

1. The Logos

It becomes necessary at this point to make a brief study of the relations between the Spirit of God and the Word of God in the various operations of the Godhead. Now the Word of God may be considered in two general aspects: (1) as *impersonal* or *stereotyped*, as in the Scriptures, and (2) *personal*, as the Logos.

The impersonal or stereotyped Word, as embodied in Scripture, is of course, a revelation by the Son of God through the agency of the Spirit. Jesus Himself said, with respect to the Spirit's mission: "He shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26)—words addressed to the men who were to become His Apostles; again, "He shall bear witness of me" (John 15:26); and again: "He shall guide you into all the truth, for he shall not speak from himself, but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. *He shall glorify me, for he shall take of mine, and shall declare it unto you*" (John 16:13-14). To these words He added the following explicit statement: "*All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you*" (John 16:15). From the very beginning *the temporal mission of the Holy Spirit has been that of glorifying Christ, God's Son*. It was the Logos who declared the Will of God and the Spirit who *communicated* it, through the instrumentality of inspired men. To the Father we look, therefore, for *faith*; to the Son, for *doctrine*; and to the Spirit, for *evidence* or *proof*.

In view of these truths, the proper point of beginning of a study of the relations between the Word of God and the Spirit of God, is with what the Scriptures reveal concerning the being and function of the personal Word, the Word who became flesh and dwelt among us, the Logos.

In one of His numerous brushes with the Pharisees, Jesus put to them the two most important questions—that is, the most far-reaching in their implications—of all questions that ever come before the human mind for consideration. These two questions were: "What think ye of the Christ? whose Son is he?" (Matt. 22:42). Of these two questions, however, the second is the more important; one's answer to the first question is necessarily determined by the answer one gives to the second. If Jesus, Messiah, was only the natural son of Joseph and Mary, conceived and born as all human beings are conceived and born,

then He was only a man, a great Teacher of course, and perhaps more "divinely illumined" than other teachers who have arisen in the course of human history, but withal a man. Under this view, moreover, the teaching of Jesus, like that of all other philosophers, is just another guess at the riddle of the universe. But, on the other hand, if Jesus was the Son of God, begotten by the overshadowing by the Holy Spirit of the womb of the Virgin; in a word, if He was, as Scripture expressly declares, the Eternal Word who became flesh and dwelt among us; then He was everything that He claimed to be, both Son of God and Son of man; Immanuel, *Theanthropos*, the Divine-Human Person; The Way, the Truth, and the Life; Savior, Redeemer, Prophet, Priest and King of His people, the elect of God of both Covenants. Everything in Christianity hinges upon the answer to the question: "Whose Son is He?"

Let us approach this question from the only viewpoint from which we can approach it to get at the truth as revealed in Scripture. The crux of the problem may be stated thus: Did the Person whom we know *historically* as Jesus of Nazareth have His beginning in the Bethlehem manger? Fortunately for us, both the Old and New Testament writers leave us in no doubt as to the true answer to this question; they uniformly and explicitly assert that the One whom we know *historically* as Jesus and whom we accept wholeheartedly as Christ and our Savior, is co-eternal and co-equal with the Father, that His goings forth are from of old, from everlasting. The following Scriptures, just as a few of the several texts throughout the Bible all of which assert the same truth, will suffice to establish the point:

Phil. 2:5-7: Christ Jesus, who, *existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.* [That is to say, the Messiah did not consider His own original equality with God a thing to be striven for, because it was His inherently, as He was Deity by nature and rank; hence He could subordinate His Deity and resume it again as He pleased.] John 10:17-18: Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. Heb. 2:14—Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil. [Whereas in the passage quoted above from *Philippians* the *fact* of the Son's Humiliation is asserted, the *purpose* of that Humiliation is here set forth: it was for the purpose of expelling ultimately from our universe all sin, both its guilt and its consequences, the chief of which is death.] Col. 1:17—He is before all things, and in him all things consist. John

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

8:58 [the words of Jesus Himself]: Before Abraham was born, *I am*. [Here we find Jesus assuming for Himself the "great and incommunicable" Name of the Deity, and in so doing asserting His own self-existence from eternity.] John 17:5, [from the prayer of Jesus on the night of His betrayal]: Father, glorify thou me with thine own self *with the glory which I had with thee before the world was*. [Language could hardly be more explicit.] Rev. 1:17-18 [the words of the risen and glorified Christ]: Fear not; I am the first and the last, and the Living One. Rev. 21:6—I am the Alpha and the Omega, the beginning and the end [that is, I am without beginning or end.]

[Cf. from the Old Testament]: Isa. 9:6—His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. [This is clearly in allusion to the Messiah.] Micah 5:2—But thou, Bethlehem Ephrathah, which are little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; *whose goings forth are from of old, from everlasting*. [The statements of Jesus to the Apostles]: John 6:62—What then if ye should behold the Son of man *ascending where he was before?* John 14:2—In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. [Also His statements to the Pharisees, John 7:33-34]: Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come.

These passages and others—too numerous to be quoted here—clearly set forth the fact of the pre-existence of Christ, not to mention of course the numerous other Scriptures in which His work of creating and upholding all things is explicitly affirmed:

E.g., John 1:3—All things were made through him; and without him was not anything made that hath been made. Col. 1:16—for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him. Col. 1:17—He is before all things, and in him all things consist. 1 Cor. 8:6—There is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Heb. 1:1-3: God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high. Heb. 1:10—Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands [this quotation from Psa. 102:25 ff. is explicitly affirmed here to have reference to the Messiah, v. 8—but of *the Son* he saith, etc.] Heb. 11:3—By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

These and many other Scriptures make it equally clear, too, that His was a *personal*, and not merely an ideal, pre-existence. Take his own words, for example, in John 17:24: "Father . . . thou lovedst me before the foundation of the world." This statement

expresses infinitely more than the mere fact of God's foreknowledge of a *man's* appearance in the world. Cf. also Gal. 4:4—"But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law," etc. In the light of all these Scriptures it is impossible to reduce Jesus to the status merely of a "divinely illumined" man.

What, then, was the nature of the relation that existed between God the Father and the One whom we know as Jesus, the Christ, the Son of the living God, prior to the latter's incarnation in the womb of the Virgin? And by what name does the Holy Spirit designate that relation in Scripture? In considering these two questions, I suggest the following *postulata* which to me appear to be incontrovertible. [For the position stated here regarding the eternal Name of the Person whom we know historically as Jesus of Nazareth, I am indebted to Alexander Campbell. The substance of the material presented below appeared in an issue of the *Christian Baptist*, May 7, 1827. This journal was edited by Mr. Campbell, and the article on Jesus as the Word of God was written by him. I have never found any clearer presentation of the doctrine of the Logos in our literature. C.C.]

