

USE OF ETERNAL, EVERLASTING AND IMMORTAL

Use of Eternal, Everlasting and Immortal

The use of the word eternal, immortal and everlasting interchangeably

Promises of Reward

With the foregoing facts before us, we can understand why the Bible promises respecting the reward of God's people are made in the manner they are. The **reward is an event invariably connected either with the coming of Christ, the resurrection, the reception of immortality and eternal life at the resurrection,** or the possession of the kingdom beyond the resurrection of the dead. {1873 JNL, HPGO 18.2}

We now refer to a few instances illustrative of the whole scope of Scripture **promises of reward**. Job, when speaking of death, says, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father, to the worm, Thou art my mother, and my sister. **And where is now my hope? as for my hope, who shall see it?"** Job 17:13-18.

He certainly does not speak here as though his hope would be consummated at death; but rather to the contrary, as though it was otherwise than the realization of his hope. Job does not speak thus because of a lack of knowledge of the true hope; for, in chapter nineteen, he sets the matter forth in its true light. He says: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! **For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.**" Job 19:23-27. Here he points, in a clear manner, to the resurrection as the time when for himself he shall see God. {1873 JNL, HPGO 18.3}

The above is in harmony with other testimony of Job. "Oh! that thou wouldst hide me in the grave, that thou wouldst keep me secret, **until thy wrath be past,** that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? **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 14:13-15. The change to which Job here refers is not death, but the change from **mortal to immortal at the resurrection**. For Job simply to say, I will wait until I die, would not settle the question as to whether he should "live again" if he did die. But he is willing to risk it, to "wait" in the "grave," his "house," all his "appointed time," till his "change," the resurrection, comes. {1873 JNL, HPGO 19.1}

When Ezekiel had his vision, recorded in the thirty-seventh chapter of his prophecy, he clearly portrays the resurrection of God's people. He says, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of a valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." It looked like a doubtful matter to Ezekiel

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that they could live again, but he meekly submits it to the Lord. "O Lord God, thou knowest." Now the Lord shows him how it is: "Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This clearly describes the resurrection. "They lived," that is, they came to life. {1873 JNL, HPGO 20.1}

But Ezekiel continues, "Then he said unto me, Son of man, these bones are the whole house of Israel" - **Israel meaning all God's people in any age.** "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:29. "Behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts." This was the language of Israel when they lost sight of God's promise to redeem them from the curse, and from death. When we look at the grave, the body moldering back to its mother earth, we gain no light respecting our hope. Infidelity, looking at death, has said, "Death is an eternal sleep." Israel despondingly said, "Our bones are dried, our hope is lost." But God replies to them: "Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people [called house of Israel in verse 11], **I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel;**" the "land of Israel," referring to the land promised to Abraham - the future kingdom. "And ye shall know that I am the Lord, when I have opened your graves, **O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.**" See Ezekiel 37:1-14. {1873 JNL, HPGO 21.1}

These words of Ezekiel are not only clear evidence that the hope of God's people is to be **consummated beyond the resurrection**, but, if the resurrection does not take place, the "hope" will indeed be "lost," and God's people "cut off" for their parts. {1873 JNL, HPGO 21.2}

Paul, when desirous of placing the true hope before his Thessalonian friends, says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **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

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we ever be with the Lord. Wherefore comfort one another with these words." 1Thess.4:13-18. {1873 JNL, HPGO 22.1}

These words of Paul are very important in the bearing they have on the subject of the true gospel hope. Let us look carefully at what is embodied in Paul's preface to the grand statement he here makes. 1. We learn that those he addresses were sorrowing like those who had no hope. 2. That the reason why they were thus sorrowing was because they were ignorant concerning their friends who had died. 3. He tells them he would not have them ignorant, which proves conclusively that he was not ignorant concerning them. 4. Having intimated to them that they were ignorant concerning their friends, that he was not ignorant, and that he would not leave them in ignorance, he could not discharge his duty as a faithful apostle of Christ, unless he should write in such a manner as to remove all their ignorance on the subject, and place the true grounds of hope before them. {1873 JNL, HPGO 22.2}

