**“The Sabbath-School” The Signs of the Times, 10, 34.**

E. J. Waggoner

**LESSON FOR THE PACIFIC COAST—SEPT. 27**

1. What question did Job ask concerning death? Job 14:14. {SITI September 4, 1884, p. 534.1}

2. Until what event did he say he would wait? {SITI September 4, 1884, p. 534.2}

3. In what place did he say he would wait for this change? Job 17:13. {SITI September 4, 1884, p. 534.3}

4. When does this change come? 1 Corinthians 15:51-54. {SITI September 4, 1884, p. 534.4}

5. What did Job say the Lord would do? Job 14:15. {SITI September 4, 1884, p. 534.5}

6. When does the Lord thus call for his people? Psalm 50:3, 4. {SITI September 4, 1884, p. 534.6}

7. From what place does he call them? John 5:28, 29. {SITI September 4, 1884, p. 534.7}

8. Then when is it that the saints are changed to immortality? {SITI September 4, 1884, p. 534.8}

9. How did Paul regard whatever earthly possessions he might gain? Philippians 3:7, 8. {SITI September 4, 1884, p. 534.9}

10. What was he willing to undergo? Verse 10. {SITI September 4, 1884, p. 534.10}

11. Why was he so willing to suffer these hardships? Verse 11. {SITI September 4, 1884, p. 534.11}

12. Did he have any other incentive to labor and suffer except the promised to resurrection of the dead? 1 Corinthians 15:32. {SITI September 4, 1884, p. 534.12}

13. What fact gives us the assurance that the dead will be raised? 1 Corinthians 15:12, 13. {SITI September 4, 1884, p. 534.13}

14. How strong an array of evidence have we that Christ was raised from the dead? 1 Corinthians 15:3-8. {SITI September 4, 1884, p. 534.14}

15. If we say that there is no resurrection, what do we virtually deny? 1 Corinthians 15:16. {SITI September 4, 1884, p. 534.15}

16. Why did Paul say that his sufferings for Christ were to no profit if the dead rise not? 1 Corinthians 15:18. {SITI September 4, 1884, p. 534.16}

17. What is the meaning of “perish”? {SITI September 4, 1884, p. 534.17}

18. Then what must be the condition of those who have fallen asleep in Jesus? {SITI September 4, 1884, p. 534.18}

19. By whom will they be rescued from this condition? 1 Corinthians 15:22. {SITI September 4, 1884, p. 534.19}

“If a man die, shall he live again?” Job 14:14. This most important question was asked by Job when he was apparently near the end of his life. The reader will notice that the preceding verses, and the question itself, recognize the difference between life and death. The are dead not living, else the question could not with propriety be asked, Shall they live *again*? If the question should be asked concerning an individual, “Is he coming again?” everybody would understand that the person referred to is not now present; if he were present, or did not design to go away, the proper question to ask would be, “Will he remain?” So of the case in hand. If death is something the direct opposite of life, Job’s question was all right; but if the dead are alive, he should have asked, “If a man die, shall he continue to live,” or, still more appropriately, “Shall a man always live?” But we will accept Job’s question as having the correct form; for we are not to understand the Bible according to our theories, but to correct our theories by the Bible. {SITI September 4, 1884, p. 534.20}

The patriarch did not ask the above question because he was skeptical, or in doubt. In the very next verse he says: “Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands.” So he expected to die, and expected also that the Lord would call for him. When does the Lord call for his people? Turning to the fiftieth psalm, we read the answer in verses three and four: “Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.” The calling of the dead takes place, then, when the Lord comes in power and great glory. {SITI September 4, 1884, p. 534.21}

But did not Job expect to be called immediately, as soon as he died, and not be obliged to wait until the coming of the Lord? Let him answer. We quote the remainder of the verse first noticed, chap. 14:14: “All the days of my appointed time will I wait, till my change come.” Then he says, as already quoted, “Thou shalt call, and I will answer thee.” The “change,” therefore, does not take place until the Lord calls, and until that time Job expected to wait. Now in what place did he say he would wait? He gives the answer in chap. 17:13: “If I wait, the grave is my house; I have made my bed in the darkness.” He expected to remain in the grave until the Lord should call him forth to his change. And this agrees with the words of Christ concerning the dead, 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.” {SITI September 4, 1884, p. 534.22}

“All the days of my appointed time will I wait, till my change come.” What is the change of which the patriarch spoke? We have seen that it is to take place at the coming of Christ; and we shall therefore have no difficulty in deciding what it is. Paul says to the brethren: “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. Here is the change for the dead,-they shall be raised “incorruptible.” Will the change for the living be anything different? He continues: “For this corruptible must put on incorruption, and this mortal must put on immortality.” Verse 53. That is the change; from mortal to immortal. We have then found that immortality is not the possession of man in this life, neither does it become theirs at death, but that it is to be “put on” at the coming of the Lord; and this is the “change” for which Job expected to wait in the grave. {SITI September 4, 1884, p. 534.23}

The apostle Paul was, without doubt, one of the most active, energetic men that ever lived. It is doubtful if any other man ever labored so hard, and suffered so much for the gospel as he did. Read the brief narrative of his life in the Acts of the apostles, and his statement in 2 Corinthians 11:23-33. Before he became a Christian he was held in high repute by the Jews, and occupied a leading place in the national council. There was nothing that, with his abilities, he might not have possessed. Yet he says: “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” Philippians 3:7-10. And what was the grand thing to be gained, for which he so willingly suffered the loss of all earthly gain? The next verse contains the answer: “If by any means I might attain unto the resurrection of the dead.” This, to Paul, was more than all things else. {SITI September 4, 1884, p. 534.24}

From the above we should suppose that the doctrine of the resurrection is one of great importance. We shall see that Paul had no other hope but in the resurrection of the dead. In 1 Corinthians 15:32 we read: “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.” That is to say, “If there be no resurrection of the dead, all my labor and self-denial has been to no purpose. We might as well get all the enjoyment out of this life that we can, for this life will be the sum total of our existence.” His only hope of a future life was based on the resurrection. According to Paul, then, whoever says that there will be no resurrection virtually says that there is no hereafter for man. {SITI September 4, 1884, p. 534.25}

In this chapter (1 Corinthians 15) Paul bases his argument for the resurrection on the fact that Christ was raised. “If there be no resurrection of the dead, then is Christ not risen.” Verse 13. Of course. If one individual has ever been raised from the dead, it is proof that there is such a thing as a resurrection. That Christ was raised, he cites the most conclusive testimony. “He was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles.” 1 Corinthians 15:5-7. No court could ask for better evidence that a certain thing was done, than that it was seen by above five hundred trustworthy witnesses. There is no effective history better established than is the resurrection of Christ. But if Christ is raised, then all men will be raised, “For as in Adam all die, even so in Christ shall be made alive.” Verse 22. {SITI September 4, 1884, p. 534.26}

Having shown the close connection between the resurrection of Christ and the general resurrection,-a connection so close that the establish one establishes the other,-Paul sums the whole thing up in verses 16-18, and shows the consequence to man if there should be no resurrection. He says: “For if the dead rise not, then is not Christ raised; but and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” And this is why so much prominence is given in the Bible to the doctrine of the resurrection. {SITI September 4, 1884, p. 534.27}