1. No relation existing among human beings can perfectly exhibit the relation which the Savior sustained, anterior to His birth in the flesh, to the God and Father of all. The reason is, that relation is not homogeneous, *i.e.*, not of the same kind, with relations originating from creation and subsequent natural reproduction. All relations of which we have any knowledge have resulted from creation and natural reproduction. Now I object just as much to a created relation as I object to a creature as properly signifying the original relation of God and the One who came to earth to be our Savior and King. That was an uncreated and unoriginated relation. And in the nature of the case no relation existing among *created* beings could literally or fully express a relation existing between *unoriginated* or self-existent beings.

2. Hence, this relation between God and the pre-existent Savior being *eternal*, that is, independent of time or the temporal process, obviously it could not have been designated by the term *Son of God*, because, where there are father and son, the father of necessity antedates the son. The relation of father and son is a temporal, creaturely relation, and therefore could not properly express an unoriginated or eternal relation. Such a prophetic affirmation, for example, as that which appears in

Psalm 2:7, "I will tell of the decree: Jehovah said unto me, Thou art my son; This day have I begotten thee" (quoted in Acts 13:33, and in Heb. 1:5 and 5:5, as having reference explicitly to the Messiah) obviously has reference to an *eternal decree*, that is, a decree existing in the *eternal purpose* of God (cf. again Eph. 1:3-4, 3:3-12, etc.) Just as it is said, for instance, in Rom. 8:29-30, that the particular class whom God foreknew *as a class* (i.e., the saints) in His eternal purpose, He fore-ordained to be called (through the Gospel, 2 Thess. 2:14), to be justified (through their own obedience of faith, Rom. 10:16, 2 Thess. 1:8), and eventually to be glorified (i.e., raised up from the dead and clothed in "glory and honor and incorruption," Rom. 2:7), and thus finally to be conformed to the image of His glorified Son. The calling, justifying and glorifying described here was in the eternal purpose of God; this eternal purpose shall be fully realized when the immortalized saints shall stand in God's presence fully redeemed in spirit and soul and body (1 Thess. 5:23). In like manner, the Savior was from eternity, that is, in God's eternal purpose, the Only Begotten Son of God. The actual begetting, however, took place *in time*, in the womb of the Virgin Mary.

[Similarly, Jesus is said to have been the Lamb slain, that is, in the *purpose* of God, from the foundation of the world (*kosmos*), and the saints are said to have been chosen *in Him*, again in the *purpose* of God, from the foundation of the world.] Acts 2:23—him, being delivered up by the determination counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay. 1 Pet. 1:18-20—ye were redeemed . . . with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was fore-known indeed before the foundation of the world, but was manifested at the end of the times for your sake, etc. Matt. 25:34—Then shall the King say unto them on his right hand; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Eph. 1:3-4: in Christ, even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love. Rev. 13:8—every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. Rev. 17:8—they whose name hath not been written in the book of life, from the foundation of the world, etc.

3. When in the fulness of the time it became necessary in the wisdom of God to exhibit the Savior to the world, it became expedient to present some view of the original and eternal dignity of this Divine Visitant to the human race. And since this view, in the very nature of the case, had to be communicated in human language, we can only conclude that the whole vocabulary of human speech was examined for a suitable term or name.

4. Of all the terms to be found in human language expressive of the eternal relation to be disclosed, the most suitable had to be, and unquestionably was, selected. Moreover, as the relation to be designated was not *carnal*, but spiritual or of the nature of mind or spirit, such terms only were eligible which had respect to purely spiritual relations. Of this category of terms, there was *only one* in all the archives of human knowledge and speech, which *could* be selected. And this precisely was the term which was selected.

5. The Holy Spirit selected the Name *Logos* or *Word*. We may therefore safely assert that this is the best, if not actually the only term in the whole vocabulary of human speech which is at all adapted to express properly the relation which existed "in the beginning," that is, anterior to Time itself, between God the Father, and the One whom we know as Savior.

[Cf. in this connection Rev. 19:11-16]: And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems: and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called *The Word of God*. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thighs a name written, KING OF KINGS, AND LORD OF LORDS.

The foregoing *postulata* having been stated, we now proceed to inquire as follows: What sort of a relation does this term *Logos* or *Word* designate? What is included in it? Here we are dealing with matters that are relatively easy of comprehension. The following would, I think, be admitted by all who are capable of intelligent reflection:

1. A word is a sign or symbol of an idea; in a sense it is the idea; it is the idea in an audible or visible form. Perhaps it should be made clear at this point that we are accustomed to use the term *word* today in two senses: a fact which, unfortunately, is overlooked by present-day enthusiasts on the subject of semantics. We use the term, first, in its primary or epistemological sense, that is, as embodying *the essence of an idea* that is being communicated. But we use the term also in an exclusively symbolic sense, that is, to describe a given *letter-formation* or combination of letters. Now letter-formations may differ, as indeed they do, in different languages, but the word as em-

bodying the essential meaning of the idea communicated remains the same in all languages. Incidentally, this is precisely what *translation* is, as distinguished from *transliteration*: it is the transfer of the same meaning from the letter-formation which expresses that meaning in one language to the letter-formation which expresses that same meaning in another language (Transliteration is merely the transfer of the letters themselves). Thus, for example, an image of the same object—a man—flashes into the mind of one who is versed in several languages, whether the letter-formation (spoken or written) that is used be “man,” *homme*,” “*Mann*,” “*hombre*,” or indeed the letter-formation in any language which conveys the same meaning. *Word* as an element of language is symbolical, but *word* as meaning conveyed by the symbol is epistemological. Now I am using the term *word* here in its epistemological sense. In this sense it may properly be called the image of the invisible thought which it conveys from one mind to another—that thought which remains a complete secret to all the world until it is expressed in the word.

2. All men think, that is, form ideas, and communicate those ideas, by means of images and words. Whether “imageless thinking” ever takes place in the human mind is, of course, a moot question.

3. Hence it follows that, in this sense, epistemologically, the idea and the word which represents it are coetaneous, that is, of the same age or antiquity. It is true of course that the symbolic word may not be uttered or “born” for years, even ages, after the idea exists; nevertheless, the word, as the essence of the idea, is just as old as the idea itself.

4. The idea and the word are, nevertheless, distinct from each other, even though the relation between them is the most intimate relation that is known on earth. It might be said to be comparable to the relation existing between a being and his own thought.

5. Moreover, the person who is acquainted with—that is, who “understands”—the word, is acquainted also with the idea, for the idea is wholly in the word.

6. Finally, this relation between the word and the idea which it represents is wholly a mental or spiritual relation; it is more closely akin to the spiritual order of being than any other relation of which we have any knowledge. It is a relation of the most sublime order, for which reason no doubt it was selected by the Holy Spirit as the one relation known to man

which most closely approximates an analogy of the eternal relation of the Person whom we know as our Savior to the God and Father of all. Searching the whole vocabulary of human speech, the Spirit could find no Name more appropriate to the designation of this relation than the name *Logos*, *Word*, of God. And so we read, in one of the most profound passages to be found in Scripture: "In the beginning was the Word [*Logos*], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made" (John 1:1-3).

