

## CHARACTERS AND NAMES OF MESSIAH

Isa. 9:6.

- *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

Such was the triumphant exultation of the Old Testament church! Their noblest hopes were founded upon the promise of Messiah; their sublimest songs were derived from the prospect of his advent. By faith, which is the substance of things hoped for, they considered the gracious declarations of the faithful unchangeable. God as already accomplished, though the actual performance respected a period, as yet, future and distant. Especially, as believers, under that dispensation, already felt the influence of the redemption, which Messiah was to consummate in the fullness of time. It was the knowledge of his engagement on the behalf of sinners, that gave life and significancy to all the institutions of the ceremonial law, which otherwise, though of divine appointment, would have been a heavy and burdensome yoke Acts 15:10. Isaiah therefore prepares this joyful song for the true servants of God, who lived in his time; and though it was a day of trial and rebuke, they were provided with a sufficient compensation for all their sufferings, in being warranted to say, Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, &c.

The ancient song is still new. It has been, and will be taken up from age to age, by the New Testament church, with superior advantage. I trust many of you understand it well, and rejoice in it daily. Men naturally look for something wherein to rejoice and glory. Little reason have the wise Jeremiah 9:23 to glory in their supposed wisdom, or the strong in their fading strength, or the rich in their transitory wealth; but this is a just and unfailing ground of glory to true Christians, that Unto us a child is born, unto us a son is given.

When a sinner is enlightened by the Holy Spirit, to understand the character and offices of Messiah, his ability and willingness to save those who are ready to perish, and the happiness of all who are brought into subjection to his gracious government; and when he begins to feel the cheering effects of faith in his name then this song, becomes his own, and exactly suits the emotions and gratitude of his heart. But many persons will despise and pity him as a weak enthusiast. And yet, perhaps, they do not think so unfavourably of the rapture of Archimedes, of whom it is related, that having suddenly discovered the solution of a difficult problem while he was bathing, he was so transported with joy, that he forgot his situation, sprung instantly from the bath, and ran through the city crying, "I have found it, I have found it!" He is not usually charged with madness on this account, though the expression of his joy was certainly over-proportioned to the cause. The truth is, the world will allow of a vehemence approaching to extasy, on almost any occasion, but on that alone, which above all others will justify it. A person who would be thought destitute of taste, if he was unaffected by the music to which this passage is set, would, at the same time, hazard his reputation for good sense, with some judges, if he owned himself affected by the plain meaning of the words. Incompetent judges surely! who are pleased to approve of warmth and emotion of spirit, provided the object be trivial, and only

condemn it in concerns of the greatest importance! But, I trust, the character of my auditory is very different, and that the most of you desire to enter into the spirit of the passage, and to have a more lively sense of your own interests in it. May the Lord grant your desire, and accompany our mediations upon it with his power and blessing!

Every clause in this passage might furnish subject for a long discourse; but my plan will only permit me briefly to touch upon the several particulars, which will lead to a recapitulation or summary, of what has been already considered more largely concerning the person, offices, and glory of MESSIAH. We have,

His incarnation. Unto us a child is born. In our nature, born of a woman: Unto us a son is given, not merely a man-child, but, emphatically, a son, the Son of God. This was the most precious gift, the highest gift, the highest proof and testimony of divine love. The distinction and union of these widely distant natures, which constitute the person of Christ, the God-man, the Mediator, is, in the judgment and language of the apostle, the great mystery of godliness, 1 Timothy 3:16 the pillar and ground of truth. I shall not repeat what I have already offered on this point in the fifth sermon. It is the central truth of revelation, which, like the sun, diffuses a light upon the system, no part of which can be rightly understood without it. Thus the Lord of all humbled himself, to appear in the form of a servant, for the sake of sinners.

