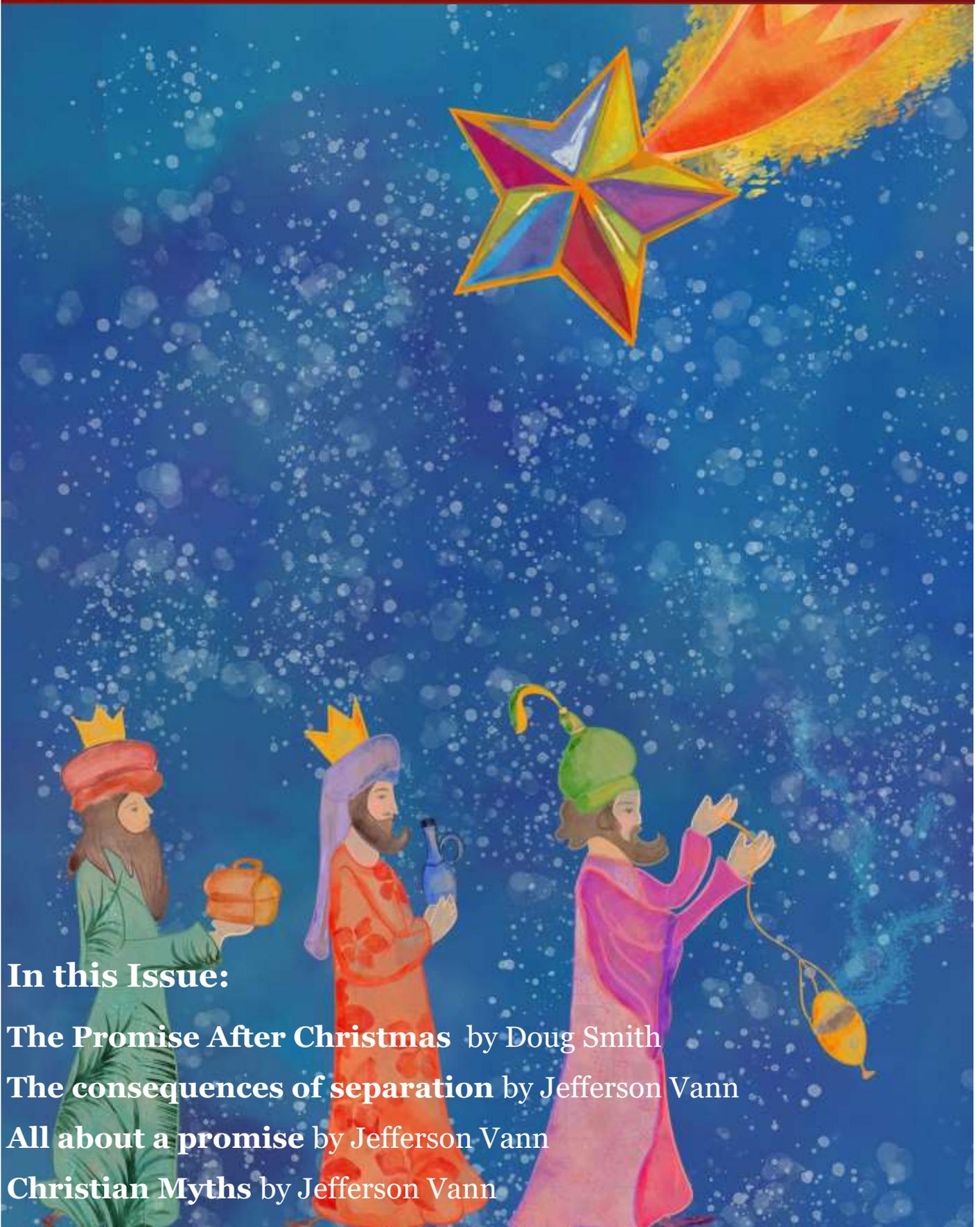


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from death to life in 5.24



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The Promise After Christmas: A Kingdom of Justice and Peace

by Doug Smith

Romans 8:18-24a For a child will be born to us, a son will be given to us; And the government will rest on His shoulders;

And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom,

To establish it and to uphold it with justice and righteousness From then on and forevermore.