By putting together the foregoing remarks on the significance, epistemologically, of the term *word*, we have a full view of the truth which the inspired writer designs to communicate in this sublime text. As a word, in its epistemological sense, is an exact image of the idea which it represents, so The Word is an exact image of the invisible God. He is "the effulgence of God's glory and the very image of God's substance" (Heb. 1:3). He Himself said: "He that hath seen me hath seen the Father" (John 14:9). Again, as a word cannot exist without its idea, nor the idea without its word, so God was never without The Word, nor The Word without God. Or, as a word is coetaneous or of equal age with its idea, so The Word and God are co-eternal. And as an idea does not create its word, nor the word its idea, so God did not create The Word nor did The Word create God. "In the beginning," writes the author of the Fourth Gospel (whom I still believe to have been John the Beloved, despite critical attempts to prove the contrary), "was the *Logos*." That is, anterior to Time, before Time began, The Word was: He existed. "And the Word was *with God*," that is, there were Two—God and The Word. Obviously when I am *with* you, there are two of us present. Then lest anyone—contemporary Greek Stoic or Alexandrian Jew, or later-day Arian, or present-day Unitarian—should get the erroneous notion that The Word is inferior in rank to God, the inspired writer adds: "And the Word *was God*" (John 1:1). That is to say, The Word was just as truly deity as God is deity. Then again, as if to give added emphasis to the facts of the co-eternity and co-equality of God and The Word, he adds: "The same was in the beginning with God" (John 1:2). Whatever the phrase, "in the beginning," means here, it applies equally to The Word and to God. Both participated in the Creation, which marked the beginning of the temporal process. For in the very next verse we are told

that The Word was the instrumentality through whom all things were created: "All things were made through him; and without him was not anything made that hath been made" (John 1:3).

Such a general view does the language used here by the inspired writer suggest, and to this view the Scriptures agree throughout. Then in verse 14 of the same chapter, the matter is further clarified: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Hence the final affirmation of this Prologue, in verse 18: "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." Certainly the language here is too plain for misconception. The Word was made flesh, we are told, and dwelt among us; that is, among *men*; and in consequence of His becoming incarnate, He is designated The Son of God, The Only Begotten from the Father. As from eternity God was manifest in and by The Word, so now God is manifest in the flesh—and in Time—by the incarnate Word, His Only Begotten Son. As Paul puts it: "And without controversy great is the mystery of godliness; *He who was manifested in the flesh, Justified in the Spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up into glory*" (1 Tim. 3:16). He who was manifested in the flesh is, of course, the incarnate Word. Again, as God is always with The Word, so when The Word became flesh, He was Immanuel, God with us (Matt. 1:23). As God was never manifest but by the agency of the Spirit in conformity to the edicts (*decrees*) of The Word, so "the heavens and the earth and all the host of them" were brought into existence by the Spirit (Spirit-power) at the *ediction* of The Word. (*decrees*, Psa. 148:6) And as The Word is ever the effulgence of the glory, and the very image of the substance, of the invisible God, so He will ever be known and adored as The Word of God. So will He return in judgment at the last great day, leading the armies of Heaven, Himself arrayed in a garment sprinkled with blood, and having on His garment and on His thigh a name written, King of Kings and Lord of Lords (Rev. 19:11-16). Surely this is the interpretation of the relation—the uncreated and unoriginated relation existing between God and the Person whom we know as our Savior—which the inspired language especially of the Prologue to the Fourth Gospel, and indeed of the Scriptures throughout, inculcates. The substance of this

THE SPIRIT AND THE WORD

Prologue I should paraphrase thus: From eternity was The Word, and The Word was with God, and The Word was God. He was, I say, from eternity with God. Through Him all things were made, and without Him was nothing made which exists. And He became flesh and dwelt among men; He became a child born and the Son of man. As such He is called Jesus, Immanuel, Son of God, the Only Begotten of the Father.

In a word, the names Jesus, Only Begotten Son, Son of God, Son of Man, and the title Messiah or Christ as well, all belong to the Founder of the Christian religion. These names all express, not a relation that existed eternally except, of course, in the purpose of God, but relations which began in time, to be specific, in the reign of Augustus Caesar. When The Word was made incarnate by the overshadowing of the Holy Spirit, and was delivered from the womb of the Virgin, in the Bethlehem manger, then and there He became in fact The Only Begotten Son of God, precisely as the Annunciating Angel had said to Mary previously: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). "Son of God" is the name which designates the relation which began at Bethlehem through the passive instrumentality of the Virgin; from that time on through the New Testament, it is no longer God and The Word, but the Father and the Son. There was no Jesus, no Messiah, no Christ, no Only Begotten, no Son of God, I repeat, prior to the reign of Augustus Caesar. The relation that existed between God and the Savior prior to the Christian era was not that of father and son, terms which imply disparity; it was the relation, rather, that is expressed in the Prologue to John's Gospel, by the terms God and the Logos, terms which imply equality. The nomenclature of this Prologue—the nomenclature of the Spirit who inspired it—unfolds a relation quite different from that of father and son—a relation of perfect equality, intimacy, and glory—the relation designated by the name, The Word of God. Hence we find the Son Himself praying, at the close of His earthly ministry, when He had finished the work which the Father had given Him to do: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

In the archives of secular history, the Savior of men is known as Jesus of Nazareth: Jesus is His historical name. Even this name, however, was Divinely authorized: said the

angel of the Lord unto Joseph in a dream: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins." (Matt. 1:20-21). Luke's account is substantially the same; Luke tells us that the Annunciating Angel said to Mary: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS; He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David" (Luke 1:31-32). According to the Old Testament prophet, His name was to be called Immanuel (Isa. 7:14, Matt. 1:23): this is His incarnate name, God With Us; this designates Him as the Divine-human Person. The designation applies to Him as the Head of the New or Spiritual Creation, the Elect of God.

1 Cor. 15:45-49: So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Col. 1:18—And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. Eph. 1:22-23: God put all things in subjection under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph. 5:23—as Christ also is the head of the church, being himself the savior of the body.

The name Son of God expresses His relation to the Heavenly Father which began in time; as the Son of God He is God's Only Begotten (John 3:16—"God so loved the world that He gave his only begotten Son") by the agency of the Holy Spirit (Matt. 1:20, Luke 1:35). But the risen Christ's affirmation to John on the isle of Patmos, "I am the first and the last" (Rev. 1:17, also v. 8), means, literally, "I am without beginning or end." The name Logos or Word, therefore, designates His eternal or unoriginated relation with God the Creator and Preserver of all things. In the Old Testament, the Holy Three are God, The Word of God, and The Spirit of God; in the New Testament, they are Father, Son, and Holy Spirit.

