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Lecture to the Teachers
at Chhatt. Xn School.
on the
Logos.

By your gracious invitation I am here this morning to lecture, as it was suggested to me, on the first verse of John's Gospel, where Christ is called the Logos.

In 1972 I published a small book on The Johannine Logos, and if anything in this short lecture interests you, you will find a more complete exposition in that book.

Statistics may not provide
 the most interesting type of introduction,
 but it does not burden the brain
 nor require the intellect to know that
 John's Gospel uses the term Logos forty
 times. What is more surprising, indeed
 disconcerting, is that the Greek term
Logos can be translated by forty
 different English words. Liddell and
 Scott's great lexicon has more than five
 columns, each 90 lines long, of its
 various meanings. The word word is
 hardly ever the correct translation. Liddell
 and Scott say explicitly that it
 "rarely means a single word" (p. 1058, col. 2).

The reason our Bibles translate Logos as word is that Jerome, a monk of the early fifth century, mistranslated it as Verbum. Jerome's Vulgate, as it is called, became the official Bible of the Roman Catholic Church, and the texts Jerome used have become the mainstay of contemporary liberal ~~the~~ versions. The Latin term Verbum became Word in English, though I do not know why it did not become verb, as it actually is in a new Catholic French version, La Bible de Jérusalem. At any rate Logos hardly ever means a single ~~is~~ word. But it has 40 or more other meanings.

I have not listed all the meanings,
nor shall I read you my abbreviated list.
Just survey it from your seats.

- x Computation
- reckoning
- accounts
- measures
- sum
- total
- esteem
- consideration
- value
- reputation
- relation
- fashion
- x ratio
- proportion
- rule
- pretext
- x reason (inf)
- care (at law)
- theory
- x argument

- principle
- law
- thesis
- x hypothesis
- formula
- definition
- debate
- reflection
- ~~argument~~
- narrative
- story
- speech
- oration
- phrase
- message
- tradition
- dialogue
- oracle
- proverb
- language
- member
- x the Wisdom of God.

The particular interest in the Logos as used in John's first verse derives from its philosophic background. Heraclitus, a Greek philosopher about 500 B.C., used the term to designate the Supreme Intelligence who rules the universe. Neither Plato nor Aristotle had a Logos-doctrine, but the Stoics, the most vigorous of all schools from 300 B.C. to A.D. 200, adopted the view of Heraclitus. Then Philo Judaeus, a contemporary of Christ, used the Stoic Logos-doctrine to interpret the Old Testament. Some Christians in the third century, and some others in the nineteenth century, thought that Philo had anticipated the doctrine of the Trinity. This was

far from Philo's intention, though no one can deny that he influenced the early church in that direction.

In addition to the Greek Stoics and the Jewish Philo, there is another source that seems to have influenced John even more directly. At an unknown date, possibly in the early second century, an unknown author wrote a tractate Periander. This became the first of a series of eighteen which were collected and published, perhaps in the fourth century, under the name Hermetica Trismegista. The whole was supposed to be a revelation from the Egyptian god Tat or Tot. The tractates are not consistent one with another, and one or two of them seem to be a form of Christianity.

Now, Povinsander, by which Reizenstein tried to explain away Paul's doctrine of redemption, bears a striking resemblance, or better, a striking non-resemblance to the Prologue of John's Gospel. Povinsander says that the Logos was not in the beginning, the Logos was not God, not all things were made by him, and therefore the darkness could comprehend it. The contrast is so definite that one can hardly refrain from concluding that John wrote his Prologue for the express purpose of refuting Povinsander.

This may seem to conflict with a

~~The Logos to accept the~~
 second century date for Poinander.
 However, two considerations preserve
 the possibility. First, the treatises
 were written at different times and
 were collected later. Second, even
 if Poinander was not written before
 A.D. 125, its religion was more
 ancient and could have had a
 deliberate effect on first century
 evangelization.

We today are not much interested
 in the religion of Poinander; but we
 should be interested in Christ as the
 Logos, despite the fact that even
 the members of conservative churches
 mainly react negatively.

A study of the Person of Christ

could hardly begin more appropriately than with John 1:1. Echoing the Septuagint, John uses Gen 1:1 "In the beginning." Not only is deity asserted in these two words, but John repeats the idea at the end of the verse: "The Logos was God."

Jehovah's Witnesses try to evade the force of this verse. They translate it, or rather mistranslate it, as "the logos was a god." They thus adopt polytheism. More to the point they do not know the Greek rules on the use of the article, and they mistakenly assume that there is no indefinite article in Greek. But let us proceed.

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If John begins with the first word of the Old Testament, the second word of the Old Testament comes in ~~the~~ John's third verse: the Logos created all things.

John of course is not the only apostle who tells us this. In Eph. 3:9 Paul says that "God created all things through Jesus Christ." Then in Col. 1:16, 17 Paul not only says that Christ created all things, but more explicitly that Christ "organized the universe." It should be remembered that ta panta in Greek, though usually translated "all things," is the regular description of the universe. Christ, the Logos, the intelligent deity, organized the universe.

