

Issue 40  
Dec 2008

# From Death To Life



**Bible Teaching • Life • Death • Resurrection • Eternal Destinies**

*Simon Davy*



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# From Death To Life

Conditional Immortality Association Issue 40

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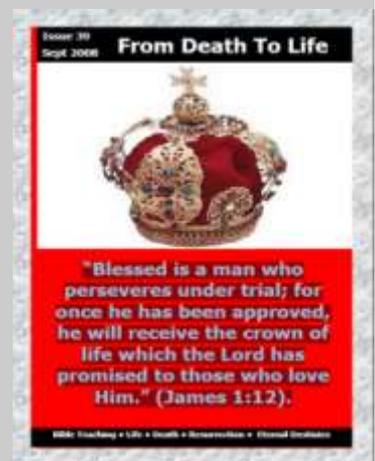
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## From Death To Life

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To join the Association see p. 28 or print out & send in the membership form from our website.



## Editorial

Jesus taught his followers to "turn the other cheek" (Mat. 5:39). Unfortunately his earthly church has been anything but good representatives of his teaching!

One Sunday, early in November a brawl erupted between Armenian and Christian Orthodox monks in the Church of the Holy Sepulcher - the traditional site of Jesus' crucifixion, burial and resurrection. The brawl began during a procession of Armenian clergymen commemorating the 4th-century discovery of what is believed to be the cross on which Jesus was crucified. The Greek Orthodox objected to the march going ahead without one of their monks being present. They felt the procession would subvert their claim to the Edicule - the ancient structure built on what is believed to be the tomb of Jesus. The Armenians tried to march. The Greek Orthodox monks blocked their way. A brawl ensued.

Apparently, such events are by no means uncommon. Six Christian "denominations" or sects share control of this ancient church.

They frequently hurl abuse at one another and engage in punch-ups to the extent that the Israeli police are forced to intervene.

What could be more ironic than Christians beating each other up on the alleged burial site of Jesus - and so close to Christmas when we celebrate the birth of Jesus, the Prince

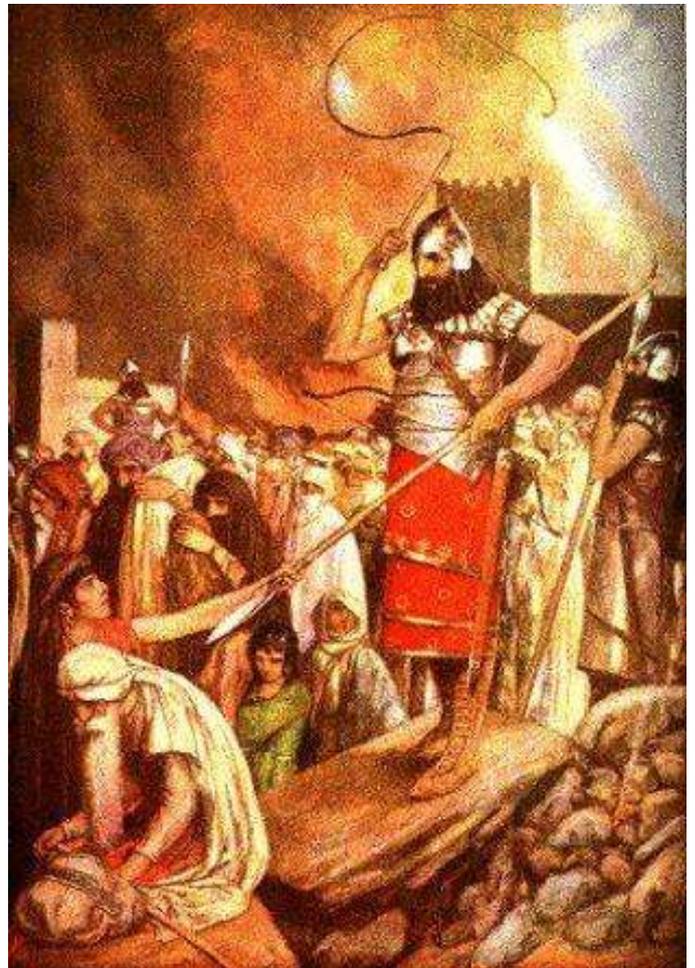


of Peace, who came to bring peace **on earth to all those on whom God's favour rests**" (Luke 2:14).

Things like this remind me that the purpose of this Association is to inform not to divide, to generate light not heat. It certainly is not to engage in the literary equivalent of a punch-up. It is to proclaim that eternal life is found only in Christ—a message fit for every season not just Christmas.

