**“The Sabbath-School” The Signs of the Times, 10, 30.**

E. J. Waggoner

**LESSON FOR THE PACIFIC COAST—AUG. 23**

1. What events did Christ name as signs of this coming? {SITI August 7, 1884, p. 470.1}

2. What have as to their fulfillment? {SITI August 7, 1884, p. 470.2}

3. How surely do these signs prove his coming to be near? {SITI August 7, 1884, p. 470.3}

4. What expression shows the nearness of the coming? {SITI August 7, 1884, p. 470.4}

5. What did the Lord say would not pass before his words would be fulfilled? Verse 34. {SITI August 7, 1884, p. 470.5}

6. To what generation must he refer? {SITI August 7, 1884, p. 470.6}

7. Cite another instance where the term “this generation” issues with reference to a people not living at the time. Psalm 95:8-10. {SITI August 7, 1884, p. 470.7}

8. What reason had the disciples for not expecting the Lord’s coming in their day? Matthew 24:4-8. {SITI August 7, 1884, p. 470.8}

9. What was Paul’s teachings on this point? 2 Thessalonians 1:2. {SITI August 7, 1884, p. 470.9}

10. What did he say must first come? Verses 3, 4. {SITI August 7, 1884, p. 470.10}

11.Why may we be so confident that the Lord will, in this generation? Matthew 24:35. {SITI August 7, 1884, p. 470.11}

12. Can any man tell the exact time when the Lord will come? Verse 36. {SITI August 7, 1884, p. 470.12}

13. Show how we may know a thing to be near, and yet not know just when it will come. {SITI August 7, 1884, p. 470.13}

14. Are we to expect that all will heed these signs of Christ’s coming? 2 Peter 3:3, 4. {SITI August 7, 1884, p. 470.14}

15. Will the last days be days of quiet to the humble Christian? 2 Timothy 3:1. {SITI August 7, 1884, p. 470.15}

16. What will make the last days perilous? Verses 2-4. {SITI August 7, 1884, p. 470.16}

17. To what time does Christ liken the days immediately preceding his coming? Matthew 24:27. {SITI August 7, 1884, p. 470.17}

18. How wicked were the people in the days of Noah? Genesis 6:5. {SITI August 7, 1884, p. 470.18}

19. Upon what were they wholly intent? Matthew 24:38, 39. {SITI August 7, 1884, p. 470.19}

20. Against what does Christ warn us? Luke 21:34. {SITI August 7, 1884, p. 470.20}

21. In what condition does he say we must be? Luke 12:35, 36. {SITI August 7, 1884, p. 470.21}

22. Can we be said to be waiting for that which we are not prepared to receive? {SITI August 7, 1884, p. 470.22}

23. Since the times are dangerous, and we know not how soon the Lord will come, what are we expected to do? Mark 13:37. {SITI August 7, 1884, p. 470.23}

24. While waiting and watching what else must we do? Luke 21:36. {SITI August 7, 1884, p. 470.24}

There are some things that all men may know. There are others which are concealed, concerning which it is useless for man to inquire. It is written: “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” Deuteronomy 29:29. This is perfectly reasonable. If the Lord has revealed a thing, it is most certainly for our benefit. Whenever, therefore, we find definite statements in the Bible concerning any event, we may speak of that event with the utmost positiveness to the extent that the statements are made. Now let us apply this to the subject of the Lord’s coming. We *know*, (1) That the Lord will come again. We have his own word for that. (2) That his second coming will be as literal as his first,-“this same Jesus,”-and that it will be so glorious, and accompanied with such manifestations that no one can be ignorant of it. Matthew 24:27; Revelation 1:7; 1 Thessalonians 4:16, 17. (3) That before his coming certain signs will take place. (4) That these signs, as recorded in Matthew 24, and learned in our last lesson, are the darkening of the sun and moon, and the falling of the stars. (5) That these signs have actually taken place in the exact manner foretold by our Saviour. We do not obtain our knowledge of any of the above things by any process of reasoning, but by plain statements of fact. There is yet one thing more that we may know, that we are commanded to know. The Lord, after having informed the disciples of the signs above-mentioned, said: “When ye shall see all these things, know that it [margin, *he*, that is, Christ] is near, even at the doors.” Matthew 24:33. We are to know it just as certainly as we know that summer is near when the leaves begin to appear on the trees. There can, then, be no more doubt that the coming of the Lord is near, than there is that the stars fell in 1833. {SITI August 7, 1884, p. 470.25}

“Verily I say unto you, This generation shall not pass till all these things be fulfilled.” Matthew 24:34. There need be no difficulty in understanding this verse. He certainly did not mean to say that his coming would take place before the close of the generation then living, for that would be a contradiction of his own words in verses 4-8, and is directly contradicted by Paul in 2 Thessalonians 2:1-8. Moreover, whoever claims that Christ did mean that he would come before that generation should pass, must also claim that the dead have been raised and the living translated. 1 Thessalonians 4:16, 17. The fact that Christ has not yet come is sufficient proof that he did not predict an immediate coming. Then what did he mean? This can be answered by finding out of what time he was speaking. It was not of the time then present, for he was looking forward. He had spoken of the destruction of Jerusalem; he had described the 1260 years of papal supremacy, with its disastrous results to the people of God; and he had minutely described the signs that were to follow; the last of which took place, as we have seen, in 1833. Looking at that time, he said, “This generation shall not pass to all these things be fulfilled.” What things? The things recorded in verse. A similar use of the expression “this generation” is found in Psalm 95:10. There are hundreds of persons now alive who witnessed the falling of the stars in 1833. Does anybody doubt that some of that generation will be alive when the Lord comes? Hear what the Saviour says: “Heaven and earth shall pass away, but my words shall not pass away.” Matthew 24:35. {SITI August 7, 1884, p. 470.26}

“But of that day and hour knoweth no man.” Here is one of the secret things that belong to God alone. The exact time has not been revealed; therefore we have nothing to do with it; it does not concern us. Yet our ignorance of the exact time does not in the least affect our knowledge of what is revealed, namely, that his coming is near. The farmer knows when summer is near, yet he cannot tell the day when it will be fairly open. We often speak of a friend as coming very soon, yet we do not know the exact time of his coming. After Christ has given us such unmistakable evidences of the nearness of his coming, it is not only foolish but wicked to pay no attention to them, simply because he has not revealed to us the day and hour. {SITI August 7, 1884, p. 470.27}

The fact that comparatively few even of religious people believe in and teach the doctrine of the near coming of the Lord, is sometimes urged as proof that the doctrine cannot be true. If no one believed it, that would not invalidate the Scripture record in the least; the Scripture cannot be broken by the unbelief of man. But the fact that but few are looking for the Lord’s coming is one of the signs by which we may know that we are in the last days. Paul says that in the last days perilous times will come, because men shall be lovers of their own selves. 2 Timothy 3:1. Then he gives a list of special sins of which they will be guilty, and to show that he does not refer to the non-professing world, he says, “Having a form of godliness, but denying the power thereof.” “They profess that they know God; but in *works* they deny him.” Titus 1:16. And this is in *the last days*. {SITI August 7, 1884, p. 470.28}

Moreover, our Saviour himself has given a description of the time immediately preceding his coming. He said: “And as it was in the days of Noe, so shall it be also in the days of the Son of man.” Luke 17:26. To find, then, what will be a characteristic of the last days, we have only to read a description of the time just before the flood. Here it is: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Genesis 6:5. Here is total depravity. If it had been otherwise the Lord would not have destroyed the people of that time. When the Lord comes it is to destroy the inhabitants of the earth. (The righteous are simply sojourners, and not dwellers.) But he would not destroy them unless they were incorrigibly wicked. We are therefore not to expect any great reformation before the coming of the Lord, or general preparation for that event. Yet the warning is to be given just as faithfully, and people are to be just as earnestly exhorted to repent, as though all were expected to reform. All must hear. “This gospel of the kingdom” must be preached to all the world for a *witness*. The world has not yet arrived at that state of wickedness described by our Saviour. It is the faithful preaching of the word that will call out the few that will turn to God, and harden the others in their rebellion. The preaching of truth always causes a division. Luke 12:52, 53. And when the word shall have been preached in all the world, separating men into the two classes, *“then* shall the end come.” It is for this alone that the coming of the Lord now waits. E. J. W. {SITI August 7, 1884, p. 470.29}

**“Christ the End of the Law” The Signs of the Times, 10, 30.**

E. J. Waggoner

In our last article, two weeks ago, we showed how it is that “Christ is the end of the law for righteousness to every one that believeth.” We wish to consider this matter a little further, for, as we then said, there is very much that might be said upon it. Indeed, the whole gospel is comprised in that one sentence; for the gospel is simply the good news of how men who have broken the law may be saved, through Christ, and enabled to keep it. In all our investigations let it be borne in mind that the righteousness of God is contained in his law (Isaiah 51:4-7), and that Christ is the end of the law only for righteousness, which is equivalent to saying that he is the object of the law for obedience. {SITI August 7, 1884, p. 473.1}

We now call the attention of the reader very briefly to the seventh chapter of Romans. We have space to notice only a portion of the chapter. In that the apostle brings to view, using himself as an illustration, the progress of a man from a state of worldly, carnal security, to that of acceptance with God. Let us follow him in his narrative. {SITI August 7, 1884, p. 473.2}

First we notice his statement in verse 7 that the law is not sin. This he proves by showing that it is the law which points out and forbids sin. Then, of course, it must be perfect. We can detect base coin only by using genuine coin as a standard. The parallel to this verse is found in chap. 3:20, where he says: “By the law is the knowledge of sin.” He continues, “For without the law sin was dead.” Verse 8. This is the statement of verse 7 in another form. Before the law was brought to his knowledge, he did not know sin; it did not trouble him any. Although he did not know the law, he was a sinner, yet his sin, so far as his knowledge was concerned, was dead. {SITI August 7, 1884, p. 473.3}

“For I was alive without the law once; but when the commandment came, sin revived, and I died.” Verse 9. Without the law (“the commandment”) he was in a state of ease and carnal security, perfectly satisfied with himself. But when the law was applied, it made his sin assume hideous proportions. He saw himself just as he was. “And the commandment, which was ordained to life, I found to be unto death.” Verse 10. How is this? The commandment (law) was ordained to life: that is, its object was to give life, which it will always do to those who obey it. “The man which doeth these things shall live by them.” Romans 10:5. This was the object of the law, but now that the law has been violated, it cannot fulfill the end for which it was designed; it can only condemn to death. Mark this well; around this fact the whole argument centers. {SITI August 7, 1884, p. 473.4}

