

# FROM DEATH TO LIFE

The Official Magazine of  
the Conditional Immortality Association of New Zealand

Inside:  
Twisted Scripture  
Good Friday Sermon  
Saul & the Witch of Endor  
Carey Park Report  
Intermediate State  
A Loving Challenge  
and more!

ISSUE 27  
APRIL 2005

# Editorial

## Team CIA

How is it that I, David Burge, a man who is colour blind, with no artistic sense and no idea how many commas should be in this as yet incomplete sentence, becomes editor of a magazine? I do not know!

I do know I care deeply about the doctrine of Conditional Immortality and believe that it does make a difference. It affects every area of Christian doctrine. It affects how we understand Scripture. It affects how we understand the atonement, sin and its penalty, human nature, death, resurrection, and life in immortality. It puts the hope of the Second Coming and the Kingdom of God into proper biblical perspective: at centre stage. It affects our understanding of Judgment Day, "Hell", and even God's character. It affirms God's final victory over sin and evil. "Life Only In Christ" gives full honour to Christ as "the resurrection and the life" (John 11:25). That's why to me this doctrine - and the work of this Association in promoting this doctrine - is important.

As far as the practical details are concerned, I know my wife and helpmate, Tarnya, can oversee my choice of colours (she takes "all care, but no responsibility"). Spelling and grammar checkers are available on most computers! Whereas I am insufficient, God's grace is sufficient for me! (2Cor. 12:9).

I also know I have an able team around me.

Carl Josephson has done a marvellous job of editing our magazine for nigh on ten years. He is to be commended for the work he has done and the vast improvement in the quality of this magazine over the years, thanks to his leadership in this area. He will continue to write for this magazine I am sure.

Warwick Rundle (once a Sunday School teacher of mine) wrote in response to my "President's Desk" on "Saul and The Witch of Endor." He graciously gave me permission to

**(CONTINUED ON P19)**

# Contents

<b>Editorial</b>	<b>2</b>
David Burge	
<b>Twisted Scripture</b>	<b>3</b>
David Burge	
<b>Easter Friday</b>	<b>4</b>
Carl Josephson	
<b>Saul And The Witch of Endor</b>	<b>7</b>
Warwick Rundle	
<b>From Off Of The Shelf</b>	<b>9</b>
Carl Josephson	
<b>Carey Park Christian Camp</b>	
Cameron Dick	<b>10</b>
<b>Letter From Kenya</b>	<b>11</b>
Simeon	
<b>The Intermediate State In Paul (Part 14)</b>	<b>12</b>
Carl Josephson	
<b>A Loving Challenge To The Evangelical Church</b>	<b>17</b>
Edward Fudge	
<b>Info / Adverts</b>	
ACMissions	7
William Campbell CDs	8
Respub	8
Annual Conference Dinner	19
Visit of Dr. Joel Green	19
AC Missions	19
<b>Editor: David Burge</b>	
<b>e: dburge@slingshot.co.nz</b>	

## Is Death Better By Far?

Does Paul’s desire “to depart and to be with Christ” show us that the believer goes immediately to “heaven” at death and thus that death is “better by far” than life? No way!

Once again we must ask, on the subject of the afterlife why was it that the only comfort Paul offered the Thessalonian Church was that the dead in Christ would be resurrected when Jesus comes again? (1Thess. 4:13-18). Likewise, in 1Corinthians 15, if Paul believed that the departed go straight to heavenly bliss why does he put forward no hope other than that of the resurrection?

Looking at Philippians 1:20-24 in context, we note the following:

1. It is in Paul’s body (not his “soul”) that he hopes Christ will be exalted, whether by life or death (20);
2. The “gain” Paul has in mind is first and foremost that to the cause of Christ through his dying a martyr’s death (20), then that which is to Paul personally from his martyrdom (21). He no doubt aspired to be like the many “others”, the unnamed heroes of the faith, who are mentioned in Hebrews 11, who “were tortured and refused to be released so that they might gain a better resurrection.” (See Heb. 11:35);
3. So elsewhere Paul speaks of his desire to share in Christ’s sufferings, becoming like him in his death, and so at length to attain to the resurrection from the dead (3:10-11);
4. In 2Tim. 4:6-8 too Paul speaks of his imminent death as a “departure”: beyond death however it is the “Day” of Christ’s return that he (along with everyone else) looks to;
5. Throughout the book of Philippians it is clearly the resurrection of the dead at Christ’s return upon which Paul fastens his hope: It is only then that “our lowly bodies ... will be like his glorious body” (3:20-21).

Paul speaks not of his “soul” departing but of his whole self. His use of the term, “depart”, suggests a journey in which the beginning is death and the end is being with Christ. It is this end which is “better by far.” Paul will be with Christ after death, but Philippians 1:23 tells us nothing as to *how* or *when* he will be with Christ. Elsewhere Paul makes it clear: It is by resurrection. Meanwhile either by the way he lives his life, or by the way he dies a martyr’s death, Paul aims to exalt Christ.

This should be our aim too!

*David Burge.*



# Remembered by God

“Truly I tell you today you will be with me in Paradise.”

We all know what that means don't we? It means the thief who was ending his life as the lowest of the low – a caught, condemned, crucified criminal had courageously confessed his own sinfulness and had been pardoned – forgiven by the Son of God as he hung on the cross. It means that genuine deathbed confessions and conversions are acceptable to God. It means that while the clear Biblical injunction is to believe and be baptized, this is not a hard, fast rule trying to limit those who will join Jesus in the Kingdom. This thief had not been baptized, and due to circumstances beyond his control could not be; yet his confession was acceptable to God. It means also that there is no hard, tight, rigid formula of how much you must know before making a genuine commitment to Christ. The thief's declaration is simple – “We indeed have been condemned justly, for we are getting what we deserve for our deeds” followed by “this man has done nothing wrong” then the plea, “Jesus, remember me when you come into your kingdom.”

The first part is pretty straight forward, or it was to him – he had earned his penalty; he knew that death was the right sentence for sin; before Paul ever wrote it the thief knew that the wages of sin is death. That used to be well known and fairly commonly accepted, but not so much today. The Gospel has been altered or adulterated to suit our culture so that now we shy away from telling people they are sinners and deserve to die for their sins. Instead we tell them that God loves them just the way they are; that they ought to love themselves (because the second commandment is to love

your neighbour as yourself); and we get very close to saying, “You are really a good person.” But the thief knew better than some of our modern preachers; he knew that he, and his companion on the other side of Jesus, deserved to die and he said so, and he meant it. That's what confession is and for a Jew at the time that wasn't such a huge step because they knew God's laws and anyone who had broken those laws, as the thief plainly had, knew what the punishment was.

But what is amazing about the thief is that he, and perhaps he was the only one who did, saw through the blood, the thorns, the nakedness and the shame and realised there was something different about this man Jesus; different enough to make him believe despite all the evidence to the contrary, that Jesus truly was King of Kings. “Jesus, remember me when you come into your kingdom.” What faith! We stand on the other side of the resurrection with the benefit of four gospels, Paul's letters, the rest of the New Testament and 2,000 years of teaching about it. This thief had none of that, he saw a man condemned as he himself had been; a man who had suffered and been humiliated and degraded about as badly as any human being could be; and yet this thief recognized something much more, much deeper, that Jesus “though he was in the form of God, did not regard equality with God as something to be exploited but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross.” (Phil. 2:6-8).