*David Burge.*

Many say the first mention of hellfire in the Bible is in **Deuteronomy 32:22**. The KJV renders the verse: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." "Hell" here is "sheol". That the KJV speaks of fire burning to "the lowest sheol" leads some to assume that Sheol (the Old Testament realm of the dead) is divided into "compartments". The upper cavern is the realm of the blessed dead where such worthies as Jacob expected to go at death (Gen. 37:35). The lower cavern is the realm where the wicked undergo fiery torment. This picture is further supported by the notion that Jesus spoke of the realm of the dead as divided into two parts, one a place of fiery torment, when he spoke of the Rich Man and Lazarus (Luke 16:19-31).



The Rich Man and Lazarus (Luke 16:19-31).<sup>37</sup> has been discussed at length in the pages of this magazine over the years (See our website [afterlife.co.nz](http://afterlife.co.nz)). The Deuteronomy passage needs to be commented on.

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## Conditional Immortality in the 19th Century (Part THREE)

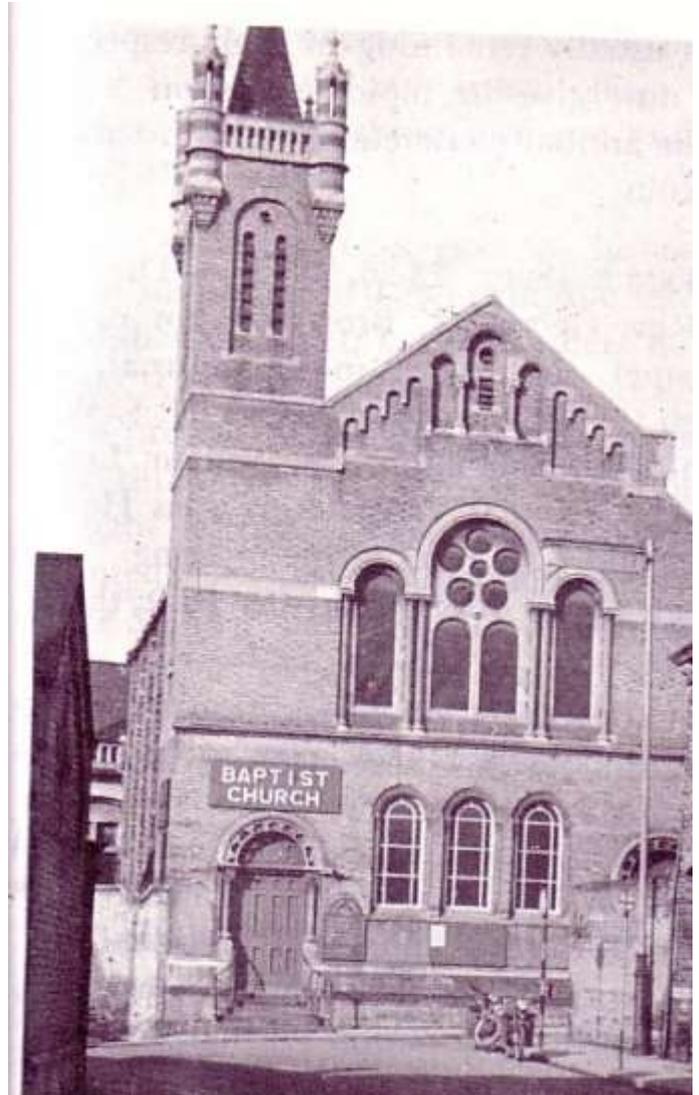
*This is part 3 of an address given by Armand Newrick at Conference 2008. The first 2 parts are found in Issues 38 & 39.*

### The "Downgrade" Controversy

The desire of Joseph Parker for unity is reflected in a number of very interesting published letters of correspondence between himself and Spurgeon in 1887. Spurgeon was becoming progressively averse towards those who taught the annihilation of the wicked, or anything **which didn't sit well** with his Calvinist tradition. The fact that **Spurgeon's son, Thomas**, removed George Brown from the Baptist union of New Zealand, on the basis of **Brown's adherence to Conditional immortality**, is some indication

of the strength of **his father's** feelings toward conditional immortality back in London.

In Feb. 23rd. 1887 Parker wrote to Spurgeon asking for a public conference to be called between ministers of all denominations in London on the suggested date of Oct. 25th 1887 for the **cause of unity. It's interesting** to note that this proposed date landed three days before Spurgeon actually chose to formally with-



Mint Lane Chapel, pastorate of Rev. George Brown, birth place of the conditional immortality organization.

draw from the Baptist union on the basis of a **"downgrade" of Christian truth!**

Spurgeon was claiming that many ministers in

the Baptist Union were giving themselves to a liberal slide away from the authority of the Bible, and Spurgeon claimed he had the names of the individuals to prove it!