And how did the apostle regard that law which, by showing him to be such a sinner, had condemned him to death? Said he: “Wherefore the law is holy, and the commandment holy, and just, and good.” Verse 12. He acknowledged the perfectness of the law. And herein he showed his honesty of heart. He did not rail at the law, applying to it all manner of opprobrious epithets, and try to evade it or convince himself that it was abolished. No; he confessed himself a sinner, justly condemned by a perfect law. He recognized the fact that the law had done nothing to him: it had not created in him, but had simply brought to light that which previously existed. The effect of introducing the law is to make sin appear exceeding sinful. It is as a rod thrust to the bottom of a vessel of water, which roils the water by stirring up the sediment that lay in the bottom, yet it creates no impurity whatever. The dirt would be there if the rod were not introduced; therefore Paul did not complain, for he knew that the fault was in himself, and not in the law. So he exclaims: “For we know that the law is spiritual; but I am carnal, sold under sin.” {SITI August 7, 1884, p. 473.5}

In verse 9 Paul anticipates his argument, when he says, “And I died.” This was the final result in his ease. What does he mean by this? In the light of the preceding verse the answer is clear. When he was alive, it was when he was without the law-lawless; a servant of sin. Death is the direct opposite of life; therefore when the commandment came, and he died, it must mean that he yielded to the claims of the law, and ceased sinning. And this will be the result with every one who is as honest with himself as Paul was. This is conversion. But as before said, the apostle anticipates in order to place the effect side by side with the cause; he did not die without a struggle. {SITI August 7, 1884, p. 473.6}

We have now the man before us as a convicted sinner, and here is his description: “For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.” Verse 15. This verse is introduced by “for,” showing that it is a consequence of something that goes before. The preceding clause is, “But I am carnal, sold under sin.” Now what is the condition of a man who is sold into slavery? He is unable to do anything for himself. He may be conscious of the degradation of his position, and long to be free, but he is placed where he cannot help himself; his hands or feet are bound with a chain. Every sinner is in bondage. (See 2 Peter 2:19.) Before the law of God is held up before him, he is unconscious of his slavery; when he sees its claims, he arouses to a sense of his condition. But his struggle to break the galling chain is fruitless, because his long-continued bondage has weakened him. This struggle of the convicted sinner against sin is mentioned in several verses of this chapter. {SITI August 7, 1884, p. 473.7}

“If then I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me.” Verses 16, 17. Here we have the case of a man convicted of sin by the law, conscientiously trying to keep it, and yet continually violating it, even against his will. “It is not I that do it,” he says; “I do not design to violate the law; but sin has bound me so long, and has such power over me, that I cannot get free.” It is no longer from desire that he sins, but from the force of habit which he cannot break. {SITI August 7, 1884, p. 473.8}

And so the fruitless struggle goes on, until the man in an agony of despair, exclaims: “O wretched man that I am! who shall deliver me from the body of this death?” Verse 24. We cannot imagine a more horrible condition than the one here brought to view. In ancient times a criminal was sometimes chained to the dead body of a man, and forced to drag the putrefying carcass wherever he went, until the effluvium caused him to die a miserable death. Think of the desperate attempts such a man would make to get free, and how frantic he would become as he realized the impotence of his arm as compared with the chain that bound him. How his whole soul would go out in that piteous cry, “Who shall deliver me from this body of death?” How many are there who have felt themselves in such a condition under the load of sin? {SITI August 7, 1884, p. 473.9}

It is in this condition the apostle (the representative of a class) finds himself. He feels that sin is about to sink him into perdition, and, convinced of the hopelessness of his struggle, he cries out for deliverance, “Who shall deliver me from this body of death?” Immediately the question is answered, and he again exclaims, this time with transports of joy, “I thank God through Jesus Christ our Lord.” As soon as he realizes his own inability to meet the demands of the law, Christ is presented to his view, and he at once accepts deliverance from the only one who can give it. Christ strikes off the chain, and sets the prisoner free. Not only does he forgive past transgressions, but he helps us to break the chains of habit, and overcome the love of sin. And then the apostle continues: “There is therefore now no condemnation to them which are in Christ Jesus.” The reason why there is not, is told in the following verses, in which it is said that he who is in Christ keeps the law of God; he “walks not after the flesh, but after the Spirit;” in other words, “he is a new creature.” {SITI August 7, 1884, p. 473.10}

This argument is not complete without verse 3 and 4 of the 8th chapter: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” What could not the law do? It could not justify any man, and give him life. Wherein lay its weakness? Not in itself, but in “the flesh.” It is the fault of man that the law condemns him, and not the fault of the law. The law cannot give life, because it has been violated. And in this extremity what did God do? He sent his own Son. What for? That the righteousness of the law (*i.e.*, the law in its perfectness) might be accomplished by us. What we could not do while yet in bondage to sin, we may perform when we become free men in Christ. {SITI August 7, 1884, p. 474.1}

Righteousness is required of us, and that means that there is something for us to do, for righteousness is simply right doing. But Christ says, “Without me ye can do nothing.” Our own righteousness, that is, the good that we attempt to do by our own unaided efforts, amounts to nothing. It is not righteousness at all, but unrighteousness. When, however, we join the strength of Christ to our own weakness, we can truly say, “I can do all things through Christ which strengtheneth me.” E. J. W. {SITI August 7, 1884, p. 474.2}

**“The Sabbath-School” The Signs of the Times, 10, 31.**

E. J. Waggoner

**LESSON FOR THE PACIFIC COAST—SEPT. 6**

1. For what purpose will Christ, the second time? John 14:3. {SITI August 14, 1884, p. 486.1}

2. What is implied by the last clause of this verse? {SITI August 14, 1884, p. 486.2}

3. When does Paul say that the saints will be with Christ? Colossians 3:4. {SITI August 14, 1884, p. 486.3}

4. As Paul was about to die, what did he say was laid up for him? 2 Timothy 4:8. {SITI August 14, 1884, p. 486.4}

5. When will this crown be given? *Ib*. {SITI August 14, 1884, p. 486.5}

6. What is the testimony of Peter on this point? 1 Peter 5:4. {SITI August 14, 1884, p. 486.6}

7. What, then, is the Christian’s hope? Titus 2:11-13. {SITI August 14, 1884, p. 486.7}

8. What is his incentive to patience under trials? James 5:8. {SITI August 14, 1884, p. 486.8}

9. When will salvation brought to God’s people? 1 Peter 1:5, 13. {SITI August 14, 1884, p. 486.9}

10. How does Paul describe the coming of the Lord and its attendant circumstances? 1 Thessalonians 4:15-17. {SITI August 14, 1884, p. 486.10}

11. What authority does he give for these statements? {SITI August 14, 1884, p. 486.11}

12. What is meant by the words, “we shall not prevent them which are asleep”? {SITI August 14, 1884, p. 486.12}

13. What was the necessity for such an assurance? {SITI August 14, 1884, p. 486.13}

14. Do people nowadays generally think that the living receive the reward before those that have died? {SITI August 14, 1884, p. 486.14}

15. What is the first thing that takes place when the Lord comes? Verse 16. {SITI August 14, 1884, p. 486.15}

16. What is the next occurrence? Verse 17. {SITI August 14, 1884, p. 486.16}

17. Whom did the living saints and those raised from the dead meet in the air? {SITI August 14, 1884, p. 486.17}

18. How long do they remain with him? {SITI August 14, 1884, p. 486.18}

19. Then when and how are all the saints taken to be with Christ? {SITI August 14, 1884, p. 486.19}

20. Show that God did not design that the patriarchs, prophets, and others should receive their reward before we do. Hebrews 11:39, 40. {SITI August 14, 1884, p. 486.20}

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14:3. The thoughtful reader cannot fail to notice that the same text which contains the promise of Christ’s coming, is also the reason for that coming. For what purpose is he coming? “*That* where I am, there ye may be also.” Now we will make a statement which must be self evident; Christ will not do that for which there is no reason; we cannot conceive of his doing such a thing. Then if he has promised to come to earth for a certain purpose, the necessity for his coming must still exist, else he will not come. But he will come, because his promise stands on record; therefore the reason which he gave for his coming does exist still. So we ask again. For what purpose did he say he would come? Anybody may read the answer in Christ’s own words, that it was to receive his disciples to himself. Then it must follow that they are not with him now; for if they were, there would be no reason for him to return for them. It would be the height of absurdity for Christ return to earth for his disciples, if they were already in Heaven. We hope no one is bold enough to accuse Christ of such foolishness as that. {SITI August 14, 1884, p. 486.21}

There is another thought on this verse that is worthy of notice. It is this: Since Christ promised to return for his disciples, it must be that he did not contemplate such a thing as that they would go to him before he should return. He could see what was in the future, and if the disciples were going to be with him at any time before his second coming, he knew it. But if such had been the case, he would not have said that the object of his coming was to take them to himself. The fact, therefore, that he did make the receiving of them to himself the object of his coming, shows that he did not know that they could be with him without his coming, and that is equivalent to saying that they could not be with him unless he should come. {SITI August 14, 1884, p. 486.22}

Paul adds the weight of his inspired testimony to that of our Saviour. Said he: “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.’ Colossians 3:4. Notice the adverb of time. When Christ shall appear, *then* shall ye appear with him. No comment on this text could make it any clearer than it is as it stands. Read it, and accept it in its most obvious sense, and you have the main facts concerning the second coming of Christ. {SITI August 14, 1884, p. 486.23}

Again the apostle says: “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day*; and not to me only, but unto all them also that love his appearing.” 2 Timothy 4:7, 8. He had reached the end of his course, and he had confidence of his acceptance with God. Did he therefore say, I shall therefore receive my reward immediately? No; “*henceforth*,” *i.e.*, from this time onward, “there is *laid up* for me a crown of righteousness.” Well, how long is it to remain “laid up”? The answer is implied in the closing part of the verse: “And not to me only, but to all them also *that love his appearing*. We would gather from this that the crowns are given at the appearing of Christ. But we are not left to conjecture an inference in so important a matter. Peter exhorts the elders of the church of Christ to do their duty faithfully, and says by way of encouragement: “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:4. That is when the crowns will be given. If they are given when Christ appears, they cannot be given before. {SITI August 14, 1884, p. 486.24}

It is with this in view that the apostle James exhorts the brethren to patience. “Be ye also patient, stablish your hearts; for the coming of the Lord draweth night.” James 5:8. The full force of his exhortation cannot be appreciated unless we read the previous verses. He begins the chapter with an arraignment of certain ones for oppressing the poor. He says to them: “Ye have condemned and killed the just; and he doth not resist you.” Verse 6. And then turning immediately to the brethren-the oppressed ones-he says: “Be patient therefore brethren, unto the coming of the Lord.” As much as to say, Endure these things patiently, however unjust they may be, for the Lord is coming soon, and then you will receive your reward. And with all this Peter heartily agrees when he says: “Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” 1 Peter 1:13. {SITI August 14, 1884, p. 486.25}

