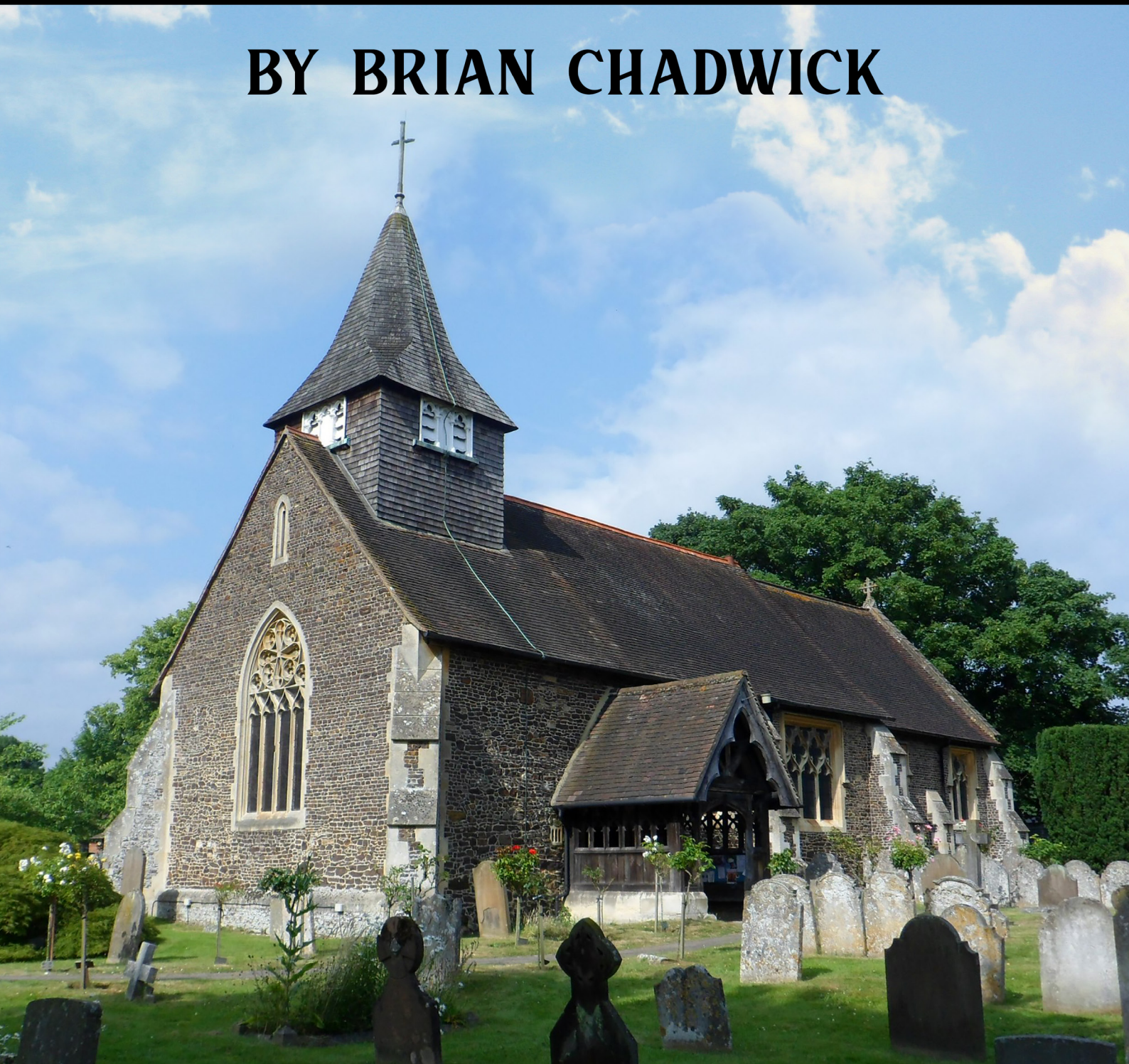


AFTERLIFE MATTERS

DO THE WICKED CEASE TO EXIST?

BY BRIAN CHADWICK



DO THE WICKED CEASE TO EXIST?

Synopsis

This book, written by Brian Chadwick, is a detailed reply to David Jakubovic's review of Chadwick's earlier critique of F. LaGard Smith's book "After Life." Chadwick strongly argues that the wicked will experience eternal conscious punishment rather than simply ceasing to exist (a view called annihilationism). He insists that the Bible's authority is more important than personal or denominational opinion. Chadwick teaches that everyone—both righteous and wicked—will be resurrected for judgment.

Chadwick's tone is assertive and polemical, directly challenging Jakubovic's arguments and urging a return to scriptural authority. He frequently calls for logical consistency, careful hermeneutics, and humility before the biblical text. The reply is rich in citations, both biblical and scholarly, and aims to demonstrate the coherence and depth of the doctrine of eternal conscious punishment as opposed to annihilationism.

Chadwick explicitly affirms that Christ's dual nature—being fully human and fully God—is not only central to redemption but also everlasting. Christ remains fully divine and fully human for all eternity, securing the ongoing promise of redemption and demonstrating God's unending commitment to humanity.

Recommendation

I am incredibly blessed to have been able to read this dissection and defeat of a devilish doctrine and the able propagation of truth you so capably and kindly presented to David. I have long believed the position you set forth as the Bible's truth on the matter, but I have never stated it so succinctly, clearly, and with such piercing depth. I will (with your permission) utilise this to polish my answers for WVBS questions concerning the afterlife and our urgent need to obey God. Thank you!

Finally, despite the sound thrashing you gave this position, I don't think I've ever heard a gentler, more gracious presentation of a doctrine so opposed to the Bible. It is truly diabolical, and yet you have dipped your decimation of this evil in the grace of God. I don't know David, but your approach was fair, gracious and sincere. For him not to respond in kind would indicate either wilful ignorance or rank rebellion.

Jeff Sweeten, Gospel Preacher

World Video Bible School

Web: <https://www.wvbs.org>

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**Brian Chadwick’s reply to David Jakubovic’s review of
“Why F. LaGard Smith’s Book *After Life* Must Be Rejected”**

DEDICATION



**This book is lovingly dedicated to my wife, Malena-Joy
For her worth is far above rubies
*Proverbs 31:10***



FOREWORD

The material presented here does not claim originality, except in the way it arranges and applies established ideas to specifically counter David Jakubovic's form of annihilationism—a doctrine with many variations.

My response draws from many denominational sources that have provided clarity on the profound subject of eternal destiny. I do not mean to suggest that I agree with the individuals quoted in all aspects of their doctrines, or that I adhere to their specific beliefs.

For example, I do not suggest that their views on “the church”, or “how a person is saved”, or what constitutes “fatal error” are correct, nor that their use of the terms “church” or “salvation” matches New Testament teachingⁱ.

I aim to ensure that all my arguments are firmly rooted in scripture: “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them” (Isaiah 8:20). “So they read distinctly from the book, in the law of God; and they gave the sense, and helped them understand the meaning” (Nehemiah 8:8). “If anyone speaks, let him speak as the oracles of God” (1 Peter 4:11). “Test all things, hold fast to what is good” (1 Thessalonians 5:21).

My response is addressed explicitly to David Jakubovic. David provides the numbered bold subheadings from 1 to 8 in his review of my article. His remarks are shown in light blue shaded sections titled "David Jakubovic's review." The highlighted titles within these review sections are carefully selected phrases from David's analysis that I have incorporated into my own response.

ⁱ Foy E. Wallace, JR, *The Sermon on the Mount and the Civil State*, p. 235

OPENING REMARKS

Our authority in this article is the Bible, the inspired Word of the living God (2 Tim. 3:16-17). “By authority, we need to recognise that this is not just mental assent to the inerrancy of Scripture, but allowing God’s Word the proper place to be supreme over our feelings and/or what we think is fair and proper.”¹

The inspired apostle instructed, “... *that you may learn in us **not to think beyond what is written, that none of you may be puffed up on behalf of one against the other***” (1 Cor. 4:6). “*It is not in man to **direct his own steps***” (Jer. 10:23).

Formal Statement

1. A Being of perfect truthfulness will not exaggerate.
2. Christ was a Being of perfect truthfulness.
3. Therefore Christ did not exaggerate

If eternal punishment be untrue, its preachers are urging men to repentance by a consideration infinitely too strong. They misrepresent the rewards and punishments appointed by their Master, and thereby seriously misrepresent Him. They wield a motive power which God Himself has not wielded. They attempt to further the Gospel by a huge falsehood, exaggerating² the terms on which the Moral Governor will deal with His subjects, and seek to induce holiness by the incentive of a vast bugbear.³

If, however, the doctrine be a part of God’s revealed mind, its antagonists are, wittingly or unwittingly, fighting against God, misrepresenting His mind and purpose, seriously deceiving His responsible creatures on the matter which concerns them most deeply, and nullifying a powerful motive to ‘flee from the wrath to come.’⁴

¹ David George Moore, *The Battle for Hell*, University Press of America, Inc., p. 35

² W.M. Shepherd Allen M.A, *The Teaching of Christ With Respect To The Future Punishment Of The Wicked* (J. Brook & Co.) p. 49 –

³ Bugbear means “a particular thing that annoys or upsets you” or “an imaginary being invoked to frighten children, typically a sort of hobgoblin supposed to devour them” [Google].

⁴ Marshall Randles, *Forever: an Essay on Eternal Punishment*, [Third Edition], p. 3-4

Contrary to your opening remarks about Christian fellowship, David (your comments in the first review section), the doctrine of eternal conscious punishment is not something we can agree to disagree on or place in the uncertain realm of unsettled or open questions, far from it. The truth or falsehood of this belief has a significant impact on humanity's interests and eternal destiny. We must hate every false way (Psalm 119:128).



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David Jakubovic's review

“... this is in no sense an attack on him personally ...”

Brian Chadwick ('Church of Christ') has penned an impassioned & intelligent dualist & ECT [Eternal Conscious Torment] response to Smith's 2003 book *After Life*, decrying Smith's approval of both SS [soul-sleep] & CI [Conditional Immortality aka Annihilationism].

Chadwick energetically criticises Smith's biblical & philosophical musings which allegedly “contradict and undermine the very words of the Lord Jesus Christ.” (Chadwick, 1).

Despite Chadwick's sincere convictions, I wish to flag up some serious errors in his scriptural defence of both dualist soul-immortality & ECT, although this is in no sense an attack on him personally, as he is a 'co-worker in God's service.' (1 Cor.3:9 *NIV*) Still, 'as iron sharpens iron' (Prov.27:17 *NIV*), it is essential to correct Chadwick's misrepresentation of both SS & CI; as Paul himself asked: 'Have I now become your enemy by telling you the truth?' (Gal.4:16 *NIV*).

I genuinely appreciate that your review of my article is motivated by the principle of “as iron sharpens iron” and is “in no sense an attack” on me. I commend you, David, for approaching this matter from a biblical perspective.⁵

However, I must ask: Can I truly be considered a “*co-worker in God's service*” when we hold such opposing doctrines? While we both have “*sincere convictions*” regarding our beliefs about the afterlife, it seems to me that one of us needs to “come to our senses and escape the snare of the devil” (2 Tim. 2:26). Can two walk together, unless they are agreed?⁶ And what communion has light with darkness?⁷

The idea that we can simply ‘agree to disagree’ contradicts and undermines the earnest prayer of Jesus and His teachings. Choosing to divide encourages evildoers and strengthens their resolve, making it less likely that they will abandon their wicked ways.⁸

⁵ 2 Timothy 2:24-25; 1 Peter 3:15-16

⁶ Amos 3:3

⁷ 2 Corinthians 6:14

⁸ Ezekiel 13:22; Jeremiah 23:14

I do not pray for these alone, but also for those who will believe in Me through their word, **that they all may be one**, You, Father, are in Me, and I in You; **that the world may believe in Me through their word.**⁹

Now I plead with you, brethren, by the name of our Lord Jesus Christ, **that you all speak the same thing**, and that there be **no divisions among you**, but that you are perfectly joined together in the same mind and in the same judgement.¹⁰

Can you see my point here, David? By suggesting that we can agree to disagree, you imply that it does not matter if we are divided and do not speak the same truths. Despite my “serious errors”, you believe we can still fellowship. Is that really what Jesus is teaching in the passages I have referenced?



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The religious world, along with society in general, is significantly weakened by this ‘live & let live’ philosophy and the distorted view of Christianity. On this point alone, you should recognise that your views do not align with the teachings of Christ or His apostles. Our Lord explicitly rejects denominationalism for the same reason; such division is undoubtedly a work of Satan.

⁹ John 17:20-23

¹⁰ 1 Corinthians 1:10

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CHAPTER 1

CHADWICK'S KEY ARGUMENTS REVIEWED BY DAVID & CHADWICK'S RESPONSE

1. Lk. 23:43 supports post-mortem transition to 'paradise' for Jesus & the Thief

David Jakubovic's review

"Arguably"

Chadwick's first salvo appeals to what he terms "the most straightforward (and natural) meaning of the text" (Chadwick, 2) such that Jesus & the Thief went to "a section of the hadesic realm designated by Jesus as a place of paradise." (Chadwick, 2) One stylistic 'red flag' here is arguably Chadwick's insistent tone in overusing rhetorical flourishes such as 'clearly' & 'obviously' e.g., "Jesus was obviously (as the trend of thought and drift of ideas clearly shows) now showing..." (Chadwick, 3).

"Arguably" – then please present your argument! Show me how I am wrong. Do not just assert something without providing evidence. My claim that the meaning of the text is clear, obvious, and straightforward remains unchallenged. It is not disproved merely because you label it a 'red flag' assertion, David.

Farrar's material (highlighted in a later section) offers four lines of evidence to substantiate the clear interpretation of Luke 23:43. These lines are: (1) Narrative context, (2) Lexical considerations, (3) Lukan individual eschatology, and (4) Biblical background. Farrar discusses each of these elements. For example, in his examination of Lukan eschatology, he draws a striking parallel to Luke 12:20: "Fool! This night your soul will be required of you ...". Additionally, he contends that the parable of the Rich Man and Lazarus "undoubtedly provides the best contextual material for the conception of the afterlife presupposed in Luke 23:43 ...".

The message in Luke Chapter 16:19-31 is also unmistakably clear. Jesus warns the money-loving Pharisees (verse 14) about the dreadful fate that awaits them if they continue to pursue wealth and serve themselves rather than God (verse 13). David, you may choose to deny this, but denial does not alter self-evident truth (verse 25).

An interpreter is not a reviser or corrector of an author's teaching and has no right to modify the author's thought to suit his own.¹¹

The correct interpretation will therefore be a simple one, and any very intricate or devious method of interpretation may be reasonably suspected of error.¹²

"It is very easy to deny, demur and destroy, but it is far more difficult to affirm, establish and sustain a position."¹³

We refute a proposition by (1) demonstrating that it contradicts an explicit statement in the Bible, (2) showing how a proposition implies a false doctrine, or (3) illustrating that the proposition involves a logical contradiction.¹⁴

Your assertions do not prove anything. Assertions aren't arguments, David.

David Jakubovic's review

"... the blissful section of hades."

Crucially, Chadwick concedes that Smith spends time & ink "correctly pointing out that Jesus and the thief did not go directly to heaven on that day." (Chadwick, 2, emphasis added) So, to be consistent, Chadwick must agree that 'paradise'/ 'Abraham's bosom' (Lk. 16:23) are not heaven but instead the blissful 'section' of hades.

Yes, that is correct. Jesus and the thief did not go directly to heaven that day. John's statement made at the close of the first century, "No man has seen God at any time," proves this. If any human had seen God the Father before John's statement, it would have been proven false.

One of two things must be true: either a person can inhabit heaven without seeing God the Father, which is absurd, or humans have not yet ascended to that realm (1 Jn. 4:12; Rev. 22:1-4).

¹¹ Clinton Lockhart, *Principles of Interpretation*, (Delight, Ark.: Gospel Light Publishing), p. 101

¹² *Ibid.*, p. 79

¹³ A debate between G.C. Brewer and Dr Steward J. Spence, *Immortality of the Soul*, (F.L. Rowe 1916), p. 69

¹⁴ Thomas B. Warren, *Logic and the Bible*, Sain Publications, p. 75-78

The apostle Peter reinforces this conclusion when he affirmed that the Shepherd-king, David, who had been dead for approximately 1,000 years, had “not yet ascended into the heavens.”¹⁵

Additionally, after the Lord’s bodily resurrection, when He emerged from the Hadean realm, Jesus told Mary, “I have not yet ascended unto the Father.”¹⁶

This confirms our understanding that paradise (a section of Hades) and heaven (the Father’s House) are two separate places. It was not until Acts 1:8-10 that our Lord ascended to join God the Father in heaven and took His seat at the right hand of His Majesty on high.¹⁷

David Jakubovic’s review

“... the hadean realm of paradise?!”

But he needs to factor in that the NT links this rarely used term ‘paradise’ (e.g., 2 Cor.12:4: was Paul caught away to ‘the hadean realm’ of paradise?!) with future redemption via the ‘new heavens/new earth’ (Rev.2:7), not any sub-compartment of hades (this Lukan parable notwithstanding). Before Chadwick objects: ‘But Jesus said it, so it must be so’, we need to distinguish between Pharisaic tropes or motifs borrowed by Jesus & the entire body of eschatological truth that Jesus ubiquitously reveals.

No, David. It is evident to anyone not searching for excuses that Paul’s experience in 2 Corinthians 12:4 occurred during his lifetime, approximately “fourteen years” before he wrote the epistle to the Corinthians (verse 2). Thus, it is entirely illogical to connect Paul’s experience with “future redemption” in the “new heaven/new earth.” You make an error because you fail to recognise that a correct Biblical hermeneutic involves gathering evidence from the immediate context and other relevant passages, and then correctly interpreting that evidence.¹⁸

“Heaven” is spoken of in three different senses in the sacred writings: (1) where birds fly (Lk 9:58); (2) where the moon, the sun and the stars are (Ps. 19:1-6); and (3) where God is (Deut. 4:39).¹⁹

¹⁵ Acts 2:34

¹⁶ John 20:17

¹⁷ Hebrews 1:3

¹⁸ Thomas B. Warren, *Immortality—All of Us Will Be Somewhere Forever* (Moore, OK: National Christian Press, Inc., 1992), p. 87

¹⁹ Guy N. Woods, *Questions and Answers, Open Forum* (Freed-Hardeman College 1976), p. 121

True, heaven is a paradise, but not every paradise is heaven. Heaven is a city; Memphis is a city; shall we thence conclude therefore that Memphis is heaven? The word “paradise,” originally a Persian garden, and then figuratively a place of blessing, is descriptive of heaven, because heaven is such a place; it does not, however, follow that every place of blessing is heaven.²⁰

In order to interpret accurately, one must learn what the Bible explicitly states (at times in a number of passages—even in different books) and then infer what these explicit statements imply.²¹

For example, Eden is often referred to as a paradise lost.²² The Hadean realm includes a section known both as a ‘paradise’ and ‘Abraham’s bosom.’²³ Before the second coming and the resurrection, Paul was ‘caught up to the third heaven’ into a place called ‘paradise.’²⁴

It is essential to note that the terms 'heaven' and 'paradise' can refer to different locations. The principle of “again, it is written” reminds us not to limit ourselves to a single passage when interpreting what the Bible teaches on any given subject.²⁵ The entirety of God’s word is the truth, as stated in Psalm 119:160.

Furthermore, our Saviour is preparing the heaven we long for and the promise we desire. We cannot experience this beautiful place until God's people come together to share its glory at the end of time. Only then will we see our Father's face, and only then will our joy be complete.²⁶

It is notable that whenever biblical teaching contradicts annihilationism, these teachings are conveniently labelled a “Pharisaic trope or motif” which is claimed to be merely “borrowed by Jesus.” This tactic to sidestep the truth is hugely embarrassing to your team, David. You are creating a false division within the Lord’s teachings that does not exist. It is embarrassing because you fail to provide any evidence to support your claim about this supposed pharisaic trope or motif. In reality, the scriptures affirm the opposite of your claim. For example:

²⁰ Guy N. Woods, Questions and Answers, Open Forum (Freed-Hardeman College Lectures 1976), p. .342

²¹ Thomas B. Warren, Immortality—All of Us Will Be Somewhere Forever (Moore, OK: National Christian Press, Inc., 1992), p. 79.

²² Genesis 2:28

²³ Luke 23:43; 16:22-23

²⁴ 2 Corinthians 12:2-4

²⁵ Thomas B. Warren, Immortality—All of Us Will Be Somewhere Forever (Moore, OK: National Christian Press, Inc., 1992), p. 77

²⁶ John 14:2-4; Hebrews 11:39-40

On one occasion, the Pharisees and Scribes accused Jesus' followers of violating "the tradition of the elders." Jesus countered by accusing them of the actual sin of violating the Law of God by their devotion to their extra-Biblical traditions. He juxtaposed their source of authority, the traditions of the elders, with the true source of authority, God's Law. Some of His disciples commented that His bold answer had "offended" the Pharisees. This fact did not concern Jesus as He continued to describe the Jewish leaders as plants not planted by God that would be rooted up and as "blind leaders" who fall into a ditch. These incidents demonstrate that Jesus did not accept prevailing Jewish traditions. Instead He denounced them as the product of men and provided the truth concerning the matter in question.^{27 28}

And why would the Master teacher use false "tropes or motifs" that contradict "the entire body" of His eschatological truth? Does a master teacher employ error and confusion to teach truth? Have you forgotten that the word of God has been established in the heavens, lives, abides, and endures forever?²⁹

The word "incorruptible" in 1 Peter 1:23 is the translation of the Greek word *aphtharos*. This same word is employed by Paul in 1 Timothy 1:17 to describe Jesus as "immortal." Therefore, the words of Christ are just as indestructible as Christ is Himself. Jesus declared, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).³⁰

It is truly remarkable—and a sinful step too far—that you would dare to imply that there are mistakes in the Word of God to support your doctrine. This matter should not be taken lightly, as it goes to the heart of our faith. I predict you will never be able to adequately explain your reasoning, which will ultimately expose your false teaching to all. As it is written, "For God is not the author of confusion but of peace, as in all the churches of the saints" (1 Cor. 14:33). Additionally, "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world" (1 John 4:1).

Your approach is characteristic of every cult and heresy we encounter. How you can make such an outrageous claim while still professing belief in the inspiration and infallibility of Scripture is beyond my understanding.³¹ Do you truly view the Bible as God-breathed and indestructible? Not if you believe that the errors of the Pharisees have somehow made their way into scripture. The implications of such a belief are grave, and I urge you to reconsider.

²⁷ Adam C. Good, *Beloved of God: A study of the Book of Daniel*, (agoodcommentaries.wordpress.com), p. 568-569

²⁸ Matthew 23:1-36

²⁹ Psalm 119:89; 1 Peter 1:23-25

³⁰ B.J. Clarke, *The Inspiration Of the Bible*, 21st Spiritual Sword Lectureship, Chapter 3 (Sain Publications), p. 46-47

³¹ 2 Timothy 3:16-17; 2 Peter 1:3-4; 1 Peter 1:24-25; John 7:16; Galatians 1:11-12; Psalm 11:3

I challenge you to affirm, establish, and sustain your assertion that Jesus “*borrowed*” teaching from the Pharisees. In other words, please clearly explain and provide the method you use to distinguish between “*pharisaic tropes or motifs*” and “*the entire body of eschatological truth that Jesus ubiquitously reveals.*” How do we differentiate between the two, David? I believe your response to this challenge will truly reveal your true intentions – whether you will allow the words of Christ to reign and take precedence over your feelings, or whether you will continue to give lip service and mental assent only to scriptural authority. I do not envy the challenge you face.

Additionally, consider this: Paul was not permitted to reveal what he had heard on his supernatural journey (verse 4), yet the details and conversations from the Hadean realm were disclosed. It might be time for you to do some distinguishing of your own. I express my concern out of a genuine care for your spiritual well-being.

David Jakubovic’s review

“... Chadwick’s case for Lk.23:43 looks significantly overstated.”

Chadwick unsurprisingly makes much of the adverb ‘today’ [*semeron*] in Lk.23:43, saying: “... ‘today (on the day they were talking) you will be with me in paradise’... He would be **in** the hadean realm **with** the thief; **on that very day.**” (Chadwick, 2, emphasis his). But Chadwick seems oblivious to the contextual & grammatical flexibility surrounding Jesus’ words; there is still room for debate on its punctuation, especially over ‘today’ attaching to either ‘I say to you’ or ‘with me in paradise’.

An exhaustive study by Farrar favours the familiar, traditional rendering - let’s call it **TP** (‘today in paradise’); but, in the interests of objectivity, even Farrar insists on “some uncertainty”, giving the minority-report rendering ‘truly I say to you today’ (let’s call it **ST**) a fair hearing as “a defensible exegetical position”:

So it is fair to say that Chadwick’s case for Lk.23:43 looks significantly overstated.

It was refreshing to hear you acknowledge that Farrar's work "Favors the familiar, traditional rendering—**let's call it TP ('Today in Paradise').**" **However, it is essential to** reference more of his work to accurately reflect the consensus of scholarly opinion. We must avoid creating any misleading impressions.

Under the heading “Four lines of evidence” the article you refer to presents the following³² (emp B.C.):

Four lines of evidence support the **immediacy** of “today.”

(1) Narrative context.

Immediate entry into paradise suitably attends to the thief’s request (V. 42), whether meeting or exceeding it ... “Today” is very concrete to a man hanging on a cross! ... Immediacy also coheres with Jesus’ next words in V. 46 ...

(2) Lexical considerations.

In other occurrences of *σημερον* in Luke-Acts, the literal sense is **always** intended, even when an eschatological connotation is also present (e.g., Luke 2:11; 4:21; 19:9) ...

(3) Lukan individual eschatology.

The parallel to Luke 23:43 in 12:20 is striking; the latter is also a judicial pronouncement with immediate effect ... **Numerous** scholars have equated paradise in Luke’s thought with the “bosom of Abraham” (Luke 16:22) or identified paradise as a section of hades (cf. Acts 2:27-31) ... The parable of the Rich Man and Lazarus undoubtedly provides the best contextual material for the conception of the afterlife presupposed in Luke 23:43 ...

(4) Biblical background.

In contrast to the Deuteronomic idiom cited by ST proponents, two other biblical backgrounds to this saying have been suggested by PT proponents. Kellermann (1966), who sees Elijah typology behind Luke 23:43 ... suggests a background in 2 Kings 2:3, 5: “Do you not know that today the Lord will take your master from you?” (NAB). Aus. (1994, 158-163) believes

³² Thomas Farrar, [Today in Paradise? on JSTOR](#)

the saying is rooted in haggadic development around 1 Sam. 28:19, where deceased Samuel tells Saul, “tomorrow you and your sons shall be with me” ...Temporal immediacy is present in both of these texts and in Gen. 40:13-14 ...which this author takes as a likely background to the request in Luke 23:43 ...

Under the heading “6 Conclusion” we read:

Although certainty is impossible, Luke 23:43 **probably** has Jesus tell the penitent thief, “today you will be with me in paradise,” a judicial pronouncement guaranteeing him immediate entry into paradise after death.

Although the interpretation of Luke 23:43 offered here is conventional, this article’s main contribution is a more thorough analysis of the saying’s syntactic ambiguity than has previously been undertaken, including a survey of patristic evidence and statistical analysis of relevant stylistic tendencies in Luke-Acts.

And what conclusion is reached by the articles “*more thorough analysis of the saying’s syntactic ambiguity*”, David? Under “Findings and Exegesis”, we read: “**The result of our syntactic analysis is that PT is more likely than ST.**” Additionally, on the first page, by way of introduction, an extract from the side of the article reads:

The meaning of *σημερον* under the paradise-today reading is briefly discussed, arguing that despite a probable eschatological connotation, the literal chronological sense should be **retained**. Accordingly, the saying is best understood with **immediate** results: the penitent thief is to enter paradise with Jesus that very day.

No, David, claiming that “the case for Lk. 23:43 looks significantly overstated” is inaccurate. Your conclusion is misleading in light of scholarly consensus. We should be cautious of arguments that focus on what is possible rather than what is probable, as we must prioritise based on sound academic principles.³³ Do you agree?

³³ William V. Crocket, *Four Views on Hell* (Zondervan Grand Rapids, Michigan), p.70

*David Jakubovic's review***“Those who have died in Christ are stone dead and lifeless ...”**

Sim concurs that Paul's use of 'sleep' is not just euphemistic but actually ontological:

The dead lie inactive or 'sleeping' in the ground until they are brought to life again when Jesus returns as the final judge... **Those who have died in Christ are stone dead and lifeless**, euphemistically referred to as sleeping, but they will be raised to a new spiritual existence when Jesus returns in glory.”

As Moiser says of restfully *awaiting* the resurrection hope: “We, on the other hand, shall not be raised until the final trumpet; until that glorious moment, **the Christian dead remain in sheol with the non-Christian dead.**” (J. Moiser, '1 Corinthians 15', *Irish Biblical Studies*, 14, 1992, 26, emphasis added)

Sumney is likewise emphatic that Paul regards this 'sleeping' state of death as unconsciousness:

“Paul does not seem to envision any sort of conscious or even unconscious intermediate state for most people who have died. They simply await the Parousia to receive life with the resurrection body that is patterned after the body of the resurrected Christ ...

Perhaps David will explain how a dead person (his version of death, not the Bible's) can possess "actual ontological" (real) existence while simultaneously not existing. How can a non-entity lie inactive or asleep in the ground? It's contradictory to suggest that a "stone dead and lifeless person" (who, according to David, does not exist) can restfully await the resurrection, have hope, and remain in a place called Sheol?



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Christ	<i>“For He is not the God of the dead but the living, for all live to him”</i>
Sim:	<i>“They are stone dead and lifeless”</i>

Please clarify this teaching, David: who is doing the waiting, sleeping, remaining, and hoping? Is it the unconscious and lifeless dust? These questions are not only legitimate but also critical. You are presenting a non-existing person as if they have the capacities and attributes of an existing person, which is simply absurd.

This is a classic case of trying to have it both ways – attempting to enjoy the benefits of two mutually exclusive or incompatible concepts at the same time. But it is logically impossible to enjoy the benefits of two conflicting ideas, David. You can't have your cake and eat it too! This is something you should readily recognise.

For example, how can the non-existing Christian coexist with a non-existing non-Christian? You quote Moiser as saying, “*The Christian dead remain in sheol **with** the non-Christian dead*” (emphasis B.C.). Wait, What!? According to annihilationist doctrine, both have rotted away and returned to dust, right? People who do not exist cannot wait or be **with** someone else. You are getting yourself into trouble by trying to counteract the truth. I urge you to reflect on this and acknowledge the obvious contradiction.



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For example, in Revelation 14:13, the Bible states, "Blessed are the dead who die in the Lord from now on." It is unreasonable to discuss an unconscious or non-existent happy person; such a notion is a contradiction in terms and is entirely absurd.³⁴

Similarly, in Philippians 1:23, Paul writes, "To die is gain." Did Paul suggest that dying is beneficial because he would become extinct and unconscious, as if he had never existed? Is that why Paul thought he was gaining something?"³⁵ Please recognise the meaninglessness of your doctrine. Truth never implies error, David.

The Sadducees denied both the resurrection and the existence of spirits. However, Jesus taught that Abraham, Isaac, and Jacob are still alive and continue to exist as stated in Luke 20:37-38 and Acts 23:6-8, "For he is not the God of the dead but of the living, for all live to Him." This raises an important question: Are Abraham, Isaac, and Jacob living right now, or did they cease to exist when their bodies were buried? Jesus challenged the Sadducees—and us—to think critically about this. Remember, Jesus said, "Abraham rejoiced to see My day, and he saw it and was glad" (John 8:55). How can a decaying corpse witness and rejoice? God is indeed the God of living people, not merely of what once existed, but of that which currently exists.

Furthermore, did God recreate Moses fifteen hundred years after his death? Was Moses raised from non-existence to fulfil a mission and then returned to non-existence? At the second coming, will Moses be raised again from non-existence? And why would God raise the wicked from a state of non-being at the resurrection, only to send them back into that same non-being state?³⁶ If annihilation is truly the punishment for sin, as your team argues, why do the righteous also face annihilation upon death?

The line of reasoning is truly perplexing. Interestingly, annihilationists embrace the same ancient Sadducean heresy that both Jesus and the Apostle Paul refuted. Indeed, the Bible states, "For the Sadducees say that there is no resurrection and no angel or spirit, but the Pharisees confess both" (Acts 23:8). I suspect that annihilationists are aware of this historical context; however, they deny this teaching to cling to their doctrine. It remains a mystery why anyone would adhere to a doctrine that has been refuted in Scripture. Come on, David, snap out of this nonsense!

³⁴ Crosswell-Price Debates, *The Destiny of Man* (The Advocate Press), p. 57

³⁵ *Ibid*, page 57

³⁶ William McDonald, *The Annihilation of the Wicked Scripturally Considered* (Forgotten Books – FB & c Ltd, Dalton House, London), pages 39-41

2. Lk. 16:19-31 forms a veridical account of binary afterlife destinies

David Jakubovic's review

“... exceedingly doubtful... that such a view (hadean sub-compartments) is taught in the New Testament”

Scholars now know for sure that the idea of hadean sub-compartments was an inter-testamental but *non-biblical* idea, albeit one that was popularly held ... It is exceedingly doubtful, however, that such a view is taught in the New Testament. It is therefore incorrect to say that *Paradise* is a part of *Hades*.”

Let us be clear, the Lord's teaching about the afterlife in Lk. 16:19-31, and the Lord telling the penitent thief that they would meet in a place called paradise immediately after they die (Luke 23:43) are texts of Scripture that are decidedly against the doctrine of Soul Sleep and Conditional Immortality.³⁷

Is the “*great gulf that is fixed*” the next big lie spoken by our Saviour, David? Are the words of Jesus Christ a *non-biblical idea*? Can we read the words and teachings of Jesus Christ and then say, “It is exceedingly doubtful that such a view is taught in the New Testament”? What kind of scholarship is this? The teachings of Jesus Christ are being labelled as a non-biblical idea. The audacity of such a statement is astounding but typical of your movement. This is effrontery on display at its infamous and dastardly best.

Teachings of Christ	<i>“And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us” (Lk. 16:26).</i>
David & Pearson	<i>“No, Jesus, you are wrong about the great gulf that is fixed. Scholars now know for sure that the idea of hadean sub-compartments was an inter-testamental but non-biblical idea. This is not taught in your New Testament, Lord.”</i>
Christ	<i>“Assuredly I say to you, today you will be with Me in paradise” (Lk. 23:43).</i>
Moody	<i>“No, I object, it is incorrect to say that Paradise is a part of Hades.”</i>

³⁷ D.M. Canright, Seventh Day Adventism Renounced, Faith and Facts Press, Chapter XXII – The nature of Man, page 395

Please explain what the phrase “great gulf fixed” actually signifies. Tell us why the rich man wanted to send Lazarus back to earth to warn his five brothers that they might repent and escape that place of torment.³⁸

Remember, “an interpreter is not a reviser or corrector of an author’s teaching and has no right to modify the author’s thought to suit his own. The correct interpretation will therefore be a simple one, and any very intricate or devious method of interpretation may be reasonably suspected of error” (previously quoted).

Annihilationists are presenting the preposterous notion that the Bible adopted false concepts of punishment that existed in the first century. This implies that the Holy Spirit was not sovereign in guiding the scriptures and that the writers were not kept from error.³⁹

If Christ did not believe in the separate, conscious existence of souls after death; if he believed that man ceased to be when he ceased to breathe; that only dust remained – is it not strange, yea, inexplicable, that living and teaching as he did, among a people the great majority of whom believed in a state of conscious happiness or misery after death, he should not only never oppose such an erroneous theory, but should have employed the same terms which they employed to set forth their obnoxious doctrine; and that, too, without any qualification.⁴⁰

Even you, David Jakubovic, recognise the problem Annihilationists face when trying to counter Luke 16:19-31. In one of your online book reviews, you state (Emp. B.C.):

... the CI interpretation of Luke 16:19-31 **still** needs an authoritative, scholarly articulation to make any tangible impact on the academic NT community. Whether we like it or not, this Lukan parable **remains** a tough traditionalist ‘nut’ to crack! Agustin’s study is indeed a worthy contribution, but I sense that the ideal Conditionalist ‘game-changer’ for convincing ECT supporters NOT to quote this enigmatic parable **is yet** to materialize.⁴¹

³⁸ Forgotten Books, Russell-White Debate, page 112

³⁹ William V. Crocket, Four Views on Hell (Zondervan Grand Rapids, Michigan), page 167

⁴⁰ Ibid, pages 12-13

⁴¹ BOOK REVIEW: [The Interpretation of the Concept ‘Hades’ Described in Luke 16:19-31 – The Rich Man and Lazarus in the Light of the Historical-Grammatical Method](#) (Verlag Dr Müller, Saarbrücken 2011) by Alfredo Jr. Agustin

Oh, no, we cannot have that, David, can we? Quoting from the Bible! How dare we? Perhaps we should consider cutting and burning the scroll of Luke like Jehoiakim did to the scroll of Jeremiah during the apostasy of Judah (Jer. 36:21-26). You know you want to! But it should not be this way.

David Jakubovic's review

“fictitious tales, talking trees and Beelzebub”

Judges 9:8-15's account of 'talking trees' illustrates that fictitious tales can convey a truthful point, not to mention the incident already mentioned about 'Beelzebub' appearing on Jesus' lips (Mt. 12:27).

I realise that you are desperate, David, and that this “tough nut” must be explained away somehow. Still, in my estimation, it is academically low to compare Luke 16:19-31 to the “fictitious” fable of “talking trees” in Judges 9:19-31. Are chalk and cheese also the same if needed to offset truth?

Regarding Beelzebub, the *Pharisees* claimed that Jesus performed His miracle of healing by the power of “Beelzebub, the ruler of the demons” (Matt. 12:24). Jesus did not make this claim. The Pharisees did this to try to weaken or destroy the miracle's effects. They could not deny the miracle, so they produced an explanation which they hoped might sound plausible to the crowd. The Master teacher responded by pointing out how illogical and foolish it would be for Satan to destroy his own work (verse 26). Based on this logic, Jesus wanted to know why the hypocritical Pharisees were approving the work of their own disciples but were unwilling to approve His genuine works (verse 27).

Yes, Jesus refers to Beelzebub, but He was responding sarcastically with strong logic to their false and blasphemous accusation. Your claim that this incident is comparable to Luke 16:19-31 and aims to discredit the Lord's teaching about the afterlife is foolish.

It is a fallacy to claim this without providing supporting evidence. It is irrational to accept conclusions that are not supported by the facts. What did Jesus say about Beelzebub that you believe was false or inappropriate?

Your assertion that Jesus used a ‘fictitious’ story is blasphemous and no better than the material presented by F. LaGard Smith. LaGard's words are shocking. He states:

Indeed, some would ask why Jesus would tell such a story if it were not real? Or why, if it is not real, Jesus would perpetuate false ideas about hades (After Life page 110). As to why Jesus would use a story so out-of-keeping with the realities of hades, we can only speculate. But in the “best guesses” department, the basis for the story may not have originated with Jesus. A reasonable possibility is that Jesus took a popular Jewish folktale about reversal of fortunes in the afterlife and adapted it to his own purposes (After Life Page 112).

According to LaGard Smith and you, David, Jesus used a story that describes a place of torment for the wicked—when they die and go into the Hadean realm—knowing full well that such a place did not exist. Apparently, Jesus presents the rich man as begging Abraham to send Lazarus back from the Hadean realm to warn his five brothers not to come to what he calls a place of torment, when He knew full well that there was no such thing as a place of torment. Remarkable logic, gentlemen. I think not!



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God the Father and God the Son do not recycle or borrow “popular Jewish folktales” nor perpetuate falsehoods about the Hadean realm. Jesus received His doctrine from the Father.⁴²

⁴² John. 7:16

The people were “astonished at His teaching, for He taught them as one having authority, not as the scribes” (Matt. 7:28). The Lord sent the Holy Spirit to guide the apostles into “all truth” (John 16:13). Did this happen? Are the scriptures God breathed, David? (2 Tim. 3:16; Gal. 1:11-12; 2 Peter 1:19-21).

David Jakubovic's review

“We cannot legitimately infer from the parable’s words that Lazarus was ‘righteous’ or even ‘saved’”

Actually, where is it even indicated that the Rich Man is ‘wicked’? He is only styled ‘rich’, even if patently self-centred & inconsiderate in behaviour. Is Lazarus deemed to be ‘righteous’ in the parable? It is deafeningly silent about him, except to note that he was sick & poor, which nowhere nearly equates to being ‘saved’. By contrast, ‘Father’ Abraham (Lk.16:24) was famously known as ‘God’s friend’ (Jas.2:23), but that is an explicit evaluation of Abraham. We cannot legitimately infer from the parable’s words that Lazarus was ‘righteous’ or even ‘saved’ in the NT sense, but merely that he was ‘elevated’ in this parabolic reversal of status. If this seems objectionable, we are owed an explanation of where God or Jesus are in this Lukan account; after all, we only get to read of Abraham & his ‘bosom’, but if Jesus & God are nowhere seen or even acknowledged, we can safely discount this scene from any theologically meaningful afterlife discussion altogether. If ‘Abraham’s bosom’ is to be taken as ‘symbolic’ of God’s presence, the question arises: where did people who lived & died prior to Abraham go when they died, since ‘Abraham’s bosom’ surely could not exist prior to Abraham’s death? These are not idle questions.

Of course, it is not explicitly stated that Lazarus is saved, but can you not see that his salvation is implied? He is in paradise! He is in the presence of a person called Abraham! He is “with” a “talking” Abraham. A real person. If Lazarus died under the Law of Moses, and it is clear he did, why would he need to be ‘saved’ in the New Testament sense? Clearly, Lazarus was a faithful Jew.

In connection with the Jews and their covenant relationship with God:

- **Major premise:** Only those who hear and obey the Law of Moses and the prophets (faithful Jews) can reside in a saved state in paradise with Abraham
- **Minor premise:** Lazarus resides with Abraham in a saved state in paradise
- **Conclusion:** Therefore, Lazarus is one who heard and obeyed Moses and the prophets and is now in a saved state with Abraham in paradise

Poor David is so fixated on finding an offset that he completely ignores the importance of context. The described situation here involves a man immediately after death, in torment, before the resurrection and judgment, while his wicked brothers remain on earth to be preached to.⁴³



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In verse 24, he states, “... for I am tormented in this flame.” He then pleads, in verses 27-28, “I beg you therefore, father, that you would send him [Lazarus] to my father’s house, for I have five brothers, so that he may testify to them, lest they also come to this place of torment” (verses 27-28).

Regarding “Abraham’s bosom,” are you so biased that you deny the Master teacher, God in the flesh, the right to use and endorse an expression already existing among the Jews to describe a place of happiness and comfort in the Hadean realm?⁴⁴

If the rich man were not wicked, he would not be in torment, begging Abraham to send Lazarus to warn his wicked brothers not to come to a place of punishment, correct? Similarly, when angels carry Lazarus's spirit to a place described as Abraham’s bosom, where he is comforted, does that not imply he is saved?

⁴³ FW Grant, *Man and the Future State* (The Bible Truth Press), page 57

⁴⁴ [An Extract out of Josephus's Discourse to the Greeks Concerning Hades, By Flavius Josephus \(gutenberg.org\)](#)

Once again, you dismiss the beauty of language and the spiritual implications of known truth. If the consciousness of the dead and the Bosom of Abraham are errors, then the Lord used falsehoods as vehicles of truth without even hinting at them being the gross heathen claim of annihilation.⁴⁵

You ask, "Where is Jesus?" There is a clue in verse fourteen, David. He is the one speaking to the Pharisees! You also ask, "Where is God?" Well, God is in heaven. As it is written, "The Lord is in His Holy temple; the Lord's throne is in heaven" (Psa. 11:4). This is the same place where Jesus is now – at the right hand of the majesty on high" (Heb. 1:3). You are mistaken because you are getting ahead of God's plan.



Do not be rash with your mouth and let not your heart utter anything hastily before God. For God is in heaven, and you on earth; therefore, let your words be few

Ecclesiastes 5:2



Your request for "Jesus and God" to be present in the intermediate realm of the dead and to fully reveal themselves from within the realm to authenticate its existence demonstrates a misunderstanding of the design and purpose of the intermediate state.

For instance, have you forgotten that Jesus was once subject to the design and purpose of the intermediate realm when He died physically? His spirit went to paradise with the repentant thief. However, He conquered death and is no longer bound by the limitations of that realm.

There is no reason for Jesus to dwell in a realm meant for disembodied spirits. Furthermore, God the Father has never been a disembodied spirit. Hades is the unseen world, not heaven, and Isaiah 53:8 describes how the Messiah would be "cut off out of the land of the living."

The idea that Deity could be limited to a specific place made for disembodied spirits is quite absurd. The Godhead does not need a physical presence in either this world or the realm of the departed to express Themselves, or to oversee the purposes and limits of that realm.

⁴⁵ FW Grant, Man and the Future State (The Bible Truth Press), page 58

Have you forgotten that Deity is omnipresent and all-powerful, David? *"Can anyone hide himself in secret places, so I shall not see him?" says the Lord; "Do I not fill heaven and earth?" says the Lord". God has not left "Himself without witness."*⁴⁶



**Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.**

Psalm 139:7-8 - ASV



Is there truly no indication that the rich man has a wicked heart? Your statement confuses me. Are you genuinely willing to look me in the eye and claim that it is no big deal and that he is merely *'self-centred & inconsiderate in behaviour'*? You have not thought this through, surely. Did you forget that Lazarus was laid at the rich man's gate, neglected and *"full of sores"* (Lk. 16:20)? Even the dogs showed more kindness by *"licking his sores"* (verse 21). I encourage you to engage in some self-reflection. The teaching in Luke 16:19-31 is clear; those who oppose it are driven to the wildest expedients to escape from its plain speaking.⁴⁷

David Jakubovic's review

"... the Rich Man 'died & was buried' but still has ostensibly physical attributes ..."

Chadwick disparages Smith's queries about 'water' in hades or the Rich Man's 'tongue', adding comically: "Perhaps Jesus was referring to parallel (but spiritual) sense organs. Who knows!" (Chadwick, 3) Indeed! But then reading the parable as veridical reality, as Chadwick wants to do, necessarily entails accounting for all 'awkward' details - or do they not, in fact, matter? Fine, if parabolic details don't matter, we can just ignore them all, including any that suggest a putative hadean afterlife in the 1st place! Chadwick hastens to extricate himself: "Only Jesus knows the best way to describe a soul in the hadean realm." (Chadwick, 3) Except, of course, no 'soul' is even mentioned: the Rich Man 'died & was buried' but still has ostensibly physical attributes, while Lazarus 'died & was carried by angels' evidently in some sort of body with 'mass' (since it needs 'carrying'); but Jesus nowhere speaks of 'souls'.

⁴⁶ Jeremiah 23:24; Psalm. 19:1-3; Acts 14:17; Daniel. 5:21; 2 Kings. 6:16-17

⁴⁷ FW Grant, Man and the Future State (The Bible Truth Press), page 58

But, David, I was not trying to be comical by adding, “Perhaps Jesus was referring to parallel (but spiritual) sense organs. Who knows!” That is a reasonable possibility. Not fully understanding a difficult concept is not grounds for entirely dismissing the Lord’s teachings about the afterlife, because many profound truths require contemplation and faith beyond immediate comprehension.

What do you find false or misleading about the statement, “Only Jesus knows the best way to describe a soul in the Hadean realm”?

I do not know what a spirit looks like in the Hadean realm, but to assume that the departed spirit is formless and featureless is absurd. Based on the evidence presented by Jesus, spirit to spirit out of the body is as man to man in the body – that is, palpable, visible, a real person, known and to be known.⁴⁸

In the account of the Rich Man and Abraham, they recognised each other during their conversation and recalled memories of events and people from their lives. “The rich man was conscious of himself as himself” and “remembered himself as the brother of five other brothers still alive in the present world.”⁴⁹

The penitent thief would also be *with* and *know* Jesus in a place described as paradise. In Luke 16:19-31, we find an afterlife narrative from the **author** of Christianity Himself (Heb. 12:2).

For emphasis, when Jesus said to the thief, “Today **you** will be with **me** in paradise”⁵⁰

He falsified the idea that a person ceases to exist and has no memory or conscious state after death. “The thief, the essential self, the real person addressed, with all his faculties in full vigour, would that day be with Jesus in a place called paradise.”⁵¹

The truth is laid before us, David. When Jesus died, he yielded up his spirit to the Father and encountered the thief in a section of the Hadean realm described as a paradise – the very place where Lazarus went and continues to reside. In fulfilment of prophecy, the Lord’s soul was not abandoned in Hades, and his physical body saw no corruption. He was resurrected, and the gates

⁴⁸ Moses E. Lard, *Lards Quarterly* Vol. 1, Eugene S. Smith, Publisher, p. 199-200

⁴⁹ *Ibid*, p. 194

⁵⁰ Luke 23:43

⁵¹ *Lards Quarterly* Vol. 1, p. 189

of Hades could not prevent Him from establishing His church (Matt. 16:18; 27:50; Acts 2:31). Remember, Jesus tasted “death for everyone” (Heb. 2:9).

If your understanding of the nature of death is correct, we must conclude that the second person of the Godhead was annihilated and ceased to exist when He died on the cross. That idea is absurd. Surely, you must agree with that. Can we get you on record as stating that Jesus the Messiah was annihilated and ceased to exist when He died and was cut off from the land of the living?

David Jakubovic’s review

“... parables do not purport to depict true stories...”

“Most treatments of the text note that the parable is not intended to provide actual descriptions of the afterlife. This is for a number of reasons. Firstly, much of the imagery appears to be based upon a Jewish adaptation of an Egyptian folktale. This is perfectly acceptable for a parable because parables do not purport to depict true stories, but it should caution us against viewing the details of the narrative as a realistic account of the afterlife.

It is incorrect to claim that parables do not depict true stories. I am eager to understand the principles of interpretation you used to reach such a conclusion about parables. While the characters in a fable are fictional, those in a parable are real and drawn from actual life experiences.

A **fable** is an illustration made by attributing human qualities to animate and inanimate beings. The truth or moral to be enforced may be of a very high order, but the actors are selected from those beings who are incompetent to do such things.

Like a parable, it [a fable] is put into a form of a story; but unlike a parable, its actors are unreal, while the parable is made from the actual occurrences of life, and no one is made to act a fictitious part.⁵²

The parable is limited in its range and confined to **that which is real**. Its imagery always embodies a narrative which is true to the facts and experiences of human life. It makes no use, like the fable, of talking birds and beasts, or of trees in council.⁵³

⁵² Hermeneutics, The Science of Interpreting the Scriptures, D. R. Dungan, p. 244-245; 227).

⁵³ Biblical Hermeneutics, A Treatise on the Interpretation of the Old and New Testaments, Milton S. Terry, page 276.

When you analyse all the parables of Jesus, you find the same thing, i.e., they all speak of real things and true events. Just as the sower, the seed, the rocks, and the thorns are real in the parable of the sower, so are the flame, the torment, the great gulf, and the consciousness after death in the story of Lazarus.⁵⁴

I'm not suggesting that Luke 16:19-31 is a parable, mind. I'm only using the quotes above for illustrative purposes. You knew that. I do not assume that Luke 16:19-31 is a parable; this must be proven first. For example, parables never use real names, but in Luke 16:19, Jesus explicitly states that there was a certain rich man and references specific events involving him. Lazarus is also mentioned; he is described as a beggar, and certain events involving him are recorded. Both men are associated with a real man called Abraham. Furthermore, neither Jesus nor Luke, the inspired writer, referred to this teaching as a parable.

Could you please clarify your statement that Luke 16:19-31 “appears to be based upon a Jewish adaptation of an Egyptian folktale”? Where did you find this information? Please explain your reasoning and provide the reference material to support your claim. At the very least, once again, your perspective seems to reflect a highly unbalanced view of inspiration.



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⁵⁴ Jerry Moffit, *Denominational Doctrines*, p. 399

*David Jakubovic's review***“... Spiritual realities contrary to scripture ...”**

Those who argue that Jesus must be describing spiritual realities in this parable face a real problem here because they either have to affirm spiritual realities contrary to Scripture (a corporeal existence in a compartmentalised intermediate state) or admit that Jesus is picturing an intermediate state that does not completely correspond to the spiritual reality, thus undermining their argument.

“Spiritual realities contrary to scripture” only exist in the minds of soul-sleep and conditional immortality advocates, David. Jesus clearly stated that the rich man died and that his body was buried (verse 22). You have constructed an imaginary and conveniently weak straw man argument. Consider the following definition of a straw man fallacy from Wikipedia.

A **straw man** (sometimes written as **strawman**) is a form of [argument](#) and an [informal fallacy](#) of having the impression of refuting an argument, whereas the real subject of the argument was not addressed or refuted, but instead replaced with a false one.^[1] One who engages in this fallacy is said to be "attacking a straw man".

The typical straw man argument creates the illusion of having refuted or defeated an opponent's proposition through the covert replacement of it with a different proposition (i.e., "stand up a straw man") and the subsequent refutation of that false argument ("knock down a straw man") instead of the opponent's proposition.^{[2] [3]}

In heaven, the saved will “see God's face,” His name will be “on their foreheads,” and He will “wipe away every tear from their eyes” (Rev. 22:4; 21:4). Should we dismiss the teaching about heaven and label these verses as containing “details that are problematic” and “spiritual realities contrary to scripture,” David? Or are they simply figurative language? That is, the physical things of earth are used to symbolise spiritual realities in the afterlife. The legs of the lame are truly unequal, as the saying goes.

Jesus is the only being who ever dwelt in flesh with a personal knowledge of which awaits both the good and the bad in the future state. He not only knew absolutely the facts of the future state, but he had a perfect knowledge of the human mind. He knew perfectly in what words to speak of the future state so as to give what he had to say the effect on the human mind which he desired to impart.

When, therefore, he represented the rich man as being tormented in flames and begging a drop of water to cool his tongue, he chose that mode of representing the facts which, in his infinite wisdom, he knew to be best.⁵⁵

God is endowed with eyes, ears, arms, hands, feet, a nose, mouth, heart; is armed with weapons, - sword, bow, spear, shield; rides in a chariot; travels from place to place; possess all the passions and modes of thinking and acting of an exalted man; has children; lives in a splendid mansion; and the like.⁵⁶

... it is the universal custom of the people to speak of men as cast down, sunk, overthrown, wounded, stung, cut to the heart, broken, broken down, devoured, consumed, eaten up, shattered, and crushed, and the like, to denote purely spiritual phenomena, ***which leave the entire being of the man unimpaired***; precisely so the scriptures speak in the language of men.⁵⁷

You understand the figurative nature of the above communications, surely, but in defiance of the entire usage of scripture, you stubbornly refuse to be consistent. Instead, you use the imagery of the Hadean realm as a strawman to support your doctrine and distort the truth. Shame on you! “No language, much less an oriental tongue, will bear such treatment. It is simply a materialising of human speech ...”⁵⁸

Can you not see, David, that on this single subject, the future destiny of the wicked, your supposition reduces the beautiful phraseology and figurative language of the scriptures to a crude literal interpretation? It is contradicted by the most common usage of all language and by the entire method of scriptural communication.⁵⁹

Your team applies the same reasoning to the term Gehenna, which is translated as hell in the scriptures. You argue that Gehenna cannot be a place of eternal punishment or fire because the ‘vale of Hinnom’ was a temporary, earthly location used for burning the carcasses of dead animals, and therefore unsuitable to represent something without end.

Were not Jerusalem, Mount Zion, and the City of David, places as earthly and temporal as the vale of Hinnom ...⁶⁰

⁵⁵ John William McGarvey, *Short Essays in Biblical Criticism*, Faith and Facts Press, p. 459

⁵⁶ Samuel Bartlett, *Life and Death Eternal: A Refutation of the Theory of Annihilationism*, Hard Press Publishing, p. 24, 34

⁵⁷ *Ibid*, p. 23

⁵⁸ *Ibid*, p. 35

⁵⁹ *Ibid*, p. 24

⁶⁰ Alexander Campbell, *Life and Death*, Forgotten Books, page 89

When Paul says, “You Christians are the children of the Jerusalem which is above, the mother of us all ... or when he says, “You have not come to the tangible mountain, but to Mount Zion, the city of the living God, the heavenly Jerusalem ... does he not use imagery of earth as inapposite (just as unsuitable – B.C.) to set forth the eternal state of the righteous, as Gehenna is to set forth the eternal destiny of the wicked?⁶¹



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That a lake of fire and brimstone, the flames of Tophet, and the perpetual burnings of the vale of Hinnom, should become emblems and representations of the fearful doom of the wicked and ungodly, is certainly as rational and consistent as that a garden of delights, a golden city, spacious and splendid mansions, crowns of glory, and kingly thrones, should constitute the imagery of the eternal honours and blessedness of the children of God.⁶²

We instinctively recognise that these words describe a purely spiritual phenomenon. We do not for one moment reduce this type of phraseology to a gross, material, and literal meaning. We understand that the terms are being used in a secondary or figurative sense.⁶³

Men (annihilationists) who see in a moment the folly of understanding literally the statement that David’s soul “thirsteth,” “panteth,” “melteth,” and is “poured out,” or that the righteous are to attend a literal wedding-feast, where they shall eat and drink, and recline in Abraham’s bosom, lay aside all the settled laws of speech when they reach this one subject – the future destiny of the wicked.⁶⁴

⁶¹ Ibid, p 89

⁶² Ibid, p 90

⁶³ Ibid, p 24

⁶⁴ Ibid, p 24

It should be noted that our Lord never referred to the literal valley of Hinnom outside Jerusalem, but used the term as a 'word picture' to signify the future "place" of eternal torment. "Cast into Gehenna" (Matt. 5:29), into "the fire that shall never be quenched" (Mk. 9:43-46), the place "prepared" for the "cursed" (Matt. 25:41).

David Jakubovic's review

"... devoid of the characteristic ingredients of Synoptic eschatology?"

"This story alone is devoid of recognizably 'Christian' teaching; it is entirely composed of the thoughtforms of first-century Judaism... 'Why is this passage devoid of the characteristic ingredients of Synoptic eschatology?' It makes no reference to the fulfilment of the Kingdom of God, or the coming of the Son of Man, or judgment issuing either in life or destruction." (D. Powys, 'Hell': A Hard Look at a Hard Question, Paternoster, Carlisle, 1997, 222).

Powys maintains: "The story of the rich man and Lazarus was never intended as an account of human destiny.

Is Powys serious when he suggests that the Lord's teaching in Luke 16:19-31 lacks recognisable Christian teaching and does not allude to "judgment issuing either in life or destruction"? He claims that the story was never meant to be an "account of human destiny". This assertion is perplexing! How can it be devoid of the very characteristics it embodies, namely, synoptic eschatology? This is not an example of exceptional scholarship, Powys; it is a misinterpretation!

Powys and LaGard Smith, much like criminals who conveniently forget their actions, read the narrative about the afterlife and then choose to ignore what they have just read. Now, E.E. Ellis joins the discussion. In a footnote on Luke 16:19-31, he suggests, "Jesus uses a well-known story as an illustration, not to give a preview of life after death." So, it's just an illustration? Just a well-known story? It seems I have misunderstood; the illustration about life after death when two men die is not, in fact, a preview of life after death when two men die. I knew that! Duh!

Please provide arguments and reference materials supporting the claim that the Lord's teachings on the afterlife are 'entirely composed of the thought forms of first-century Judaism.' Clarify what you mean.

3. 150 Gk. Scholars fail to use 'annihilate' or 'cease to exist' for key Gk. Verbs

David Jakubovic's review

"...relying on scholars from 1611 & 1901 sounds like being several centuries out-of-date ..."

Chadwick is quick to draw attention to the absence of "any supporting Greek scholarship" (Chadwick, 3-4) in Smith's work which purportedly "re-defines the meaning of several key biblical words and phrases." (Chadwick, 3) Of course, the *non-sequitur* here is: just because Smith doesn't cite any Greek scholars doesn't prove that *no* Greek scholars support CI-friendly word studies! Chadwick enlists:

"150 of the world's greatest and most seasoned Greek scholars, those who translated the New Testament from Greek into English (in the King James and American Standard 1901 versions of the Bible) never once translated any Greek words as annihilate or cease to exist." (Chadwick, 4)

Without being uncharitable, relying on scholars from 1611 & 1901 sounds like being several centuries out-of-date by now in 2022, since countless refinements have occurred in scholarly understanding of biblical languages since those days of Shakespeare & Queen Victoria. So, with all due respect, this 'argument' falls flat.

No, David, this argument does not fail. Whether you agree or not, it is important to recognise that about 150 of the world's most experienced Greek scholars, those who translated the New Testament from Greek into English (in the King James and American Standard 1901 versions of the Bible), never once translated any Greek word as annihilate or cease to exist.

I am pleased you confirmed there is no "any supporting Greek scholarship" in Smith's work. It is strange that he did not include the "countless refinements" you confidently say "have occurred in scholarly understanding of biblical languages." Here is a reminder of what scholars state when they stick to the actual meaning of the Greek word *apollumi* (622).

The idea is not extinction but ruin, loss, not of being, but of well-being. This is clear from its use.

(W.E. Vine, page 302)

Metaphorically, to devote or give over to eternal misery: Mt. 10:28.

(J.H. Thayer page 64)

Destroy here is not annihilation, but eternal punishment.

(A.T. Robertson page 183)

The fundamental thought is not annihilation, but ruin, loss (as sheep, Matt. 10:6; 15:24, etc.; Luke 15:4, 6, lost to the fold and to the shepherd; so, the lost son, Luke 15:24) ...

(E.W. Bullinger page 220)

To genuinely challenge my argument, David, you need to provide evidence of the so-called “countless refinements” made to modern Bible translations, correct? Where are these refinements? Please go ahead and list a few related to the word *apollumi*. Alternatively, cite modern scholars of biblical languages so we can trust their expertise rather than just your claim. I understand there are many. Could you please provide a glimpse of the information available?

David Jakubovic's review

“Would Chadwick accept the expertise of E.E. Ellis, the prolific NT scholar?”

But what about translating Greek verbs as ‘annihilate’ or ‘cease to exist’? Further on, Chadwick touches on key Gk. Word *apollumi* in this vein. Would Chadwick accept the expertise of E.E. Ellis, the prolific NT scholar? Firstly, *apolesai* comes from the *apollumi* word-family & Ellis defines the related NT noun *apoleia* (in his Appendix) as “destruction, annihilation, ruin.” (E.E. Ellis, *Christ and the Future in New Testament History*, Brill, Leiden 2000, 197); he even rebukes those who dispute the English rendering ‘annihilation’ for *apoleia*:

No. In the referenced book, E.E. Ellis quotes from various sources on different matters, but he fails to cite any Greek-English Lexicon of the New Testament or Greek scholarship to support his idea of “end of being” or “annihilate out of existence.” This omission is significant, as it means that Ellis presents his interpretation of the Greek term without grounding it in recognised academic sources or established lexicons. Instead, his assertion remains unsupported by the standard works typically referenced in scholarly discussions of the meaning and nuance of Greek words in the New Testament.

Ellis introduces the term “annihilation” in his Appendix without referencing any authoritative Greek scholarship. In doing so, Ellis effectively presupposes the very issue under debate, a logical misstep commonly referred to as “begging the question.” Rather than substantiating his claim with evidence from established Greek-English lexicons or recognised academic sources, Ellis instead relies on his personal understanding of the English word “annihilation” to define the Greek term. This method reverses the proper order of lexical study and is fundamentally flawed.⁶⁵

⁶⁵ William D Mounce, *Mounce's Complete Expository Dictionary of Old & New Testament Words*, Zondervan, p. xxi



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Such an approach constitutes a standard error in scholarly work, as it interprets a Greek word through the lens of an English term, rather than seeking the word's meaning within its original linguistic and historical context. The absence of supporting Greek scholarship not only weakens Ellis's argument but also undermines his credibility in this particular matter.

You acknowledged the “absence of any supporting Greek Scholarship” in LaGard Smith's work. For the record, David, do you also recognise the “absence of any supporting Greek Scholarship” in E.E. Ellis's work? Will you now say, “Of course, the *non-sequitur* here is: 'just because 'Ellis does not cite any Greek Scholarship does not prove that no Greek Scholars support CI-friendly word studies!'” (See section 3).

Ellis's methodology does not demonstrate expertise in Greek linguistics or sound scholarship, far from it. Instead, he tries to establish his interpretation without adequate evidence or proper academic rigour. What does he excel in, David? Pulling a fast one?

William D Mounce states: “Before you discover what the word means in a particular context, you have to learn its range of meanings, its 'semantic range’.”⁶⁶

⁶⁶ William D Mounce, Mounce's Complete Expository Dictionary of Old & New Testament Words, Zondervan, p. xvii

He goes on to say:

Words can only be understood in their context. For the most part, we do not communicate with individual words but with phrases, sentences, and paragraphs. We look for clues in the verse and the immediate context.⁶⁷

Once you have located the Greek word and learned its semantic range, it is time to decide what it means in the particular verse you are studying. The question is, how do you decide? In short, the answer is “context.” You look for something in the immediate context that gives a clue as to the exact meaning of the word.⁶⁸

Regarding the context and analysing the clues that establish the exact meaning of a word:

... literalists ... must recognise that ‘everlasting punishment’ is about the most misleading term that could possibly be employed, if what was to be understood was literal destruction. The phrases in question are constantly employed with qualifying adjuncts which indicate a condition of consciousness, and which imperatively point us to a spiritual meaning. If destruction was meant, it seems incredible that it should so constantly be associated with images of pain and terror, implying a conscious subject.⁶⁹

For example, phrases, sentences, and paragraphs in the Bible consistently evoke images of separation and eternal conscious torment. Clues that convey an unmistakable spiritual meaning:

So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth (Matt. 13:49-51).

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out (Luke 13:28).

And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name (Revelation 14:11).

⁶⁷ William D. Mounce, *Mounce's Complete Expository Dictionary of Old & New Testament Words*, Zondervan, page xvii, xxiii

⁶⁸ *Ibid*, p. xviii

⁶⁹ John Baldwin Brown, *The Doctrine of Annihilation in the Light of the Gospel of Love*, Forgotten Books, p. 88

These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power (2 Thessalonians 1:9).

And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time? (Matthew 8:29).

Instead of letting the immediate context determine the word’s meaning, Ellis imposes his own interpretation on the text, expanding its semantic range beyond what the passage justifies.⁷⁰



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This oversight not only undermines the credibility of Ellis’s conclusions but also stands in stark contrast to the careful approach required for sound exegesis. When interpreting words such as *apoleia*, it is vital to allow the biblical context itself to guide our understanding, rather than stretching definitions to suit preconceived notions.

In contrast, responsible interpretation demands humility before the text, recognising that our task is to uncover the meaning intended by the biblical authors, not to impose our own theories or assumptions.

⁷⁰ Rev. 22:18-19; Deut. 4:2

4. Mt.10:28/Lk. 12:4-5 support ECT, while *apollumi* as 'perish' does not favour CI; several "widely used scholars" (Chadwick, 5) even confirm this

David Jakubovic's review

"... the meaning is always 'kill' or 'put to death'"

Chadwick here distinguishes 'kill' [*apokteina*] from 'destroy' [*apollumi*] in MT.10:28 to ask: "Where in Matthew 10:28 does Jesus say that God can 'kill the soul'?" (Chadwick, 4) Once again, Sprinkle explains: "Whenever *apollymi* ('destroy, kill, ruin') is used in the Synoptic gospels in the active voice and describes a personal agent, the meaning is always 'kill' or 'put to death.'" (P. Sprinkle, 'Conclusion' in *Four Views on Hell*, ed. Sprinkle, Zondervan, Michigan, 2016, 200).

Also relevant is Mk.3:4: 'to save a soul or to kill it' [*psychēn sōsai ē apoktenai*] - and this from Jesus' lips! So you can 'kill' a soul! Fittingly, a variety of NT exegetes support the CI line on MT.10:28:

No David. God's word distinguishes between "kill (*apokteina*) the physical body and "destroy" (*apollumi*) the soul in Matthew 10:28, not "Chadwick." Our obligation before God is to correctly interpret the word of truth. "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim 2:15). Why say Chadwick makes the distinction? Why not say that the Lord makes the distinction, and Chadwick merely highlights this crucial point? The distinction undermines your doctrine. Acknowledge it and abandon your heresy for the good of humankind.

Regarding the word *apollumi*, when used to mean taking a person's life in this world, such as in Matthew 2:13 and Mark 9:22, the debate isn't whether *apollumi* refers to taking a life. That part is not disputed. The real issue is whether "kill or put to death" implies annihilation or "the absolute extinction of a person's being and existence." You cannot simply assume or decide for yourself that kill means annihilation or passing into nothingness, David. That is what E.E. Ellis does. He adds the words "come to an end" and "annihilation" into the semantic range of *apollumi*. Begging the question 101!