Amongst the many concerns being addressed in the **"downgrade controversy"**, was the doctrine of hell. Spurgeon at one point claimed something to the effect of; **"none of the small churches in London believe in the conscious torment of the wicked anymore."**

### Parker and Spurgeon Correspond

Parker wrote to Spurgeon calling for mature cooperation. **Spurgeon's written response** was somewhat evasive, calling

**Parker's conduct puzzling**, for to Spurgeon there were no grounds for cooperation as long as Parker taught the annihilation of the wicked. Spurgeon **wrote; "I think we**



Joseph Parker

should each go our own way in brotherly friendliness". **Five days latter Parker replied, "If there is a problem between us lets talk about it"**. Spurgeon replied, **"There is no personal problem between us to discuss; you ask me to**

cooperate in regards to the old evangelical faith, I do not see my way to do this. These matters are not private **but public matters"**.

Then Spurgeon asked for no further correspondence from Parker! However, Parker did keep correspondence up. He pleaded with Spurgeon to not be so narrow minded asking Spurgeon to, **"widen the circle of which he has made himself the centre and to broaden his reading" (I suspect of arguments such as those supporting conditional immortality).**

**The End of an Era**  
Spurgeon only lived another five years after withdrawing from the Baptist Union late October 1887, the following January the Union publicly censured Spurgeon by the man-

ner of his protest. Spurgeon was known for his blunt forthrightness which some claimed bordered on irreverence and secured for Spurgeon a great many opponents throughout his lifetime. Spurgeon suffered from depression, gout, and a liver condition which all contributed to his stress during the **"downgrade controversy"**. Spurgeon had said that this controversy surrounding the downgrade of evangelical Christianity was killing him. Spurgeon died in 1892 in France aged only 57.

**Despite Spurgeon's resistance to Parker's** call for unity Parker still paid a generous

tribute to Spurgeon in the London Times. Parker credited Spurgeon with a unique and invisible position in Christian England. Spurgeon, whom many



C. H. Spurgeon

held great disregard for in his lifetime, was suddenly a hero of English evangelicalism in his death!

Parker survived Spurgeon by another ten years and his obituary in 1902 claimed Parker as the most spo-

ken of divine in all of England at that time.

## Concluding Thoughts

There is in this review of conditional immortality in the nineteenth century, three noted responses made by conditionalists to resistance.

### 1. Withdrawal

The Millerites withdrew from the main stream to form new denominations. Were they right to do so? In doing so were they more successful

in promoting their views?

**"I don't know if they** were right to withdraw or not because it is not possible to stand in their shoes to feel the nature of the **resistance against them."** If they had remained in the mainstream per-

haps they may have caused a more serious rupture from within.

## 2. Stay Put

Joseph Parker would not join the Conditional immortality organization because it was viewed as

provocative and divisive. Did

**Parker's re-** sponse promote conditional immortality?

I suppose that if Parker gave his name to the organization of conditionalists the doctrine would have gained ground.

Although peace and unity are the mark of being a disciple of Christ I believe that correction of error for the sake of truth can be promoted along side unity.

However, I cannot **stand in Parker's shoes** to know what it may

have meant to support the conditional immortality organization of that time. Perhaps a parallel might be made **to John Stott's softening** of his stand for conditional immortality for fear of dividing



The Millers

evangelicals in recent times.

## 3. Form an Interdenominational Organization

Many conditionalists, including Rev. George Brown, formed a central interdenomina-

tional organization. Did such a response promote conditional immortality?

I believe such a response did maintain the voice of conditional immortality and provide support for those holding the view.

## So Which Response is the Right One?

This coming September marks 130 years since the first conditional immortality organization was formed in England in 1878, and I ask this question; why do we support

this work? For me personally, I am not solely motivated by a desire to defend the truth, although that is of prime importance. I could believe something to be true and not want to bother anyone about it because it **doesn't really affect**

them. However, in this case, the truth does have a bearing on the destiny of humanity through their **response to God's offer** of eternal life in his Son. What motivates me is both my experienced concern that the traditional **notion of "hell" has** turned many of my friends away, and equally that it is not what the Bible teaches!

For God is not wanting any to perish but for all to come to repentance and live through faith in his Son, Jesus Christ. Notions of hell that demand the immortalization of those in its torments are a **shocking distortion of God's** justice and demand ongoing review by those who hold precious their tradition, and so the work goes on!

*Armand Newrick*



#### THE AUTHOR

Armand is a member of Manukau Central Baptist church and a recent graduate from Carey Baptist College with a degree in applied theology. He has had a keen interest in theology since his teenage conversion (See Issue 30) and came to the conditionalist position about eight years into his walk with the Lord. He is married to Suzanne and they have two children, Daniel and Emma.

(Cont from page 5)

This fire, if context is any guide, is not a literal fire at all. It is a **symbol of God's wrath.**

It is certainly not a fire that tortures so-called immortal souls after death. It is a fire that was yet to devour the earth and set on fire the very foundation of the earthly mountains.