In 1 Thessalonians 4:15-17 Paul gives a most graphic description of the coming of the Lord. He prefaces his account with the statement that it is “by the word of the Lord;” he did not give it on his own authority. We that remain until the coming of the Lord, he says, shall not go before them that are asleep. The Thessalonian brethren did not comprehend the doctrine of the resurrection of the dead, and supposed that there departed friends were lost forever; that only those who should be living at the time of the Lord’s coming could share in its glory. The apostle comforts them with the assurance that the living shall not have any precedence over the dead. Take particular notice, however, of what Paul did *not* say. He did not say, as many a modern comforter would do, “We shall not go before them which are asleep; on the contrary, they have gone before us, and are now safe in the arms of Jesus.” This is what Paul did *not* say. Had he said so, some of his brethren might have inquired if all who go before to the arms of Jesus, spend their time sleeping. If the doctrine that the saints receive their reward at death had been believed in by Paul, here would have been a grand opportunity to present. But he did not do so. Let us see why. {SITI August 14, 1884, p. 486.26}

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: *then* we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17. This is what Paul *did* say. The “dead in Christ” shall rise. What did they care about that? Why, he was telling them about their dead friends. Yes, but when he introduced the subject, he was speaking of “them which are asleep;” them “which sleep in Jesus.” Exactly; and now he uses this other term in reference to the same class; and so we learn that those “which sleep in Jesus,” are “the dead in Christ.” They are to “rise” when the Lord comes; and further, they will “rise first;” that is, before the living are taken. As soon as the dead have been raised, *then* “we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air.” So neither class has the presidence; the living do not go to be with the Lord before those that have died; the dead are not now enjoying the bliss of Heaven while the living are toiling in this world; but at the coming of the Lord both shall together be taken to be with him. {SITI August 14, 1884, p. 486.27}

“And *so* shall we ever be with the Lord.” Explicit enough, is it not? How shall we be with the Lord? By the resurrection of the righteous dead and the translation of the living, which will take place at his coming. And notice that this takes in the whole multitude of the disciples of Christ; for it comprises all that are dead, and all who are alive when the Lord comes, and there can be no other class. There is, then, no other means revealed in the Bible, whereby men may be with the Lord except these two of resurrection and translation. A few favored ones, as Enoch and Elijah, and those who came from their graves at the resurrection of Christ, were not obliged to wait until the coming of the Lord; but they were taken only by one of the two ways mentioned-resurrection from the dead and translation without seeing death. {SITI August 14, 1884, p. 486.28}

It is interesting to note the harmony of the different portions of the Bible on this point. What we were forced to conclude from the promise of Christ, namely, that his disciples could not be with him until he comes, is stated in plain words by Paul. Besides what we have read above, we have his testimony in Hebrews 11. In that chapter Paul speaks of Noah, Abraham, Isaac, and Jacob, Moses, Gideon, David, Samuel, and many martyrs, “of whom the world was not worthy,” and says: “And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” vs 39, 40. What stronger testimony is needed? One needs only to read the plain texts of Scripture to be convinced that to the people of God the coming of the Lord is everything. Without that, all their hopes are lost. It is the time of their reward. {SITI August 14, 1884, p. 486.29}

“Them which sleeping Jesus.” On this clause Dr. Albert Barnes comments as follows:- {SITI August 14, 1884, p. 486.30}

“A most beautiful expression. It is not merely that they have a calm repose-like a gentle slumber-in the hope of waking again, but that this is ‘*in Jesus’*-or ‘through’ (*dia*) him; that is, his death and resurrection are the cause of their quiet and calm repose. They do not ‘sleep’ in heathenism, or in infidelity, or in the gloom of atheism, but in the blessed hope which Jesus has imparted. They lie, *as he did*, in the tomb-free from pain and sorrow, and with the certainty of being raised up again.” {SITI August 14, 1884, p. 486.31}

On the expression in 2 Timothy 4:8: “Unto all them also that love his appearing,” Dr. Barnes says:- {SITI August 14, 1884, p. 487.1}

“That is, all who *desire* his second coming. Faith in the second advent of the Lord Jesus as coming to judge the world, and a desire for his return, became a kind of criterion by which Christians were known. No others but true Christians were supposed to believe in his return to our world, and no others truly desired it. Compare Revelation 1:7; 22:20. It is so now. It is one of the characteristics of a true Christian that he *believes* that Christ will come again to judge the world; that he sincerely *desires* his return, and that he would *welcome* his appearing in the clouds of heaven.” E. J. W. {SITI August 14, 1884, p. 487.2}

**“The Sabbath-School” The Signs of the Times, 10, 32.**

E. J. Waggoner

**LESSON FOR THE PACIFIC COAST.—SEPT. 13**

1. How should we live in this world? Titus 2:11, 12. {SITI August 21, 1884, p. 502.1}

2. For what are we to be looking? Verse 13. {SITI August 21, 1884, p. 502.2}

3. What is the blessed hope? {SITI August 21, 1884, p. 502.3}

4. Why is the coming of the Lord called a blessed hope? John 14:3. {SITI August 21, 1884, p. 502.4}

5. By what means are the followers of Christ taken to be with him? 1 Thessalonians 4:16, 17. {SITI August 21, 1884, p. 502.5}

6. Are we to hope for an immediate reward for our good deeds? Luke 14:12. {SITI August 21, 1884, p. 502.6}

7. When are we to expect our recompense? Verses 13, 14. {SITI August 21, 1884, p. 502.7}

8. When does the resurrection of the dead take place? Give proof. {SITI August 21, 1884, p. 502.8}

9. What did Christ promise those who believe on him? John 6:40. {SITI August 21, 1884, p. 502.9}

10. When did the prophet David say that he would be satisfied? Psalm 17:15. {SITI August 21, 1884, p. 502.10}

11. And when will the saints be in the likeness of Christ? 1 John 3:2. {SITI August 21, 1884, p. 502.11}

12. For what was Paul persecuted by the Jews? Acts 26:6, 7. {SITI August 21, 1884, p. 502.12}

13. On another occasion how did he define his hope? Acts 23:6. {SITI August 21, 1884, p. 502.13}

14. Then what facts do we learn from Acts 26:6, 7? {SITI August 21, 1884, p. 502.14}

15. What sustained Abraham when he was commanded to offer up Isaac? Hebrews 11:17-19. {SITI August 21, 1884, p. 502.15}

16. What comforted Job in his affliction? Job 19:25-27. {SITI August 21, 1884, p. 502.16}

17. What did the prophet Isaiah say of a resurrection? Isaiah 26:19. {SITI August 21, 1884, p. 502.17}

18. At what time did he locate it? Verse 21. {SITI August 21, 1884, p. 502.18}

19. Will any but the righteous have a resurrection? Acts 24:14, 15. {SITI August 21, 1884, p. 502.19}

20. To what are the righteous raised? John 5:28, 29. {SITI August 21, 1884, p. 502.20}

21. What kind of a resurrection do the wicked have? *Ib*. {SITI August 21, 1884, p. 502.21}

In the second chapter of Titus, Paul presents the proper manner for the Christian to live. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Verses 11, 12. Now what is the incentive which he sets forth for following such a course of life? “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Verses 13. The apostle James makes the same point, when he exhorts us to be patient unto the coming of the Lord. James 5:7. Then he cites the case of the husbandman who deposits seed in the ground, and then waits patiently. Why does he have patience? Because he expects in due season to reap the precious fruits of the earth. And the apostle concludes: “Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” James 5:8. The ground of the Christian’s patience is the expectation that Christ will come to crown him with immortal glory. {SITI August 21, 1884, p. 502.22}

And this is why that hope is termed a blessed hope. “If I go and prepare a place for you,” says Christ, “I will come again, and receive you unto myself; that where I am there ye may be also.” John 14:3. There can be no blessedness equal to being with Christ. So the disciples thought, as they were filled with sorrow at the thought of his leaving them. But he promised to come and take them to be with him, and that coming was afterward the object of their longings. It was the one hope that brightened life. What a happy reunion that will be when the disciples once more gather around their beloved Lord. How their hearts must have thrilled at the prospect. “Happy” means “blessed;” and so it was very natural to call the hope of Christ’s coming a “blessed hope.” {SITI August 21, 1884, p. 502.23}

But how is it that the Lord will take his disciples to be with him? Not only the twelve, but hosts of other disciples just as true as they, have died. Compared with the multitude of the faithful that have lived on the earth, those who will be alive at Christ’s coming will be very few in number. We have learned in Matthew 24:31 that when the Lord comes “he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;” but who will be gathered? Let Paul answer: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17. {SITI August 21, 1884, p. 502.24}

This tells the story. Who of Christ’s followers will be taken when he comes? All; both living and dead. Did the living have any precedence? No; they “shall not prevent [go before] them which are asleep.” But when the Lord descends with a shout and a trumpet sound, the graves are shaken open, and the dead in Christ rise. This is the first thing. *Then* the living will be taken, not one year or six thousand years later, but they shall be caught up then, *together with them* (the dead), to meet the Lord. And by this means, says Paul, shall we ever be with the Lord. The apostle is now concerned only to give a sure basis for comfort to those persons whose pious friends had died, hence the case of the wicked does not come into his mind; he says nothing about them. We may learn their fate from other texts. But in this text nothing is taught more clearly than that the disciples of Christ get to be with him only by translation and resurrection, and that both the events take place at the same time, namely, at his coming. {SITI August 21, 1884, p. 502.25}

The opinions of learned and pious men always have weight on a subject of this kind, so we quote from Dr. Barnes on this text. The testimony which he gives is all the more strong because the logical conclusion from it is directly the opposite of what he himself believed. He held that the righteous go to be with Christ as soon as they die, yet he did not let his prejudices bias his mind from the plain meaning of this text. He says:- {SITI August 21, 1884, p. 502.26}

“We have in the passage before us an interesting view of the *order* in which these great events will occur. There will be (1) the descent of the Judge with the attending host of Heaven; (2) the raising of the righteous dead; (3) the change which the living will undergo (comp. 1 Corinthians 15:52); (4) the ascent to meet the Lord in the air; and (5) the return with him to glory. What place in this series of wonders will be assigned for the resurrection of the *wicked*, is not mentioned here. The object of the apostle did not lead him to advert to that, since its purpose was to comfort the afflicted Christians by the assurance that their pious friends would rise again, and would suffer no disadvantage by the fact that they had died before the coming of the Redeemer.” {SITI August 21, 1884, p. 502.27}

Our Saviour set before his disciples no other prospect of reward but at his coming. “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” Luke 14:12-14. When does the resurrection take place? Paul, in 1 Thessalonians 4:16, 17, above quoted, says that it is when the Lord himself comes from heaven, and the trump of God sounds. Now Christ knew that those to whom he was talking would not live till his coming; why then did he not tell them to look to the time of their death for their reward? Why did he direct their attention to some point far beyond? Simply because death is not the time when rewards are distributed. If it were, the Lord would have said so. Instead of promising to reward the faithful ones at death, he said: “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will *raise him up at the last day*.” John 6:40. {SITI August 21, 1884, p. 502.28}