The word “perish” is defined by Webster as follows: “To be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted from existence; to be ruined; to be lost.” Now if there is no resurrection, those that have fallen asleep are perished. Let us take a single case, that of Abraham, for instance. He died nearly two thousand years before Christ. He died in hope of a resurrection, but that hope was based on the fact that Christ was to die and be raised from the dead. Suppose now, for a moment, that Christ had not come, and the dead were to have no resurrection; what would be Abraham’s condition? *Perished*, says Paul. But was his condition any different after Christ came than it was before? If the plan of salvation had been overturned, would there have been a change in Abraham’s condition in the grave? Certainly not. Then he must now be in exactly the same state that he would be if there were no such thing as a resurrection. And what is that? Out of existence. And this is just the state of the dead untill the resurrection takes place. That event marks a great change for the dead, but if it did not take place, they would forever remain in the state in which they are now. Or, to state the case more plainly, the dead are now in just the condition that they would be to all eternity if there were no resurrection. The only hope for the dead is the promise of God, and that cannot fail. E. J. W. {SITI September 4, 1884, p. 534.28}

**“Under the Law (Continued.)” The Signs of the Times, 10, 34.**

E. J. Waggoner

*(Continued.)*

Besides Romans 6:14, which was examined last week, there are several other instances of the use of the term “under the law.” We wish to examine these also, to see if we are justified in our conclusion that the expression is used to denote a state of condemnation. We will first, however, take up Romans 6 where we left off. In the fifteenth verse Paul expresses his astonishment that any one who is a subject of grace should think of again sinning. In the sixteenth verse he says: “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?” Here the idea of service is introduced. If they should yield themselves to sin, they would hereby become its servants. In the two following verses the same idea is expressed. Whereas they were bound by sin, in a bondage that could end only in death, they are now made free, and are the servants of righteousness. But the servants of righteousness,-those who keep the law,-are free men; for the law itself is a law of liberty (James 1:25), and David is authority for the statement that those who keep the law walk at liberty. Psalm 119:45. Christ also says to his disciples: “Ye shall know the truth, and the truth shall make you free.” John 8:32. {SITI September 4, 1884, p. 537.1}

In the book of Galatians the term “under the law” occurs several times, and in such connection as to leave no doubt as to its meaning. We first turn to the fifth chapter and read: “Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.” Verse 16. The reader will find the parallel to this in Romans 8:9: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” In the seventeenth verse the enmity between the flesh and the Spirit of God is stated. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Compare this with Romans 8:7, 8: “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” Also with the account of the struggles of the convicted sinner, as recorded in the latter part of Romans 7. {SITI September 4, 1884, p. 537.2}

Now read Galatians 5:18: “But if ye be led by the Spirit, ye are not under the law.” We have seen that they alone can please God who are led by the Spirit, and here we learn that such are not under the law. Now what is done by those who walk after (or are led by) the Spirit? Paul says that “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness (requirement) of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:3, 4. If we fulfill the righteousness of the law, we must conform to its slightest requirement, that is, obey it perfectly. That is what it is to be led by the Spirit; and we have read (Galatians 5:18) that those who are led by the Spirit are not under the law. It is very clear, then, that spiritually minded persons-those who keep the law-are not under the law; and so we again arrive at the unavoidable conclusion that those who do not keep the law are under it. {SITI September 4, 1884, p. 537.3}

This may be made still more evident. We have already read that the works of the flesh are the direct opposite of the works of the Spirit. And what are the works of the flesh? Paul answers: “Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.” Galatians 5:19-21. These things are all forbidden by the law. For proof, see the law itself, and Christ’s comments on it in the fifth chapter of Matthew. Now, bearing in mind that doing the works of the flesh make one under the law, we learn that to be under the law one has only to violate it. {SITI September 4, 1884, p. 537.4}

Again: “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22, 23. That is what is done by those who are led by the Spirit, and Paul says: “Against such, there is no law.” The law does not condemn a man who does those things, because he is led by the Spirit; but it is against the things enumerated as the works of the flesh. It condemns the doers of such things. {SITI September 4, 1884, p. 537.5}

In harmony with the above are Paul’s words in 1 Timothy 1:9, 10: “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” {SITI September 4, 1884, p. 537.6}

The word “made” in the above text is from *keimai*, to lay, or place, and the meaning is that the law is not laid or placed against a righteous man, but against the lawless. That is, it does not interfere with the actions of a righteous man, but it comes in direct conflict with a wicked man. That this is the meaning, is shown by the preceding argument. Paul says in verse 5 that the end, or object, of the commandment is love. In other words, as has been shown in a previous article, the design of the law is that it should be kept. Now a righteous man is one who keeps the law-fulfills its requirements-and therefore the law has no controversy with him. The man who keeps the law, has no fear of it. But some, the apostle says (verse 6), not having aimed at the law, have turned aside unto vain jangling. Because they have not tried to keep the law, they have got into trouble. “But,” he continues, “we know that the law is good, if a man use it lawfully.” Verse 8. Can this mean that a man’s acts will have any effect on the law to make it either better or worse than it was when it was given? Is the law a good law when it is obeyed, and a bad law when it is disobeyed? By no means. Whatever a man may do, the law remains the same,-holy, and just, and good. If a man use it lawfully, that is, if he obeys the law (for that is the only way a law can be used lawfully), it is good to him; it then finds no fault with him. But if a man does not use it lawfully, if he does things that are unlawful, the law is not good to him; it is against him at once. If the law lies against a wicked man, how very natural to speak of man as under it. {SITI September 4, 1884, p. 537.7}

Dr. Adam Clarke, speaking of the moral law in his comments on 1 Timothy 1:9, says:- {SITI September 4, 1884, p. 537.8}

“It was, therefore, not made for the righteous as a restrainer of crimes, and an inflicter of punishments; for the righteous avoid sin, and by living to the glory of God, expose not themselves to its censure. This seems to be the mind of the apostle; he does not say that the law was not MADE for a righteous man; but *ou keitai* it does not *lie against* a righteous man, because he does not transgress it. But it *lies against* the wicked, for such, as the apostle mentions, have broken it, and grievously too, and are condemned by it. The word *keitai*, *lies*, refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom the law *lay*.” {SITI September 4, 1884, p. 537.9}

In our next article we shall consider a passage that brings out more clearly than anything yet noticed the meaning of the term “under the law.” E. J. W. {SITI September 4, 1884, p. 537.10}

*(To be continued.)*

**“Immortality” The Signs of the Times, 10, 34.**

E. J. Waggoner

In all investigation of Bible doctrines it must be borne in mind that the Bible was written by inspiration of God, and must, therefore, be perfectly consistent with itself. If we find passages which seem to conflict, we must conclude that we do not fully understand them. Besides this, we must always interpret those parts that are obscure and indefinite by those that are definite and plain. This is but reasonable. If we have a friend whom we know to be perfectly honest, and two expressions of his that seem contradictory are reported to us, we do not condemn him until he has had an opportunity to explain. We expect that when we learn all that he said, we will find that the two statements agree. Neither would we take a statement definitely and emphatically expressed, and offset it by words from which, taken by themselves, we might infer something directly the opposite. It is thus fairly that we must deal with the Bible. We are not at liberty to draw, from in the passage, an *inference* that is up but opposed to the plain declarations of the word. {SITI September 4, 1884, p. 537.11}