The phrase "lowest sheol" is (as the NIV has it) better translated **"sheol below", in contrast to, not "sheol above", but the "heavens above".** This figure of speech, used of the mysteries of God (Job. 11:7-9), is used here to describe how far reaching is the divine anger probably poured out on Israel during the Babylonian captivity.

*David Burge*

# Resurrection

## Revealed (Part 8)

Our resurrection hope is confirmed in the New Testament.

### RESURRECTION IN THE GOSPELS (PART 1)

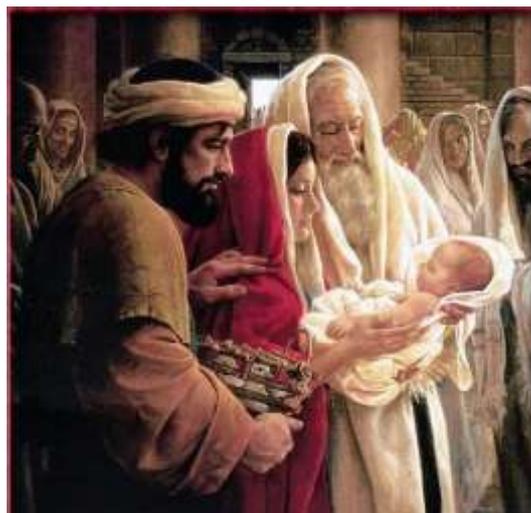
General

#### Resurrection

Not long after the birth of Jesus, He was taken to the temple, where Simeon prophesied about Him (Luke 2:34). He uses the **term "rising again"** (anastasis, which can also mean resurrection) of many in Israel". However, the full expression is **"fall and rising again"**, so Matthew Henry, taking it to mean the moral fall, writes of those who are referred to, that **they are "those... who will be prejudiced and enraged against him, and offended."**<sup>55</sup> Fur-

thermore, there will be those who rise again, **perhaps "of the same persons after the effusion of the spirit at Pentecost..."**<sup>56</sup>

The Lord Jesus Christ



Himself speaks often of resurrection, affirming also that those who studied the Old Testament should have seen that it was taught in those Scriptures.

A clear teaching of the Lord is found in John 5:25, when He declares that a time is coming **"when the**

dead shall hear the voice of the Son of God: and they that **hear shall live."** Some do argue that the words, **"and now is"**

indicate that He is speaking of those spiritually dead who receive eternal life when they hear and respond to His voice. However that may be, in verses 28,29 it is certain that He is speaking of the coming resurrection, because He speaks of those who are in the graves. He says they **"shall hear His voice, And come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."**

Matthew 24 is a discourse on the signs of

**Christ's coming and of the end times.** In v. 31 He tells His disciples that the Son of Man will send His angels with the sound of a great trumpet, and they will gather his elect from the four winds. As we compare this 1 Thess. 4:16, 17 and 1 Corinthians 15:52 we see a picture of the resurrection emerging.

In Matthew 25:31-46 is a picture of the **judgement.** Says "The New Bible Commentary", "...it is natural to suppose that the present judgement scene includes the living and **the dead**". This being so, a resurrection is inferred.

In the next chapter, John 6, Jesus is teaching the people who followed Him after they had eaten the bread and fish He provided at the time of feeding more than five thousand. In verse 39, Jesus speaks of His **Father's will "that of**

all which he hath given me I should lose nothing, but should raise it up again at the last **day."** These last words become a refrain, "and I will raise him up at **the last day."** We find them in vv. 40, 44, and 54. We need to see



why He is so insistent on these words. In v. 40, still speaking of the will of the Father, He says that His will is that every one who sees the Son and believes on Him may have eternal life. For this to happen, He must raise up those people on the last day. In v.44, He speaks of

those whom the Father draws to the Son, that He will raise them up at the last day, and in v.54 He proclaims that those who eat His flesh and drink His blood have eternal life. His discourse in this chapter has been about

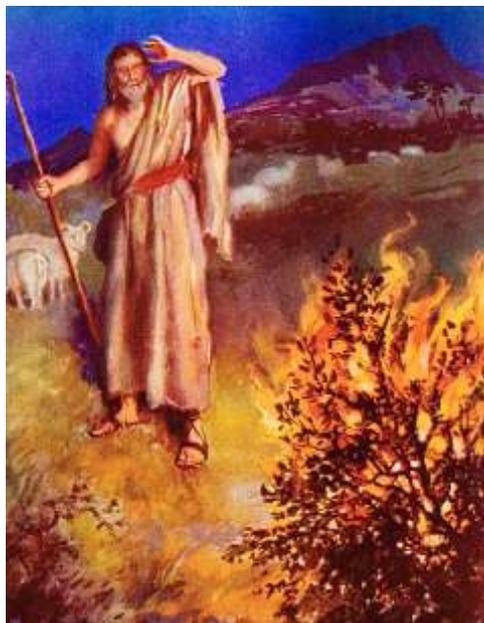
Himself as the eternal bread of life. Again, for the proclamation and the promise of this teaching to be fulfilled, those who believe on Him will need to be raised from the dead. One day Peter asked the Lord what the disciples would gain from having left all and fol-

lowed Him. In His reply in Mark 10:30 (and Matthew 19:29) the Lord says that they would receive one hundred-fold for everything they had given up, in this life - **"and in the world to come, eternal life."** **"This implies resurrection."**<sup>57</sup>