But what, under these circumstances, does he tell them? That their friends are in Heaven, receiving their reward? That they are already happy in the full fruition of their hope? **No! he has no such statement to make; but, that the Lord is coming to raise their friends from the dead, and take them up, with the living saints, to meet the Lord in the air when he comes, to be forever with him.** And he concludes by saying, "Wherefore comfort one another with these words." This, then, is the true hope, and the comfort he gives to relieve their sorrow. {1873 JNL, HPGO 23.1}

The beloved apostle John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; **but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.**" 1John 3:1-3. Here, again, we are pointed to the coming of Christ as the time of the **realization of the hope.** {1873 JNL, HPGO 23.2}

Promise of Life

We have already **shown that eternal life is one feature of the Christian's hope, from the fact that we must be made immortal before we can inherit the kingdom of God.** But, **if we are immortal by creation, and have a principle in us that cannot die, and that is ever conscious, how can we be said to be hoping for eternal life?** If man is in possession of such a **principle, an immortal soul or spirit, he must then live eternally. If he already actually possesses eternal life, how is it that he is hoping for it?** Paul says, "What a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom.8:24. **As eternal life is a matter of hope, the Christian is waiting for it. This is all plain, for eternal life is yet a matter of promise. John says, "And this is the promise that he hath promised us, even eternal life."** 1John 2:25. {1873 JNL, HPGO 23.3}

And at this juncture, we will look at **some of the promises of eternal life.** Paul says of the righteous judgment of God: "Who will render to every man according

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to his deeds; **to them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life.** Rom.2:6,7. To evade the force of such testimony, some have said, **"Eternal life means a holy life."** The above text shows **that eternal life is a reward to be given to the obedient.** Patient continuance in well doing is a holy life, **while eternal life is the reward for leading a holy life.** {1873 JNL, HPGO 24.1}

The lawyer who came to Christ inquired, **"What good thing shall I do that I may have eternal life?"** Matt.19:16. Or, as Luke records it, **"What shall I do to inherit eternal life?"** Luke 10:25. Jesus answers, **"If thou wilt enter into life, keep the commandments."** What the saints receive by inheritance is their reward, and that is not bestowed here, but beyond the Judgment; "Knowing that of the Lord ye **shall receive the reward of the inheritance;** for ye serve the Lord Christ." Col.3:24. **Jesus emphatically states that eternal life belongs to the world to come.** "And Jesus answered and said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in **the world to come eternal life.**" Mark 10:29,30. {1873 JNL, HPGO 24.2}

Paul speaks very explicitly **on the time and manner of receiving eternal life.** "Fight the good fight of faith, lay hold on eternal life; whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, **who quickeneth all things,** and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, **until the appearing of our Lord Jesus Christ.**" 1Tim.6:12-14. **They are exhorted to faithfulness until Jesus comes, because that is the time when the reward will be bestowed.** He states farther down, in the same chapter, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; **laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.**" Verses 17-19. **The time to come, when they lay hold on eternal life, verse 19,** is the same as the appearing of Christ, verse 14. **That is the time, as we are showing, when the reward shall be given.** {1873 JNL, HPGO 25.1}

Paul, also, when speaking of his own reward, locates it at Christ's coming: "For I am now ready to be offered, and the time of my departure [death] is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth [from the time of his death] **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.**" 2Tim.4:6-8. This shows clearly that the crown (reward) of righteousness is to be bestowed at the appearing of Jesus Christ. This crown of righteousness is called "the crown of life." "Blessed is the man that endureth temptation; **for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.**" James 1:12. See also 1Cor.9:25; 1Pet.5:4. {1873 JNL, HPGO 26.1}

