

# Logos in Language

by Dr. A.E. Wilder-Smith

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*The sermon explores the role of logos in communication, highlighting God's presence in all of creation and our ability to communicate with each other and with God.*

**Duration:** 52:03

**Scripture:** Exodus 34:29, Isaiah 55:12-13, 2 Corinthians 3:14-18, Galatians 5:24-25

**Topics:** "Logos"

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## Description

In this sermon, the speaker begins by sharing a story about killer sharks and their ability to communicate with their trainers. He then transitions to discussing the role of the logos (the Word of God) in biology and communication, specifically for humans. The speaker references 2 Corinthians 3:12 and highlights how Moses' face shone after communicating with God. He explains that God wants to restore our inward world of thought to align with His, which is characterized by qualities such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The sermon concludes with a reminder to live by the Spirit and walk in accordance with God's principles.

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## Transcript

Now, good evening, ladies and gentlemen. This evening, I think, is the sixth and the last of the series we've been doing on Thursday evenings on the logos in biology. And what I want to do tonight is the role of the logos in communication, in biology in general, and in particular for man, that is, for us.

Now, I want to read just a little passage of scripture which we'll have to apply to ourselves tonight, and here it is. It is in 2 Corinthians 3, chapter 3, verse 12. Since we have such a hope, we are very bold, and not like Moses who put a veil over his face so that the Israelites might not see the end of the fading splendor.

Now, when Moses communicated with God, and God communicated with Moses, his face shone. And that happened regularly when Moses and God communed with one another. Now, in order that the Israelites might not see that when the communication stopped, the glory of his face disappeared too, he hung the veil over the face so they shouldn't see the end of that glory.

But their minds were hardened, for to this day, when they read the old covenant, and the old covenant was the communication of God to the children of Israel, that same veil remains unlifted. That it had a significance, this veil, because only through Christ is it taken away. That is, the fading of the glory is

stopped by Christ.

That is, today, every Christian should be noted by this particular sign of communication, the glory of God upon us. Now, we don't need to make a lot of noise about that. We don't need to advertise it.

We shouldn't, in fact. We should try and do as Moses, to cover it up a bit, just for the sake of self-humiliation. But the same principles apply today as then.

Yes, to this day, whenever Moses is read, a veil lies over their minds. But when a man turns to the Lord, the veil is removed. Now, the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Now, this is the text I want you to learn about tonight. We're going to concentrate on this, and we all, with unveiled face, because Christ, if we're his children, by turning to him, confessing to him, repenting of our sins, following him all the days of our life. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness.

Now, Moses' face, shining like that, was the result of the communication of God with Moses, changing him and making him into his image. Because God dwelleth in a light that is unapproachable, and so Moses' face shone. We are being changed.

The German edition of the translation runs stepwise, or by stages, into his likeness, from one degree of glory to another. That is, there are various degrees of glory into which the Lord is going to change us in this life, where we are, as forgiven children of God. For this comes from the Lord, who is the Spirit.

Now, there's just one little more word I'd like to read to you from the Old Testament. Here it is. It's from Isaiah 55, 12 to 13.

For you shall go out in joy, and be led forth in peace. The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hand. Why? Because these children of God are being led forth with joy and in peace, and therefore the glory of God is upon them.

And he says, all nature will clap its hands for joy, when it sees that. At the moment, nature is depressed, run down, because it sees so little of these things. Okay? Instead of the thorn shall come up the cypress, and instead of the brow shall come up the myrtle, and it should be to the Lord for a memorial, for an everlasting sign which shall not be cut off.

Every created thing is created as a means of communication to all nature who God is. But to us, we have two means of communication. We have the Holy Scriptures, which speak to us in a coded language, for accuracy's sake.

But everybody, animals, all creation, and human beings as well, we can look at creation, we can look at biology, which is our subject tonight, and we should get the same message to be communicated to us in the varying degrees which we can stand according to our ability to understand. That's the subject for tonight. Then, now, let's just have a look at this, how God does it.

You'll find that all creation communicates with the rest of creation. You can't say much about the plants communicating with one another, can you? Not very much, but there is a communication there. There are some plants, which are so anthropomorphic that they won't grow in the neighborhood of another plant.