What faith! No wonder Jesus said those amazing words, “Truly I tell you today you will be with me in Paradise.”

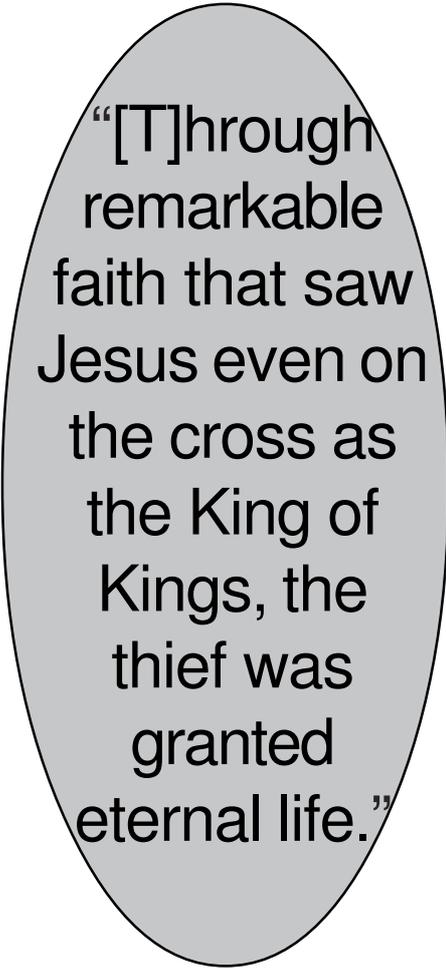
Now there's at least one other way this verse is used to make a point. The verse is often quoted as proof that when we die we go straight to heaven, or at least part of us does – our soul or spirit. After all doesn't Jesus say that quite clearly?

I want to challenge that today for a whole host of reasons, not least because I don't think it's true! And our ongoing search for truth is a vital part of our Christian walk. If we are not still learning, still questioning, still seeking truth then either we're arrogant enough to assume we know it all, or we are stagnating and in no place to teach or to learn. The Christian walk is a lifelong journey of heart, soul, mind and strength, and we need to keep sharpening our faith by listening and questioning. So for some of you I might raise a few doubts; I might say things that perhaps you've not heard or listened to before; I may even offend some (although that absolutely is not what I intend) but I want to assure you now that my reason for doing it is to encourage you to read and reread the Scriptures; to seek and think and dwell upon the Word of God; to examine and challenge, discuss and above all grow in your walk with God. In Christianity ignorance is definitely not bliss.

So I want to ask a couple of questions today to start the cogs turning in your mind, so you're not just nodding your head in agreement because

you've been to 5 or 10 or 50 other Good Friday services and heard the same thing said in 50 different ways.

Question: "Did Jesus go to paradise that day?" When I read my Scriptures I don't find any hint that Jesus went to paradise on that first Good Friday. Quite the opposite in fact.



**“[T]hrough remarkable faith that saw Jesus even on the cross as the King of Kings, the thief was granted eternal life.”**

In Matthew 12:40 Jesus says, "For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth."

Far from being in paradise Jesus was in the grave, in Hades, in the heart of the earth, or to put it simply he

was dead and buried and in the tomb from which he was raised on the third day. You see the repeated claim of Scripture is that Jesus was buried, Jesus was in the tomb, and Jesus rose from the dead, because Jesus truly died.

Now some of you are probably thinking but wasn't that just His body in the grave? What about His soul or spirit? Didn't Jesus say just a couple of verses after the one we are considering now, "Into Thy hands I commit my spirit"? Someone else is going to speak on that and I have no idea what he will say and I don't want to say anything to challenge that directly today, but maybe if I'm asked to speak again next year I'll try that verse instead!

What I do want to point out to you is the revolution that has taken place in Biblical studies and theology in the last half-century that has caused Christian scholars to go back to Scripture and ask "What does the Bible actually teach about body, soul and spirit?"

In scholarly circles it is now almost unanimously agreed that the First Testament never divides the human person into separable parts – body and soul, or body, soul and spirit. It always treats us as whole beings. The whole notion of a separate soul came from Greek philosophy and has so deeply influenced us that we naturally read it into Scripture even when it is not there. When God says, "Dust you are and to dust you will

return” we think we know better – God only meant our body, the real me goes somewhere else, doesn’t it? Well not according to Scripture.

When Jesus died, he died, all of Him, and He was buried and for three days, more or less, he lay in the tomb and on the third day God raised Him, resurrected from the dead. Nowhere does Scripture ever say anything about resurrection being a reuniting of body and spirit or soul. That belief is a compromise belief between Greek philosophy, which only truly valued the soul, and Biblical teaching, which insists that the resurrection was bodily – a real flesh and blood event.

I think, personally we compromise the integrity of the cross if we divide Jesus in two and say that in effect only his body died and that his real self, his soul or spirit, went to be with God. Did Jesus survive death or conquer death? Is death just a doorway into the next life? Or is it the end of meaningful existence? Is the resurrection such a wonderful, marvelous, awesome event because Jesus was absolutely truly stone cold dead in the grave, or is it just the reuniting of the dust of the earth with the real Jesus who hadn’t been dead after all? Make no mistake the Scriptures are perfectly clear, and Paul in particular spells it out in 1 Corinthians 15, that without resurrection Jesus would still be wholly,

totally, absolutely in the grave. Jesus died, Jesus was buried, Jesus rose from the dead, Hallelujah!

If Jesus and the thief had actually gone to heaven or paradise on the day they died what would be so marvelous about resurrection?

But if Jesus didn’t go to paradise on that first Good Friday what did He mean when he said to the thief, “Truly I tell you, today you will be with me in Paradise.”

Because I’ve used up all my time already I can only give one quick possibility, though there are several others.

When the New Testament was originally written there was no punctuation – no commas or question marks, etc. Later scribes and translators have added these where they think they fit. By simply moving the comma one word forward we get a completely different meaning. “I tell you today, you will be with me in paradise”. You and I die in hope that on Resurrection Day we will be raised to eternal life. We have faith and hope and trust that we will hear Jesus say on that day words like, “Well done, good and trustworthy slave” (Matthew 25:21) or “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34).

I look forward to that day, to hearing those welcoming words of Jesus, which will turn

all my faith and hope into reality. I hope, I believe by God’s grace and Christ’s blood that I will hear those words; but I will not hear them until that day. What is so amazing about Jesus words to the thief is that this naked, blood-covered, convicted criminal was in fact passing judgment then and there on this one man. All of us have to wait until that day, but that thief has actually heard the words of pardon, the words of welcome, the words of absolute assurance from the judge of the earth.

Through his acknowledgement of his own sin and through remarkable faith that saw Jesus even on the cross as the King of Kings, the thief was granted eternal life. And those two things are still the basics of the Christian faith, though today we are blessed with the knowledge of the resurrection. May we have the true faith of the thief; may we have ears to hear and eyes to see that Jesus truly is Lord of Lords and live our lives accordingly.

Carl Josephson



# Saul and the Witch of Endor.

This is one of those stories which, in order to get some understanding, we need to stand back and view the story as a whole rather than pull it to pieces expecting to find the truth out of the bits.

The story is about a man at the end of his tether. He knew that he had taken a wrong path and that as a result his relationship with God was in tatters. He knew, too, that he was facing an enemy who was quite likely to prove his undoing. In this state he was hardly likely to make wise or even rational decisions.

Despite knowing that it was the wrong thing to do he seeks out a medium knowing that there was no good reason to expect real enlightenment.

Knowing that Satan and his agents have the ability to appear as angels of light there is no necessity to believe that Samuel actually appeared. The witch said that she saw "an old man in a robe" – and Saul 'knew', or surmised, that it was Samuel. This

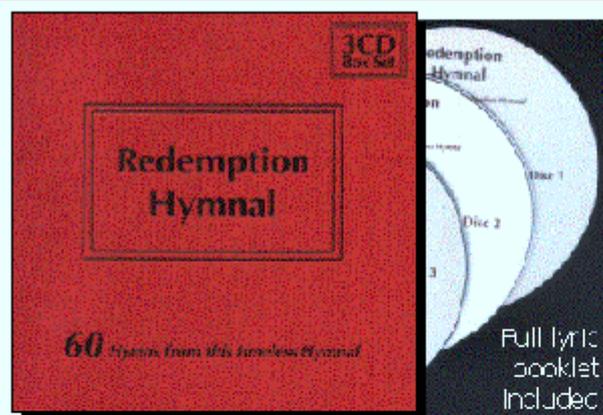
is a good example of how mediums work. She made a statement that could mean anything and left it to her client to jump to a conclusion.

The fact that the apparition made a truthful prediction also does not mean that God had anything to do with the episode. He had refused to respond to Saul's prayers so He is not likely to have spoken to him through a medium. We know that evil spirits can affect us in many ways. Shakespeare got it right in *Macbeth* :

Oftentimes to win us to our harm  
The instruments of darkness tell us truth.  
Win us with honest trifles to betray us  
In deepest consequence.

For Christians of today the lesson is simply that the occult is something we must steer well clear of. I don't think the story adds anything to our understanding of the nature of man or of the death state.

Warwick Rundle



In 1951 the first edition of **'The Redemption Hymnal'** was published and the words in the preface proclaimed *'A hymnal is now proffered that combines rich devotional hymns in abundance with stirring revival hymns that present the gospel in all its depth, winsomeness and simplicity'*. Here some **53 years on** is a special **3CD box set** with **60** of those timeless, rich, devotional, stirring, revival hymns in theme and numerical Redemption Hymnal Book order.

## BOOKS for OBC Oro Bible College – Philippines

Buy **Redemption Hymnal 3CD** box set for **\*\$39.95** and **\$10 will be donated** to purchase Text Books for Oro Bible College

To Purchase (NZ only): send cheque made to **Advent Christian Missions NZ** or email **[garry.schache@acmissionz.org.nz](mailto:garry.schache@acmissionz.org.nz)**  
\*\$10 portion is tax-deductable donation



[www.acmissionz.org.nz/philippinefocus.php](http://www.acmissionz.org.nz/philippinefocus.php)

At Mission NZ, PO Box 20 433  
Glen Eden, Auckland 1230, NZ

# Pastor Campbell At His Finest

## “When the Church is Gone – What Then?”

An address delivered in East Street Church of Christ on 15<sup>th</sup> June 1975 – still topical after almost 30 years – outlines the Scriptural program in the World after the Age of Grace Ends with the Rapture of the “Church” and the beginning of the Age of Judgment of Revelation 3.

Subjects dealt with and explained include: -

- # Emergence of Antichrist – the country he comes from
- # Antichrist’s pact with the Jews – against the Arabs
- # Rise of the rule of Kings and the decline of Democracy
- # Witness of the Jewish Christians – their rising
- # Why the seven churches (of letters of Revelation 2 and 3) are in Turkey
- # Who are the 144,000 of Revelation 7 (Matthew 24)
- # Building of Babylon and its destruction (Revelation 18)
- # Building of the Temple in Jerusalem – its certainty (Daniel 11.31; Matthew 24; Revelation 11, vv1, 2)
- # Third World War – a scenario (Daniel 7 and 8 and Revelation 13) and how the world focus turns to the Middle East
- # The war in heaven – action of the expelled angels on earth
- # Final war at Armageddon
- # Nature of the rule by Messiah – treatment of the wicked (Psalm 72)

This remarkable address has been preserved on a CD and is available at the subsidized price of \$19.95 including GST and postage.

Secure your copy by writing to Barry W. Smith  
P.O. Box 47106  
Auckland

enclosing a cheque or your credit card details (MasterCard or Visa only)

“WHEN THE CHURCH IS GONE – WHAT THEN?” An address you will listen to many times.

Ask for a FREE catalogue of other addresses by Pastor Campbell.

This newsletter was produced, printed and published by:

**Resurrection Publishing**  
**PO Box 100-010**  
**North Shore Mail Centre**  
**Auckland**  
**New Zealand**

The views represented in this newsletter are not necessarily the views of the CIA New Zealand.

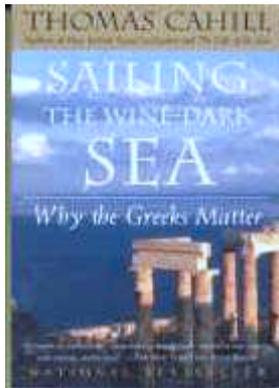
# From Off Of The Shelf

Thomas Cahill, an Irish-American scholar and author, has set out to write a series entitled “Hinges of History”, bringing pivotal points in our past to light for the modern reader. His first volume, *How the Irish Saved Civilization: The Untold Story of Ireland’s Heroic Role from the Fall of Rome to the Rise of Medieval Europe*, was published in 1996 and received mostly very positive reviews by a wide range of readers. Its warm, humorous and imaginative style makes it very readable, but it also maintains a level of scholarly integrity that has largely remained unchallenged.

His basic premise is that during the Dark Ages (from the Fall of Rome until Medieval times, as the subtitle says) it was the relative isolation of Irish monasticism that enabled ‘saints and scholars’ to maintain and record the written history of Western Civilization, both Christian and not, and then to ‘re-educate’ Europe as the Middle Ages progressed.

He followed this volume with, *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*, in 1998. In this he takes the reader through an exciting journey of the Old Testament highlighting the major changes in our understanding of life and death and God that the Jews brought to us.

In 1999 the third volume, *Desire of the Everlasting Hills: The World Before and After Jesus*, again brought to life, even for those who know the Gospels well, the pivotal place in world history, both secular and religious, that Jesus holds. Once again his lively, story-like writing, his deep understanding and faith, and his ability to focus on key issues, ensures a very worthwhile read.



His fourth volume, *Sailing the Wine-Dark Sea: Why the Greeks Matter*, continues in the same manner but, naturally enough, without the overtly Christian emphasis of the earlier volumes. Published in 2003, this volume highlights something that conditionalists have long argued – that Greek thinking on all sorts of matters has deeply influenced how we see life. For ‘us’ this has been particular relevant in the way Christians have read and interpreted the Bible.

Criticisms of the series have come, naturally enough. There are some liberties with particular events that Cahill makes ‘come alive’ by using creative dialogue based on little or no historical evidence. He also tends to be, what one reviewer labels, ‘adolescently preoccupied with the sexual’. And certainly it does seem that this is a thread running through the series. No doubt his aim was to challenge the Church’s exclusive preoccupation with sexual mores at the expense of the more important issues of justice and equality – and good on him! - but at times he may go a little too far.

On another issue it is surprising there has been little or no outcry from the politically correct that he largely ignores non-Western civilization. But these reservations should not stop us from reading and enjoying and benefiting from a wonderful series that manages to highlight many important aspects of life and faith, giving a deeper insight into who we are and where we have come from. In a pragmatic age where making money and ‘the here and now’ occupy too much time and space in education and life, these books come as a breath of fresh air, opening up the past to the present, and suggesting possibilities for the future that we ignore at our own peril.

Carl Josephson

# Carey Park



What a great year we have had! We praise God for some great bookings and especially through our winter months. We have increased the number of 'regular' customers we have as schools see Carey Park as a safe and exciting place to have their outdoors experience. We are now in the position of turning away many enquiries due to increased bookings and 2005 is looking like a very busy year indeed.

We enjoyed having Cliffhanger (A training establishment for Outdoors Instructors) leasing Salisbury Lodge off us last year. The good news is that

they would like to continue this arrangement for another year at least.

It has been a privilege to be a part of kids and teens camps again this year. We have seen many lives touched and many kids have taken away Bibles and Follow Up material. We already have all our speakers booked again for this year and we are looking forwards to those camps already.

The grounds are looking good at the moment despite a huge amount of rain over winter. Working bees mean that some much needed painting has been done



and new gardens established. We are now waiting for our new entrance sign to turn up. Our new climbing wall inside the gymnasium has been a great success, enjoyed by all the groups who use it.

We are currently finalising a presentation to make to churches to encourage more support from them in terms of supplying leaders for our holiday camps. We are also in the process of starting a new, 3 year cadetship scheme in conjunction with the Bible College of New

Zealand and hope to have two new cadets beginning this year.

There is much to look forward to and to be excited about and as always we value your prayers. Our desire is always to remain in the will of God and be obedient to His leading.

Thank you for your continued support.  
Cameron Dick (Director)



# From Kenya

dear Brother Rev. Carl Josephson,

Affectionate warm greetings in the matchless name of Jesus. We are truly blessed everytime we hear from you. You have really been a gift to our young growing ministry of the Advent Christian Church in Kenya. I am sorry that these days we have never received our conditional immortality magazine. Please can you supply us some? We are really much blessed with this wonderful and most inspirational news letter.



However I would request that in the forth coming newspaper, you can advertise in Jesus name that. Here in Kenya conference **we are praying for a**



**missionary to work in our midst.** We are praying that God will anoint a volunteer/missionary who could feel this call of God to

come over and assist us to spreading this message of the RESURRECTION HOPE. By the lord's divine providence in obedience to our Macedonian call "Come over and help us" (Acts 16:9)

However as an overseer of the Advent Christian church Kenya conference, I stand in awe of what I see our God doing here in our midst during this time. Significant advances for the Kingdom of God are being made in the spread of the Gospel. Yet much more remains to be done to reach the unreached peoples of this age!! The great commission brethren is the God give sequel to Christ's incarnation, crucifixion and the resurrection which is our eternal and only hope. It is not a man made directive but Divine imperative!! Let us join together brethren, prayerfully anticipating this sovereign move of the resurrection hope of God sweeping Kenya, Africa and the globe during our life time on this earth.



Thank you so so much ... for your interesting and most welcome sympathetic efforts to the growing ministry of the Advent Christian Church Kenya mission. Truly you are an amazing excavator of visions in the Lord's vineyard. Hallelujah!! May the Lord continue to bless you, your beloved family and all who labour with you in New Zealand in Jesus name. Truly be assured of our everyday prayers. I so enjoy much reading from you. Keep up that good work.

Affectionate warm regards  
Simeon.

# The Intermediate State

## The Intermediate State

### in Paul

Philippians 1:15 – 26

#### Background.

Paul is again writing about hardship and trouble (e.g.. 1:29; 2:27-30; 3:10). But this time he does so from right in the midst of it, being imprisoned for his faith (1:7,13-14). Throughout this epistle Paul makes it clear that what is most important to him is not his own welfare but that of the Gospel.<sup>1</sup> This is most clear in 1:21 (For to me, living is Christ and dying is gain) which we will examine below.

Philippians is an interesting letter in that it contains apparently striking contrasts in perspective within itself that has led to theories of it being a compilation of several letters.<sup>2</sup> One of the most noted variances is in the area of eschatology. There are definite expressions of future hope and expectation in 1:10 & 2:16; 3:11; 3:20-21 and 4:5.<sup>3</sup> At the same time Paul seems to be suggesting in 1:21-23 a union with Christ before 'the day of Christ' if he dies before then. But once again we must ask ourselves whether there is another reading of these verses that is more consistent.

As with 2 Corinthians Paul is aware of the apparent

conflict of being an apostle of the risen (victorious) Christ and yet suffering. But to him it is not a conflict and in fact he suggests in Philippians 1:29-30 that suffering is an expected part of following Christ, and even a gift. The three most significant verses under examination (1:21-23) fall within a larger passage on suffering and the gospel (1:15-26) and it is crucial to understand this context and background when reading these three 'controversial' verses.<sup>4</sup>

#### Exegesis.

Verses 15-18a deal with those who preach Christ – some with a love for Paul (v16) and others apparently intending to cause him affliction (v17). Paul's response is typical<sup>5</sup> - "What then?" or "What does it matter?" How it affects Paul is of no importance to him. What does count is how it affects the gospel, and Paul's conclusion is simply that because the gospel is being preached he rejoices.

Verse 18b "Yet also I will rejoice."<sup>6</sup>

Having declared that he is rejoicing at the present circumstance, imprisonment,

because it has enabled the gospel to be preached among the whole guard (v13) and encouraged others to speak out for Christ (v14), Paul now looks to the future. He fully intends to keep rejoicing – not because he is suffering (he is not a masochist!), but because the gospel will be furthered through his suffering. He makes it very clear in the following verses that no matter what happens to him personally, he wants the gospel to be advanced – whether by living or dying.

Verse 19 "For I know that this to me will result in salvation through the petition of you and supply of the spirit of Jesus Christ."

The verse opens with *oi=da*, indicating a "strong conviction."<sup>7</sup> Then follows a direct quote from Job 13:16 (LXX) - this to me will result in salvation. A significant word here is *swthri,an*<sup>8</sup>, which both the NRSV and NIV translate as 'deliverance,' which suggests Paul is writing about his deliverance from prison. An alternative is that Paul is meaning his eternal or final salvation. Arguments for the latter understanding include:

(a) Paul uses this word or a cognate at least 15 other times and in every other case he is referring to 'final salvation' or the 'Saviour'.<sup>9</sup> Three of these occurrences are in this letter.