The zeal of the Lord of hosts will accomplish this.

— Isaiah 9:6-7 NASB (emphasis added)

Christmas brings a season of hope—beyond this world. A hope that God initiated in the gift of His Son. A hope that will be realized when the Messiah returns, just as He promised. Christ is returning to establish a government of justice and righteousness that will last

forever.

We look at the world today and see injustice and unrighteousness everywhere. Tyrannical governments hinder religious freedom through brutal persecution. Military dictatorships destroy their countries and their neighbors for selfish ambition. Western governments oppress their people through their mismanagement of public finances and overwhelming debts. Radical Islamists destroy freedoms in pursuit of absolute control for the benefit of a privileged few.

Beyond governments, we see injustice in violence against innocent children by deranged individuals. Tragedies like the recent school shootings in Newtown, CT, USA receive much press, and rightly so. Other more pervasive horrors like human trafficking receive little publicity, but remain rampant across the

globe. Organized crime around the world causes entire cities, states, and countries to live in fear.

In such a world, we may think like the Psalmist:

[The wicked] say, “How would God know?

Does the Most High know anything?”

This is what the wicked are like—always free of care, they go on amassing wealth.

— Psalm 73:11-12 (NIV)

If our only hope was in the ability of human governments to make things right, we would despair. Indeed, many who have no hope beyond the here and now do feel hopeless as they look at the state of the world.

Believers in the Christ of Christmas trust in His promise to completely fulfill Isaiah 9 in His second coming. He is coming, and when He comes, He will establish a kingdom of justice and peace. It won't be the kind of fragile peace that comes from quickly broken back-room deals, but the lasting peace founded on the power and authority of the Maker of the Universe.

The new government that Christ will lead is characterized by justice and righteousness. What is the nature of that justice? We have a Bible filled with examples of what justice is like. A huge part of that justice is that evildoers will be punished rightly, according to their deeds, and then will permanently cease to exist. Jesus speaks of His second coming in this promise: “For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds.” (Matthew 16:27 NASB)

It is a wonderful hope that there will be no evil in Christ's new government. In the end, God will completely destroy the unrepentant evildoer. Those who get away with evil in this world will not be there in the next. Peter's second letter describes this clearly:

The Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment ... these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they

have no knowledge, will in the destruction of those creatures also be destroyed. — 2 Peter 2:9,12 NASB (emphasis added)

I've written more on the justice of God as described in the Bible in these articles. If you're interested in more details of God's justice you may continue your study there.

The relevant message for us to consider two millennia after the birth of Christ is this: as God sent His Son in fulfillment of many promises, He will send Jesus again to complete those that remain unfulfilled. Isaiah 9 was not fully satisfied in the first advent. This may be why many Jewish leaders didn't see Jesus as Messiah after He died on a Roman cross. Their interpretation of Scripture didn't allow for a Messiah who came first to die instead of to conquer.

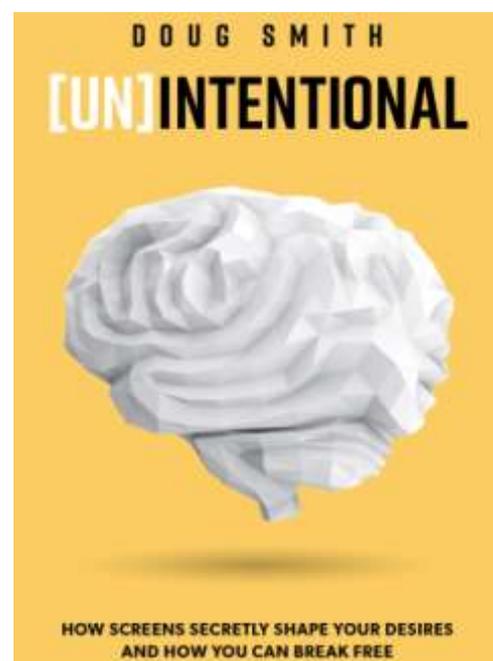
Be confident: the risen Christ will come again, and establish a just and righteous government where all of the evil in the world will be completely destroyed. It is my hope and prayer that many who do not currently know this hope will be drawn to the message of the

