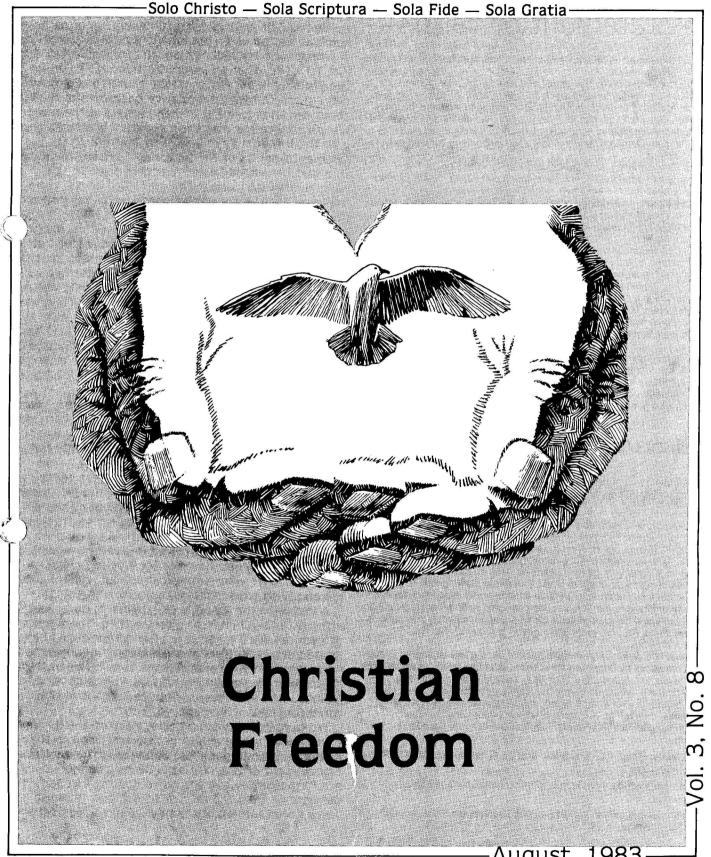
## ood News Unlimited



August, 1983

#### statement of faith

This magazine is dedicated to three principal reference points of the Christian faith:

1. The centrality of the gospel of Jesus Christ: The gospel centers on the person and work of Jesus Christ in history. Its principal modes of expression are those of law and covenant. In Jesus Christ God's final verdict on man has been rendered, and therefore the gospel anticipates fully God's decision in the final judgment. It is the window through which all life and history is to be seen and understood.

2. The authority, sufficiency, and clarity of the Bible: The Bible is exclusively authoritative in all matters of faith and practice. While its writers reflect their respective contemporary world views. these do not compromise the integrity of their witness. While we admit that all Scripture does not enjoy uniform clarity, we affirm that the Bible is essentially clear in its central message — the gospel of Jesus Christ.

3. The priesthood of all believers: The gospel, through the Scriptures, is the central means by which God expresses himself in the world, and constitutes the basis on which all Christian fellowship is built. We believe that true fellowship is best expressed and preserved in a congregational setting. The primary purpose of church government is the orderly preservation, teaching, and promotion of the gospel message on the sole authority of Scripture alone, and we affirm all forms of government that prove compatible with this objec-

Our support of these objectives is without antagonism or prejudicial exclusiveness toward any individual or group. We feel a kinship with all who have embraced the good news of the cross, regardless of human distinctions such as race, color, denominational ties or forms of church government.

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Good News Unlimited is published each month by Good News Unlimited, Inc., P.O. Box GN, Auburn, CA 95603, USA.

Subscriptions are free upon request.

Good News Unlimited is a non-denominational organization comprising a variety of gospel ministries. This magazine is dedicated to proclaiming the message of Jesus Christ and his kingdom of grace. It also seeks to keep subscribers up to date on all aspects of Good News Unlimited's ministries — international radio broadcasts, public seminars and congresses, local preaching appointments, publications, Good News For Kids (a monthly gospel publication for children), cassette publication, etc.

As a non-profit religious corporation, Good News Unlimited is supported solely by donations from those who believe in its ministries. Gifts are tax deductible in the USA. Canada and New Zealand.

The editor welcomes unsolicited manuscripts, however, they cannot be returned. Please send typed, double-spaced manuscripts, of general interest to Christians of all denominations, to: The Editor, Good News Unlimited, P.O. Box GN, Auburn, CA 95603,

Canadian office: P.O. Box 3068, Station D, Willowdale M2R 3G5, Ontario, Canada.

Australian office: P.O. Box 65, Chadstone, Victoria, 3148, Australia.

South African office: P.O. Box 11096, Universitas 9321, Republic of South Africa.

New Zealand office: P.O. Box 20 154, Christchurch, New Zealand. Copyright • 1983 Good News Unlimited, Inc.

#### editorial-

"He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (Col 1:13,14). What an assurance this text holds for the Christian! Paul writes to the church at Colossae, a church infected with speculative philosophical theories about salvation (see 2:8-23), and insists in the most unequivocal terms that their salvation is secure. Those who think that they still have to conform to the "elemental spirits of the universe" (2:8) are reminded that God has aiready delivered them from the "dominion of darkness." The great God of the universe, the creator of all things (1:16), has disarmed any and all principalities and powers (2:15).

At the heart of Paul's thought here is this: in Chr God has done a marvelous thing, he has rescued us from the grip of evil and placed us under the loving rule of his very own Son. This Son has redeemed us, indeed he has forgiven our sins. And his total love for us is unquestionably demonstrated by his willingness to shed his own blood for this purpose (Eph 1:7). Friends, whether we like to admit it or not. God has taken hold of us and ripped us from Satan's grasp to put us in his Son's loving care. We no longer belong to the evil powers of this world, we belong in the family of God.

I have a friend who spent several of his early years in a reform school. His father was a callous, hard man and his mother a woman of no morals. Barry was frequently abused and mistreated. His parents ran a sideshow and traveled the road continually — one year he attended thirty different schools! After being thrown out of home one night by his enraged father, he was found, scared and cold, in a ditch by the police. When his father was accused of neglect he trumped up charges about his thirteen-year-old son and was 🕏 successful in having him placed in a reform school. And that school was no place for a young teenager. The other boys were a rough, crude lot, cynical about life and filled with malice.

A visitor to the school took a liking to Barry and offered to take him in as a foster child. The necessary procedures were taken care of and before long he was located in a beautiful Christian home. No longer was he surrounded with an influence of evil. No longer was he denied responsibility for his own decisions and actions — he was free, surrounded by a love that cared for the way he behaved, but free!

We have not only been delivered from the dominion of darkness, we have also been transferred to the kingdom of God's Son, that Son who is the perfect embodiment of love. We have been redeemed, our sins are forgiven. Now we are called upon to celebrate our deliverance from the reform school, and to praise Jesus Christ into whose family we have been adopted.

Alin Williams

### Free and Not So Easy

It took a long time getting through to me. For years the thought had been slowly seeping through the membranes of my mind, like golden syrup on a cotton cloth. Then one luminous day a single honey drop fell from the filtering pipers and was absorbed by the convolutions of my brain.

