

**LIFE AND DEATH:  
AS TAUGHT IN  
SCRIPTURE**

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Life and Death: As Taught in Scripture by Anonymous

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# LIFE AND DEATH:

*As Taught in Scripture.*

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1868.

## PREFATORY NOTE.

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*THIS little volume is presented to the attention of thoughtful Christian men. The subject is one of inexpressible importance, and it is an immense relief to discover that the awful doctrine here controverted has not a shadow of support from the Bible. The idea of endless suffering, on the part of any creature, is such a terrible libel on the character of the blessed GOD, that all who love Him should protest against it.*



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THE advent of Christ is an event of mighty magnitude; the consummation of the grand plan of salvation is suspended on it; for if Christ never comes, the dead will never be raised, and if the dead are never raised, they can never be judged; and if never judged, they can never be rewarded; and never inherit the kingdom; for Christ is not only designated as the future Judge, but the time when He shall officiate in this capacity is said to be "*at His appearing.*" Nor is this a new item of theology; for Enoch, the seventh from Adam, connected the judgment scene with the coming of Christ, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute *judgment,*" &c. Not only did Enoch preach the advent of Christ, but he connected that event with the judgment. But to be more precise, we will look at various



features of the Advent faith, and thus learn whether "Adventism" is really in harmony with the Bible or not.

### IS CHRIST LITERALLY TO COME FROM HEAVEN AGAIN ?

**M**ANY think so. Is it a revealed truth, or is it an error? Is the coming of Christ to be a literal or spiritual event? What say the Scriptures? Paul thus speaks to his Thessalonian brethren: "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, *whom He raised from the dead, even Jesus*" (1 Thess. i. 9, 10). Who were they waiting for? God's Son. Where from? "From heaven." What Son of God were they waiting for from heaven? The very One "whom He raised from the dead." Then God has a Son in heaven, has He not? Yes. And that Son was once dead, was He not? Yes. And God raised Him from the dead, did He not? Yes. And that is the very Personage we are to wait for from heaven, is it not? Certainly.

This agrees with the Saviour's own testimony to the seer of Patmos, after His ascension: "I am He that liveth, and *was dead*; and, behold, I am alive for evermore" (Rev. i. 18). This is the very Personage

of whom the heavenly messengers declared, "This *same Jesus*, which is *taken up from you into heaven*, shall *so come* IN LIKE MANNER as ye have seen Him go into heaven" (Acts i. 11). The "same Jesus" who once died, and was raised, went up to heaven, and is still in heaven; this "same Jesus" is to come from heaven, not spiritually, but "in like manner as" the disciples saw Him ascend. Before taking His departure from earth, Jesus affirmed, "I go to prepare a place for you. And if I go and prepare a place for you, I will *come again*, and receive you unto Myself" (John xiv. 3). Christ literally went away and He will literally return: "Behold, He cometh with clouds; and every eye shall see Him, and they also that pierced Him: and all kindreds of the earth shall wail because of Him" (Rev. i. 7). This event cannot be counterfeited; "all" will "see" the Saviour come in the "clouds" of heaven, and sinners will "wail."

It will be no spiritual affair, like coming in the "clouds of events," as some explain the matter; 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" (1 Thess. iv. 16). Thus the coming of Christ is connected with the sounding of the trump of God, which arouses the slumbering dead from their tombs; and

moreover, the Apostle adds, "Then we which are alive and remain, shall be caught up together with them [the raised saints] in the clouds, to meet the Lord in the air." This cannot be spiritualized. Christ will return literally, and the raised saints, together with the living saints, changed to an immortal state, will rise to "meet Him" in the air, and thenceforward "for ever be with the Lord." With this fact in mind, well might Paul affirm, "Unto them that look for Him shall He appear the second time, without sin [or a 'sin offering'] unto salvation" (Heb. ix. 28).

Not only is this event designated the "second" coming of Christ (thus proving it as truly *literal* as the *first*; as the second is a *repetition* of the first, and of the *same order*, else it would simply be the first of one order, and the first of another, instead of being a "second" of any one order; and as all admit that the first was the advent of a literal personage, it must be conceded that the second must also be); but, moreover, this second advent is to bring "salvation" to the saints. And while this event shall bring salvation to God's people, it will, at the same time, bring destruction to the impenitent; thus it will be like the "pillar" that cast *light* on Israel and *darkness* on the Egyptians; for "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking