


Creation Science Fellowship, Inc
One Year Creation Program

SESSION TWO
The Nature of the Creator

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Agenda

1. A Biblical Formulation of the Trinity
2. The Roles of Each Member of the Trinity in Creation
3. Unitarianism, Polytarianism, and Trinitarianism
4. The Ancient of Days
5. Man created in the image of God's Icon
6. Terrestrial Vertebrates created after the Cherubim
7. Ex-Deo and Ex-Nihilo Creation

**A Biblical Formulation
of the Trinity**

Statement of Approach

If there are three Persons within the Biblical Text, Each of Which is called (labeled) God (Jehovah, Elohim, Theos, El), then given the doctrines of Inerrancy and Infallibility, we are compelled, as regenerated students of Scripture toward the doctrine of the Trinity.

The Father

- ☐ Rom 1:7b – "...Grace to you and peace from **God our Father**..."
- ☐ 1 Cor 1:3 – "Grace be unto you, and peace, from **God our Father**"
- ☐ 1 Thes 1:1b,c – "Paul, and Silvanus, and Timotheus, *unto the church of the Thessalonians which is in **God the Father** and in the Lord Jesus Christ: Grace be unto you, and peace, from **God our Father**, and the Lord Jesus Christ.*"
- ☐ Paul's salutations usually contain a reference to God the Father. In this way, he greets the saints in the name of the Father, Who he explicitly labels as "θεος"

The Son (1 of 3)

- ☐ Compare Gen 1:1 with Col 1:16
 - Gen 1:1 – "In the beginning **God (Elohim) created**..."
 - Col 1:16 – "For **by (εϋ) him were all things created** ... all things were **created by (δω) him**, and for him:"
 - Christ ⇔ God (Heb: Elohim)
- ☐ Compare Ex 3:13,14 with John 8:58
 - Ex 3:14 – "And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you."
 - John 8:58 – "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**."
 - The eternal self-existing, self-sustaining "I am"
- ☐ John 10:30 – "I and my Father are one."
- ☐ John 5:18 – "... but said also that God was his Father, making himself **equal with God**." (Equality with the Father)

The Son (2 of 3)

Transitive Proofs

– If a=b and b=c, then a=c

Jehovah = Savior

– See Psm 19:4; Isa 41:14; 43:3, 11; 45:15; 49:26

Savior = Christ

– See Eph 5:23; Philp 3:20; 1 Tim 1:1; 4:10; 2 Pet 1:11; 2:20; 3:18

Thus, Jehovah ⇔ Christ

Christ ⇔ Savior ⇔ God (θεος)

– See Titus 1:3,4; 2:10, 13; 3:4, 6

The Son (3 of 3)

Jehovah = Redeemer

– See Isa 41:14; 43:11; 44:6, 24; 47:4; 49:7, 26

Redeemer = Christ

– See Rom 3:24; 1 Cor 3:30; Gal 3:13; 4:4, 5; Eph 1:7; Col 1:14; Tit 2:14; Heb 9:12, 15; 1 Pet 1:18, 19; Rev 5:9

Thus, Jehovah ⇔ Christ

Jehovah = The First and the Last

– See Isa 41:4, 6; 48:12

The First and the Last = Christ

– See Rev 1:15; 22:13

Thus, Jehovah = Christ

The Holy Spirit

Acts 5:3,4 – “But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.**”

– Holy Spirit = God (θεος)

Compare Isa 6:8-10 with Acts 28:25-27

– Isa 6:8-10 – “And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard **the voice of the Lord** (Jehovah), saying, Whom shall I send, and who will go for us?”

– Acts 28:25-27 – “And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet** unto our fathers,....”

The Holy Spirit ⇔ Jehovah

Compare Heb 10:15-17 with Jer 31:31-34

Grammatical Support

- ☐ The deliberate mixing of “number” syntax. Verbs and nouns must agree in number, unless some point is trying to be made beyond the normative grammar of the sentence.
 - Gen 1:1 - In the beginning God (plural) created (singular)...
 - Gen 1:3, 5, 9, 11, 14, 20, 24, 26, 29 - And God (plural) said (singular)...
 - Gen 1:26 - Let Us (plural) make (singular) man in Our (plural) Image (singular) after Our (plural) likeness (singular)
- ☐ Jehovah Elohim [Lord God] (the Hebrew phrase ultimately for Trinity)
 - Jehovah - Singular
 - Elohim - Plural
 - See Creation texts alone - Gen 2:4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22; 3:1, 8, 8, 9, 13,