✓

The doctrine of creation, asserting that the universe is not an everlasting mechanism, but a teleological construction of Intelligence, needs great emphasis today because it is so widely denied in the public schools. Purposeless differential equations have replaced an omnipotent and omniscient mind. Nor ~~is this theology~~ ~~or~~ does this Theology affect the subject of physics only. Its implications are even more easily seen ~~in~~ in its effects on ~~the~~ morality, extending from Boston on the Hudson to Bonmarzo across the Golden Gate. However, before going on to these derivative subjects, we must yet a while continue with the basic theology. For Theology is basic.

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Associated with logic,
intelligence, and mind, is the concept
of wisdom. Before congratulating himself
in I Cor 2:16, where Paul says that
he has the mind of Christ, he had
declared that "Christ is the power
of God and the wisdom of God" (I Cor. 1:24)
Jude 25 acknowledges Christ by
referring to "the only wise God our
Savior."

Psalm 104:24 connects
wisdom with creation by asserting,

"O Lord, how manifold are thy
works, in wisdom hast thou made
them all." The subject is vast.

A lecture like this can give only

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~~1900 2 21 1890~~

a few indications of it. For example,

Eph. 3:10 speaks of "the manifold wisdom of God." This wisdom is Christ, for Paul had just said, Eph. 1:8, that in Christ's redeeming work God "abounded toward us in all wisdom and prudence."

The Gnostics had made wisdom or Sophia the lowest son in God's mind, and by her sin the ~~world~~ lower world came into being. The New Testament mentions Sophia or wisdom fifty-one times; but ^{it} is not the Sophia of the Gnostics. James 1:5

Wm

~~The Great Fastnacht Membran Book or
wisdom fifty one times, and in James~~

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1:5 admonishes us that "if any of you lack wisdom, let him ask of God . . . and it shall be given him." We often pray for health, and this is not improper, but how often do we pray for knowledge and wisdom?

Christ is the wisdom of God. Nevertheless Christ is also something else, something basic and more fundamental ^{even} than wisdom. The New Testament uses the word 110 times, of which 25 occur in John's Gospel. The scholarly existentialists or neo-orthodox, such as Barth and Brunner, and the totally unscholarly Pentecostals write in overflowing emotion and ecstatic

experience. But nowhere does he
 say, I am the Emotion. What he says
 is, I am the Truth. Many ~~of~~ good
 Christians, indeed all good Christians,
 say that God is Love; and so he is.
 But if this were not True, he would
 not be Love. Truth is basic. Listen
 to what the apostle said.

John 1:14 "The Word [or
 Logos] was... full of grace and truth."
 Three verses below "grace and truth
 " " "

~~This is not only unscriptural, but it is also utterly nonsense~~
~~a self-contradiction.~~
~~prophecies of the Old Testament, for knowing them would have involved~~
~~Mr. Mackay have argued that Christ could not have known the~~

16 ~~17~~
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came by Jesus Christ." The third chapter of John, whose 16th verse is so well known, in verses 20-21 teaches that morality depends on truth. In his profound Theological conversation with the Samaritan woman, who had had five husbands and was then living with a man who was not her husband, Christ insisted that one must worship God in spirit and in truth. To some Jewish believers Jesus promised "ye shall know the truth and the truth shall make you free" (8:32). Later in

The same chapter, negatively, Jesus denounces the devil because he did not abide in the truth, because there is no truth in him (8:44). The next two verses continue the emphasis.

Then there is the well known verse, "I am the way, the truth, and the life" (14:6); and one may comment that if it were not true that Christ is the way, there would be no use of ~~the way~~.

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walking that way. The Holy Spirit,
sometimes called the Spirit of Christ, is
three times called the Spirit of truth,
(John 14:17, 15:26, and 16:13) verses
bearing directly on the doctrine of the
Trinity. Christ also says that he
himself is sanctified through the truth,
as we too are sanctified through the
truth (17:17, 19). If any Christians
wish to increase in sanctification, they
must learn more truth. The verses
quoted are most of John's verses
that identify Christ as the Truth. ~~The~~
Anyone interested can search out the
remainder of the 110 verses in the
New Testament and meditate on
their truth.

~~PERITIA R. MORRIS~~

~~2:11, 12. Let a woman learn quietly in all subjection. I do not~~

#19

no one should be surprised
that the Logos, the logic, the reason,
the wisdom, the message, the
language, the reflection of God is
the truth. What is surprising and
depressing is the fact that the
churches called evangelical have
almost totally eliminated their
intellectualism from their thoughts.

If they have not become ecstatic
Pentecostals, speaking ~~gibberish~~,
charismatic gibberish,

and if they have not become
existentialists, who find little
or no truth in the Bible, they
have nonetheless repudiated
theology in favor of a comfortably
blank mind. Permit me to
ask you, when did you last

hear a sermon on the Trinity? I remember one by Clarence Edward Macartney in 1924, and another really excellent one by a Greek Catholic priest in 1979. But even references to the Trinity, let alone complete sermons, have been few in number. References to Christ are frequent but ^{too often} ~~usually~~ meaningless. Many times evangelists have stressed "a personal relationship to Christ." This ~~is nonsense.~~ ^{makes no sense.} Even Satan has a personal relationship to Christ. He hates him, and hatred is very personal. What people need is a statement of the proper personal relationship to Christ, and that depends on who Christ is. One can sympathize with humble people of low IQ, who cannot understand.