His exaltation. The government shall be upon his shoulder. In our nature he suffered, and the same nature he reigns. When he had overcome the sharpness, the sting of death, he took possession of the kingdom of glory as his own, and opened it to all who believe in him. Now we can say, He who governs in heaven and on earth, and whom all things obey, is the child who was born, the son who was given for us. Son subsequent passages will lead us, hereafter, to contemplate more directly the glory of the Redeemer's administration in the kingdoms of providence and grace. At present, therefore, I shall only observe, that the exaltation of the Redeemer infers the dignity and security of the people who are united to him by faith. They have, in one respect, an appropriate honour, in which the angels cannot share. Their best friend, related to them in the same nature, is seated upon the throne of glory. Since he is for them, who can be against them. What may they not expect, when he who has so loved them as to redeem them with his own blood, has all power committed unto him, both in heaven and on earth! For, The names and characters here ascribed to him, are not only expressive of what he is in himself, but of what he is engaged to be to them.

1. *His name shall be called Wonderful. In another place the word is rendered Secret. Judges 13:18 He is Wonderful in his person, obedience, and sufferings; in his grace, government and glory. So far as we understand his name, the revelation by which, as by a name, he is made known, we may, we must, believe, admire, and adore. But how limited and defective is our knowledge! His name is Secret! Who can by searching find him out? Job 11:7 His greatness is incomprehensible, his wisdom untraceable, his fullness inexhaustible, his power infinite. No one knoweth the Son, but the Father. But they have a true, though not an adequate knowledge of him, who trust, love, and serve him. And in their view he is Wonderful! The apostle expresses the sentiments of their hearts, when says, Yea, doubtless, I count all things but loss and dung for the excellency of the knowledge of Christ Jesus the Lord.*

2. *Another of his names is Counsellor. The great councils of redemption, in which, every concern respecting the glory of God, and the salvation of sinners, was adjusted, were established with him, and in him, before the foundation of the world. And he is our Counsellor or Advocate with the Father, who pleads our cause, and manages all our affairs in perfect righteousness, and with infallible success. So that no suit can possibly miscarry which he is pleased to undertake. To him likewise we must apply (and we shall not apply in vain) for wisdom and direction, in all that belongs to our duty, and the honour of our profession in the present life; in all our difficulties, dangers and cares, we must look to him for guidance and support. This is to be wise unto salvation. His secret is with them that consult him, so that though the world may deem them weak and ignorant babe (and he teaches them to think thus of themselves) they have a cheering and practical knowledge of many important subjects, which are entirely hidden from those who are wise and prudent in their own eyes.*
3. *He is the Mighty God. Though in the office of Mediator, he acts in the character of a servant, his perfections and attributes are truly divine. Only the mighty God, could make a provision capable of answering the demands of the holy law, which we had transgressed. Only the mighty God could be a suitable Shepherd to lead millions of weak helpless creatures to glory, through the many difficulties, dangers, and enemies they are exposed to in their passage. Add to this, the honour, dependence, and obedience, which this great Shepherd claims from his sheep, and absolute and supreme; and they would be guilty of idolatry, if they did not know that he is the mighty God. Though real Christians, who are enlightened and taught by the Holy Spirit may, and do, differ in their views and explanations of some revealed truths, I conceive they must be all agreed in this point, It is not only necessary to be known as the only solid foundation of a sinner's hope, but it immediately respects the object of divine worship. For if the Redeemer is not possessed of the incommunicable perfections of Deity, the New Testament in its most obvious and literal signification, would be chargeable, not only with countenancing, but with expressly teaching and enjoining idolatry.*
4. *Farther he shall be called the Everlasting Father. He is not ashamed to call them brethren, Hebrews 2:11-13 having condescended to assume their human nature. But they are also his children. They are born into his family by the efficacy of his own word and Spirit. From him they derive their spiritual life, being united to him by faith and receiving from first to last out of his fullness. And he is an everlasting Father. Our fathers, according to the flesh; are subject to death; But his relation to them subsists unchangeably, and therefore they cannot be destitute; and he is thus, equally to them all. They live upon the earth, and are removed from it, in a long succession of ages; but He is the father of the everlasting age, the same yesterday, to-day, and for ever. All generations shall call him blessed. To him therefore the apostle teaches us to apply that sublime passage of the psalmist, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. Psalms 102:25-27 They shall perish, but thou remainest; and they all shall wax old as doth a garment; and a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. Hebrews 1:10-12*
5. *Lastly, He shall be called the Prince of Peace. Whose sovereign prerogative it is to speak peace to his people. Psalms 85:8 John 14:27. And there is no peace, deserving the name, but that which he bestows. The scripture expressly declares, There is no peace to the*

