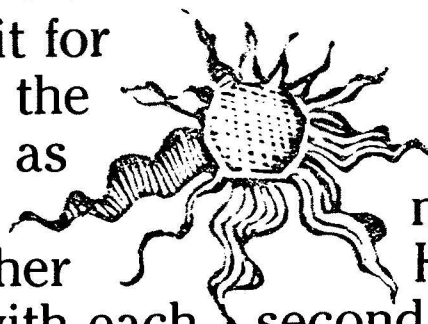


Good News Unlimited

August, 1984

Solo Christo—Sola Scriptura—Sola Fide—Sola Gratia

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Editorial

"One nuclear bomb can ruin your whole day."

Thus reads a bumper sticker. With cynical understatement the slogan grabs our attention and jolts our reluctant minds into contemplating the unthinkable—how millions of lives would be totally altered (if they survived at all) by just one nuclear explosion. But a prolonged exchange of weapons from the arsenals of the super powers is more likely, say the experts.

With enthusiasm equivalent to our fear, the Jews of Jesus' day anticipated a period of violence. They had grown weary in waiting for the Messianic age long foretold by the prophets. Since they anticipated that the kingdom would come only after the Messiah violently overthrew their Roman oppressors, numbers of Jews—zealots—had taken things into their own hands to encourage the emergence of their deliverer. If they started the rebellion, perhaps the Messiah would rush onto the scene to consummate the overthrow, and establish once and for all the kingdom of God. Thus peace was to come only after a period of intense violence.

But Jesus had another way. For him there was peace without violence (at least on his part). He dared to commence his ministry, as Matthew records it, with statement that absolutely contravened the popular thought of the day: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you: Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also. . . . You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you" (Mt. 5:38-39, 43-44).

And I believe Jesus meant it. He wanted the Jews to love the Romans and to pray for them. He opposed armed resistance, even of an evil force.

It is also clear that Jesus opposed certain kinds of evil forces. He cast out demons. He healed the sick. He cursed religious sterility. But he never employed violence or encouraged armed resistance. His words can only be understood as standing against those who favored such methods.

The greatest proof of this is in the cross. Here Jesus dramatizes his own teaching. Here Jesus demonstrates the nature of God. Here it becomes clear that the logic underlying Jesus' teaching that we are to love our enemies is not simply that we hope this will encourage them to reciprocate with a similar attitude. Rather, the logic is that it is the character of God to love his enemies. And we are to imitate this awesome, incomprehensible attribute of God.

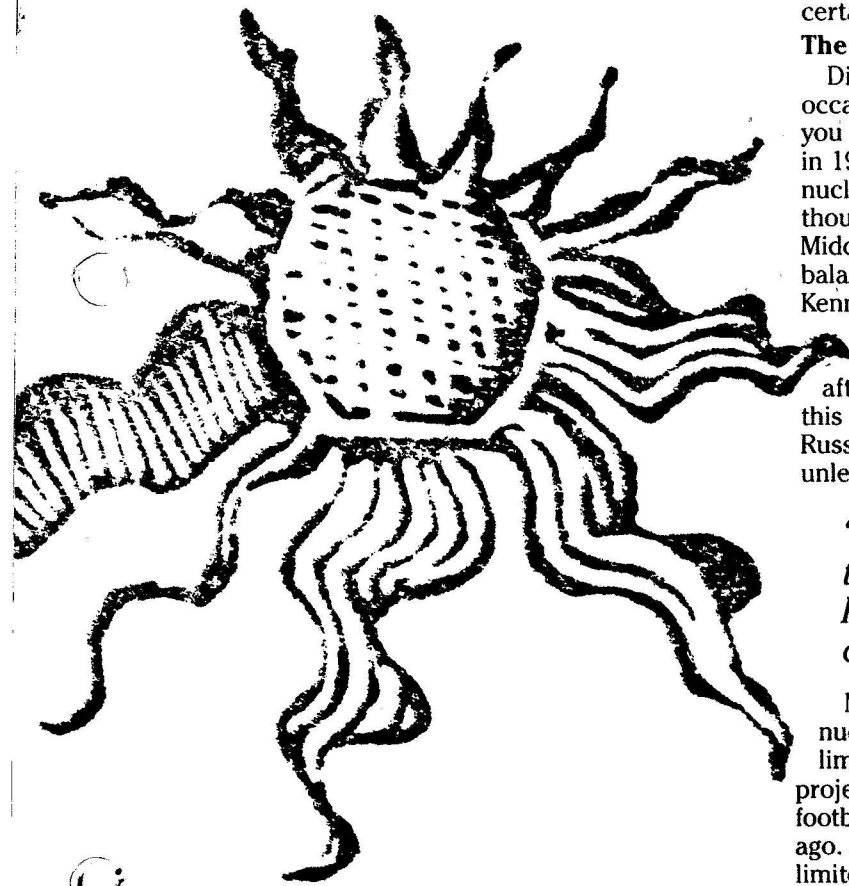
The apostle Paul grasped this idea and used it as the theological underpinning for the unity he wanted between Jew and Gentile (see Eph. 2:11, 22). He declared, "God shows his love for us in that while we were yet sinners Christ died for us. . . . While we were enemies we were reconciled to God by the death of his Son" (Rom. 5:8, 10).