Scriptures and seek to know the One who came to die for them, and who is coming again to bring a truly lasting peace. Come, quickly, Lord Jesus!



Doug Smith is a grateful follower of Christ and an avid Bible student who is willing to follow the truth wherever it leads. Doug

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The consequences of separation

by Jefferson Vann

They are still saying it. People who claim to know what the Bible teaches are still defining death as a mere separation from God.

“Death is separation. Separation presupposes separable parts. The body dies because it is made of separable parts. Man dies because he is made of separable parts; that is, body and soul. But my soul, my who, my I, does not fall apart and die because it is one: it is me.”¹

“Physical death is separation of spirit and soul from the physical body, and spiritual death is the separation of spirit and soul from God.”²

“physical death is the separation of the soul from the body. Spiritual death, which is of greater significance, is the separation of the soul from God ...The book of Revelation speaks of a “second death” which is a final (and eternal) separation from God. Only those who have never experienced new life in Christ will partake of the second death.”³

2 Thessalonians 1:9

Some debate has been going on recently as to how legitimate it is to describe the final punishment of the lost in terms of separation, particularly whether that is what Paul was referring to in 2 Thessalonians 1:9. Note, for example, how the ESV translates that verse:

“They will suffer the punishment of eternal destruction, away from the presence of the Lord.”

The debate partly involves the meaning of the preposition $\pi\rho\acute{o}$, which is usually translated “from.” Most of the time the word is translated as such, and thus in 2 Thessalonians 1:9 it could merely be referring to the presence of the Lord as the cause or source of the destruction. But the ESV translators took the reference as a rare instance where $\alpha\rho\acute{o}$ indicates separation. This rendering serves as substantiating evidence for those (like the ones listed above) who define final punishment as

perpetual separation from God.

I don't think the ESV translators were right in their assumption. Paul was not alluding to separation in that verse, but to ὄλεθρος— destruction. And that destruction is ὄλεθρος— permanent.

But is there a place in scripture where the final state of the lost is definitely described as separation? Yes, I think there is. I refer to Jesus' little talk with his disciples in which he referred to himself as a vine, and to his disciples as

shoots from the vine.

John 15:1-3

“I am the true vine, and my Father is the vineyard keeper. He removes every shoot on me that does not produce fruit, and he prunes each that produces fruit so that it will produce more fruit. You are already pruned because of the word I have spoken to you.”

Being removed from the vine is certainly separation. The shoots (κλήμα) from a grapevine that are about a year old are called canes. Here's some professional



information about canes and their pruning:

“In viticulture it is important for wine grape growers to properly manage new canes as they play a vital role in the growth and development of the wine vine and the wine grape yield. Trimming or choosing canes will determine how the vine trains and grows in the vineyard. Not all shoots will develop into canes, growers monitor the growth of shoots from the time they are buds to determine which ones they will allow to grow. Canes that are thicker, or growing closer to the trunk and that are widely spaced, are often chosen as the best fruiting wood, while canes that are thinner and spaced closer together are not chosen, as thin canes can break and clusters that are too close hold moisture and increase the chance of disease. Cane management during the growing season is vital to the grape harvest, as shoots and canes that are not actively growing grapes compete with the grapes and the vine for resources. Canes are cut back after harvest, to promote new growth for the next growing cycle.”⁴

Jesus uses this agrarian analogy to

talk about two kinds of people: those who stay with him and those who do not. He speaks of the Father as the vineyard keeper, busy removing all the canes from the vine who do not produce fruit. This is a kind of separation, but so far it is not explicit enough to serve as a description of final punishment. Stay tuned ... there is more.