The Roles of Each Member of the Trinity in Creation

The Role of the Father (1 of 2)

- ☐ In the Father is personally centered the *Source* of Deity and hence the Will ($\theta\epsilon\lambda\omega$) of God as *Desire*
 - Luke 22:42 - “Not My will, but Thine be done”
 - John 5:30b - “...because I seek not mine own will, but the will of the Father which hath sent me.”
 - See also Mat 6:10; Eph 1:11; Heb 10:7; etc
- ☐ The Father is silent and speaks only through the Son
 - John 1:18 - “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.”
 - John 5:37b - “...Ye have neither heard his voice at any time, nor seen his shape.”

The Role of the Father (2 of 2)

☞ The Father as the “*Source*” of Deity is the ultimate source of creation as seen through the usage of the Greek preposition “απο” (translated “from”)

- Rom 13:1b – “...For there is no power but of God...”
- 1 Co 1:3 – “Grace be unto you, and peace, **from** God our Father, and from the Lord Jesus Christ.”
- See also 2 Cor 1:2; Gal 1:3; Eph 1:2; 6:23; Col 1:2; 1 Thes 1:1; 2 Thes 1:2; etc.
- In particular, see the section on Ex-Deo creation [1 Cor 8:6]

The Role of the Son (1 of 2)

☞ In the Son is personally centered the *Wisdom* and of Deity and hence the Will (βουλομαι) of God as *Decree* through *Articulation*

- Rom 11:34 – “For who hath known the mind of the Lord? or who hath been his **counselor** (Decreeer)?”
- See the section on the Ancient of Days and Proverb 8
- See also Isa 9:7; Mat 27:11; Luke 10:22; John 1:18; Eph 1:11

The Role of the Son (2 of 2)

☞ The Son as the *Expresser* (Logos) of Deity is the *Articulator* of creation and thus speaks the Father’s will into existence

- John 1:1-3 – “John 1:1 In the beginning was the Word (λογος), and the Word (λογος) was with God, and the Word (λογος) was God. The same was in the beginning with God. **All things were made by (δω) him;** and without him was not any thing made that was made.”
- John 1:10 – “He was in the world, and **the world was made by (δω) him,** and the world knew him not.”
- Col 1:16 – “For by him were all things created ... *all things were created by him, and for him.*”
- See the section on the Ancient of Days and Proverb 8

The Role of the Spirit (1 of 2)

☞ In the Spirit is personally centered the *Power* of Deity and hence the Will (ενεργεω) of God as knowingly understood and *exercised*.

- 1 Cor 12:11 - "But all these worketh (ενεργεω) that one and the selfsame Spirit, dividing to every man severally as he will (βουλομεν)."

The Role of the Spirit (2 of 2)

☞ The Spirit as the *Worker* or *Power* of Deity is the *Implementer* or *Formatter* of creation

- Gen 1:2b - "And the Spirit of God moved upon the face of the waters."

Summary of the Work of the Trinity in Creation

- ☞ The Father gives providence (will, desire) for creation
- ☞ The Son articulates the Father's will (creation) and speaks it into existence
- ☞ The Spirit takes that which the Son speaks into existence (space-time-matter) and brings form into it

The Role of Gender within the Godhead

Gender within the Godhead

- ☐ The Father plays the *masculine* role
- ☐ The Son plays the *feminine* role
- ☐ The Spirit plays the *child(ren)* role

Gender within the Godhead (1 of 4)

- 1) **The Son is out of the Father's Essence** (*Pro 8:23; Deut 6:4; John 8:42; 10:30; 17:8, 11, 21*)
- 2) **The Father is the Head of the Son and is therefore the First among Equals** (*Isa 48:16; John 17:1-26; 1 Cor 11:3; 15:28*)
- 3) **The Son honors the Father and submits to His will. Therefore the Father is the Honored One among Equals** (*Pro 40:7, 8; Luke 22:42; Heb 10:7*)
- 4) **The Father self-sacrificially loves (ἀγαπέω) the Son. Therefore the Son is the Beloved One among Equals** (*Pro 8:30; Mat 3:17; John 3:35; 5:20; 17:24; Eph 1:6*)
- 5) **The Son is the Glory (reputation) of the Father. Therefore the Son is the Glorious One among Equals** (*John 8:54; 17:5; Eph 1:17; Heb 1:3*)
- 6) **The Father possesses (Pro 8:22) and intimately knows (ἐπίγνωσις) the Son. The Father and Son have a private relationship inaccessible to Creation (Mat 27:45; Mk 15:33; Luke 23:44, 45). The Son was the means of Birthing Creation into existence keeping with His feminine role (Psm 90:2)**