On the other hand, the term *Messias* (in Hebrew), *Christos* (in Greek) or *Christ* (as transliterated into English), meaning "The Anointed One," as applied to Jesus, is not a name at all, but a title. It is our Savior's official designation as Prophet,

THE SPIRIT AND THE WORD

Priest and King of His people, God's elect. Edward King, for example, is the name of a man, but Edward the King is the name of a ruler. In like manner, Jesus is the name of a historical personage, whereas Jesus the Christ is the name *and title* of a sovereign. Cf. in this connection the words of Jesus Himself, after His conquest of death: "All authority hath been given unto me in heaven and on earth" (Matt. 28:18); also the Apostle Peter's great affirmation, in concluding the first Gospel sermon, on the Day of Pentecost: "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Jesus was *christed* (i.e., anointed) with the Holy Spirit following His baptism in the Jordan (Matt. 3:16-17); this act signified His formal setting apart to His threefold office of Prophet, Priest and King (Acts 10:38—"even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power"). He was crowned King of kings and Lord of lords (Rev. 19:16) immediately following His conquest of death and subsequent ascension to the Father (Acts 1:9-11). Evidently the coronation ceremonies were taking place in Heaven throughout the period of ten days between His ascension and the advent of the Spirit on the Day of Pentecost.

1 Pet. 3:22—Jesus Christ, who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject to him. Phil. 2:9-11: God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. 1 Cor. 15:24-26: Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. [In all probability we have a prophetic picture of the antiphonal strains of the coronation ceremonies, in Psalm 24:7-10]: Lift up your heads, O ye gates: And be ye lifted up, ye everlasting doors: And the King of glory will come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors: and the King of glory will come in. Who is this King of glory? Jehovah of hosts, He is the King of glory.

The Eternal Word, whom we know historically as Jesus of Nazareth, is now seated at the right hand of God, as both Lord and Christ: that is (1) Lord of all things, or Acting Ruler of the universe, and (2) Absolute Monarch of the Kingdom of God. It is worth noting too that the facts of His Sonship, Priesthood and Kingship, and His office as Revealer of God (Prophet) as

well, are all embodied in the formula by which the Christian Creed—Christ Himself—is confessed by men unto their salvation: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

[As Paul puts it]: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

Now to confess Jesus as Lord is to confess Him as the Christ, the Son of the living God; and to confess Him as Christ—as God's Anointed—is to confess him as our Prophet, the One to whom we go for the words of eternal life; as our Priest, who intercedeth for us at the right hand of God the Father; and as our King who has all authority over our hearts and lives. To the Jews this confession was especially meaningful; every Jew knew full well that in the times of his fathers, prophets, priests and kings were formally inducted into their respective offices by the ceremony of anointing with pure olive oil. Hence to confess Jesus today as the Christ, the Son of the living God, is to yield to Him in all those relationships which He sustains with the individual members of His Body, the Church.

It is exceedingly important to a proper understanding of the Scriptures, and of the fundamental truths of the Christian religion as a whole, that one differentiate clearly the import of the various names and titles which are applied, in the nomenclature of the Spirit, to the Savior of the world. These names and titles are especially meaningful.

In what sense, then, is our Savior eternally the Word of God? In a twofold sense, I should say. In the first place, He is the Word of God *inwardly*, that is, within the triune personality of the Godhead. "In the beginning was the Word, and the Word was *with God*, and the Word was God. The same was in the beginning with God." (Note the repetition, for emphasis, of the "with.") Note also the present tense of John 1:18, "No man hath seen God at any time; the only begotten Son, *who is in the bosom of the Father*, he hath declared him." The Eternal Word is—always—in the bosom of the Father: without regard to space or time, the Father and He are one. This truth He expressly asserts Himself: "I and the Father are one" (John 10:30). As Jesus Himself prayed, John 17:20-21: "Neither for these [the Apostles] only do I pray, but for them also that believe on me through their word; that they may all be one; even as

thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." As God is Pure Spirit, and hence Pure Thought, so The Word is the image of Pure Thought, "the very image" of the Divine Substance (Heb. 1:3), personally, morally, and in every way; and as there is nothing quite so close to a thought as the image of that thought—that is to say, its meaning—so there is no more intimate relation than that which exists eternally between God and The Word. As the image, moreover, is in the idea, so the Word is eternally in the bosom of the Father. In the second place, our Savior is The Word of God *outwardly*: He is God's final and perfect revelation of Himself to mankind. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, *he hath declared him.*" God's last and perfect revelation to the human race is a Person, the eternal Person who became flesh and dwelt among us, and in whom "dwelt all the fulness of the Godhead bodily" (Col. 2:9).

In him was life; and the life was the light of men (John 1:4). [He is the Light of the world (John 8:12, 9:5), the Way, the Truth, and the Life (John 14:6)]. [He is] the Word of life . . . the eternal life, *which was with the Father, and was manifested unto us* (1 John 1:2). [He is] "the image of the invisible God" (Col. 1:15), "the efulgence of God's glory" (Heb. 1:3).

[Cf. the words of Jesus Himself] John 14:9—Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father: how sayest thou, Show us the Father? Again, John 12:44-45: He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.

While The Word was in the flesh, He lived as God would live, He taught as God would teach, He wrought such mighty works as only God Himself could work, and He died as God would die, out of sheer love giving Himself freely for sinful men, the Divine for the human, the innocent for the guilty. If anyone would receive the wisdom of God, let him listen to Jesus proclaiming in gentle accents the Beatitudes of the Sermon on the Mount. If anyone would look upon the working of the mighty power of God, let him look upon Jesus casting out demons, healing the sick and the blind and the maimed, stilling the winds and waves, feeding a multitude with a few loaves and fishes, and even raising the dead to life, in each case by a spoken word. If anyone would be acquainted with the holiness of God, let him look upon Jesus, not only proclaiming, but living every day and hour the life of complete moral purity before all men, infinitely compassionate toward the weak and helpless, but flashing forth righteous indignation upon every form of self-pride, irreverence,

injustice, and hypocrisy. And if anyone would desire a demonstration of the immeasurable love of God, let him gaze upon that awful scene on a lonely hill back of Jerusalem, let him take a look at that Holy Form hanging suspended between earth and sky on the middle cross, let him see the blood dripping from the lacerated head and hands and feet of the Son of God, and let him realize that that blood was being shed for the remission of his sins and the sins of the whole world. Let all men realize that "God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). The Mystery of Godliness is a Person: "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory" (1 Tim. 3:16). The Creed of Christendom is this Person: the Christ, the Son of the living God. We repeat: Christ is Christianity, and Christianity is Christ. The work of the Holy Spirit throughout the present Dispensation is to bear witness of, and to glorify, this Person (John 15:26, 16:14)—the Person, both Son of God and Son of man, the image of the invisible God, the central Figure of all history, and the only Savior of men. Lebreton writes:

In Christian theology, this conception of the Son as the image of God derives a new significance for the fact of the Incarnation; for, by taking flesh and manifesting himself to men, the Son reveals them to the Father. (Again) human speculation flattered itself in vain that it could sound the depths of the life of God, its proud efforts resulted in nothing but barren and deceptive dreams; it is in the humility of the Incarnation that the mystery of God has been revealed: for the Jews, a scandal; a folly to the Greeks; the strength and wisdom of God. for the elect.¹ [Cf. Paul, 1 Cor. 1:22-24: Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.]