John 15:4-6

“Stay on me, and I in you. Just as a shoot is unable to produce fruit by itself unless it remains on the vine, neither can you unless you stay on me. I am the vine; you are the shoots. The one who stays on me and I in him produces much fruit, because you can do nothing without me. If anyone does not stay on me, he is thrown out like that detached shoot and he dries up. They gather them, throw them into the fire, and they are burned up.”

I have to be a bit inconsistent with the preposition ἐν here, because Jesus is talking about a reciprocal relationship, but still keeping up the vine/shoot metaphor. So, “on” is appropriate, because shoots can only produce grapes if they stay on

the vine. This is an example of what Danker alludes to “with numerous other resources in Engl. to express contextual nuances of ἐν: at, on, among, near, with, by.”

Jesus refers to final punishment in Gehenna here by saying that detached shoots (ἐβλήθη ἔξω ὡς τὸ κλῆμα) are gathered (συνάγουσιν), thrown into the fire (εἰς τὸ πῦρ βάλλουσιν) and burned up (καίεται). While the word καίω can

refer to the mere lighting or kindling of a fire,⁵ in this reference it is to a consuming fire which ultimately produces the second death (Revelation 21:8).

Some people have convinced themselves that final punishment merely means being thrown out – separated from the presence of God forever. Jesus shows here that the lost will also be gathered up, thrown into the fire, and burned up. Those are the consequences of



separation. If people want to define final punishment as eternal separation from God, they should be consistent with John 15 and further state that those permanently separated from God will also be gathered together at the judgement, thrown into hell fire, and burned up by it.

So, yes – final punishment can legitimately be described as separation from God. In his excellent recent article in *The Journal of the Evangelical Theological Society*, Ed Christian shows that one of the major Old Testament images of the fate of

the lost was the fear of being “cut off” from one’s people, instead of being “gathered to” them at death. To “be ‘gathered to his people’ implies being numbered among God’s people who have died faithful.”⁶ The Old Testament testifies to many of the faithful who stayed on the vine, and thus were gathered to their people at death.⁷ Christian compares this fate with those who are “cut off,”⁸ and argues that in the parable Jesus taught, the rich man was cut off from the faithful (including Lazarus) within Hades. However, Christian points out that “the pertinent texts in the OT are remarkable for never portraying this gathering to the fathers as an afterlife. The fathers are not welcoming those who join them. The language seems to imply no more than their being together in the grave, or under the ground.”⁹

There is a Judeo-Christian tradition of speaking about one’s eternal fate as either staying on the vine, or being cut off from it – separated from the vine. But the fate of the lost is not merely separation. After the cutting off



there is the gathering together at judgement. After the judgement there is the throwing into the fire. After the throwing into the fire there is the process of being burned up. Final punishment is separation for the purpose of annihilation.

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¹ Peter Kreeft, *Love Is Stronger Than Death*. (San Francisco: Ignatius Press, 1992).

² John Larson, *The Day of Salvation: The Bible's Answer to the Calvinist/Arminian Debate*. (Enumclaw, WA: WinePress Publishing, 2013).

³ Robert Gobelet, *Questions And Answers From The Bible*. ([S.L.]: Lulu.com, 2017).

⁴ <https://www.winefrog.com/definition/1254/cane>

⁵ Matt. 5:15; Lk. 12:35.

⁶ Ed Christian, "The Rich Man and Lazarus, Abraham's Bosom, and the Biblical Penalty Karet ("Cut Off")." *JETS* 61:3 (September 2018), 521.