Gender within the Godhead (2 of 4)

- 7) **The Father is invisible, silent, and speaks only through the Son as the Sayer/Voice/Logos (Logic)** (Isa 40:5; 48:16; John 1:18; 5:37; 6:46; 14:9)
- a. **The Son is verbal within the Godhead as the Decreeer/Ordainer of the Father's Will** (Mat 11:27; Rom 11:34; *Eph 1:11*)
 - b. **The Son is verbal outside of the Godhead as the: (a) Decreeer of the Father's Will** (1 Sam 3:1, 4, 6-8, 10; Psm 2:7; Hag 2:4, 5; John 1:1, 14, 18; 5:37; 17:8; (b) **Expresser of the Father's authority in judgment** (Gen 3:8, 9; John 3:35; 5:22, 27; 16:15; 17:7)
 - c. **The Son is visible outside the Godhead as the Icon of God** (Rom 8:29; 2 Cor 4:4; Col 1:15) [See the section on the Ancient of Days]

Gender within the Godhead (3 of 4)

- 7) **The Spirit proceeds *from the Father through the Son*** (Isa 40:5, 7 with Ez 37:9; Rev 1:6; 19:5; John 16:7, 13-15)
- a) **The Spirit belongs *ultimately* to the Father as the Source of Deity** (Isa 48:16)
 - b) **The Spirit belongs *immediately* to the Son as the Articulator of Deity** (Rom 8:9; 1 Pet 1:11)
 - c) **The Spirit works (*ενεργει*) the *desire* (*θελημα*) of the Father as decreed (*βουλομαι*) by the Son** (Eph 1:11)
 - d) **The Spirit searches the very depth of God. Including the relationship between the Father and Son** (1 Cor 2:10)
 - e) **The Spirit expresses the *omnipresence* of the Godhead** (Psm 139:1-10(7))
 - f) **The Spirit is almost always denoted by the neuter gender in the Greek New Testament** (*α πνευμα το αγιον*)

Gender within the Godhead (4 of 4)

- 📖 As can be readily seen the gender relationships within the Godhead provide the Biblical/Theological foundation for the Family Unit
- Dad is a type of the Father (Masculine)
 - Mom is a type of the Son (Feminine)
 - Children are a type of the Spirit (Neuter)

Distinctive Old Testament Terms

- ☞ Father - First Person - Master / Head of Jehovah – Isa 48:16
- ☞ Son – Second Person - Word/Mouth/Voice of Jehovah – Gen 3:8, 9; 1 Sam 3:1, 4-8, 10; Psm 2:7; Isa 40:5; 48:12-16
- ☞ Spirit – Third Person - Spirit/Breath of Jehovah – Gen 1:2; Jud 3:10; 1 Sam 16:13; 2 Sam 23:2; Isa 48:16

The “Coup de Grace”

- ☞ Deut 6:4 (the Shema)
- ☞ Hear, O Israel: The LORD (Singular=Jehovah) our God (Plural=Elohim) is one (echad=One “composite” unity) LORD (Singular=Jehovah):

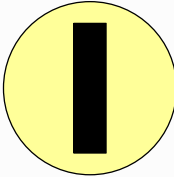
Summary Statements

- ☞ The Trinity can be abstractly defined as:
 - The fundamental Diversity within the fundamental Unity
 - The One and the Many
 - Union with fusion, distinction without separation
 - Three distinct Persons in One unified Essence or Being