If there was no resurrection they could not **look forward to "the world to come"!**

In Mark 12:18-23 (Cp. Matt. 22:23-33) the Sadducees, who did not believe in the resurrection (Mark 12:18; Luke.20:27), thought they had an unanswerable riddle when they brought an absurd story to Jesus of seven brothers who, one after the other (in obedience to Levitical law, Deut. 25:5,6), married the same woman, without any of them having children. **"In the resurrection therefore, when they shall rise, whose wife shall she be of them?"** (Mark

12:23). They thought that through this story and question they were ridiculing the whole idea of the **resurrection. Christ's reply** pointed them back to the burning bush of Exodus chapter 3. Exodus is a part of the Pentateuch, on which



the Sadducees particularly based their beliefs. The Lord told them that they had made a great mistake in asking this question, because there is no marriage in heaven, but when the dead arise, they shall be like the angels. (Incidentally, Christ was also pointing out

another wrong teaching of the Sadducees in this remark, because they did not believe in angels, either!) He then went on to remind them that the Scriptures say that when God spoke to **Moses, He said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"**.

He affirmed that God is not the God of the dead, but the God of the living. The question is about the resurrection, but most people seize on this saying to prove that these patriarchs are already with Him in heaven.

If that is what Christ was saying, then it does not do anything toward proving the resurrection. In fact, it could prove that the resurrection is not necessary! So we have to remember that in prophecy God often speaks in the present, though events are still future, because He knows the future, and

what He has promised is so sure that He can speak of it in the present tense. (Cp. Romans 8:28, where

**"glorified" (past tense) is used** although it is still to take place in the future, because it is part of the eternal plan of God, and therefore absolutely certain.) In Luke 20:37, recording the same incident, it is put very plainly - **"Now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."** By using these titles of God, Moses was not proving they are now alive, but proving that they will be resurrected! So says the Lord Jesus.

In Luke 14:14 Jesus instructs those who give dinners to call people who cannot afford to give them a dinner in return, for then **"thou shalt be recompensed at the resurrection of the just"**. No argument here

about whether or not there will be a resurrection. Jesus takes it for granted as a fact, as something which is going to happen.

The Lord gives a direct prophecy and promise of resurrection in John **5:21, saying that "As the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will."**

In Matt. 16:18 Jesus says that the gates of hell (Hades) will not prevail against the church. David Burge points out because Hades refers to death, this means that Hades cannot prevail against the church, because death cannot hold the church; resurrection will overcome it!<sup>58</sup>

#### Footnotes

55. Matthew Henry.

56. The J. F. B. Bible Commentary.

57. G.E.Ladd. Bible Characters and Doctrines. Scripture Union. Vol. 16, Study 79.

58. From Death to Life. Issue 24, p.2. P.O.Box 202162, Takanini 2246, Auckland, New Zealand.

#### The Author

Beryl Joy Ching, spent over 40 years on the mission field in India. Returning to New Zealand to **"retire"**, Beryl was for a long time secretary of this Association. RESURRECTION AS REVEALED IN THE OLD TESTAMENT AND CONFIRMED IN THE NEW TESTAMENT is the full title of her Thesis presented to the Faculty of the Freelandia Institute Biblical Theological College in partial fulfilment of the requirements for the Degree Master of Biblical Studies.



# Advent Expectations

## By David Burge

The earliest Christians held what scholars call, **"apocalyptic expectations."** That is, they believed with all their heart that Jesus was coming back literally, personally, visibly, definitely unexpectedly (as far as the world was concerned) and probably soon. They believed that his coming again would usher in a golden age of prosperity known as the Kingdom of God. They believed that evil would be defeated, and that the Saints would be vindicated. They believed that the

saints of all ages would rise to life and reign with Jesus for at least 1000 years. There was a sense of



urgency among those first generation Christians. Persecuted by Jews and Romans alike, they looked to Jesus to come back

and save them.

Since the first advent (or coming) of our Saviour, over two thousand **"Christmas's"** have come and gone. As the years, then the decades and now the centuries have passed, is it possible to hold on to that sense of expectation even urgency that characterised the early church? Is it possible to live in expectation and at the same time avoid falling into the trap that many in the Thessalonian Church fell into – where we abandon all thought for our future, doing no work and making no plans for tomorrow, while we await the coming of Jesus?