⁷ Christian cites Genesis 25:8, 17; 35:29; 49:33; Deuteronomy 32:50; Judges 2:10; 2 Kings 22:20. But see my previous article *To Be Gathered to His People* where I argue that this statement needs to be compared with the Bible's many references to death as a sleep.

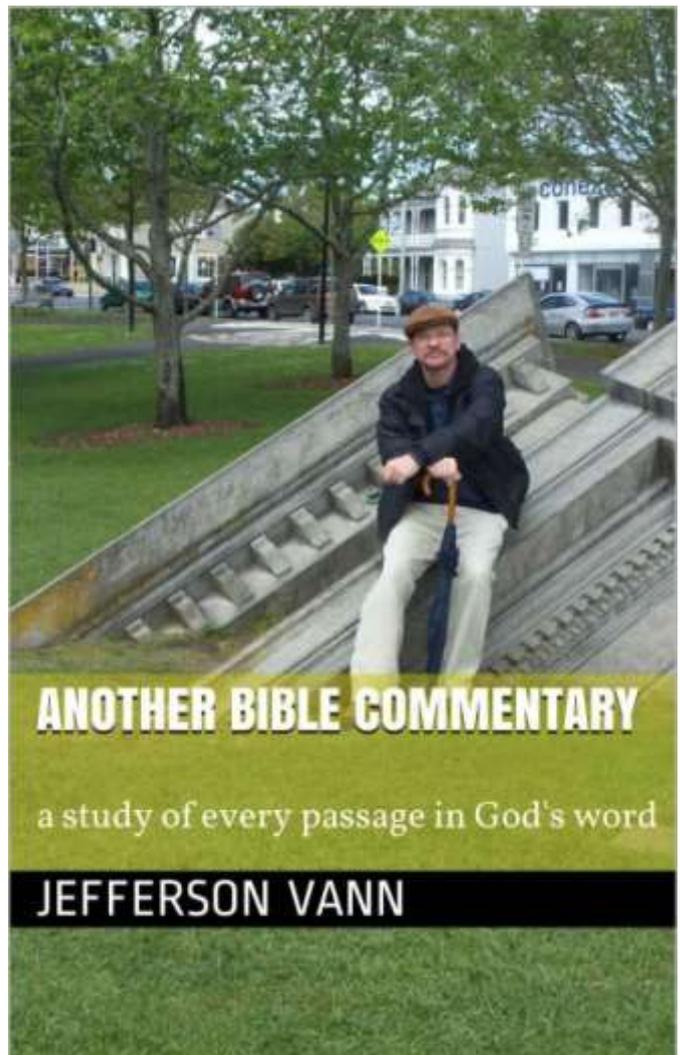
⁸ Genesis 17:14

⁹ Christian, 521.



Jefferson Vann is a Christian missionary, church elder, father of three, grandfather of five, and a very grateful citizen of God's kingdom.

You can find his writing at JeffersonVann.com, Marmsky.com and Afterlife.co.nz.



All About A Promise

by Jefferson Vann

The Bible is all about the promise of a future permanent life. We see this in a statement Paul made in his last letter to his spiritual son and fellow missionary, Timothy. Sitting on death row in a Roman jail, Paul told Timothy about what God purposed before the ages began and revealed through Jesus Christ, who brought life and immortality¹ to light through the gospel message that had been Paul's focus since the Damascus road (2 Timothy 1:9-11). For Paul, this message was worth living for and worth dying for. It was the promise of a resurrection to a permanent life. It was hope beyond the grave. The real reason for this temporary life is the chance it gives us to attain to that permanent one.

