

himself equal with God. The claim to be the Son of God & the coordination of his own working with the working of the Father is tantamount to a claim of equality with God in nature, dignity & honor. This throws light on the significance of the title Son of God, as applied to Christ in the N.T. The importance of Peter's confession: "Thou art the Christ, the Son of the living God," & view of the thought of this particular period this confession of Peter must be interpreted as implying the deity of Christ as well as his Messiahship. Most significant is the commendation which Jesus gives, "Blessed art thou . . . for flesh & blood hath not revealed it unto thee, but thy Father who is in heaven." It is Jesus' imprimatur upon Peter's statement.

MH16<sup>17</sup>.

The confession that Jesus is the Son of God must carry with it the appraisal of his deity & person. i.e. Jn. 5:15, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" It shows also how Jewish thought of today has completely lost touch with Jewish thought of the first cent. Today the stumbling block is, "How can Jesus be God if he is the Son of God?" "How Both?" But in 1 c. the direct opposite was the difficulty: if Jesus claimed to be the Son of God, he simply claimed to be God himself.

d. Jn. 1:1<sup>1-18</sup> Prologue to John's Gospel.

1: 1-4

a) Eternity of the Logos - in the beginning was the Word. The existence of the Logos was at the beginning. When beginning took place, he already was, we thus simply apply eternity to him. Therefore beginning cannot be predicated of him; he always was. It is the same in v. 3. He himself is not in the category of . . . he did not come to be. His being and activity are antecedent to all becoming. He is before & above the creation of time. He 1<sup>2</sup>; Col 1<sup>15,18</sup>.

b) He is eternally coordinate with God. He is distinguished from God, yet coordinate with him, as coequal