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But one can only ~~up~~ upbraid people
of higher intelligence who refuse to
understand.

A few paragraphs back made
mention of morality. Let us ask,
why do so many women murder
their own babies, or at least pay
a hired assassin to kill or
half-kill the child and throw his
givering body into a garbage can?

Why does the cruel vixen kill her
own child? Few people give the
basic answer. She kills her
baby because she rejects the doctrine
of the Trinity. The Ten Commandments
forbid the crime of murder. But

why should anyone pay attention to
 the Ten Commandments? The answer
 to this why is found in the
 Introduction: "I am the Lord thy
 God." If that statement is not
 true, ^{then} abortion, child abuse,
 torture, ~~and~~ drug addiction,
 theft, and any thing else are
 matters only of personal preference.
 The basic question is not what
 is right or wrong, though this
 question has a derivative status.
 But the basic question is, what is
 true?

For a good 1500 years

Christian theologians have described human nature as intellectual and volitional.

Jonathan Edwards, for example, wrote

"God has endued the soul with two principal faculties; the one, that by which it is capable of perception and speculation, or by which it discerns and judges of things, which is called ~~[not sensation, but]~~ the understanding.

The other, that by which the soul is some way inclined with respect to things it views or considers: or it is the faculty by which the soul beholds things, ... either as liking, disliking, ... approving or rejecting. This faculty is called ... inclination, will ... mind, ... often called the heart."

The Lutherans too, at least those who, like the Missouri Synod, have preserved their orthodoxy, pay little or no attention to the emotions.

Even in this decadent century their notable theologian, Pieper, in his Christian Dogmatics (p. 519) very briefly, but twice, states the Lutheran position that the image consists of intellect and will. There is no mention of the emotions.

This emphasis on the will has almost totally disappeared from what now passes as Christian preaching. Freudianism has replaced it with the emotions. Most preachers do not realize that this emphasis is a very modern development. If one go back to the Westminster divines,

to Calvin, even to Aquinas, and especially to Augustine, he will find that human nature is regularly divided into intellect and will. The point is important because faith in Christ is not an emotion but a volition. One does not feel for Christ, he decides for Christ. The Scripture says, ~~that~~ Jesus himself said, "Except ye repent, ye shall all likewise perish" (Lk. 13:3). Note very carefully that repentance is a change of mind. Its root is the word noeo, to think. The noun noos is the intellect. And faith, by which one is justified, is a belief, a voluntary assent to an understood proposition.

Beget your pardon, and
with what ^{modicum} ~~small bit~~ of modesty I
can muster, may I remark that this
month the Trinity Foundation has
completed the publication of my book
on The Bible Doctrine of Man.

Now today, in contrast
with the Christianity of the past,
Freudian emotionalism

(Handwritten signature and scribbles)
A member of the Trinity Foundation
could hardly be more appreciative than
I am of the ~~Trinity~~ ^{Trinity} ~~Foundation~~ ^{Foundation}

~~For a good 1500 years~~

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~~Christian theologians have described~~
~~human nature as intellectual and~~
~~volitional. Today Freudian emotionism~~
has replaced intellectualism, and
volition seems to have been totally
forgotten. Finney reduced
evangelism to psychological brain
washing. A contemporary evangelistic,
but non-eccleristical, group boasted that
it could convert almost anybody in
20 minutes. They were astounded
to discover that they needed 35 minutes
in England. This was not the
attitude of ~~whitfield~~ Jonathan Edwards,
of Whitfield, of Calvin, of Luther,
nor of Augustine and Athanasius.

Hosea 4:1 Lord hath a
controversy w/ inhabitants of
land bec I is no truth,
nor goodness, nor know of Y
in land

4:6 My people are destroyed
for lack of know; bec thou
hast rejected know, I will
also reject thee ...
see x thou hast forgotten
v law of thy Y.

6:6 For I desired goodness
v) sacrif. v) know
of Y more than burnt
offer x

on know

These men emphasized the truth and urged people to believe the truth. Faith is no emotion. Faith is intellectual understanding with volitional assent.

Permit me to repeat and emphasize that the Logos was full of grace and truth. He said, ye shall know the truth and the truth shall make you free. Christ was sanctified, and if we are also, we are sanctified by the truth.

O God of Truth, whose living Word
upholds whate'er hath breath,
Look down on thy creations, Lord,
Enslaved by sin and death.

Set up thy standard, Lord, that we
who claim a heavenly birth,
May march with thee to smite the lies
That vex the groaning earth.

Then God of Truth, for whom we long,
Thou who wilt hear our prayer,
Do thine own battle in our hearts
And slay its falsehood there.