When Paul was brought before Agrippa (see Acts 26:1, 6, 7) he said: “And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.” From the following verse, “Why should it be thought a thing incredible with you, that God should raise the dead?” We would naturally infer that the resurrection was the thing promised to the fathers, and the “hope,” for which Paul was accused. That this inference is correct we learn from Acts 23:6, where it is recorded that on a similar occasion, but a short time before, and while under the same accusation, Paul said: “Of the hope and resurrection of the dead I am called in question.” {SITI August 21, 1884, p. 502.29}

The interesting question now arises, How could Paul say that he was called in question for holding the hope of a resurrection of the dead, when none of his accusers had said one word about the resurrection? The answer is, that he was brought to trial on account of his belief in Christ. It was because of this teaching that Christ was the Son of God, and for the vigorous advocacy of his doctrines, and especially for teaching that Christ had risen from the dead, that Paul was apprehended. Now the resurrection of the dead depends upon the resurrection of Christ. His resurrection is the pledge of the general resurrection. Christ says: “I am he that liveth, and was dead; and behold I am all live forevermore, Amen; and have the keys of hell and of death.” Revelation 1:18. He gained the keys of the grave when he went into it and came out a conqueror. Having gained them, he will use them to unlock the prison doors and liberate the captives that death has made. In support of this we have his own words: “Because I live, ye shall live also.” John 14:19. And this statement, it will be noticed, was made immediately after his promise to come and take his disciples to himself. So then to deny the resurrection of Christ, as the Jews were doing, was equivalent to denying the general resurrection. And conversely, Paul says in 1 Corinthians 15:13-16, that to deny the general resurrection is to deny the resurrection of Christ. {SITI August 21, 1884, p. 502.30}

Again; if the Jews were persecuting Paul for his belief in the resurrection, how could he say that the twelve tribes were longing for the hope of the promise? The promise made to the fathers was the inheritance of the world. Romans 4:13. This was made to Abraham, to Isaac, and Jacob. But we learn that “these all died in faith, by having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Hebrews 11:13. This proves that they did not expect to have the promises fulfilled in this life; that the promise of God included the resurrection, and that they so understood it. If it were not so, they would have died in disappointment, and not in faith. Now the Jews looked for this inheritance that was promised to the fathers, and longed for it, but in their short-sided rejection of Christ, they were turning away from the only thing that could give them a share in it. {SITI August 21, 1884, p. 502.31}

That Abraham believed in the resurrection of the dead, we have positive proof. Paul says: “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” Hebrews 11:17-19. That which made it possible for the patriarch to offer up his only son, through whom alone the promise could be fulfilled, was his belief that God would raise him from the dead in order to perform his promise to make of him a great nation. But how did Abraham get such an idea? From God himself. He knew that the promise contemplated a resurrection in order that the multitude of his faithful descendants might be partakers in it; and he accounted that if God would raise all the faithful at the last day, he was able to raise the single individual upon whom the existence of those faithful ones depended. And if Abraham, to whom the promises were made, understood that the resurrection was necessary to their accomplishments, we would naturally expect that all the “fathers” would have correct ideas on the subject. {SITI August 21, 1884, p. 503.1}

The fate of the wicked does not come within the scope of this lesson, yet the simple fact is told that they also will be raised. That is what we would be led to expect from the fact that the rewards are not given at death. Every man must receive according to the things he has done, but if the wicked have no resurrection, this cannot be. Paul’s hope included this as well as the resurrection of the righteous. We quote his words: “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.” Acts 24:14, 15. Add to this our Saviour’s words in John 5:28, 29: “Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,” and we have all the testimony that reasonable beings can desire. There are some who affect to believe that none but the righteous will have a resurrection; but to hold such a theory is to deny and throw contempt upon the positive statements of both Christ and Paul. E. J. W. {SITI August 21, 1884, p. 503.2}

**“The Resurrection” The Signs of the Times, 10, 32.**

E. J. Waggoner

In the preceding articles concerning the coming of the Lord, we have learned that he will certainly come, that his coming will be manifest to all, that it is for the purpose of receiving all his disciples to themselves, and that this is accomplished by the resurrection of the dead and the translation of the living. One or two more texts on the subject of that resurrection will be sufficient. {SITI August 21, 1884, p. 505.1}

When Job was suffering the deepest affliction, and at the point of death, he asked: “If a man die, will he live again?” This was a very pertinent question for a man in his situation. Notice the form of the question: Not, “Shall he *continue* to live?” But, “Shall he live *again?*” This expression shows clearly that Job made a plain distinction between life and death. “Again” signifies “another time,” and indicates that an interval of time has elapsed since the same thing occurred or existed before. Job anticipated a time in which there would be no life, in which he would not exist, and he asked whether life would ever be restored. But he asked the question only to answer it, for he immediately added: “All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.” Job 14:14, 15. {SITI August 21, 1884, p. 505.2}

Now we may ask, When will the Lord call and be answered by those who are dead? Christ himself furnishes the answer: “For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:26-29. And David says that it is at his coming that the Lord calls to his people. Psalm 50:3, 4. {SITI August 21, 1884, p. 505.3}

Isaiah said, in prophetic vision, saw the end of the world, and the coming of the Lord. Speaking of the triumph of the righteous, he said: “He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.” Isaiah 25:8. If the Lord has spoken it, it must be done. Paul tells how and when it will be done: “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Corinthians 15:51, 52. {SITI August 21, 1884, p. 505.4}

Here, then, is the “change” of which Job spoke. It is a change from death to life, from mortal to immortal. And in what state did Job expect to be until this change should come? In death, for it was that of which he was speaking. The apostle also says that the dead as well as the living are to be changed. And here we find death called a sleep. We shall not all *sleep*, but both dead and living shall be changed. “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:53, 54. Death is not swallowed up in victory till Christ comes. The saints do not shout, “O death, where is thy sting? O grave, where is thy victory?” until the voice of the Son of God calls them forth from their tombs. And what does this prove? That death and the grave have for a time triumph, and held them captives. If it were not so, if the saints had passed to death immediately to a state of the eternal bliss, they would not be obliged to wait until the coming of the Lord to shout their victory. They could at once voice their contempt for its weakness; or, more consistently, they could ascribe to it thanksgiving and praise for having liberated them from the toils of earth, and ushered them into the joys of Heaven. {SITI August 21, 1884, p. 505.5}

Now we ask, What is the necessity for a resurrection of the dead? If the faithful of past ages are now “safe in the arms of Jesus,” as is so often taught and sung, what more can they need? Of what benefit to them will the resurrection be? None at all. The Bible doctrine of the resurrection is directly opposed to the theory that men are taken to Heaven at death. The Bible writers rested their entire hope in a resurrection; and this proves that they had no idea of the possibility (since they must die) of being with Christ in any other way. {SITI August 21, 1884, p. 505.6}

Paul said that he counted all things loss for Christ, and for him gave up everything, and was willing to know the “fellowship of his sufferings,” and be “made conformable under his death.” And what for? “If by any means I might attain unto the resurrection of the dead.” Philippians 3:11. Why did he esteem it so all-important to attain unto the resurrection of the dead? Let him answer: “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?” 1 Corinthians 15:32. He had no hope in anything else. Let him once be convinced that the dead would not rise, and all incentive to action would have been taken away from one of the most tireless and zealous men that ever lived. Surely, then, the resurrection is a doctrine of no small importance. {SITI August 21, 1884, p. 505.7}

In order to try to harmonize the doctrine of a final resurrection with the theory that the spirits of the good are taken to Heaven immediately upon the death of the body, it is claimed that they do not receive the fullness of their reward until the resurrection. But this theory is overthrown by Paul’s words: “What advantageth it me, if the dead rise not?” Is it nothing to be in the presence of God and Christ and the angels? Is it nothing to be exempt from pain, and free from the assaults of Satan? Certainly to gain such a state, even if it were not the fullness of joy, is worth a great deal of effort. Paul’s words show that he had no knowledge of any benefit that would accrue to the dead except through the resurrection. And if he taught men to place all their hopes in the coming of the Lord and the resurrection, who shall dare to teach otherwise? If he did not know the exact truth in regard to the matter, to whom has a later revelation been made? So true are all the words of Paul that even an angel from heaven would bring a curse upon himself if he should teach anything different. Galatians 1:8. {SITI August 21, 1884, p. 505.8}

In view of the testimony that has been quoted to show that the resurrection takes place at the coming of the Lord, it is hardly worth while to notice the position that it is at death; that the rising of the soul or spirit from the body is the resurrection. This theory makes the saints be with the Lord at death, and thus makes death to be the coming of the Lord, which we have seen is a false and absurd position. There were some in Paul’s day who taught that the resurrection was past, and he said that they had erred concerning the truth, and were overthrowing the faith of some. 2 Timothy 2:18. Nothing could more surely overthrow faith than such teaching, for who that accepted it could have any belief in the promises of a future second coming of Christ? It is as impossible to harmonize the theory of the past resurrection, or a resurrection at death, with the doctrine of the second coming of Christ, as to mix oil with water. {SITI August 21, 1884, p. 505.9}

In closing, we will call attention to Revelation 22:4-6. John says: “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God.... and they lived and reigned with Christ a thousand years.” “Ah,” says one, “that is what I believe; the souls of the martyrs went at once to live with Christ.” Let us see; these are not all the dead that John saw. He continues: “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.” Now notice: “The rest of the dead lived not *again* until the thousand years were finished.” Then the dead that John first saw were living *again*. And if living again, this must be the second life, which is separated from the first by an interval called death. Then death and life are not the same. And this “living again,” after an interval, is called a resurrection. Then what is the resurrection? It is the “living again” of those who have been dead, and not the continued existence of something that has never died. Those who do not have part in the first resurrection, do not “live again” until the thousand years are finished. Then they have a resurrection. Now allowing that “the rest of the dead” died at the very beginning of the thousand years, and we have their death and their resurrection separated by a period of a thousand years. That does not look like a resurrection at death. E. J. W. {SITI August 21, 1884, p. 505.10}

**“Relation of the Law and Grace” The Signs of the Times, 10, 32.**

E. J. Waggoner

[A sermon delivered in the tent at Oakland, Cal., Aug. 5, 1884.] {SITI August 21, 1884, p. 505.11}

The subject of this evening is a question which is prefaced by the following text of Scripture, quoted from the Emphatic Diaglott:- {SITI August 21, 1884, p. 505.12}