wicked. Isa 17:14 By whatever name we call that thoughtless security and insensibility, in which mankind generally live, while ignorant of God and of themselves, we cannot allow it to be peace. It is the effect of blindness and hardness of heart; it will neither bear reflection nor examination. Can they be said to possess peace, however fatally regardless they may be of futurity, who are at present under the dominion of restless, insatiable and inconsistent passions and appetites? But the kingdom of MESSIAH is a kingdom of peace, and in him, his happy subjects enjoy a peace which passeth all understanding, Philippians 4:7 such as the world can neither give nor take away. He has made peace by the blood of his cross, Colossians 1:20 for all that come unto God by him. Until they are in trouble and distress; until they feel the bitterness, and fear the consequences of their sins, and see the impossibility of helping themselves, they will not apply to him; but whenever they do seek him, thus weary and heavy laden, he hears their prayer. Their minds, for a season are like the sea in a storm, they are distressed with guilt, fears, and temptations; but when He reveals his mighty name, and boundless grace to their hearts, and says, Peace, be still, and there is a great calm. Being justified by faith, they have peace with God through our Lord Jesus Christ. He gives them peace likewise in a changing troublesome world, by inviting, and enabling them to cast all their cares upon him, and to trust all their concerns in his hands, upon the assurance his word gives them, that he careth for them, and will manage and over-rule every thing for their good. In proportion as their faith realizes his promises, they feel a composure and satisfaction. Knowing that the hairs of their head are numbered, that their afflictions, no less than their comforts, are tokens of his love, that he will give them strength according to their day, that he will be their guide and their guard even unto death; they are not greatly moved by any events, or disturbed by apprehensions, because their hearts are fixed, Psalms 112:7 trusting in the Lord. Farther, he teaches them (what can only be learnt of him) how to seek and maintain peace among men. His love subdues the power of self, and forms them to a spirit of philanthropy and benevolence; which has often such an effect, that they who dislike them for their attachment to him and to his precepts, and will willingly speak evil of them, are ashamed, and put to silence, by their perseverance in well-doing. Thus their peace increases as a river, which runs with a deeper and a broader stream as it approaches the ocean. For their peace is then strongest and most unshaken, when they draw near to death, and are upon the point of resigning their souls into his hands. This is the time, when, if not before, the false peace of the worldling, will give way to terror and dismay. But mark the perfect man, and behold the upright, for the end of that man is peace. Psalms 37:37 It must be allowed, that many of his people, through the power of temptation and remaining unbelief, have, at some seasons, uncomfortable fears concerning a dying hour; but when the time of their dismissal actually arrives, we seldom see them afraid of the summons. There is a strength necessary to support the soul at the approach of death, which is usually withheld until the time of need. But then it is vouchsafed. They who have frequently access to the beds of dying believers, can bear testimony, as eye-witnesses, to the faithfulness of their Lord. How often have we seen them triumphing in the prospect of immortality! As happy, in defiance of pain and sickness, as we can well conceive it possible to be, while in the body, and as sure of heaven as if they were already there before the throne.

