrument He made the world* :” “*through  
whom the world was constituted* :” “ *The  
Father which begat all gave to the Arch-angel   
and the eldest born, the Word, the  
eminent prerogative, that, standing between, he might divide the made from the Maker; ...and He (the Word) rejoices in the prerogative.... not being  
unbegotten, as God, nor begotten, as we,  
but intermediate between the extremes,  
acting as a hostage to both:” “ there are,  
as it seems, two temples of God; one, this  
world, in which also His first-begotten  
divine Word is High Priest :” “the  
viceroy of God:” “he contains and hath  
fulfilled all things :” “the second God,  
which is His Word.”* These instances, the  
number of which might be much enlarged,  
will serve to shew how remarkably near to  
the diction and import of some passages in  
our Gospel Philo approached in speaking  
of the Word.

At the same time there  
is a *wide and unmistakable difference*between his “Word” and that of the  
Apostle. He does not distinguish it from  
the *Spirit of God*, nor does he connect it  
with any Messianic ideas, though these  
latter were familiar to him. Besides, his  
views are strangely compounded of Platonism   
and Judaism. The “Word”  
seems with him to be one comprehending,  
or ruling, the “ powers” or “ideas” of  
God, which, although borrowed from  
Plato, he Judaically calls “*angels*,” and  
the “Word” their “*archangel*.” We see  
by this however how fixed and prepared  
*the term*, and many of its attributes, were  
in the religious philosophy of the Alexandrine   
Jews.

(*f*) Meanwhile the Chaldee  
paraphrasts of the O.T. had habitually  
used such expressions as ‘the glory,’ or  
‘the presence,’ or ‘the word,’ of God,—in  
places where nothing but His own agency  
could be understood. ‘The latter of these  
—the Memra, or word of God,—is used  
in so strictly personal a sense, that there  
can be little doubt that the Paraphrasts  
understood by it a divine Person or  
Emanation.

(*g*) From these elements,  
the Alexandrine and Jewish views of the  
“Word” or “ Wisdom” of God, there  
appear to have arisen very early among  
Christians, both orthodox and heretic,  
formal expressions, in which these or  
equivalent terms were used. Of this the  
Apostle Paul furnishes the most eminent  
example. His teacher Gamaliel united in  
his instruction both these elements, and  
they are very perceptible in the writings  
of his pupil. But *we do not find in them  
any direct use of the term* “ WORD,” as  
*personally applied to the Son of God*.  
This. shews him to have spoken mainly  
according to the Jewish school,—among  
whom, as Origen states, he could find none  
who held “*that the WORD was the Son of*