“Galatians 5:4. ‘Whosoever of you are justifying yourselves by law are separated from Christ; you are fallen off from the favor of God. My question is this: Was not the Mosaic law written on stone, given alone to the Jews?’” {SITI August 21, 1884, p. 505.13}

Accompanying this question is a letter giving the position of the questioner, some points of which I will notice. In contrast with the Jews, he says of us: “We who are begotten of the Spirit through the belief of the truth are become new (spiritual) creatures in Christ, and are raised spiritual bodies, like unto his glorious body, for there is a natural body and there is a spiritual body.” {SITI August 21, 1884, p. 505.14}

This remark contains a very grave error. The “spiritual body” is given in the resurrection. See 1 Corinthians 15. The Christian is spiritually minded, but has yet a natural, corruptible body, being subject to decay, which the spiritual body will not be. Again he says: “He who undertakes to do the deeds of the law has fallen from grace, as say the Scriptures.” If this assertion be true, I have been in fault in my reading, for I never read any such thing in the Bible. And the Bible has no such saying. {SITI August 21, 1884, p. 505.15}

In regard to justification, we have distinctly avowed in this tent that we do not expect it by the law. If there is anybody who seeks or expects to be justified by the law, to him the question will apply: to him this text stands as a reproof. Paul says in Romans 3 that the justification which we receive through faith in Christ, without works, is “for the remission of sins that are past.” But he does not say we can live godly lives, and build up a moral character without works. He exhorts to “work out your own salvation with fear and trembling;” Philippians 2:12; for every man will be judged and rewarded according to his works. Revelation 22:12; Matthew 16:27. I have before said, in this tent, that all our obedience, our tears, our confessions, our prayers, our repentance, will never remove a single sin we have committed. Remission of past sin is by the blood of Christ through faith alone; not by works at all. But as to the future, when we form character it must be by obedience; then “faith without works is dead.” It is lifeless, formal, useless. {SITI August 21, 1884, p. 505.16}

As to the expression, “a new creature,” it does not mean another creature. But the “old man” of sin is destroyed. All things-sinful things, worldliness, etc.-have passed away; but the law of God has not passed away. Mark, the change must all be in man; not in God, nor in his government. Rebellion, sin, does not change God’s law, nor does it create the necessity of a change in God’s law. It changes our relation to the law, bringing us in opposition to it; and it makes necessary another change in us, a change from sin to obedience; and this is also wrought by faith in Christ, who strengthens us to overcome our sins, and walk in obedience to his Father. {SITI August 21, 1884, p. 505.17}

I am also requested, in this connection, to notice Romans 10:4. It reads thus: “For Christ is the end of the law for righteousness, to every one that believeth.” There are three points to be noticed in this text. {SITI August 21, 1884, p. 506.1}

1. In what sense is Christ the end of the law? Not in the sense of abolishing the law, for if that were the meaning, it would apply to all, both to the believer and the unbeliever. If it means the abolition of the law, then we have the anomalous relation of a law abolished to one class, and not to another class. And not only that, but it is abolished to numerous individuals at one period in the experience of each one, and not abolished at another period in his experience! The word end must be used as in James 5:11: “Ye have heard of the patience of Job, and have seen the end of the Lord.” Not the abolition of the Lord. End, in both these texts, means the object or intention. Paul says the law was ordained unto life; it was designed to guide people in obedience to their Creator, that they might live. For to disobey, to sin, is death. Since we are all sinners, and we can no longer obtain life by the law, Christ comes in and meets the design or the end of the law and gives us life. {SITI August 21, 1884, p. 506.2}

2. This is “for righteousness.” We may learn what righteousness is by the inspired definitions given by John. “Unrighteousness is sin,” and “sin is the transgression of the law.” 1 John 5:17; 3:4. Now if unrighteousness is the transgression of the law, righteousness is obedience to the law. “He that doeth righteousness is righteous.” 1 John 3:7. {SITI August 21, 1884, p. 506.3}

3. “To every one that believeth.” In the unbeliever the object of the law is not accomplished, for he, as Paul says, has “pleasure in unrighteousness.” 2 Thessalonians 2:12. This text does not teach that the law is no longer of obligation, but it does teach that we are to obey the law through faith in Christ. {SITI August 21, 1884, p. 506.4}

The question itself, whether the law was given to the Gentiles or the Jews alone, is quickly disposed of. Was there ever a time when it was no sin in the Gentiles to worship idols, to blaspheme the name of God, to dishonor their parents, to kill, to commit adultery, and to steal? If there is any force to the question, if it has any bearing against our position, it is only because these things were not wrong in the Gentiles. But if these things were sin in the Gentiles-if for these abominations God abhorred the Gentiles-then the law held them, for “where no law is there is no transgression,” and “sin is not imputed when there is no law.” Romans 4:15; 5:13. {SITI August 21, 1884, p. 506.5}

This sufficiently refutes the idea which appears to be in the mind of the questioner, as far as the Gentiles are concerned as a class. But the question has a more specific application, not to Gentiles at large, but to the believers in Christ from the Gentiles. What we have before said, especially on Romans 10:4, is to this point; but it must be noticed more particularly. {SITI August 21, 1884, p. 506.6}

Paul says more on the subject of justification than all other writers of the Bible; and he says more about it, argues it more particularly, in the letter to the Romans, than in all his other writings together. And it is a suggestive fact that the first time he speaks of *justify* in this letter is in connection with doing the law, while he has never connected, in any man, justification and breaking the law. He never recognizes any such relation. Romans 2:13 says: “The doers of the law shall be justified.” An objector once said to me, when I quoted that text, “You, then, believe in justification by the law: but I would not like to risk my salvation on your word on that subject.” I replied. 1. You have not my word on the subject. I quoted Paul’s words, and if you have any fault.... 2. *You* have nothing... text, for Paul was not there speaking..., or of any like you. He said the doers of the law; but you are not a doer of the law; indeed, you disclaim any intention to do the law. Therefore you have no claim, and personally no interest in that text. But the text is useful in this: It teaches that justification is in the law, and we would find it there if we had not forfeited it; if we had not transgressed the law. It is a vindication of the morality of the law, and it fully agrees with Solomon’s words, that to keep God’s commandments “is the whole duty of man.” And if man had done his whole duty, if he had never sinned, he would not be condemned; he must then be justified. {SITI August 21, 1884, p. 506.7}

Some affect to find a contradiction between this text and Romans 3:20, which says: “By the deeds of the law there shall no flesh be justified.” But there is no contradiction. It may be said that both cannot be true absolutely; one must be qualified to avoid the contradiction. Which shall it be? And the answer generally comes thus: “The first must be qualified, for it is an absolute fact that no one can be justified by the law.” But this answer is made under a misapprehension of the facts, and of the principles underlying them. There is an intermediate statement which makes all plain: let us take the three in connection-they are given in the regular form of an argument: 1. The doers of the law shall be justified. 2. There are no doers; all have gone astray: “there is none that doeth good, no, not one.” 3. Conclusion: “Therefore by the deeds of the law there shall no flesh be justified.” Thus we see that it is no fault of the law that it does not justify us; it is our own fault; we are sinners and the law would be unworthy of respect as a law if it would justify us. We deserve condemnation, and the law very properly treats us as we deserve. {SITI August 21, 1884, p. 506.8}

And then another query is raised. “What is the use,” it is asked, “of keeping a law which will not justify us?” But this question shows an unenviable state of mind on the part of the questioner. We should not view the subject altogether in the light of its benefit to ourselves: something is due to the Government of God; his authority is to be recognized, his law to be honored. But if it is necessary to our salvation that past sin should be forgiven, it is equally necessary that future sin shall be prevented. Sin is odious in the sight of God, whether it be past, present, or future. Obedience is better than sacrifice. If all shall be rewarded according to their works, how necessary that our works should conform to the divine will, which we learn only in his law. See Romans 2:17-23. {SITI August 21, 1884, p. 506.9}

To illustrate this let me relate an incident. It is not “founded on fact;” it is the fact itself. Some years ago I was preaching in Wisconsin, and a man gravely informed me that he had learned that we are not justified by the law. I replied that we had learned the same thing; that we did not expect to be justified by the law; the law had no power to justify a sinner, and we did not keep it with the thought of being justified by it. And he then began to laugh. Being inquired of for the reason, he said he could not help laughing that anybody should be fool enough to keep a law which cannot justify him. Laying the compliment aside, I proposed to present the case in such a manner that he could appreciate it. {SITI August 21, 1884, p. 506.10}

Suppose you were accused of stealing a horse, and were proved guilty, and the Judge thereupon asks if you have anything to say, and you ask and are answered as follows: “Judge, will the law of Wisconsin justify me?” “Justify you? No; we have not a law in Wisconsin that will justify a man stealing horses? The law condemns you, and I am about to pronounce its sentence upon you?” “Well, Judge, I am not such a fool as to keep a law which will not justify me, and hereafter I intend to steal all the horses that I can.” “And,” says the Judge, “I will see that you do not have the opportunity very soon to carry your intention into effect, for I shall give you the full time in prison which the law allows.” And then I inquired: “Do you not think the Judge would so answer a man who avowed such an intention?” He answered, “Yes,” and added, “But nobody would be foolish enough to talk like that! “Of course not; nobody would be foolish enough to treat the law of the State in that manner; but that is exactly the manner in which you have been treating the law of God. If you, and people in general, would grant as much to the law of God as you require for the law of the State, we would have little need to argue the question. No one ever for one moment supposes that a pardon frees any one from obligation to keep the law of the State which condemns him. But there are thousands who refuse to keep the law of God because Jesus Christ has purchased their pardon by his blood!” {SITI August 21, 1884, p. 506.11}

Satan is wily, we know; but it is a marvel that he can so blind the minds of people who appear to be otherwise sensible, as to make them believe that pardon absolves them from allegiance to God and his law! Paul says that “Christ hath redeemed us from the curse of the law.” Galatians 3:13. But the curse comes only by transgression. Had man not sinned, he would not have been cursed, for “the doers of the law shall be justified.” And the curse invariably, in all cases, follows transgression. Christ redeems from the curse, but not from the duty; he redeems from the condemnation, but not from the obligation. {SITI August 21, 1884, p. 506.12}

We say that the curse follows transgression “in all cases,” because it is as true now that “the wages of sin is death,” as it was before Christ died, or would have been if Christ had never died. It is a narrow view of the method of redemption which leads one to say that obedience to the law is contrary to free grace. And this calls us to notice one more point in the position of the questioner. It is his claim on Romans 6:14: “Ye are not under the law, but under grace.” {SITI August 21, 1884, p. 506.13}

But this is only a part of the text. Taken in its connection it clearly teaches that we are not under the law in the sense of being under its condemnation; from this we are released by grace. But it does not teach that we are free from obligation to the law; to the contrary, it teaches that violation of the law is contrary to grace. {SITI August 21, 1884, p. 506.14}