Yes, the semantic range or "bundle of meanings" for the Greek word *apollumi* includes 'kill' in the sense of causing the death of a person in this world. But how does the Bible define physical death? What occurs when a person is killed or dies physically? We must ensure that we are examining how the Bible defines its terms, not how we interpret them. "And do not fear those who kill the body but cannot kill the soul" (Mat. 10:28).

In Matthew 10:28, Jesus distinguishes between what happens to the body and the soul when a person dies physically. According to David (and his team), the soul is simply life, and life dies with the body. But according to Jesus, the body and the soul are separated and distinct at death. It follows that the body may be dead, but the soul remains alive. In this passage, the soul is not equated with life or breath. Jesus makes it clear that physical death is not the end of a person.

The distinction between “destroy” and “kill” within the biblical narrative, especially in passages like Matthew 10:28, highlights the necessity of rightly dividing the word of truth, as we are admonished in 2 Timothy 2:15. By disregarding these contextual clues, Ellis’s analysis leads readers away from the true intent of the text and fosters confusion regarding core doctrinal matters.

Men can murder the body; they can extinguish its corporeal life; they may burn it to ashes, and scatter its particles to the four winds: yet still the soul is alive. No blows can murder it, no fire can burn it, no water can drown or quench it. Nothing less can be the meaning of the text; and against the text no materialism can stand ... We shall rely upon his testimony.⁷¹

James 2:26 and Ecclesiastes 12:7 also clarify any confusion we might have about what happens at the time of physical death. The meaning of these scriptures is clear, obvious, straightforward, and natural.

For as the body without the spirit is dead, so faith without works is dead also.

Then the dust will return to the earth as it was, and the spirit will return to God who gave it.

Your definitions for 'soul' and 'spirit' might suit some contexts where the words are used, but they certainly do not fit every context. For example, Steven is not suggesting that the Lord Jesus should receive His “breath” or His “mental disposition,” does he?

The question is not whether the words “spirit” and “soul” are sometimes used to refer to the life principle which inhabits both man and animal and which ceases at death (Genesis 2:7; Revelation 16:3). The words do sometimes have this meaning. But often a word has more than one meaning ... The question, rather, is “Do some passages use ‘soul’ or ‘spirit’ in a way which indicates a part of man which continues to live after death?” If so, the fact that there are passages which use the word “soul” or “spirit” in a different way will not change the force of these passages.^{72 73}

⁷¹ Nathan Dow George, *Annihilationism Not of The Bible: Being An Examination of the Principal Scriptures in Controversy between Evangelical Christians and Annihilationist's*, Hard Press, p. 96

⁷² Dr. Stafford North, *Handbook on Church Doctrines*, 21st Century Christian, p. 42

⁷³ William D Mounce, *Mounce's Complete Expository Dictionary of Old & New Testament Words*, Zondervan, How to do word studies p. xiii

For example, in a scene after death, John saw “the souls” of martyrs who had been slain for the word of God and for their testimony. “And they cried out with a loud voice, saying, how long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth” (Rev. 6:9-10).

Did John see and hear their “breath”, “mental dispositions”, or “life principle” crying out? John does not see their bodies, because their bodies were buried back on earth. The soul is seen to exist independently from the body in this and many other passages.

For example, in the biblical account of Samuel, his spirit is depicted as speaking after death. Similarly, the account of Abraham and the rich man illustrates souls communicating after their physical deaths. How can dead bodies, decaying in the ground, possess a voice and cry out?

By selecting a single definition of 'soul' and applying it universally, one disregards the most fundamental principles of lexicography and fails to appreciate the richness of its usage in various passages.



The fundamental rules of lexicography

For example, think of all the ways we use the word “run.”

I scored six runs today.
Could you run that by me again?
My computer runs faster than yours!
He runs off at the mouth.
He ran to the store.
The car ran out of gas.
The clock ran down.
Duane ran for the Senate.
Her nose ran.
I ran up the bill.

Known as the semantic range

Just look at how many different uses of the word run



*David Jakubovic's review***“So you can ‘kill’ a soul!”**

Also relevant is Mk.3:4: ‘to save a soul or to kill it’ [psychēn sōsai ē apoktenai] - and this from Jesus’ lips! So you can ‘kill’ a soul! Fittingly, a variety of NT exegetes support the CI line on MT.10:28:

No, David, your interpretation of Mark 3:4 is not accurate. Mark 3:4 refers to saving or taking a physical life in this world. Aside from Wycliffe’s unusual translation of Mark 3:4 and the New World Translation’s footnote (a version infamous for its extreme doctrinal prejudice⁷⁴).

I am unaware of any translation of the Bible that states ‘to save a **soul** or to kill it’.⁷⁵

In Mark 3:4, it says, “Then He said to them, 'Is it lawful on the Sabbath to do good or to do evil, to save life (*psukee*) or to kill?’” But they kept silent.

Why translate 'psukee' as 'soul' in this passage, David? I thought you didn't believe in an entity that is sometimes called the soul and at other times referred to as the spirit. Do you now recognise that the Greek word psukee has a range of meanings? Or are you falling into the fallacy of equivocation to defend your doctrine?

The fallacy of equivocation occurs when a key term or phrase in an argument is used in an ambiguous way, with one meaning in one portion of the argument and then another meaning in another portion of the argument.

This fallacy is categorised as a fallacy of inconsistency. Colloquially, a false equivalence is often referred to as "comparing apples and oranges."⁷⁶

We can all see that you are substituting the word “life” for the word “soul” in a misguided attempt to undermine the Lord's teaching in Matthew 10:28. It is another example of you twisting the truth – consistent with your established pattern of behaviour.

⁷⁴ Tyler Young, Jehovah's Witnesses, 2002 Spring Bible Institute Lectureship, Gospel Light Publishing, p 216.

⁷⁵ [Mark 3:4 - Compare Bible Verse Translations \(biblestudytools.com\)](http://biblestudytools.com)

⁷⁶ Google search - The fallacy of equivocation

Christ	<i>"... cannot kill the soul"</i>
David	<i>"... can kill a soul"</i>

[David] ... teaches that the body, that which dies, is the soul. But the Saviour teaches that the soul and the body are distinct; that the soul is not dependant on the body for its existence; that the body may be killed by man, the soul never. But if the soul is the body [as David teaches] or if it is an attribute of organised dust, then men have been killing souls since ever since Cain killed Abel.⁷⁷

Could you please tell me where you sourced your translation of this passage? I am curious. I also kindly ask you to clarify the exact meaning of your use of the word 'soul' in Mark 3:4.

When studying these topics, we must remember that God does not always reveal everything necessary to understand a subject in just one passage. Yes, humans breathe and possess physical life. Yes, God breathed into man the breath of life, making him a "living soul" (Gen. 2:7). Yes, like breathing animals, a breathing man dies and undergoes physical death. However, there is no lexicographical evidence that limits the meaning of "nephesh" solely to the air we breathe or the principle of life.⁷⁸

For instance, can the life principle or breath shared by both man and animals "*thirst after God*"?⁷⁹

You are mistaken because you have not followed the example of Jesus and applied the hermeneutical principle of "Again it is written" – which involves gathering and interpreting all the relevant evidence on a particular matter, as Jesus did in Matthew 4:1-11.⁸⁰

Additionally, where did you get the idea that the "nephesh" passages in Genesis were intended to provide a detailed account of man's entire nature? For example, in Zechariah 12:1, there is a clear reference to God's acts of creation in Genesis. Three aspects are mentioned: the stretching out of the heavens, the laying of the earth's foundation, and the "forming" of the spirit of man "within him."

⁷⁷ Nathan Dow George, *Annihilationism Not of The Bible: Being An Examination of the Principal Scriptures in Controversy between Evangelical Christians and Annihilationist's*, Hard Press, p. 23

⁷⁸ Dr Robert A. Morey, *Death and the Afterlife*, Bethany House Publishers, p 45

⁷⁹ Psalm 42:2

⁸⁰ Thomas B. Warren, *Immortality—All of Us Will Be Somewhere Forever* (Moore, OK: National Christian Press, Inc., 1992), 87.

Of these three great achievements of creative power, the formation of the spirit of man within him is the climax: and can we suppose that this greatest act of the three was merely inflating the lungs of the dust-man with wind? ⁸¹

But Jehovah himself declares that he formed the spirit of man within him; i.e., after the man formed of dust was made, he created a spirit within him. Taking into account this divine declaration, and the Saviour's words, we come to the conclusion that when it is said the Lord God "breathed into his nostrils the breath of life, and man became a living soul," something more is indicated than merely inflating a dust machine and putting it in motion.⁸²

We cannot doubt but in this expression is included the creation of the spirit of man "within him," or the creation of that which the Saviour denominated "the soul," an entity capable of an existence independent of the body.⁸³

(Moreover), there are other things pertaining to man, such as conscience, will, &c., which are not named in the history of creation; but has he therefore no conscience or will, because these are not named [specifically] in the history of his creation? ⁸⁴

For example, in Isaiah 42:5, we observe the same three declarations of divine creative power. However, in this passage, the Bible guards against the risks of materialism by clearly distinguishing between the "breath" and "spirit."

Thus says God the Lord, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives *breath* to the people on it, and *spirit* to those who walk on it.

Please note: God did not say that the living soul is man; he said that "man became a living soul." Now, when someone says – "Mary became his wife," does it not imply that Mary existed before she became a wife?

⁸¹ Nathan Dow George, *Annihilationism Not of The Bible: Being An Examination of the Principal Scriptures in Controversy between Evangelical Christians and Annihilationist's*, Hard Press, p. 24

⁸² *Ibid*, p. 24

⁸³ *Ibid*, p. 24

⁸⁴ *Ibid*, p. 25

Job said, “*There is a spirit in man*” (Job 32:8). God is referred to as “*the God of the spirits of all flesh*” (Num. 16:22; 27:16) and the “*Father of spirits*” (Heb. 12:9). We are made in God’s image, David. Is that image one of spirit or flesh? What is difficult about these passages?



**Where did you get the
idea that the nephesh passages in
Genesis were meant to detail the
entire constitution of man?**



Daniel expressed his grief, saying, “*In my spirit within my body*” (Dan. 7:15). John witnessed and heard the “souls” of martyrs (Rev. 6:9-10). The Psalmist notes that our lives last seventy or eighty years, after which we are “cut off” and “we fly away” (Psalm 90:11). What is it that flies away, David? Notice: *we* fly away when we are cut off and die. Who is meant by the term *we*?

Indeed, a witch could not summon a departed spirit from the realm of the dead. She was astonished by the prophet's appearance and “cried out” (1 Sam. 28:12). However, contrary to materialism, the witch **saw** the spirit of Samuel ascending from the earth. Samuel **spoke** to Saul, asking, “*Why have you disturbed me by bringing me up?*” (verses 13-15).⁸⁵

Furthermore, how does annihilationism align with the prophet's prediction that Saul and his sons would die in battle the next day and join him in the afterlife? “... tomorrow you and your sons will be with me” (verse 19). How could Samuel be disturbed and summoned if he did not exist?

⁸⁵ FW Grant, *Man and the Future State* (The Bible Truth Press), p. 70

5. All the dead (even the wicked) will be raised in immortal bodies of incorruption

David Jakubovic's review

“universal immortality”

Yet it is plain to see why Chadwick is pleading a case for universal immortality - he needs it so that, on his scheme, the wicked can have immortal bodies to suffer endlessly in ECT hell. Otherwise, he would have to concede CI... Ironically, his view endows the resurrected wicked with everlasting life - but in hell instead of in heaven. Yet such an assumption is demonstrably anti-biblical, since only the redeemed receive eternal life in immortal resurrection bodies.

“... only the ‘children of the resurrection can no longer die’”

In fact, Chadwick's assumption is wholly contradictory to the insistent NT teaching of eternally embodied life solely for the saved, transparent in the Lord's unequivocal ruling at Lk.20:36 (NIV) that only the ‘children of the resurrection can no longer die’, since they (nobody else) will receive eternal life (Jn.17:3) in the immortally perfected bodies Paul foretells in 1 Cor.15.

“... not the lost whose raised bodies will be ‘destroyed’”

Necessarily, then, the wicked will receive *neither* such eternal, immortalised bodies nor everlasting life. This is one of the key takeaways from 1 Cor.15: only the saved receive immortalised, ‘new creation’ bodies to enter the eschaton, not the lost whose raised bodies will be ‘destroyed’ or effaced (along with their ‘soul’ or life prospects) in Gehenna (Mt.10:28).

The Lord assigns “everlasting punishment” to the resurrected wicked in hell, not Chadwick. You are confusing eternal life with eternal punishment. While there is eternal existence in hell, there is no true “life” in the higher and fuller sense. The wicked do not experience a blessed life. The Lord Himself teaches that eternal existence applies to both: “And these will go away into everlasting punishment, but the righteous into eternal life.” (Matthew 25:46). Paul also states, “These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power” (2 Thess. 1:9).

What you are missing, David, is that the Bible uses the terms 'life' and 'death' metaphorically to describe the spiritual condition of our souls in this world and even more so in the next.⁸⁶ We are not discussing existence or non-existence.

⁸⁶ Samuel Bartlett, *Life and Death Eternal: A Refutation of the Theory of Annihilationism*, Hard Press Publishing, p. 44

The real question is: What do “life” or “immortality” mean when referring to the rewards of faith in Christ? And what does “death” or “eternal damnation” signify regarding the consequences of unbelief and rejection of Christ? For example, what does it mean to be spiritually alive? What does it mean to be spiritually dead? We are discussing states of being, David. Consider, for instance, the meaning of life and death in a spiritual context:

Both terms are applied to the successive states of the repenting prodigal, Luke 15:24, 32. “This my son was dead, and is alive again; he was lost, and is found.” The words clearly describe his state of deep moral degradation and wretchedness, and his recovery from it. They can be tortured into nothing else ... For if a corrupt and profligate man is intelligibly described by the word “Dead,” dead to his father, the case is perfectly parallel to one’s being dead to God and holiness.⁸⁷

“But she that liveth in pleasure [wantonly] is dead while she liveth” (1 Tim. 5:6). The lewd woman, while outwardly living, is dead, - literally “has died.” But she is neither extinct nor deceased: she is in a condition of spiritual death, alienation from God, perversion of being, and rejection of the true end and blessedness of God.⁸⁸

When one of the disciples of the Lord said, “Lord suffer me first to go and bury my father,” Jesus replied, Follow thou me, and let the dead bury their dead (Matt. 8:22). While it is obvious that the second word “dead” refers to the deceased person, it is equally obvious that the first word cannot have a similar meaning. The Saviour does not utter such unmeaning things as, “Let deceased persons bury deceased persons,” much less, “let the non-existent bury the non-existent.”⁸⁹

“I know thy works, that thou hast a name, that thou livest, and art dead” (Rev. 3:1). Here again, the word “dead” describes the spiritual condition of a church in which the religion was, to a great degree, spurious.⁹⁰

By these verses we are taught, once more, that the Greek terms which denote life and death, living and dying, were applied by Christ to opposite moral states of the soul.⁹¹

⁸⁷ Samuel Bartlett, *Life and Death Eternal: A Refutation of the Theory of Annihilationism*, Hard Press Publishing, p. 50

⁸⁸ *Ibid*, p. 50

⁸⁹ *Ibid*, p. 50-51

⁹⁰ *Ibid*, p. 51-52

⁹¹ Alvah Hovey, *The State of the Impenitent Dead*, Leopold Classic Library, p. 41

We conclude, therefore, that the terms “life” and “Death,” on which so largely depends the theory of annihilation, not only give it no countenance whatever, but teach a very different doctrine. The so-called literal meaning is a perversion of language; and the continual resort to assertions of prolepsis, supposed death, and the like, will not relieve the difficulties of the theory, nor satisfy the statements of God’s word.⁹²

You are correct, “only the ‘children of the resurrection can no longer die’, since they (nobody else) will receive eternal life (Jn. 17:3), in immortally perfected bodies Paul foretells in 1 Cor. 15”. Absolutely! However, your team's attempt to impose the false meanings of "existence" and "extinction" on the terms "life" and "death" and your effort to apply these interpretations consistently throughout the Bible is a complete failure and misses the true depth and beauty of the holy scriptures.



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⁹²Ibid, p. 73-74

6. Pharisaic doctrine coloured the reception of Jesus' teachings; the people in Sodom lost their lives, but the people of Sodom themselves have been 'bearing shame' in Hades ever since

David Jakubovic's review

"...metempsychosis & reincarnation .."

For the 1st claim, Chadwick quotes Crockett (Four Views on Hell, 1st ed., 1996):

"... consider the context and historical setting of Jesus' statements about destruction in hell. The Pharisees, the largest and most popular Jewish sect in first-century Palestine (the ones who Jesus said, 'sit in Moses' seat,' Matthew 23:2) taught that the lost soul suffered eternal conscious punishment: So when Jesus talked about the destruction of the wicked in hell and referred to their weeping and suffering, the Pharisaic crowds would have understood him to mean endless sufferings, unless he specified that the punishment was annihilation (which of course he never did)"

By Chadwick's reasoning, we would have to conclude that Jesus likewise affirmed metempsychosis & reincarnation, given the pervasive Pharisaic environment, for this is where Chadwick's 1996 Crockett quote logically leads to.

