

—God manifest in the flesh—God revealed under human conditions.

The fact that there are many other passages of Scripture which show that the knowledge of our blessed Lord and Saviour himself, is eternal life, confirms this view and interpretation of the text, and so further establishes the point at present under consideration. I shall quote to you first of all our Lord's language to Peter on one occasion; and then you will look at that language in connection with another passage which I shall also present to you. Christ, on the occasion referred to, had been enquiring of his disciples what the opinions regarding him were which were entertained by the people (Math. xvi, 13)—“whom do men say that I the Son of man am,” he asked. The disciples replied:—“Some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets.” Said Christ to them again, in reply to this, “but whom say ye that I am.” Simeon Peter, ever ready to be first in every thing, is here foremost with the answer—“Thou art the Christ the Son of the Blessed”—was his reply. Now mark our Lord's words in answer to this:—“Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.” Flesh and blood had not revealed it unto him. Had not revealed what unto him?—The knowledge of Christ as the Son of the Blessed. Yes: this knowledge, the knowledge of Christ as the Son of the Blessed, that is to say as the Son of God, flesh and blood did not, because it could not, reveal. It had not been obtained by human teaching, or in the exercise of unassisted natural powers; it had been revealed by the Father in Heaven; it was a divine revelation. Now take the other passage referred to, in connection with this. You will find it in 1 John iv, 15; “Whosoever will confess that Jesus is the Son of God, God dwelleth

in him and he in God.” This language evidently implies that he who makes this confession is “born again;”—that, inasmuch as God dwells in him, he is a temple of God and has therefore been made so by the work of *regeneration*. Plain it is, then, from these passages, that the *knowledge of Christ*, which goes before and is implied in the confessing of Him as the Son of the Blessed, is not communicated to the soul by “flesh and blood” but by that divine operation by which it is regenerated. To KNOW CHRIST THEREFORE IS SPIRITUAL, and consequently also ETERNAL LIFE.

This may be brought out more fully by other passages also. When the Philippian Jailer, in the agony of an awakened conscience, asked what he *must do to be saved*—that is, to obtain *eternal life*—the sole reply recorded as given by the apostle to this question was—“believe in the Lord Jesus Christ, and thou shalt be saved.” Now, turn to the first chapter of the 1st Epistle of John. In the first verse you find these words:—“whosoever believeth that Jesus is the Christ is born of God.” By believing in the Lord Jesus Christ—by believing that Jesus was the Christ, the Son of the Blessed, as Peter did—the Philippian Jailer was born of God; he was saved—he had eternal life. Now, believing, as in the case of the Jailer, and consequent confessing, as in the case of Peter, imply *previous knowledge*. There can be no true believing in Christ as the *Son of God*, nor any true confessing of him as such, without a previous *knowledge* of him as the Son of God. And if those who so believe in him, and so confess him, have been “born of God”—have had him revealed to them, not by “flesh and blood,” but by a supernatural revelation—then those who so know him have obtained their knowledge by supernatural revelation also, and have been born again. This is eternal life therefore to *know Jesus Christ*.

We might read, as in the text: “This is eternal life that they might know God