Another question arises in this connection: namely, Are we to understand that the Logos existed *as a Person* prior to His incarnation? A few observations will suffice to answer this question, as follows: Thinking is the act of a person; my thinking, moreover, is my own activity and in the very nature of the case cannot be someone's else's; the meaning of my thought also, being what it *means to me*, cannot be identical with the meaning of another person's thought to him. A person is, as we have learned, an individual; he is unique, he is an *other*

1. Jules Lebreton, S.J., *History of the Dogma of the Trinity*, I, 299, 414. Translated by Algar Thorold from the Eighth Edition.

THE SPIRIT AND THE WORD

to all other persons. The mental processes and accumulations of one person are *never* exactly duplicated in any other person. Hence, as God Himself is, in His essential Being, Pure Thought and therefore personal, it follows that The Word as the image of the Divine Mind or Thought is likewise personal. This is true of Him both as the pre-incarnate and as the incarnate Word. His mode of existence, whether He be non-incarnate or temporarily tabernacled in an angelic or in a human form, is essentially psychical, hence personal. This conclusion, moreover, to which even our limited human reason points, is certainly corroborated by the Scriptures as a whole, and by those of the New Testament in particular; it is only in the New Testament of course that the tripersonality of God is fully revealed.

For example, it is most significant that throughout the New Testament, the masculine personal pronoun is invariably used with reference to His pre-incarnate mode of being. "For in *him* were all things created . . . all things have been created through *him* and unto *him*; and *he is before all things*, and in *him* all things consist" (Col. 1:16-17). "Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but *emptied himself*, taking the form of a servant," etc. (Phil. 2:5-7). If the pre-incarnate Logos existed in the form (*morphe*) of God and was on a footing of equality with God, certainly then since God is personal, He too was a Person. "Since then the children are sharers in flesh and blood, *he also himself* in like manner partook of the same," that is, He—obviously as a pre-incarnate Person—voluntarily took upon Himself a human body with its infirmities, "that through death he might bring to nought him that had the power of death, that is, the devil" (Heb. 2:14). Moreover, in the Prologue to the Fourth Gospel, the personal identity so strongly affirmed of the pre-existing Logos and Christ, admits of no doubt whatever as to the personality of the Logos prior to His incarnation.

Verse 3—All things were made through *him*; and without *him* was not anything made that hath been made. Verse 10—*He* was in in the world, and *the world was made through him*, and the world knew *him* not. Verse 11—*He came* unto his own, [that is, to His own people] and they that were *his own* received *him* not. V. 12—But as many as received *him*, to them gave *he* the right to become children of God, even to them that believe on *his* name. V. 14—And the Word became flesh, and dwelt among us, etc. V. 18—No man hath seen God at any time; the only begotten Son, who *is in the bosom of the Father*, he hath declared him, [And Paul gives testimony thus]: Yet to us there is one God, the Father, of whom are all things, and we unto him; and one.

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

Lord, Jesus Christ, *through whom are all things*, and we through him (1 Cor. 8:6). [Language could hardly teach more explicitly that the pre-incarnate Logos was a Person.]

[Cf. again the words of Jesus Himself, in His sublime intercessory prayer to the Father, John 17:3-5]: And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. [Certainly if He was a person while in the flesh and uttering this prayer, as we know that He was, then He could not have been less than personal while with the Father in eternal glory, before the foundation of the world.] Again, Verse 16—They [the Apostles] are not of the world, even as I am not of the world [note the personal pronoun here and the time-transcendence indicated by this last clause]. [Again, V. 24]—Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. [Certainly the fact of the personality of the pre-incarnate Logos is implicit in all these passages.]

[Cf. also in this connection, the well-known passage from the Old Testament, Micah 5:2]—But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall come forth unto me that is to be ruler in Israel: whose goings forth are from of old, from everlasting. [That this prophecy alludes to a person, and to none other than the One who was born in Bethlehem of Judea—in a word, to the Messiah—is obvious; cf. Matt. 2:4-6. Here the Spirit expressly asserts, through the prophet Micah, that this Person's *goings forth* from the Godhead are from of old, from everlasting.]

That is to say, to quote Adam Clarke:

There is no *time* in which He has not been *going forth*, coming in various ways to save man. And He that *came forth* the moment that time had its birth, was *before that time* in which He began to *come forth* to save the souls which He had *created*. He was *before* all things. As He is the *Creator* of all things, so He is the *Eternal*, and *no part* of what was *created*. All being but God has been *created*. Whatever has *not been created* is God. But Jesus is the *Creator* of all things; therefore, He is God: for He cannot be a *part* of *His own work*.¹ This text teaches clearly that His birth in the Bethlehem manger as the Only Begotten Son of God was not His first appearance, that it was in fact but one of His many appearances, in the world, to declare and execute God's will toward men. We must conclude that, being of the rank of God who is personal, and Himself a member of the Godhead, the Logos can never be anything less than personal.

We need not be surprised to know, therefore, that even though the fact of the triune personality of the Godhead is not clearly set forth in the Old Testament, still there are many Old Testament passages in which manifestations of the pre-incarnate Logos in the world are clearly implied. These passages may be classified generally in three categories, as follows:

1. *Those describing the appearance and activities of the Angel of Jehovah:*

1. Adam Clarke, *Commentary, in loc.*

THE SPIRIT AND THE WORD

[In certain texts, for instance, the Angel of Jehovah identifies Himself with Jehovah.] Gen. 22:11, 15, 16—And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham. . . . And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, etc. [We must remember, in this connection, that the primary meaning of the word *angelos* is "messenger," a "messenger" who conveys news and behests from God to men.] Gen. 31:11-13; And the angel of God said unto me in the dream, Jacob; and I said, Here am I. And he said . . . I am the God of Bethel, where thou anointedst a pillar, etc. Cf. Gen. 18:1-2: And Jehovah appeared unto him [Abraham] by the oaks of Mamre, as he sat in the tent door in the heat of the day. Cf. vv. 13, 17, 20 following: And Jehovah said unto Abraham, etc; also v. 33—And Jehovah went his way, as soon as he had left off communing with Abraham.

[Note that the visitation in this instance was that of three "men"—and lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, etc. (v. 2). Exo. 14:19—And the angel of God, who went before the camp of Israel, removed and went behind them. [In this instance, the Angel's presence was indicated by the pillar of cloud by day and the pillar of fire by night, symbols of the presence of the Spirit and the Word, who go together (Isa. 59:21).] Cf. Exo. 13:21-22: And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people. [Correlate with these passages Paul's testimony, 1 Cor. 10:1-4]: For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: *and the rock was Christ*. [Hence, in Heb. 11:26-27, Moses, their great leader, is said to have endured as seeing him who is invisible, accounting the reproach of Christ greater riches than the treasures of Egypt.]