No, David, it is illogical to claim that Jesus also supported metempsychosis and reincarnation, or that Chadwick's 1996 Crockett quote directly leads there. The Pharisees rightly believed in the survival of souls after death (Acts 23:6-8). The main point is that the Pharisees believed in eternal conscious torment, and Jesus taught the same doctrine.⁹³

It does not reasonably follow that Jesus, therefore, believed in false doctrines and practices contrary to the word of God. Jesus exposed the Pharisees on numerous occasions throughout his ministry, but he did not do so concerning everlasting conscious torment.⁹⁴

Once again, imaginary motifs and tropes are used to rescue your team from the Lord's teachings under the new label of a "pervasive Pharisaic environment." Furthermore, Jesus never affirmed metempsychosis or reincarnation, so your point is misleading at best. You contradict Christ, the apostles, the commonly accepted beliefs of the Jewish people, and Greek speakers by stubbornly ignoring the historical context and pretending to reach a logical conclusion.

⁹³ "And the smoke of their torment ascends forever and ever; and they have no rest day or night" (Revelation 14:11)

⁹⁴ Matthew 5:21-44; 15:1-9; 23:15

*David Jakubovic's review***“Of course, the Genesis account says nothing about any post-mortem punishment for the wicked people of Sodom ...”**

Chadwick's other claim is that the inhabitants of Sodom & Gomorrah were only killed physically, while their 'souls' went on to suffer & 'bear shame' post-mortem:

Of course, the Genesis account says nothing about any post-mortem punishment for the wicked people of Sodom - so Chadwick has to infer this from silence. Sprinkle interjects: “You can read about their destruction in Genesis 19. There is no ongoing torment in that passage, and the cities of Sodom and Gomorrah aren't still burning in an 'eternal fire.' The phrase 'eternal Fire' (puros aioniou) is stock Old Testament imagery for the intensity of God's judgment and - again - not its duration.” (Sprinkle, op. cit., 193-4, emphasis added)

The other texts he does adduce are unconvincing; Mt.11 & Lk.10 depict Jesus foretelling a future resurrection to judgment for places like Sodom & Tyre, not any ongoing suffering in hades.

But David, can we not reason from other scriptures to determine the fate of the people of Sodom and their immediate punishment after death? For example, does the account of the rich man dying physically and immediately enduring “torments in Hades” have any relevance to the people of Sodom or the wicked in general? Why should it be different for the wicked in Sodom? Do you not see that most, if not all, of the wicked would also want to warn their family members and close friends about the punishment awaiting in the Hadean realm? [Although, you would have the rich man warning his brothers about a place that does not exist!].

Is there no application for the people of Sodom and the wicked in general when the Bible states that prideful Capernaum would also be “brought down to Hades” (Luke 10:15)? Why should Capernaum's state be treated differently? The “entirety” or “sum” of God's word is the truth, David (Psalm 119:160)—the totality.

God is “no respecter of persons” (Acts 10:34 ASV). Can you not see that the same principle applies? The people of Sodom and Gomorrah, along with the surrounding cities, were also “brought down to Hades,” just like prideful Capernaum. They died, and like the rich man, they found themselves “tormented” in the flames of the Hadean realm. Let us not conveniently forget that the rich man lived and died during the time of the Old Testament, and Jesus also lived and taught within that context.

Additionally, 2 Peter 2:9 highlights that the Lord knows how to “reserve” or “keep” the unjust under punishment until the day of judgment (emp. B. C.).

The words “*under punishment*” are from *kolazomenous*, present participle of *kolazo*, to punish, and reveals that the punishment of the wicked **precedes as well as follows** the final judgement, a fact also clearly taught in the narrative of the rich man and Lazarus (Luke 16:19-31), as well as in the reference to angels who sinned (2 Peter 2:4).⁹⁵

Under punishment (*kolazomenous*). Present participle of *kolazo*, old verb (from *kolos*, lopped off), in N.T. only here and Acts 4:21. Present tense **emphasises continuity of the punishment**. See *kolasin aionion* in Matt. 25:46.⁹⁶

First, Peter says that the wicked are “kept” unto the day of judgement. This word is in the present, active, infinitive form, which means that the wicked are **being held captive continuously**. If the wicked merely pass into nonexistence at death, there would be nothing left to be “kept” unto the day of judgement. Obviously, Peter is grammatically picturing the wicked as being guarded like prisoners in a jail until the day of judgement.⁹⁷

Second, Peter says that the wicked are “being tormented.” This word is the present, passive, participle form and means that the wicked are continuously being tormented as **an on-going activity** ... The grammar of the text irrefutably establishes that the wicked are in torment while they await their final day of judgement.⁹⁸

The participle here is, lit., being punished, and therefore the A. V. is wrong. Rev., rightly, *under punishment*. Compare Matt. xxv. 46.

Your “the Genesis account says nothing about any post-mortem punishment for the wicked of Sodom—so Chadwick has to infer this from silence” hermeneutic is evidently severely flawed. It is unreasonable to expect God to explicitly specify the details and consequences of every act of wickedness and rebellion throughout the Bible. Consider the vast scope of such a task. It is helpful to reflect on John 21:25 for comparison: “And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.”

⁹⁵ Guy N. Woods, *A Commentary on the New Testament Epistles*, Gospel Advocate Co, p. 169

⁹⁶ A. T. Robertson, *Word Pictures in the New Testament*, Baker Book House, p. 165

⁹⁷ Dr Robert A. Morey, *Death and the Afterlife*, Bethany House Publishers, p. 86

⁹⁸ *Ibid*, p. 86-87

7. Mt.25:46 teaches eternal punishment, not just eternal results of punishment

David Jakubovic's review

“So what could possibly be the opposite or antonym of ‘eternal life’?”

Chadwick sets up this key ECT verse with an impressive rhetorical flourish:

“The Master Teacher, Jesus Christ, the genius of anticipating and defeating the strong and fierce attacks which He knew would be made upon His teachings by false teachers throughout the Gospel age, in a verse consisting of only 14 English words, made an argument for believing in never-ending conscious punishment / torment which is simply impregnable and devastating towards those who hold the doctrine of annihilation (Matt.7:28-29).” (Chadwick, 6)

Not sure that Jesus ‘made an argument’ here, but He certainly paints a memorable word-picture of the 2 final destinies; yet Chadwick’s announcement that the ECT interpretation is ‘impregnable and devastating’ is nothing short of a wild exaggeration...

It is refreshing that Chadwick notices the antithetical aspect of this parallel expression – most ECT defenders misleadingly describe a synonymous nuance (both outcomes being ‘eternal’) in the parallel. But if it is ‘antithetical’, that means it is ‘antonymous’ i.e. the 2 outcomes stand in an ‘opposed’ sense to each other. So what could possibly be the opposite or antonym of ‘eternal life’?

In sum, what Mt.25:46 prescribes is an asymmetrical opposition between life & non-life, a truly antithetical parallelism, not ‘life in bliss’ vs ‘life in agony’. The verse decrees fully contrastive, antipodal destinies, both lasting eternally.

No, David. The contrast is not simply "between life & non-life." It is a misconception to define eternal life and eternal punishment merely as existence or non-existence. The scriptures do not support such a view.

Instead, the scriptural witness consistently portrays eternal life as full fellowship with God, characterised by deep joy and unbroken community. In contrast, eternal punishment signifies conscious separation and the ongoing loss of all that is good, not merely ceasing to exist. The biblical language, especially in passages like Revelation 20:10 and Matthew 25:46, emphasises not only the lasting duration but also the qualitative difference between the fates of the righteous and the wicked.

It is most significant that the phrase, eternal life, occurring nearly four dozen times in the New Testament, never suggests mere existence, but always the inexpressible joy of **association** with God and all that is good; so its opposite, eternal death, never denotes mere non-existence, but always **separation** from, and the loss of, heaven and all that it means ... This is, indeed, clearly suggested in words which declare characteristics of the place prepared for the wicked: “And they shall be tormented day and night forever and ever” (Rev. 20:1)⁹⁹

The very fact that Christ used the word αἰώνιον in each case (Matt. 25:46 – B.C.) is conclusive on the point. The duration of the one will be the duration of the other. The word eternal is the measure of each. To quote the striking words of Professor Salmond on this point – “To say that the adjective αἰώνιος has one sense in the first half of the sentence and another in the second, is the language of despair.”¹⁰⁰

Yes, “antithetical” or “antonymous” accurately depict the contrast between the two opposing eternal outcomes and destinies described by the Master Teacher. However, as previously mentioned, your interpretation of life and death does not fully align with God’s teachings and overlooks the profound depth, beauty, and severity within the sacred scriptures. Life marked by suffering is the opposite of life in joy, David.

For example, how do you reconcile your claim that ‘life’ is neither bliss nor agony with the passages stating that the righteous will ‘serve’ God day and night, while the wicked will be ‘tormented’ day and night?

“Therefore, they are before the throne of God, and **serve** Him day and night in His temple. And He who sits on the throne will dwell among them”¹⁰¹

“The devil, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are. And they will be **tormented** day and night forever and ever”¹⁰²

“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, **into the everlasting fire prepared for the devil and his angels.**’¹⁰³

⁹⁹ Guy N Woods, Questions and Answers Volume II, Gospel Advocate Co, p. 88

¹⁰⁰ W.M. Shepherd Allen M.A, The Teaching of Christ With Respect To The Future Punishment Of The Wicked (J. Brook & Co.) p. 29-30

¹⁰¹ Rev. 7:15

¹⁰² Rev. 20:10

¹⁰³ Matthew 25:41

Observe: God will dwell among the righteous, while the devil and the cursed will be cast into the lake of fire and brimstone, where the beast and the false prophet reside. The contrast between these two outcomes is clear; they are diametrically opposed.

David Jakubovic's review

“God’s wrath is not necessarily a permanent institution”

Here God’s wrath is indeed said to ‘abide’ [menei] on the wicked, but it does not specify how long for & nowhere says ‘forever’, so Mayhue’s addition of ‘continued abiding’ is creative but tautologous – in fact, we know scripturally that the opposite is the case.

Texts like Ps.103:9, Ps.30:5 & Rev.15:1 likewise inform us that divine wrath is finite, even a second-order or temporary attribute; under the eloquent sub-heading ‘The Evanescence of Wrath and a Changing God’, Ellison rightly puts God’s ‘evanescent’ wrath into biblical perspective:

“When certain conditions (i.e., disobedience) exist, God’s wrath is fully active; however, when those conditions are no longer met (i.e., a return to obedience), God’s anger evaporates...God’s wrath is not necessarily a permanent institution.”

“Whereas love is a permanent quality and characterizes God, wrath does not last eternally and does not reach beyond time. The other important feature of wrath is that it can be remedied, or be prompted by love.” (A. Thiselton, *Life after Death: A New Approach to the Last Things*, Eerdmans Michigan 2012, 159, italics his)

Yes, in this life, when certain conditions are met – specifically, a return to obedience – Ellison and Thiselton are correct in stating that God’s wrath and anger are not “necessarily permanent”. In fact, God’s wrath can be “remedied” in this life. For example, Jonah fled from God’s command to preach to the great city of Nineveh because he knew God was “gracious and merciful” and “one who relents from doing harm” (Jonah 4:1-4; 3:5-10).

Nevertheless, let us remember the clear warnings in scripture. For example, “For if we sin wilfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sin” (Heb. 10:26). “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come” (Matt 12:31-32).

Eventually, the Master of the house will rise and shut the door (Luke 13:25-28). The door was closed on the five foolish virgins (Matt. 25:1-13). The rich man died and was tormented in Hades (Luke 16:22-25). It would have been better for Judas if he had never been born (Matt 26:24). Esau was rejected because he found no place for repentance (Heb. 12:17). Paul pleaded with his brethren not to receive the grace of God in vain (2 Cor. 6:1). “**Today**, if you will hear His voice, do not harden your hearts” (Heb. 4:7). “Behold, **now** is the acceptable time; behold, **now** is the day of salvation” (2 Cor. 6:2). “For whom is reserved the blackness of darkness **forever**” (2 Peter 17).



“God’s wrath abides”

[Greek Word 3306 – meno – abide]

... **not to depart, not to leave, to continue to be present** ... unbroken fellowship with one ... 1 Jn ii. 19; to be constantly present to help one ... Jn xiv. 16 ... to put forth constant influence ... Jn i:32
... also of the wrath of God, Jn iii:36

(J.H. Thayer – The New Thayer’s Greek – English Lexicon
of the New Testament, page 64).

The basic sense of *meno* is “to remain, stay” ... **With respect to state, meno describes the continuing condition of a person or thing.** In this sense, the writer of Hebrews says that Christ “*remains* a priest forever” (Heb. 7:13)

(William D. Mounce – Complete Expository Dictionary of Old
& New Testament Words, page 576).



... what possible meaning can these passages have, if they do not fix a limit to the day of grace, if they do not teach that this present life is the ordained time for repentance, if they are not meant to warn mortals that the salvation of the soul is a business for this probationary stage alone, and that he who postpones it until death closes the door, will find it then eternally too late? We must either take this as their certain intent, or conclude that they were spoken by God with the deliberate purpose to deceive men, by declaring that repentance must be exercised within a definite time, when he did not mean anything of the kind.¹⁰⁴

Scriptures such as Psalm 103:9 and Psalm 30:5 discuss God’s anger and favour in the lives of King David and the Children of Israel, which can also be relevant to Christians today. However, it is incorrect to apply these truths to someone who has died and is awaiting judgement. The Bible teaches that God’s wrath remains on the wicked, as stated in John 3:36 and Romans 2:8-9.

Christ	<i>“Gods wrath abides”</i>
Thiselton	<i>“wrath does not last eternally and does not reach beyond time”</i>

The “seven last plagues” mentioned in Revelation 15:1 are the final plagues inflicted on the wickedness of Rome in the first century. Rome is called “the great city which reigns over the kings of the earth” (Revelation 17:18). Only first-century Rome can be described as being “drunk with the blood of the saints and with the blood of the martyrs of Jesus” (Revelation 17:6).

In her [Rome] “was found the blood of the prophets and saints, and all who were slain on the earth” (Revelation 18:24). God has judged the great harlot [Rome] who corrupted the earth with her fornication. He has avenged on her the blood of His servants shed by her (Revelation 19:2). Strong is the Lord God who judged her (Revelation 18:8).

... for in them [the seven last plagues poured out against Rome] the wrath of God [against Rome] was completed (Rev 15:1). God accomplished His purposes against Rome at that time. The context of this judgement is rooted in this life, David. It is misguided to suggest that these passages imply God’s wrath will soon pass out of sight, memory, and existence.

Indignation, wrath, tribulation and anguish await every soul of man who does evil (Ro 2:8-9). The wrath of God is said to abide or remain on the unbeliever (Jn 3:36). Extinction of being would mean the cessation of tribulation and anguish; it is nonsensical to say both are the penalty of the law. The wrath of God cannot remain on that which has no existence; the wicked must continue to exist.¹⁰⁵ There is no such thing as “everlasting” annihilation, David.

¹⁰⁴ Junius Benjamin Reimensnyder, *Doom Eternal*, Lutheran Library Publishing Ministry, p.127

¹⁰⁵ Robert Landis, *The Immortality of the Soul and the Final Condition of the Wicked*, Carlton & Porter, p. 484-486

The Gospel Enacted

1 Corinthians 15:3-4

Jesus the Christ
His Death, Burial and Resurrection
For the Sins of Man

The diagram illustrates the Gospel Enacted. It features a central scene with a crucifix on the left labeled 'Death' and an open tomb on the right labeled 'Burial'. A blue arrow points from the crucifix to the tomb. Above the tomb, the word 'Resurrection' is written. In the background, Jesus is depicted on a cloud, wearing a white robe and holding a scroll. A small logo in the bottom left corner reads 'Copyright © 2011 by TBOH'.

The Gospel Re-enacted in Baptism

(Obeying The Gospel)

Romans 6:3-4

In Baptism
We Repent of Sin and Die to Sin
We are Buried in Water for the Remission of Sins
We are Raised to Walk in a New Life

The diagram illustrates the Gospel Re-enacted in Baptism. It features a central scene with a crucifix on the left labeled 'Dead to Sin' and a baptismal font on the right labeled 'Buried in Water'. A blue arrow points from the crucifix to the font. Above the font, the words 'Resurrected to a New Life' are written. In the background, a man in a blue shirt and khaki pants is shown being baptized in the font, with Jesus appearing on a cloud behind him, wearing a white robe and holding a scroll. A small logo in the bottom left corner reads 'Copyright © 2011 by TBOH'.

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*David Jakubovic's review***“'everlasting living' and 'everlasting punishing'”**

Besides, Ellis looks at the cumulative effects of these ‘everlasting X’ verses in the NT (like Marshall & Sprinkle, cited earlier) to conclude:

“Are the two destinies everlasting processes of 'everlasting living' and 'everlasting punishing' or are they point actions, a one-time dispensing of life and dispensing of punishment that have an everlasting effect?”

On the second question, similar texts help us to understand that the latter alternative is the proper interpretation of the Mt.25:46. When Jude 7 refers to Sodom undergoing the judgment of 'everlasting fire' it does not mean that Sodom is ever burning, but that the effect of the burning lasts forever.