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Another clear promise of eternal life is recorded by the beloved John: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 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 6:39,40. Wherein lies the danger of Christ losing those the Father has given him? It seems from the reading of the above text that if he does not raise them up from the dead at the last day, they will be lost. But it is the Father's will that they should have **eternal life**, so they will not be lost, for Christ will raise them up at the last day, to give them eternal life. {1873 JNL, HPGO 26.2}

In verse 47, we read, "Verily, I say unto you, **He that believeth on me hath everlasting life.**" But, say you, this text states that **we already have eternal life. How, then, can it be a matter of hope? We have it by hope, or in prospect, the same as the apostle says, "We are saved by hope."** Rom.8:24. Some urge that this and similar texts prove that **we have already entered upon eternal life, and hence are possessors of immortality.** To claim from such texts that we have **by nature an immortal part, is inconsistent; for the eternal life spoken of in these texts is obtained by believing. "He that believeth on the Son hath everlasting life."** {1873 JNL, HPGO 27.1}

Verse 54: **"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."** Here, again, **those who take hold of the merits of Christ's blood become subjects of eternal life and will be raised from the dead to receive that eternal life at the last day.** If they are not raised up, as before shown, they will be lost. See, also, John 3:36, and 5:39,40. **But, it is urged, if it is true that we only have eternal life by faith, why is it said so positively, "hath eternal life"?** We read (1John 5:12), "He that hath the Son **hath life**; and he that hath not the Son of God **hath not life.**" Let verse 11 explain: "And this is the record, **that God hath given to us eternal life, and this life is in his Son.**" **We now see how the believer hath eternal life. He is not said to be already absolutely in possession of it; but this life is "in his Son."** As if a person should say he had a thousand dollars, when he had only a draft for that amount, the money being in the bank, yet he says he has the money, because when pay day comes he is so sure the draft will draw the money from the bank. **So with those who comply with the conditions of the promise of eternal life, they have a sure promise that they shall have eternal life, if faithful, at the last day. They have eternal life, but it is their wealth in the bank of Heaven, while they have in their possession Heaven's draft (a sure promise) and the earnest of the Spirit, a witness of their acceptance by the Lord.** When pay day (the coming of Christ) comes, they will become possessors of the true heavenly riches, and receive **"the crown of life" - the "incorruptible inheritance."** "Ye are dead, and **your life is hid with Christ in God.** When Christ, **who is our life, shall appear, then shall ye also appear with him in glory.**" Col.3:3,4. **Our eternal life is in God, because he "only hath immortality."** He is the only source from whence we can **receive life eternal.** It is said to be **"with Christ," because upon him has been conferred, by his Father, the right of bestowing immortality and eternal life upon all that accept and believe on the Son and obey God.** "As thou hast given him power over all flesh that he

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should give **eternal life** to as many as thou hast given him." John 17:2. **"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."** John 5:26. Through Christ, then, **we shall, at the coming of Christ, and the resurrection, receive eternal life from the Father, and in no text is it said that we shall receive eternal life at any other time or by any other means.** {1873 JNL, HPGO 27.2}

The use of the word everlasting and immortal interchangeably

The day of exile is nearly ended. The time is at hand when all who are sleeping in their graves will hear His voice and come forth, some to ***everlasting life,*** and some to final destruction. Christ will raise all His saints, glorify them with an ***immortal body,*** and open to them the gates of the city of God.—Manuscript 69, 1912 (Manuscript Releases, vol. 10, pp. 159, 160).