(b) The word "του/το" ('this') represents that which will result in σωτηρι,αν ('salvation'). 'This' stands for his present circumstances,<sup>10</sup> namely his imprisonment. How can imprisonment result in deliverance/salvation? Clearly his imprisonment and suffering won't themselves work for his deliverance from prison. Instead Paul understands that perseverance through trial is part of "working out (his) salvation through fear and trembling" (2:12). This is not salvation by works or by his own righteousness, but, as in 3:9, "the righteousness from God based on faith." In 3:10-15 Paul emphasises the need for perseverance (v13) to attain to "the prize of the upward call of God in Christ Jesus" (v14). In this letter as much as anywhere Paul entertains the idea that salvation is dependent on a continuing walk of faith so

u n d e r s t a n d i n g σωτηρι,αν as salvation is in keeping with the rest of the letter.

(c) The following verses raise the real possibility of his death and thus fit better with salvation rather than deliverance.

On the other hand the quote from Job does suggest a third option, that of vindication<sup>11</sup> (cf. Job 13:18<sup>12</sup>). This doesn't rule out the second option but rather 'refines' it. The emphasis is on Paul's life and death being found as honouring God, and, at the same time, that his detractors (Phil. 1:17, cf. Job 13:16) will be proven wrong. Bruce combines both vindication and final salvation<sup>13</sup> but we would suggest caution in proposing Paul thought circumstances lead to salvation. Perhaps a better way of understanding this is that Paul saw his imprisonment for the Gospel as 'proof' that his response to the grace of God was 'right' and therefore he would be found to have been faithful to Christ.

Verse 20 "According to the eager expectation and hope of me that in nothing I shall be ashamed, but with all boldness as always also now shall Christ be magnified in the body of me, whether through life or through death."

Ἀποκαρᾶδοκι,αν (looking out for something with head held high<sup>14</sup>) expresses a confidence in the future, final

outcome, whether he lives or dies. This is paralleled in Romans 8:19<sup>15</sup> but there it is creation waiting for redemption. Gordon Fee finds here an example of 'intertextuality'.<sup>16</sup> Paul picks up a motif of the Psalmist, consciously using the words 'shame/ disgrace' and 'magnify/ exalt' as the Psalmist does in Psalm 34:3-5 (LXX 33:4-6) and 35:26-27 (LXX 34:26-32).<sup>17</sup> Thus the thought here is of the disgrace one avoids if faithful to God. The use of the "unusual"<sup>18</sup> verb 'disgrace' suggests, from its parallel use in the two Psalms, the idea of "despite present appearances to the contrary."<sup>19</sup> This passage may then have stronger links with 2 Corinthians 5:1-10 than just the apparent parallel concepts of "departing to be with Christ" (Phil. 1:23) and "to go away from the body and come home to the Lord" (2 Cor. 5:8). The idea of outward appearances not portraying reality appears in both, and, if 'naked' (2 Cor. 5:3) does carry the connotation of shame, then this would be yet another parallel.

Once again Paul shows the focus of his concern – that "now, as always Christ will be magnified." Paul's hope 'that in nothing I will be shamed' is not about personal embarrassment but about failure to honour his Lord, which would be the result of not speaking out for the Gospel (v12) and thus a failure to magnify his Lord. "Christian hope and being

put to shame are mutually exclusive<sup>20</sup> as Romans 5:5 indicates also.<sup>21</sup> Paul knows that this magnification of Christ is not dependent on his personal survival rather, that “through life or through death” this is achievable. So his emphasis is not on Christ being magnified by displaying his power in protecting Paul or delivering him from prison,<sup>22</sup> but rather that Paul’s faithful suffering, and even death for the Gospel, will bring honour to Christ.

Verse 21 “For to me to live [is] Christ and to die [is] gain.”

As if to emphasize the point yet again Paul once more expounds his ‘philosophy of life.’ “To live is Christ,” means that life to Paul was serving Christ, “since for him life has no other meaning.”<sup>23</sup> It is a summary of an important part of Paul’s thinking elsewhere (e.g.. Gal. 2:20 - it is no longer I who live, but it is Christ who lives in me<sup>24</sup>). However the second part is more disputed; what does he mean by “to die is gain”? There are two basic alternatives as to what Paul could mean here. He is either thinking of the gain to the proclamation of the gospel by his martyrdom or he is thinking of his own personal gain. The latter option is often supported by the traditional understanding of verse 23, where, it is claimed, Paul understands that death leads to immediate presence with the Lord.<sup>25</sup>

However, as we will see below, this is not what verse 23 says, or at least there is an alternative reading that is supported by the Greek text. Nonetheless v23 does seem to express a personal preference, his ‘desire’. In addition, when Paul discusses his options (vv22-24) the better option for the gospel’s sake is ‘to remain’. So the former opinion, of the ‘gain’ referring to martyrdom for the sake of the gospel, is less likely, although martyrdom can still be viewed as a ‘lesser’ gain for the gospel. In addition the gain for the gospel is in keeping with Paul’s selfless, christocentric nature, and with verse 20.

Another consideration is that because Paul understands death as the end of the ‘race’ (1 Cor. 9:24-27), of time ‘in the body’, which is to be followed by “the prize of the upward call” (Phil. 3:14) he can then regard his own death, particularly martyrdom, as successful completion of his service to his Lord, and this would indeed be gain. This is the thrust of 3:10 where he writes of ‘becoming like him in his death’. The implication here would seem to be that Paul’s own martyrdom for the sake of Christ would be the decisive identification with Christ and a sure guarantee that “somehow...(he)... may attain the resurrection of the dead” (3:11). Martin refers to Mary Ann Getty’s comment that “The moment of death is the ultimate test

of faith”<sup>26</sup> and we suggest Paul may have this sort of thought in his mind. If he is martyred for Christ he has passed the ultimate test, and this indeed would be gain.

So we conclude that Paul does appear to be thinking of his personal gain here in v21, but this gain is not primarily the hope of life after death with Christ but firstly “the gain of a life in completed fellowship with Him.”<sup>27</sup> Paul has described in 1:6 the goal of the Philippian church, namely ‘(the) day of Christ Jesus’. It is unsatisfactory to think that Paul’s goal was any different. Barth understands that Paul is “not in fact speaking at all about life after death, but about the life of Christ and about what the death that perhaps awaits him might mean for that life.”<sup>28</sup> While this understanding loses sight of Paul’s real hope of being ‘with Christ’ (1:23) it does guard against any undue regard for self in Paul. His gain is primarily that his death will complete his “whole life of service for (Christ).”<sup>29</sup> This of course does not rule out the other option that he did also see gain for the gospel through the “exaltation of Christ” which he has just declared in the previous verse will be the result ‘whether by life or by death’.

Verse 22 “But if to live in [the] flesh, this to me [is] fruit of [my?] work, and what I shall choose I do not perceive.”

Paul now confronts one of his options in a little more detail. Paul often uses the term 'work' for his missionary activity (Eg. Rom. 15:18; 2 Cor. 10:11; Phil. 2:30). Here, combined with 'fruit' it has two possible meanings;<sup>30</sup> either the possible future work, or the reaping of the fruit of his past labours (ie. seeing his work come to fruition). Either way Paul understands here that there is 'fruitful labour' that lies ahead for him and that if he had a choice (which he doesn't in reality, only in theory) he faces a major dilemma.