In fact, Paul warned

the Thessalonians that the Lord would not come until the apostasy occurred and the **"Man of Lawless" is revealed** (2Thess. 2:1-4). In light of this Paul exhorts the believers to continue working, saying, Brothers and sisters, never tire of doing what is right (2Thess. 3:13).

There are very many practical reasons why we should still be looking for Jesus to come, while we still go on doing what is right. The believer who lives by the light of his or her advent expectations will find that it has a tremendous impact on several areas of life.

### Something To Live For

Dwight L. Moody, though of limited formal education, became one of the most

well-known evangelists in modern history. He **said, "I have felt like working three times as hard as ever since I came to understand that my Lord is coming**



Dwight L. Moody

again. I look upon the world as a wrecked vessel. God has given me a lifeboat and said **to me, 'Moody, save all you can'".<sup>1</sup>**

Many in the world lack a sense of direction and purpose in life. Moody testifies to the fact that the believer who is

looking for Jesus to come again lives in the sure and certain knowledge that whatever he or she does (or does not do) for God in this life will have eternal consequences. The believer thus has something to live for.

### Something To Live To

John wrote in his **First Epistle, "And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at His coming" (1Jn 2:28)**

John is saying that to avoid being ashamed when Jesus comes, we need to be continuing in Jesus **now. He says, "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him,**

for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is **pure” (1Jn 3:2, 3).**

John says that the hope **of Christ’s coming** causes us to live to the

## Something For the Life Beyond

While I applaud the emphasis on applying the Bible to everyday life which is so much a part of contemporary

anointed King, who, in **the words of Wesley’s Christmas Hymn, *Hark the Herald Angels Sing*, was “Born that man no more may die, Born to raise the sons of earth, Born to give**



standard, to purify ourselves as Jesus was pure. Is the lack of purity in the church today a consequence of the diminishing of the biblical hope of Christ coming again? (as opposed to **“promotion to glory”**, for example).

**preaching the “good news” is not “Seven Steps to a Better Marriage”, “How to Raise Obedient Children”** How to Manage Your **Money” or any such thing.**

It is about Jesus, the **Messiah, God’s**

**them second birth.”** It’s about how he died on a cross to set us free from our slavery to Satan, sin and death.

When Paul first wrote to the Christians at Thessalonica it was not about how to get more out of marriage etc, it

was about their loved ones who had died believing in Jesus. He wrote to assure them that when Jesus comes their loved ones will be resurrected and all of us then living will be **"caught up together with them in the clouds, to meet the Lord in the air: and so we will be with the Lord forever."**

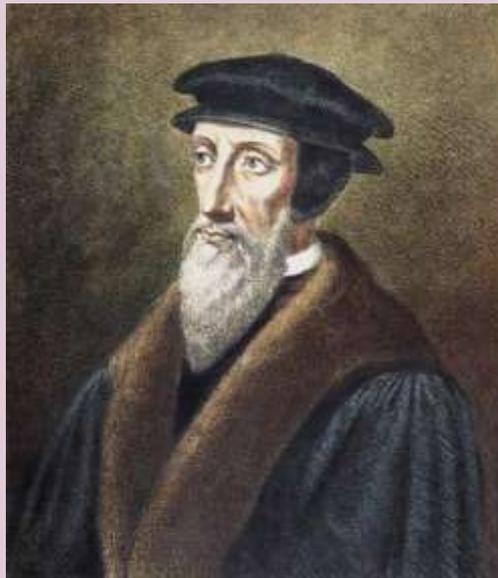
He then added, **"encourage one another with these words" (1Th. 4:13-18).**

unless Jesus comes first, every one of us will die (and remain dead). Now those who believe eternal life is found only through faith in Christ and only at his return will see why every generation of Christians must look to the coming of Jesus to find hope even in the face of death.

*David Burge*

## Footnotes

1. **"Looking for Jesus"**, [www.truthhelpers.com/cdmaster/Looking%20for%20Jesus.doc](http://www.truthhelpers.com/cdmaster/Looking%20for%20Jesus.doc).



"John Calvin wrote commentaries on every book of the Bible but one. When he got to the last book of the Bible-- the Apocalypse, the Book of Revelation, the book of whores and dragons and clashing empires--he read it and then put his pen back in his drawer.

But is it better to ignore the Lord's return? Is it better to live with a low ceiling over our lives, and no room there for the incoming

Lord? We may be the sort of people Jesus warns about in Luke 21. Watch! says Jesus. Heads up! Be alert! Pray that you will have the strength to stand before the Son of

Man! Jesus says this to people who have given up on the second coming and have settled into a ground-level religion. At this level their hearts get waterlogged. Their hearts get "weighed down," as verse 34 says. ... [T]hat's how they end up trapping themselves." (**"In the interim"**, Cornelius Plantinga Jr. *The Christian Century*. Chicago: Dec 6, 2000. Vol. 117, Iss. 34; pg. 1270).