And I knew, I mean I **knew**, I was free! Galatians 5:1 had finally penetrated. "It is for freedom that Christ has made us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery."

A New Perspective

I was freed for freedom! But what did this mean? Well it meant that I would no longer treat Christianity as a slightly updated version of Judaism (Gal 3,4). It meant that Mt. Sinai was moved from the center of my stence to make room for Christ. Moreover, my system for evaluating life was no longer mere moralism with its single and simplistic categories (right or wrong) for understanding all of existence. Now I saw that great areas of life were neither right nor wrong. There were other ways of understanding things. It was refreshing to be able to ask, Is this helpful? Or, Is this loving? Or, Which is preferable? Or, Does this promote the Kingdom of God? "Rightness" and "wrongness" ceased to be the single pigeon holes into which I forced everything.

A new world opened to me I saw that the law was made for people and not people for the law. My mind glowed with the specific objective to use my life to make a statement about the gospel rather than the law. Fear of my Christian neighbor left me for I was no longer intimidated by good people who used their morality (unconsciously perhaps) to exercise control over me. And exactly here is where the rub came. It did not take long to discover that although the Christian life is free, it is a very difficult freedom to exercise.

cankly, what makes it hard is the cautious attitude and freedom held by much of the Christian community. Many believers, I have found, are experts in defining what freedom is not. Freedom is not license. Freedom is not giving a loose rein to the flesh. Freedom is not putting a stumbling block in your brother's way, etc. And of course these statements are true but they are also utterly inadequate. One could, I suppose, describe yachting as that process by which a sailor avoids the rocks. But in doing so the skill with the sails, the thump of the hull, the exhilaration of the wind, the physics of the design are all lost. The joy of the thing is killed by fear of potential shipwreck.

Another factor that makes it difficult for freedom to operate amongst Christians is the contradiction that exists between belief and practice with reference to legalism. Many believers emphatically reject legalism as a doctrine but nevertheless earnestly expect legalism as a lifestyle from others. For all practical purposes they do

not believe in salvation by faith in Christ's finished work alone. Test them. See the generous effort made at being open-minded when you mention you've been to see **Ghandi**, or that a musical beat as such is not condemned anywhere in Scripture, or that your wife wears a two-piece bathing suit. The fact is that most Christians expect other Christians to live the way **they** want them to. Freedom exists creedally, but to coin a phrase, it does not exist deedally.

Now, lest someone conclude I have suddenly swerved into the fast lane, let me affirm that I accept law as demand without reservation. Moreover I do not believe that Christian freedom makes the heart its own norm. It is the law written on the heart and not the heart itself that informs the conscience. The heart no more equals the law than flat rocks on Mt. Sinal equal the Ten Commandments. Christians are subject to law. No one can read the story of Jesus without seeing his reinterpretation of the commandments and demands on his kingdom community (Mt 5-7). But having said all of this, the fact remains that Christianity is not Judaism, and that the whole climate of law is different since Christ has come. We are not of Mt. Sinai that gives birth to bondage (Gal 4:24). The kindgom has come, the Spirit is present, Messiah reigns, the whole world of religion is different. Moralism no longer ties the Christian hand and foot. Christians are free

#### Principles of Christian Freedom

But how is that freedom to find expression within the believing community? The passage found in Romans 14:1-15:13 helps us with this hard problem. But first some background.

The church in Rome was plagued by a dispute involving Christian freedom. Its focal point was food Evidently there were some members who ate only vegetables because the available meat had either been offered to idols or was not prepared in a kosher way. More liberal members considered them weak and looked down on them to the point of rejecting their fellowship. In addition to this there was a difference of opinion regarding which days were sacred. Some felt one day was more sacred than another. Others saw every day as equal in sacredness. Temperatures rose. Christians, citizens of Christ's kingdom, despised each other. The peace, and possibly the very existence of the church in Rome, was in jeopardy. This then is the dangerous situation to which Paul addresses himself. It is a situation that represents nothing less than the collapse of Christian freedom. The apostle therefore boldly seeks to restructure the freedom of the community by giving: it the great principles that operate when a Christian society is truly free.

1. A free Christian society insists that persons stand or tall before God alone (14:1-4, 10-13). Paul turns the ears

of the fighting parties a smooth red by a rather blunt and embarrassing question. "Who are you to judge someone else's servant?" he asks. Then he adds, "to his own master he stands or falls." And he will stand, for the Lord will make him stand. One of the easiest ways to get into trouble with others is to exercise authority where it is not one's right to do so. Try disciplining your neighbor's son, or give work to your partner's secretary,

# God would rather risk involving the Godhead in Calvary than not have man free! What risks are we willing to take to preserve the intellectual integrity of others?

or assign homework to a class you are not teaching — and see what happens. In Paul's day you got it in the neck if you disciplined or judged a slave that did not belong to you. It just was not acceptable practice to overstep the limits of your authority in this way. According to the apostle, that is precisely what Christians do when they pass judgment on those with different standards of conduct. God alone is their master and therefore he alone has the right to pass judgment on them. Thus those we disagree with simply are not made or broken by our evaluation of them.

How marvelously liberating it is for a man to discover the utter irrelevance of his own opinion of someone else. How magnificent to be excused from the sapping responsibility of organizing other people's lives. What encouragement there is in knowing that God cares for all the participants in a disagreement and is able to make those we regard as fallen to stand. The recognition that God's eyes alone see normatively is the first step to both individual and communal freedom.

2. A free Christian society allows each person to make up his own mind (14:4,22,23). Concerning the sacred days (which, in my view, did not directly involve the seventh-day sabbath) Paul writes, "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind" (14:5).

Here we have a clear affirmation that all believers have the right to think for themselves. Right and wrong is not always clear-cut, thus people may be persuaded within themselves. The book of Genesis shows us that God placed such an incredible premium on the freedom of the human mind that he was willing to risk the introduction of sin into our planet to have it. He would rather risk involving the Godhead in Calvary than not have man free! What risks are we willing to take to preserve the intellectual integrity of others? Are we willing to allow our children to reject any part or all of our religious tradition? Or would we rather deprive them of the right to choose? Are we willing to risk the kosher image of our Christian community by permitting the membership to make their own decisions with regard to both their beliefs and lifestyles? Exactly how free would the universe be if you were God?

Paul felt that the believer should make his own dietary choices, choose his own religious sacred days and do with joy those things for which his conscience did not condemn him (14:22).

3. A free Christian society exerts its energy to live for Christ (14:6-8). The apostle says that he who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or die, we belong to the Lord.

From what we have seen so far it might seem that Christian freedom is no different from any other human system of freedom, e.g. academic freedom or constitutional freedom which allows people freedom to think and live for themselves. But such is not the case. Christian freedom does not grow out of simple individualism or human rights (not that these are to be downgraded). Its soil is delight in Christ. Christians live and die for Jesus. Their freedom is not for freedom's sake but for Christ's sake. Nor is theirs the negative freedom that bursts out as a reaction to past oppression. This is the positive variety that springs from commitment to the one who said, "So if the Son sets you free, you will be free indeed" (Jn 8:36).