This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, ***immortal kingdom*** which shall be set up when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" that ***everlasting kingdom,*** in which "all dominions shall serve and obey Him." Daniel 7:27. {GC 346.4}

This assurance of our Saviour should be sufficient to teach us the importance of our living the life of Christ here in this life, that we may lay hold of the future, ***immortal life.*** There should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort proportionate to the reward presented--***everlasting life.*** {HM, June 1, 1897 par. 25}

Christ in you a well of water springing up into ***everlasting life.*** The souls you win to Christ will be heirs of ***immortal life,*** thus the life of Christ in you will be manifested to others, charming, winning, and gathering them to Christ. {4MR 213.2}

We want more praise to God. We want to feel it welling up in our hearts. We want it spoken from our lips. We want continually to realize we have a God and we have a truth that is firmly based upon the promises of Jehovah. ***And we have an immortal life through Jesus Christ that we should be taking it,*** we should be singing it, we should be praying it, and show to all heaven above that ***we appreciate the great gift of everlasting life.*** That is what we need. We need more thanksgiving, and less complaining. Let us put a silence upon our lips to make no complaint. We cannot afford it. Because it shows that our lips are not sanctified, our heart is not sanctified. {Ms134-1909}

During His ministry Jesus raised the dead to life. He raised the son of the widow of Nain and Jairus' daughter and Lazarus. But these were not clothed with ***immortality.*** After they were raised they continued to be subject to death and decay. But those who came forth from the grave at Christ's resurrection were raised to ***everlasting life.*** They were the multitude of captives who ascended with Him as trophies of His victory over death and the grave. {CTr 286.2}

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To man is allotted a part in this great ***struggle for everlasting life***--he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the ***struggle for immortality,*** yet it is God that supplies the efficiency. {CT 366.1}

Shall one who is seeking for glory, honor, ***immortality, eternal life,*** form a union with another who refuses to rank with the soldiers of the cross of Christ? Will you who profess to choose Christ for your master and to be obedient to Him in all things, unite your interests with one who is ruled by the prince of the powers of darkness? "Can two walk together, except they be agreed?" "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." But how strange the sight! While one of those so closely united is engaged in devotion, the other is indifferent and careless; while one is seeking the way to ***everlasting life,*** the other is in the broad road to death. {4T 507.1}

There is no provision made for an eternal rebellion against the government of God, and eternal blasphemy against his holy name! No! only the loyal subjects of the great Captain of our salvation, only such as love ***immortal life,*** and seek for it, and prepare themselves for its inestimable blessings, shall ever enjoy the glorious boon; while those who put from themselves the word of God, and "judge themselves unworthy of ***everlasting life***" (Acts 13:46), will be remanded back to the original elements from which they sprung; and strict justice will write upon their unhonored and unlamented graves that the Judge of all the earth dealt impartially and mercifully with them, and that they themselves were the arbiters of their own fate, the authors of their own hapless doom. {1897 UrS, HHMLD 274.2}

Everlasting fire. Matt. xxv, 41. When the word ***everlasting, or eternal, is used as an adjective, its duration is always determined by the person or thing to which it relates; as "everlasting hills:" it denotes a period which will continue as long as the hills continue.*** When applied to God, ***it denotes endless duration; because God is immortal,*** but when applied to that which will ***come to an end,*** it must be understood in a ***limited sense*:** hence when it refers to the ***future reward*** of the righteous, it must be understood in an ***unlimited sense,*** because the Scriptures teach that they will be ***immortal,*** but when applied to the ***future punishment*** of the wicked, it must be understood in a ***limited sense,*** because the Bible plainly teaches that they will ***come to an end, die, be no more.*** In the following texts those terms must necessarily be understood, from their connection, in a ***limited sense.*** Gen. xiii, 15; xlix, 26; Ex. xii, 14; x, 8; Deut. iv, 40; xiii, 16; Joshua iv, 7; 2 Kings v, 27; 1 Chron. xxiii, 13; Isa. xxxiii, 20; Jer. xvii, 25; vii, 7; Hab. iii, 6; Jude 7. {1854 JMS, ATO 68.1}

He who sent us forth into the flesh by His Spirit, giving us visible form and conscious life, will, when the time comes for those who sleep in Him to awaken, bring forth from the dust of the earth glorified, ***immortal bodies*** for His ***everlasting habitation.*** For "He turneth man to dust, and sayeth, Come again, ye children of men." And the space of time that intervenes between the turning