[Again, in other Old Testament texts the Angel of Jehovah is represented as having been identified with Jehovah by other persons.] Gen. 16:7, 9, 13—And the angel of Jehovah found her [Hagar] by a fountain of water in the wilderness . . . and the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hands. . . . And she called the name of Jehovah that spake unto her, Thou art a God that seeth, etc. Cf. Gen. 32:30—[here we are told that Jacob, after wrestling with the Messenger of God, at the ford of the Jabbok, until break of day] called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved. [Cf. Gen. 48:15-16: the words of Israel, with respect to Joseph's two sons]: The God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads, etc.

[Again, in certain other texts the Angel of Jehovah is represented as accepting worship that is due only to God.] Exo. 3:2, 4-5: And the angel of Jehovah appeared unto him [Moses] in a flame of fire out of the midst of a bush. . . . And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush . . . and he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Judg. 13:20-22: The angel of Jehovah ascended in the flame of the altar, and Manoah and his wife . . . fell on their faces to the ground. . . . And Manoah said unto his wife, We shall surely die, because we have seen God.

Josh. 5:13-15: And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but *as prince of the host of Jehovah* am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the prince of Jehovah's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. Dan. 3:25, 28—He [Nebuchadnezzar] answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is *like a son of the gods*. . . . Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, *who hath sent his angel*, and delivered his servants that trusted in him, etc. Although the phrase, "angel of the Lord" is used in later Scriptures to denote a created angel (Matt. 1:20, Luke 1:11, Luke 1:26, Acts 8:26, Acts 10:3, Heb. 1:14, etc.), there is every reason for believing that the Angel of Jehovah of the Old Testament revelation was the pre-incarnate Logos, whose manifestations in angelic or in human form foreshadowed His final advent in the flesh as the Messiah. [Finally who was the King-Priest Melchizedek?]

2. *Those passages in which Wisdom is represented as existing eternally with God, though apparently distinct from God.*

Job 28:20-23: Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, And kept close from the birds of the heavens. . . . God understandeth the way thereof, and he knoweth the place thereof. Prov. 8:1—Doth not wisdom cry, And understanding put forth her voice? Prov. 8:2-6: [here Wisdom is represented as pressing upon men her invitation to matriculate in her school]: On the top of high places by the way, Where the paths meet, she standeth; Beside the gates, at the entry of the city, At the coming in at the doors, she crieth aloud: Unto you, O men, I call; And my voice is to the sons of men. O ye simple, understand prudence; And, ye fools, be of an understanding heart. Hear, for I will speak excellent things; And the opening of my lips shall be right things. Prov. 8:35-36 [Here we are told that the good things that Wisdom promises, including life, are the same things which God gives]: For whoso findeth me findeth life, And shall obtain favor of Jehovah, But he that sinneth against me wrongeth his own soul; All they that hate me love death. Prov. 9:1-5: Wisdom hath builded her house; She hath hewn out her seven pillars: She hath killed her beasts; She hath mingled her wine: She hath also furnished her table: She hath sent forth her maidens; She crieth upon the highest places of the city: Whoso is simple, let him turn in hither: As for him that is void of understanding, she saith to him, Come, eat ye of my bread, etc. Cf. Matt. 11:19—Wisdom is justified by her works (or by her children). Luke 11:49—Therefore also said the wisdom of God, I will send unto them prophets and apostles, etc. Luke 7:35—And wisdom is justified of all her children. Again, Prov. 3:19—Jehovah by wisdom founded the earth; By understanding he established the heavens. Cf. Heb. 1:2—his Son . . . through whom also he made the worlds, Heb. 1:8, 10—but of the Son he saith, . . . Thou, Lord, in the beginning didst lay the foundation of the earth, etc.

See especially Prov. 8:22-31: Jehovah possessed me [Wisdom] in the beginning of his way, Before his works of old. I was set up from everlasting, from the beginning, Before the earth was. . . . While as yet he had not made the earth, nor the fields, Nor the beginning of the

THE SPIRIT AND THE WORD

dust of the world. When he established the heavens, I was there: When he set a circle upon the face of the deep. When he made firm the skies above, When the fountains of the deep became strong, When he gave to the sea its bound, That the waters should not transgress his commandment, When he marked out the foundations of the earth; *Then I was by him, as a master workman*; And I was daily his delight, Rejoicing always before him, Rejoicing in his habitable earth; And my delight was with the sons of men. [It is difficult to see in this passage nothing more than personification; in fact, most commentators are in agreement that Wisdom is here presented as distinguished from God, or at least that the tendency in this text is in that direction.]

Again [in the Apocryphal book of *Wisdom*, 7:24-26, Wisdom is described as] a breath of the power of God, a clear effluence of the glory of the Almighty, an effulgence from everlasting light, an unspotted mirror of the working of God, And an image of his goodness. [Heb. 1:3, in which the Son of God is described as] *the effulgence of his glory, and the very image of his substance*. [Also in *Wisdom* 9:9-10, Wisdom is represented as having been present with God when He made the world, and the author of the book prays that Wisdom may be sent to him out of God's holy heavens and from the throne of his glory.] [And in *I Esdras* 4:35-38, Truth in a similar manner is spoken of as personal]: Great is truth, and stronger than all things. All the earth calleth upon truth, and the heaven blesseth her; all works shake and tremble, but with her is no unrighteous thing. . . . But truth abideth, and is strong for ever; she liveth and conquereth for evermore. [Cf. the words of Jesus, John 14:6]—I am . . . the Truth. And John 18:37—To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

[Again, in the Apocryphal book of *Ecclesiasticus*, 24:1-22, Wisdom is represented as speaking in the assembly of the angels, as declaring her eternal subsistence, and as constantly exercising her ministry in the holy tabernacle of Zion (*i.e.*, in the Temple in Jerusalem). In v. 23 of the same chapter, Wisdom is identified with the Law.] [And in the book of *Wisdom* again, Wisdom is expressly affirmed to be a spirit (1:6—for wisdom is a spirit that loveth man; 9:17—who ever gained knowledge of thy counsel, except thou gavest wisdom, And sentest thy holy spirit from on high?); is said to order all things and to do all things (8:1, 7:27); is said to choose out for him the works of God (8:4); and is described as the guide of men and the leader of the chosen people in particular (cf. 10 ff.). Wisdom is presented here, moreover, as the artificer of things that are (8:6, 7:21); in a word, Wisdom plays precisely the same role as the Logos or Word of God.]

