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HOLY ONE OF ISRAEL

Jeremiah announces the defeat of mighty Babylon for the same reason the children of Israel were judged with fifth cycle of discipline [Jeremiah 50:29]. The Holy One is the judge of the entire world.

Six times Isaiah links the "Holy One of Israel" with the word "redeemer" (41:14; 43:14; 47:4; 48:17; 49:7; 54:5). Just as God delivered his people from the slavery of Egypt, so will he bring them back from the Babylonian exile. God will build a highway for the redeemed, called "the way of holiness" (35:8-10). An incomparable and faithful God will once again come to the rescue of his chosen people (49:7).

It is likely that Isaiah patterns the name "the Holy One of Israel" after the title "the Mighty One of Jacob." This name for God first occurs in the patriarchal blessing of Genesis 49:24, and appears three out of six times in Isaiah (1:24; 49:26; 60:16). The first time it is given as "the Mighty One of Israel," rather than "Jacob," probably echoing "the Holy One of Israel" in 1:4. The God whom Jacob worshipped needed to be revealed in new power to the rebellious nation of Isaiah's day.

THE LOGOS is the most usual Greek term for "word" in the NT: occasionally with other meanings (account, reason, motive); specifically in the prologue to the Fourth Gospel (John 1:1, 14) and perhaps in other $\theta\omicron\eta\alpha\nu\nu\iota\nu\epsilon$ writings (I John 1:1; Rev. 19:13) it is used of the second person of the Trinity. In ordinary Greek parlance it also means reason.

According to John 1:1-18 the Logos was already present at the creation ("in the beginning" relates to Gen. 1:1), in the closest relationship with God ("with" = *pros*, not *meta*). Indeed, the Logos was God (not "divine," This relationship with God was effective in the moment of creation (1:2). The entire work of creation was carried out through ("by" = $\delta\iota\alpha$, verse 3) the Logos. The source of life (1:4) and light of the world (9:5) and of every man (1:9), and still continuing (present tense in 1:5) this work, the Logos became incarnate, revealing the sign of God's presence and his nature (1:14).

The prologue thus sets out three main facets of the Logos and his activity: his divinity and intimate relationship with the Father; his work as agent of creation; and his incarnation.

In I John 1:1 "the Logos of life," seen, heard, and handled, may refer to the personal Christ of the apostolic preaching or impersonally to the message about Him. Revelation 19:12 pictures Christ as a conquering general called the Logos of God. As in Hebrews 4:12, it is the OT picture of the shattering effects of God's word which is in mind or soul.

Diverse factors give some preparation for John's usage. God creates by the word (Genesis 1:3; Psalm 33:9) and his word is sometimes spoken of semi personally (Psalm 107:20; 147:15, 18); it is chock-full of life, dynamic, achieving its intended results (Isaiah 50:10-11). The wisdom of God is personified (Proverbs 8, note especially verses 22. on wisdom's work in creation). The angel of the Lord is sometimes spoken of as God, sometimes as distinct (Judges 2:1). God's name is semi personalized (Exodus 23:21; I Kings 8:29).

Palestinian Judaism. Besides the personification of wisdom, the rabbis used the word μεἰμρα,ἔ word," as a periphrasis for "divinity.

Among the philosophers the precise significance of Logos varies, but it stands usually for "reason" and reflects the Greek conviction that divinity cannot come into direct contact with matter: The Logos is a shock absorber between God and the universe, and the manifestation of the divine principle in the world.

LOGOS

In the Stoic tradition the Logos is both divine reason and reason distributed in the world (and thus in the mind or νοῦσ).

In Alexandrian Judaism there was full personification of the word in creation (Wisdom of Solomon 9:1; 16:12). The Logos is "the image" (Colossians 1:15); the first form (προτογονος), the representation (*charakter*, Hebrews 1:3), of God; and even "Second God" (δευτεροσ τηεος; the means whereby God creates the world from the great waste; and, moreover, the way whereby God is known through spiritual perception not through human wisdom.

Logos occurs frequently in the Ηερμετιχα, though post-Christian, these are influenced by ηελλενιστιχ Judaism. They indicate the Logos doctrine, in something like Πηλιονιχ τερμσ, ιν παγαν μψστιχαλ χιρχλεσ.

John 1 differs radically from philosophic usage. For the Greeks, Logos was essentially reason; for John, essentially word. Language common to Philo's and the NT has led many to see John as Philo's debtor. But one refers naturally to Philo's Logos as "It," to John's as "He." Philo came no nearer than Plato to a Logos who might be incarnate, and he does not identify Logos and Messiah. John's Logos is not only God's agent in creation; He is God, and becomes incarnate, revealing, and redeeming.

Τηε ραββινη μεἰμρα,' hardly more than a reverent substitution for the divine name, is not sufficiently substantial a concept; nor is direct contact with Hermetic circles likely. The source of John's Logos doctrine is in the person and work of the historical Christ. "Jesus is not to be interpreted by Logos: Logos is intelligible only as we think of Jesus.

Its expression takes its suitability primarily from the OT connotation of "word" and its personification of wisdom. Christ is God's active Word, his saving revelation to fallen man. It is not accidental that both the gospel and Christ who is its subject are called "the word." But the use of "Logos" in the contemporary ηελλενιστιχ world made it a useful "bridge" word.

In two NT passages where Christ is described in terms recalling Philo's Logos, the word Logos is absent (Colossians 1:15-17; Hebrews 1:3). Its introduction to Christian speech has been attributed to Απολλοσ.

The apologists found the Logos a convenient term in expounding Christianity to pagans. They used its sense of "reason," and some were thus enabled to see philosophy as a preparation for the gospel. The Hebraic overtones of "word" were under-emphasized, though never quite lost. Some theologians distinguished between the Logos ενδιατηετοσ, or Word latent in the Godhead from all eternity, and τηε λογοσ προπηορικοσ, uttered and becoming effective with creation and the creation οφ Οριγεν seems to have used Philo's language of the δευτεροσ τηεος. In the major

Χριστολογικαλ controversies, however, the use of the term did not clarify the main issues, and it does not occur in the great counsel.

There is nothing in the Bible to support the heathen notion of a literal divine fatherhood of clans or nations. Several passages of Scripture imply that God is the Father of angels and men as their Creator (Job 1:6; 2:1; 38:7; Psalm 86:6; Luke 3:38). But it is chiefly in connection with Israel, the Davidic king, and Messiah that references to the fatherhood of God occur in the OT.

By the historical event of deliverance from Egypt, God created the nation of Israel and subsequently cared for them, establishing a special relationship with them. Allusions to his fatherly regard for them look back to this crisis as the time of the nation's origin.