

as such ; and all this simply because He is God. Any other received as such is an idol. (1 John v. 20, 21.) The soul that abides not in this doctrine "has not God," but he who abides in it "has both the Father and the Son." (2 John 9.)

This, I judge, is the mind and import of the required confession that "Jesus Christ is come in the flesh." I here speak of God under the name of Jesus Christ, and it is, therefore, the demand of a confession to the great mystery of "God manifested in the flesh."

The very adjunct (as another has written to me), "come in the flesh," throws strongly forward the deity of Christ ; because if He were a man, or anything short of what He is, it would be no such wonder that he should come in the flesh. And verses 2 and 3 of chapter i., guide us to John's thoughts in the use of the name "Jesus Christ." That which was from the beginning, the eternal Life which was with the Father, was the Person he declared to them. The words "with the Father" are important, making it evident that the Son was the eternal One, the name of this eternal Son being Jesus Christ. And it is interesting to compare the close with the commencement of this Epistle—"This is the true God and *the* eternal life."

I desire to bless the Lord for giving my soul fresh assurance, on such simple ground of Scripture, that this duty lies on us of maintaining the honour of the name of JESUS.