

the two—the Bridegroom and the Bride—may dwell together in sweet converse, in heavenly glory, for ever and ever. (1 Thess. 4:13-18, 2 Cor. 11:2; Rev. 21:1-4, 22:17).

4. The First Principle of All Things

In the ancient Pythagorean metaphysic, The One or the Monad, conceived as quasi-material yet essentially dynamic, was regarded as the efficient cause of the cosmogonical process, as the First Principle, the Principle of Unity and Generation, of all things. As such the Monad was thought of as being represented or symbolized, in the numerical process, by the unit or 1. The Monad, moreover, was regarded as embodying within its own nature the elements of Limit and Unlimited, or what were later designated Form and Matter respectively; and by the agency of these elements as diffusing itself throughout, and exhibiting itself in, the number-atoms which were considered to be the ultimate stuff of the whole Cosmos. To quote Alexander Polyhistor again, as describing the Pythagorean theory:

The first principle of all things is the One. From the One came an Indefinite Two, as matter for the One, which is cause. From the One and the Indefinite Two came numbers; and from numbers, points; from points, lines; from lines, plane figures; from plane figures, solid figures; from solid figures, sensible bodies. The elements of these are four: fire, water, earth, air; these change and are wholly transformed, and out of them comes to be a *cosmos*, animate, intelligent, spherical, embracing the central earth, which is itself spherical and inhabited round about.¹

Now, as far as we are able to ascertain from ancient sources, this concept of The One as the First Principle of all things originated with the Pythagoreans and in all probability with Pythagoras himself. The concept underwent many developments and ramifications, however, in the thinking of later philosophers. By Plato and his school, who were greatly influenced by Pythagorean concepts, it was developed into the concept of the Form or Idea of the Good, and given a distinctly ethical connotation. Indeed the germ of the notion lingered in Aristotle's Self-thinking Thought, which seems to have been conceived by him as essentially immaterial, like Plato's Form of the Good. But the original concept appears to have been taken over directly by Plotinus and his successors, and amplified into the Neoplatonic One, likewise conceived as the First Principle of all things, and

1. Diogenes Laertius, *Lives and Opinions of Eminent Philosophers*, VIII, 25. Translation by F. M. Cornford, in his *Plato and Parmenides*, 3.

as existing at the farthest remove from the gross matter of our physical universe, just as, conversely, matter was conceived as the most distant emanation from The One. However, the concept had to wait, for its better elaboration, for the appearance of the Italian philosopher, Giordano Bruno, in the sixteenth century; it was he who gave to it much richer content in his celebrated doctrine of the World-Soul. That Bruno, himself originally a Dominican monk, was influenced greatly by the Biblical revelation of God as eternal Spirit, there can be no doubt. Hence said Bruno, from The One, as the World-Soul, as Divine Potency, all being flows. The World-Soul, God, is indeed a Unity, a Whole, but He is a Whole who is present in His completeness in every part. Whereas contingent things are never the same but always in a state of flux, The One, the World-Soul, alone remains eternally the Same. Bruno's doctrine was pantheistic, of course, but it was a pantheism of a more refined type. Incidentally, this concept of The One emerged—with variations—in later years in Spinoza's Substance, and in more recent times in doctrines of The Absolute (*i.e.*, the one all-pervading substance, of which all finite things would be only accidental manifestations), such as those of Spencer, Hegel, Bradley, Royce and others. So much for the history of the concept in philosophic thought.

The question we are especially interested in here is this: What is the attitude of present-day science with regard to such a First Principle? Does modern science hold to the concept of a single Principle of Unity and Generation of all things? It certainly does: it is compelled to do so by the facts in the case. As it has been made clear already, human thought in whatever time or place is logically compelled, in trying to account for the Cosmos, to start with something, that is, with a First Principle. Not only is science compelled to hold to the concept of a First Principle from logical considerations—even if that Principle be nothing more than some form of impersonal energy—but from empirical considerations as well. Everything in science points unmistakably to the existence of some kind of Creative Energy or Life Force as operating in the space-time continuum. I doubt that any scientist would ever question this statement.

In this particular connection, the following story which appeared some years ago in the columns of the metropolitan press becomes most illuminating:

Albert Einstein has developed, after thirty years of arduous labor, a mathematical concept that is expected to lead to new and much

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deeper insights in the cosmos. The new theory, described by Einstein as a "generalized theory of gravitation," attempts to inter-relate all known physical phenomena into one all-embracing intellectual concept, thus providing one major key to all the multiple phenomena and forces in which the material universe manifests itself to man.

In his special theory, of relativity, published in 1905, Einstein proved by mathematics that space and time, rather than being two separate entities, were actually united in one four-dimensional continuum. Out of this intellectual synthesis emerged the discovery that matter and energy were both interchangeable, matter being "frozen" energy, while energy was matter in a fluid state.

In his general theory of relativity, published in 1916, Einstein proved, again by mathematics, that gravitation and inertia were equivalent, thus bringing space, time, matter, energy, gravitation and inertia into one all-embracing intellectual concept.

However, there still remained one of the great cosmic forces that could not be brought into the unified structure, the all-pervading force of electro-magnetism, which permeates the cosmos at large and the atoms of which the cosmos is constituted. It is this force which Einstein believes he has at last succeeded in bringing into a all-embracing cosmic concept, known among scientists as a "Universal Field Theory." This means that the gravitational field and the electro-magnetic field, the two major "fields" in which the material universe manifests itself, can at last be viewed as being two manifestations of one united cosmic entity. . . .

Einstein's latest work now promises to bridge the gap that now separates the infinite universe of the stars and galaxies and the equally infinite universe of the atom, which are at present widely separated, one being explained by relativity while our knowledge of the other rests on the quantum theory, of which Einstein was also one of the major architects.

He intends to bring the relativity and the quantum theories, the two major pillars on which man's basic understanding of the universe rests, into one all-embracing system. His present work is regarded as a major step in that direction.¹

Commenting on the latest Einsteinian synthesis, Lincoln Barnett, writing in a later issue of *Life* magazine, says that

the major and immediate triumph of the Unified Field Theory is implicit in the first word of its title. It unifies man's concepts of the universe in which he dwells. Within its vast perspective the distinctions between gravitational and electromagnetic force, matter and energy, electric charge and field, space and time, all fade and dissolve in the light of their revealed relationships; and *the deep underlying unity of the universe is laid bare.*²

In a word, the primal energy will have been demonstrated to be *of one kind*, and the cosmos a mathematical construction of that same Primal Unity, the chief property of which, manifestly, is *inexhaustibleness*.

Another very significant Associated Press dispatch appeared

1. From the New York *Times*, issue of December 27, 1949.

2. Art., "The Meaning of Einstein's New Theory," *Life*, issue of Jan. 9, 1950. (Italics mine.)

just a month later, under the date-line, "Princeton, N.J., Feb. 13," which reads in part as follows:

Professor Albert Einstein's new unified field theory—the unity of gravitation and electromagnetism—will be published here within a few days. . . . The new unified theory may have human and spiritual values because it may explain certain mysteries about matter and energy which go to form man and life. Einstein has adopted a new viewpoint differing from the thinking of most physical scientists. He thinks that the forces, gravitation and electro-magnetism, which together govern matter, such as your body, are more important for understanding these mysteries than for understanding merely the material stuff itself. Recently scientific work has concentrated on understanding the material side, by the study of atoms. Biologists have shown that electromagnetic fields of force appear to shape and to guide the formation of living things. These fields are one of the things that make the difference between a man and a mouse. When either a human or an animal is at the start of life, that is, made only of two newly-joined tissue cells, an electromagnetic field is present. This field of force comes from the little cells and is part of them. As the embryo forms, this field guides the course. The little personal field is also part of the greater electromagnetic fields which seem to surround everything. Gravitation is part of all these fields.¹

As stated heretofore, it is a matter of common knowledge that the mystery of life has thus far remained inscrutable to the human mind. What there is in the protoplasm of the living cell which endows it with properties of a higher order than those of the energy of the non-living atom, no one knows. Since the time of Pasteur, it has been universally agreed by scientists that life comes only from antecedent life; spontaneous generation has never been discovered anywhere in Nature. Living things appear to exist and function on a higher level of being than non-living things, with properties and ends that are exclusively their own. If, however, the relation between the energy-principle of the atom and the life-principle of the cell could once be determined, and if both should be found to be functions of the same Primal Energy and Unity, a tremendous step would be taken toward the unification of our understanding of the Cosmos. Truly, despite the potentialities of tragedy which the present atomic age holds for man, it is still the most challenging age in his history on earth!

But even so, that is, even were it possible to prove the energy-principle of the atom and the life-principle of the cell to be manifestations of the same ultimate Principle of Unity, there would still remain even greater mysteries than these to be brought into that Unity, namely, the mysteries of con-

1. This A. P. dispatch appeared in the *Albuquerque, N.M. Journal*, Feb. 13, 1950.

sciousness, memory, the subconscious, and all the thought processes in man; the mysteries of his power of abstract thinking, of his creative imagination, of his sense of values, and the very mystery of *meaning* itself. And above all, there would remain the supreme mystery of *Love*. By no stretch of the imagination can these higher phenomena—the most vital facts of our personal experience and the phenomena by which even matter itself is apprehended and “understood”—be reduced to electromagnetic energy alone or identified with mere concatenations of cells.

This leads me to observe, in conclusion, that the only presentation, in the literature known to man, of the First Principle as *all-comprehensive*, that is, as the Source and Cause of *all* the varied phenomena characteristic of *all* levels of being in the Totality of Being, is the presentation given us, in the Judaeo-Christian Scriptures, of God as the Eternal Spirit. Jesus Himself tells us explicitly: “God is a Spirit; and they that worship him must worship in spirit and truth” (John 4:24). God in His Nature as The Absolute is Spirit. And here I am using the term “Absolute” in its proper sense—as derived from the Latin *absolutum*, *absolvere*, *se-luo*, originally from the Greek, *luo*, that is, “self-loosed,” “unfettered,” or “free from bonds.” In this sense, God is the One who is not *necessarily* bound up with anything else, One who is independent, self-sufficing, etc. In His absoluteness, God is a Spirit, even though, as such *essentially*, He is differentiated into three Persons. His absolute Nature, moreover, expresses itself *actively*, *effectually* (to get things done) through one of these Persons *eminently*, namely, the Spirit of God. In the Old Testament this Person is designated the Spirit of God (*Ruach Elohim*), or, metaphorically, the Breath of God. In the New Testament, He is designated Spirit of God, Spirit of Christ, and in a majority of instances, the Holy Spirit.

The following facts should be noted again, therefore, by way of a final review and summary:

1. The Spirit of God is presented in the Bible as the Source and Cause of energy, matter, motion, and all forms of life. In the opening verses of the Old Testament we read:

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.

We have here the picture of an illimitable Space or Void filled with, and enshrouded in, impenetrable darkness; the most per-

fect picture of absolute nothingness in literature. Into this Void came the Spirit of God, brooding, stirring, energizing, creating, that is, bringing into existence, probably projecting from His infinite Being, primal energy which had never before that moment, itself the beginning of Time, been in actuation at least for such a purpose as the creation of a universe in a space-time continuum. Nor is there any reason to doubt any longer that this primal energy was capable of self-transmutation into the various kinds of matter known to us today. The intimation is, moreover, that one of the first forms of energy manifested in this Creative Process was radiant energy or light, again a disclosure that is in harmony with the conclusion of the latest physics. Furthermore, whether this primal energy projected by the agency of the Divine Spirit contained within itself the "seeds" of living things, that is, the potentialities of the vital processes (as indeed many of the early Church Fathers held), or whether vital energy—Life Force—was a *subsequent* projection from the Divine Spirit into the world of matter in motion—this is not a matter of any great significance—or so it seems to me at least. It must be admitted, however, that the original language of the first chapter of *Genesis* seems to point to the latter interpretation as the correct one. Here, as we continue to read, we find, moreover, that in the process of physical creation, the brooding of the Spirit did not cease with the bringing into existence of such primary physical phenomena as energy, motion, light, atmosphere—in short, the ingredient of the physio-chemical world; on the contrary the Spirit's brooding was continuous throughout the entire process; indeed it is continuous throughout the entire Time process. There is every reason for thinking that the Creation is still going on; that, in fact, it will be consummated only when the saints stand in the Divine Presence clothed in glory and honor and immortality. In a word, according to the account given in *Genesis*, it was a result of the brooding (energizing and vitalizing) of the Eternal Spirit that the cosmos and its myriads of forms of natural life marched slowly but surely into being. And it is likewise as a result of the Spirit's continuous "brooding" that the Cosmos is preserved (or conserved, to speak in the language of science) from generation to generation, and from age to age, as long as the temporal process shall endure. It is the Divine Spirit who is the actuating Source and Cause of the whole Physical Creation. As Marcus Dods puts it, commenting on Gen. 1:2—

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This, then, is the first lesson of the Bible: that at the root and origin of all this vast material universe, before whose laws we are crushed as the moth, there abides a living, conscious Spirit, who wills and knows and fashions all things.¹

