

5: 28). It is not necessary to go into the significance of these names. All of them would be full of meaning, especially to Jewish Christians, yet none the less to Gentile converts.

The One who bears these high titles has the attributes of Deity. He directs by his providence (3: 11), avenges iniquity (4: 6), has authority on the day of judgment, for it is called "*his day*," He comes from heaven with *his* angels and the "trump of God." He is also the Lord of salvation because He delivers from the wrath to come (1: 10), is the source of salvation (5: 9), establishes hearts and produces holiness (3: 13).

Although He lived a life on earth, which terminated in death, his present vital power is so universal that He is the fountain and source of love (3: 12), not only among believers but toward all humanity. Believers stand fast in Him (13: 8). This is their life. His grace is the highest good (5: 28), and somehow this Lord Jesus Christ is in constant vital union with those who believe in Him, not only now (4: 1), but even after death (5: 10; 4: 14; 4: 16).

Is it possible to suppose that such a conception of Jesus was the invention of such a man, and could this historic personage have been transformed within two decades from the human into the Divine? The witness of this epistle is the witness of the aboriginal faith of Christians in the deity of the Christ.

3. The epistle also teaches much regarding the Holy Spirit. He is a person (1: 5, 6), the