When Hebrews speaks of 'an everlasting salvation' (sōtēria aiōnia, 5:9) or 'an everlasting redemption' (aiōnia lytrōsis, 9:12) accomplished by the sacrifice of Christ 'once for all' (ephapax, 9:12; cf. 7:27; 10:10), it is clear that it does not mean an everlasting process of saving or redeeming but rather a one-time act of salvation and redemption that has an everlasting effect. The same is true of the expression 'everlasting judgment' (krima aiōniou) in Heb.6:2. As Delitzsch long ago pointed out, the phrase refers to the final judgment at Christ's second appearing (Heb.9:28) that decides forever the blessedness of the righteous and the damnation of the wicked.” (Ellis, op. cit., 194)

Yes, eternal salvation and redemption—along with everything they entail—were accomplished through the once-for-all sacrifice of our Lord and Saviour on the cross at Calvary. Likewise, eternal judgement—with its consequences—will forever determine the blessedness of the righteous and the condemnation of the wicked. However:

The attempt to break down, in reference to one entire subject, and that only, the well-settled and fundamental meaning of a class of words, by citing a few alleged exceptions out of several hundred instances in which the phrases occur, is at once a strange procedure.¹⁰⁶

We must also point out that the annihilationists are in error when they put forth these and other like passages as if they were describing the final order of things after the resurrection. They attempt to connect “eternal redemption “with “eternal punishment” in order to argue that the punishment of the eternal state will be endless in result and not in process.¹⁰⁷

¹⁰⁶ Samuel Bartlett, *Life and Death Eternal: A Refutation of the Theory of Annihilationism*, Hard Press Publishing, p. 317

¹⁰⁷ Dr Robert A. Morey, *Death and the Afterlife*, Bethany House Publishers, p. 133

Their fundamental error is the same as when they argue from “everlasting mountains” to prove that “eternal punishment” is not eternal. They have taken *aion* and *aionios* out of their respective biblical and temporal contexts and connected passages which contextually referred to different ages.¹⁰⁸

The question at issue, then, is this: Do the words “eternal” and the like, when applied to the punishment of the wicked, entirely lose their fundamental meaning of *duration* (infinite, or at least indefinitely) and convey only the notion of *final*?¹⁰⁹

This phraseology (everlasting) is that which is used to describe the duration of God’s existence, glory, attributes, word, and worship; of Christ, his kingdom, his priesthood, his praise; it is applied to the future condition of the saints, and to the future condition of the wicked. Out of all these classes of topics, the last is singled out for an earnest endeavour to set aside the fundamental meaning of the terms: a few alleged exceptions are cited, and their whole force concentrated upon this one topic.¹¹⁰

The case is similar with the phrase, “the blood of the everlasting covenant” (Heb. 13:20). The writers who adduce this as an instance of finality or eternity of effect would have us conceive of the “covenant” as comprising only a momentary or transient transaction, the mere act of arrangement; whereas, by a mental process as old and as constant as human speech, it comprises rather **the contents** of that covenant than the outward form of making it. We constantly say that such a treaty or compromise or truce lasted so many years or days; meaning, of course, not the process of making it, **but things involved in it**, – the peace or other terms covenanted by it. Precisely so here. The covenant is eternal; that is, the obligations (and blessings) included are never to be terminated or superseded.¹¹¹

If we are to attach any meaning at all to the attribute of eternity here given to judgement, it must be associated, not with the formation or utterance of the judicial sentence, but with its endurance: and unless we reduce this ‘principle of the doctrine of Christ’ to an odd, unscriptural half-truth, by applying it to the righteous *only*, we are shut up to conclude that the unjust will receive a sentence whose enforcement will continue for ever.¹¹²

¹⁰⁸ Ibid, p. 133

¹⁰⁹ Samuel Bartlett, *Life and Death Eternal: A Refutation of the Theory of Annihilationism*, Hard Press Publishing, p. 317

¹¹⁰ Ibid, p. 318

¹¹¹ Ibid, p. 318

¹¹² Marshall Randles, *For Ever: an Essay on Eternal Punishment*, p. 53-54

[The annihilationist] says the *effect* is eternal when being ceases, as truly as when it continues in suffering. But this is not strictly true: for the effect in one case is real and positive; in the other it is nothing. In one case there is a subject, of which the effect can be predicated; in the other there is none. In one the object of the retributive action remains; in the other there is no object. In one there is endurance; in the other there can be none, because there is no being to endure. There is continuance and actuality in one; in the other mere finality and nonentity.

If 'eternal judgement' and 'eternal punishment' are to have any meaning corresponding to the right use of language, the existence must last as long as the effect of the judgement, and the continuance of the punishment, both of which are 'eternal.'

What you are not recognising, David, is that "every" spiritual blessing is in Christ Jesus.¹¹³

Salvation should be seen as a sphere or realm to which we are brought, not merely an action performed at a specific moment in time. Similarly, Judgement involves the pronouncement of the sentence, not just the act of passing it on the day of judgment." For example, consider the "everlasting consolation" passage in 2 Thessalonians 2:16.¹¹⁴

Now may the Lord Jesus Christ Himself, and our God and Father, who has loved us and given us **everlasting consolation** and good hope by grace, comfort your hearts and establish you in every good work.

Does this eternal X passage refer to a single act or a one-time offering of comfort, David? It is important to recognise that the inspired writer presents a sphere, or package, of blessings that we inherit when we become Christians. This passage does not align with the arbitrary rules devised by the annihilationist. The eternal comfort in Christ is ongoing and unfailing, isn't it (2 Cor. 1:4; Ps. 46:1)?

¹¹³ (Eph 1:3; 1 John 1:7)

¹¹⁴ Paul McCauley, He that believeth not ...The errors of Universalism and annihilationism explored, John Ritchie Ltd, p. 166-167

8. Objecting to 'cruelty' or 'injustice' in ECT 'poisons the well', i.e. falsely impugns God whose seemingly disproportionate penalties (e.g. killing Uzzah) are scripturally all-pervasive

David Jakubovic's review

“emotionally charged” & “logically irrelevant methods of argumentation”

Chadwick protests about Smith's use of “emotionally charged” & “logically irrelevant methods of argumentation” (Chadwick, 6) which imply that God is ‘unreasonable’ or even ‘vindictive’ if He enforces ECT. Chadwick is surely right to call Smith out on this, since such lines of attack do not add anything of substance to the debate.

“colourful but unbiblical imaginations” of ECT proponents”

On the other hand, of course, Chadwick ought to acknowledge that any “colourful but unbiblical imaginations of LaGard Smith & Dante Alighieri” (Chadwick, 6) actually trace their pedigree way back to Augustine's graphic depictions of ECT & then forward to the likes of Jonathan Edwards, Spurgeon etc. (as one of Chadwick's sources, freely admits: D.G. Moore, *The Battle for Hell*, UPA, Maryland, 1995, 66) So Smith is merely standing on the shoulders of ECT giants when it comes to publicising the horrifying descriptions of ECT contained in the rivers of ink flowing from the “colourful but unbiblical imaginations” of ECT proponents for about 17 centuries now!

“Yet what is unprecedented in the OT is any hint, or even warning, of divinely instituted ECT”

Yet what is unprecedented in the OT is any hint, or even warning, of divinely instituted ECT; this is not some spurious ‘argument from silence’. Quite the reverse: the triple testimony of Jer.7:31, 19:5 & 32:35 (the evil burning of children ‘did not enter my mind’ NIV) loudly signals the exact opposite: God (who did use ‘eternal fire’ to execute humans more than once) explicitly finds such torturous immolation utterly *unthinkable* & repellent. Why would He switch 180° to reveal that it is now acceptable in the NT?

Your argument contains false choice fallacies, David. It was during the Old Testament period that Jesus issued urgent warnings to the Jewish people about the danger of "hellfire" (Matt. 5:22, 30; Greek: Gehenna). Which part of the following do you not understand? "And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth." And these will go away into everlasting punishment." (Matt. 25:30, 46).

Furthermore, as mentioned earlier, when our Lord used the term Gehenna to describe the fate of the wicked, He was clearly not referring to the literal rubbish dump in the Valley of Hinnom. In other words, He was not saying, "And whosoever was not found written in the book of life was cast into the Valley of Hinnom, three miles south of Jerusalem." The lake of fire is real, David (see Revelation 20:15).¹¹⁵ The second death brings pain (Rev. 2:11), David.

True or false: The words of Jesus were spoken to Jews during the Old Testament period, but recorded by the inspired writers of the New Testament? How does your truthful answer to this question harmonise with your statement, "Yet what is unprecedented in the Old Testament is any hint, or even warning, of divinely instituted eternal conscious torment"? Remember, the entire Word of God is truth, David. Old & New. Rightly divided (Ps. 119:160; 2 Tim. 2:15).

The **fallacy of the excluded middle**, or the concept of it, has been around since Aristotle's times. Today it remains a common rhetorical trick used by debaters to try to push unreasonable options on their opponents or frame the debate in a way most advantageous to their side.

In short, it is what happens when **someone presents two options as the only possibilities** when in fact there are other options beyond the dichotomy.

Once this false dichotomy is constructed, and the middle options excluded, the fallacy can take effect. If one of the two presented options appears false or impossible to condone, then the false dichotomy makes it seem as though the other option must be **true by default**.¹¹⁶

I am not accusing you of deliberately framing your argument to exclude Jesus's teachings on eternal conscious torment from the Old Testament context, David. However, it seems you have overlooked the historical background of the gospel narratives. Once again, you have failed to rightly divide the word of truth. It appears you do not fully understand, or have chosen to ignore, the fact that Jesus was teaching Jewish people under the Old Testament dispensation when He made statements about eternal conscious torment.

I am also not accusing you of deliberately framing another false choice argument when you blasphemously compare God's actions in eternal judgment to the horrific "evil burning of children" by Baal worshippers in Jeremiah's time.

¹¹⁵ Russell-White Debate, A Public Discussion, Forgotten Books, p. 84-85

¹¹⁶ <https://www.learningleaders.com/insights/the-excluded-middle-fallacy-definition-examples>

It is more likely that you, too, have fallen victim to the false dichotomy presented in this debate. Such deception is not uncommon, especially when arguments are shaped by the "colourful but unbiblical imaginations" of influential figures throughout history. Among these are Augustine, Jonathan Edwards, Spurgeon, and Dante Alighieri, whose vivid portrayals and doctrinal assertions have often shaped perceptions of eternal judgment and punishment.

There is no valid comparison between God's eternal judgment of sin and the horrific act of Judah's children sacrificing their offspring to Baal. The divine justice exercised by God stands apart from the abhorrent and idolatrous practices condemned in Scripture, for God's actions are inherently righteous and grounded in His unchanging holiness.

Unlike the senseless brutality of pagan rituals, divine judgment neither originates from malice nor mirrors the depravity of human rebellion, but rather reflects the necessary upholding of moral order and the seriousness of sin.

Because he is God he cannot do otherwise than right, he cannot be unjust, nor can he abrogate the absolute, eternal and necessary moral distinctions between right and wrong, – between holiness and sin; nor can he pardon the sinner or save him from his sins and the eternal punishment they deserve, without an atonement.¹¹⁷

The attitude too often assumed is as if man would dictate to God what He ought to do, rather than humbly learn at His feet what in His sovereign wisdom He will do. It becomes us not to inform God how much evil sin involves, but to seek information from Him. It is often argued that because eternal punishment exceed sin's desert (from a human perspective – BC) the Just God cannot have appointed it. We deem it more conclusive to argue that, because the Just God has appointed eternal punishment, it cannot exceed sin's desert.¹¹⁸

If indeed the law is not immutable, if it were capable of being intermitted or relaxed, then it follows that there was no legal necessity demanding the atonement of Jesus Christ; and if there existed not an absolute necessity for such a sacrifice, then both justice and mercy were outraged on Calvary.¹¹⁹

¹¹⁶ <https://www.learningleaders.com/insights/the-excluded-middle-fallacy-definition-examples>

¹¹⁷ L. B. Hartman, Divine Penology (Decretum Books), p. 77

¹¹⁸ Marshall Randles, For Ever: an Essay on Eternal Punishment, p. 79

¹¹⁹ L. B. Hartman, Divine Penology (Decretum Books), p. 40

But the remedy renders credible the doom, and the doom the remedy. How can a man who accepts the marvellous method of redemption set forth in the Scriptures for a moment doubt the terrible magnitude of the fate for which the Scriptures declare this the only remedy? Here, again, the word of God is consistent with itself.¹²⁰



**The rich man lived and died during
the time of the Old Testament, and Jesus also
lived and taught within that context.**



“How shall we escape if we neglect so great a salvation?; Knowing the terrors of the Lord we persuade men.” “Be thou faithful unto death,” is the injunction that has come down the whole history of the Church, around which have gathered countless sufferings and deaths, and matchless toils and self-denials, for human salvation. If now, the consequences of unrepentant sin be what the same scriptures declare, we can understand the intense urgency of these words and deeds. Such wholesale sacrifices of life and everything that this life holds dear, and the universal requisition to be ready to do likewise for the salvation of ourselves and our fellow-men, would seem justified only in view of some most appalling alternative.¹²¹

In other words, David, the priceless atonement, validates the concept of eternal ruin, and the eternal ruin, in turn, validates the priceless remedy. They are intricately interconnected. It is unreasonable to claim that our Lord shed His blood and sacrificed His life to save the wicked from non-existence. Your teaching effectively allows the wicked to argue what the Bible condemns: “Let us eat and drink, for tomorrow we die!” (1 Cor. 15:32).

¹²⁰ Samuel C. Bartlett, *Future Punishment* (Congregational Publishing Society), p. 18

¹²¹ *Ibid*, p. 19-20

CHAPTER 2

AFFIRMATIVE ARGUMENTS

From a human perspective

From a human point of view, we cannot fully understand or explain why our all-powerful and holy God permits evil and natural disasters to occur in the world. We recognise that the tragic consequences of the initial sin in the Garden of Eden led to the loss of a perfect world; furthermore, we accept that freedom of choice and the process of soul-making are vital aspects of a very complex issue.

Moreover, the powerful and unstoppable laws of sowing and reaping, including the Laws of Physics, significantly influence our lives.

Despite our limited understanding, the emotional impact of these realities can be profound; indeed, our hearts ache when we witness acts of evil and natural disasters. The following quote from Morey reflects the harsh, unchangeable reality we face:

Just as our emotional aversion to the pain and suffering we see in this life does not alter the fact that it exists, neither does our aversion to any future punishment in the eternal state alter the fact that it will exist.¹²²

The true test of faith is when we take God at His word, believe, and obey—even when we do not understand or see how what is asked connects to the promised blessings. For example, by faith, the walls of Jericho fell after they were circled for seven days. Naaman dipped himself seven times in the Jordan River and was cleansed of his leprosy. Furthermore, by believing, repenting, and confessing, we obey the gospel by being baptised in water for the forgiveness of our sins. “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptised into Christ have put on Christ” (Galatians 3:26-27).

Sadly, to its detriment, the religious world vehemently rejects baptism as the threshold of salvation, viewing the teaching as foolish and a merit-based act. They argue that water cannot forgive sins.

¹²² Dr Robert A. Morey, *Death and the Afterlife*, Bethany House Publishers, p. 100

Questions: Did encircling Jericho for seven days cause the city's walls to fall? Did Naaman's dipping in the river seven times heal him of his leprosy? Were these acts of obedience foolish or acts of merit? Did they earn the promised blessings, or did they simply trust and obey God's instructions? "Come now, let us reason together," says the Lord (Isaiah 1:18). Naaman initially trusted his own judgment, but eventually he followed the advice of his servant:

Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean." But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and heal the leprosy.' Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. **And his servants came near and spoke to him, and said, "My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, 'Wash, and be clean'?"** So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean (2 Kings 5:9-14).

There will always be unanswered questions, but we must not let them distract us from our faith in God's existence or His revealed will. We accept eternal conscious torment; that the world was spoken into existence, and that baptism is for the forgiveness of our sins, by faith, not through our own understanding.¹²³

As expressed in 2 Corinthians 5:7: "For we walk by faith, not by sight." Samuel the prophet rebuked King Saul for stubbornly refusing to accept the Lord's word.¹²⁴

Jesus said, "He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day (John 12:48). While the concept of eternal conscious torment may be uncomfortable, we must hold to His truth without hesitation and let it take precedence over our feelings.

Degrees of Punishment

Every right deed and every wrong action will be rewarded in accordance with His infinite and perfect standard. The measure of justice dispensed reflects not only the actions themselves, but

¹²³ Psalm 33:6,8-9; Hebrews 11:3

¹²⁴ 1 Samuel 15:19-23

also the knowledge and opportunities each individual possessed. In keeping with this divine equity, Scripture reveals a nuanced approach to judgment that recognises degrees of responsibility and consequence.

Far from a blanket punishment or indiscriminate reward, God's judgment is seen as precise, weighing each person's heart, intentions, and circumstances. Thus, the biblical portrayal of justice stands in stark contrast to any simplified or universal solution, affirming that true justice arises from God's unwavering commitment to righteousness, mercy, and truth.^{125 126}

Annihilationism, on the other hand, is a uniform approach to eternal punishment. This punishment starkly contrasts with biblical justice because Paul describes God's eternal punishment as a retribution that greatly exceeds the death of those who rejected the Law of Moses.

Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people" (Hebrews 10:28-30).

It is reasonable to conclude that if annihilationism is correct, God cannot dispense true justice in the world. The logic is simple: there can be no punishment more severe than death if annihilation occurs.

Destruction – *apollumi* (622)

We often use the English words "destroy" and "destruction" in our daily conversations, and there is nothing complicated about it. For example, we say, "The journalist destroyed the politician with one question," "the team were destroyed in the second half," or "you destroyed my confidence." We are clearly expressing powerful messages through figurative language. This way of speaking is common across languages, including Greek, demonstrating the profound beauty and richness of language.