Unitarianism, Polytarianism, and Trinitarianism

Unitarianism

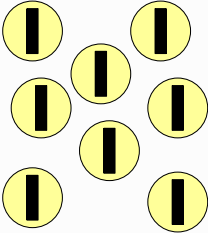
- ☐ A Unitarian god has spent all of timelessness communicating only with himself
- ☐ He is purely a singleton: strictly a “one”
- ☐ He is totally self-oriented and autonomous
- ☐ If he decided to create something outside of himself, he would be totally incapable of communicating with his creation.
- ☐ He is less than simple, he is simplistic
- ☐ He lacks “diversity” he is only a “unity”
- ☐ He is totally unqualified to create
- ☐ Because he is self-oriented in a simplistic manner, he could only create an unknowable creation
- ☐ The Unitarian god is ultimately unknowable



A Unitarian god

Polytarianism

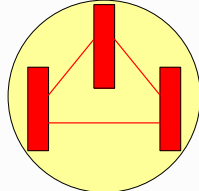
- ☐ Otherwise known as “polytheism”
- ☐ Polytheism is nothing more than a collection of Unitarian gods
- ☐ Each struggling for supremacy among themselves
- ☐ They could not ultimately agree among themselves on creation because each of them is autonomous and self-oriented
- ☐ They could not provide coherence to their creation (society)
- ☐ Because they are autonomous they lack “Unity” and are ultimately only a “Diversity”
- ☐ Polytheistic gods are ultimately unknowable and capricious



Polytarianism

Trinitarianism (1 of 2)

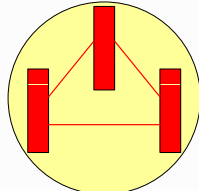
- ☞ The Trinity is comprised of Three distinct Persons in One Unified Essence or Being
- ☞ For all of timelessness each Member communicates and submits to the other Members
 - Father ⇔ Son and Spirit
 - Son ⇔ Father and Spirit
 - Spirit ⇔ Father and Son
- ☞ Thus the Trinity can tell how the individual ought to behave in society and how society ought to treat the individual
- ☞ Each Member plays an equal, but distinctive role within the Godhead
- ☞ Only the concept of the "Trinity" provides a "knowable" model of God



The Trinitarian God

Trinitarianism (2 of 2)

- ☞ The Trinity is not just "Unity" nor just "Diversity", but rather is "Unified Diversity"
- ☞ The Trinity is defined to be:
 - ☞ **The Fundamental Diversity within the Fundamental Unity**
 - (Council of Chalcedon on the Person Christ)
- ☞ Because the Trinity is "knowable" He can create a universe (unified diversity) that is also knowable – thus, the Trinity provides the foundation for modern-science (knowledge through observation)



The Trinitarian God

The Ancient of Days

The Identity and Role of the Logos – The Ancient of Days

☞ The Person called the Ancient of Days is crucial to understanding the relationship between the Creator and Creation, the role of the Second Person in Creation, the creation of man, and implicitly the creation of the terrestrial vertebrates

The Person of the Ancient of Days

☞ The Ancient of Days is that Person of Deity visibly seated on the Throne of God in the Third Heaven

☞ The fundamental text is Dan 7:9-22

☞ Corollary texts are:

- Ex 24:1, 2, 9-12; Isa 6:1-8; Ex 1; 2; 10; Zech 3:1-10, etc

The Term - Ancient of Days

☞ "Ancient" from Hebrew/Chaldee ghatiq / ghatq / ghathiq / ghathohq -- carries with the idea of

- copied/copier, weaned, splendid, beautiful
- Ancient seems a bit simplistic here

☞ "of Days" - Note that days were created at the very beginning of Creation and are part of the very beginning of Creation (Gen 1:1-5).

- Time is part of the very fabric of our matter-space-time kosmos

☞ "Ancient of Days" - Ancient One / Splendid-One of Created Time

- "Beginning of Creation" is the equivalent term
- "First-begotten of Creation"

Attributes of the Ancient of Days

- ☐ He has visible form of man
- ☐ He visibly speaks for the Godhead in judgment
- ☐ He visibly and personally speaks the decrees of God

Related Names

- ☐ By the *Beginning One* - Gen 1:1, if viewed in the Instrumental Case
- ☐ *Voice of Jehovah Elohim* - Gen 1:3 - 8:9 (as having human form)
- ☐ *The Sitting One* - Ex 24:1,2,9-12; Isa 6:1-8; Ez 1:10
- ☐ *Word of Jehovah* - 1Sam 3:1,4,6-8,10; Hag 2:4,5[Hebrew text]
- ☐ *Declarer of Decrees* - Psm 2:7
- ☐ *Wisdom of Jehovah* - Pro 8:1-36
- ☐ *Speaker of Jehovah* - Isa 48:12-16
- ☐ *Angel Jehovah* - Zech 3:1-10