Now we have brought forward texts of Scripture that have no double meaning, which prove that God’s people are rewarded only at the coming of Christ and the resurrection, and that all men are dependent on Christ for eternal life. There are no doubt other texts from which the reader gathers that men are essentially immortal; these will be considered in due time, but in the meantime we ask the reader to let the plain statements that we quote have their full weight. {SITI September 4, 1884, p. 537.12}

Last week we quoted Christ’s words: “He that believeth on the Son have everlasting life; and he that believeth not the Son shall not see life.” John 3:36. This is a plain statement that those who do not believe in Christ will not live eternally. The question now arises, In what sense do those who believe on Christ have eternal life now? Let us read the answer: “And this is the record, that God hath given to us eternal life, and *this life is in his Son*.” 1 John 5:11. Now turn and read the introduction to Paul’s second letter to Timothy: “Paul, and apostle of Jesus Christ by the will of God, according to *the promise of life* which is in Christ Jesus.” Here we have the answer complete. Eternal life is ours by promise, if we believe on the Lord Jesus Christ, through whom alone it may be obtained. If a young man possesses the writings which show that he is heir to a certain estate, he will speak of the estate as his, even though he is not in possession of it, and has no voice in its control. {SITI September 4, 1884, p. 537.13}

When many of Christ’s disciples became offended and left him, he turned to the twelve and asked, “Will ye also go away question?” “Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of the eternal life.” John 6:66-68. The twelve believed as Christ had said, that “He that believeth not the Son shall not see life.” If this be not true, what a chance for retort the unbelieving Jews had when Christ said to them: “And ye will not come to me, that ye might have life.” John 5:40. They might have said, “We have no need to come to you for life, for we are immortal by nature.” And is not this a logical position for those to take who believe that the essential part of man, the real man, can never die? We may not openly repudiate Christ as did the Jews, yet if we say that we already have that which he came to bestow, do we not thereby signify our independence of him? The only inducement that he holds out for our accepting him is that he can give us life. Now if we proudly insist that we have life, do we not treat his offer with contempt, and so dishonor him? So long as we insist that we are not dependent on him for eternal life, our professions to accept him have a good deal the air of patronizing condescension. {SITI September 4, 1884, p. 538.1}

Let us have some more plain declarations. In 1 Timothy 6:12 Paul charges Timothy to “fight the good fight of faith, lay hold on eternal life.” A man cannot “lay hold” of something that he already has hold of. And how should he “lay hold” on eternal life? By exercising faith: and this again is in harmony with Christ’s words in John 3:16, 36. The apostle then charges Timothy to “keep this commandment without spot, and blemish, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” Verses 13-16. This language must refer to God the Father, for although Christ in Revelation is called “King of kings and Lord of lords,” it is he in this instance who is going to make known the “blessed and only potentate;” and further, the one here spoken of is one “whom no man hath seen, neither can see;” but Christ has been seen many times. {SITI September 4, 1884, p. 538.2}

But to the gist of the statement. It is that God only hath immortality. So long as the Bible remains, this text will be a standing rebuke to those who claim immortality as theirs by right. That is an attribute of God alone. “But,” says one, “is not Christ immortal? and do we not read of the angels that they cannot die?” Yes; and we turn to John 5:26 and read Christ’s words: “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” Christ, then, being the only begotten Son of God, partakes of his attributes, and has life in himself. That is, he is able to impart life to others. The text in Timothy does not shut off any one from obtaining immortality, but if it is obtained it must be as a gift from God. It is in this way that the angels are immortal. {SITI September 4, 1884, p. 538.3}

Turn now to Romans 2:5-7. There Paul states that God will render “to every man according to his deeds.” “To them who by patient continuance in well-doing seek for glory and honor and immortality, [he will render] eternal life.” “Immortality” means the condition in which one cannot die, and “eternal life” means unending existence; the terms, therefore, are synonymous, and the verse is equivalent to the statement that God will render immortality to those who seek for it. Two points are here made: 1. In order to gain eternal life we must *seek* for it. Then those who do not seek for it will never receive it. 2. The only proper way to seek for immortality is by “patient continuance in well-doing.” Then those who do not do well, will not obtain eternal life, even though they may desire it. {SITI September 4, 1884, p. 538.4}

Again: In 2 Timothy 1:9, Paul says that the purpose and grace of God, which was given us in Christ Jesus, “is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” Here then we learn the place in which we are to seek for immortality. It is in the gospel. Whoever looks for it in any other place will fail to find it. {SITI September 4, 1884, p. 538.5}

Having learned how immortality may be obtained, we have only one thing to consider, and that is when it will be bestowed; when believers in Christ will come into possession of their promised inheritance. This is definitely settled by Paul in the fifteenth of 1 Corinthians, in a text which we have before quoted. We begin with verse 50: “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherent in corruption.” This statement might raise a query in the minds of some, so Paul adds: “Behold I show you [that is, make known to 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.” Verses 51, 52. This, then, explains how we may get into the kingdom of God, even though flesh and blood cannot inherit it. “We shall be *changed*.” And when does this change take place? “At the last trump.” And what will the change be? “For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must *put on* immortality.” Verses 52, 53. {SITI September 4, 1884, p. 538.6}

“This *mortal* must put on immortality.” The Bible writers never speak of man as being anything else than mortal. “Shall mortal man be more just than God?” Job 4:17. How could they speak otherwise, since God only has immortality? The contrast is sharply drawn in Romans 1:23. Paul speaks of the heathen, who had “changed the glory of the incorruptible God into an image like unto corruptible man.” God is immortal, incorruptible; man is mortal, corruptible. But we are to be *changed*, and then we shall be like him, immortal. {SITI September 4, 1884, p. 538.7}

“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 15:54. And this occurs, as the preceding verses show, at the coming of the Lord. {SITI September 4, 1884, p. 538.8}

We have now quoted, besides several texts that speak of “eternal life,” every text in the Bible that contains the word “immortality.” Let us see what we have found. 1. God alone has immortality. This, of course, applies to Christ, who, as the Son of God, partakes of his nature, and who is entitled to be called God. 2. If man would have immortality, he must seek for it. 3. The only proper way to seek for it is by patient continuance in well-doing. 4. Man can find immortality only in the gospel, for it is there that it is brought to light. 5. It belongs to everyone who believes in Christ, but only by promise. This life is now in Christ, and whoever has Christ, has eternal life, because he is in possession of that which will bring it to him. 6. This promise of life will be fulfilled, and man’s search for the immortality will be crowned with success, when “the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God.” Then those who have fought the good fight of faith will be crowned as victors with “a crown of glory that fadeth not away.” E. J. W. {SITI September 4, 1884, p. 538.9}

**“How Will They Do It?” The Signs of the Times, 10, 35.**

E. J. Waggoner

We are not entirely alone in the belief that Spiritualism is of the devil, as the following from the *Pacific Methodist* will show:- {SITI September 11, 1884, p. 552.1}

“We regard Spiritualism as among the most infernal of Satan’s inventions and its absurdness before the bar of enlightened reason is not proof sufficient of its harmlessness, when we reflect that nothing is too preposterous to believe, when the appeal is made through the senses, and is one which accords with the reigning corruption of the soul..... We doubt if Christianity has ever before confronted such a monster as this modern necromancy. And this repulsive hybrid from the cesspools of nameless infamy reigns over many, and is spreading its borders. Let the press speak, and the pulpit but cry aloud.” {SITI September 11, 1884, p. 552.2}