Verse 23 "But I am constrained by the two, having the desire ... to depart and with Christ to be, for by much [this is] rather better;"

The dilemma is between what is better (by far) for him, namely his death for Christ, or what is better for them, 'to remain' (v24). But what does Paul think is the benefit for him by dying? We have already mentioned that Paul understands martyrdom for Christ as being the ultimate test of following Christ. So here he recognises that his death now would be the final test of his faith. But just as importantly, he recognises that the outcome of his death would be 'to be with Christ', and this undoubtedly is his final goal. Fee notes that a "considerable literature" has arisen over the phrase 'with Christ'.<sup>31</sup> He dismisses any attempt to distinguish between "in fellowship with Christ" or "together with

Christ" as finding a "theology of prepositions where none exists."<sup>32</sup> We agree. Paul is writing about the final being with Christ, which is Paul's ultimate goal.

But this verse has generally been read as indicating an immediate 'transfer' from this life to being with Christ (whether in an intermediate or final state).<sup>33</sup> However the verb *avna lu/sai* (to loosen) actually counts against this. Mounce suggests it means "to loose in order to depart."<sup>34</sup> The two examples of the use

**Paul  
understands  
martyrdom for  
Christ as  
being the  
ultimate test  
of following  
Christ.**

of this verb that are generally offered in the commentaries and lexicons are of a ship weighing anchor and leaving port, and of an army taking up its tents and shifting camp (cf. 2 Macc. 9:1).<sup>35</sup> If Paul is saying anything about time here then he surely isn't indicating an instantaneous transfer. If anything he is suggesting the opposite. Muller writes of a ship "loosened from its anchorage, in order to

'continue its course',' but then goes on to speak of it as instantaneous!<sup>36</sup> We suggest Paul has in mind some sort of journey, with a definite starting point (death) and a definite final destination (being with Christ). We know from Paul's fairly extensive use of the metaphor of 'sleep' for death (1 Thess. 4:13,14,15; 5:10; 1 Cor. 11:30; 15:6,18,20,51) that he had envisioned some 'time' between death and resurrection. This verse suggests the same. Here he simply does not begin to deal with the 'intermediate state', but what he does imply is what he teaches elsewhere – that this life 'in the body' or 'in the flesh' is what will be judged (2 Cor 5:10) and death will bring to an end this life. He is supremely confident in Christ's resurrection (1 Cor. 15) so this final 'journey' offers no fear. The only indication he offers of his understanding of it is sleep until the *parousia* and he knows that through God's grace and his own perseverance even to death, he will be with Christ. So the 'far better' option for Paul is this final 'journey'. Having completed the race (1 Cor. 9:24; cf. 2 Tim. 4:7), having pressed on to attain the goal (Phil. 3:12), Paul would have been supremely confident, in Christ, of his ultimate destination. Marshall notes that "some commentators" suggest this verse applies specifically to martyrs – a special reward for them.<sup>37</sup> He rightly dismisses this because "nothing in fact suggests that so exclusive a thought is in Paul's mind."<sup>38</sup>

Harris writes, “If ‘being with Christ’ were true only after the *Parousia*, Paul’s dilemma (‘I am held in suspense on both sides’) would be unreal, since remaining in the flesh (v. 24) and departing to be with Christ would not then be strict alternatives.”<sup>39</sup> Again we reiterate that these are the only two alternatives necessary in Paul’s mind, the time in between is irrelevant as he would be ‘asleep’ and his labour would be over.

Verses 24-26 “But to remain in the flesh [is] more necessary on account of you. And this I know being confident, that I shall remain and continue with you all for the advance of you and joy of the faith, in order that the boast of you may abound in Christ Jesus in me through my presence again with you.”

Having clearly indicated his personal preference and his complete trust in Christ resulting in no fear of death (cf. 1 Cor 15:54,55) Paul now ‘resigns himself’ to what he sees as the most likely outcome of this imprisonment – release and reunion. These verses simply reiterate v21 – “to live is Christ” and he will expend himself anew for the sake of the gospel and the church.

## Conclusion.

Although these verses are often cited in support of ‘going straight to heaven’ upon death Paul does not indicate this at all. His subject is not the

‘intermediate state’ and the only hint of what that might be that he offers here is by his use of *avnaλu/sai*, which suggests a journey, or at least some element of time. It is therefore our conclusion that Paul is both consistent and coherent in his theology of death and resurrection in the verses examined above.

## Notes

<sup>1</sup> Eg. 1:12 I want you to know, beloved, that what has happened to me has actually helped to spread the gospel).

<sup>2</sup> For an outline, and refutation, of such theories see L.T. Johnson, *The Writings of the New Testament: An Interpretation* (London: SCM Press, 1986) 338-340

<sup>3</sup> 1:10 & 2:16 - in the day of Christ; 3:11- If somehow I may attain to the resurrection of the dead; 3:20-21- And we await a Saviour ... who will transform the body of our humiliation, conforming [it] to the body of his glory; 4:5 - The Lord is near.

<sup>4</sup> The following exegesis on Philippians 1:15-26 is by no means exhaustive but rather concentrates on the focus of the thesis so comments made are largely those deemed to be relevant to the discussion at hand.

<sup>5</sup> Cf. Rom. 3:3; 4:3; 1 Cor. 5:12; 7:16; 2 Cor. 12:13.

<sup>6</sup> All translations here are from A. Marshall.

<sup>7</sup> So Jac. J. Muller, *The Epistles of Paul to the Philippians and to Philemon* (Grand Rapids: Eerdmans, 1955) 57n, “*οι=δα* here indicates (in contrast with *γι=νωσκω*) assured knowledge.”

<sup>8</sup> Also in Phil. 1:28; 2:12; 3:20.

<sup>9</sup> Rom. 1:16; 10:1,11; 11:11; 13:11; 2 Cor. 1:6; 6:2 (x2); 7:10; Phil. 1:28; 2:12; 3:20; 1 Thess. 5:8,9; 2 Thess. 2:13.

<sup>10</sup> So Gordon Fee, *Paul’s Letter to the Philippians* (Grand Rapids: Eerdmans Publishing, 1995) 131

<sup>11</sup> So Ralph Martin, *The Epistle of Paul to the Philippians* (Leicester: Inter-Varsity Press, 1987) 77.

<sup>12</sup> LXX - I know that I will be seen [as] right (vindicated)

<sup>13</sup> F.F. Bruce, *Philippians* (Peabody, Massachusetts: Hendrickson, 1983) 48.

<sup>14</sup> K. Barth, *The Epistle to the Philippians*, trans. James Leitch (London: SCM Press, 1962) 34.

<sup>15</sup> The only other occurrence of *avpokaradoki*, an in the New Testament.

<sup>16</sup> Fee, 130 defines intertextuality as “the *conscious* embedding of fragments of an earlier text into a later one.”

<sup>17</sup> Fee, 136.

<sup>18</sup> Fee, 136.

<sup>19</sup> Fee, 136.

<sup>20</sup> Bruce, *Philippians*, 49.

<sup>21</sup> Rom. 5:5 - ‘and hope does not put to shame...’ NRSV.

<sup>22</sup> So, Howard Marshall, *The Epistle to the Philippians* (Westminster: Epworth, 1991) 26.

<sup>23</sup> H. Marshall, *Philippians*, 27.

<sup>24</sup> Barth, 37, describes Galatians 2:20 as “the decisive commentary” *ονεμοι. gar to. zh/n Cristo. j*

<sup>25</sup> Eg. H. Marshall, *Philippians*, 27 and Muller, 61.

<sup>26</sup> Martin, *Philippians*, 82, with no reference as to where the quote comes from.

<sup>27</sup> Barth, 38.

<sup>28</sup> Barth, 38.

<sup>29</sup> Martin, *Philippians*, 79.

<sup>30</sup> Bruce, *Philippians*, 50.

<sup>31</sup> Fee, 146 n33. Fee doesn’t specify any contributors to the ‘literature’.

<sup>32</sup> Fee, *Philippians*, 146 n33.

<sup>33</sup> Eg. Muller, *Philippians*, 62 n8.

<sup>34</sup> Mounce, 71.

<sup>35</sup> Eg. Martin, *Philippians*, 81; H. Marshall, *Philippians*, 28. Also G. Abbot-Smith, *Manual Greek*

*Lexicon of the New Testament*, 3<sup>rd</sup> Edition, (Edinburgh: T. & T.

Clark, 1937) 31, and H.G. Liddell & R. Scott, *A Greek-English*

*Lexicon*, with Supplement (Oxford: Clarendon Press, 1968) 112.

<sup>36</sup> Muller, *Philippians*, 62 n8. (Emphasis added.)

<sup>37</sup> H. Marshall, *Philippians*, 28. He doesn’t specify which commentators.

<sup>38</sup> H. Marshall, *Philippians*, 28.

<sup>39</sup> Harris, *Raised Immortal*, 136.

# *A Loving Challenge*

Are you ready for a challenge to your thinking? If so, read on.

For 1500 years, most Christians have assumed as true a doctrine which ...

1. Is nowhere found in the Word of God;
2. Sprang from explicitly pagan presuppositions;
3. Slanders the character of God and the Lord Jesus Christ;
4. Prevailed in Protestantism for political, not biblical, reasons; and
5. Has been rejected by an increasing number of such faithful scholars as W. Graham Scroggie, John R. W. Stott, Philip Edgcumbe Hughes, F. F. Bruce, John W. Wenham, Clark Pinnock, Dale Moody and Michael Green.

That unbiblical tradition is the notion that God will keep the wicked alive forever in hell for the purpose of suffering unending conscious torment.

## **Traditional Assumptions**

The tradition of everlasting torment, as expressed by its most able advocates, depends on five undergirding assumptions:

1. That the Old Testament is silent about the wicked's final end;
2. That the doctrine of unending conscious torment was the uniform Jewish view of Jesus' day;
3. That Jesus' references to Gehenna all presuppose this supposed "uniform" view;
4. That New Testament language on this subject demands unending conscious torment; and
5. That historic Christian orthodoxy requires

unending conscious torment.

These were also my assumptions 26 years ago, as I began a year-long research project on the subject. That investigation led me through the Old Testament, the Apocrypha, Pseudepigrapha and Dead Sea Scrolls, the New Testament, the apostolic fathers, the Greek and Latin fathers, the ancient creedal statements of the undivided Church, medieval and Reformation theologians, and pertinent works from then until now. It also revealed, to my total surprise and consternation, that all five of my traditional assumptions were wrong!

The product of that work was my book entitled **THE FIRE THAT CONSUMES: A BIBLICAL AND HISTORICAL STUDY OF THE DOCTRINE OF FINAL PUNISHMENT** (The condensed British edition is subtitled "The Biblical Case for Conditional Immortality.") This book examines 1,000 passages of Scripture from Genesis to Revelation and interacts with approximately 200 other works on the subject. (See [www.edwardfudge.com/written/fire.html](http://www.edwardfudge.com/written/fire.html)).

## **Facts of Scripture And History**

Twenty-six years ago, I undertook a year-long professional research project on the doctrine of final punishment. Almost immediately, I began to discover that my very fine biblical and theological training had overlooked many startling facts. How many of the following facts of Scripture and church history catch you by surprise?

1. The Old Testament utilizes some 50 Hebrew verbs and 75 figures of speech to

describe the ultimate end of the wicked — and every one sounds exactly like total extinction.

2. The notion of unending conscious torment arose for the first time in anything resembling biblical literature in the non-canonical book of Judith — in a clear “twisting” of words taken straight from Isaiah.

3. By Jesus’ day, there were at least three “Jewish” ideas about the end of the wicked: (a) annihilation at the grave; (b) resurrection for everlasting torture; and (c) resurrection for judgment followed by total and irreversible extinction in hell.

4. When our Lord taught on this subject, he generally used Old Testament language which most naturally describes complete disintegration of the entire person in the “fire” of the Age to Come.

5. New Testament writers choose the word “hell” (*gehenna*) to describe the fate of the lost only in the Gospels, only speaking to Jews, and only when addressing people familiar with the geography of Jerusalem.

6. Most often, New Testament authors use the words die, death, destroy, destruction, perish and corruption to describe the end of the wicked — in contexts which suggest the normal, straightforward meaning of these ordinary terms.

7. All New Testament expressions thought to teach eternal torment come from earlier biblical literature — where they regularly describe destruction that is irresistible, total, and which cannot be reversed.

8. No passage of Scripture teaches the inherent or natural immortality of the “soul,” “spirit,” or any other aspect of the human creature.

9. Although Scripture clearly affirms a

resurrection of both just and unjust, the Bible nowhere says the lost will be raised immortal, as the saved will be.

10. The notion of everlasting torment appears explicitly in Christian literature for the first time in the writings of the Apologists, who expressly base it on the Platonic assumption that the soul is “immortal” and cannot be destroyed.

11. No creedal formulation of the undivided Church requires eternal conscious torment.

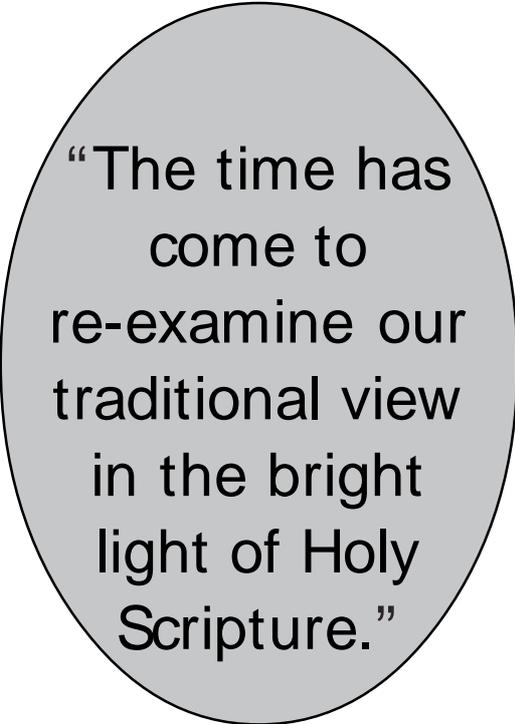
When I began my scholarly research project on the topic of final punishment in the late

1970’s, I assumed that the traditional view of unending conscious torment rested on biblical revelation. As I delved deeply into the actual texts of Scripture, the literature between the Testaments, and the writings of the church fathers and Reformers, I was flabbergasted to discover that my assumption was completely false — and to uncover the historical origins of unending torment in ancient pagan philosophy.