The Son is the Ancient of Days

- ☐ The Ancient of Days is uniquely identified as the Son with phrases
 - *Beginning and Ending*
 - *Beginning of Creation*
 - *Firstborn of Creation*
 - *Alpha and Omega*
- ☐ Rom 8:29; Col 1:15,18; Heb 1:6; 1Jn 2:13,14; Rev 1:8, 13-18; 3:14; 21:6; 22:13
- ☐ Recall no one sees the Father

Proverbs 8
(A diamond in the rough)

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Proverbs 8 and the Ancient of Days

- ☐ The Son manifesting Himself in this form initiated the very Creation itself; for if the Son ever apart from Creation, then He had it apart from time, and hence He always had it; but this form is geometric, requiring space and time, i.e., Creation, making the Creation eternal, which is a contradiction - only God is eternal. Hence the Son taking the visible form of a man forced or caused the start of Creation.
- ☐ Was this visible form itself a creation? NO! Because the subsequent creation could not come through a creature.

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Proverbs 8 and the Ancient of Days, cont'd

- ☐ The Son taking this uncreated, creaturely form was the Father's way of initiating Creation.
- ☐ The Ancient of Days was not created, He was *manifested*.
- ☐ The Manifestation of the Logos is linked to the beginning of Time and is called the *Birth of the Wisdom of Jehovah*
- ☐ The Father's possession of the Son as the manifested Wisdom of Jehovah in 8:22 is the *Beginning of His Way* - context implies that "His Way" has to do with "Creation"

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Proverbs 8 and the Ancient of Days

- ☞ *The Son is poured out from everlasting* (8:23) - The Son's relationship with the Father from eternity past
- ☞ *When there were no depths, I was birthed, when there were no springs heavy with water* (8:24) - the verb means to "twist" or "turn" for which we derive travail, give birth.
 - The visible manifestation of the Son as the Logos from His private relationship with the Father - within the *Bosom of the Father* (Jn 1:18) - is called a *Birth!*
- ☞ Before the mountains were settled, before the hills, I was birthed (8:25) - see note above

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Proverbs 8 and the Ancient of Days

- ☞ *In His preparing of the Heavens, I was there* (8:27)
 - The first creative act in Gen 1:1 is the creation of the "heavens"
 - At this point, the Ancient of Days (the Logos) is in place playing His role as Creator (And God SAID! - Gen 1:3)
- ☞ The Father prepared the heavens through the Son's manifestation as the visible Logos.
- ☞ *...then I was at his side as a master workman* (27b-30)
 - The Father creates all these things *through* the Son as manifested in this creaturely way

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Proverbs 8 and the Ancient of Days - Corollary Points

- ☞ Thus, we can explain how Creation began and how the Father created through the Son
 - The Spirit was sent out through the creaturely form of the Ancient of Days to bring the material creation into form
- ☞ Creation was not from a "Big-Bang" from a "singularity". But from the manly form of the Son as the Ancient of Days
 - *In the beginning was the Word* (Logos) - John 1:1
 - All of this begins to solve the old paradox of the philosophers of how an infinite God could touch and create finite matter

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Man created in the Image of God's Icon

Man created in the Image of the Icon of Elohim

- ☐ Man is created after God's Own Image, namely the Ancient of Days, the Logos (Gen 1:26,27)
- ☐ The Ancient of Days is man-like in His creaturely manifestation (Dan 7:9-22)
- ☐ Christ is the incarnation of the Ancient of Days (Rev 1:13-18)
- ☐ Christ, both pre-Incarnate and Incarnate, is the Icon of the Invisible God and the Firstborn of all Creation (=Ancient of Days) (2Cor 4:4; Col 1:15)
- ☐ The Ancient of Days delights in those made in His Image (Pro 8:31)

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Terrestrial Vertebrates created in the Image of the Cherubim

The Cherubim

☞ The Cherubim are the highest ranks of angels and are those angels directly linked to the Father's Throne. They consist of:

- The Seraphim (the dragons)
- The Zoa (the living creatures)
- The Ophanim (the wheels)