2. The Spirit of God is presented in the Bible as the Source and Cause of personal or rational life in man, with all its characteristic powers: self-consciousness, self-determination, power of abstract thinking, creative imaginations, sense of values, and the powers of the subconscious in man as well. "Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). This teaches us that the life principle in man derived originally by *the inbreathing of the Divine Spirit* from the very Life of God Himself. That is to say, the life principle in man is essentially spiritual (rather than biological) in nature; or, to put it more precisely, the breath of life in man subsumes the vital principle (previously implanted in the lower orders) *plus* the rational principle; it is by the latter alone that man is specified as man (*homo sapiens*). In other words, God made the human body to live by imparting to it, by causing to be breathed into it, His own mode of life (with all the *moral* implications pursuant thereto); and thus the creature, man, became the image or likeness of his Creator. The body-spirit unity thus effectuated was designated "a living soul." Into the *formed* "dust of the world" (Prov. 8:26) or material elements, God infused something, not of any antecedent matter, but immediately of His own essence. This entrance of the Divine Breath was the entrance of personal or rational life into the human corporeal form, as a result of which man became a living soul. This Divine inbreathing was, of course, an operation of the eternal Spirit. The Spirit of God and the Breath of God are one, the former expression being proper whereas the latter is only metaphorical, describing the procession of the Spirit from the Divine Being.

3. The Spirit of God is presented in the Bible as the Source and Cause of every order of life in the Totality of Being. He is, as we have just seen, the Principle of *natural* life in all created organisms. "The God that made the world and all things therein . . . He himself giveth to all life, and breath, and all things" (Acts 17:24-25). He is, in the second place, the *Source* of *spiritual* life which the saints enjoy in the Kingdom of Grace. As Jesus Himself said to Nicodemus: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he can-

1. *The Expositor's Bible; Genesis, in loco.*

not enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew" (John 3:5-7). The Spirit is, in the third place, the effectuating Source of *eternal* life which the redeemed shall enjoy in the Kingdom of Glory. As it has been made abundantly clear on preceding pages of this treatise, the one essential condition of the attainment of ultimate complete Union with God, Beatitude, Life Everlasting, is the submergence of the human spirit in the Life of the Divine Spirit, in the here and now; hence the Holy Spirit is said to be the Source and Agent of wholeness or holiness. As Jesus Himself said: "Blessed are the pure in heart; for they shall see [*i.e.*, apprehend, understand, *know*] God" (Matt. 5:8). And finally, because immortality is an essential property of the Life Everlasting, the Holy Spirit is declared to be the Agent of the Godhead in the immortalization of the saints. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you" (Rom. 8:11).

When the saints shall stand before God in the Final Day,—the Day of the Consummation of All Things,—clothed in glory and honor and immortality, their minds united with the Mind of God in knowledge and their wills united with the Will of God in love, then, but not until then, will the Creative Process—the Divine Plan of the Ages—be fully realized. And this entire Process is described in Scripture as having been planned and ordained by the Father, executed by the Son, but effectuated by the Divine Spirit. The Spirit is the effectuating Agent of every form of life characteristic of the different levels of being which make up the Totality of Being—of natural life, in the Kingdom of Nature; of spiritual life, in the Kingdom of Grace; and of eternal life, in the Kingdom of Glory.

"If materialism is true,, writes W. P. Montague,

then, as William James declared, 'the things we cherish most are at the mercy of the things we cherish least.' I do not think this is true. Chaos and Old Night could hardly have been lucky enough to have a world like ours. Yet if we turn from Chaos to Zeus the chances against his reign are just as great. Sweat and blood and tears are not confined to Churchill's land. Nature is stained throughout with ugly, cruel failure. If any god who had omnipotence to draw upon had made this world with all its woe, he would be a god deserving anything but love. Not only far more probable, but far more congenial to our better nature, would be a god who, like Prometheus of old, will not yield right to might, no matter what the pain imposed by the tyrant Zeus.

What we want is such a god as that, a *truly holy spirit*, omnipresent but not omnipotent, pervading the chaos of nature and slowly leavening it with higher beings and higher goods. May faith in Him be justified! [From art., "Philosophy in a World at War," *Fortune*, March, 1942. Italics mine.—C.C. The concept expressed here by Montague is implicit in the doctrine of the Incarnation, as stated in Scripture: 'though he was a Son, yet learned obedience by the things which he suffered,' etc., Heb. 5:8.]