I don't know whether you've ever seen that phenomenon by human beings, but I could quote you quite a few cases. You know, one plant won't grow next to the other one, it'll die rather than do that, because there's something comes out of the roots of the one plant the other one doesn't like, and it shuts off steam and stops. Now, I'm not going to use that for us tonight, because I don't know of plants yet jumping for joy and all the rest of it, but they do show efforts at communication with one another anyway.

Now, the next thing is that most animals do communicate. The remarkable thing is this, that the communications of animals go into what is a sort of mind. Now, I'm not going to compare the animal mind with the human mind.

The human mind is a good deal more developed, but should be anyway. But you have to keep this very firmly in mind that the word mind is quite an unusual word. You don't find it in other languages, and it's been very hackneyed in the English language, so I don't want to use it myself tonight in case we get into difficulties by having an unclear definition of that which we're talking about, which is a very bad thing to have if you're giving a lecture on anything.

Now, the word mind in science isn't used today. They might use it in psychiatry and things like that, but we'll leave it at that. The word that they use is psychospace.

I put it up there in case anybody thinks that I've made a mistake in that. I haven't. What it means is this, that in us, the five senses feed images into, well, the psychospace.

This is up here in the top story. And those memories of those images that we fed into there, they're stored in a memory bank system. And we can, if we train ourselves, bring to mind the things we want to remember.

If I want to think about something, I can. And I call up all the images that have been, or most of them, that have been fed into my psychospace by my five senses. We can all do that to a certain extent, and we can also forget, not call to mind.

It even says, you know, that we're made in God's image, and that he can do the same. He says he'll put away the memory of our sins as far as the east is from the west. That is, God can be voluntarily forgetful.

Now, I think that's a wonderful capacity. Don't you? You can do that. You think of the things I'd like to forget and can't.

You think of the things that you'd like to forget and can't. And when you've eaten too many nuts at night, they all come back in the nightmare, you know. And all the, the place that C.S. Lewis talked about where all dreams come true.

Remember, on board the ship, and they came to the land where all the dreams came true, and the terror of the sailors on board, where all their nightmares became reality. Not being able to forget that which you want to forget. Now, it's a thing about, a remarkable fact about biology, that it does have, and it does live, in two worlds.

We live in the present world of space and time round about us, and we go about our business, and meet other people, and talk nicely to them, and behind their back. Sometimes we don't, but you know what that sort of world is like, don't you? That's the external world in which we live. Now, the internal world, the inner world, is known as the psychospace here, and consists of the screen onto which the five senses project

their images of the outside world in electronic form, such as we've spoken about on other nights.

Now, that world is a world, too, of memory. You can store almost anything you've seen or heard if you train yourself to do it. And it can be brought up again so that you can live in your own world, in spite of you living in an outside world.

So we live in two worlds, the inward one, the psychospace, and the outside world, the world of God's creation, which he's given us to look after. Now, you think, it isn't actually a fact that our inner world, our psychospace, is only made up of the images we've seen from our five senses. It isn't a fact.

Partly it's so, but not quite. Now, a year or two ago, I was made to understand some experiments which have been done with people who have been born blind, born blind, so they never could have seen anything. But these people have a mind which is remarkably like ours.

For example, what one did with these persons who'd been born blind, when they were about 20, they were given into their hands pencils which drew braille lines on paper, so that they could feel them as soon as they'd drawn them. You see, if you give a pencil into the hand of a blind man, he doesn't know what he's writing. But if you give it into the hands of a blind man who can read braille, and he has a pen which writes braille so that he can feel it as soon as he's written it, now that gives you some interesting things to think about.

They asked these persons who'd been born blind if they wouldn't draw a road going off into infinity to see whether they got any concept of perspective. Now, perspective comes naturally to us, because when we look at the back of the church, you see it's further away, and the aisle gets smaller and smaller towards the end. But that's because we've seen it, and we think that that's come from the outside world through observance.

But it isn't the case, because these poor blind people, born blind, when they drew a road disappearing off into the distance, they drew it in perfect perspective, and they'd never seen it in their life before, or afterwards. Can't see it, they haven't got any eyes that function. But they're perfectly clear on perspective.