“The voice said, Cry. And he said, What shall I cry?” This is what the “press and the pulpit” might well ask. We are glad when we see any one aroused over the terrible delusion of Spiritualism. But what can they say or do against it? Will they cry out against the corruption that is often associated with it? That would be simply an attempt to lop off some of the other branches, leaving the root untouched. Besides, if that is all that our friend the *Methodist* would assail, he would find his efforts seconded by many Spiritualists themselves. There are thousands of them who outwardly lead moral lives, so far as their fellow-men are concerned. Therefore a person might assail vice and corruption with all his power, and still leave Spiritualism unscathed. {SITI September 11, 1884, p. 552.3}

If the *Methodist* really wants to strike at the root of Spiritualism, we will tell it how. Let it teach the Bible doctrine concerning the state of the dead. Let it teach that “the dead praise not the Lord, neither any that go down in the silence” (Psalm 115:17); that “the dead know not anything” (Ecclesiastes 9:5); that man’s “breath goeth forth, he returneth to his earth, in that very day his thoughts perish” (Psalm 146:4); that they “sleep in the dust of the earth” (Daniel 12:2); and that “till the heavens be no more they shall not awake, nor be raised out of sleep.” Job 14:12. {SITI September 11, 1884, p. 552.4}

He who with all his heart believes these plain declarations of Scripture, can never be a Spiritualist. A belief in the conscious state of the dead is the foundation and superstructure of Spiritualism. He who holds to that doctrine has no warrant that he will not be a Spiritualist; indeed, there is hardly a possibility that he will not, when evidence is presented that appeals overpoweringly to his *senses*. Nothing but a firm belief in the word of God, *as it reads*, will save man from Satan’s masterpiece of deception. {SITI September 11, 1884, p. 553.1}

We know that many try to make a distinction, and say that while they believe that departed ones are conscious and active, they do not believe that they can communicate with their friends in the flesh. Well, why do they not? Have they any *reason* for thinking that the dead cannot communicate with the living? “Why, certainly,” says one, “the Bible says that they cannot.” Exactly; we quoted several passages at the beginning of this article. The Bible says that the dead cannot communicate with the living, because they are unconscious, “they know not anything.” And no man can prove that the dead cannot make themselves known to us, without using those texts which declare that they have no conscious existence. {SITI September 11, 1884, p. 553.2}

Perhaps there are Christians who see nothing shocking in such teaching. They say, “It is a matter of no *practical* importance how I believe concerning the dead. We could be just as good, even if we believed that the dead could return to us.” Do not thus deceive yourselves. For what purpose did Christ come? He says he came “that whosoever believeth in him might not perish, but have everlasting life.” John 3:16. And again, “I am come that they might have life, and that they might have it more abundantly.” John 10:10. Now if we believe that we shall never die, but that, when that which men call death takes place, we shall go right on just as we do now, only under somewhat improved conditions, where does faith in Christ come in? What inducement can we have to believe in him? Cannot all see that those who hold such a theory leave Christ out of their religion entirely? {SITI September 11, 1884, p. 553.3}

And this is just what Spiritualism actually does. It rejects Christ. There is no Spiritualist who believes in Christ as a Saviour; they regard him as a good man, and that is all. They have no room for a Saviour in their system. They repudiate Christ. {SITI September 11, 1884, p. 553.4}

With this brief explanation all can see why we are so earnest in our teaching of conditional immortality. It is not as a mere theory which we can adopt or reject at pleasure, but a truth of vital importance. To accept the doctrines of Spiritualism is to reject Christ; and without him we can do nothing. John 15:4, 5. He is “made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. We can be ‘complete” only in him. {SITI September 11, 1884, p. 553.5}

The *Methodist* truly says that Spiritualism is one of “Satan’s inventions;” it was invented by him when there were but two human beings on earth, and formulated in these words: “Thou shalt not surely die.” We shall not cease to cry out against this “modern necromancy.’ We should be rejoiced if we might stand side by side with the *Methodist* in this fight. The Bible, and that alone, will furnish the weapons. E. J. W. {SITI September 11, 1884, p. 553.6}

**“Under the Law. (Continued.)” The Signs of the Times, 10, 35.**

E. J. Waggoner

Before directly considering the remaining passages containing the expression “under the law,” we wish briefly to recapitulate some points already canvassed, simply stating propositions, and referring to the texts which establish them. {SITI September 11, 1884, p. 553.7}

1. The keeping of the law of God is the whole duty of man. Ecclesiastes 12:13. The fact that the word “man” is unqualified, shows that no particular man or race of men is referred to, but that the wise man intended to include the whole human race. It is the duty of all men to love God and their fellowmen. {SITI September 11, 1884, p. 553.8}

2. Those who obey the law will stand justified before God. Romans 2:13. This proposition follows as a natural consequence of the first; for a just God will never condemn a man who does his whole duty. Nothing more than that can possibly be required of anybody. {SITI September 11, 1884, p. 553.9}

3. But no man has done his whole duty, for none have kept the law perfectly. “All have sinned, and come short of the glory of God.” Romans 3:23 also verses 9-12. “What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.” Romans 3:19. {SITI September 11, 1884, p. 553.10}

4. “Therefore by the deeds of the law there shall no flesh be justified in his sight.” Romans 3:20. This is the direct consequence of the fact stated in verse 19. A good law will never justify evil-doers. And in these two verses we again have proof that the law was designed for the whole human family, and not for any particular class; for the law could not condemn those for whom it was not designed. That is to say, a law cannot condemn those who are not within its jurisdiction. But the law does condemn the whole world; therefore all the world are under its jurisdiction. {SITI September 11, 1884, p. 553.11}

5. “Condemnation” is “the judicial act of declaring guilty and dooming to punishment.”-Webster. It is the direct opposite of “justification,” which is “a showing to be just or conformable to law, rectitude, or propriety.”-*Ib*. Therefore since the law of God declares the whole world to be guilty before God, and will not justify a single individual, it follows that all the world are under the condemnation of the law of God. {SITI September 11, 1884, p. 553.12}

6. The whole world being found guilty, and being condemned by the law, are said to be “under the law.” Romans 3:19. Therefore “under the law” is a synonym for “condemned by the law.” {SITI September 11, 1884, p. 553.13}

7. Since all have sinned, and come short of the glory of God, we are “justified freely by his grace through the redemption that is in Christ Jesus.” Romans 3:24. We are justified by faith alone, “without the deeds of the law,” Romans 3:28; for no amount of good deeds will atone for one sin. If a man had stolen a horse, abstaining from horse-stealing to all eternity would not in the least clear him from the guilt. If we are freed from past transgressions, it must be solely by an act of favor on the part of God. {SITI September 11, 1884, p. 553.14}

8. This justification belongs only to those who believe in Jesus. Romans 3:26. It is purely a matter of faith on the part of the sinner, and of favor on the part of God. Romans 3:21, 22, 28. And therefore to obtain justification from past transgressions, the sinner has only to have sincere faith in Christ. It takes just as long to be justified as it does to have faith in Christ, and no longer. {SITI September 11, 1884, p. 553.15}

9. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. “There is therefore now no condemnation to them which are in Christ Jesus.” Romans 8:1. That is, those who are in Christ-those who have faith in Him-are not under the law; they are the subjects of God’s special favor. {SITI September 11, 1884, p. 553.16}

10. As a consequence of all the preceding propositions, it follows that all men are under the law until they have faith in Christ; from that moment they are out from under the law, unless they again bring themselves into condemnation by again yielding themselves to sin. {SITI September 11, 1884, p. 553.17}

11. The law was ordained to life. Romans 7:10. That is, if it had been kept perfectly, which is what was designed, it would have given the obedient one eternal life. See Matthew 19:17. {SITI September 11, 1884, p. 553.18}

12. But “the wages of sin is death.” Romans 6:23. And since all men have sinned, all men are condemned to death. There is no law in existence by which man in his present condition can secure eternal life. That is the gift of God through Christ. But it is not the fault of the law that it cannot give life. It is just as holy and just and good as it was before. The fault lies in man alone. Romans 7:12-14. {SITI September 11, 1884, p. 553.19}

We are now prepared to consider a passage of Scripture, portions of which have been quoted perhaps oftener than any other part of the Bible, as proving the abolition of the law, but which is one of the strongest proofs of its perpetuity. It is found in the third chapter of Galatians. Verses 24, and 25 are supposed to teach that Christians need not keep the law. We shall consider these verses, as we do all others, in the light of the context. We shall have but little more to do than to refer to propositions already established by the Bible. We have not space to give Paul’s argument in full from the beginning of the chapter, but will begin with the twenty-first verse. {SITI September 11, 1884, p. 553.20}

The apostle speaks in some of the preceding verses of God’s promise to Abraham, and, through him, to all the faithful. He says that the inheritance was simply by promise, through faith in Christ, yet the law was also given and designed to be kept. Then he asks, “Is the law then against the promises of God?” That is a very pertinent question. It opens the whole subject. Is the law against the promises of God? If we keep the law do we thereby manifest our disbelief of or contempt for the promises of God? Do we deny Christ by keeping the law? Paul answers in the same verse: “God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law.” Galatians 3:21. The idea is, The law is not against (in conflict with) the promises of God, because we do not expect to gain the inheritance through the keeping of the law. That this is true is proved by the simple fact that if the law could have given life, righteousness should have come by means of it, and there would have been no need of Christ’s sacrifice and of the promises. So the simple fact that promises were given, proves that the law is powerless to give life. {SITI September 11, 1884, p. 553.21}

And why is it that there could be no law that would give life? Verse 22 contains the answer: “But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” As we have already shown from the Scriptures, the reason why men cannot be justified and receive eternal life through the law is that “all have sinned, and come short of the glory of God.” And now mark well this point: The existence of the law, instead of being against the promises of God, is so much in harmony with them that they would amount to nothing without it. How so? Because, (1) “Christ Jesus came into the world to save sinners.” 1 Timothy 1:15; (2) He can save only those who believe. Mark 16:15; Acts 16:31; Romans 3:20, etc.; (3) All men are sinners (Romans 3:23) whether they are conscious of it or not; but (4) No one can know that he is a sinner until he examines the law of God, for “by the law is the knowledge of sin.” Romans 3:20, and (5) If a man did not find himself to be a sinner, he could not be induced to believe in Christ for the remission of sins; for if it is true that “they that are whole need not a physician,” it is equally true that they that *think* they are whole will not apply to a physician, no matter how sorely they may stand in need of one; therefore, (6) It is absolutely necessary that the law be in the world, in order to lead men to lay hold on the promises. The law of itself could save no one; the promises would be of no benefit to men without the law to show them their need of those promises. The law, by showing all men to be sinners, makes it possible for the promises to be extended to all the world. Whoever, therefore, claims that he is no sinner, puts himself outside the promises of God. And now, as we quote the text again, we shall have a better understanding of it: “But the Scripture hath concluded all under sin, that the promise of faith of Jesus Christ might be given to them that believe.” Galatians 3:22. {SITI September 11, 1884, p. 553.22}

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” Verse 23. Right here read once more the propositions at the beginning of this article, and the texts therein cited. In what condition does God’s great sin detective,-the law,-show men to be? Guilty before God,-condemned to death. How can they be freed from this condition? By faith in Christ. There is no other way by which men can get free from condemnation. “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” Acts 4:12. Then how long must they remain in this state of condemnation? Until they can grasp the great truth of salvation through Christ alone, and exercise faith in him. They are “shut up” to this one way of escape. {SITI September 11, 1884, p. 554.1}

We wish to call the reader’s attention to the forcible figure here introduced. Mr. A has killed a man. In so doing he has broken the law of the State. It may have been his first and only offense; but no matter, he is a law-breaker. And now he is seized by the officers of the law, and taken into court, where, the facts being set forth, the law shows him to be guilty, and he is condemned to death. But sentence will not be executed for several weeks, and what is done with Mr. A in the meantime? He is shut up in prison, possibly with chains on his limbs. Now what is it that holds him there? It is the law of the State. It was the law that seized him, condemned him, and shut him up in jail. The sheriff and the judge were merely the agents of the law. He is then indeed “under the law.” {SITI September 11, 1884, p. 554.2}

And now Mr. A begins to realize his impending doom, and longs for freedom. How can he get it? The walls of his cell are impenetrable, the doors are securely bolted, and he is chained to the floor. It is very clear that he cannot help himself. Who can? There is only one man, and that is the governor. To him he turns as his only hope. He cannot plead the many good deeds that he may have done, for they do not destroy the fact that he has sinned. It was past transgression that brought him into his present condition. He can only promise obedience for the future, and beg for mercy. Through the mediation of powerful friends, and the clemency of the governor, he at last obtains his freedom. {SITI September 11, 1884, p. 554.3}

Now how is it in the case of the transgressor against God’s law? There is no hope of escaping, for the law is omnipresent, and as soon as the sin is committed it seizes the unfortunate one. “The wages of sin is death,” and since he is clearly a sinner, he is condemned already. Hence he is immediately “shut up.” He cannot bribe the jailer, and he has nothing to expect but death. He casts about for a way to escape from his bondage, but every scheme which he devises fails. One hope alone appears, and that is Christ. He has promised to rescue all who believe in him, and the unhappy sinner, believing that Christ is able “to save them to the uttermost that come unto God by him,” lays hold on the hope thus held out, and becomes a free man. Now Paul says that before faith came we were all “under the law, shut up,” in just the condition above described. It is not merely the Jews, not a certain few, who are shut up under condemnation of the law, but all men in all ages of the world’s history have been in just that condition. As soon as any one exercised faith in Christ, he obtained his freedom. {SITI September 11, 1884, p. 554.4}

The verses that we first referred to, the 24th and 25th, are thus explained; but few more words are needed. As a consequence of the previous statements, the apostle concludes: “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” In verses 21, 22, the apostle anticipates this verse by showing how absolutely necessary the law is to the carrying out of the promises of God through Christ. See the comments on those verses in the preceding part of this article. Notice that the law does not point to Christ-that office is intrusted to something else-but it brings us, yea, drives and forces us to him as our only hope. And this is just what was done by the individual who is called in our version a “schoolmaster.” The proper term would be “pedagogue,” a word applied anciently not to one who taught children, but to one who accompanied them to the place where they might be taught, and beat them if they ran away. Of course the law does not bring those who do not wish relief; but when sinners want liberty, and begin to struggle for it, the law allows them no avenue of escape except Christ, who is the “end of the law.” It stands as an impossible wall, in whatever way the sinner may turn for escape, until he sees Christ, the Door across whose portals the law throws no bar. {SITI September 11, 1884, p. 554.5}

