CONDITIONAL IMMORTALITY.

liveth in pleasure is dead while she liveth,"—Ist Tim. 5, 6. That life is spoken of as imparted, in a sense exactly corresponding, is sufficiently evident from the statement, "To be spiritually minded is life and peace,"—Romans viii. 6; or from the declaration, "You hath He quickened, who were dead in trespasses and sins,"— Ephesians ii. I.

It is important to observe that in many of the passages in the New Testament, where LIFE denotes a normal state of being in the fellowship, likeness, and enjoyment of God, it is directly associated with the mission of Christ, and the imparting of life, in this high sense, is set forth as the special object of His work. A few illustrations must suffice. John xvii. 23: "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou has given Him. And this is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent." Observe here (1) That the end for which Christ was granted all power was that He might give eternal life to as many as were given Him. This life must be the opposite of the death which was introduced by sin. For Christ "came to destroy the works of the devil."-Ist John iii. 8, and 1st John iv. 9. (2) That this life, in what Christ regards as its most essential aspect, is to know the only true God, and His Son, Jesus Christ. The life which our Redeemer came to impart, as defined by Himself, is not mere conscious being, but a normal state of being in communion with God, whose real glory is spiritually apprehended. It is to know God, and His Son, Jesus Christ.

John iii. 36: "He that believeth on the Son hath everlasting life; he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Observe here, (I) everlasting life is the present possession of the believer. He hath it. The present tense is used. It is not something bestowed merely at the resurrection. (2) The unbeliever shall not see life. If life here means a normal existence in the fellowship and enjoyment of God, the statement is

161