

John 1: 1

Subject The Prophets  
and

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John 1:1

### The Pre-existent Christ

Are we idolaters? would opp. other than G. in time be. In apostle, no worth for. We idolaters?  
In your act?

### I. Five words that express His deity

#### 1. Λόγος John 1:1

(1) a Greek philosophical word carrying the double meaning  
    (i) thought, reason, concept, purpose, design, idea  
    (ii) expression, realization, action  
used by Hellenistic Jews, as Philo, Alexandria to describe the incarnation  
    ↑ by Jesus Phil., the Word into acts, reason  
    ↑ by Jesus Phil. to denote God fully, manifested. Diff. could  
    come in contact with ↑ pure matter (idem)

(2) John says to the Hellenistic Jew, speculating about divine revelation  
    ↑ philosophy itself, the relation of the infinite & the finite

The Λόγος is a divine Person  
    ↑ because incarnation in form Christ > I John 1:1, 3, 3a  
    ↑ John 1:14

#### 2. Μονογενής John 1:14, 18, 3:16 <sup>verse 128</sup>

(Malony, his kind) the great multitude  
    ; all other created, angels, men. A term also began to be  
    ; used from eternity.

(2) All other faiths, philosophical, like Pythagoreans, readying for the gloomy heaven  
    But by like a stalactite, ready down from Heaven toward earth.  
    In & the two meet in a solid pillar: the God-man; human, divine nature

John 1:1

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John 1:1-3

2

In God - man  
the self-redemption of

SUBJECT: The  
pre-existent  
Christ

O 6/64  
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The N.T. evaluation of that Deity

verses

1. John 1:14, 18; 3:16

Moved <sup>ever</sup> alone by his hand, might be <sup>the</sup> first  
all other created, & those who do not  
be alone from Deity

2. Phil. 2:6

μάρτυς The sum of those characteristics which make  
a thing a friend <sup>is</sup> that it is  
6. the form "g" word is all the makes a given  
piece metal especially a word or not & should  
6. the form of a dagger gives it many good uses,  
& gives a name. & the form "seed"  
no form has? By uses of the character the uses  
and God, without any except, & uses

3. Col. 1:15

εἰκὼν "likeness" - seed of all the cattle  
but imitation of seed plants & win  
the form of the steers above  
the cattle body & the body on may can bear  
the character. & cattle with a man body bear  
the monogram

4. Heb. 1:3

Χαρακτήρ: an impression made by a die, engrave  
an Held reproduction, mark, stamp, or impress  
the son bears the red impress? of character  
the animal body (sublim) of god

These the means?  
John 8:58, 14:9  
Rev. 3:16

9  
12 (99)

John 1:1 [Matt. 8:27]

## The Doctrine of The Unity of Christ

Four Greek words - not agrees the doctrine.

### I. Λόγος John 1:1

1. The double idea of thought, idea, reason, purpose, design

(1) expression, revelation,

2. Used by Hellenistic Jews, as Alexandria Philo, to describe the representation of the Universe God, Absolute Unity  
the Word who acts

by Greek philosophers to denote how pure, essential Unity  
comes in contact with impure matter.

3. John says to the Hellenistic Jews, speaking about the Word relating to the philosophy's God, speaking about its relation of the infinite

(1) the Word is a divine Person] Deity Humanity

(2) the Word became incarnate in Christ Jn 1:14

The unknown mediator between God and the World, the

knowledge yourself, we have seen, handled, touched ..

Jn 1:1

1 John 1:1

4. As language expresses thought or Christ is the expression of God, manifestation

language purpose Christ is related to the idea, next God is

World that God & say.

5. The passage  
εὐ ἀρχὴν ὁ θόνος, καὶ ὁ λόγος ἐν ἡρῷ τοῦ Θεοῦ.  
καὶ θεὸς ἐν ὁ λόγος

(1) ὁ λόγος. Definite article. Not merely a ~~concept~~ of God  
any more than, for the saying had many concepts of God,  
it is the concept of God, as we know me, the unique one, a total one.  
John 14:6 'Ἐνώπιον τοῦ θεοῦ καὶ ἐν ὑψί θεος καὶ ἐν τοῖς

Sonnets dogmatic. But all truths is so. No matter how  
liberal your attitude, cannot escape the fact  $2+2=4$   
~~chemistry H<sub>2</sub>O passing into H<sub>2</sub> and O<sub>2</sub> straight line short order~~  
~~Truth for religion a truth for geometry~~  
by not a religion will do Religion (called 'B'). Unique. It deserves.  
If Jesus is God, His teachings are not divine concepts but  
divine commands. His brother truths are not divine but divine  
revelation. We have a new world. World's newest ones not  
new enough to deny the others. He - to save is world.

(2) ἡρῷ τοῦ Θεοῦ. Definite article. Literally, "face to face"  
(going) with the god'. The first Person, the Trinity. Eternal relationship  
co-existent. Or as equal.