One of that means that their psychospace is made to understand the world in which we live, governed by the laws of perspective, which they've never seen. That means that the computer that they've got up here to make their psychospace world, that computer is being constructed from information which they've never had from outside. It's inside.

Now, if you ask them to draw a wheel which was turning round, you know, a spinning wheel, they draw it. Do you know how they did it? They drew it round, you see, like that on the outside, but the spokes were all curved to give the idea of speed, you see, as it turned round. They'd never seen it, but they got that idea that that would be the way to express the perspective of a wheel turning at speed, which they've never been able to watch with their eyes.

Now that means, again, that a psychospace which has perspective in it, of things it's never seen from outside, must have got that perspective from the genetic information which is in them. Do you think building a computer to do that? You try and do it, see where you get landed. Now think of, such as I've said before, and as it's a series, I don't mind saying it again, you think of putting on one sperm, one egg, a computer which is capable of seeing all these things, if the eyes are functioning, ears are functioning, all the rest of it, but also has an idea of perspective without ever having seen it.

You think of the high technology in the human body and in the human programming to do a thing like that. It's astounding, isn't it? It makes you worship God when you see that he's omniscient and omnipotent to do things like that. Think of the joy of a man who is blind, but who isn't deprived of the whole idea of looking at a landscape in perspective.

He's got it in him, put in him through his DNA molecules in his body, not from his eyes. Well, now that's one of the things which fills me with wonder, that God should bother to give all men, blind or not, the supreme advantage of art of this kind, knowing perspective. Don't you think so? I mean, it isn't necessary to get his cells metabolizing or anything like that to give him perspective, too.

But it's sort of a little added ice cover to the birthday cake, isn't it? Something which isn't necessary, but will give us extra joy if we have it. I mean, we don't need to eat Haagen-Dazs every day, do we? But Haagen-Dazs is very nice on occasion. Thank you very much.

And God's given us these extra little joys for our joy. And that's one of the things why I think people who are Christians, you know, ought to have a twinkle in their eye just occasionally. Don't you? A real twinkle, even though when the situation is enough, you'd rather give a cup over the ear.

But at the same time, you think, well, okay, he's God's creature or she's God's creature, too. He showed patience, so must I. Okay? Now, that's one way of communicating. The blind man, born blind, has from his genetics inside him this ability.

We get it, and we learnt it in the course of the ages, perspective, by just observing. But the machine is capable of doing it. Now, you think of the other things.

I'm just going to widen your horizon a minute. You mustn't be shocked when I do it, will you? I think we know one another well enough for you not to be permanently traumatized if I do give you something shocking. But you take your little towser, your little dog out for a walk.

And, okay, we were brought up, you know, on the farm with an Alsatian dog, a shepherd dog. She was a bitch, and she loved us children. Oh, she was absolute--nothing would ever happen to us kids.

She just loved us. Now, one day, you take her up the road, you say, and because it's an Alsatian, you put her on the line, on the lead. And, you know, every tree and every lamppost, you know the struggle that you have, don't you? And you say, come on, come on, come on, we've got to get our walk done.

And, no, no, no. And she'd pull back and pull back and go and have another sniff. You see, it's like them, for them, for you, reading a thriller.

They smell it. Yes, it is. You try and pull them away from it and see, no, no, no.

It's like trying to pull a little boy away from his thriller when telling him to do his homework, you see. He doesn't want to, and he'll resist you. But this dog, you see, says, oh, no, no, no.

Now, that was my cousin George, because that's his smell, you see. And on that particular day--now, I'm just using a little bit of fantasy, which God has put into my genes, you see. You don't mind if I use a bit of fantasy, do you? You see, he says, now, that was cousin George, because he knows cousin George very well.

And cousin George, the day that he deposited that here, his gallbladder wasn't going properly, and he wasn't feeling very well. And anything else wrong with him? Oh, yes, he'd had a nice bit to eat that day, and his gall hadn't got it right. And then, you see, he's reading it like a book.

What do they have such a big nose for if they don't use it? It's all right, isn't it? There's nothing wrong with that. You must understand that that dog would probably think what ignorant people my masters are, that they don't find joy and fun in reading by smell, because they read by smell. Now, our Alsatian was a very, very faithful dog.