[The significance of these texts becomes clear in the light of New Testament teaching.] 1 Cor. 1:22-24: Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God*. 1 Cor. 1:30—But of him are ye in Christ Jesus, *who was made unto us wisdom from God, etc.* [Cf. also from the Old Testament, Jer. 10:10-12]: Jehovah is the true God; he is the living God, and an everlasting King. . . . He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. Jas. 3:17—But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

3. *Those passages in which the Word, as distinguished from God, is presented as the executor of God's Will from everlasting.*

[Note again the formula, *And God said*, which is used in the first chapter of *Genesis* to introduce the account of what happened on each successive "day" of Creation.] Psa. 33:6, 9—By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth. . . . For he spake, and it was done; He commanded, and it stood fast. Psa. 148:5-6: For he commanded, and they were created. He hath also established them [all created things] for ever and ever; He hath made a decree which shall not pass away. Psa. 119:89—For ever, O Jehovah, Thy word is settled in heaven. Psa. 147:15, 18-20: He sendeth out his commandment upon earth; His word runneth very swiftly. . . . He sendeth out of his word. . . . He showeth his word unto Jacob, His statutes and his ordinances unto Israel. He hath not dealt so with any nation, etc. Psa. 107:20—He sendeth his word, and healeth them [sinners], And delivereth them from their destructions. Heb. 11:3—By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 2 Pet. 3:5—For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God. Cf. v. 7—but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

It must be admitted, of course, that in none of these Old Testament passages descriptive of the Divine Wisdom and Word is the idea of personality clearly developed; nor indeed is that of the personality of the Spirit developed in the Old Testament. These developments came later, in the Christian revelation. As a matter of fact, the doctrine of the triune personality of God is set forth in the Old Testament only by *intimation*,—as we have noted previously—never explicitly. In the Old Testament, we meet God, the Word of God, and the Spirit of God. These Three become, in the fulness of the light of the Christian revelation, Father, Son, and Holy Spirit, respectively. As St. Epiphanius has put it, the Divine unity was first proclaimed by Moses (Deut. 6:4—"Jehovah our God is one Jehovah"); the Divine duality, that is, the distinction between the Father and the Son, as the Messiah, by the prophets (Isa. 9:6—"For unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace"); but the Divine tripersonality was first clearly set forth in the teaching of Christ and the Apostles (Matt. 29:19—"baptizing them into the name of the Father and of the Son and of the Holy Spirit"). The reason for this progressive revelation is evident: Had such a revelation as that of the triune personality of the Godhead been made in Old Testament times, there is little doubt that it would have been perverted into a

tritheism by the children of Israel, surrounded on all sides as they were by pagan polytheistic systems. Hence the fulness of the revelation waited for the appearance of the Logos Himself in human flesh and the inauguration of the Gospel Dispensation.

"In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." (It is interesting to note how closely this is paralleled by the concept which pervaded all Greek philosophical thought, and especially that of Plato and Aristotle, that *psyche* (soul or mind) is the *archē* or first principle of motion, i.e., of activity or change. This in fact seems to have been the most widespread of all ancient philosophical doctrines. May we not reasonably conclude, therefore, that it had its true source in the fact of the Logos?) Cf. Rev. 3:14—"And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, *the beginning of the creation of God.*" And Rev. 1:5—"Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth." He, the eternal Logos, became flesh and dwelt among us as God's Only Begotten Son. Through the Eternal Spirit He offered Himself up for us, as a Lamb without blemish and without spot (Heb. 9:14). Whereupon God the Father, again through the agency of the Spirit (Rom. 8:11), raised Him up from the dead and set Him at His own right hand in the heavenly places (Eph. 1:20). There He shall reign until He hath put all His enemies under His feet, including the last and greatest enemy, death (1 Cor. 15:25-26), for it is the immutable Will of God the Father Almighty that ultimately "in the name of Jesus" every knee shall bow, and every tongue shall confess "that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Men may be assured that if they do not make that Confession here—in this present life—in *faith*, they shall make it in the Judgment to their everlasting remorse and despair.

Finally, not only did the Holy Spirit select the only name in the whole vocabulary of human speech—the name Logos—that adequately describes the relation which exists eternally between the Heavenly Father and our Savior, but *He also selected the most appropriate, most opportune moment in all human history to reveal this name to the world.* Logos doctrines of both Greek and Hebrew origin, and notions of intermediaries of various kinds between God and men, were rife

throughout the Roman world at the time the Fourth Gospel was written. Perhaps the oldest and most widespread Logos doctrine extant in the apostolic age was that of the Stoics. It will be recalled that in the *Timaeus*, Plato had pictured the Divine Reason or Demiourgos as creating the world according to archetypal Forms or Ideas which would seem to have subsisted, in Plato's view, in a transcendent, exclusively intelligible world. In the same work, however, Plato, implicitly at least, identifies the Demiourgos with the Soul of the World, which he distinguishes from the World-Body, and thereby seemingly becomes involved in a self-contradiction. Be that as it may, it was inevitable that the Platonic World-Soul should become incorporated by later thinkers into a Logos doctrine. This development was furthered of course by the metaphysics of Aristotle. Throughout his writings Aristotle, in common with Plato, repeatedly affirms that Psyche (Soul or Mind) is the First Principle of motion, but insists, in opposition to the Platonic view, that this First Principle, rather than subsisting in a transcendent intelligible world, exists in the particular things themselves of the present visible world; Psyche was for Aristotle essentially the Principle of Form. Hence, from these sources arose the Stoic doctrine of the Logos as the *material* principle of energy and determination, the immanent force and law of the world which moves everything to the fatefully imposed goal of its destiny, but which moves things nevertheless, in virtue of its immanence, spontaneously and naturally. Soul, for the Stoics, was a sort of burning air (a vestige of the ancient Herakleitean doctrine) which permeates the world and each individual man, a rarefied form of fire which will consume all things in the final conflagration which was envisioned by the Stoics as the predetermined end of the whole temporal process. The fact must not be overlooked that the Stoic Logos was essentially *material* and *immanent*; in the main, the Stoics built their pantheism upon the Aristotelian foundation.

A separate development occurred, however, which was basically Platonic. Again it will be recalled that in his *mythos* of the Creation, in the *Timaeus*, Plato had pictured the Demiourgos as having been thwarted by Necessity in his operations within the Receptacle (Space). This evidently was a doctrine of the recalcitrancy of matter, and savored of dualism. Hence, other thinkers who followed Plato seized upon this doctrine of Necessity and, utilizing it as a basis, tried to work out a solution of the problem of imperfection and evil. The inevitable

result was the gross, in some instances fantastic, exaggeration of existing evil, and alongside this development the theoretical removal of God from this evil as far as possible, even to the point of complete inaccessibility. And between such an inaccessible God and such an evil world, religio-philosophical speculation originating with, and developed by, Jewish, Greek, and later nominally Christian Gnostic sects, multiplied intermediary powers to the point of absurdity: the Logos, aeons, powers, angels, demons, and what not. In all these systems the Logos was reduced to the status of a *created* power, inferior to God both in nature and in rank. Philosophically, this view flowered in the third century in Neoplatonism. Theologically, it flowered in the first two centuries in the various forms of so-called Gnosticism which sought a haven under the aegis of the Christian religion; in the fourth century, in Arianism; and in modern times, it expresses itself in the Christology—if such it properly can be called—of Unitarianism. This theosophy presented a great temptation to the early Christians, in the fact that it seemed quite ready and anxious to make room for their Christ. But the Apostles would have none of it. The *Epistle to the Colossians*, for example, was devoted for the most part to dissuading the saints from the worship of angels; and the author, in the first chapter of the epistle, declares unequivocally the facts of the self-existence and creatorhood of the Messiah. The *Epistle to the Hebrews* reminded them insistently of the infinite distance separating Christ, who is the Son of God, from angels, who are merely “ministering spirits” or servants of God. And the pastoral Epistles continued to denounce the superstitions, fables, and interminable genealogies which were extant in the religious world in the first two centuries of the Christian era. The essence of this post-Platonic development was the reduction of the Logos to the status of a created impersonal intermediary between God and man. In some cases, the Logos was conceived as essentially material, in others as quasi-psychical, according to the extent, of course, that Christian teaching had impinged upon the thinking of the protagonists of the doctrine.