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into dust, and the return in response to His call, even though it be a thousand years, is in His sight "but as yesterday when it is passed, and as a watch in the night." {May 16, 1901 EJW, PTUK 311.6}

Those who are raised to life at the coming of Christ are raised incorruptible, ***immortal.*** 1 Cor. xv. 51-53. Therefore when they come into their inheritance it will be to hold it for ever. That was indicated in the promise, for the land was to be theirs for **"an everlasting possession."** But only that which ***is perfect is everlasting,*** therefore as the sin which has cursed this earth is removed, the curse itself will be removed. Therefore "we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter. 13. {February 20, 1902 EJW, PTUK 115.12}

There is given in the Scriptures a plain reason why this order must be observed. In Dan 2:44, it is said the kingdom "shall never be destroyed," it "shall stand forever," and it "shall not be left to other people." It is then, as Peter says, an **"everlasting kingdom."** And if it is not "left to other people," they who possess it must also be ***everlasting or immortal,*** otherwise they would die and leave it to others. {1872 JHW, RDAC 59.3}

This is in the promise of the new covenant, and relates, first, to the condition of each individual with whom the new covenant is made; and, secondly, to the fullness of the blessings of the gospel when all are brought into harmony with God in the ***everlasting state.*** Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the ***immortal state,*** will be converted and come to the knowledge of God, the Scriptures do not teach. {ND JW, BIAD 28.2}

The "saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Dan.vii,18,26. The immortal saints will be the subjects of God's ***everlasting kingdom.*** The New Jerusalem "that is above, and is free," will come down from God out of heaven and be the metropolis of the ***immortal kingdom.*** {1855 JW, FUMP 17.1}

2Tim.i,10. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and ***brought life and immortality*** to light through the gospel." This makes five occurrences of the word, immortality: all there are in the authorized version of the Old and New Testaments. This is the last one and deserves a careful examination. Life and immortality are here declared to be brought to light through the gospel. "Life and immortality," as Tillotson remarks, "is a Hebraism for ***immortal life.***" Immortal life then is brought to light through the gospel. How then if this be true, can it be said to be clearly an attribute of sinful flesh? How can it be urged as being clearly apparent, in the nature and constitution of man? If the gospel, (which is defined by Jesus, and holy apostles, to be glad tidings concerning the kingdom of God, ***of which kingdom immortal life is an attribute, and only of this kingdom,*)** if this gospel, I say, was necessary to set this matter in a clear light, or bring it to the understanding and light of man, how can it be said to be made clear in the record of creation? If the gospel is the place to look for the clear and certain light upon this all-important theme, let us turn our eyes in that direction and see what we can behold in its teachings and promises touching this interesting topic. It is

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certainly important that we inquire patiently and perseveringly after its true source, seeing it is such a glorious blessing for mortal dying man. We invite attention to the record God gave of his Son. 1John v,10-12. "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us ***eternal life, [immortal life,]*** and this life is in his Son!! He that hath the Son, hath life; and he that hath not the Son of God, hath not life." There are four points clearly and fairly stated in this record. 1. God has given us ***eternal life.*** 2. It is in his Son. 3. Those who have the Son, ***have it in him.*** 4. Those who have not the Son, have no hold on this life. The conclusion is inevitable that all of the last named class must perish. ***This life is in his Son; how then can it be said to be in all men?*** Look at the contrast between Bible and creed. **Bible.** This life is in his Son. **Creed.** This life is in all men, in the shape of immortal ghosts. There is a way plainly marked out, for obtaining this life. ***We must have the Son by faith, until faith ends; then this life will pass out of the Son into those who have had the faith. This life will be given to the faithful, not in the shape of an "immortal soul" or "deathless spirit," but in the gift of a body "fashioned like unto his glorious body," through which this life can be endlessly manifested.*** See John iii,14,15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have ***eternal life. [Immortal life.]*** See verse 36. "He that believeth on the Son hath ***everlasting life, [how? in actual possession, in himself? No: by faith in the Son: he has hold of the promise,] and he that believeth not the Son, shall not see life." But he that believeth on the Son shall see this life, when faith is swallowed up of sight, and hope of glad fruition. This life is a matter of faith and hope then in the present time.*** See Tit.i,2. "In hope of eternal life, which God that cannot lie promised before the world began." See a promise which Jesus, the Life-giver made: Mark x,29,30. "And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." John.vi,40. "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." Any desired amount of similar texts in the gospel promises might be collated upon this interesting and important theme. {September 12, 1854 JWe, ARSH 35.14}