Here are two individuals, one a non-professor, and the other a church member, who claim to be released from the obligation of the law. We can more readily represent the position of the latter (which is the position of our questioner) by the way of question and answser. “What is your position?” “I am not under the law, but under grace.” “Were you always under grace?” “No; I was by nature a child of wrath, even as others.” “When did you come under grace?” “When I was converted.” “Then under grace is the condition of a converted man. What was your condition before you were converted, and what is the condition of all the unconverted world?” “Under the law, of course.” “Very well; are they who are under the law condemned by the law if they break it?” “Certainly; they are under its curse, as sinners.” “But if the law has power to curse them-if they are under it-then the law cannot be abolished; it is still in force?” “No, it cannot be abolished, but I am free from it through faith in Christ.” “Are you, then, free from all its claims, so that you are not obliged to keep it?” “I am not under the law; I am entirely free from it, and it has no authority over me.” “But when you were under the law you were under obligation to keep it, and therefore it was sin in you to transgress it. Then we are to conclude that it was sin in you to break the law before you were converted, but it is not sin in you to break the law after you were converted. Is that so?” “Why, there is no condemnation to them who are in Christ Jesus?” “We will waive for the present the subject of forgiveness, or justification. But we must conclude from your declarations that that which is sinful in an unconverted man, is no sin in a converted man!” {SITI August 21, 1884, p. 506.15}

This is the doctrine of the old “perfectionists”-a doctrine which we had hoped had disappeared from the face of the earth. According to this doctrine, if a man feels the restraints of the law and wishes to break it, but dare not for fear of condemnation, he has only to be converted and join the church, and he is at once at full liberty to violate the law! This is making “Christ the minister of sin.” Galatians 2:17. The way of righteousness is not found in such a sham Christianity as this. {SITI August 21, 1884, p. 507.1}

Look again at these two men. One professes to be a Christian, and the other is an acknowledged sinner. How do we know that he is a sinner? Because he transgresses the law (1 John 3:4), for by the law is the knowledge of sin (Romans 3:20). What, then, is the difference between him and the other man? Oh! this other man is a Christian. But neither does he keep the law; he claims that he is not under its obligation. So, then, one breaks the law, and he is therefore a sinner; the other breaks the law also, yet he is a Christian! And the only real difference between them is that one professes religion and has his name on the church book! Both are sinners according to every authorized definition of sin. {SITI August 21, 1884, p. 507.2}

We have here a subject worthy of our earnest consideration. It cannot be too strongly enforced. The idea of the objector is that the law is not now binding; that we are released from its authority by grace. But if that be so, then there is no distinction of classes, for none can be under an abolished law in any sense, and all are under grace. That will answer for Universalists, but Paul says: “For sin shall not have dominion over you; for ye are not under the law, but under grace.” Therefore his words will not apply to all the world, but to those only who are not under the dominion of sin. But as long as we transgress the law, so long has sin dominion over us. Sin brings condemnation, no matter when or where it is found. And therefore the apostle’s question and answer in the next verses: “What then? shall we sin, because we are not under the law but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” This is a plain declaration that if we sin, or violate the law, after we are justified, or under grace, we again come under the dominion of sin, and the result is death. And the same is shown in the first verses of the chapter. “Shall we continue in sin that grace may abound?” Some say we shall; they affirm that we deny grace if we keep the law, or abstain from sin. But the apostle says, “God forbid;” and he continues; “How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?” Here is an important lesson. That we are dead is proved by our having been buried-in baptism. Dead to what? to sin. But if we live in it-if we still transgress the law-we are not dead to it. Then we are not under grace, but under the law-under condemnation. {SITI August 21, 1884, p. 507.3}

That there is a popular prejudice against preaching the law, we are well aware. And we regret that preachers themselves are strengthening this prejudice by conforming to the popular feeling, and moving in this popular current. I was once requested to put away exclusiveness and unite with another in holding revival meetings; and was told that I must not talk so much about the law; that people did not want to hear it! Now I believe in union as much as any do, and am willing to unite on the same terms that they require. They will unite with me if I will yield my faith and adopt theirs. And, in like manner, I am ready to unite with everybody who will yield the peculiarities of his faith and adopt mine. I am just as liberal as they are. But my inquiry was this: If I drop the law, what shall I preach? “Why, preach repentance; nobody has any prejudice against that.” What an idea, that the minister must conform his preaching to people’s prejudices. But, if somebody asks me of what he shall repent, what reply shall I give? “Tell him, of course, to repent of sin.” Just so; and then if he asks me what is sin, what shall I say? In a hesitating manner he replied: “Why, the apostle says, sin is the transgression of the law.” But I thought you were going to set me on a track to get rid of the law, and you have me in the same difficulty still, and yet you tell me I must not preach the law. It thus appears that you think the law is not of sufficient consequence to be preached. But if the law is of no consequence, the transgression of it is of no consequence; and if sin is of no consequnece, repentance is of no consequence; and if repentance is of no consequence, then your preaching is of no consequence! This is the logical result of depreciating the law. With such preaching I have no desire to unite. {SITI August 21, 1884, p. 507.4}

We believe that the great God is displeased with this easy style of religion which ignores his law which he has so highly honored. It is made void by preachers and by people. Either in whole or in part it is set aside bodly, publicly. And yet the Lord has shown that he who offends in one is guilty of all, for the law is a unit; if we break one commandment we are law-breakers, doers of iniquity. Men will even profess “holiness,” entire freedom from sin, and yet transgress the law continually! What definition of sin will they give us? By what rule shall we be made to believe that God approves their course? How shall we determined that their religion is genuine, and not rank fanaticism? {SITI August 21, 1884, p. 507.5}

We have a message, which says: “Here are they that keep the commandments of God, and the faith of Jesus.” Paul says that we do not make void the law through faith. Romans 3:31. They are united in true moral and Christian character. And before our High Priest closes his work, there must be a reform; the commandments of God must be honored, and kept, even as the faith of Jesus. {SITI August 21, 1884, p. 507.6}

**“The Sabbath-School” The Signs of the Times, 10, 33.**

E. J. Waggoner

**LESSON FOR THE PACIFIC COAST—SEPT. 20**

1. Shortly after the birth of Christ, what cruel act did Herod perform? Matthew 2:16. {SITI August 28, 1884, p. 518.1}

2. What prophets had foretold this event, and its attendant sorrow? Verses 17, 18. {SITI August 28, 1884, p. 518.2}

3. Where is this prophecy found? Jeremiah 31:15. {SITI August 28, 1884, p. 518.3}

4. What did the Lord, through his prophet, say to the sorrowing mothers? Verse 16. {SITI August 28, 1884, p. 518.4}

5. From what place is it said that the murdered children shall come? *Ib*. {SITI August 28, 1884, p. 518.5}

6. What is found in Heaven, in the presence of God? Psalm 16:11. {SITI August 28, 1884, p. 518.6}

7. Since the murdered children are now in the land of the enemy, can it be that they went to Heaven at death? {SITI August 28, 1884, p. 518.7}

8. Who is the enemy of the human race? 1 Peter 5:8. {SITI August 28, 1884, p. 518.8}

9. Do all who died pass under Satan’s power? Hebrews 2:14. {SITI August 28, 1884, p. 518.9}

10. Who has the keys of Satan’s prison house? Revelation 1:18. {SITI August 28, 1884, p. 518.10}

11. By whom is the resurrection of the dead made possible? Acts 4:2; 1 Corinthians 15:22. {SITI August 28, 1884, p. 518.11}

12. What has the Lord promised to do with death? Isaiah 25:8. {SITI August 28, 1884, p. 518.12}

13. When will this thing be brought to pass? 1 Corinthians 15:54. {SITI August 28, 1884, p. 518.13}

14. What is the change that shall take place when this same shall be brought to pass? {SITI August 28, 1884, p. 518.14}

15. When does this change from corruption to incorruption take place? 1 Corinthians 15:51-53. {SITI August 28, 1884, p. 518.15}

16. And when is it that the trumpet sounds? 1 Thessalonians 4:16. {SITI August 28, 1884, p. 518.16}

17. Then when is it that God’s people gain the victory over death? {SITI August 28, 1884, p. 518.17}

18. When will they come from the land of the enemy? {SITI August 28, 1884, p. 518.18}

19. Quote two Scriptures to show that both living and dead are made immortal at the same time. {SITI August 28, 1884, p. 518.19}

Our lesson this week is introduced by an incident which is familiar to everyone having the slightest knowledge of the Bible, namely, the slaughter of the children at Bethlehem, by order of Herod, improperly called “The Great.” Whether many or few infants were slain, the act is one of unparalleled atrocity; for although it was perfectly in keeping with Herod’s character, his life having been filled with the murders, we know of no other instance on record, of a wholesale massacre of *infants*, in order to secure the destruction of a possible future claimant of the crown. As to the effect that this barbarous act caused, the evangelist has simply said that there was “lamentation, and weeping, and great morning.” Each mind can best picture for itself the anguish and sorrow that followed. {SITI August 28, 1884, p. 518.20}

The point, however, to which we are directed is the fact that this was a direct fulfillment of a prophecy uttered by Jeremiah fully six hundred years before, and recorded in his 31st chapter. Many commentators have thought that Matthew merely states a striking coincidence which he had discovered between the words of Jeremiah, spoken with reference to another object, and the occurrence at the birth of Christ. But a large part of prophecy has a double meaning; that is, two similar things, while near it hand and the other far distant, maybe foretold in the same words. And so Jeremiah’s prophecy, although it had immediate reference to the Jewish captivity and restoration, took in also this and other calamities, and the final restoration of God’s people. The fact that the prophet had in view the captivity of the Jews, adds force to the argument which we draw from his words, as we shall see. {SITI August 28, 1884, p. 518.21}

“Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.” Jeremiah 31:15, 16. Now notice: These children “were not,” that is, they were dead; they had ceased to exist. Again, the command is given, “Refrain thy voice from weeping, and thine eyes from tears.” This is advice that we have more than once heard given to sorrowing mothers; but the reason for so doing was not the same as that given by the Lord through his prophet. Modern comforters bid the mother to cease weeping, because her child is now happy in Heaven, singing praises before the throne of God, etc. But the Lord gives as a source of comfort the fact that the children shall come again from the *land of the enemy*. Is Heaven the land of the enemy? No one would think of applying to it such a title as that. It is the habitation of God (Psalm 11:4; 33:13, 14), and certainly he cannot be called an enemy. The psalmist, addressing God, says: “In thy presence is fullness of joy; at thy right hand there are pleasures forevermore.” Psalm 16:11. Then certainly those little ones had not gone the heaven. And if they did not go to Heaven at death, who does? for surely they had done no sin, and that there was hope for them is plainly stated by the Lord. {SITI August 28, 1884, p. 518.22}

Where, then, did they go? To the land of the enemy, for that is the place from which they are to come again to their own border. Our first inquiry must be as to who is the enemy. Peter says: “Be sober, be vigilant; because your *adversary the devil*, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5:8. An adversary is “an antagonist; an enemy; a foe.” He is the enemy not only of the whole human race, but of God. “But,” some one may ask, in astonishment, “why should those innocent children go to the land of the devil? What wrong had they done?” Not so fast; let us see what the land of the enemy is. These children were dead; concerning that there is no disagreement. Now death is often spoken of as a land. Job says: “Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.” Job 10:20-22. And David says: “Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?” Psalm 88:10-12. Thus we see that death is spoken of as a land, and that the devil is an enemy; let us see if we have Scripture warranted for connecting the two. {SITI August 28, 1884, p. 518.23}

We turn to the second chapter of Hebrews, and there we read: “Forasmuch then as the children are partakers of flesh and blood, he Christ also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” Verse 14. Death, then, is under the control of Satan, and is, therefore, the land of the enemy. All who die pass into the enemy’s land, and under the power of the enemy. And now we see the appropriateness of applying Jeremiah’s prophecy to the slaughter of the innocents as well as to the captivity of the Jews. The Israelites were taken to Babylon, the land of their enemy and conqueror. They did not desire to go, and it was not a pleasant place for them while there. (See Psalm 137.) They felt that they were in an enemy’s land. Now if death be a friend, as it is often called, there is no fitness in applying a prophecy concerning the Jews’ captivity to the murder of the children. But when we remember that death is an enemy (1 Corinthians 15:26), and that the adversary of the race has control of it (Hebrews 2:14), we see perfect harmony in the double application of the prophecy. {SITI August 28, 1884, p. 518.24}

In the light of Hebrews 2:14, which says that the devil has the power of death, let us consider for a moment the theory that death ushers the good into the presence of God. The old hymn has it that death is “the voice that Jesus sends, to call us to his arms.” If that be so, then the devil is Christ’s messenger to call his children home. And in that case the devil would cease to be the adversary of mankind, for no kindlier act could be performed than to admit us to the joys of Heaven. Indeed many persons do, although unconscious of the fact, call the devil a friend; for they call death a friend; and if death be a friend, then the one who has control of it and brings it to us must also be a friend. We do not care to thus compliment the devil, and we believe that no one else will who gives the matter serious thought. {SITI August 28, 1884, p. 518.25}

Death is Satan’s prison house. Were he allowed to have his own way, he would never release one of its captives. But Christ says: “I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell the grave and death.” Revelation 1:18. Satan can still shut up mortals in the grave, but he cannot hold them there. Christ has entered the strong man’s house, and having proved himself the stronger, will spoil him of his goods. It is through Christ that the resurrection of the dead comes. It is he, not Satan, that admits the righteous into the mansions prepared for them. He has promised (Isaiah 25:8) to swallow up death in victory, and this will be brought to pass, not at death, but when the trumpet sounds, and the dead in Christ are raised incorruptible, and the living are changed. If anyone thinks that death has been swallowed up in victory, let him consider whether the living have been changed to immortality. When that takes place, there will be no more sorrow, nor crying, nor pain, for then we shall ever be with the Lord. E. J. W. {SITI August 28, 1884, p. 518.26}

**“Under the Law” The Signs of the Times, 10, 33.**

E. J. Waggoner

There is no text that is more frequently called into service by those who teach the abolition of God’s law than Romans 6:14: “For ye are not under the law, but under grace.” It can hardly be said however that Romans 6:14 is called into the service, for the whole of the text is seldom given, neither is the context quoted by the opposers of God’s law; and we are sorry to say that many forget even to tell where the little that they do quote may be found, thus rendering it impossible for those unfamiliar with the Bible to examine the matter for themselves. We shall endeavor to set forth the exact meaning of the expression, letting the Bible be its own expositor. {SITI August 28, 1884, p. 520.1}

Before entering upon the study of a disputed text it is always well, if possible, to have some definite statements concerning the point in question. Fortunately, on the subject of the law, the Bible is not lacking in explicit statements. We will quote a few in addition to those previously noticed in these articles. Christ said: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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. But all has not yet been fulfilled. The Lord, through Isaiah, said: “Behold, I create new heavens and a new earth.” Isaiah 65:17. This prophecy has not yet been accomplished, therefore, according to our Saviour’s words, the law has not yet passed away. And to show still more plainly the immutable nature of that law, he said: “And it is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. {SITI August 28, 1884, p. 520.2}

The words of Christ recorded in Matthew 7:21 bear directly on the text under consideration. It is claimed that Romans 6:14 teaches that Christians are not required to keep the law. But Christ said: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.” This covers all who will enter Heaven, of whatever class or nation they may be. Calling on the name of the Lord is not sufficient; only those will enter Heaven who have done the will of God. Then certainly the law is binding on Christians. {SITI August 28, 1884, p. 520.3}

Again; as we have already seen, the law is God’s righteousness: My tongue shall speak of thy word; for all thy commandments are righteousness.” Psalm 119:172. Verse 142 reads: “Thy righteousness is an everlasting righteousness, and thy law is the truth.” Here we have the two facts stated, that the law is righteousness, and that it is everlasting. In Isaiah 51:7 the Lord says: “Hearken unto me, ye that know righteousness, the people in whose heart is my law.” This again shows that the law of God is righteousness; and the preceding verse says: “My righteousness shall not be abolished.” Of course not; who can suppose for a moment that God would abolish righteousness? No one would charge him with doing such a thing, yet that is just what he would be doing if he should abolish his law. {SITI August 28, 1884, p. 520.4}

Now we are prepared to consider Romans 6:14: “Ye are not under the law, but under grace.” Who are they that are not under the law? Those who are under grace. Now Paul says, “By grace are ye saved,” Ephesians 2:5; so, then, those, and those only, who are under grace will be saved in the kingdom of God. But we have already seen from our Saviour’s words in Matthew 5:7-21, that only those are saved who do the will, or law, of God. Then it necessarily follows that they who are under grace are the very ones who keep God’s law; and therefore the apostle does not mean that we are not obliged to keep the law, when he says we are not under it but under grace. {SITI August 28, 1884, p. 520.5}

If we examine the context, we shall find this conclusion confirmed. Going back to the previous chapter, we find the statement that “where sin abounded, grace did much more abound.” The grace of God was extensive enough to cover all sin. The apostle then continues: “What shall we say then? Shall we continue in sin, that grace may abound?” Romans 6:1. The idea is, Since God’s grace is extended to all, and is exhibited the most clearly where sin is greatest, shall we continue in sin, in order that God may have an opportunity to manifest his grace toward us? “God forbid. How shall we that are dead to sin live any longer therein?” To sin simply in order that God might have a chance to pardon, would be to tempt him. If such a course were pursued toward an earthly ruler, no one would expect to see a pardon granted. {SITI August 28, 1884, p. 520.6}

We have learned, then, that those to whom God manifests his grace must not sin. And what is sin? “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. So the subjects of grace must not transgress the law. In verses 3-5 Paul introduces the subject of baptism, and says that we were baptized into Christ-planted in the likeness of his death. “We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” This agrees exactly with what we read in 2 Corinthians 5:17, that if any man be in Christ he is a new creature. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Verse 6. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Verse 11. {SITI August 28, 1884, p. 520.7}

In verses 12 and 13 he exhorts to shun sin and to “yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” And now we come to the fourteenth verse: “For sin shall not have dominion over you; for ye are not under the law, but under grace.” If people would read the whole of this verse, it would scarcely be possible for them to conclude that “not under the law” means freedom to break it at pleasure. Let us notice. What is sin? “Sin is the transgression of the law.” 1 John 3:4. Now Paul says to certain ones: “Sin shall not have dominion over you.” Why not? Because “Ye are not under the law, but under grace.” Then we learn that those who are not under the law are not under the dominion of sin; and the apostle’s words are framed in such a manner as to force us to conclude that those who are under the law are under the dominion of sin. But sin, as we have learned, is the transgression of the law; therefore those who are under the law are those who sin, or break the law. It seems as though no one could fail to see this clearly. Paul’s words, then, in verse 14 amount simply to this: That those to whom God has manifested his pardoning grace will not yield themselves to break his law. But this very argument shows that the law is in full force, for if it were not, they could not put themselves under it. {SITI August 28, 1884, p. 520.8}

The succeeding verses sustain this point: “What then? shall we sin, because we are not under the law, but under grace? God forbid.” Verse 15. This is simply a repetition of verses 1 and 2. Let us illustrate the apostle’s meaning by a familiar occurrence. Here is a man who has stolen a horse. He has been found guilty, and sentenced to a term of years in the penitentiary. He has transgressed the law, and it has its strong hand upon him; he is under the law. It is the law that shuts him up in prison and holds him there. But before his sentence has expired, friends intercede for him and the governor pardons him. He is now a free man; the law does not hold him any longer. He is indebted, however, to the governor for his liberty. The governor was under no obligation to interfere in his case, and set him free; that was simply an act of favor, or grace. The man is therefore a subject of the governor’s grace. Now what will he do? You say that if he appreciates the favor that has been shown him, he will lead an orderly, quiet life, and will never again be guilty of violating the law. It was only with the understanding that he would do so that the governor pardoned him. Suppose, however, he should say, “Now I am a free man; the law held me for a while, but I am not now under it; I am a subject of the governor’s special favor. I can now steal horses, or do anything I please.” You say at once that if the authorities heard of his words they would have him watched, and should he be found breaking the law again, he would speedily be remanded to prison. The governor in granting him special favor did not give him license to break the law. That act of favor simply placed the man once more in the position that he was before he violated the law, except that his obligation to keep it is greatly increased. If before he was set free he had made known his determination to steal again, the governor would never have shown him any favor at all. {SITI August 28, 1884, p. 520.9}

Nobody has any difficulty in understanding a case like the above. Well, we may apply the same principles to men in their relation to God. What we want to remember is that all men have transgressed the law, and brought themselves into condemnation and can get no help except from God. On account of Christ’s sacrifice, however, and through his intercession, God is willing to bestow his grace upon all, and thus freely justify them. But he will not save those who are satisfied to be under condemnation; they must have a desire to be free. And how may it be known who wish to become free, and who are satisfied to remain in bondage to sin? Simply by their actions. If they love sin, and are determined not to cease violating the law, no further evidence is needed. Favor shown to such would be favor thrown away. But those who groan, as did Paul, to be free from the load of guilt that rests upon them, may with safety be given their liberty, for they will not use it as a license to sin still more. E. J. W. {SITI August 28, 1884, p. 520.10}