Reading the Bible with this in mind helps us understand its purpose as well. If you just read the Bible as a group of stories and sayings in which people and nations happen to bump up against God, you are missing this central point – the one Jesus brought to light. It is the

message within the message, and it can be summarized thus: God has zeroed in on a few temporary mortal beings all over this planet (and throughout time) and has promised by his grace to change them into immortal beings.²

If you have ever been reading a newspaper or magazine and run across the name of someone you know, you probably got more interested in the article rather quickly. That explains why Christians can read the Bible many times during their lifetimes, and still be enthralled by it. It is not just a bunch of old stories and laws. It is the story of how our God reached down into the fabric of time and space and granted us a precious inheritance – the gift of permanent life.

I. From A Great Beginning to A Disastrous End (Genesis 1-7) 4175-2519 B.C..³

Then Yahveh God said, "See, the man has become like one of us in knowing good and evil. Now, to prevent him reaching out his hand

and taking also of the tree of life and eat, and living forever-" therefore Yahveh God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubs and a flaming sword that turned each way to prevent access to the tree of life.⁴

God starts out his story with two perfect places: a heaven filled with glorious spirit beings, and an earth filled with good creatures of all kinds, under the dominion of two human beings, who rule the planet as God's representatives. Soon disaster strikes. Some of those glorious spirit beings rebel against God, siding with Satan, and refusing to honour God as their creator. Satan takes an unauthorized trip to earth to spread his rebellion there, convincing Adam and Eve to trust their own judgment rather than God's commandment. God had warned his creatures not to sin, because it would change their nature (making them mortal), and destiny (causing them to eventually die).⁵ The next few centuries tell the consequences of

sin in the world, eventually making it a world so corrupt and violent that God had to destroy it with a flood. The symbol of the believer's inheritance that stands out in this period is the tree of life. Although humanity lost access to it through sin, Christ gained it back for us on another tree – the cross of Calvary.

II. From A Family Saved to A Civilization Cursed (Genesis 8-11). 2519-2086 B.C.

I establish my covenant with you, that never again will all flesh be cut off by the waters of the flood, and never again will there be a flood to destroy the land." And God said, "This is the sign of the covenant that I make between me and you and every living soul that is with you, for all future generations: I have set my bow in the cloud, and it will be a sign of the covenant between me and the land. When I place clouds over the land and the rainbow is seen in the clouds, I will remember my covenant that is between me and you and every living soul of all flesh. And the water will never again become a flood to destroy all flesh. When the rainbow is in the clouds, I will see it and remember the permanent

covenant between God and every living soul of all flesh that is on the land."⁶

One symbol of permanent life in this era is the rainbow, by which God promises by his grace to preserve the lives of the animals and Noah's family. He could have destroyed everyone and recreated, but he wants to redeem, not destroy. This early in history, we see a God who wants to sustain life, not destroy it. Already, hints of a promised future permanent life are beginning to appear.

When the following civilization at Babel seeks to build a monument to its own power in unity, God scatters them by confusing their language. This resulted in the linguistic and ethnic nations that cover our globe today. God wanted this scattering to occur because the civilization he plans to resurrect and preserve permanently will be multinational and multicultural.

III. From God's Man to God's Plan (Genesis 12-46) 2086-1871 B.C.

And Abraham lifted up his eyes and looked, and see, behind him was a ram, caught in a bush by his

horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, "Yahveh will see to it"; as it is said to this day, "On the mount of Yahveh it will be seen to."⁷

In the previous era, God had cursed all humanity in order to spread his promise to all the earth. In this era God blesses and calls one man, to be the channel through which that promise would come. The lives of Abraham, Isaac, Jacob and Joseph reveal that God wants to protect them and provide for them because from their lineage an even greater man of promise would come. One symbol of permanent life in this era is the ordeal of Abraham on Mount Moriah. Here God asks Abraham to sacrifice his son Isaac, but out of compassion provides a substitute instead. That Ram God provided foretold of the coming Messiah, whom God would provide as a substitute to permanently preserve the lives of his redeemed.