The third development of the Logos doctrine occurred at Alexandria, culminating in the writings of the learned Alexandrian Jew, Philo Judaeus. His system might properly be called a Platonized interpretation of the Old Testament doctrines of the Divine Wisdom and Word. Philo seems to have approached recognition at times of the personality of the Logos, but at other times his monotheistic scruples seem to have led him to contra-

dict all such intimations. Hence, throughout his writings the Logos remained essentially impersonal, an intermediary power—either the thought of God or its expression in the world—between the creature and the Creator. Lebreton writes:

In order better to understand this Philonian conception of the Logos as an intermediary being between God and the world, we may compare it to the belief of Christians in the mediatory Word: the problem to be solved is the same, namely, to bring the infinitely perfect God near to his weak and guilty creatures, but the two solutions are entirely different. The Incarnate Word unites in his person these two extremes, God and the flesh, being at the same time truly God and truly man; on the contrary, Philo's Logos does not unite in himself the two terms, he is half way between them; as Philo makes him say in the [following] passage: being neither without beginning like God, nor created like you, but intermediary between these two extremes, I am, as it were, a hostage for both parties.¹

(One might well ask: If the Logos was neither unoriginated nor created, just how did He come into existence or exist?) Lebreton concludes thus, rightly:

The Messianic belief is as foreign as belief in the Incarnation to the Philonian theory of the Logos, and is equally characteristic of Christianity. As the Messiah, prepared for by the whole past of Israel, awaited and predicted, by the prophets, came upon earth to inaugurate the Kingdom of God and redeem the elect, and due, later on, to return to judge the whole world, Jesus fills the whole of history. The Philonian Logos is foreign to history; he may be the object of the speculation of philosophers, he has no contact with the life of man.²

Into this welter of human speculation, at the very time when such speculation was most rife, came the revelation of the true Logos by the Spirit of God. The true Logos, said He, is, in the first place, a Person—the Person who became flesh and dwelt among us as God's Only Begotten Son, the Christ. In the second place, this Person was not a mere created power; quite the contrary, anterior to time or before time began, this Person, the true Logos, *was*. From eternity He not only *was*, but He was *with God*: that is, there were Two who were unoriginated and eternal—God and the Logos. In the third place, this Person, the true Logos, was not inferior in nature or rank to God; on the contrary, He was not only *with God* from eternity but He *was God*: that is to say, the Two were not only co-eternal but also co-equal. In the fourth place, this Person, the true Logos, is not a mere intermediary between God and the world; on the contrary, He is infinitely more than that—He is the one and only *Mediator* between God and man. He became our Mediator,

1. *Op. cit.*, 117-178.

2. *Ibid.*, 187.

THE SPIRIT AND THE WORD

the Mediator of the New Covenant established upon better promises, through the Incarnation, the Atonement, and the Resurrection: by His uniting in His own Person the two natures, Divine and human, He qualified Himself as the Head of the Spiritual Creation, and as Prophet, Priest and King of His people. "For there is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5). In the fifth place, this Person, the true Logos, is not creature—neither an emanation from God, nor a creation of God—but Creator: "all things were made through him; and without him was not anything made that hath been made" (John 1:3). "In him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:16-17). In Him, the Incarnate Logos, dwelt "all the fulness of the Godhead bodily" (Col. 2:9); He is "the effulgence of God's glory, and the very image of his substance" (Heb. 1:3); "wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). *The living Creed of the living Church of the living God is the ever-living Christ.* He Himself tells us: "I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Rev. 1:17-18).

All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all!

The foregoing exposition is certainly sufficient to prove that the Christian doctrine of the Logos definitely was *not*, as it has not infrequently been alleged, the point of insertion of Hellenism into Christianity. On the contrary, it was the point at which primitive Christianity began positively to resist and to repudiate the speculations both of Hellenism and of Hellenistic (Alexandrine) Judaism. And whereas, even for us today, Greek speculation and Jewish theology must be considered and evaluated as doctrines, the coming of the Son of God into the world must be considered, and accepted or rejected, as a fact, that is to say, as an *event* that took place in space and time. In Christianity, two things are to be considered, namely, the

Person and the System; and of these the Person is first, for the simple reason that the System depends *in toto* upon the Person. The point of departure for doctrine in the New Testament is the Person rather than a teaching. To his disciples Plato, for example, was master; to the Jews, Moses was lawgiver; but to Christians, Christ is the very Object of their faith, the Power of God and the Wisdom of God. The essential thing in primitive and pure Christianity as it came directly from the Holy Spirit was not an organization, institution or hierarchy; not an elaborate creedal statement; but *the personal* Christ. Jesus said Himself, with respect to the work of the Spirit: "He shall glorify me" (John 16:14). Christianity in its pure form is not a speculation imagined by a philosopher, but the religion born of a *person who actually lived on earth* and finding in Him its only significance for mankind. *Christianity is therefore essentially authoritarian.* Its Founder makes this claim: "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). To this authoritarian aspect, all other aspects of the Christian religion, including even the ethical, must be regarded as subordinate. The whole Christian System stands or falls with the Person—Jesus of Nazareth, the Christ, the Son of the living God. "What think ye of the Christ? whose Son is he?"

2. The Spirit and the Word

The Word of God is presented to us in Scripture in two general forms, namely, as *personal* and as *impersonal*.

The personal Word is, of course, the Eternal Logos, the one who became flesh and dwelt among us as The Only Begotten Son of God.

The impersonal Word also exists in two general forms, namely, (1) as oral or spoken, and (2) as stereotyped, *i.e.*, written, printed, etc. Incidentally, in this particular connection, the argument has often been heard that "the Church existed before the Book," thus implying that Scripture is secondary in authority to ecclesiastical leadership or that churchmen are vested with authority to "interpret," and even to supplement, Scripture teaching. Protagonists of this view—to whom the wish is father to the thought—presume to find their norm of Christian faith and practice in the Church, and this means, of course, in Church "officials," rather than in the Scriptures. But a mere babe in Christ should be able to detect the glaring fallacy in this position. True it is that the Church existed for