And I used to have to go away to school for three months at a time, which she found very, very distressing, because she was the one who used to go with me hunting, you see. We used to like hunt together. She was a good dog for that.

And when I came back after three months, she'd hear my footsteps come up to the big farm gates, you see. And you could look through the farm gates, because it was sort of a wickerwork, you see, bars across and bars in two ways. And she'd jump up on her paws and look through.

You know, she'd think you were the person. Then she'd wag her tail, and then she'd jump down again. She wasn't quite sure.

And she'd jump up again and have another look. And, you know, they don't see very well, and they know that. But then she'd hear your voice, and they hear very, very well.

And if she heard your voice, then she was confirmed that you are the person she's looking for, namely a master. But that wasn't quite enough, really. The eyes, not very good.

The ears, much better. But the super-duper organ is the nose. So she'd wait until you opened the gate.

She'd bark a bit at that, because she didn't know quite whether it was allowed or not. And then she'd smell you. Just round your turnips on the trousers, you see, she'd smell you.

And it was all right. She'd wag her tail, and she'd nudge you, nudge you, nudge you, with, you know, just to show you how affectionate she was, and please excuse me for not recognizing you immediately. Please excuse me.

And then she'd push you. They'd run up and push you, and rub their sides against you, and all that sort of signs of infection. Now they communicate by that.

You can personally very soon know whether you love them or not. I mean, you don't need to be very demonstrative. There's a sort of a hidden atmosphere between two people who are fond of one another, aren't they? The Germans always say that you can recognize two people who love one another, maybe secretly, because they always pull one another's legs, you see? You recognize that expression, don't you? That's an English idiom, so just in case of the uninitiated in these secrets.

Now, you see, she would communicate. She'd get the smell of me. That was the main thing.

And she got that all in her memory banks up here, and could call it back again. Yes, that's him. That's the man.

That's right. Bring it all back and read it just like a book. Now, that's the way we do communicate, and we get information that way.

Now you think of, say, an ant. We'll go to something quite different this time. Ants, when they go one another, go past one another.

You've seen them, haven't you? They have little pathways on the concrete paths, and then on the little streaks in the concrete, they'll run along. And as they go past one another, they just touch one another with their antennae. And they exchange a few chemicals that way, identify themselves that way, and everything in the garden is beautiful.

The whole ant hill then goes about its work, and everybody in the garden is happy. Now, you take, for example, bees. When bees have found honey or pollen in the neighborhood, they come back to the hive, and they do their little dance.

You've all read the work of Von Frisch, haven't you, on this subject? And the way that they dance--are the elite of Santa Ana laughing at my mentioning of a classic work like that? I hope not. Not after all my efforts these last six weeks. The way they dance gives the exact direction of where the food is to be found, how far away it is.

And the others just watch the dance, get the communication, and off they fly, and they find it, they find it just as it is. Now, you think of other animals. You take, for example, those killer sharks they have down in San Diego in the sea world there.

Have you watched those? They're worth watching because they really are, really are experts at communication. Now, they've been taught how to do it, but never mind. The thing is that they do it.

They brought these three killer--one of the big killer sharks--up onto the shallow part where you sit around and watch, and the trainer brought out one tiny wee little fish and was going to offer it to the killer shark. And he looked just to take a look at him. He looked so sad, and with his huge head he did that.

Well, so the man went back to the bucket and pulled up a still smaller fish and offered it to him. And more emphatically, he shook his huge heavy head. But when he got the bucket himself and was offering it to Tippi Dee Dee's mouth, you should see his head go like that.

And he got the whole bucket full in there. Now, I know that they've learned this, and they've done this by the Pavlov method. You know, you support each right movement by a reward.

That's all right. But you see, they do understand. And if they are asked to, by being shown a human, they'll swim and overhand crawl, I saw them do it, just as we swim.

Now, of course, for a whale to do that, it's absolutely terrible to sit on top of the water and crawl like this. But they do it. And then they'll swim properly, and of course, leave the man miles behind as soon as they start to do it.

Now, think of that. Think of another thing of how you can communicate. They do it.

They communicate, the people with the whales, by hand signs. The fish, the whales, watch their hand signs and will do just as the hand sign says. So they're able to couple what they see in the world around about them with their psychospace inside, and then order the body to do the same.

They're capable of doing that if they're properly trained. Now, you think of the elephants. The elephants communicate with one another by infrasound.

Now, it's so deep, it's so low, the frequency is so low, that we can scarcely, scarcely hear it. But an elephant will hear it for 10 miles. And they communicate with one another like that.

And they'll often do funny things, which humans aren't expecting them to do, because the humans haven't heard the communication from other elephants miles away at this low frequency infrasound. Now, those are all methods of communicating. It means that most of higher biology, anyway, has a psychospace.

Now, I wouldn't like to say a mind. Anybody might think, then, that I'm after making animals more intelligent than they are. I don't like to do that.

But that they have a certain amount of psychospace is, I think, fairly self-evident. You take a person who is really worshipping God. You know, he doesn't have to force himself to do anything.

Add a bubble out of him. If he's just experienced again who God is, and what he's done for us, how he loves the unlovely, and he's patient with the impatient, when that comes anew to our mind, to our psychospace in us, when that comes anew, we do automatically bubble over with the joy of this. We should be truly led out in peace and led forth in joy, just as Isaiah said we should.

Now, it's quite wrong to think that animals don't know. I once had a nasty experience when I was in Chicago at the University of Illinois. They wanted us to go down and get some hormones from the slaughterhouse there, owned by the armor company.

And I went down just to get these glands, you see, because we needed the fresh hormones. And I saw them killing pigs. Now, you'll never tell me that those pigs don't know.

They do, and they're terrified. Now, you've got to be very careful about that. You don't want too much idea that animals have a psychospace like we have.

They haven't, but they've got one. Much, much different to ours, but at least it functions as one. Now, if you watch lions going on a hunt, lions, like dogs, hunt in a pack.

And the lions in the pack will, pride they call it, don't they, pride of lions. If you watch them very carefully, you'll see them stalking a herd of cattle, say zebras or something like that. And what they do is this.

They designate each one to surround these cattle, hiding in the undergrowth while they do it. They don't show themselves, of course, at all. But they then do it this way.

As soon as the male lions get in a circle around the cattle, they'll place them a few yards apart around the cattle. The male lions don't do the killing. It's only the female, the lioness, that does that.

She's placed on the escape route, the only escape route. And the male lions sit in places where they can pop up and stampede the cattle. Now, when all the male lions are in position, because you see the female can't see them, they're all hiding.

When all the male lions are in position, they will all cough one after another, just as our lions do cough. And when they're, which is well to know, you know, when they're all in position, then the female will give the signal that the trap is ready to be sprung. And the male lions will stand up out of the grass and all the

cattle see them and run away from them onto the only escape route where there's no lion to be seen.

And that's where the female is. And they stampede through there, and she doesn't even have to run. They run at her.

She can sit there and just knock them down with a paw, which she does, and takes what she wants, and there's no effort in it at all except biting the heads off. Well, I don't know whether that's an effort. But what I want to say to you is this, that the lions, for this purpose, have got a perspective of how the hunt is to go.

They surround the cattle and they make an escape route and put the lioness, which is going to do the killing, just in that place. And they've got it all worked out in their minds first, and they only use the cough as a means of saying that the trap is now ready and you can show yourself. But that's the means they communicate.

Now that must mean that the lions have a perspective in their inward psychospace of what they're doing. Now I think that that is partly inborn. A lion is like that and will do it.

A dog is also a pack animal, and if you get a pack of dogs, because they communicate with one another, they'll do things that single dogs won't. When the real situation has arisen, when they'll act as a pack and all go at you at one time. Now that's the psychospace which they do have in their own minds, and which I think is partly put in there by genetical information as birds, as animals of prey.

I think it's a result of the fall, but it's certainly the information is put there in the genes and comes out when they go on to a hunt. Now they used to teach, and they still do teach in some backward parts of the world, that the language of man has simply developed by evolutionary processes from the barks, calls, howls, and shrieks of animals. Don't you believe it? Because we've never seen the language develop upwards.

All languages, according to Levi Strauss, Noam Chomsky, and the real experts on languages, say the tendency is the more primitive a people is, the more refined and complex its language will be. The Eskimos, for example, have a most complex language. The grammar of the Eskimo language is most complex, not at all degenerate like our English language.

Now, oh, it's a very degenerate language, our language, because we've forgotten the uses of cases. We've forgotten a lot of the uses of moods and tenses and things like that. I'll give you some examples if you don't believe me.

The British will say that, I dived into the water. That is a weak verb. Dive, dived, dived.

The Americans, having the English language, which they brought over to a large extent some years ago, when the Mayflower came over here, they don't say that. They say, I dove into the water. You'll find it written in newspapers like that.

Now, you see, the tendency is, in most modern languages, which have strong and weak verbs, for the strong verbs to get weak. And the weak verbs are a degenerate form of the strong verbs. Dive and dove, quite different, isn't it? Now, you find exactly the same with regard to the moods of the verbs.

We say, and you do too, I hope, you say, if I were you. Now, were is, of course, the subjunctive case, the subjunctive mood of was. But many people in the Middle West don't know that.

And do you know what they say, ladies and gentlemen? The first time I heard it, it nearly ripped my ear off. They say, if I would be you. That is an exact translation, that is an exact translation of the Germans who don't know their own language.

They say, also, wenn ich Sie sein würde, which is exactly the same. But they've taken it over, the degeneration, to the other language. So, you get this complex degeneracy of a language translated into another language.

Takes some thinking about that, doesn't it? Now, if you go a little bit further, you'll find that as languages do degenerate, and they don't evolve, if they get degenerate, you'll find they'll lose some things which the old languages used to have. You take, for example, the Norwegian language. It doesn't have any subjunctive case.

They couldn't say, if I were you, because they don't have the were in that sense. They say, if I was you. And that's the perfectly correct Norwegian to say it that way.

Think of that. So, the language experts say, we don't believe that suddenly in evolution languages started to develop, whereas normally they invert, they get degenerate. We believe, say the experts, that the human brain and the psychospace was created perfect from the start.

You see, the scripture says that too, because God brought all the animals to Adam and asked him to name them all. Now, why do you think he did that? He brought them all along to Adam and said, you name them. Now, I think that Adam had put into his brain, you see, the correct software for developing etymology, and he named them all.

It says he did. Now, if God made things perfect at the start, and he says of man he was very good, I think his language would have been perfect too. The only thing I should expect is this, that even though you may have a perfect language to start off with, in the course of time that language will get old and decrepit, like men and women get old and decrepit, don't they? So, that's what happens to languages.

So, I think that the means of communicating with the psychospace by language, when God made us that way, what he was aiming at is producing in us, in the psychospace, a certain image of himself by communication from outside. First of all, he made the thing capable of taking in the communication from inside, and then he develops that by giving information from outside to develop that which is inside us. You see, it says, let this mind be in you, which was in Christ Jesus.

Now, he tells you what was in the mind of Christ Jesus, doesn't he? Let's just have a look at what he says about the mind that was in Christ Jesus, which he wants to develop in every one of us here tonight. It is, however it says, this is the mind which was in Jesus. The fruit of the spirit, the mind, is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Against such, there is no law. So, I think what God is trying to do with us all in getting us redeemed is this. He made us in the first place, he created us in the first place in his own mind.

Now, you won't think that I'm being blasphemous if I say a thing like this, will you? I think he made us in his own psychospace. The mind of God inhabiteth eternity, says the Holy Scriptures. And in the eternal mind of God, he says he knew every limb of my body.

He knew every, well, he doesn't say molecule, but that's what it means. He knew all the substance of my body right from the start. And I was perfect in his mind.

Now, having conceived me in God's psychospace, in the wisdom of God, he took us out of eternity, which is in his mind, because his mind is eternal. He took us out of that and expelled us into time. And then we exercised the free will he gave us, and we fell.

Now, God, of course, in his omniscience saw that and provided the remedy beforehand, which was to redeem us from the tendency to disobedience by the blood of his son, Jesus Christ, who was slain, it says, from the foundation of the world. Now, that being the position, I'm expelled into time and a world of space and time, and I have in me my psychospace, that is my inward world. Now, God wants to restore that inward world of mine, that inward world of thought, my psychospace, to the shape that his psychospace is.

