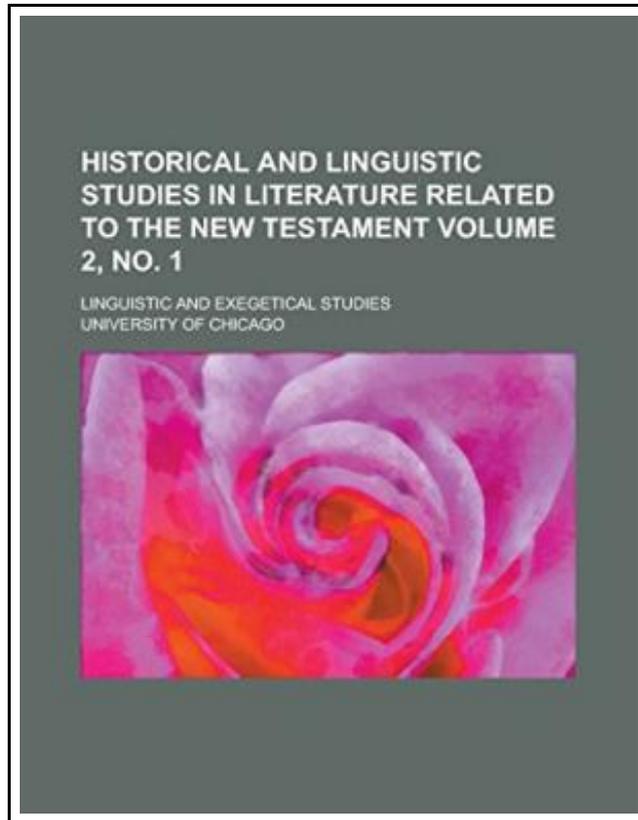


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Rarebooksclub.com, United States, 2013. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book ***** Print on Demand *****.This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1909 edition. Excerpt: .of Philo. The fact is that he uses it on a far larger scale than does the writer of the Fourth Gospel, only he does not take over the word; another title used by Philo of the Logos was already in Christian use and served his purposes better--the Son of God. The striking designations of Christ and the functions attributed to him in Heb. 1:2,3 may be found in the Book of Wisdom and in Philo, there having reference to Wisdom personified and the Logos. Of Wisdom it is said in a notable passage (Wis. 7:26): For she is an effulgence (4irai)7aoia) of eternal light, And an immaculate mirror of God s energy, And an image of his goodness. Philo says that every man in regard to his intellect is related to the divine reason, being an airavyaa.fux of that blessed nature;1 and that the irrev/ia. in man is a certain type and xapo.KTrjp of the divine power, man in his reason being the image of God.3 A favorite conception with Philo is that of the Logos as the agent through whom God fashioned the world. In De Planlat. 5 he says: 6 xaP lKTVP w atios Xdyos. In Heb. 1:6 the Son is designated vpoiToTOKos; so Philo often calls the Logos God s irpanoyovos vlos (as in De Agricult. 12). Just as Philo does not scruple to call the Logos a second God (o Sevrepos (r)eds),3 though dependent on the one original God,...

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