The grand principle that Christians live and die Christ has two profound effects. The first is that it controls the expression of individual freedom. It is obvious that someone living for Christ is not free to be dishonest or immoral. Love of Christ controls even freedom. Christ is a strong and verdant riverbank which prevents liberty from flooding the environment but does not inhibit its thrilling plunge down to the sea.

The second effect of this principle is that it stretches and broadens the believing community. It does so by forcing it to deal with the crucial issue of intention, rather than mere action. In Rome brother Phillipus did not eat the meat because he thereby wanted to obey the Lord. But sister Amanda! Well she dove into the stuff like a lioness devouring a hollow carcass. Why did she do it? Because she was thrilled to be relieved from

How marvelously liberating it is for a man to discover the utter irrelevance of his own opinion of someone else. How magnificent to be excused from the sapping responsibility of organizing other people's lives.

the taboos of idolatry. She thanked the Lord for the meal — the very one brother Phillipus refused to eat. **Both** did what was right and did it for the Lord.

This approach to behavior is extremely distressing to Christians who have a total commitment to consistency alone. Such persons usually believe that rightness or wrongness are things that are built into an action itself. An action is wrong or right because of its inherent nature. Thus killing is always wrong and honesty is always right. All one then needs is a list that categorizes acts as either wrong or right in order to know how to behave. But Paul does not allow us the luxury of such simplicity in all things. "Rightness" and "wrongness," he insists, are often in the mind of the doer rather than in the nature of the action. He says, "As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean,

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then for him it is unclean" (14:14). It therefore becomes imperative for the body of Christ to creatively consider not only deeds but minds, backgrounds and personalities. How people regard things is crucial to morality.

Intention, in addition to action and consequence, is a key consideration in ethics. It simply is not enough to ask, Is he doing right? It must also be asked, Is he doing this for the Lord? I am humiliated but inspired by the realization that men and women have suffered derision, persecution and even death for Jesus while upholding ideas that I do not accept. The Anabaptists in Zurich were executed for defending a form of baptism which involved pouring a pail of water over a convert's head. Where is this found in Scripture? Sir Thomas Moore was thrown into the tower and then decapitated for upholding the Catholic Church as the only true church. Of them we must say, whether they lived or died they were the Lord's.

4. A free Christian community protects its weaker embers from the freedom of its stronger members 4:15,16,21; 15:1-7). "Do not by your eating destroy your brother for whom Christ died" (14:15). It is wrong for a man to eat anything that causes someone else to stumble (14:21). Paul insists that freedom is not to be used to injure others, it must always be used constructively for the edification of the body of Christ.

Here the apostle seems to make a 180 degree turnabout. He seems to take away with the right hand the freedom he has just given with the left. May we not reasonably ask how any believer can be truly free if he is to spend his time trying not to offend his conservative brother? Do the standards of the most conservative member in the community govern the behavior of the rest? Is freedom simply an endless capitulation to the whims of the fanatical far right?

Such fears are immediately evaporated when we understand exactly whom Paul regards as the weaker brother. The apostle does not simply equate "weaker brother" with "conservative brother" as is commonly

# Freedom's soil is delight in Christ. Christians live and die for Jesus. Their freedom is not for freedom's sake but for Christ's sake.

done. For him the weak brother is someone who will be destroyed, who will stumble, who will fall as a result of an insensitive exercise of freedom (14:15,19-21). Mere conservatism is not the issue here. What is at stake is leading a weak brother to do what his conscience does not allow him and thus into sin. What is at stake is giving such offense to a member that he will leave Christ. The description of the weaker brother in Romans 14 simply does not fit the average conservative-thinking person who stands for principle though the heavens fall.

The apostle never intended for the free Christian to constantly capitulate to the demands of stricter believers in order not to offend them. This fact is illustrated by his refusal to have Timothy circumcized simply to please the Judaizers. The truth is that sometimes conservative action can be as drastic a denial of the gospel as the grossest enjoyment of the flesh.

Thus when Peter pleased the brethren from Jerusalem by refusing to eat with the Gentiles, Paul publicly took him on. His conservatism had betrayed the equality of all believers in the Kingdom of God.

Having made these clarifications we reiterate, a strong Christian should not destroy the weak by doing what he deems right in a willy-nilly fashion. Freedom, like the law, is for building others not for injuring them.

5. A free Christian community makes the Kingdom of God its first priority (14:15-17).

In this particular conflict in Rome the weak brother had as his first priority the strict observance of the law. He therefore would neither eat the meat nor allow a choice in sacred days. As for the strong brother, he had as his first priority the free exercise of his liberty. He therefore insisted on eating the meat and keeping the sacred day of his choice no matter how it hurt others. Both parties stubbornly stuck to their guns thus destroying the work of God for a plate of food.

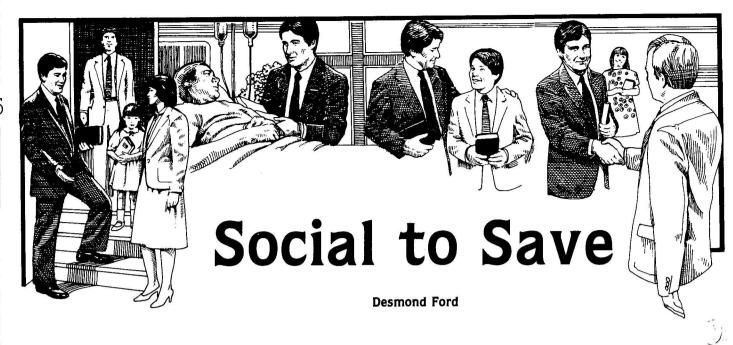
Paul therefore seeks to reorder their priorities. He pops their selfish balloon. For the Kingdom of God is not meat and drink, he asserts, but righteousness and peace, and joy in the Lord (14:17). Here is that which really matters — righteousness, peace, joy — the Kingdom of God. Neither rules prohibiting foods nor freedom allowing foods is the top priority. Christianity simply does not revolve around the dining table. Jesus did not come to tell us how to eat but to announce that the Kingdom of God had arrived (Mk 1:15).

Now Paul loved and asserted his freedom. Am I not free? he cried defiantly to the Corinthians (1 Cor 9:1). And F.F. Bruce surely is right when he titled one of his recent books, **Paul**, **Apostle of the Heart Set Free**. Yet the apostle did not make his freedom the central goal of his life. He would gladly forego his freedom in the interests of the gospel. In 1 Corinthians 9:19-23 he says,

For though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law so as to win those under the law... to those not having the law I became like one not having the law... so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the gospel's sake, that I may share in its blessings.

One cannot read these words without being profoundly impressed by Paul's amazing flexibility. He makes no god of consistency of action. Sometimes he would be strict and sometimes not. He makes no god of freedom. This is seen by his submission to Jewish purification rites at the time of his capture. Paul never exchanged a law neurosis for a freedom neurosis. What mattered most to him was bringing others under the reign of a loving Savior. The magnificent challenge of Christ, "Seek ye first the Kingdom of God and his righteousness," possessed Paul. Here was his top priority. And because he did there was added to him the freedom we all long for.

Christians are free because God alone is their judge. Christians are free because God has given them the right to think for themselves. Christians are free because they serve the Christ who makes men free. Christians are free because they love people. Christians are free because the kingdom of God has come. Stand fast therefore in this great liberty.



Our Lord Jesus cared infinitely for individuals. In John's Gospel we have no public sermon of the length of Matthew's Sermon on the Mount but we do have approximately nineteen interviews with individuals. Such encounters with the Master are in their records a repository of great riches. Let us consider just one of them — the encounter with the Samaritan woman.

#### **Opposition and Narrowness**

Have you noticed the series of contrasts between John 3 and John 4? One is the story of an encounter with a Jew, the other with a Gentile. In one instance Jesus speaks with a man, in the other it is a woman. The first occurs by night, the second by day. Nicodemus is of spotless reputation but the woman is despised even by her own kind. With the Pharisee Jesus seems hard and abrupt in the vein of the law of Sinai, but with the Samaritan outcast he is distinctly different in approach. He does not tell her that she should be born again but instead offers her a great gift. The emphasis is clearly grace, not law.

As we approach this story let us keep in mind that the Gospel as a whole is an indictment of the unbelieving Jews. Every miracle in the book tells of their lost estate. They were without joy (Jn 2); without health (Jn 4); without strength (Jn 5); without spiritual nourishment (Jn 6); without security (Jn 6); without the light of truth (Jn 9) and without life (Jn 11). In 1:19, 26 we see a blinded priesthood, in 2:3 a joyless nation, in 2:14 a desecrated temple, in 3:7 a lifeless Sanhedrin. Now in chapter 4 we read the tragic words, "The Jews have no dealings with the Samaritans" (v 9). Intended by God to be priests to the whole world they had hardened into an elitist society proud of their barriers. Their song might well have been:

We are the chosen few All others will be damned, There's no room in heaven for you, Heaven can't be crammed.

Too many Jewish prayers, however high-sounding they were, by the time they reached heaven could be reduced to this vein: God bless me and my wife, My son Jacob and his wife, Us four, and no more, Amen.

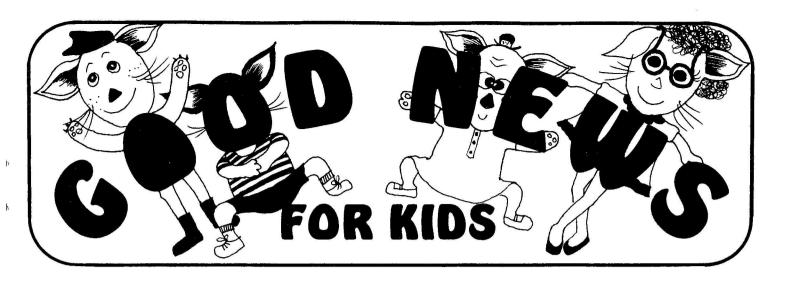
Let Christians beware. John, while describing Jews, is addressing believers in Christ. He is saying in effect: "the greatest religionists of history failed. Beware lest you follow in their wake." All four gospel writers make it clear that Jesus and the Jews were almost totally agreed about doctrine, but they had a different view of God. The Pharisees had made God in their own image: cold, austere, legalistic. But Christ's God was in his image, the image of the man who received sinners and ate with them. The beloved disciple in chapters three and four of his Gospel accordingly illustrated approaches that can be made to Jew and Gentile according to their spiritual estate and after Christ's manner. Let us now look more closely at the manner in which the nonreligious are to be sought.

#### Jesus Meets an Unbeliever

Observe that the chapter opens by telling us emphatically that Jesus himself did not baptize. He commanded baptism and endorsed it, but left the work to others. Right at the introduction to this encounter we are thereby reminded that outward ordinances and theoretical creeds are not the primary things about the gospel of Christ. No outward form quarantees salvation.

He does not tell her that she should be born again but instead offers her a great gift. The emphasis is clearly grace, not law.

How beautiful to read that the Creator of all things was weary with his journey (v 6). We should always remember that Jesus was just as much man as though not at all God, yet just as much God as though not at all man. It is interesting that John who has so much to say about Christ's divinity also stresses his humanity. Do



### BRENTAN IN THE LIONS' DEN

We had an interview with Brentan Edwards about what happened to Daniel in the lions' den. We were assured he knew the story, but because he is only two and a half, he got confused. Can you help him out? Read the story in Daniel chapter six and mark which answers he got correct.

Brentan: "Down in hole." □ Right □ Wrong

Gill: "What was down in the hole?"

Brentan: "Danil." (Spelling Brentan's)

Right Wrong

Gill: "And what else? What animals were down there?"

Brentan: "J'waffes." (Giraffes)

Right Wrong

Here we retold him that bit of the story.

Gill: "What was Daniel frightened of down in the hole?"

Brentan: "Lions." Right Wrong

Brentan: "Me scared. Me close door."



Gill: "What do lions look like? Have you ever seen one?" Brentan: (Got quite chatty here.) "Yeth, in zoo. They go 'f-r-o-o.' Me no like them."

**2** Gill: "Have lions got big teeth?" Brentan: "No." ☐ Right □ Wrong

Gill: "Can you growl like a lion?"

Brentan: "No."

Gill:" Yes you can. Growl like a lion."

Brentan: "E-e-e-e-k." (Sounded like a big

pussy cat)

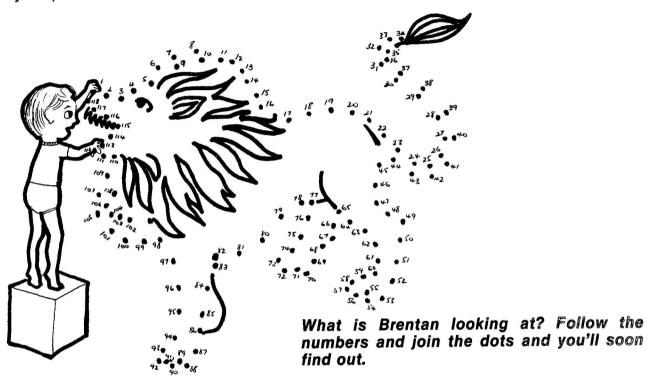
Gill: "What happened to Daniel?" Brentan: "Him come out of hole." ☐ Right ☐ Wrong Gill: "Was the king happy?"

Brentan: "No." □ Wrong ☐ Right

Brentan: "Me going to shut the door. Me

make dark."

At this point we couldn't see anything, so we gave up the interview and retold the story, which of course we should have done at the beginning. We suspect that Brentan was teasing us all the time.





# THE TALE OF THE TONSILS

(Romans 3:23) Gillian Ford



I was only four when I had to have my tonsils removed. With constant colds and a runny nose, the doctor thought I might go deaf. I was really good at screaming and kicking up rough, so Mom was afraid to tell me where I was going. She thought I'd panic.

I did anyway.

The doctor told her to divert my attention — that means to make me think of something else. So Mom told me I was going to have piano lessons. "Let's go, let's go," I said. We even took a music case with us to the hospital, a big lonely red brick building.

The nurse took us up to a pretty room with a big low window through which I could see lots of trees. I can still see

the nurse putting my things neatly in the drawer. Then she put me to bed.

My mother said she'd go and get me an ice cream. That got my lickery going. She promptly left with the nurse. I sat in bed

quietly for a while and thought it was a funny way to a the piano. Mommy was gone. The nurse was gone. There was no music, no voices. Just me.

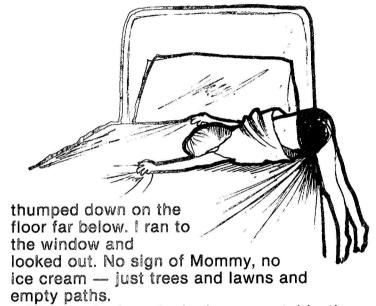
There was only one bed to a room.
I played wiggle-the-fingers, kick-the-blankets, and

lose-your-pillow-down-the-bed. I soon got tired of it. They hadn't left me any toys to play with. I looked around that room so much I can still remember exactly how it was and that was over thirty years ago.

I began to wonder. The ice cream had not returned. Then the nurse came in. I said, "Where's Mommy?" I was told she wasn't coming back that day and to be a good girl.

Exit nurse. Now who wants to be a good girl at four years old without an ice cream?

I got frantic inside. I was going to find Mommy. Peering over the edge of the high hospital bed, the floor looked like the bottom of a cliff to me. So far down. Wiggling my bottom over the edge, lying on my front, I



The next place to look was outside the door, but I daren't. That nurse was somewhere outside there and I was scared of her. Now I had to get back into bed. That was a problem. Even running and diving for it, it was over my head. So I pushed a chair against the bed and climbed up and in. But now I couldn't put the chair back.

When the nurse brought my supper and saw the chair she knew I'd been out of bed. I wasn't popular. Supper was white bread and butter. I wanted margarine. Most of all I wanted ice cream. I was good at putting on tantrums. It didn't work. It was butter or nothing. I had butter.

Do you know, boys and girls, they never did tell me I was going to have an operation. They played a trick on me to get me to sniff the anesthetic. Did I want to smell the rose scent, the lilac, or the lavender one? I didn't get past the rose one. I woke up later with a sore throat. The tonsils were gone. I never did learn music.

Yes, I was four then. That was 34 years ago (those of you who can count, don't tell anyone how old I am). I can't remember much else about my fourth year, but I never forgot being in the hospital.

I learned then for the first time what separation meant. Mommy was gone. I was alone in a strange place. Separation feels

awful.

Imagine yourself on a raft playing in the sea. Your friend is on another. First there's lots of laughter and shouts as you share the fun. But there's a strong current and you gradually get pulled away into the sea, away



from the shore and away from your friend. You both shout out but soon you are so far apart that you can't hear or see each other. A curious seagull hovers overhead. Then it flies away. Now there's only the schrluck, schrluck of gray waves hitting the tiny raft, and the soft moaning of the wind. You're alone. How frightened you feel. How you long to be back with your friend. Separation is lonely.

Here at Good News Unlimited we have just had a baby. Mrs. Calvin Edwards has just recently had a little girl called Shenelle. But we think she belongs to all of us, so we've called her the Good News Baby. Like all babies, Shenelle was joined to her mother by a cord inside her body for nine months. When she came out, the cord had to be cut so she could live on her own. Of course it would be awful if a baby stayed tied to its mother all its life. It wouldn't be any fun for either of them. They would keep tripping over each other. It's good for two people to be independent.

Good New for Kids is dedicated to promoting the message and spirit of the gospel for children.

It is published by Good News Unlimited, P.O. Box GN, Auburn, CA 95603, as a supplement to its monthly general publication, Good News Unlimited.

Subscriptions are free on request.

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But wouldn't it be terrible if when she was born, her mother left Shenelle and refused to cuddle her or feed her? A baby that is separated from food and loving will die because it is completely helpless. Separation can be very sad.

The Bible tells us that at the beginning of time, there was a very sad separation. God had put two people into the garden of Eden. Their names were Adam and Eve. They had always been good until they ate something they had been told not to eat. It reads as though Eve caused all the trouble — it was probably put that way to keep all us girls in line because boys like to be boss. But Adam must have been almost as bad because he got into trouble as well, and God is always fair. They both got put out of the garden of Eden and weren't allowed back in.

Adam means "man," and Eve mea. —
"mother of the living." In some way Adam
and Eve stood for all of us when they failed.
After that nobody was ever born who was
always good, except Jesus. God is a holy
God and he loves goodness. Men had
become evil and their sins separated them
from God. That separation, boys and girls,
was the most awful, the loneliest, and the
saddest in the whole world.

And not one of us escapes. Romans chapter 3 verse 23 says "For there is no difference. All have sinned and fall short of the glory of God." If you want an easier way to say it. say. "No one strong

All gone wrong' or how about, "All the same All to blame"

Well, that's the bad news. But watch out, we've got some good news here.

1. My mother did come back later when I was in the hospital, (though I don't remember getting the ice cream).

2. The boy on the raft drifting out to sea got rescued.

3. Calvin and Nerida love that baby girl and are feeding her plenty.

4. God has made a way for us to come back to him through Jesus.

We'll talk more about that next month.



not, however, identify humanness with sinfulness. Sin was no part of original humanity. It is an intruder and no stain of it marred the perfect nature of the second Adam.

The well reminds that water is ever made the symbol of the blessings of grace. Yet Sychar means "purchased." That which comes to us "without money and without price" was purchased by the blood of

The Pharisees had made God in their own image: cold, austere, legalistic. But Christ's God was in his image, the image of the man who received sinners and ate with them.

Christ. By the symbolic waters Christ offers the gift of eternal life to one who apparently did not even merit continued existence in this life. And Christ is there purposely in order to make the offer of grace. That is juy he is first at the well, and why he also is first to speak. Unless he draws us, we can never leave the old life. "We love him, because he first loved us."

The encounter took place at noonday. The wise Bishop Ryle cannot resist warning ministers at this point to heed this "beautiful carefulness to avoid even the appearance of evil." The woman, unlike Nicodemus, is not interviewed in the isolation of darkness. Too many men pray "lead us not into temptation" and then speedily make off in that direction.

But even more beautiful is Christ's tact in asking a favor. "Give me a drink" he requests, startling a woman to whom no decent Jew would speak. In the

#### No outward form guarantees salvation.

verses that follow, observe the Master soul winner at work. He uses all the laws of the mind that he himself instituted. We see him using the psychological inciples of attention, interest, desire, conviction, sualization, action. All of life is composed of warp and woof, the former being the situation as it is thrust upon us and the latter our own weaving of change into that situation. From the woman's own thoughts and needs Christ selected the images and concepts that would weld desire and conviction into ultimate saving choice.

The heart of Christ's revelation must be given our chief attention. "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life" (vv 13-14). Scripture says God has placed eternity in men's hearts. (We use men, of course, generically. Women in fact responded much more fully to our Lord. Not once in the Gospel record does a woman speak against Christ. Would it were true of the other sex as well!) Augustine referred to this when he said: "Thou hast made us for thyself and our hearts are restless until they rest in thee."

Read Ecclesiastes which is one long commentary on the truth Christ gave about the thirst of the soul. "Vanity of vanities, all is vanity" declares the opening of the book. This is the truth when we live "under the sun." It is wonderful to find the parallel introductory passage in Solomon's succeeding book. It reads: "The Song of Songs" (Song 1:1). In that volume we find the reason for the new song. "My beloved is mine and I am his," "I am my beloved's and my beloved is mine," "I am my beloved's and his desire is for me" (2:16; 6:3; 7:10). For life with all its weal and woe is just our chance of learning love.

Christ is here affirming that satisfaction can only come from the gospel. All else, unless subordinate to the good news of grace, cheats us. The soul finds that possession brings indifference. Nothing is as good in the hand as in the head. It is sad that we take a lifetime to learn this lesson, that only after dissatisfaction, frustration, and despair do more sinners turn to drink of the heavenly fountain. In ancient times God had taught the same lesson from Sinai when he warned men of the precipices of life by the Ten Words which began with our relationship to him and finished with our relationship to things. When we put first what God puts last we invite sorrow and pain (Mt 6:33).

#### **Conviction of Sin**

The woman of Samaria would rather argue doctrine than have her soul surveyed, and so it is today. We mistake creeds for deeds, and beliefs for love. For that reason, the Master showed the woman her sin and then her Savior. "You have had five husbands, and he whom you now have is not your husband," but nevertheless "I who speak to you am he" — the Christ (Jn 4:18, 26). None can drink of the water of life until they have known the convictions of sin, guilt, and grace that this ancient Samaritan experienced. "For there is no difference. All have sinned and come short of the glory of God" (Rom 3:22-23). But put with that indictment the passage which begins with the same words: "For there is no difference...the same Lord is rich unto all them that call upon him" (Rom 10:12).

Is not the recurring conviction of sin part of that thirsting to which Christ alluded? Those who find nothing without wherewith to fill and satisfy their souls also find the same story when searching within. We are as bereft of value as the world itself. One old writer commented on John 4:13,14 as follows: "Let me

It is sad that we take a lifetime to learn this lesson, that only after dissatisfaction, frustration, and despair do more sinners turn to drink of the heavenly fountain.

say in a word what I feel. You will find nothing either in heaven or in earth, with which you will be satisfied and feel supplied, except Jesus Christ alone, with all that fulness of the Godhead which dwells in him bodily."

And Poole adds to the words of Rollock thus: "He who receiveth the Holy Spirit and the grace thereof, though he will be daily saying Give, give, and continually desiring further supplies of grace, yet he shall never wholly want, never want any good thing that shall be needful for him."

The first draught of the living water the woman requested of Christ was conviction of sin. None can

value the physician until he feels his disease. Until time merges into eternity and until this corruptible puts on incorruption we need that ministry which Paul described in Romans 7. "It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure." "If it had not been for the law, I should not have known sin" (Rom 7:13.7).

Christ frequently upsets before he sets up. He afflicts before he comforts and convicts before he converts. Some want another way like the pilgrims who in **Pilgrim's Progress** climbed over the wall only to

The woman of Samaria would rather argue doctrine than have her soul surveyed, and so it is today. We mistake creeds for deeds, and beliefs for love.

be lost at last. How could we ever enjoy solace unless we had sorrowed, rest unless we had worked, justification unless we had known guilt?

The Universals of Christianity

Notice how Christ's thrust towards the close of the conversation summarizes the relationship between old and new truth. "The hour is coming when neither on this mountain (Gerazim) nor in Jerusalem will you worship the Father...salvation is from the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth,

How could we ever enjoy solace unless we had sorrowed, rest unless we had worked, justification unless we had known guilt?

for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and

truth" (Jn 4:21-24). Salvation is of the Jews, yet the sacred Jewish places are no more. Whatever is limited to geographical sites has no meaning in the Christian era for Christ has taken away the sin of the world, not just of Judea.

Christianity is a universal religion and only "universals" can prevail in it. Worship, spirit, truth, law, sin, salvation — these are the "universals" Christ sets forth in this sermon for the new age. Judaism

# Christ by fulfilling fills full. Not the oldness of the letter but the new wine of the Spirit characterizes the everlasting gospel.

contained all of them, but in addition it had typical rites limited to the temple. The former remain, but the latter have passed. Christ by fulfilling fills full. Not the oldness of the letter but the new wine of the Spirit characterizes the everlasting gospel. It does not diminish one jot or tittle that which has always betruth but it offers now through Calvary the only lever which can move the world.

From Christ's insistence upon the themes of sin and salvation and from his refusal to be drawn into controversies over secondaries we may learn much. Arthur Pink summarizes admirably at this point:

What a lesson is there here for every Christian worker respecting the manner to deal with anxious souls. When we are speaking to such, let us not occupy them with questions about sects and parties, churches and denominations, creeds and confessions. It is positively cruel to do so. What they need is salvation — to know God, to believe in the Lord Jesus Christ. Let us shut them up to this one thing, and refuse to discuss anything else with them until they have received the Savior. Questions about church membership, the ordinances, etc., have their place and interest; but manifestly they are not for convicted sinners. Too many are so foolishly anxious to swell the ranks of their party, that they are in grave danger of thinking more about getting people to join them than they are about leading anxious souls simply and fully to Christ. Let us study diligently the example of the perfect Teacher in his dealings with the woman of Sychar." (Exposition of the Gospel of John, vol. 1

And so say all of us!

### Q. Why are there so many conflicting interpretations of Daniel? How can I know what to believe about this book?

A. Last month I gave the bulk of the answer to this important question. I pointed to the fact that today Bible students realize more than ever the necessity of understanding the historical setting of a book. Further, the literary style must be understood. I went on to point out that as one approaches Daniel with these yat Daniel was written for (and predicting events occuring to) the old covenant people of God — the Jews. Daniel's prophecies would have been fulfilled had Israel been faithful, but they did not follow God's plan.

You will notice that when Jesus quotes Daniel in Matthew 24:15 about the "abomination of desolation," he does not continue as Daniel did to promise a cleansing or a restoration of the earthly sanctuary. No, in the light of Israel's rejection of Christ, the "abomination of desolation" becomes an irrevocable judgment upon Israel. Thus, Daniel's visions in Daniel 2,7,8,9,10-12 will not be fulfilled in the way the original hor anticipated. The new phophets of the new covenant people of God, i.e., the Christian church, reinterpret Daniel in the light of Israel's failure and the mission of Christ.

If we, as Christians, wish to know something of the future then we must turn to new covenant Scriptures like Mark 13, Matthew 24, Luke 21: 2 Thessalonians 2, Revelation, etc. We will notice immediately that these writers reemploy the symbols and concepts of Daniel, but place them in a fresh Christian perspective with the **church** as the new people of God. These prophetic passages do not present a picture of the end with Israel's sanctuary and people under attack as does Daniel.

It is simply a matter of seeing that while Jesus and the New

Testament writers are indebted to Daniel (as they are to other Old Testament passages) they are not using Daniel "as is" but rather creatively revising Daniel in the light of God's new act of redemption.

— Noel Mason

#### Q. Is there a special Antichrist yet to come?

A. 2 Thessalonians clearly teaches that such is the case. The apostle's words are based on those of Christ in the Olivet sermon (Mk 13:14; Mt 24:25) which themselves spring from the prophecies of Daniel, particularly 7:25; 8:13; 9:27; 11:31-36. In the Apocalypse the same theme is elaborated even further in chapters 13 and 17.

What is particularly interesting in 2 Thessalonians 2 is the apostle's borrowing for Antichrist special terms associated with the true Christ including "mystery," "power and signs and wonders," "relevation," and "coming." One of the best commentators on this passage writes: "This systematic, and as one might suppose, calculated adoption by Antichrist of the attributes of Christ is a most appalling feature in the Apostle's representation. Satan himself, through his agent, usurps God's throne amongst men. And the Man of Lawlessness holds a relation towards Satan the counterpart of the relation of Christ to God" (G.G. Findlay, Thessalonians, p. 150).

Very wisely, the same writer reminds us: "Like other great prophecies of Scripture, this word of the Apostle Paul has, it appears to us, a progressive fulfillment. It is carried into effect from time to time, under the action of Divine laws operating throughout human history, in partial and transitional forms, which prefigure and may contribute to its final realization" (Ibid, p. 179).

The early church and the Reformation rightly saw in the early Christian apostasy a fulfillment of this passage. However, there is clearly to be an escha-

tological fulfillment (see the writer's **Crisis**, commentary on Revelation chapter thirteen). When apostate religion joins with the idolatrous state against those who cherish the gospel and law of God then the prophecies of Daniel, Christ, Paul, and John will be fulfilled. But there is also reason to believe that Satan himself will be the ultimate Antichrist counterfeiting as far as possible the coming of Christ.

- Desmond Ford

## Q. What are the biblical meanings of man's body, mind and spirit? Do you believe in God's healing power today? What about miracles?

**A.** In 1 Thessalonians 5:23 Paul uses well-known terms for the three aspects of man's functioning — the physical, the mental, the spiritual. This does not mean that man has three parts. Many learned works have been written on this topic in recent years and in essence the best reject the Platonic view of man as non-biblical. By "Platonic" I refer to the view associated with the Greek philosopher, Plato, that body and soul are distinct and separable.

Yes, I believe in God's healing power today. But it is something to be requested in the same spirit of resignation as Christ's Gethsemane prayer: "Thy will, not mine, be done." God did not heal either Paul or Trophimus and many of the greatest saints have been great sufferers. Nevertheless we should ask for physical blessings, but remember only God knows what is best for us.

The resurrection will be our ultimate healing. Miracles at all times are possible with God but he is not indiscriminate in their use. After the signs and wonders associated with the launching of the Christian church their occurence was not frequent. The epistles rarely refer to them.

- Desmond Ford

#### **New Staff Member**

GNU is pleased to welcome to its staff Mr. Stan Bisel. Stan will be taking care of the technical aspects of GNU's ministries. His services will be used immediately for the production of further broadcasts for Dr. Ford's half-hour weekly radio program. In addition he will perform on-site recording and duplication, take care of quality control of the radio broadcast tapes, maintain all electronic equipment, produce radio advertisements for GNU programs and products, and investigate the feasibility of inhouse high-quality duplication of cassettes.

Stan comes to GNU with a wealth of experience in broadcasting, duplicating and electronics. Until recently he was the chief engineer at WAUS-FM in Berrien Springs, Michigan. At the present time Stan is under contract with GNU for a sixmonth period. At the end of this time the board will make a decision regarding the feasibility of the continued employment of the Technical Director.

Earlier we had announced that we would be hiring another minister to assist in administration, writing and teaching ministry. Though we had counted on this agreement, we were perhaps premature in concluding its certainty. As things turned out, the minister we had negotiated with is not available. GNU is prepared to enlarge the ministerial staff as necessary — as the Lord indicates.

#### Congress Cassettes

Cassettes of the 1983 Summer Congress, "Close Encounters with Christ," are presently under production. This series of five cassettes was recorded live at the Sacramento Congress and contains all the sermons and presentations given over the weekend program.

Those who were not able to attend either the Sacramento or Chattanooga congress will

'Christ is same; Christ's person never changes. Should He come on earth to visit us again, as sure He will, we should find Him the same Jesus; as loving, as approachable, as generous, as kind, and though arrayed in nobler garments than He wore when first He visited earth, though no more the Man of Sorrows and grief's acquaintance, yet He would be the same person, unchanged by all His glories, His triumphs, and His joys. We bless Christ that amid His heavenly splendours, His person is just the same, and His nature unaffected. "Jesus Christ the same yesterday, and today, and forever"."

Charles H. Spurgeon

appreciate the messages on these cassettes. Many of those present will want to listen again and again. The six major sermons examine the encounters that various persons had with Jesus Christ — the adulterous woman, the thief on the cross, the apostle John, Peter's confession of Jesus as Messiah, etc.

The whole series of five cassettes is available for only \$15, postage included (overseas offices \$17.50). We will also be happy to send you the packet we distributed to attendees at the Congresses. This contains three new tracts, a souvenir booklet of four articles (e.g. "Is the Church a Hole in the Head?" by Smuts van Rooyen) and several other items. For this, enclose an extra \$2. Write today to your nearest GNU office.

#### **Smuts on Radio**

We have mentioned on several occasions that Pastor Smuts van Rooyen will be starting production of a new quarter-hour daily radio program this year. Many have expressed keen interest in this aspect of GNU's ministry. Some have responded with donations designated for this particular project. For your support we thank you.

With GNU this is a high priority, and we hope that it will be with you too. Please remember this anticipated gospel outreach in prayer, both now and in the future.

#### Tear It Out

Not "tear it up," but "tear it out." The **Good News for Kids** insert, that is. We've put it in the center so it can be removed easily. Pull it out and give it to your children, grandchildren, neighbors, etc. But whatever you do, don't waste it.

So, tear it out, and find someone who you can help lead to a better understanding of Jesus Christ and his good news.

#### **Gospel Tracts**

Have you read these? There are eleven in the series and include such titles as "But Now — Righteousness"; "The Many Facets of the Gospel"; "Love — Without Strings Attached"; "Looking Unto Jesus"; and "Facing the Day of Judgment". We suggest you send for a set today, \$2.50 including postage, and then select those for bulk buying that you feel you can use among your friends and acquaintances.

#### In Australia & New Zealand

#### What Is Happening?

What are the GNU ministers doing at present? These are questions we are frequently asked.

July was the month of the main northern summer congresses. This year these were held in Sacramento, California and Chattanooga, Tennessee. At the beginning of August, Smuts van Rooyen flew to Furope to hold meetings in Finland,

hmark, Sweden, Norway and England. Meanwhile, Dr. Ford and Calvin Edwards have been visiting Red Deer, Alberta, Canada, for a series of meetings there.