# Choose Life (Part 2)

## By Immanuel Koks

### Atonement

Every year the nation of Israel would have a day of fasting and sacrifice. That day, the Day of Atonement, was the day that their sins could be covered. Once a year the high priest would slaughter one goat and have another led out into the wilderness. He would take the blood of the first Goat, into the most holy part of the Tabernacle/Temple (a part he could only enter once a year, that is on the Day of Atonement) and would sprinkle the Blood on the Mercy

Seat (Lev 16:15-16.) Through this process the Sins of the people could be covered and they could continue to live in the land, in the



**shadow of God's** Grace. Because of what happened on this day, the people despite their sins continued to have life that God alone could offer. The

other goat also carried the sins of the people, but it was led away into a deserted part of the wilderness. Signifying the way the sins of

the people, were taken away through the Atonement process. Leviticus 23:29-30 tells us that anyone who does not keep the Day of Atonement will be destroyed, Why? If they chose to step **out of God's** mechanism of grace for them,

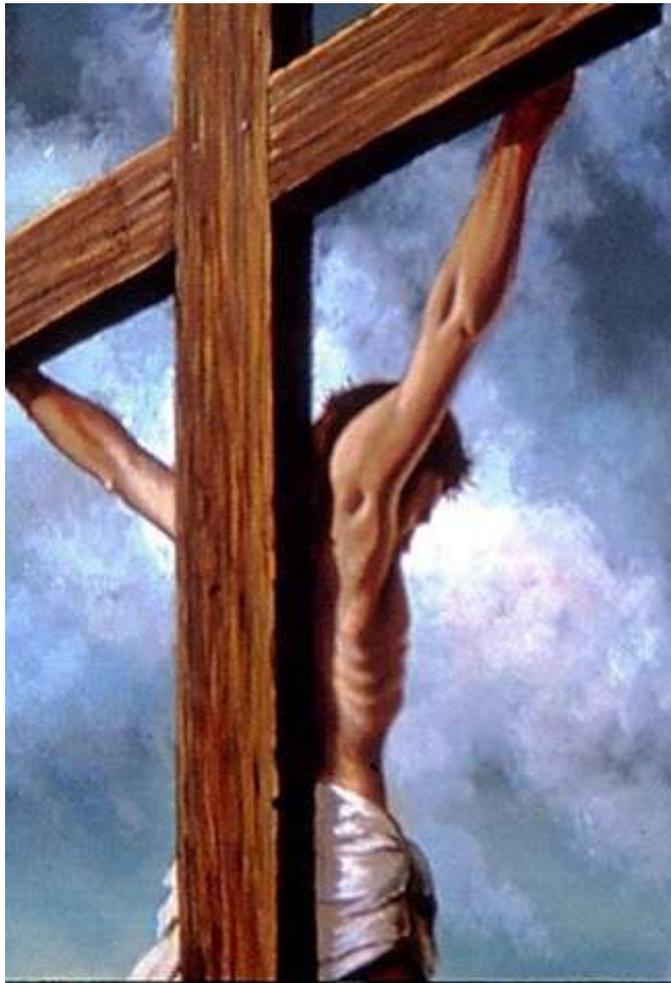
they would reap the consequences of their sin, death.

Here, in the Day of Atonement, we see an **outworking of God's** grace to his people. He

knew that the people would sin, so made a ritual whereby they could remain in relationship with him. The ritual, however was not sufficient. The writer of Hebrews pointedly says, "For it is impossible for the blood of bulls and goats to take away **sins.**" (Heb 10:4) but in Christ that sin has been removed. More than that, Christ only had to die, once and his perfect sacrifice was sufficient to cover all sin, forever. According to Hebrews the high priest and the goats all foreshadowed the ultimate reality, Christ. But the warning remains, if we sin and walk away from Christ, the life giver, we will perish (Heb 10:26-31).

## Jesus Christ

We know John 3:16 so well, "**For God so loved** the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal



**life."** yet the truth remains, if we believe in Christ we will have eternal life. If we do not, then verses 17 and 18 say we are condemned, not by God,

but by the very fact that we do not believe in the Son. Condemned to what? Perishing. Even in allowing the unbeliever to perish, we see the love of God, for it is better to die than to live forever in a state of sin.