Here is God's radical model. He loves his enemies. He dies for them. He carries their guilt. He agonizes as he pays their penalty. He initiates their reconciliation.

We live in a world where inhuman abuses such as cannibalism, dueling, and slavery essentially have been eliminated. Can Christians also work for the eradication of war as something totally contrary to the kingdom of God? Dare we contemplate what Jesus' teaching and death mean for us as we live in a world held hostage by devastating nuclear weapons? How is one to be a "peacemaker" (Mt. 5:9) today? Will we too make peace by way of the cross?

Calvin W. Edwards.

NUCLEAR HOLOCAUST: What Is The Real Threat?



by Desmond Ford

I want you to think the unthinkable. I'm going to share facts that only 2% of the inhabitants of this country know, although they are available everywhere.

The first most terrible fact is this: nuclear war is inevitable, and possibly imminent. That is the belief of many of the best informed leaders of our western world. In a recent interview in *Sojourners* magazine, Billy Graham said: "The present arms race is a terrifying thing, and it is almost impossible to over-estimate its potential for disaster. . . . Is nuclear holocaust inevitable if the arms race is not stopped? Frankly, the answer is almost certainly yes."

The Nuclear Threat

Did you know that the Pentagon has on several occasions recommended the use of nuclear weapons? Do you remember the war of Yom Kippur in the Middle East in 1973? Did you know that Henry Kissinger put the nuclear arsenals in this country on alert at that time? He thought the Russians intended to unilaterally invade the Middle East and the world's destiny hovered in the balance. Do you remember the Cuban crisis? To John Kennedy it seemed a 50/50 possibility that there would be a world holocaust at that time. In the last few hours the Russians called it off. Did you know that one year after Hiroshima was incinerated, before any country but this had a nuclear weapon, Harry Truman threatened the Russians that he would drop another bomb on them unless they moved out of Iran?

"Is nuclear holocaust inevitable if the arms race is not stopped? Frankly, the answer is almost certainly yes."

Many of our best informed leaders believe that a nuclear war is inevitable. But of course they mean a limited nuclear war. It is possible for the Russians to project a missile from their country to hit a specific football field in the USA. That wasn't possible decades ago. And because of this, nuclear strategists think that a limited nuclear war would be possible.

Today we have weapons that are so refined that they need only the explosive power of one-thousandth of what was used in the forties. There are weapons that are 150 times more accurate than the early nuclear bombs.

Two famous strategists, Collin Gray and Keith Payne of the Hudson Institute (both of whom are well thought of by the Pentagon), said America must develop the capability and the determination to wage nuclear war on an ever-ascending scale of violence until the desired outcome is achieved.

We are all survivors. We are a new breed, a generation such as the world has never known. It has now been demonstrated that the universe is inflammable. We're only waiting for some fool to set a match to it. We have thousands of weapons positioned around the world aimed at other nations. On the other side of the world are thousands of weapons targeted upon us. At any time someone can give the word of command to launch them. We are survivors of that potential tragedy.

About four years ago there were fifty-one American hostages in Tehran. We all recall the anger, frustration and heartache that it caused.

But today our world has over 500 million hostages in two countries alone. Holding hostages has been deplored as barbarous ever since the dark ages. The leaders of each country, America and USSR, hold the inhabitants of the other country hostage. If their leaders do the wrong thing, innocent populations will be blotted out. So we have grown used to standing before a firing squad. We've gotten used to the thought of not only being targeted, but targeting even fellow Christians, innocent men, women and children—by the millions. How tragic, how terribly tragic!