IV. From a Suffering Nation to a Suffering Deliverer (Genesis 47-Exodus 14) 1871-1441 B.C.

By faith Moses, when he had grown up, refused to be called the son of

Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.⁸

The concept of the substitute shines through in this era as well, not only in the Passover lamb, whose blood had to be prominently placed outside the homes of the Israelites⁹, but also in Moses himself. He had to choose to suffer as an Israelite rather than deny his people and destiny. This prince of Egypt became a suffering servant, and a type of the Messiah as a Suffering Servant who is to come. And, like that Messiah to come, much of Moses' suffering was at the hands of the Israelites themselves. But the author of Hebrews pointed out what motivated Moses. He was looking to the reward. The promised land was another hint of the promise of a future permanent life.

V. From Egypt to Canaan (Exodus 15- Joshua 3) 1441 - 1401 B.C.

and Yahveh spoke to Moses, and this is what he said, "Take the staff,

and collect the congregation, you and Aaron your brother, and tell the rock in the sight of their eyes to yield its water. So you will bring water out of the rock for them and give drink to the congregation and their animals." And Moses took the staff from in the sight of Yahveh, as he commanded him. Then Moses and Aaron collected the assembly together in the sight of the rock, and he said to them, "Hear now, you rebels: will we bring water for you out of this rock?" And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.¹⁰

This era is marked by two similar miracles – the crossing of the Red Sea as the Israelites leave Egypt, and the crossing of the Jordan River into Canaan 40 years later.

Perhaps one of the clearest “hints” God gives during this era of his future plans of an inheritance of permanent life is the water he supplied for the nation from a rock. Moses was told to do this once, and God provided the water that his people needed to live. But later, when God told Moses to speak to a

rock, he struck it again. God was not pleased, and Moses lost the chance to enter into Canaan himself. By striking the rock twice, Moses disrupted the hidden message that God had provided. That rock was a symbol of Christ, who would be struck (crucified) to provide permanent life for his people.

Most of the time in between the two crossings was spent by the Israelites wandering in the wilderness, trying to survive their freedom. God gave them all they could ask for: his presence, his provision, his priests to intercede for them, and his prophet to tell them what he wanted. But for most of them, God's grace was not enough. The road to Canaan was littered with the bleached bones of those who had been delivered without being changed. But the next generation – the one that grew up in this environment - was prepared for the next stage of God's plan for his people: the conquest.

VI. From Conquest to Kingdom (Joshua 4 - 2 Chronicles 10, Job, Psalms - Song of Solomon) 1401 - 926 B.C.

Why are the nations so angry? Why are the peoples muttering empty

thoughts? The kings of the land take their stand; And the rulers join together in a league against Yahveh and his messiah. "Let's break their yokes, and throw their harness ropes off of us." The one sitting in the sky laughs; the master mocks them. Then he will speak to them angrily, terrifying them in his fury. "I personally have set up my king on Zion, my holy mountain." I am announcing Yahveh's decree. He said to me, "You are my Son; today I have become your Father." "Ask of me, and I will give nations as your inheritance and ends of the earth as your possession." "You will break them with an iron sceptre; you will smash them like pottery." Kings should show discernment now; judges of the land should take warning. Serve Yahveh with fear and rejoice as you tremble. Get things in order with the Son or he will be angry and you will be destroyed on your journey, because his anger may ignite at any moment. All who take refuge in him are fortunate.¹¹

The next 475 years see the emergence and development of Israel as a nation – even as a superpower. In spite of the fact

that God is clearly for his nation, they constantly fail him. They struggle internally, failing to keep their covenant with God that had been mediated by Moses, as is evidenced by internal violence, corruption, and idolatry. They also struggle against the surrounding nations, who seek to oppress and control them.

One symbol of the believer's inheritance of permanent life which appears in this era is David himself. David is not the sinless Messiah promised, but he is a symbol pointing to his greater son, who will be. David expressed belief in his own resurrection and predicted the resurrection of the Messiah when he said “because you will not abandon me to the grave,¹² nor will you let your Holy One see decay” (Psalm 16:10, Acts 2:29-32). One of the catalysts that moved this nation into political and social greatness is their belief in a God who would not allow their death to be permanent. He would remember, and resurrect.