**“Spiritualistic Theology” The Signs of the Times, 10, 33.**

E. J. Waggoner

Two weeks ago a sermon was preached in the Calvary Presbyterian Church, San Francisco, on this subject: “Do the Dead Revisit this Earth, and Take an Interest in Earthly Affairs?” From the brief synopsis of the discourse, as it appeared in the *Bulletin* next day, we quote the following:- {SITI August 28, 1884, p. 520.11}

“He thought that there are no dead; that those who have passed away are now living in the full possession of all the faculties possessed here.... The speaker went on to say that the spirits of our departed friends and relatives were with us, always hovering near,” etc. {SITI August 28, 1884, p. 520.12}

We hope that is not a sample of the sermons that are preached. In fact, we know it is not; for we do not think that Spiritualism has yet captured the world entirely. We wish to make one or two comments from a Bible stand-point; but first we will call attention to the inconsistency between the subject and the discourse itself. “Do the Dead Revisit this Earth?” was the subject, and one of the first statements was that there are no dead. If so, then the only possible answer to his question is, No. The subject was very inappropriate, or else the sermon was all a mistake. {SITI August 28, 1884, p. 520.13}

As we read the report, we could not help asking, Did the man ever read the Bible? and if so, does he believe it? Even the Revised Version, with all its changes, has not dropped the words “dead” and “death.” If there are no dead, what does the Bible mean when it says of each one of the patriarchs, “And he died”? What are we to understand when we read, “It is appointed unto man once to die” (Hebrews 9:27); “by one man seventh came into the world, and death by sin; and so death passed upon all men” (Romans 5:12); and many similar passages which speak of death? Does the “Reverend Doctor” wish us to take his “thoughts” in preference to the Bible? And if it is permitted us to believe the Bible, in what Dictionary will we find a proper definition of Bible words? For if we take Webster’s definition of Bible terms, the preacher’s suppositions are greatly at fault. {SITI August 28, 1884, p. 521.1}

Again, he thinks “that those who have passed away are now living in the full possession of all the faculties possessed here.” What reason has he for thinking so? When Hezekiah was sick, the Lord said to him, “Set thine house in order; for *thou shall die* and *not live*.” Isaiah 38:1. Christ says: “I am he that live with, and *was* dead.” Revelation 1:18. The Bible recognizes the great difference between life and death. Hezekiah saw so much difference that he wept sore at the thought that he should die and not live. Now, query: If “death” means “life,” are not the terms identical? They must be, and therefore “life” means “death,” and “living” means “dead.” Then why are we not justified in saying that there are no living? that all who are on earth are dead, and “no not anything”? Would we be any farther out of the way than the San Francisco preacher? {SITI August 28, 1884, p. 521.2}

The speaker thought that the dead are in possession of all their faculties. We do not. Do you want to know how we dare differ with a man who writes “D. D.” After his name? If you have a Bible, open it and turned to Ecclesiastes 9:5. Now read slowly: “For the living know that they shall die [some pretend not to]; but *the dead know not anything*.” Read also the tenth verse: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, *nor knowledge, nor wisdom,* in the grave wither thou goest.” We commend this verse to the preacher above mentioned, with this explanation thrown in, that when Solomon says, “Whatsoever thy hand findeth to do, do it with thy might,” he has no reference to preaching sermons the contradicts the Bible. Read once more: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. Are we not justified in different with the learned doctor? We advise our friend who is looking up these references, to read carefully the last quotation. “Put not your trust in princes,” neither in doctors of divinity, but in the word of the Lord, which abideth forever. {SITI August 28, 1884, p. 521.3}

Once more, “The spirits of our departed friends and relatives are with us, always hovering near.” Again we dissent. Why? Read the preceding paragraph again, and you will see. But we ask you to open your Bible once more, and turn this time to Job, and read the fourteenth chapter at your leisure. We will together read verses 19-21: “Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Will someone tell us why we should not believe the words of the Bible rather than those of a man? {SITI August 28, 1884, p. 521.4}

It is not probable that one of those who listened to that sermon dreamed that it was a Spiritualist sermon. They would be surprised, perhaps indignant, if you should tell them so. “Why,” they might say, “Spiritualism is something horrible, but we don’t see anything bad about this.” Is it not a horrible thing to ignore and deny God’s holy word? Read Jeremiah 5:30, 31, and see what did Lord says about it. Spiritualism is simply the doctrine that there is really no death, but that the (so-called) dead may hold communication with the (so-called) living. The only terrible thing about it is that it is a square denial of the Bible, the inspired word of God, and an acceptance of the words of Satan, the father of lies, who first promulgated the doctrine. See Genesis 3:4. But a more terrible thing than this we cannot imagine. And the most frightful thing of all is that people look upon it as truth, and think that it is pleasant. What is to hinder the whole world from being swamped in this last great delusion of the archdeceiver? Nothing but the plain truth is of God’s word, repeated again and again. But, alas! with the majority even this will not avail, for “my people doth not consider.” E. J. W. {SITI August 28, 1884, p. 521.5}

**“Eternal Life” The Signs of the Times, 10, 33.**

E. J. Waggoner

From a study of the doctrine of the second advent, and the kindred doctrine, the resurrection, we have arrived at the necessary conclusion that if Christ were not to come there would be no hope of salvation for any of his followers. The leading place which is given to this subject in the Bible, and especially in the New Testament, is enough to convince any one of its great importance; and when we considered Christ’s words, that his second coming would be for the express purpose of taking his disciples to himself, we see why it is given so much prominence. We dare not regard our Saviour’s word so lightly as to say that his promises mean nothing; but if his followers can be with him before his second coming, then his coming in John 14:3 has no meaning whatever. So, as we said, we are driven to the conclusion that the people of God must wait for their salvation until the Lord comes. {SITI August 28, 1884, p. 521.6}

Our reading of the Bible has also shown us that the resurrection is a “living *again*,” which implies a previous cessation of life. This would teach us that there is no life between death and the resurrection; for a man cannot “live again” unless he has ceased to live. And since there is no resurrection until the Lord comes, it follows that if he were not to come there would be no life for his people. There can be no escape from this conclusion; we will verify it by the plain declarations of Scripture. {SITI August 28, 1884, p. 521.7}

There are no words of the Bible more familiar to the Christian, or more dear to him, than these words of Christ to Nicodemus: “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. The love of God to man is beyond all human comprehension. Even the angels, we are told (1 Peter 1:12), desire to look into and understand the mystery of the plan of salvation. But none but God himself can comprehend the love that prompted that vast scheme. To all eternity it will be the wonder of both saints and angels. Human hearts know something of love, and some can perhaps imagine the anguish they would feel if called upon to give up an only child to suffer cruel torture and an ignominious death. But the love of an infinite God must be as much greater than that felt by mortals, as God himself is greater than man. Yet he gave his only begotten Son,-the one by whom all things were made, whom the angels worship with reverence equal to that which they yield to God,-that man might have eternal life. Then certainly men do not have eternal life, or, what is the same thing, immortality, by nature. {SITI August 28, 1884, p. 521.8}

Men often work to no purpose, and spend time and strength for that which is wholly unnecessary; but it is not possible to imagine such a thing of God. Since he knows the end from the beginning, he knows what is necessary to be done, and what means are needed to accomplish it. Would God make such an infinite sacrifice to accomplish something entirely uncalled for? to give to man that which he already possessed? Certainly not. If left to themselves, man would never have had even a hope of eternal life. {SITI August 28, 1884, p. 522.1}

And right here is worth our while to consider what this wonderful thing is that was bought for us at such a price. There are few that value it as they ought. If men appreciated it, then there would be a general ascription of praise to God for his love in bringing it to us. In the first place we must remember that it is eternal life and that alone that is brought within our reach by the gift of God’s Son. So Paul says: “For the wages of sin is death; but the gift of God is eternal life to Jesus Christ our Lord.” Romans 6:23. Eternal life is life to all eternity-life that has no end. Now what is life? It is simply existence. Nothing else is contained in the word. The poor man who drudges for a bare subsistence, the invalid who has no waking moment that is free from pain, the beast that possesses no moral sense, the idiot who is even lower in the scale of intelligence than the brute,-all these live just as certainly as does the man who possesses health, wealth, the keenest perception, and a sense of moral obligation. We can say of one that he has a happy life, and of another that his life is miserable, even a burden, but these ideas could not be conveyed by the unqualified term “life.” When we hear that a man lives, we know that he exists, and that is all that we know. He may be ill or well, wealthy or in the depths of poverty, enjoying perfect happiness or suffering extreme anguish, yet we can know nothing of this unless we are told something more than the mere fact that he lives. {SITI August 28, 1884, p. 522.2}

What then is *eternal* life? Simply eternal existence. Then it is eternal existence that is brought within man’s reach by the sacrifice of Christ. We do not say that the redeemed will not enjoy perfect happiness, but that is not the primary thing that is given to the overcomer. The happiness of the redeemed is a secondary matter, growing out of the circumstances in which they are placed. That happiness should be the lot of men who spend an eternity in the presence of God and of Christ, where nothing can happen to annoy, is a natural consequence. Unending existence, then, is what is promised to those who believe in the Son of God. {SITI August 28, 1884, p. 522.3}

And now we notice that “whosoever believeth in him” shall have eternal life. What shall they have who do not believe in him? Shall it be eternal life? If it is so, that all men have immortality by nature, then what is gained by believing in Jesus? How much better off are believers than unbelievers? None at all. Is it reasonable to suppose that God would hold up to man an unending existence as an incentive for him to accept of Christ, if he were already in possession of it, and if he had it so securely that God himself could not deprive him of it? There is no one who will not say, No, to such a proposition. We repeat: If all men are by nature in possession of immortality, then the gospel holds out no inducement for man to believe in Christ. {SITI August 28, 1884, p. 522.4}

It cannot here be argued by those who hold that man is essentially immortal, that the unbelievers will be worse off than the believers in that they will be doomed to hopeless misery, because, as we have seen, it is life pure and simple that is held out as the prize. The text does not say that God gave his Son in order that whosoever believeth in him should not be miserable, but have happiness. We must take the text as it reads, and not attach anything to that that is not contained in it. From John 3:16 we can reach no other conclusion than that those who do not believe in Christ will not have eternal life. And this fact is plainly stated in the thirty-sixth verse of the same chapter: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” {SITI August 28, 1884, p. 522.5}

Eternal life is the grand object for which man was created. This present life is a period of probation, in which we are proved, to see if we would know how to use so great a boon. If we desire eternal life earnestly enough to comply with the conditions, it will at the last day be bestowed upon us; but if we squander this life, and dishonor God, what encouragement will he have to extend our life to all eternity? He will not do it. And since those who disobey God never get beyond this probationary state, the anteroom, as it were, of life, it can be truly said of them that they do not see life. How it is that they who have Christ have eternal life (John 3:36) will be considered next week. E. J. W. {SITI August 28, 1884, p. 522.6}