God gives to man ***"life."*** But this life is ***subordinate to God's own absolute, original, underived, self-existent life.*** God may ***prolong man's life, even without end.*** But such life is ***ever conditioned on God's will, power, and pleasure.*** It is ***contingent, and cannot be an independent life*.** The life ***everlasting, or immortality -- which He has promised to all who are united to Him -- is everlasting simply because such beings are in vital connection with Him. Such life is not absolute, but conditional. It is because He thus keeps them that the redeemed will be immortal.*** {1966 LEF, CFF1 440.4

"None but the Almighty God can **preserve souls;** nor is any one besides who can give them **length of days,** and grant to them also **a spirit which shall never die,**

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except He who alone is ***immortal and everlasting*** and restricted by no limit of time." 45 {1966 LEF, CFF1 926.4}

Atonement

Christ in His humanity lived a life of dependence upon the Father. This He did, not of necessity, **but of choice**, that He might be a perfect example to us. **He did not exchange His divinity for humanity, but, clothing His divinity with humanity, He emptied Himself, and did not avail Himself of His divine attributes in His contest with evil.** As Son of man, through a life of complete dependence upon the Father, He won back the glory and exaltation which belonged to Him as the Son of God. And not only this, but He won for us in our human nature a life of victory over evil, and made it possible for us to live the life which He lived. This involved His death; for **"the life which He had before His death was fair, but not communicable; that which He won in death and its defeat is fairer still, and capable of being given to all who hear and obey His invitation to come."** Christ's life of voluntary dependence demonstrated that it is possible for humanity, through the provisions of God's grace, to render perfect obedience to the law of God, and forever silenced the charge that God required more of His creatures than it was possible for them to render. Christ in His humanity, subject to all the conditions and limitations of humanity, obeyed perfectly that law which He in His divinity had proclaimed with His own voice from Sinai, and thus won for us a life of obedience, which, as our High Priest, He ministers to all who yield themselves to Him. "Great is the mystery of godliness." {October 1896 WWP, GBJ 11.3}

We are prepared at this point of the investigation, understand the relation the sacrifice of Christy or the atonement, sustains to the law of God. In presenting this part of the subject, I shall compare what I understand to be the Bible view, with the two theories upon this point, believed by most of Christendom. They are the **Unitarian and Trinitarian views**. These views occupy the **two extreme points**. Many of the most eminent writers, in the **Unitarian school, deny the pre-existence of the Son of God, as a real personality; but take the position that he was a good, yea, a perfect man.** I would look with the highest degree of admiration upon the magnanimity and self-sacrifice of a king of spotless purity, just and good, and loved by all his subjects, who, for the forfeited lives of a few rebellious subjects in a remote province of his kingdom, would voluntarily descend from his throne, and exile himself in the garb of the meanest peasant, wear out his life in acts of kindness toward them, and last of all, die the most infamous and ignominious death, to save their lives, and, bring them back in allegiance to his throne. Such an act of disinterestedness and love would fill the world with the loudest songs of praise and admiration; **but, however great and praise-worthy such an act might justly appear, it falls almost infinitely below the claims of Jehovah's abused and violated law.** I cannot conceive how the **life of one man, however good or perfect, or benevolent, could render an equivalent for the forfeited lives of all the millions of the human race, whose characters, in case of perfect obedience, would be equally exceptionss.** I cannot conceive how the death of one good man could render an adequate **atonement for the lives** of so many millions. But, according to, the news of these writers, **we have only the death of a good man's body, while all that is noble,**

dignified, responsible, and intelligent, survives death, may, by this very act, is exalted to higher degrees of bliss and glory. {1854 JMS, ATO 150.1}