The book of John is dense with the connection between Jesus and Life. A small selection includes: Life was in Him (1:4) The Pharisees searched **the scriptures "for in them was Life."** but they refused to come to Jesus who, could give them Life (6:39-40). Metaphorically, he is the bread of Life, and who ever eats of

him will have eternal life (6:41-58). He will give eternal life to those who are his (10:25-**30**). **He is "the way, the truth and the life."** He told the Samaritan woman that he

offered living water, and whoever drinks the water he gave will have eternal life. (4:7-42)

The message is clear that in choosing Jesus we have eternal Life, but by not choosing Jesus we receive condemnation and will perish and die. It is not my intention, in this article, to argue why I take the words - perish and die - literally. However I find it quite clear that the force of the biblical story up to and including Jesus is that life is offered only to those who are in relationship with God, The Apostle Paul makes it quite **clear, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." (Rom 6:23)** Paul, and the other New Testament writers, do not deviate from the theme, in a relationship with Christ there is eternal Life,

outside of that relationship there is not.

### The End of Time

We see in the book of Revelation (20:11-15) a time called the Great White throne Judg-

except that those who do not have their name written in the book of life will be thrown into the Lake of Fire, to die the second death. Then John



ment. When the dead rise will be judged. We are told that some books are opened. One of which is the book of life. We are not told much about the judgment process

flicks us to another scene – the New Heavens and New Earth. in which God wipes tears **from people's eyes,** where death, mourning, crying and pain will be no more (21:4.) We are then told of a

river of life flowing from the throne of God and the Lamb (another title for Christ.) We are told of trees of life, lining the river (22:1-3) for the healing of the nations. The picture of the New Heavens is all enveloping, there is no room for the wicked. They cease to exist in this picture.

The trajectory of scripture we have mapped out shows that those judged worthy to have eternal life, are those who are in Christ. That is those who accept Jesus as their Lord. Those who have not accepted Jesus as Lord and Savior would have already reaped their reward, death. Therefore we must conclude that the picture of the New Heavens and New Earth is a very consistent fit with the biblical narrative. The fate of the wicked is not to live in eternal conscious torment. The biblical

story painted here, consistently points to their fate as death. They will no longer exist.

*-Immanuel Koks*

gelical" who still believes in Conditional Immortality. Immanuel's passion is to combine his understanding



### The Author

Immanuel's parents immigrated to New Zealand from the Netherlands in 1968, six years before Immanuel was born with moderate Cerebral Palsy. He grew up in the Worldwide Church of God which he left, with his mother and brother at the end of 1995. Now, after attending the

Bible College of New Zealand (BCNZ) Immanuel considers himself an "orthodox evan-

of disability and his theology. While many Christian organizations are doing good work for people with disabilities and those who are suffering, there is a need for a stronger theological foundation. Immanuel feels called to this. To further this goal he plans to study at Regent College in Canada. If you would like to know more about Immanuel's dreams and aspirations visit his web page at [www.immanuelkoks.com](http://www.immanuelkoks.com)

# Western Wall



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## Statement of Faith

1. We believe in God and His one and only Son, Jesus the Christ. Heb. 11:6; John 14:1; 3:16; 20:31; Mat. 16:16.
2. We believe in the Holy Spirit. 2Pet. 1:21; 1Cor. 6:19; Jude 20; Eph. 3:5.
3. We believe that Jesus died for us and gave himself a ransom for all. Rom. 5:8; 1Cor. 15:3; 1Tim. 2:6.
4. We believe that God raised Jesus from the dead; that by resurrection He became Lord of both the dead and the living, and the first fruits of those who have fallen asleep; and that whoever believes in Him shall not perish but have eternal life. Rom. 10:9; 14:9; 1Cor. 15:20; John 3:16.
5. We believe that baptism is commanded by Christ, was practiced by His Apostles, and is taught in the New Testament. Mat. 28:18,19; Acts 8:12,38.
6. We believe that all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the people of God may be thoroughly equipped for every good work. 2Tim. 3:16,17.
7. We believe that human beings are by nature mortal. Gen. 2:7; 3:19; 1Tim. 6:16; 2Tim. 1:10; Rom. 2:6-7.
8. We believe that human beings in death are unconscious. Psa. 6:5; 115:17; Ecc. 9:5,10. This is likened to "sleep". Job 14:12; Psa. 13:3; Jer. 51:39; Dan. 12:2; John 11:11-14; 1Cor. 15:51.
9. We believe that immortality is obtained only through faith in the Lord Jesus Christ. 1Cor. 15:21-23; 2Tim. 4:7-8; 1John 5:9-12.
10. We believe that there will be a resurrection of both the righteous and the wicked, to be followed by the Judgment. Acts 24:15; John 5:25,28,29; Rev. 20:12,13.
11. We believe that evil and evil-doers shall be finally destroyed. Psa. 145:20; Mat. 10:28 Rom. 6:21; Phil. 3:19; Heb. 2:14; 1John 3:8; Rev. 22:3.
12. We believe in the Second Coming of Jesus Christ. Acts 1:11; John 14:3; 1Thes. 4:16.

E-mail:

[republishing@slingshot.co.nz](mailto:republishing@slingshot.co.nz)

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