And the shape of his psychospace is what I've been reading to you here, where it says, joy, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such, there is no law. And those who belong to Jesus Christ have crucified the flesh with its passions and its desires.

If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit no provoking of one another, and no envy of one another. Now, the purpose of the communication of God, both in the world round about us, and in our inner space, psychospace in us, is to restore that inner world to the state it should be as he created us.

And one of the things is this. He himself came as man to show that he loved the unlovely, and he redeemed even the rebels. He was kind and gracious to men even while they crucified him.

And when they struck off Malchus' ear, he healed it immediately. And they were going to use that healing to nail him to the cross, because he healed him on the spot. Now you think of the restoration of your psychospace, your inward world, to that measure of love, grace, gentleness, peace, kindness, which Jesus showed when he was crucified for us.

I think that he's given us all these abilities that we have to communicate with one another, and to pass on this message to one another that Jesus Christ was like that. We have an entirely wrong picture of him, you know. We often think he was sort of an undeveloped, third world type of a person who didn't know much about politics, or social matters, or anything like that.

And yet he was the creator of the world himself, who endured such contradiction of sinners against himself, that when they got him on the cross and said, come down and we'll believe you, he said, but how should the word of God be fulfilled, that by my death the redemption of the world will be accomplished? And so he did that. You think of his self-control. He could have had twelve angels to take him down while he was unable to breathe on that cross.

Think of the self-control, the strength of character. I once was talking to a lot of German prisoners during the war in England, and most of them were SS people. Those were the, you know, the convinced Nazis who run these concentration camps and places like that.

And after I talked about Jesus one day, I preached about him in their camp, one of them came up to me and he said, you know, this sort of message is no good to us. We're men of action. We don't want to follow Jesus.

Jesus, gentle, meek, and mild, that's not the sort of namby-pamby we want. We want something who'll inspire us, like Hitler inspired us. So I said, don't you respect strength of character at all? He said, what do you mean? So I told him, just what I've told you now.

A man who would voluntarily renounce 12 legions of angels to save him out of such a situation, such that he might show kindness and redemption and forgiveness to you, was a man whose self-control is absolutely astounding. You know, he'd never seen that point before. And when I told him, he got converted, he came to the Lord.

He said he didn't know that Jesus was that sort of a person. So I said, you do now? Yes, he said, I want to be like that. And for years, after that, he came to the church, and we put up for them there, and was a means of bringing other people to the Lord.

Now, that's what it is. Our inner world is going to be converted by stages into the position which God wants. I'll just give you that last passage, and then I've finished, and you'll see what I'm getting at.

It doesn't take place immediately with conversion. It starts taking place, but then it has to be a process of growth, maybe during years, so that the conversion is complete. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

And we all, with unveiled face, as Jesus takes the veil off our faces, beholding the glory of the Lord in his Word, because Jesus is the Word of God, are being changed into his likeness, stage-wise, from one degree of glory to another. Now that's what I'm going to ask you tonight. What stage are we at tonight? I don't want you to count this up and say it's stage 1A, 2A, 3A, 4B, or something like that.

But there are stages in which we get transformed by the Word of God, by the information we put in, that our inward world is full of thoughts of him, full of his joy and his glory, which we get in doing his will. And it goes by stages. We are being changed into his likeness.

Now that doesn't mean physically, that means the inward world which makes up our character, because it's the inward riches which we store up here that go to make up our character. And the likeness we're after is the likeness of Jesus Christ, from one glory to another. For this, ladies and gentlemen, for this comes from the Lord.

This conversion of our inward psychospace to the likeness of Jesus, that's what comes from the Lord. And it's done by taking away the veil across our faces, regarding the glory of the Lord Jesus, who did all these marvellous things for us. The creation, biology, helps us to see it.

You've seen that in the course of these six lectures, I hope. The Word of God does the same, helps us to see it. And just taking in this information from the created world round about us, and from the Word of God that we read, by taking it in, it transforms the inner man into the mind of Christ.

Thank you very much.

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