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e. I Joh 1: 1² Word of Life, eternal life, in contrast with life original, derived, temporary, dependent, he is life eternal, absolute, self-existent, as such he is with the Father, we must apply here all the implications of Jn 1: 1-4. But even here, the word of life is eternally with the Father in his identity as eternal life. This means eternity of being & it, of being as life. It is in this identity that he is with the Father, & therefore the condition is as eternal as the et. life that he is, Divine identity with personal distinctions.

f. Jn 5: 20 Altheia - in John this indicates the archetypal eternity, the heavenly in distinction from the shadowing & the partial, the earthly & the temporal. Cp. Jn 1: 9, 6: 32, 7: 28, 5: 1, Jn 2: 8. The absolute reality, the transient reality, ultimate when combined with these it expresses the fulness of deity, John has Jesus Christ in mind.

i. We are in him who is true. J.C. The phrase "in his son" J.C. "specifics what it is that is designated as" & Altheia of the preceding clause must also refer J.C. Twice then J.C. is designated as the True One.

ii. The identification in the early part of the verse indicates that the true God is J.C.

iii. The "this" cannot reasonably have any other antecedent than J.C. wh. immediately precedes.

iv. The person identified here as the true one is also identified as et. life, This can be none other than J.C. I Joh. 11-13. Et. life as a possession of believers is stated as et. life wh. is in the Son, J.C.

v. I Joh 5: 20 & Jn 1: 18. This identification is perfectly consonant with John's thought. In the latter passage the Son is called life, God, truth, grace, God only begotten, Jn 1: 4 way, truth, life, Jesus is the true God.

vi. I always enjoy J's high priestly prayer. It must