2, 3. ST. JOHN. 455   
 in the beginning with God.   
 Se All things were made ¢Ps.sxxii.6   
   
 Col.i.16, i.2. Rev. iv.   
 drink me shall yet be thirsty.” In Maker; ...and He (the Word) re-   
 the book of the Wisdom of Solomon, dating Joices in the prerogative.... not being   
 probably about 100 before Christ, we find unbegotten, as God, nor begotten, as we,   
 (in ch. vi. ix.) similar personifica- but intermediate between the extremes,   
 tion and eulogy of Wisdom. In this re- acting as a hostage to both:” “ there are,   
 markable passage we have “ Wisdom, that as it seems, two temples of God; one, this   
 sitteth by Thy throne” (ch. ix. to world, in which also His jirst-begotten   
 have been “present when Thou madest divine Word is High Priest :” “the   
 the world’? (ch. ix. with viceroy of God?’ “he contains and hath   
 “Thy word” (ch. ix. 1,2: see also ch. fulfilled all things :” “the second God,   
 xvi. 12), In ch. xviii. 15, 16, the “ Al- which is His Word.” These instances, the   
 mighty Word” is set forth as an Angel number of which might be much enlarged,   
 coming down from heaven, and destroying will serve to shew how remarkably near to   
 the Egyptians. It seems highly pro- the diction and import of some passages in   
 bable that the author’s monotheistic views our Gospel Philo approached in speaking   
 were confused by the admixture of Pla- of the Word. At the same time there   
 tonism, and that he regarded Wisdom as a is a wide and unmistakeable difference   
 kind of soulof the world. He occasionally between his “Word” and that of the   
 puts her for God, occasionally for an attri- Apostle. He does not distinguish it from   
 bute of God. But he had not attained the Spirit of God, nor does he connect it   
 that near approach to a personal view with any Messianic ideas, though these   
 which we shall find in the next step of latter were familiar to him. Besides, his   
 enquiry. (e) The large body of Jews resi- views are strangely compounded of Pla-   
 dent in Alexandria were celebrated for tonism and Judaism. The “Word”   
 their gnosis, or religious philosophy. The seems with him to be one comprehending,   
 origin of this philosophy must be referred or ruling, the “ powers” or “ideas” of   
 to the mixture of the Jewish religious God, which, although borrowed from   
 element with the speculative philosophies Plato, he Judaically calls “azgels,” and   
 of the Greeks, more especially with that the “Word” their “archangel.” We see   
 of Plato, and with ideas acquired during by this however how fixed and prepared   
 the captivity from Oriental sources. One the term, and many of its attributes, were   
 of these Alexandrine writers in the second in the religious philosophy of the Alexan-   
 century A.C. was Aristobulus, some frag- drine Jews. (jf) Meanwhile the Chaldee   
 ments of whose works have been preserved paraphrasts of the O. T. had habitually   
 tous. He tells that by the “voice of used such expressions as ‘the glory,’ or   
 God” weare not to understand a “spoken «the presence,’ or ‘the word,’ of God,—in   
 word,” but the whole working of God in places where nothing but His own agency   
 the creation of the world. But the could he understood. ‘The latter of these   
 most complete representation of the Judao- —the Memra, or word of God,—is used   
 alexandrine gnosis, or philosophic theology, in so strictly personal a sense, that there   
 has come down to us in the works of can be little doubt that the Paraphrasts   
 Philo, who flourished cir. It understood by it a divine Person or   
 would be out of the province of a note to Emanation. (g) From these elements,   
 give a review of the system of Philo: the the Alexandrine and Jewish views of the   
 result only of such review will be enough. “Word” or “ Wisdom” of God, there   
 He identifies the “word” with the ‘“wis- appear to have arisen very early among   
 dom” of God ; it is the “image of God ;” Christians, both orthodox and heretic,   
 the “archetype and pattern of light, but formal expressions, in which these or   
 itself like none of created things :” “the equivalent terms were used. Of this the   
 eldest of begotten things :” “the eldest Apostle Pan! furnishes the most eminent   
 son of the Father of all that are :” “ His example. His teacher Gamaliel united in   
 Sirst-begotten, the eldest angel, being as an his instruction both these elements, and   
 archangel with many names” (i. 427): they are very perceptible in the writings   
 “the shadow of God, using whom as an of his pupil. But we do not find in them   
 instrument He made the world :” “through any direct use of the term “ Woxrp,” as   
 whom the world was constituted :” “ The personally applied to the Son of God.   
 Father which begat all gave to the Arch- This. shews him to have spoken mainly   
 angel and the eldest born, the Word, the according to the Jewish school,—among   
 eminent prerogative, that, standing be- whom, as Origen states, he could find none   
 tween, he might divide the made from the who held “that the Worp was the Son of