The Trinitarian view, I think is equally exceptionable. They claim that the Son of God had three distinct natures at the same time; viz., **a human body, a human soul, united with his Divine nature: the body being mortal, the soul immortal, the Divinity co-equal, co-existent, and co-eternal with the everlasting Father.** Now, none of the advocates of his theory, **claim that either his soul or Divinity died, that the body was the only part of this triple being which actually died** "the death of the cross;" hence, according to this view (which makes the death of Christ the **grand atoning sacrifice for the sins of the world**) **we only have the sacrifice of the most inferior part-the human body-of the Son of God.** {1854 JMS, ATO 151.1}

But it is claimed that his **soul suffered the greater part of the penalty-yet it did not suffer "the death of the cross:" it deserted the body in its greatest extremity, and left it to bear alone the death penalty; hence, the death of the cross is still only the death of a human body.** But even admitting that in his highest nature as a human being, he suffered, all of which his nature, as such, was susceptible, during his whole life, **and then died** the ignominious death of the cross-even then, **such a sacrifice would come almost infinitely short of the demands of God's just and holy law,** which has been violated by all of Adam's race, (infants excepted,) and trodden under foot with impunity, for so many thousands of years. Of this Trinitarians themselves are sensible; hence, they represent **his Divinity as the altar upon which his humanity was sacrificed;** and then **estimate the intrinsic value of the sacrifice by that of the altar upon which it was offered.** But if I understand the theory under consideration, **the Divine nature of Jesus Christ had no part nor lot in this matter; for this nature suffered no loss, indeed, made no sacrifice whatever.** Suppose a king to unite the dignity of his only son with one of his poorest pheasants, so far as to call him his son, and then should subject this peasant under the character of his own son, to a life of poverty, privation and suffering, and then crucify him under the character of a malefactor, while his real son enjoyed all the blessings of life, health, ease, honor and glory of his father's court-would any one contend in such case, that because he was called after the name, and clothed with honorary titles of the king's son, and died in this character, **that therefore his suffering and death would be entitled to all the dignity and honor of his real son? In this case, all the sacrifice is made by the peasant.** The son has no part nor lot in the matter. **It is emphatically the offering of a peasant,** and worth just as much as he is worth, had just as much dignity, and no more. The same is true in reference to the sacrifice of Christ, according to the above view. His humanity suffered all that was suffered, made all sacrifice that was made; his privation, suffering and death are, therefore, entitled to all the value, dignity and honor, this nature could confer upon it, and no more. Hence, according to this theory, **we have only a human sacrifice;** and the **question still remains to be answered, How can the life of one human being make an adequate atonement for the lives of thousands of millions of others?** {1854 JMS, ATO 151.2}

So, after all that has been said and written by these two schools, **it appears that there is no real difference in their respective theories, in reference to the**

atonement; both have, in fact, only a human sacrifice: but with reference to their views of the highest nature of the Son of God, they are as far asunder as finitude and infinitude, time and eternity. The former makes the "only Begotten of the Father," a mere mortal, finite man; the latter makes him the Infinite, Omnipotent, All-wise, and Eternal God, absolutely equal with the Everlasting Father. Now, I understand the truth to be in the medium between these two extremes. I have proved, as I think conclusively, 1st, that the Son of God in his highest nature existed before the creation of the first world, or the first intelligent being in the vast Universe; 2nd, that he had an origin; that "he was the first born of every creature;" "the beginning of the creation of God;" [Rev. iii, 14;] 3rd, that, in his highest nature, all things in heaven and in earth were created, and are upheld, by him; 4th, in his dignity, he was exalted far above all the angels of heaven, and all the kings and potentates of earth; 5th, in his nature he was immortal, (not in an absolute sense,) and Divine; 6th, in his titles and privileges, he was "the only begotten of his Father," whose glory he shared "before the world was;" the "image of the invisible God;" "in the form of God;" and "thought it not robbery to be equal with God;" "the likeness of his Father's glory and express image of his person;" "the Word" who "was in the beginning with God" and who "was God." This was the exalted, and dignified, personage, who was sacrificed for the sins of the world-these are the privileges he voluntarily surrendered; and although "rich, for our sake he became poor:" "he made himself of no reputation," and became man; and "being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross," to declare the righteousness of God, "that he might be just and the justifier of him that believeth in Jesus." {1854 JMS, ATO 153.1}