By the time you read this, the men should all be together again in Auburn, making further plans and doing more preparation for a yet greater outreach with the gospel.

The new recording studio should be fully operational now, and Smuts will be working on the preparation and recording of his new daily radio programme. To produce 260 daily messages — which is his goal — is a huge task and will take several months.

#### New Catalogue

Supplies of the latest catalogue have arrived. This lists all the material we have available — Congress Syllabuses, Gospel Tracts, Radio Broadcast Cassettes, Congress Tapes, and Tapes of the Month. If you would like a copy, please just drop us a line.

#### **New Zealand Artist!**

Do you enjoy Good News for Kids?
— Yes, many of you do; thank you for the letters you have written telling us so. These were appreciated.

Just this past week I inadvertently discovered that the artist who gives us 'The Adventures of Benjamin' in the children's section is none other than our own Brian Murphy, who runs our NZ office. It's great, Brian!

Besides being busy drawing cartoons, in recent weeks Brian has

also been occupied with the task of putting all our NZ subscriber names on to the new computer they have purchased.

And while in NZ, we say a big thank you to those over there supporting our gospel outreach.

#### \$143 GIFT

Once again we have an anonymous donor to thank. This month the amount is \$143, and we do appreciate it.

#### Tape of the Month

September's sermons are "Treasure Trove in the Revelation" by Dr. Desmond Ford, and 'God's Triumph in Job' by Smuts van Rooyen.

Why not join the many who receive the Tape of the Month on a regular basis? You can do this by joining the Tape of the Month Club for an annual subscription of \$42.

#### Some Radio Messages

Here are some of Dr. Ford's grand gospel messages that will prove a blessing to your own soul and be good to share with others. Price: \$3.50 per cassette.

- GNU-43/44 Christ's Villains (A Study of the Villains in Christ's Parables)
- GNU-45/46 Buried Treasure (The Treasure Hid in the Field)
  GNU-45/46 Jesus Only (The Meaning of the Transfiguration)
  A Lady of the Night (The Anointing by Mary)
- GNU-47/48 Blessed Beggars (Bartimaeus and Others)
  The Most Beautiful Book in the World (The Gospel of John)
- GNU-49/50 Chapter 1000 of the Bible (John Chapter 3)
  How to Get What You Need (The Story of the Nobleman's Son)
- GNU-51/52 How Always to Have Enough (The Story of the Cruse of Oil)

  Too Good to Be True (Christ's Gift of Peace after the Resurrection)
- GNU-53/54 The Foolish Wise Man (The Rich Fool of Luke 12)
  The First Sermon Ever Preached (Gen. 3:15, God's First
  Promise)
- GNU-55/56 You and Barabbas (Substitution Illustrated in Barabbas and Christ)
  God's Tool Chest (God uses the Weak and the Foolish)
- GNU-57/58 The Story of John Newton (Biography of the Author of "Amazing Grace")
  The Miracle at Cana (The Wedding Miracle)
- GNU-59/60 Stilling the Storms of Your Life (Troubles Within and Without Controlled by Christ)
  My Son, My Son (The Story of Absalom)
- GNU-61/62 The Cripple Prince (The Story of Mephibosheth)
  Samson the Saviour (Samson's Deliverance of His
  People)
- GNU-63/64 The Things That Cannot Be Shaken (The Gospel Foundations)
  Shipwreck (The Shipwreck of Acts 2)

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#### **Thanks**

Sirs:

Dear printers of Good News For Kids, I would just like to thank you for sending me those magazines (copies of GNFK). I have really enjoyed them and hope you can print them again sometime. I was going to buy "Rainbow Garden" from a bookshop, but thanks to you I don't have to now, because you have sent me the ones you sent to others before I subscribed. Once again, I thank you for sending them to me. I must go now, so byel

Sarah Wilkinson, age 10 Cherrybrook, NSW

P.S. God bless you.

#### **Inspiring Programme**

Dear Sirs,

Praise God for your inspiring programme 'Good News Unlimited'. Please accept my offering given freely in Jesus' name. Could you please send me a recording of last week's show and also if still available a copy of the programme which went to air on 2-SER-FM on January 2 on the theme of 'one day at a time', as it was very enlightening.

Warrimoo, NSW

#### **Heartily Approve**

Dear Sirs,

I would like to thank you for your publication, *Good News Unlimited*, which arrives every month. Any writings of the gospel in its pure truth are indeed, unlimited good news.

We have recently had two editions of your magazine come to our place each month and I was wondering if you could instead send one of those to the name and address listed below.

She will not be aware of this, but I am sure she will be interested.

Also, you asked for an opinion about the children's section. I heartily approve as I feel there is a need for Christian literature on a regular basis for children. Not, mind you, that the children alone should read it. I think that every adult should read it too, because it gives the Christian message in more simple terms.

I pray that your magazine will soon be enjoyed by more people.

Victoria

#### **More Cassettes**

Sirs:

Would you please send me the tape on Blind Bartimaeus, which I heard over Radio Rhema? It was such a wonderful message, as all Dr. Ford's tapes are. I had missed the two previous weeks' talks, so would be very grateful for a copy of these tapes too if possible. I receive great help from all the previous tapes which you have sent me.

My grateful thanks always and may God richly bless this wonderful radio ministry of Radio Rhema and all the inspired speakers.

Mrs. Hazel McRae Nightcaps, Southland New Zealand

#### Joy of a Co-Worker

Dear Sirs,

Can you please kindly send me the recent issues of *Good News Unlimited*. Besides the current issues I would also like to receive back numbers as listed. *Good News Unlimited* is such a fine scholarly journal that I would not want to miss any of the issues. In fact, it is my earnest desire to study all of your publications—tracts, syllabuses, books, etc. However, I am not financially capable of purchasing

them. My monthly income is only \$50 dollars, so I would greatly appreciate it if you would kindly donate some of your precious messages. Even old second-hand materials would be very much welcomed.

Please send me multiple copies of the recent issues for my distribution. There is no greater joy than to be your co-worker in diffusing the heavenly light to those who sit in the shadow of death. Please remember to pray for your brethren in Malaysia and Singapore. We need all the help you can offer in the grace of Christ. May the Lord of Harvest be with you.

Johore, Malaysia

#### Wonderful News

Dear Sirs

We certainly enjoy receiving *GNU*. Thank you very much. May the Lord continue to bless you all as you spread the good news . . . what wonderful news! We appreciate Good News for Kids — like it ourselves and are sending it to some of our grandchildren.

New South Wales

#### **Relevancy Appreciated**

Dear Sirs,

Enclosed please find a cheque for \$50 to cover the costs of materials requested.

Could you please include the name listed to receive the magazine.

Many thanks for the positive Christian ministry that you offer. I would like to express my appreciation for the ministry directed to our children through Good News for Kids. I appreciated the article 'Finding a Place to Belong' and thank you for such relevancy.

New South Wales

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### Good News Unlimited

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