Surely, Dr. Montague exaggerates nature's "cruelty" unduly, like many modern writers since Tennyson, from whom they seem to have taken their cue (Tennyson, "In Memoriam," 56: "Nature, red in tooth and claw with ravine," etc.). Some truths we must recall in this connection are these: (1) God is Love, that is, He is the God of Love; (2) Love is unfailingly creative and must constantly be shared with all creatures; (3) Creation was, and is the outpouring and sharing of divine Love; (4) but Love is not to be coerced, because that would not be love; love must be given willingly; (5) man was predestined to be free; (6) the price that he must pay for this freedom is the possibility of evil; (7) God will do whatever He wills to do *that is consistent with His nature as God*; (He could not tell a lie, and be our God); (8) He has already made full provision for the spiritual recovery of all men who will come to Him in faith and obedience; (9) hell is prepared for the devil and his angels; if men go there it will be the consequence of their following their own way instead of God's way. There is a measure of truth in the saying that *in every Paradise there lurks a snake*.

Thus it will be seen that the Pythagorean Monad, the Neoplatonic One, Bruno's World-Soul, indeed every purely philosophical concept of the First Principle of all things, falls short of the Spirit of God of the Bible. Indeed the fundamental difference between the Greek concept of Deity and the Hebrew-Christian presentation of God is that in the former God is implicitly That Which Is, whereas in the latter He is explicitly HE WHO IS; that is, He includes within His own nature not only energy-principle and life-principle, but mind-principle as well. He is essentially Intelligence and Will,—*The Intelligence and Will that is the First Cause of all created things*. "And God said unto Moses, I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exo. 3:14). "God is a Spirit; and they that worship him must worship in spirit and truth" (John 4:24). As the philosopher, W. S. Hocking, writes:

For the author of *Genesis*, mentality is original. It does not enter a physical world already running on its own. On the contrary, it is

the physical world which enters the realm of mind. It is the Eternal Mind who in the beginning created the raw materials of the world, and whose word evoked order from chaos.¹

It should be re-emphasized here, of course, that in all the operations of the Eternal Spirit, He is represented in Scripture as acting in conjunction with, or through the instrumentality of, the Eternal Word.

We must, however, recognize Professor Montague's general conclusion, namely, that our God, if He is to meet the deepest aspirations of the human heart, must indeed be Holy Spirit. Human outreaching could hardly be satisfied with anything less in the Deity. But I should like to point out, too, that the distinguished professor of philosophy who wrote these lines is many, many centuries behind times. For it was well known to the saints of the Old Testament dispensations, literally hundreds of years before Christ, that the living and true God is essentially Holy Spirit. The prophet Isaiah, writing several centuries before the advent of the Messiah, harking back to the rebelliousness of God's ancient people under Moses, gave expression to the following exquisite bit of literature:

But they rebelled, and grieved his holy Spirit: therefore he [Jehovah] was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy Spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the waters before them, to make himself an everlasting name? that led them through the depths, as a horse in the wilderness, so that they stumbled not? As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest: so didst thou lead thy people, to make thyself a glorious name [Isa. 63:10-14].

And it was the prophet Isaiah who, at least seven centuries before Christ, was privileged to behold, in a wondrous Vision, "the Lord sitting upon a throne, high and lifted up, and his train filled the temple"; and to hear the words of the heavenly anthem to which John the Beloved was also privileged to listen, some eight hundred years afterward, on the barren isle of Patmos: "Holy, holy, holy, is Jehovah of hosts" (Isa. 6:3, Rev. 4:8). In similar vein the Psalmist cried out unto God saying, "Teach me to do thy will; For thou art my God: Thy Spirit is good; Lead me in the land of uprightness" (Psa. 143:10), and again, "Cast me not away from thy presence, and take not thy holy Spirit from me" (Psa. 51:11). And in the great day of

1. Art., "A World-View," in *Preface to Philosophy: A Textbook*, by Hocking, Blanshard, Hendel, and Randall, 436.

national rejuvenation under Nehemiah the prince and Ezra the priest-scribe, the intercessory prayer of the Levites for the people, contained these words with reference to the experience of their fathers under Moses: "Thou gavest also thy good Spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst" (Neh. 9:20). Indeed, I am convinced that God's elect, from the earliest times, have known full well that their God is essentially Holy Spirit.

