

AT JONES --

Or suppose the Greek, and the first words that you ever learn in it are, "En arch en ho Logos;" and therefore the first thought in a Greek that ever enters your mind is, "In the beginning was the Word." Then, having learned this, wherever you meet either the word arche or Logos, instantly occurs the thought first lodged in your mind with the passage, "In the beginning was the Word."

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The operations of mind, whether divine or human, are solely through thought. And, primarily, thought is expressed in the divine word. And in the expression of the divine thought, as in no other, words are indeed things. For "in the beginning was the Word" (John 1:1), and "the worlds were framed by the word of God" (Heb. 11:3); "for he spake, and it was." Ps. 33:9.

As it was by the word of the Lord that all things were made that are, and as word is the expression of thought, it is plain that all things that are, are but the different forms of the expression of the thought of God. Even so says the Scripture: "Thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep." Ps. 92:4, 5.

It therefore follows that the proper method of the study of all things that are, is to study them as expressions of the thought of God, and to discover what the thought is that is so expressed. This is but the study, obtaining the knowledge, of the divine mind; and this, in itself, is divine mental science. Thus all creation is a field of mental science; and all nature-study, properly understood, is the study of the science of the divine mind.

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WW PRESCOTT

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." The Revised Version says, "The Word became flesh."

The theme of redemption will be the science and the song of the eternal ages, and well may it occupy our minds during our short stay here. There is no portion of this great theme that makes such a demand upon our minds in order to appreciate it in any degree, as the subject we shall study to-night,—"The Word became flesh, and dwelt among us." Through Him all things became; now He Himself became. He who had all glory with the Father, now lays aside His glory and becomes flesh. He lays aside His divine mode of existence, and takes the human mode of existence, and God becomes manifest in the flesh. This truth is the very foundation of all truth.

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"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. . . . And the Word was made flesh, and dwelt among us." John 1:1-14. Who was it that led the armies of heaven, the Captain of the Lord's host?-It was he whose name is called The Word of God, that is, it was Jesus Christ.

Since the entrance of sin into the world, God has never manifested himself to this world in his own person, but always in the person of his Son. This was a part of the plan of salvation. Christ "emptied himself" that the Father might appear, and so "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Jesus Christ is the manifestation of God to the world. All that we know of God we learn of him in Jesus Christ. Christ is spoken of as the Word of God; that is, he is the expression to the world of the thought of God.

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EJ WAGGONER

To Christ is committed the highest prerogative, that of judging. He must receive the same honor that is due to God and for the reason that He is God. The beloved disciple bears this witness, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. That this Divine Word is none other than Jesus Christ is shown by verse 14: "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth."

The Word was "in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.

{1890 EJW, CHR 9}

We are to learn this truth, to behold God in the things he has made. Thus we are to behold God in us. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. Then if we believe the Word, we must believe that the Word is flesh. And that truth which, accepted, will lift sinners out of sin, and put them up on high, is a recognition of the simple fact that God is in them; that he is their life, he is their strength; that nothing is apart from God.

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