

# THE GOOD NEWS.

A SEMI-MONTHLY PERIODICAL:  
DEVOTED to the RELIGIOUS EDUCATION of the OLD AND YOUNG

## ETERNAL LIFE.

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“And this is life eternal, that they might know Thee the only true God and Jesus Christ, whom thou hast sent.”—JOHN xvii. 3.

If to know God and Jesus Christ, whom he hath sent be *eternal life*, then this unquestionably is the most important of all knowledge—the most necessary for us to acquire. Knowledge of all kinds, if it be calculated to subserve the true interests, or contribute to the true happiness of man, is deserving of our study. Science, arts, history, the knowledge of man as an individual and in his relation to society, would all be highly important departments of study—bearing, as they all do, more or less *directly*, upon our temporal well-being. But you perceive at once that they all yield in importance to the knowledge spoken of in our text—that knowledge being essential both to our spiritual well-being here, and to our eternal well-being hereafter.

In considering this text then, let your attention be *first* of all directed to the higher order of knowledge here spoken of—the knowledge “of God and of Jesus Christ whom he hath sent;” and *secondly* to the all-important truth that this knowledge becomes a life, even *everlasting life*.

I. Consider the peculiar kind of knowledge here spoken of. And to this point, let me here observe, you shall be confined in the present discourse.

This knowledge is :—

1st. The knowledge of the God-man—*Christ Jesus*.

2nd. As such it is the knowledge of the inspired *Word of God*.

3rd. It is therefore also the knowledge of all *true Scientific Theology*.

1st. *It is the knowledge of the God-man—Christ Jesus*.

You observe the expression—“That they might know Thee the only true God and Jesus Christ whom thou has sent.” Let this be distinctly noted. Jesus Christ, as to his divine nature, is, you need not be informed, the equal of the Father—“the brightness of the Father’s glory and the express image of his person”—very God of very God, possessed of every essential quality and attribute of Deity. To know *Jesus Christ* then in this sense is to know God. It seems therefore, you perceive, like a repetition of the same thing to say that it is eternal life to know God and Jesus Christ whom he hath sent. But this appearance of repetition may be easily removed. You have but to bear in mind that, while both the Father and the Son possess equally all that constitutes deity, they differ as *Father and Son*. You might read the text thus then:—this is