Ironically, even when we say that the journalist "literally" destroyed the politician, we do not mean it literally. Instead, we mean that the politician's career, party, role, or reputation was seriously harmed. The politician clearly lost the debate, and the football team suffered a humiliating defeat.

¹²⁵ Matthew 16:27; 11:20-24; 2 Cor. 5:10-11; Rom. 14:11-12

¹²⁶ Luke 12:47-48

Similarly, when we say someone's confidence was destroyed, we are not implying it was obliterated in the literal sense. The figurative nature of this language is obvious.

Language truly is a fascinating subject! We often use words metaphorically or in an elevated manner. For instance, when Jesus was sent to the "lost" (apollumi) sheep of the house of Israel, He was not playing hide-and-seek with real sheep! The Greek term "apollumi," meaning "to destroy," is correctly translated as "lost" in this context. This "lost" refers to the Israelites who had strayed spiritually, indicating a state of spiritual destitution and separation from God.

In the Book of Job, he states, "He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree." This metaphor emphasises Job's profound sense of loss, implying that his hope has been uprooted. He continues, "Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance." Despite these words of despair, when he speaks them, Job remains a living, breathing, and existing person. He was not annihilated, even though he was destroyed, gone, and his substance dissolved. This provides yet another example demonstrating that the annihilationist's perspective is flawed. Job's language reflects biblical expression and resonates with people across all ages.

Now, if the term destruction always means in the sacred usage, the absolute extinction of personal being and existence, or in other words, personal annihilation; then, indeed, there might be some excuse for such a palpable and daring assumption. But if such be not the fact, or if the word destruction has other meanings than absolute extinction of personal existence, then we need scarcely show that their foundation is a mere assumption, or a begging of the question.¹²⁷

In other words, biblical language frequently employs the concept of destruction to convey states of ruin, separation, or devastation. As a result, the claim that destruction always means literal annihilation does not hold up under careful linguistic and contextual analysis.

Forever

To truly appreciate the depth of our Lord's sacrifice and grasp the enormity of what was achieved, we must look beyond His visible suffering and recognise that His sacrifice was eternal—an incomprehensible transformation through which He exists as God and man for all eternity. The permanence of His incarnation means that the Word, the second person of the Godhead, willingly embraced humanity—not just for a limited time living and dying in this world, but as an eternal

¹²⁷ Alexander Campbell, *Life and Death*, Forgotten Books, page 9

reality. This ongoing union emphasises the depth of divine love and the completeness of salvation offered to us. He was conceived as a God-Man, forever.

The Only Begotten Son of God

This miraculous conception, unparalleled in all of history, fulfilled the ancient prophecies and revealed God's sovereign intervention in the human story. Unlike any ordinary birth, Jesus' entrance into the world was both a divine act and a fulfilment of the promise given to Abraham and David, uniting heavenly purpose with earthly lineage. Through this extraordinary event, the mystery of the Incarnation was accomplished—God taking on human nature, not by ordinary means, but by the direct and holy agency of the Spirit, thereby ensuring that Christ was truly the Son of God and the Son of Man, uniquely qualified to be the Saviour of all humanity.

This unique begetting not only confirmed His identity as the Son of God, but also anchored Him firmly within the human family, tracing His ancestry through Abraham and David. Thus, the Incarnation was neither mere symbolism nor a distant theological concept, but the realisation of God's love and faithfulness—bridging the eternal with the temporal and offering redemption to all who would receive Him.

And the angel answered and said to her, "*The Holy Spirit* will come upon you, and the power of the Highest will overshadow you; therefore, also, **that Holy One who is to be born will be called the Son of God.**

(Luke 1:35)

From this man's seed, according to the promise, God raised up for Israel a Savior—Jesus.

(Acts 13:23)

For to which of the angels did He ever say: "**You are My Son, Today I have begotten You**"?

(Hebrews 1:5)

In this the love of God was manifested toward us, that God has sent His **only begotten** Son into the world, that we might live through Him.

(1 John 4:0)

I will declare the decree: The Lord has said to Me, '**You are My Son, Today I have begotten You.**

(Psalm 2:7)

... concerning His Son Jesus Christ our Lord, **who was born of the seed of David according to the flesh.**

(Romans 1:3)

God sent forth His Son, **born of a woman.**

(Galatians 4:4)

And without controversy great is the mystery of godliness: **God was manifested in the flesh.**

(1 Timothy 3:16).

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of **the only begotten of the Father,** full of grace and truth.

(John 1:14)

The Son of Man

The title "Son of Man" holds great significance in the Gospels, a term Jesus used to highlight both his humanity and his messianic mission. It is crucial to note that the term is still used as a title for Jesus even after His resurrection and ascension. For instance, it is the Son of Man who will come in His Father's glory, accompanied by the angels, to reward everyone according to their actions. The Son of Man will also return at an unexpected hour. Steven saw a troubled 'Son of Man' standing at God's right hand" (Acts 7:56; Matt. 16:27; 16:44). Note the passages in Hebrews and Acts. It is the Man Christ Jesus who is now seated at God's right hand, and God will judge the world in righteousness by the Man whom He has ordained.

This Man, after He had offered one sacrifice for sins forever, **sat down at the right hand of God.**

(Hebrews 10:12)

... because He has appointed a day on which He will judge the world in righteousness **by the Man whom He has ordained.** He has given assurance of this to all by raising Him from the dead.

(Acts 17:31)

As believers, we await the fulfilment of His promise, trusting that the same power which raised Him from the dead will also transform our mortal bodies to share in His glory. This assurance not only anchors our present faith but propels us towards the hope of being fully conformed to His image, where we shall experience the fullness of life and communion with God that He has graciously prepared for us.

... who will transform our lowly body that it may be conformed to **His glorious body.**

(Philippians 3:21)

It is sown a natural body, **it is raised a spiritual body.** There is a natural body, and there is a spiritual body.

(1 Corinthians 15:44)

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, **we shall be like Him,** for we shall see Him as He is.

(1 John 3:3)

In My Father's house are many mansions; if *it were* not so, I would have told you. 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 to Myself.**

(John 14:2-3)

Ellis and Inspiration

E. E. Ellis, Baptist scholar and advocate of annihilationism, David's New Testament scholar, claims that modern historians, including himself, are on the same level as the "Evangelists" who authored the New Testament scriptures. He argues that the "Evangelists" were only providing subjective interpretations of early Christianity; reconstructions "about" what happened, much like contemporary historians. Ellis writes:

As Bernard Lonergan (footnote removed) and others have reminded us, the term "history" may be employed in at least two senses: that which is written and that which is written about. It is history in the former sense that is presented to us both by the Evangelists and by modern historians of early Christianity.

Such history is by its very nature interpretive, and modern historians, including, of course, the present writer, are no less subjectively involved in their reconstructions than the Evangelists were in theirs.^{128 129}

According to Ellis, the "Evangelists" were not eyewitnesses writing about actual events; instead, they were crafting subjective accounts "about" what happened in early Christianity, a perspective often associated with the sceptical higher critics, who question the traditional authorship and dating of biblical texts. This view undermines the credibility of eyewitness testimony regarding the resurrection and dismisses the Bible's claim to inspiration and authority. Such a view of inspiration is heresy and should be rejected.

Concluding Remarks

This chapter has explored the tension between human understanding and divine purpose, particularly regarding the existence of evil, suffering, and eternal judgment. Recognising the limits

¹²⁸ E.E.Ellis, Reading the Gospels as History, Christ and the Future in New Testament History, page 243

¹²⁹ But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ (Galatians 1:11-12)

of human perspective, it highlights that faith requires trusting and obeying God, even when His ways and commands seem incomprehensible or uncomfortable. Biblical examples—such as the fall of Jericho, Naaman’s cleansing, and the call to baptism—demonstrate that blessings come not through merit but through obedience to God’s instructions.

These concluding thoughts have emphasised that unanswered questions should not shake faith in God’s existence or His revealed will. The doctrine of eternal conscious punishment is presented as biblically grounded, contrasting with annihilationism, which is characterised as inconsistent with the severity of divine justice. The use of terms like “destruction” in Scripture is shown to be metaphorical, often referring to ruin or loss rather than literal annihilation.

The permanence of Christ’s incarnation—being both fully God and fully man for eternity—is underscored as a profound aspect of salvation. His unique conception fulfilled prophecy and established Him as the Saviour and mediator for humanity. The title “Son of Man” reinforces both His humanity and His role as the righteous judge appointed by God.

The concept of a begetting of Jesus is prominent throughout the Bible. The statement of God to the serpent after the introduction of sin into the world implies begetting in the use of the word “seed” (Genesis 3:15). It is also inherent in the promise made to Abram and those who followed concerning the Seed in which all the nations of the earth would be blessed (Genesis 22:18; etc.). The prophecy of Isaiah implies a begetting of a virgin (Isaiah 7:14). The idea of begetting in all these passages, as well as its implication and statement in Matthew 1 and Luke 1, refers to the physical lineage of Jesus as the son of Abraham, the son of David, the Son of man. It is not a normal begetting ...¹³⁰

The hope of believers is rooted in the promise of resurrection and eternal communion with God. The cost paid for each soul has been priceless and everlasting.

This writer affirms that God’s judgment is precise and fair, and that it will evaluate each individual’s actions, intentions, and opportunities rather than handing out indiscriminate rewards or punishments.

Finally, the quote from Ellis, revealing his ridiculous understanding of inspiration, speaks for itself and places his writings emphatically in the realm of a deluded heretic who failed to love and believe in the truth.¹³¹

130 Roderick L. Ross, ONLY BEGOTTEN and the DEITY OF CHRIST (Speak as the Oracles, Inc.) page 3

¹³¹ ... with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved ... that they all may be condemned who did not believe the truth ... (2 Thessalonians 2:10, 12)

CHAPTER 3

Appendix A – If spirit should really mean breath

1. Cor. 5:5 – “... deliver such a one to Satan for the destruction of the flesh, that his **breath** may be saved in the day of the Lord Jesus.”
2. 1 Cor. 6:20 – “For you were bought at a price; therefore glorify God in your body and in your **breath**, which are God’s.”
3. Acts 23:8,9 – “For Sadducees say that there is no resurrection—and no angel or **breath**; but the Pharisees confess both ... but if a **breath** or an angel has spoken to him, let us not fight against God.”
4. Rom. 8:16 – “The **breath** Himself bears witness with our **breath** that we are children of God.”
5. 1 Cor. 2:11 – “For what man knows the things of a man except the **breath** of the man which is in him? Even so no one knows the things of God except the **breath** of God.”
6. Gal. 6:18 – “Brethren, the grace of our Lord Jesus Christ be with your **breath**.”
7. John 4:24 – “God is **breath**, and those who worship Him must worship in **breath** and truth.”
8. 2 Cor. 7:1 – “Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and **breath**, perfecting holiness in the fear of God.”
9. Heb. 12:23 – “... to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the **breaths** of just men made perfect.”
10. Dan. 7:15 – “I, Daniel, was grieved in my **breath** within *my* body, and the visions of my head troubled me.”
11. Matt. 26:41 – “Watch and pray, lest you enter into temptation. The **breath** indeed is willing, but the flesh is weak.”

Appendix B – If soul should really mean breath

1. Psalm 19:7 – “The law of the Lord is perfect, converting the *breath*.”
2. Psalm 136:4 – “Rejoice the *breath* of thy servant: for unto thee, O Lord, do I lift up my *breath*.”
3. Matt. 10:28 – “And do not fear those who kill the body but cannot kill the *breath*. But rather fear Him who is able to destroy both *breath* and body in hell.
4. Luke 12:19 – “And I will say to my *breath*, “*breath*, you have many goods laid up for many years; take your ease; eat, drink, and be merry.”
5. Matt. 26:38 – “Then He said to them, “My *breath* is exceedingly sorrowful, even to death. Stay here and watch with Me.”
6. Heb. 6:19 – “This hope we have as an anchor of the *breath*.”
7. James 5:20 – “let him know that he who turns a sinner from the error of his way will save a *breath* from death and cover a multitude of sins.”
8. 2 Peter 2:8 – “(for that righteous man, dwelling among them, tormented his righteous *breath* from day to day by seeing and hearing their lawless deeds)—”
9. Rev. 6:9 – “I saw under the altar the *breaths* of those who had been slain for the word of God and for the testimony which they held.”

Appendix C – The two-fold nature of man: Spirit and Body

1. Yes, God breathed into man the *breath* of life so that he became a “living soul” (Gen. 2:7).
2. And so it was, as her soul was departing (for she died) (Gen. 35:18).
3. Then the dust will return to the earth as it was, and the spirit will return to the God who gave it (Eccl. 12:7).
4. But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me (2 Sam. 12:23).

5. And he stretched himself out on the child three times, and cried out to the Lord and said, "O Lord my God, I pray, let this child's soul come back to him." Then the Lord heard the voice of Elijah; and the soul of the child came back to him, and he revived (1 Kings 17:21-22).
6. When the woman saw Samuel, she was greatly afraid ... And the woman said to Saul, "I saw a spirit descending out of the earth" ... "Now Samuel said to Saul, "Why have you disturbed me by bringing me up?" (1 Sam. 28:12-15).
7. For as the body without the spirit is dead, so faith without works is dead also (James 2:26).
8. "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have" (Luke 24:37-30).
9. And when Jesus had cried out with a loud voice, He said, "Father, into Your hands I commit My spirit." Having said this, he breathed His last." (Luke 23:46).
10. And Jesus said to him, "Assuredly, I say to you, today you will be with Me in paradise." (Luke 23:43).
11. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." (Acts 7:59).
12. And so it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom (Luke 16:22).
13. Knowing that shortly I must put off my tent ... (2 Peter 1:12).
14. But a body You have prepared for Me (Hebrews 10:5).
15. When He opened the fifth seal, I saw the souls of those who had been slain for the word of God and for the testimony which they held. And they cried out with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth (Rev. 6:9)

Appendix D – The Deity of Christ

Formal Statement

1. If Jesus's historical nature and fulfilment of messianic prophecy can be proved, then Jesus is the Messiah (Christ).
2. Historical evidence does exist, and fulfilment of prophecy is beyond mere coincidence.
3. Therefore, Jesus was truly the Christ

LESSON 17. Christ's Deity: Secular History | Evidence for Christianity



LESSON 18. Christ's Deity: Messianic Prophecy | Evidence for Christianity



Appendix E – Church of Christ Websites

THE CHRISTIAN COURIER

A journal dedicated to the investigation of biblical doctrine, Christian evidence, and ethical issues.



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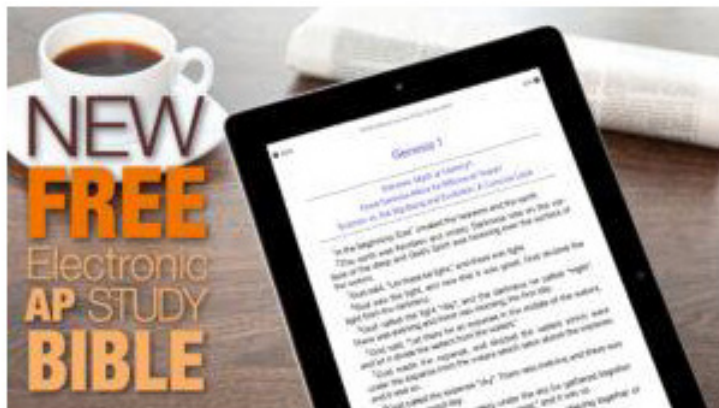
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DO THE WICKED CEASE TO EXIST?

SYNOPSIS

This book, written by Brian Chadwick, is a detailed reply to David Jakubovic's review of Chadwick's earlier critique of F. LaGard Smith's book "After Life." Chadwick strongly argues that the wicked will experience eternal conscious punishment rather than simply ceasing to exist (a view called annihilationism). He insists that the Bible's authority is more important than personal or denominational opinion. Chadwick teaches that everyone—both righteous and wicked—will be resurrected for judgment.

Chadwick's tone is assertive and polemical, directly challenging Jakubovic's arguments and urging a return to scriptural authority. He frequently calls for logical consistency, careful hermeneutics, and humility before the biblical text. The reply is rich in citations, both biblical and scholarly, and aims to demonstrate the coherence and depth of the doctrine of eternal conscious punishment as opposed to annihilationism.

Chadwick explicitly affirms that Christ's dual nature—being fully human and fully God—is not only central to redemption but also everlasting. Christ remains fully divine and fully human for all eternity, securing the ongoing promise of redemption and demonstrating God's unending commitment to humanity.

RECOMMENDATION

I am incredibly blessed to have been able to read this dissection and defeat of a devilish doctrine and the able propagation of truth you so capably and kindly presented to David. I have long believed the position you set forth as the Bible's truth on the matter, but I have never stated it so succinctly, clearly, and with such piercing depth. I will (with your permission) utilise this to polish my answers for WVBS questions concerning the afterlife and our urgent need to obey God. Thank you!

Finally, despite the sound thrashing you gave this position, I don't think I've ever heard a gentler, more gracious presentation of a doctrine so opposed to the Bible. It is truly diabolical, and yet you have dipped your decimation of this evil in the grace of God. I don't know David, but your approach was fair, gracious and sincere. For him not to respond in kind would indicate either wilful ignorance or rank rebellion.

Jeff Sweeten, Gospel Preacher
World Video Bible School
Web: <https://www.wvbs.org>