

with him, v. 2. Therefore it must be in his very identity as God, that he is eternally with God. He is, not all of God, but he is all that God is. His eternal fellowship with God is just as ultimate as his eternal identity with God. The distinction is just as ultimate as the identity & vice versa. His personal distinction is just as ultimate as his Godhood.

c) Eternity of being, hypostatic distinctions, and essential unity are coordinate and equally and ultimately predicable.

d) The self-existence of the Logos: He is life absolutely; life eternally. The thought of his receiving life is to be just as rigidly excluded as is the thought of his becoming. Life in Him is life correlative to his eternal being; & fellowship, identical with God.

ii. v. 18. The only begotten of God.