I was so shocked initially at the fruit of this research

that I briefly considered boxing up all my data, shipping it off to the research sponsor, and never mentioning it again. Yet I knew that I must offer this to Christian brothers and sisters for critical review. So instead of hiding the material, I wrote *THE FIRE THAT CONSUMES*, setting out this exhaustive compilation of biblical and historical fact. That book was published in 1982.

Twenty-two years have now passed, and *THE FIRE THAT CONSUMES* has gone through multiple printings in two editions. Although there have been numerous responses in America, England and Australia, including a doctoral dissertation



“The time has come to re-examine our traditional view in the bright light of Holy Scripture.”

at Oxford University, to this day no one has stepped forward and refuted the many arguments of this book from the Word of God. Instead, thoughtful evangelicals in increasing numbers have felt compelled to reject the traditional notion of unending torment because of the scriptural and historical evidence this book presents.

The evangelical church today faces a challenge which it can no longer ignore — the challenge to prove its alleged “high view” of Scripture by putting it into practice. Eternal conscious torment is either true or it is not. God’s Word gives the only authoritative answer. The time has come to re-examine our traditional view in the bright light of Holy Scripture.

### **WILL YOU ACCEPT MY LOVING CHALLENGE?**

Will you take up this loving challenge with an open Bible and an open mind? If so, I invite you to order **THE FIRE THAT CONSUMES** — then sit down with your Bible and search the Scriptures as you read, testing everything by the Word of God.

Edward Fudge

#### **EDITORS NOTE:**

The Conditional Immortality Association was privileged to have Edward and Sara Faye Fudge as our guests here in New Zealand back in the year 2000. Edward’s ministry and his gracious manner impacted all who heard him.

The above article originally appeared in three parts as part of Edwards daily (Monday to Friday) ministry of “gracEmail” and is used with Edward’s generous permission. You may visit Edward’s website at [www.edwardfudge.com](http://www.edwardfudge.com) to sign up to receive “gracEmail” or to order his very fine book, **THE FIRE THAT CONSUMES** direct from the publisher.

We (Respub / CIA) also stock **TWO VIEWS OF HELL: A BIBLICAL THEOLOGICAL DIALOGUE** also by Edward Fudge and Robert A. Peterson. (Fudge argues the Conditional view and Peterson argues the “traditional” view).

## **CONTINUED FROM P2**

publish his thoughts. Warwick mused, “There may be some who think that, like Samuel, its a voice from beyond!”

Edward Fudge has also kindly given his permission for us to publish some of his material. His “A Loving Challenge To The Evangelical Church” is a masterful summary of the different assumptions that lie behind the Conditionalist and the Traditional views of Hell. I consider it well worth including, though some may have seen it before.

We continue to have regular updates on the work of Carey Park Christian Camp (By Cameron Dick) and Advent Christian Missions New Zealand (By Garry Schache).

In the future, as well as looking at “Twisted Scriptures”, those taken out of context and falsely used to refute Conditional Immortality, I want to begin a series entitled, “Faith of Our Fathers”, looking at Conditional Immortality teaching through the ages. We are not alone! There has always been a significant minority of people across time, space and denominational boundaries who believe as we do!

If you are reading this magazine, you are part of the team. Conditionalists come in all shapes and sizes, from a variety of backgrounds. I want to hear from you: How did you come to Christ? How did you come to believe in Conditional Immortality? Why do you believe it is important? Maybe by telling your story you will encourage another seeker in the search for truth.

As part of our team, don’t forget our Team Meeting: Our Annual Conference and Dinner (page 20). This is always a fabulous meal, and a great time to meet old friends and make new ones. The after dinner speaker is the icing on the cake.

As part of our team, pray also for the visit of Dr. Joel Green to New Zealand in September (page 20). This will be a significant event for us. It will further highlight the importance of Conditionalism on the modern theological scene.

See you at Conference.

*David Burge.*

# Conference/ Dinner '05

Saturday June 11,  
Barrycourt SuitesHotel  
Conference Centre in Parnell.  
Cost \$25 for wage earners,  
\$20 for non waged.  
Business at 5:00 pm.  
Dinner at 6:30 pm.  
Our after dinner speaker will be  
Colin Prestidge.

RSVP to  
Resurrection Publishing  
PO Box 100-010  
North Shore Mail Centre  
Auckland  
New Zealand

By June 4.

# Visit of Dr. Joel Green

Joel Green is an academic, an author, and a pastor. He is a regular preacher and speaker for local churches, parachurch groups, conferences and institutes. The year 2001 saw him named in *2000 Outstanding Intellectuals of the 21st Century*. Green's book, *Restoring the Human Person: New Testament Voices for a Wholistic and Social Anthropology*, is important for a Conditionalist understanding of human nature.



Our Association is bringing Dr. Green to New Zealand in September. More details to follow.

Please pray for this visit.

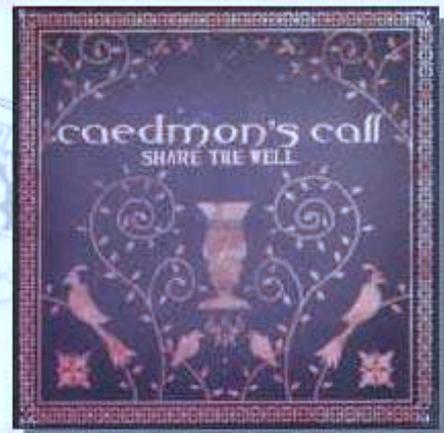
# MOBILISING MINISTERS

"Share The Well", the latest album from Christian folk-pop group **Caedmon's Call**, was recorded with local musicians in India, Ecuador and Brazil. Its focus is to raise awareness of caste discrimination against India's 250 million "Dalits", or low class, as well as the persecution and poverty in the three countries.



**Parachute Music** is donating \$5 from each copy of "Share The Well" sold in New Zealand, to **ACMissionNZ** to help raise funds for the **Mobilising Ministers** project in India.

**Mobilising Ministers** is designed to equip ministers in a very tangible way by providing them with a motorcycle. Just **NZ\$1,400 (US\$960)** provides a minister with a brand new motorcycle, which enables them to be more effective in helping meet the physical and spiritual needs of the local people. This New Zealand-driven project currently serves national ministers in **AC churches** across the Tamil Nadu State in South India.



**Buy the CD for \*\$29.95** from **ACMissionNZ** (NZ only) email: [garry.schache@acmissionnz.org.nz](mailto:garry.schache@acmissionnz.org.nz)  
\*tax-deductible donation = \$10; + Parachute donates \$5

**"Share The Well" Review:**

[www.christianitytoday.com/music/reviews/2004/sharethewell.html](http://www.christianitytoday.com/music/reviews/2004/sharethewell.html)

**Caedmon's Call:** [www.caedmonscall.com](http://www.caedmonscall.com)

**Parachute Music:** [www.parachutemusic.com](http://www.parachutemusic.com)

[www.acmissionnz.org.nz/indiafocus.php](http://www.acmissionnz.org.nz/indiafocus.php)

ACMissionNZ, PO Box 20-438  
Glen Eden, Auckland 1230, NZ