**“Conditional Immortality” The Present Truth 8, 7.**

E. J. Waggoner

What is meant by conditional immortality?-Simply this, that immortality, or eternal life, which is the same thing, is conditional upon the individual’s belief in Christ. It means that “the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. It is the doctrine which our Saviour Himself taught, when He said: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3:36. Or, as expressed by the apostle: “And this is the record, that God hath given to us eternal life, and this life is in His Son.” 1 John 5:11. {PTUK April 7, 1892, p. 104.1}

It is the doctrine which Christ taught to Nicodemus in these words: “For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. It is the doctrine which gives Christ His rightful title of Life-giver, which He Himself claimed, when He said: “I am come that they might have life, and that they might have it more abundantly.” John 10:10. {PTUK April 7, 1892, p. 105.1}

To hear some men talk, one would get the idea that the doctrine of conditional immortality is rank infidelity, and utterly opposed to all true Christianity. As a matter of fact, it is based on the recognition of the fact that in all things Christ has the pre-eminence; that man can have nothing except as he gets it through Christ. {PTUK April 7, 1892, p. 105.2}

As a matter of fact, a denial of the doctrine of conditional immortality is to that extent a denial of Christ. Indeed, we may truly say that it is wholly a denial of Christ, since it denies the very thing for which Christ came. He Himself declares that his only object in coming to this earth to die, was that men might, by believing on Him have life. Now the man who says that eternal life is not conditional upon believing in Christ, virtually says that man has no need of Christ. This was just what so many of the ancient Jews did, to whom Christ sadly said, “Ye will not come to Me, that ye might have life.” They did not profess to be Christians; they rejected Christ unreservedly. It is not strange that in these days Christ is rejected in exactly the same way by those who profess to love and honour Him? Why should people refuse to acknowledge that indebtedness to Christ for all that they have or hope to have? E. J. W. {PTUK April 7, 1892, p. 105.3}

**“The Perpetuity of the Law” The Present Truth 8, 8.**

E. J. Waggoner

The law of God is the righteousness of God. It may not be amiss to review the proof on this point. David, in these words, bears witness to the fact that the commandments are themselves righteousness: “My tongue shall speak of Thy word; for all Thy commandments are righteousness.” Psalm 119:172. Since there is no righteousness but that of God, the commandments must be His righteousness; but we have still more direct evidence. The prophet Isaiah thus contrasts the things of earth with the righteousness of God: “Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever; and My righteousness shall not be abolished.” Isaiah 51:6. In the next verse he proceeds to tell what this righteousness is: “Hearken unto Me, ye that know righteousness, the people in whose heart is My law.” Because the law is the righteousness of God, it enables those who are instructed in it to “give judgment upon good or evil.” {PTUK April 21, 1892, p. 120.1}

The text says, “My righteousness shall not be abolished.” Since there can be no question but that “righteousness” is here used with reference to the law of God, we may properly substitute “law” for “righteousness,” thus: “The earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and my law shall not be abolished.” This gives the exact meaning, and is no more positive than we shall find stated elsewhere. {PTUK April 21, 1892, p. 120.2}

God is from everlasting to everlasting. Psalm 90:2. As He cannot exist separate from His nature, or, in other words, separate from Himself, and the law is the transcript of His nature, it necessarily follows that the law exists from everlasting to everlasting. And since created beings, who are all subjects of God’s government, cannot obey an abstract principle, but must have that principle clearly defined, we know that at least from the time that God created intelligent beings as subjects of His government, the law must have existed in written form or must have been expressed in definite language. And from the beginning of His creation to everlasting ages, it must continue so to exist. {PTUK April 21, 1892, p. 120.3}

This is exactly what we are taught by the words of Christ in the sermon on the mount. Said He: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil [to ratify, establish, or teach]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. Here two things are mentioned, the law and the prophets. Christ did not come to destroy either one. He came in fulfillment of prophecy, and also to teach the law, which he did in the sermon on the mount. He did not, however, fulfil all the prophecy; for some of it reaches far beyond his first advent. For instance in Psalm 89:20-29 we read the following prophecy concerning the kingdom of David, over which Christ, as the Son of David, is to rule:- {PTUK April 21, 1892, p. 120.4}

“I have found David My servant; with My holy oil have I anointed him; with whom My hand shall be established; Mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But My faithfulness and My mercy shall be with him; and in My name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my father, my God, and the Rock of my salvation. Also I will make him My firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and *his throne as the days of heaven*.” {PTUK April 21, 1892, p. 121.1}

In verses 35-37 we read further:- {PTUK April 21, 1892, p. 121.2}

“Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.” {PTUK April 21, 1892, p. 121.3}

Here is a prophecy that will be in process of fulfillment as long as the sun and moon endure, even to all the days of heaven. Now the words of Christ are, that “one jot or one tittle shall in no wise pass from the law till all be fulfilled.” Till all what be fulfilled? Evidently till all the prophets be fulfilled, for He is speaking of the prophets, in connection with the law. Then, in view of the prophecy that we just read, we know that not the slightest change can be made in the law so long as Christ reigns on the throne of David; and that will be throughout eternity. E. J. W. {PTUK April 21, 1892, p. 121.4}