(3) θεὸς. No article. Divines every Essential Being.  
But all that may be divine relates to the Person, too.  
Assume, now, of the concept of God,  
col. 2:9 πλήρης

But 2 below water boils at  $200^{\circ}\text{C}$ . Put the hand in  $100^{\circ}\text{C}$ . <sup>The water is boiling form</sup>  
To hand. But 2 below  $2+2=180$ , with clouds as clouds. In the atmosphere, clouds.  
To hand. But 2 below  $10+10=180$ , as out in street straightened. Bottom right of  
straight line. Positive saying in as out in street straightened. To teach bottom.

II. MONOCHROMY John 1: 14, 18 [Also, but more "up to the 2nd"]  
3:16

alone, his mind. Unique. The great "Unicity".

1. His eternity

Not an angel, created.

Not a man, created.

Angels were, but by creation. They begin to be us.  
Man . . . . . adoption.

The first eternity, eternal generation.

2. His incarnation

A conjoining of God and man as never conceived before. Inc. 8:3,

So many philosophies, religions, no explaining the otherness, resemblance, resemblance, relation, relation, nothing between them, was indeed impossible.

3. Muhammadanism. That it is. We pass on in his hand.

4. Epicureans. They do not care.

5. Gnostics. Many emanations. God - lower, lower - finally we touch.

6. Dualistic. Many emanations. Good - evil.

no. gives the only beginning. to one con-jointing mediation.

7. All other faiths, philosophies, like stoicism, nearly up  
to the ground toward reason.

8. The grand tower of reason, nearly down from heaven toward earth.

Saying, like a stool, it tips, nearly down from heaven toward earth.

One rises from the floor, steps. The other is almost down from heaven.

Sometimes the two meet, join in a solid pillar. This is Jersey.

Human nature - begins in the flesh where we are, like

water - begins in the flesh where we are, like

water - begins in the flesh where we are, like

### III. MORPHIC Phil 2:6

1. The sum of those characterizing qualities which make a thing  
the person they think it is.

2. The form of a man is all that makes a given person, not a animal  
but a man, say, a sheep.

3. A sheep. The form gives it meaning; from say, a sheep or a hammer.

4. The form of man is the man, the characteristics it makes the  
man, instead of an angel or a woman.

2. Direct our attention to the opposite majority, along of the Devil,  
the insignia of royalty, earthly traits, egotism, power. The people, the  
ivory chairs, the 12 dictators with their fathers and robes. This the  
pridefulness & possessiveness in the Armchairites of John 17:5  
Roman usage "the form" a Roman council?

#### IV Εἰκὼν Col. 1:15.

"Image" possesses the classic idea of "likeness". But he added not  
refers to an ~~accidental~~ <sup>metaphysical</sup> likeness as an egg is like another, we are like and  
not imitation as the dead, a dog or a man.  
But derived, as is features of a parent is a child.

(1) The main  
implies a created type, or original, qualified the image is ~~its~~ <sup>its</sup> spiritual reality.  
The word manipulated <sup>voice</sup> is ~~in~~ <sup>in</sup> the word of the eternal.  
silence. The real fact, the way which we may have been (of man)  
the deliberate & the Father did we man shall see. John 1:18  
the expressed mark of it Person which is incomparably God.  
f. 1bd 1:3 Next saying of <sup>1791874</sup> Essential being of God not  
its characteristics always on x. Jesus bears the ~~not~~ expression of the divine nature

There are some who came to the wrong conclusion.  
Sister Matt 16:16; July 6. 68. 68

Thomas July 20. 38  
Jesus' opinion, surely, John 10:30 crucifixion because John 5:18  
there are magical means unless they are true. Three possible interpretations  
(1) He was decent about being. Illusion & grandeur.  
g. Asphens. We're mortal, white robe. They know, said. But the  
man sensible. In contrast. <sup>But the words of Jesus.</sup>  
refuse on the world.

(2) He was deliberately deceiving others now.  
End. There does for the rest, enough to make said to man that,  
suggested, sacrifice only to deceiving, profiteer its way.

(3) We can not be said: And in contrast  
naturally impossible.  
a. 3. Thus " - - . - "

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so loved the world . . . ." That is the reason. One day many years ago I stood in the baptistry of the Church of St. John Lateran in Rome. It is rather a small room, and on its ceiling are some beautiful, ancient, dark mosaics. With the others, I stood straining up to see them, when I ~~saw~~<sup>felt</sup> something thrust into my hand. A guard had given me a tiny mirror. And when I looked down into that mirror, I saw perfectly reflected the mosaics which were above my head and difficult for me to see. Something like that Jesus has done for us with regard to God. In Him we see the perfect reflection of God. God as He is. This is the faith of the Church from the beginning, and of the Bible. A few have dissented from it, but the vast majority of Christians have held it.

<sup>TM</sup> Following quotation from C. S. Lewis ("TM")