- Every faculty that we possess has been provided for us in Christ; for when God gave his Son to our world, he included all heaven in his gift. And God would have men value their powers as a sacred gift from him. A spark of God's own life has been breathed into the human body, making man a living soul, the possessor of moral endowments, and a will to direct his own course of action. He has the privilege of becoming a partaker of the divine nature. This will give him power to conquer evil, and love and choose that which is good. He has a conscience, which, under the control of God, will approve the right and condemn the wrong. And he may, if he will, have fellowship with God. He may walk and talk with God as did Enoch. This holy companionship is denied to none who will believe on Christ as their personal Saviour. {ST, August 26, 1897 par. 8}
- Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. {16MR 181.4} Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. {16MR 182.1} But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. {16MR 182.2} The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. {16MR 182.3}
- The human will of Christ would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself. The contrast between the life and character of Christ and our life and

character is painful to contemplate. What did Christ live to do? It was the will of his heavenly Father. Christ left us an example, that we should follow in his steps. Are we doing it? {ST, October 29, 1894 par. 9}

- In their conflicts with Satan, the human family has all the help that Christ had. They need not be overcome. They may be more than conquerors through Him who has loved them and given His life for them. . . . The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming, temptations that assail us—temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world, to sacrifice an eternity of bliss for the fascinating pleasures of this life. Everyone will be tempted, but the Word declares that we shall not be tempted above our ability to bear. We may resist and defeat the wily foe. {CTr 195.4}
- Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man. {3SM 139.4}
- As God He could not be tempted, but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. {CTr 213.4} A human body and a human mind were His. He was bone of our bone and flesh of our flesh. . . . He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was compassed with difficulties. He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. . . . {CTr 213.5}
- They can then give correct lessons to their children, and the children will learn to associate the home below with the home above. The family here must, as far as possible, be a model of the one in heaven. Then temptations to indulge in what is low and groveling will lose much of their force. Children should be taught that they are only probationers here, and educated to become inhabitants of the mansions which Christ is preparing for those who love Him and keep His commandments. This is the highest duty which parents have to perform. {AH 146.2}
- The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience. {1SP 23.1}
- Christ on Probation.--For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam

failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost (ST May 10, 1899). {5BC 1082.6}

- I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset. {5BC 1129.1} The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"--nothing to respond to temptation. On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances (Letter 8, 1895). {5BC 1129.2} (Matthew 27:54; 1 Timothy 3:16.) But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done. {5BC 1129.3}
- (Ch. 14:30; Luke 1:31-35; 1 Corinthians 15:22, 45; Hebrews 4:15.) Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. {5BC 1128.4} Bro. \_\_\_\_\_, avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing

I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." {5BC 1128.5} These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity. {5BC 1128.6}

- In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb "without blemish and without spot" (1 Peter 1:19). Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. {1SM 256.1}
- But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. {DA 48.5}
- What We Received From Adam and What We Receive From Christ.-- Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where through accepting Christ as His Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. {9MR 236.1}
- Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is

beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. {YI, December 20, 1900 par. 7}

- In Christ are united the divine and the human. The Creator and the creature, the nature of God, whose Law had been transgressed, and nature of Adam, the transgressor, meet in Jesus,--the Son of God and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's advocate and intercessor. What an assurance there is to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be "a merciful and faithful high priest"! Hebrews 2:17. {BTS, February 1, 1908 par. 4}

Such is the character of Messiah! This is the God of our salvation compared to idols whom many adore; our unchangeable friend! His greatness and goodness, his glory and his grace, when once known, fix the heart no more to rove; and fill it with admiration, gratitude, and desire. From hence spring a cheerful, unreserved obedience to his commands, and a deliberate voluntary submission to his holy will. For his people do not serve him, or yield to him by constraint; at least, it is only the pleasing constraint of love, which makes their duty their delight; and their burden and grief is, that they can serve him no better.

May we be all thus minded. I dare not hope it is so with us all at present. But this is the day of his grace. For this cause he came into the world, that he might draw many hearts to himself. John 12:32 And for this purpose he favours us with his gospel, by which he still says, Look unto me and be ye saved, Isaiah 45:22 Come unto me, and I will give you rest. Matthew 11:28 To be found among his faithful followers, in the great day when he shall come to judge the world, is the one thing, which, above all others, deserves our solicitude.

- *John 17:3: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*
- *"1John 5:9: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11: And this is the record, that God hath given to us eternal life, and this life is in his Son. 12: He that hath the Son hath life; and he that hath not the Son of God hath not life. 13: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."*

## Blessings