

III. THE CO-ETERNAL SON.—Enshrined in the light that centres the infinitude of the invisible God, sat One from eternity, in the Divine nature and essence, who was “the express image of His person” (*χαρακτήρ τῆς ὑποστάσεως*). “He was God,” and “in the form of God.” Whatever that form was, it was that, and that alone, that made angelic and other worship possible. To that form, as the empty space began to fill with worlds and their inhabitants, all faces turned, all worship ascended, all prayer arose.

From that “form” went forth the words that called everything into being, that gave it shape and purpose, that gave it law and order. “All things were made by Him, and without Him was not anything made that was made.”

We have been taught to call that “form of God” “THE SON,” and to speak of Him as “begotten of the Father” from the poverty of human language and the feebleness of human intellect to express or grasp “the deep things of God.” It was language that might have risen spontaneously to an archangel’s lips if brought suddenly and for the first time since his creation into the presence of the Visible in the bosom of the Invisible, of the Comprehensible on the throne of the Infinite, of the Approachable where he had expected the Inaccessible. “He is the Son in the bosom of the Eternal Father.” But there was no priority of existence or inequality of power to give birth to the term of relationship. “In the beginning was the Word, and the Word was with God, *and the Word was God.*”

In the Old Testament ages the Son revealed Himself in human form to man, whom He had created in His own “image and likeness.” His name was “Jehovah,” and under that name He was and still is the only Divine object of worship to the Hebrew tribes. The Jews to this hour worship the Son as we do, although under another title, and denying His incarnation.

“The Word became flesh and dwelt among us,” and the New Testament era began. “In Him dwelt all the fulness of the Godhead bodily.” In His sinless humanity, as in a temple, the Father and blessed Spirit stood enshrined; and the manifestations of the Divine Unity—the Three-One God in Christ—became the central truth of Christianity. “Let all the angels of God worship Him” was the decree attendant on His birth. “Let every knee bow to Him” was the decree that accompanied His ascension.

The introduction of the word “Lord” in place of Jehovah to New Testament Scripture, as well as to the English and other versions of the Old Testament, although to be deprecated in the interests of evidence and as a liberty taken with the inspired text, has nevertheless been so far useful that it facilitates the construction of the Christian Litany.* It is the

*It is to the honor of the American Company of Revisionists that they have restored the name Jehovah to the English Bible.