Here was real humility; not a mere pretense or show; here, we behold the amazing spectacle of the well-beloved and "only begotten Son of God," "the first born of every creature, voluntarily divesting himself of "the glory he had with the Father before the world," coming down from heaven, his high and holy habitation, and though "rich" becoming so poor that he had "not where to lay his head," the blessed Word who "was in the beginning with God," and who was God, actually becoming flesh, in the ignoble garb of a servant-submitting himself to all the privations, temptations, sorrows, and afflictions, to which poor fallen humanity is subjected; and then to complete this unprecedented sacrifice, we see this once honored, but now humbled-this once exalted, but now abased personage, expiring, as a malefactor, upon the accursed cross; and last of all descending into the depths of the dark and silent tomb-a symbol of the lowest degree of humiliation. {1854 JMS, ATO 154.1}

This, this, is the sacrifice, the "only begotten of the Father" offered as an atonement for the sins of the world; this is the being who was actually sacrificed, and this the price the Son of God actually paid for our redemption. Hence, in reference to its dignity, it is the sacrifice of the most exalted and dignified being in the vast empire of God; nay, the sacrifice of the King's only begotten Son. In reference to its intrinsic value, who can estimate the worth of God's darling Son? It is, to say the least of it, an equivalent for the dignity, the lives, and eternal interests of the whole world; nay further, it is equal in value to all the moral interest of the whole intelligent creation, and equal in dignity and honor to the moral government of the Supreme Ruler of the Universe.

USE OF ETERNAL, EVERLASTING AND IMMORTAL

In reference to **its nature, it is Divine; hence we have a Divine sacrifice, in contradistinction to the Trinitarian and Unitarian views,** which make it only a human sacrifice. In reference to **its fullness, it is infinite,** boundless. Yes, thank God, there is enough for each, enough for all, enough for ever more; enough to save an intelligent Universe, were they all sinners; and lastly, in reference to its adaptation to man's conditions and necessities, it is absolutely perfect. {1854 JMS, ATO 155.1}

Oh! how does all the beauty and **glory of the atonement vanish before those theories, which would confine the sacrifice of the Son of God, to the humiliation, suffering, and death of a mere human being.** The great difficulty with most writers on the atonement is this: **they do not commence this sacrifice at the proper place; they commence with the poverty of our Redeemer's birth, and reason correctly in reference to his subsequent history; whereas they should commence with his highest nature, as "the only begotten of the Father," and "beginning of the creation of God," and follow him through every degree of his humiliation, from the moment he consented to divest himself of the glory of the Father, to his descent into the depths of the grave. His sacrifice covers the whole ground between these two points. But, by far the greater portion of the sacrifice had been made before his advent in the flesh. It consisted in the Word's consenting to become flesh; in the Divine nature, consenting to become human: in him who was rich voluntarily becoming poor.** {1854 JMS, ATO 155.2}

I then from the evidence shown, find no basis for anyone to say that eternal, everlasting and immortal means three distinct lives. Linguistically it may sound like that but thematically it is not. The three words when it comes to life that the Father promised to the believers through the son is but the same thing. It is also curious to note that Stephenson says that in heaven, Christ **"in his nature he was immortal, (not in an absolute sense,)"**

God bless you