“But after that faith is come, we are no longer under a schoolmaster.” Verse 25. No; the moment that we implicitly believe that Christ loves us individually, with a love that is able to save us, we are free. The chains that bind us to the body of death are severed, and “there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” We are now new creatures in Christ, and must henceforth walk in newness of life, no longer “under the law,” but “under grace.” {SITI September 11, 1884, p. 554.6}

We would like to carry these thoughts still further, but this article is already too long. In our next we shall finish our consideration of the term “under the law,” and will then pass to some other phases of the law question. E. J. W. {SITI September 11, 1884, p. 554.7}

**“The Sabbath-School” The Signs of the Times, 10, 36.**

E. J. Waggoner

**LESSON FOR THE PACIFIC COAST—OCT. 11**

1. What is the meaning of the word “immortal”? {SITI September 18, 1884, p. 566.1}

2. What is the appointed lot of mankind? Hebrews 9:27. {SITI September 18, 1884, p. 566.2}

3. Are any exempt from death? Romans 5:12. {SITI September 18, 1884, p. 566.3}

4. Then can it be that any of the human race are immortal? {SITI September 18, 1884, p. 566.4}

5. What exhortation did Paul give to Timothy? 1 Timothy 6:12. {SITI September 18, 1884, p. 566.5}

6. Until what time did he charge Timothy to keep this commandment? Verses 13, 14. {SITI September 18, 1884, p. 566.6}

7. What did he say that Christ in his times should show? Verse 15. {SITI September 18, 1884, p. 566.7}

8. What did he say further concerning this “blessed and only Potentate?” Verse 16. {SITI September 18, 1884, p. 566.8}

9. Who is this “blessed and only Potentate” here referred to? {SITI September 18, 1884, p. 566.9}

10. Then who alone is possessed of immortality? {SITI September 18, 1884, p. 566.10}

11. Does Christ share this attribute equally with the Father? John 5:26. {SITI September 18, 1884, p. 566.11}

12. What contrast as the apostle Paul institute between God and man? Romans 1:23. {SITI September 18, 1884, p. 566.12}

13. What is the meaning of the words “corruptible” and “incorruptible”? {SITI September 18, 1884, p. 566.13}

14. Since God only hath immortality, what term must be applied to man? Job 4:7. {SITI September 18, 1884, p. 566.14}

15. Who has eternal life to bestow? Romans 6:23. {SITI September 18, 1884, p. 566.15}

16. Through whom may it be obtained? *Ib*. {SITI September 18, 1884, p. 566.16}

17. To what class of persons will it be given? Romans 2:7. {SITI September 18, 1884, p. 566.17}

18. If men have immortality, would they be exhorted to seek for it? {SITI September 18, 1884, p. 566.18}

19. How are we to seek for it? Romans 2:7. {SITI September 18, 1884, p. 566.19}

20. Then if none get it but those who seek for it, what can you say of those who do evil? {SITI September 18, 1884, p. 566.20}

21. Who is it that has brought immortality to light? 2 Timothy 1:10. {SITI September 18, 1884, p. 566.21}

22. By what means is it presented to mankind? *Ib*. {SITI September 18, 1884, p. 566.22}

23. Then where are we to seek for immortality? {SITI September 18, 1884, p. 566.23}

24. What can you say of those who do not accept the gospel? {SITI September 18, 1884, p. 566.24}

The definition which Webster gives of the word “immortal” is this: “Not mortal; exempt from liability to die; and dying; the imperishable; lasting forever; having unlimited existence.” To say, then, that any being is immortal, is equivalent to saying that he cannot die. This will be the case with the redeem saints, for Christ says: “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; *neither can they die anymore*, for they are equal unto the angels; and are the children of God, being the children of the resurrection.” Luke 20:35, 36. When they obtain the resurrection from the dead, they are immortal, for they cannot die any more. But they did die once, and therefore they were not always immortal. And so Paul says that “it is appointed unto men once to die” (Hebrews 9:27), and that “death passed upon all men, for that all have sinned.” Romans 5:12. To say, then, that the Scriptures teach that men are by nature immortal, is to say that words have no meaning. Death is the appointed lot of mankind; and there only two men (Enoch and Elijah) who have been favored above their fellows, in that they did not see death. {SITI September 18, 1884, p. 566.25}

In 1 Timothy 6:12 Paul gives the exhortation to “fight the good fight of faith, lay hold on eternal life.” If we are already in possession of immortality, it would be impossible for us to heed this exhortation, for we could not “lay hold on” that which we already held; and no matter how earnestly we might fight the good fight of faith, it would have no effect on our immortality, if we already possessed it. Immortality is absolute; no man can be more than immortal. But in the thirteenth and fourteenth verses the apostle says that this charge must be kept until the appearing of our Lord Jesus Christ. From that we learn that we are to continue the fight of faith until the Lord comes; and since it is by that means that we lay hold on eternal life, we must also conclude that the eternal life will not be gained until that time. {SITI September 18, 1884, p. 566.26}

The apostle goes on to say that Christ will show who is “the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality.” The reference here can be to no other than to God himself. Nothing, then, can be plainer than this statement that God alone has immortality. That is, he has “life in himself” (John 5:26). Immortality is an attribute of God, just the same as infallibility, omniscience, omnipotence. Christ, as the Son of God, possesses the same attributes, and is therefore equal with God and worthy to be called God. But man has no more right to claim one attribute of God than all; he may as well put himself on a level with God in respect of knowledge, as to claim equality with respect to life. The simple fact is, as the text shows, that God alone possesses immortality; and therefore if man ever gets it, it must be as a gift from God. {SITI September 18, 1884, p. 566.27}

The distinction between God and man is clearly defined thought the Bible. Paul, in showing the depth to which they even have fallen, says that they “changed the glory of the uncorruptible God into an image made like to corruptible man.” Romans 1:23. This might with equal propriety be translated: “Changed the glory of the immortal God into an image made like to mortal man.” In Job 4:17 the question is asked, “Shall mortal man be more just than God?” In Isaiah 51:12, the Lord, through the prophets, asked: “Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?” In contradistinction to this, God is ever were spoken of as “the living God,’ that is, the one who ever lived, who can never die. If man were possessed of immortality, then he might with propriety have the same titles applied to him that are applied to God. {SITI September 18, 1884, p. 566.28}

“For the wages of sin is death; but the gift of God is eternal life to Jesus Christ our Lord.” Romans 6:23. Here we have the statement that eternal life comes alone from God, and the additional fact that it comes only through Christ. In Romans 2:7 we learn still farther that God will give it only to them who “seek” for it, by patient continuance in well-doing. And in 2 Timothy 1:10 we learn that we are to seek for it in the gospel. The apostle says the Christ has “brought life and immortality to light through the gospel.” From these three texts we are forced to the following conclusions: No sinner can have eternal life, for “the wages of sin is *death*.” No one can have eternal life unless he *seeks for* it, and the proper way to seek for it is by patient continuance in well-doing. Again; since it is only through the gospel that immortality is brought to light, and eternal life comes only through Christ, it is evident that no one who rejects Christ and the gospel can have immortality. {SITI September 18, 1884, p. 566.29}