The next article in this series continues this review of the promise of a future permanent life in the Scriptures.

References

- ¹ “Life and Immortality” is most probably an example of hendiadys, meaning “immortal life.”
- ² Gordon D. Fee and Douglas Stuart, in *How to Read the Bible for All it's Worth*. (Manila: OMF, 1997), 79-81 talk about the three levels of Old Testament narratives. The bottom level is the individual stories, the middle level is the story of Israel as a nation, and the top level is redemptive history. It is that top level to which I refer.
- ³ The ten Old Testament eras reflected here are adapted from Constance M. Reynolds, *A Journey of Promise*. (Makati City, Philippines: Church Strengthening Ministry, 2003). The titles for them are my own. All dates are estimates based on the genealogical and historical references in the Bible.
- ⁴ Genesis 3:22-24 (my translation).
- ⁵ Both warnings are implied by the phrase *twmt twm*, usually translated “you will surely die” (Genesis 2:17).
- ⁶ Genesis 9:11-16 (my translation)
- ⁷ Genesis 22:13-14 (my translation)
- ⁸ Hebrews 11:24-26 NASB
- ⁹ No one knows for sure what word was implied by the blood being placed on the top and sides of each doorframe (Exodus 12:7). But the placement would produce a very visible sample of the Hebrew letter *chet* (Chet). My guesses are that the letter stood for either *chesed* (chesed), the word for mercy, or *chayim* (chayim), the word for life.
- ¹⁰ Numbers 20:7-11 (my translation).
- ¹¹ Psalm 2 (my translation)
- ¹² Sheol – the intermediate state.

Christmas Myths

By Jefferson Vann

The world has adopted Christmas as a time of celebration. If Christians are not careful, we might find ourselves swallowing some Christmas myths — affirming some non-Christian ideas about Christmas.

Some of these myths are just the result of being careless about the facts of Christ's birth — like the myth that the wise men followed the star to the stable at Bethlehem. Actually, by the time the wise men arrived, Mary and Joseph had moved into a house.¹ Other myths are just traditions that people have added to Christmas — like the notion of a jolly man in a red suit and his reindeer.

Then there are the hidden myths about the meaning of Christmas. The Christian should be careful not to casually affirm these statements, because they actually teach the opposite of what Christ taught about his first coming.

Myth #1 Because of Christmas, we are all forgiven.

The world does not mind

acknowledging the birth of Christ once a year. In fact, the world wants desperately to believe that now that Jesus has come, his Father no longer holds them accountable for their sins. It wants to believe that God has abolished his law. But Jesus said he came not to abolish the law, but to fulfil it.² He said he came as light, but anyone who rejects that light (his words) will be condemned on the last day.³

Myth #2 Because of Christmas, we can have peace and unity.

Our secular Christmas cards also proclaim that Christmas means peace on earth, but the Bible says that Christmas brings peace to those with whom God is pleased.⁴ Jesus taught that his coming did not bring peace, but division.⁵ Real faith in Christ separates us from non-believers.

Myth #3 Because of Christmas, we can ignore death.

People act as if Christ's birth is all that really matters. The world wants to celebrate life, and not

think about death. During this time of year, Christ is a child in a manger, not the man dying on a cross, and not the man who came forth from the tomb. But Christ said that he came down from heaven (at Christmas) so that those who believe he died for them will be saved, and that he will raise them on the last day!⁶ He didn't ignore death. He defeated it. Have a happy holiday, and remember that the first Christmas gift was the best ever.

References

¹ Matthew 2:11.

² Matthew 5:17

³ John 12:46-48; 18:37

⁴ Luke 2:14

⁵ Matthew 10:34-36; Luke 12:51-53

⁶ John 6:38-40



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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.