The Seraphim

- ☞ The Seraphim make up the canopy of the Father's throne (Isa 6:1-8)
- ☞ Their responsibility is the protection of the Word of God (Isa 6:1-8)
- ☞ They are the highest rank of the Cherubim and therefore the highest rank of all the angels
- ☞ Satan is the chief Seraph as depicted beside and is distinct in color from the other Seraphim in that he is red (Rev 12)
- ☞ The Seraphim are "reptilian" and provide the template for the Reptiles and Amphibians
- ☞ See also Ez 28:14; Gen 3:1-4 (Psm 44:25; 72:9); Num 21:6, 8, 9; Rev 4:3; 12:3, 4



The Zoa

- ☞ The Zoa are the second rank of the Cherubim
- ☞ Rev 4:6-8 - Four beasts making up the throne, each of which are different
 - Beast One - Lion (pre-Fall predators)
 - Beast Two - Bulls (Cattle and other ungulates [hoofed animals])
 - Beast Three - Ape (I know of no distinct Biblical Greek word for "primate", so a "man-like" face might indicate the great apes)
 - Beast Four - Flying Eagle (Birds in general)
- ☞ Given how John uses prepositions in Rev 4 to describe the Zoa, it seems that the Throne itself is made up of the Zoa

The Ophanim

- ☐ The Ophanim are the third rank of the Cherubim and form the “wheels” of the Throne of the Ancient of Days
- ☐ See Ez 1:5-28; 10:1-22
- ☐ Each had four faces:
 - Primates (Man=Primates for same reason stated above)
 - Lion
 - Ox
 - Eagle
- ☐ Move only in right angle motion

In Summary

- ☐ The Seraphim the highest rank of the Cherubim provide the template for the great reptiles and amphibians
- ☐ The Zoa and Ophanim provide the template for the birds and land mammals
- ☐ As an aside consider Satan as the chief Seraph, the one responsible for protecting the Word of God, yet in the Garden he twisted the Word and thereby slandered his own office as the Chief Seraph in charge of protecting the Word of God... *“consider from whence thou hast fallen”*
- ☐ Each of the Cherubim were created and provide the template for the land vertebrates
- ☐ The Ancient of Days was not created (rather He was “manifested”) and provides the template for man

Ex-Deo and Ex-Nihilo Creation

Ex-Deo and Ex-Nihilo Creation

(1 of 2)

- ☞ To emphasize that God did not create the cosmos from previously existing created material, creationists use the Latin term “Ex-Nihilo” meaning “Out of Nothing”
- ☞ The doctrine of “Ex-Nihilo” is a corollary doctrine to the Biblical doctrine of Ex-Deo

Ex-Deo and Ex-Nihilo Creation

(2 of 2)

- ☞ The doctrine of Ex-Deo Creation is defined for us in 1 Cor 8:6

– 1 Cor 8:6 But to us *there is but one God, the Father, of (εκ = “out of”) whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

- ☞ The Father “externalized” a portion of Himself for creation, such that He is transcendent (i.e., God is not creation nor part of creation ⇔ creation is not God). Just as a father provides the “seed” for producing children. A child is not the father, but a distinct human being.
- ☞ Pantheism is the pagan corruption of the Biblical doctrine of Ex-Deo creation. In pantheism, there is no “externalization of stuff” ... the “stuff is god”

SESSION TWO *The Nature of the Creator*

Questions?



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- ☞ Van Til, Cornelius, A Christian Theory of Knowledge, Presbyterian and Reformed, Phillipsburg, NJ, 1969
- ☞ -----, In Defense of the Faith: The Doctrine of Scripture, Volume 1, Presbyterian and Reformed, Phillipsburg, NJ, 1967
- ☞ Yonge, C.D., The Works of Philo (Unabridged), Hendrickson Publishers, Peabody MA, 1993 – Philo is the originator of the concept of the $\Lambda\omicron\gamma\omicron\varsigma$ (Word) of God used by inspiration ($\theta\epsilon\omicron\sigma\pi\upsilon\epsilon\upsilon\sigma\tau\iota\varsigma$) by the Apostle John (John 1:1)

Acknowledgements

☞ This presentation was taken from several of the Author's previous lectures to CSF (The Trinity, The Nature of the Creator, and An Introduction of the Theology of Creation) and an unpublished outline entitled the Ancient of Days by S. Rodabaugh formerly of CSF.