It may be argued by some that, while it is true that immortality comes from God alone, and he alone has life in himself, he has implanted it in all human beings. But this will not harmonize with the Bible. If men were *by nature* immortal, then it would not be true that immortality, comes through Christ and the gospel. If we accept the Bible as authority, then immortality cannot be bestowed until it is seen who have accepted Christ, and have persevered in well-doing. And this cannot be seen in this life, for there is always a possibility of the best man’s falling from his steadfastness. And still further, if it be true that all men have in them an immortal principle, then there can be no such thing as sin. For immortality means exemption from death. Whoever is immortal cannot die. But “the wages of sin is death;” that is, whoever sins will die; and no one will die except those who sin. Now, then, if we claim that all men are immortal, and that none can die, the logical conclusion is that none are sinners. In other words, wages will be given where due; and if death, the wages of sin, is given to no man, then it follows that no man is deserving of it. Thus immortal-soulism is pure universalism. {SITI September 18, 1884, p. 566.30}

The following extracts from standard commentaries will be read with interest, and will show that the conclusions which we have drawn from the texts used in the lesson, are warranted by the best scholarship. {SITI September 18, 1884, p. 566.31}

On 1 Timothy 6:16 Olshausen says: “‘Who only hath immortality.’ He is therefore the source of immortality to all who are partakers in it; out of him is *death*.” {SITI September 18, 1884, p. 566.32}

Dean Alford quotes Justin Martyr as follows: “God is said only to have immortality, because he hath it not by the will of another, as the rest who possess it, but by his own proper essence.” {SITI September 18, 1884, p. 566.33}

Dr. Bloomfield says: “‘*ho monos echon athanasian*,’ *i.e.*, immortality self-derived; by which it is implied that he alone can confer it.” {SITI September 18, 1884, p. 566.34}

Dr. Barnes says: “‘Who only hath immortality.’ The word here-*athanasia*-properly means *exemption from death*, and seems to mean that God, in his own nature, enjoys a perfect and certain exemption from death. Creatures have immortality only as they derive it from him, and of course are dependent on him for it.” {SITI September 18, 1884, p. 566.35}

On Romans 5:12 Dean Alford says: “Literally ‘on ground of,’ ‘on condition that,’ which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain conditions, viz., obedience; *death*, but on another, viz., disobedience. Mankind have disobeyed; the condition of deaths and entrances and diffusion has been fulfilled; death extended to all men, as a consequence of the fact that all have sinned.” {SITI September 18, 1884, p. 566.36}

On Romans 2:7 Dr. Barnes has the following: “The word *immortality* means that which is not corruptible, where subject to decay. It is applied to Heaven as a state where there will be no decay or death, in strong contrast with our present condition, where all things are corruptible, and soon vanish away. These expressions are undoubtedly descriptive of state of things beyond the grave.... ‘Eternal life.’ That is, God will ‘render’ eternal life to those who ‘seek’ it in this manner.” {SITI September 18, 1884, p. 566.37}

**“Shaking of the Powers of Heaven” The Signs of the Times, 10, 36.**

E. J. Waggoner

A subscriber asks a question concerning the shaking of the powers of the heavens, spoken of in Matthew 24:29. In the Sabbath-school lesson, as he says, the idea was conveyed that this is to take place in connection with the coming of the Lord, and is not one of the signs of that coming. We give the substance of his query below:- {SITI September 18, 1884, p. 569.1}

“In three of the Gospels, where events seem to be named in their proper order, so far as they have been fulfilled, the ‘shaking’ is made to precede his coming. Now can it be proved that the ‘shaking,’ of Matthew 24:29 and the passing away of the heavens (2 Peter 3:10), are identical? May not this prediction of our Saviour be fulfilled in the disastrous storms of the present time, or in the great conflagrations upon the sun’s surface, as is evident from the sun spots, or in the perihelion disturbances of the solar system, or in all these combined? May not this prophecy be double in its signification, and be fulfilled before his coming, and again in connection with that event.” {SITI September 18, 1884, p. 569.2}

ANSWER.-In Hebrews 12:25-27 we read: “For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven; whose voice then shook the earth; but now hath he promised, saying, yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifies the removing of those things that are shaken,” etc. From this we learn that as the voice of God at Sinai shook the earth, so *once more* it will shake both earth and heaven, and but once more. This then would preclude the possibility of there been two “shakings.” {SITI September 18, 1884, p. 569.3}

The question then remains, when will the shaking occur? Peter says that in the day of the Lord “the heavens shall pass away with a great noise?” (2 Peter 3:10); the prophet says, “And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.” Here is the shaking of both earth and heaven; and it is in connection with Christ’s coming, for all the wicked hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, “Fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?” Revelation 6:14-17. {SITI September 18, 1884, p. 569.4}

We think our querist mistakes the meaning of the expression, “precede the coming of Christ.” Nothing can properly be called a “sign” of Christ’s coming except that which is given to show the nearness of that event, so that men may prepare for it. Those things that take place after the close of probation are not really signs of the coming, because there is then no need of them. {SITI September 18, 1884, p. 569.5}

Again, the second coming of Christ, like the first, is an event covering a period of time. The whole time of Christ’s earthly ministry is called the first advent. There are many events then spoken of as taking place when the Lord comes, such as the resurrection of “all that are in the graves” (John 5:28), the translation of the righteous, and the punishment of the wicked with everlasting destruction (2 Thessalonians 1:7-9). But we know that the resurrection of the wicked, and their final destruction does not take place until a thousand years after the translation of the righteous. We therefore say that the “second coming of Christ,” with all its attendant phenomena, is not an instantaneous event taking in simply the moment of his first appearing in the clouds of heaven, but one which, like his first advent, covers a period of time. {SITI September 18, 1884, p. 569.6}

Of course the shaking of the powers of the heavens precedes the manifestation of Christ in the clouds, yet it occurs “in connection” with that event. And that is in the regular order of events as mentioned by the evangelists. {SITI September 18, 1884, p. 569.7}

Concerning the storms, conflagrations on the sun, etc., we would say that they are not such events as would meet the requirements of 2 Peter 3:10 or Revelation 6:14-16 and other passages. And as for “the perihelion disturbances of the solar system,” the worst result we have seen from the perihelion is the overwhelming lot of trash that has been published concerning it in certain would-be scientific journals. E. J. W. {SITI September 18, 1884, p. 569.8}

**“Under the Law. (Concluded.)” The Signs of the Times, 10, 36.**

E. J. Waggoner

*(Concluded.)*

There is yet one more instance of the use of this term, and though the text is probably not so often quoted in opposition to the law of God as are the others, we will examine it, because it adds strength to the position that the law is unchangeable. In the fourth chapter of Galatians Paul continues the argument of chapter three. He starts out with the statement that the heir, so long as he is a child, must be under tutors and governors, even though he be lord of all. He cannot come into possession of his inheritance until he is of age. “Even so we,” says the apostle, “when we were children, were in bondage under the elements of the world.” Galatians 4:3. {SITI September 18, 1884, p. 569.9}

