

*The Official Magazine of the Conditional Immortality Association of New Zealand*

# *Issue 14*



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Perhaps no passage of Scripture has been more often used to defend the notion of the conscious torment of the wicked than the passage about the rich man and Lazarus in Luke 16:19-31. Yet a literal interpretation of this fable is beset with problems: Is Abraham's literal bosom the abode of all the righteous dead? Are the righteous and the wicked dead so close as to be within seeing, speaking and hearing distance of each other? Do sinners chat in hell's fire? Is Abraham "the keeper of the gate"? There is no mention of either "soul" or "spirit" anywhere in the passage. Literally, righteous Lazarus was taken bodily to Abraham's bosom and the rich man went bodily to hades. Do angels literally transport the dead bodily from place to place? If we allow that the rich man's "Spirit" went to hades; Did he crave literal or spiritual water for his spiritual tongue? Do spirits have tongues? No! This passage can no more be taken literally than Jotham's fable of the talking trees in Judges 9:8-15.

Saying that Luke 16:19-31 is not a literal description of the state of the dead does not mean that it is not Scripture, or that Jesus does not speak the truth. One can tell a story to illustrate a truth. In the story Jesus has Abraham say that a miracle, even that of raising a dead man to life would be useless to convince a person who will not listen to the plain teaching of Scripture. The truth that Jesus wanted to illustrate concerning the Pharisees was, "If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead." (Luke 16:31).

This is a timely lesson for us today! The Saviour often refuted the erroneous teachings of his opponents by the Written Word. But since they would not hear the Word of Moses they would not believe. Despite the miracles. Not even when Jesus himself rose from the dead.

What we need to see in our nation and around the world above all else is faith in the Word of God. We need men and women of God with the courage to proclaim the truths of His Word whatever cherished notions, traditions and beliefs we may contradict. We need prayer that God will open the hearts of those with whom we talk to believe.

*Pastor David Burge*

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# The Intermediate State in Paul:

Seeking consistency in Paul's understanding of death and resurrection.

by Carl Josephson

Earlier this year I completed my Master of Theology degree, submitting my thesis on Paul's view of what happens at death. Over the next several (many?) issues we will be publishing parts of the thesis in abridged form because it deals directly with two of the most commonly cited passages (2 Corinthians 5:1-10 & Phillipians 1:23) that are alleged to show that the believer goes straight to heaven at death.

Note: There is a fairly widely held belief among scholars that Paul did not actually write all the letters attributed to him in the New Testament. While not necessarily agreeing with this view it was prudent for my thesis to deal with only those letters that are widely accepted as being from Paul himself. These are Romans, 1 & 2 Corinthians, Galatians, Phillipians, 1 & 2 Thessalonians and Philemon.

## Introduction

This thesis is an attempt to seek consistency in Paul's understanding of death and what happens to the human person between death and the resurrection, the so-called 'intermediate state.'

There are a wide variety of theories that we consider unsatisfactory because they require a level of inconsistency in Paul that is not present in other areas of his theology. These theories include Paul changing his mind, or Paul holding two paradoxical beliefs, or Paul becoming more 'Greek' in his understanding of human anthropology. Often discussion focuses on the alleged differences between 1 Corinthians 15 and 2 Corinthians 5:1-10 (and Phillipians 1:23). We seek to show that the differences are in perspective but not in theology.

We do this by beginning with Paul's anthropology where we find him to be firmly of the view that the human be-

ing is an indivisible unit (this belief is sometimes referred to as monism) and not separable into two parts (body and soul/ spirit - referred to often as dualism) which is the understanding that is widely assumed when Paul is read. (Some suggest 3 parts - body, soul and spirit - based on 1 Thess. 5:23, but we dispute this also. Our reasons will be given later.)

We then investigate Paul's understanding of 'last things' and find a dualism here<sup>1</sup> - this age contrasted with the Kingdom of God. We suggest that this is the dualism that forms the background to some key passages.

Following this we look at the topic of death and conclude that Paul understands death as extinction but with the firm faith that God 'who gives life to the dead and calls into existence the things that do not exist' (Romans 4:17) 'will raise us also with Jesus' (2 Corinthians 4:14).

We examine the important topic of resurrection of the body and compare and contrast this with immortality of the soul in Chapter 4.

Chapters 5 and 6 look at the two passages (2 Corinthians 5:1-10 and Phillipians 1:15-26) that are generally regarded as indicating Paul's belief in a conscious 'intermediate state.' We conclude that these passages are more satisfactorily understood in terms of Paul's understanding of the two ages and do not deal with the 'time' in between death and the resurrection, other than to perhaps suggest a journey.

Our final chapter looks at the element of time in Paul and we conclude that Paul understands death as a type of sleep in which time is suspended for the deceased.

1. 'Dualism' here simply indicates two different 'worlds' or 'ages' - this age and the age to come.

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## Chapter One: Paul's Anthropology.

We seem to live in the beginning of a new era ... There is a growing tendency to consider man in his unity. ... Today in theology the accent lies correctly on the eternal life of the whole man after resurrection in Christ, rather than on the salvation of the immortal soul, because it is the whole man in his totality who is saved by the merciful God.<sup>1</sup>

### Old Testament Background.

It is now being recognized by many that the Old Testament actually offers little support for the belief that the human person consists of separable body and soul. The *New Catholic Encyclopedia* offers the following comments: "There is no dichotomy of body and soul in the OT. ... The term *nephesh*, though translated by our word soul, never means soul as distinct from the body or the individual person. Other words in the OT such as spirit, flesh, and heart also signify the human person and differ only as various aspects of the same being."<sup>2</sup>

This is further highlighted by the fact that when the Hebrew word *nephesh* (or a derivative) appears in the Pentateuch it is translated by at least 28 different English words in the NRSV (similar numbers occur in most versions). Many of these translations are pronouns (eg. I, me, you, he, they, ourselves, your-

selves, herself, himself, anyone, everyone, any of you)<sup>3</sup> indicating the word represents the whole person. Other translations include life (Gen. 9:5)<sup>4</sup>, breath (Gen. 1:30), persons (Gen. 46:18), people (Ex. 1:5), heart (Ex. 23:9), corpse (Lev. 22:4), (human) being (Lev. 24:17), individual (Num. 15:27), (dead) body (Num. 19:11), item (Num. 31:28), spirit (Deut.

The self that *nephesh* refers to is better understood as the 'total' rather than the 'real' self.

28:65), soul (Deut. 4:29), members (Gen. 36:6), desire (Ex. 15:9), and strength (Num. 11:6), as well as being untranslated on several occasions (eg. Num. 21:4). It is immediately apparent that whatever the writer(s) of the Pentateuch understood by *nephesh* it was never simply the equivalent of the Platonic<sup>5</sup>

concept of a separate part of a human, distinct from the body.

Edmond Jacob writes, "According to the Old Testament the *nephesh* has no existence apart from the individual who possesses it, or, better, who is it."<sup>6</sup> In fact only on a relatively few occasions (mostly when it is translated as 'soul') can this meaning be read into it, and even then this is certainly not the only possible way of understanding these verses. The difficulty faced by the English reader is that the term 'soul' comes with this largely Platonic preconception, often with the added baggage of immortality, in which the soul is frequently seen as the 'real self'. But the self that *nephesh* refers to is better understood as the 'total' rather than the 'real' self.

Some scholars, however, are not prepared to go quite so far, preferring to maintain a theoretical dichotomy or trichotomy even while acknowledging that "true human existence is inconceivable apart from a body."<sup>7</sup>

<sup>1</sup> P.R.T. Bilaniuk, "Theology" under "Soul, Human." In *New Catholic Encyclopaedia* Vol. 13, (New York: McGraw-Hill, 1967) 450-464, at 462.

<sup>2</sup> W.E. Lynch, "Soul (In The Bible)" *New Catholic Encyclopedia* Vol. 13, 449-450. (Emphasis added).

<sup>3</sup> These translations are in Gen 27:4, Num 23:10, Gen 27:19, Lev 21:11, Lev 26:43, Deut 4:9, Num 31:50, Num 30:13, Num 30:3, Lev 4:2, Ex 12:16, Lev 5:21 respectively. (Only one example of each is cited.)

<sup>4</sup> Only one verse for each word is given but many appear on multiple occasions.

<sup>5</sup> We use the term "Platonic" to designate the belief that the human being consists of separable parts – a mortal body and an immortal soul. We do this not because Plato introduced the idea, nor that he alone held to it, but rather that his influence (along with that of his disciples) has been significant in popularizing this understanding. We are not alone in this use, eg. Bilaniuk, 462.

<sup>6</sup> Edmond Jacob, "ψυχή". In *Theological Dictionary of the New Testament* Vol IX F–W (Grand Rapids: Eerdmans, 1968) 608-660, at 621.

<sup>7</sup> I.J. Hesselink, "A Case for a Transitional Body" *Perspectives* April (1995) 10-13 at 10. Cf. Karl Rahner, *Theological Investigations Volume Six: Concerning Vatican Council II* (London: Dartman, Longman and Todd, 1974, 177, "Matter and spirit have a unity in their starting-point, in their history and in their goal. Both of them remain eternally valid before God and form for ever, now and in the state of perfection, the mutually correlative, non-separable constitutive elements of the one created reality."

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Millard Erickson speaks of a "conditional unity" of body and soul/ spirit.<sup>9</sup>

In point of fact the Old Testament may be accused of a 'crass' materialism.<sup>9</sup> The Genesis 2:4b ff account of creation emphasizes our position in creation as totally created and mortal beings. It specifically limits us to being material beings with the play on words in v7a (God formed Adam from adamah [earth]) and again in 3:17 & 19. Chapter 3:19 spells this out in another way - "you are dust (*aphar*) and to dust (*aphar*) you shall return". The often-misunderstood statement in Gen. 2:7 clearly establishes the basis of human existence and being - we are formed by God from the ground, we are granted life by God through His breath or spirit and we **become, not are given, living souls**. Karl Rahner sums this up:

*The Old Testament makes rather a radical connection between biological life and the 'earth', regarding the former as a product of the latter, even though only under the creative 'breath' of God which, however, must not be confused with a new created substantial principle.<sup>10</sup>*

This basic formulation is nowhere denied in the Hebrew Scriptures. In fact Paul cites it in 1 Corinthians 15:45 ("The first man, Adam, **became a living**

being/soul"). There is no indication of the survival of a part of a person (soul or spirit) because each human is viewed as a whole - when the body dies the whole person dies. Ecclesiastes 12:7 is often misquoted in popular use to read "his spirit returns to God", when it actually says "the spirit returns to God who gave it" - a direct reversal of Genesis 2:7. The NRSV makes this even clearer by its translation of *ruach* (spirit/breath) as breath. Spirit or breath here is simply the life-

## Genesis specifically limits us to being material beings

force that God gives to all animals (Gen 7:15) and is not a separate part of either a human being or an animal.

It is true, however, that this gift of the breath or spirit of life from God to each individual is sometimes spoken of as an individual's possession (eg. Luke 23:46 - 'my spirit,' quoting Psalm 31:5) but this is quite reasonably understood as 'our portion' of God's life-giving breath, with out recourse to a dualistic notion of human anthropology.

## Paul and Human Anthropology.

The Scriptures are primarily concerned with our relationship with God rather than our actual make up, and this is as true in the Pauline literature as anywhere. "Paul does not describe a human being *in se*; he rather hints at different relations of humanity vis-à-vis God and the world in which he or she lives."<sup>11</sup> Paul is addressing situations and false teachings from his pastoral concern, in light of his Christology rather than his anthropology. Nonetheless his anthropology forms the background to much of his argument and, as James Dunn writes, "we who attempt to listen in to Paul's theological dialogue with the recipients of his letters will never begin adequately to appreciate Paul's theology unless we understand his anthropology. For the heart of his theology, as of his religion as a whole, was the impact of divine revelation and grace on the human being."<sup>12</sup> It is our proposal, along with many others<sup>13</sup>, that it is Judaism rather than Hellenism that has informed Paul's anthropological understanding. Further, it is our contention that it is primarily the Scriptures, and in particular the Pentateuch, rather than the intertestamental writings and teachings, interpreted in light of his encounter with Jesus, that form this back-

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<sup>9</sup> Millard J. Erickson, *Christian Theology*. (Grand Rapids: Baker Book House, 1983) 537.

<sup>9</sup> The term 'crass' was used by Laurie Guy, "Life After Death For the Believer in Pauline Anthropology", (unpublished paper in author's own collection) 2, in a very dismissive tone, but not specifically in regard to the OT perspective.

<sup>9</sup> Karl Rahner, *Theological Investigations Volume Six: Concerning Vatican Council II*. (London, Dartman, Longman and Todd, 1974) 142.

<sup>10</sup> Joseph A. Fitzmyer, "Pauline Anthropology." In *The New Jerome Biblical Commentary* (London: Geoffrey Chapman, 1989) 82:8-137, 1402-1412, at 1405-1406.

<sup>11</sup> James D.G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998) 51.

<sup>12</sup> Eg. R.H. Gundry, *Soma in Biblical Theology with Emphasis on Pauline Anthropology*. (Cambridge: Cambridge University Press, 1976) 204.

## ADVENT CHRISTIAN MISSIONS NEW ZEALAND



### INDIA

**ADVENT CHRISTIAN MISSIONS** works with two Advent Christian denominations in India - the Advent Christian Conference of India and the Fellowship of Blessed Hope Churches. Between them they have 69 churches with more than 14,000 members, 14 schools, and the College of Evangelism which trains Pastors and leaders for the Fellowship.

The Lord is working wonderfully through His people in India, and recent reports include the following items for **PRAISE and PRAYER** -

- During the recent summer vacation, most of the churches held Vacation Bible Schools for children. In excess of 9000 children, including more than 3000 Hindus, attended and heard the Gospel taught - pray that a bountiful Harvest may result.
- The College of Evangelism at Kodaikanal recently had its fourth Graduation ceremony, when two students graduated. A new intake of students has commenced studies. Pray for the Director of the College - Rev Gellnigh, his staff

and the students.

In the last 14 months, the Advent Christian Conference of India has rejoiced to see 850 people baptised, 5 new churches started and 5 new church buildings built. Praise God that His Spirit is drawing men and women to Salvation in Jesus Christ.

- Pastor Regi Christopher



**Earl & Martha Wright**

of Sathiyamurthi Nagar church in Chennai (Madras) set a goal of baptising 100 people during 1999, and is already half-way to that goal. The church has recently had to begin a second service each week to accommodate those wanting to join with them in worship.

**EARL and MARTHA WRIGHT** work with both denominations as advisers, encouragers and administrators/expedit-

ers, and are aggressively encouraging both denominations in the development of their ministries. In a recent Newsletter Earl wrote...

*"The (recent) burning to death of missionary Graham Stein and his two sons in Northern India is a reminder to the world of the billions of people who are lost in sin. We have a constant reminder here in South India. Every time we go anywhere, we see shrines and temples where idols are worshipped. We see men, women and children wearing a paste mark or marks on their foreheads who have been to the temples to sacrifice.*

*We see the great poverty caused by sin and ignorance, and know that there is a loving God ready to help meet the needs of the people here and around the world."*

### **PRAY for EARL AND MARTHA**

- for health and strength and wisdom and patience
- for a suitable tutor to help them learn the Tamil language
- for the renewal of their visas which come up for renewal in September

## PHILIPPINES

The Lord's blessing is also evident on His work in the Philippines - The Philippines Advent Christian Conference continues to enjoy good growth.

**JEFF and PENNY VANN** serve as lecturers at Oro Bible College in the city of Cagayan de Oro. They are carrying a very heavy load of teaching and administration and organisational duties.

- PRAY for health and strength and wisdom for them
- PRAY for their three daughters - Elizabeth, Connie and Naomi - especially for their education.

Following a recent serious, life-threatening accident, **DAVE VIGNALI** has retired and has returned to the United States to receive therapy and recover from the injuries he sustained.

- PRAY for complete healing for him, and for the Lord to lead in respect to his future service.
- PRAY that the Lord will call someone to replace Dave as Business Manager for the Mission in the Philippines.
- PRAY for more teachers for Oro Bible College, including those who can teach educational and general courses.

## ORO BIBLE COLLEGE

- Praise the Lord that the new academic year begins with a roll totalling 37 students.
- Foundations for the new, 4 unit accommodation block for faculty members have been completed. Construction of the building will commence when our WORK TEAM arrives to assist at the end of the year. The total cost of the project is 2,065,000 pesos - (NZ\$103,000), and approximately one quarter of that amount is pres-



Jeff & Penny Vann with their three girls  
- Elizabeth, Connie & Naomi

ently on hand. Our Team's contribution of labour and finance will significantly contribute to the completion of the project. They, and we, are looking to the Lord to provide the balance of the funds required.

**Would YOU like to assist to bring this project to completion quickly?**

One of our dollars buys 20 pesos for the OBC project in the Philippines!

## WORK TEAM

**God is good!!** He has called a fine, well balanced group of 12 to make up our 7th WORK TEAM to go overseas to serve Him - 3 ladies, and 9 men, including 2 builders and many good, keen Kiwi handymen.

In the Lord's goodness we have been able to reserve a further 4 airline seats for a few more weeks, so we can still increase the Team to 16. **Would the Lord have YOU be part of this increase?\***

The Team is booked to leave Auckland on Monday 27th December 1999, and will return on Tuesday 18 January 2000. **PLEASE PRAY** for the Team, for each of its members, and for the many organisational matters still to be attended to.

*For more details about any of the matters mentioned above, or about any of the activities of*

**ADVENT CHRISTIAN MISSIONS NEW ZEALAND**, please contact *Ernie Schache*, at phone 09 627 2124, or fax 09 627 4488, or email [eschache@acmnz.pl.net](mailto:eschache@acmnz.pl.net)

\* Update! Another young lady has confirmed her willingness to join the team and another young man is seriously considering it.



# Carey park

CHRISTIAN CAMP

241 BARBERSHOPE LA. P.O. BOX 111, HONOLULU, HI 96811, PHONE: (808) 944-1111

## Conference Report 19 June 1999

We thank the Lord again for His protection and guidance during another year of service at Carey Park.

### STAFF

We have had a number of changes in staffing this year.

Our current staff is comprised of Tim Long (Director), Colin Yearsley (Head Chef), Jan Page (Admin), Christine Gavril (General Hard Worker anywhere), Sean O'Sullivan (Maintenance & Catering), Sheralyn McSkimming (Programme Director) and Malcom Money (Part time kitchen hand and neighbour).

Due to the changes, we are slightly short staffed in the maintenance area, probably until the end of the year – when we hope to try something different. So if you (or someone you know) is available to lend a hand at any time, let Tim know. I know it sounds a repetitive cry, but there is so much to do, and

ideal shape which we would desire.

### MINISTRY

Again, the Lord gives us many opportunities to spread the gospel.

Pray that  
God will really use  
the educational modules  
to direct their minds  
towards Him

### Education Programme

Praise the Lord, more and more schools are paying to hear messages about God! Yes, the education modules are becoming more and more popular to the schools who use the camp. Pray that God will really use them to direct the minds of kids and teachers alike towards Him.

### School Evening Programmes

These programs are also very popular with the schools. These are 'in your face' fun with a Gospel message eve-

we really find it hard, as we are con- strained by time and cost to get the place knocked

into the

nings. We pray that the Lord would also use these opportunities to face up unbelievers with the reality of Christ and what He has done for them.

### Holiday Kids Camps

Again we have provided **Kids & Teen Camps** in the holiday breaks. There have been some really great times with kids at these camps. We now use OAC to provide follow up to those kids who request it, and the last report from the supervisor was that they are doing really well. Praise the Lord!

We are running a **Leadership Camp** covering many aspects of children's/youth ministry. Some top line speakers and electives – so send all your young people – your church will be the better off for it!

Also this year we are having **Mother & Daughter and Father & Son camps** again. We pray that these would be as successful as previous years.

A new camp this year is a **"Soccer Camp"** run by Kim beale – with some input from Wynton Rufer planned. This is an outreach camp.\*

Please continue to pray for these camps, and the children that pass through them, and all the school kids and teachers who use the camp. Pray that the Power of God will change the lives of a lot of the kids who come to camp.



## PROPERTY

There is a lot of upgrading of facilities required, and we are applying to the ASB Charitable Trust for assistance with these, along with a couple of other fairly large recreation facilities which will enhance the attraction of the camp to many more.

Please still pray for patience regarding negotiations with DOC over the land across the river. There has been minimal progress since last conference!

## GENERAL

It has been a difficult year financially. We continued to have fall out from the drowning in Feb 98, but the bottom out of the economy also took its toll. However the Lord was good and we had a good February and March, making the end of year position look better than it otherwise could have. We also seem to have better than usual bookings throughout the winter. We could always do more though! We are again very grateful to the Conditional Immortality Assn for your continued financial assistance

We have a Trust Board "**Adventure**" on the 31<sup>st</sup> July to 1<sup>st</sup> August. Pray that we would know the Lord's direction as we plan for the new millennium.

Finally, thank you to those who have supported us by way of prayer support, practical support and 'pocket sup-

port'. We really appreciate, and need your input.

In His Service,

*Wayne Schacht*

Chairman, Adventure Camp Trust Board

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\*These two camps have now been held. The following reports are from Kim & Angela Beale's Newsletter.

### **Leadership Training Camp**

In the first week of the holidays I was part of a Leadership Training Camp held at Carey Park. The reason for the camp was because of a concern Tim Long (Camp Director) and I have in regard to the need for young people to be more ministry/ service minded. It seems there has been so much focus in recent years on what we give to our young people and little on what Christ calls them to give and become - that is servants.

The camp didn't focus solely on camp ministry, but on ministry generally. We were grateful for the ministry input of a number of well respected people. We had a lot of teaching, fun and great fellowship. We believe the 15 young people who came that week went away with a new vision and ideas for service to God.

The camp will run again next year. We hope to have a lot more people attend, because we know how a camp like this can benefit the local church.

## **Soccer Camp**

The second week of the holidays saw our first opportunity to run a soccer camp. A new adventure in ministry and a first for Soccer Plus. We believed right from the moment we planned it that it would be successful, and it was.

Ten days beforehand we had 35 children and a dozen leaders. By the time camp started we had 77 children and 15 leaders. Unlike most camps the ratio of boys to girls was overwhelming in favour of the boys (61-16).

The basic format was to have a Bible hour in the morning, to set things right, followed by some time for the kids to use the activities until lunch. In the afternoon they went to various coaching stations before free time and dinner. We ran a tournament in the evening in the gym and then during supper a testimony by one of the leaders before they went to bed.

Twenty-eight children went on to the camp follow-up program with a number counselled to a deeper understanding of faith in Christ. We praise God for the fun, the kids and their testimonies of how much they enjoyed camp. One boy so much wanted to become a Christian that he told his mother and is now attending one of the kids' clubs.

Roll on our next camp in April 2000!

## The 1999 Triennial Session of the Advent Christian General Conference of America

I was privileged to attend the Triennial Session of the Advent Christian General Conference of America on behalf of the Conditional Immortality Association, along with Warren and Jackie Prestidge. The Conference Session was held at the beautiful Arrowhead Springs Convention Centre, in San Bernardino, California.

Three things stick in my mind after my first trip to the United States.

The first thing is the enormity of the breakfasts we were eating. These guys really know how to do breakfast. It's not just a meal it's a mission. Bacon and eggs, sausages, pancakes, waffles etc. To my way of thinking this is a great start to any day. Though, I doubt whether I could keep it up for much longer than a week.

The second thing is the enormity of the country itself. America is along way away. My son Samuel (5 years old) looked at the map and told me, "That's a lot of water you've got to cross Daddy." America is also big. Sam can see that it takes up much more space on the map than New Zealand does. But being there is something else. I met people from one end of the country to the other. And they are as different from one another as any New Zealander is different from an American. I wondered just what people might mean when they say, 'Americans are like this!'. Which Americans? All this is to say nothing of the representatives from many of the fifteen or so countries around the world where Advent Christian work is currently going on, who were also present at the Conference. Advent Christians are a diverse bunch of people, ethnically, culturally and nationally. I am sure that the only thing that could hold such a diverse group of people together is their love of the Lord and their desire to make him known to the billions who have never heard of his love or have so far failed to respond to it.

by Pastor David Burge

The third and by far the most significant thing is the enormity of the commitment that "Advent Christians" all around the world have made to the "Great Commission" (Matt. 28:16-20). The Advent Christian movement around the world is committed to a vision of making disciples, not just converts; people who will follow Christ, not just go to Church. No one would claim that the Advent Christian Church is unique in this but it was exciting to see how the Advent Christian churches are making this vision a reality.

Just in the last two or three years Advent Christian movements have begun all around the world. I had the pleasure of meeting Rev. Desire Ahola who has begun an Advent Christian work in Zagreb, Croatia. The local church in Zagreb has reached out and planted other Advent Christian churches in Bucharest, Romania and in the Ukraine. There is now an Advent Christian church in South Africa with churches in Capetown and Johannesburg. The Rev. Nathan Fernando (whom I also met) has also planted a church in the neighbouring country of Namibia. Nathan was planning to pass through London on the way home and plant a church among ex - patriots there! These are just a few examples of what can be done by ordinary people who have an extraordinary commitment to being and making disciples of Christ.

For myself, I found the Conference to be of immense value personally. I had a chance to catch up with my good friend Russell Carle, who is currently home on furlough after four years working on planting Advent Christian churches in New Zealand. I met many wonderful people, and made some new friends. I can now put some faces to the many e-mails I receive from various Advent Christian people in the States. I now know per-

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sonally some of the people I pray for on Advent Christian mission fields around the world. My vision for the world and the part I can all play in bringing the gospel to the world has increased dramatically.

As President of the CIA I also appreciated the opportunity to put a face to a lot of the names of the people with whom we correspond. It was exciting to hear how our in-

volvement with Advent Christ Missions New Zealand especially in India and the Philippines fits in to the world wide picture. Our contribution is very much appreciated! It was exciting to meet lots of people who had seen our videos and used them in ministry. It was exciting to see Warren's book, *Life, Death and Destiny*, get a good reception. It was exciting to see how we in New Zealand are able to play a part through the Conditional Immortality Association in fulfilling the "Great Commission" (Matt. 28:16-20).

## The Intermediate State in Paul

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ground for Paul. Ronald Cassidy has noted, "We do not see soul/body distinctions in the canonical writings (although) there are signs of this distinction being made in intertestamental writings, such as the Wisdom of Solomon and the Apocalypse of Moses."<sup>14</sup> We note this later diversity, and acknowledge the breadth of opinion in Judaism, but believe Paul does not agree with with these developments.

Against this David Aune argues that Paul was "an eclectic who drew upon a variety of anthropological conceptions in a manner subsidiary or tangential to the more immediate concerns he addresses in his extant letters."<sup>15</sup> What we are proposing is that although Paul may use many of the terms associated with a wide variety of anthropologies he can be read without him having to concur with any of these alternatives. Instead, he remains convinced that the Genesis account of man is a completely satisfactory basis for his theology.

If Paul is read in light of this then there is nothing he writes that contradicts the First Testament understanding outlined above. To quote James Dunn again, "Few would dispute that Paul's use

of *psuche* ("soul") is in direct continuity with the Hebrew *nephesh*, and the same can be argued for *sarx* ("flesh") and *pneuma* ("spirit").<sup>16</sup> Even where he uses two words, *soma* and *sarx* in place of the one Hebrew word, *בָּשָׂר* (*basar*), he is not in conflict with it and is merely following the LXX on this count.<sup>17</sup> His contrast of Adam and Christ in 1 Corinthians 15 indicates his dependence on the Genesis account and it is increasingly realized that although he occasionally employs Hellenistic terminology he does not accept the accompanying Hellenistic definition.<sup>18</sup> A most striking example of this is his use of the word *psuche* ("soul") and its derivatives. Not once is it used in the contexts where it would be most expected in Hellenistic thinking, such as 2 Corinthians 5:1-10 or Philippians 1:15-26 (although it does appear in v27). In fact in 1 Corinthians 15:44, 46 a derivative, *psuchikon*, is used three times in contrast to *pneumatikon* - the natural (NIV) or physical (NRSV) as opposed to the spiritual. In 1 Corinthians 2:14 the NRSV translates *psuchikon* as "unspiritual". So rather than accepting a Hellenistic understanding of the soul as the higher part of our being, Paul specifically relates it to this life, with all its limitations; the ultimate limitation being our mortality.<sup>19</sup> This understanding is simply the First Testament understanding.<sup>20</sup> There is no room in Paul's thinking for an "immortal soul."<sup>21</sup>

<sup>14</sup> Ronald Cassidy, "Paul's Attitude to Death in 11 Corinthians 5:1-10," *Evangelical Quarterly* 45:4 (1971) 210-217, at 215.

<sup>15</sup> H.C.C. Cavallin, *Life After Death. Paul's Argument for the Resurrection of the Dead in 1 Cor. 15.* (1971). *An Enquiry into the Jewish Background* (Lund: Gleerup, 1974) convincingly shows that there are both monistic and dualistic allusions in the Jewish literature of the time. What he does not show is that Paul adopted any of the non-canonical beliefs.

<sup>16</sup> Aune, 291.

<sup>17</sup> Dunn, 54.

<sup>18</sup> Eg. *נֶפֶשׁ* is translated as *נַפְשׁ* in Gen. 2:21 and as *נַפְשׁ* in Lev. 6:10.

<sup>19</sup> Eg. A.T. Lincoln, *Paradise Now and Not Yet* (Cambridge: Cambridge University Press, 1981) writes about *ἀνάλογα* that Paul "takes a term which was to hand and sets it within his own perspective on death." 104

<sup>20</sup> See Chapter 4 for further understanding of *ψυχή*.

<sup>21</sup> So Fitzmyer, 1406. "As in the OT, it (*ψυχή*) denotes a 'living being, a living person.'"

<sup>22</sup> Dunn is adamant about this also. Writing about Paul's use of *ψυχή* he says, "The difference between Hebrew and Greek anthropology is clear here as anywhere." 76

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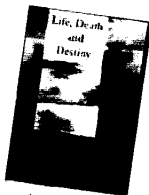
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