Let us recall, in this connection, the following statements from the pen of Lincoln Barnett:

Man's inescapable impasse is that he himself is part of the world he seeks to explore; his body and proud brain are mosaics of the same elemental particles that compose the dark, drifting dust clouds of interstellar space; he is, in the final analysis, merely an ephemeral conformation of the primordial space-time field. Standing midway between macrocosm and microcosm he finds barriers on every side and can perhaps but marvel, as St. Paul did nineteen hundred years ago, that the world was created by the word of God so that what is seen was made out of things which do not appear.¹

that is to say, out of the Will-power, Thought-power, Spirit-power, Word-power of God.

But let it never be forgotten that saving hope—the "hope both sure and stedfast" which is "an anchor of the soul" (Heb. 6:19)—is held out to man by that same Word of God, the Bible, in which the truth is revealed to him that he is not "merely an ephemeral conformation of the primordial space-time field," but an imperishable person, one who is made in the image and likeness of God and who is therefore the object of God's infinite love and compassion; and that he may become, through the life of the Spirit of God within him, a son of the Almighty (2 Cor. 6:18), an heir of God and joint-heir with Christ of all things (Rom. 8:17, Heb. 1:2). This is the hope that gives meaning to human life, meaning which no system of philosophy ever gave to it. But man, in order to enjoy the fruition of this hope, must yield himself in body, soul, and spirit, to the Spirit of God. The Fountain of Life must spring up, and the Stream flow, within him; silence, unresponsiveness, brutishness, on his part can mean only death: not just the death of the body, which is a Divine appointment to which every man must yield (Heb. 9:27), but the second death (Rev. 21:8), spiritual death, which is *total* death, "even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:9).

1. Barnett, *The Universe and Dr. Einstein*, 114.

May I therefore bring this treatise to a proper end with another of Andrew Murray's exquisite prayers?—

Blessed Father! I thank Thee that the Holy Spirit is to us the bearer of the Fulness of Jesus, and that in being filled with the Spirit we are made full with that Fulness. I thank thee that there have been men on earth since Pentecost, not a few, of whom Thou hast seen that they were full of the Holy Ghost. O my God! make me full. Let the Holy Spirit take and keep possession of my deepest, inmost life. Let Thy Spirit fill my spirit. Let thence the fountain flow through all the soul's affections and powers. Let it flow over and flow out through my lips, speaking Thy praise and love. Let the very body, by the quickening and sanctifying energy of the Spirit, be Thy temple, full of the Life Divine. Lord my God! I believe Thou hearest me. Thou hast given it me; I accept it as mine.

Oh, grant that throughout Thy Church the Fulness of the Spirit may be sought and found, may be known and proved. Lord Jesus! our glorified King, oh, let Thy Church be full of the Holy Ghost. Amen.¹

QUESTIONS FOR REVIEW OF PART SIX

1. In what two aspects may we consider the Word of God?
2. What has always been the temporal mission of the Holy Spirit?
3. What is the basic issue with respect to the Person of Jesus? How is this related to the doctrine of the Virgin Birth?
4. What is meant by the Humiliation of Jesus (the doctrine of *Kenosis*)?
5. Cite important Scriptures which affirm the pre-existence of Jesus.
6. Cite Scriptures in which Jesus Himself affirmed His pre-existence.
7. How best describe the nature of the pre-existent Savior's relationship with the Heavenly Father?
8. What *Name* best describes this relationship?
9. Why could not the term "Son of God" fully designate this relationship?
10. What is specifically implied in the Apostle John's statement that in the beginning *the Word was with God*?
11. What is specifically implied in his accompanying statement that *the Word was God*?
12. What does the phrase "in the beginning" signify in John 1:1?
13. What, according to Rom. 8:29-30, is God's Eternal Purpose with respect to His saints?
14. What is implied in the risen Lord's declaration that He is *The First and the Last* (Rev. 1:17)?
15. Differentiate the historical, eternal, and incarnate Names of the Messiah.
16. What is the full significance of the name, *The Logos*?
17. Summarize Alexander Campbell's presentation of the doctrine of the Logos.
18. What does the Apostle Paul mean by the Phrase, "The Mystery of Godliness"?
19. Explain what is meant by the *decrees* of God.
20. What were the relations between the Father and Messiah that began in time? What is the Name that signifies these relations?
21. What is the full significance of the title *Messiah* or *Christ*? How is this related to the *Good Confession*?

1. *The Spirit of Christ*, 310-311.