In this figure the child is used to represent the sinner before he accepts Christ. Until that time, as has been repeatedly shown from the Bible, every man is in bondage, in prison; we are at liberty only when we are in Christ. That the bondage here referred to is indeed the bondage of sin, may be seen by an examination of verses 8 and 9. In verse 8 the apostle says: “Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.” This language shows to whom Paul was writing. The members of the Galatian churches had been heathen, doing service to “them which by nature are no gods,” and not to the God who created all things; that is, before they knew the true God they worshiped idols. And Paul’s language to them will apply equally well to us, for, whether a man be brought up in a Christian or a heathen land, so long as he does not know God, he is virtually a heathen; he may not be a worshiper of images of wood or stone, but he has other gods before the one, true God. And no man who is not in Christ can know God, for Christ says: “No man cometh unto the Father but by me.” John 14:6. So then, although Paul addressed his words directly to those who had been idolaters in the commonly accepted sense of the word, they apply to all. {SITI September 18, 1884, p. 569.10}

The apostle continues in verse 9: “But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” To what were they once in bondage? To sin, for they had been practicing idolatry, with its accompanying vices, in direct violation of God’s law. Then sin, in its various forms, constitutes the “elements” under which they had been in bondage. It is justly termed “the elements of the world,” because it is of the earth, and not of Heaven. It is the same term which Paul uses when, in writing to the Colossians, he warns them not to be spoiled by “philosophy and vain deceit,” by the “tradition of men,” by the rudiments of the world.” Colossians 2:8, 20. They are weak in that they can give no liberty or peace even though they promise it (2 Peter 2:19); and the term “beggarly,” fitly expresses the despicable nature of sin. {SITI September 18, 1884, p. 569.11}

We find, then, the same statement in Galatians 4:3 that is made in Romans 3:19; Galatians 3:22, etc., namely that all the world are by nature in the bondage of sin, “under the law.” What next? “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4, 5. Whom did Christ come to redeem? “Them that were under the law.” Compare this with 1 Timothy 1:15. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief;” and again this: “For the Son of man is come to seek and to save that which was lost” (Luke 19:10), and you can have no doubt as to the meaning of the term, “under the law.” The plan of salvation has no reference to any but to those who were “lost,” who were “sinners,” or, in other words, “under the law.” The name “Jesus” was given to Christ before his birth, because, the angel said, “he shall save his people from their sins.” Matthew 1:21. He saves us from nothing but sin and its penalty. {SITI September 18, 1884, p. 569.12}

This point will be made still more clear when we consider the position Christ had to assume in order to accomplish our salvation from sin. The text under consideration (Galatians 4:4) says that he was “made under the law, to redeem them that were under the law.” That is, he had to put himself in the exact condition of those whom he would save. In Hebrews 2:16 we read of Christ, “For verily he took not on him the nature of angels, but he took on him the seed of Abraham.” The meaning is, as indicated by the marginal reading, that he came not to redeem angels but men. “Wherefore,” the apostle continues, “in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. He was made “in all things” like those whom he came to redeem. {SITI September 18, 1884, p. 569.13}

Some one may exclaim, “What! do you think that Christ was a sinner?” By no means; he was in all points tempted like as we are, yet without sin” (Hebrews 4:15); he was absolutely good, the embodiment of goodness, yet he was counted as a sinner. In no other way could he be made “in all things” like his brethren, for they were sinners. In proof of this we quote 2 Corinthians 5:21: “For he (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” As a parallel to this read Isaiah 53:6: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Christ) the iniquity of us all.” He bore the sins of the world as though they were his own. If it were not so, he would not have died; for “the wages of sin is death.” None can die except those in whom sin is found; our sins were laid on Christ, and accounted as his; and so, although personally “he knew no sin,” he was made to suffer the penalty of the law as a transgressor. And herein is the unspeakable love of Christ, that the innocent should assume the crimes of the guilty, and die in his stead. It was because Christ had taken upon himself “the form of a servant,” that he became obedient unto death. Some have thought it nothing less than blasphemy to speak of Christ, the sinless one, as being made a sinner, and suffering the penalty for sin, but it is from this very thing that he derives his highest glory. We simply state the fact as we find it in the Bible. This is the unfathomable mystery which angels desire to look into, and which will to all eternity call forth the love and adoration of the redeemed hosts. {SITI September 18, 1884, p. 569.14}

We think a careful reading of the above, together with many Scripture texts for which we have not space, will convince all that to say that one is “under the law” is equivalent to saying that he is subject to its penalty as a sinner. Galatians 4:4, 5, then, teaches the simple fact that in order to save those who, on account of having violated the law, were under the condemnation of death, Christ put himself in their place and suffered the penalty of the law. And what is the condition of those who are thus redeemed from under the law? They “receive the adoption of sons” (Galatians 4:5, 6); and in harmony with this, Paul says in the eighth of Romans that those who “walk not after the flesh,” but are led by the Spirit of God, are the sons of God. {SITI September 18, 1884, p. 569.15}

Before leaving this text, we wish to apply it to the theory that the law of God was given solely to Jews, and that “under the law” means subject to the law; the theory that would make the law binding upon the Jews alone. If this theory be true, what is the result? Since Christ came to redeem only those who were under the law, it would follow that all the Jews will be redeemed, and no others. This would be making salvation not only “of the Jews,” but for the Jews. This conclusion cannot be evaded. Christ came to save the “lost,” those who were “under the law.” Now none can be under the law, that is, transgressors of the law, but those to whom the law was given; and therefore if the law was given for none but the Jews, then none but the Jews will be saved. But this is not true, because Christ died for all. A man should think at least twice before he takes a position that not only contradicts the Bible but shuts him out from an interest in the plan of salvation. Christ died for those who were under the law; and that all men were under the law, is shown by the fact that “whosoever will,” may avail himself of the provisions of the gospel. {SITI September 18, 1884, p. 569.16}

At the risk of making this article too long, we notice one more passage, which should be considered in this connection. It is Galatians 3:13: “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed be every one that hangeth on a tree.” This is an exact parallel to Galatians 4:4, 5. Christ was made a curse, in order to redeem us from the curse. Now what was the curse which fell upon Christ? It was death, as the remainder of the verse shows: “For it is written, cursed is every one that hangeth on a tree.” “The wages of sin is death.” Death is the curse which the law pronounces upon every transgressor; but from this Christ has delivered us (if we believe on him), by voluntarily becoming our substitute. Take this verse in connection with the preceeding: “And the law is not of faith; but the man that doeth them shall live in them.” The man that keeps the commandments of God shall live. See Leviticus 18:5. But no man has kept them; consequently the curse has fallen upon all. “Death passed upon all men, for that all have sinned.” Romans 5:12. From this curse we can be redeemed only by Christ. And the person thus redeemed from the curse must keep the law, or else he will again bring himself under the curse; for those only have life who keep the law. {SITI September 18, 1884, p. 570.1}

In each of these texts that we have considered we are brought to the same point, namely, that Christ is our only hope of escape from the penalty of universal and immutable law. And knowing with what an inexorable grasp the law holds its victims, we can glory in the fact that Christ is “made unto us wisdom, and righteousness, and sanctification, and redemption.” E. J. W. {SITI September 18, 1884, p. 570.2}