Nuclear Weaponry

Let me tell you a few facts about the Trident. The Trident has followed the Polaris and the Poseidon. One Trident submarine can wipe out any country on earth in a few hours. One Trident submarine has enough missiles to wipe out 408 major cities each with a blast five times that of Hiroshima! One submarine can convey more explosive power than all that was used in World War II.

Just think of that. That's the perilous world in which you and I live.

Think of what happened back on August 6, 1945. At 9:15 a B-29 dropped the first nuclear weapon. Within seconds a city of 340,000 was transformed into a hell. Instantaneously tens of thousands of men, women and children were burnt, blasted, crushed. Four square miles of civilization were wiped out. A colossal tower of flame sucked in everything within three miles and cremated all that was combustible. The searing light could melt the eyeballs of someone miles away. The thunderous sound shattered ear drums. Every tree within a mile was knocked out of the earth. Windows seventeen miles away were shattered.

Here is a woman, half mad, looking for her child—at last she finds him, his head like a boiled octopus. Here is a man, stark naked, standing in the black descending rain, holding his eyeball in the palm of his hand. Here are girls in agony crying out, "Stupid Americans." People are black and red and the front of people cannot be distinguished from the back. That was Hiroshima!

The whole world is now a valley of the shadow of death (Ps. 23:4). It is so terrible that we have had to invent euphemisms to deal with the horrors.

We talk about MAD—Mutual Assured Destruction. What a strange euphemism! In other words, each of the superpowers can wipe out the other. We have enough bombs to do the job—the equivalent of a million and a half Hiroshimas! We can incinerate the world ten times over.

We talk about "Collateral Damage"—that means the destruction of innocent civilizations. And we talk about the "Peacekeeper"—that's the MX missile with its ten nuclear warheads.

The Terror

How terrible is it? Think of Hiroshima, think of it for one second and remember that the heart of that fire was three times as hot as the center of the sun. And now another second has passed, another Hiroshima, think of a new Hiroshima with each second. Go on sixty times, for a minute. Then go on for 35 minutes. There you have pictured what one submarine can accomplish. One submarine armed with nuclear weapons. Keep on saying it if you can—Hiroshima, Hiroshima—each second picturing the death of 200,000 people. Now do it for 17 hours. That's a submarine fleet. But if you have the

courage, keep it up second after second—Hiroshima, Hiroshima—for over two weeks, only then you will have the meaning of the nuclear arsenals of the world. That's the terror that we face.

Now war strategists are planning star wars. We're extending the arms race into space. We'll have satellite battle stations, hundreds and thousands of miles up. It will cost this country 500 billion dollars. Do you know how much it costs to feed, clothe and house the inhabitants of earth per year? Seventeen billion dollars! But we spend that much every two weeks in military preparation. Do you know how much we spend on military control and disarmament? Half as much as we spend on military bands! 1/25,000th of what it will cost for the space battle station.

While I was in Australia recently I read the biography of Mr. Robert Hawke, the Australian Prime Minister. The book tells the story of his tense moments in Israel in the 1970's when their relationship with Egypt broke down. Hawke was shuttling to and fro between Jerusalem and Moscow. At one stage the Israelites shook their fist in Hawke's face as though he were a Russian. They said to him, "You tell them there in Moscow it'll be nukes next time." It *will* be nuclear weapons next time.

Science has given us everything except tomorrow. Who wants his or her baby to be born in an air raid shelter and to die of radiation sickness?

Isn't there something wrong? Haven't we gone mad?

No Justification for War

President Eisenhower said, "The era of armaments is over. And the nation that doesn't realize that will perish." What we have now isn't war at all. War died in 1945. Now we have a new thing, a terrible thing to which no one can give a name.

I ask you to think on that gap between the horrors of nuclear warfare and the reasons that foolish men give for it. Think of the gap between the supposed causes of war and the wars themselves. Remember the battle of the Somme during World War I. It went from July to November, 1916 and took 1.3 million lives. What reasons could excuse that? World War I took fifteen million lives. World War II slaughtered fifty-one million.

What can justify such reckless, extravagant waste of human life created in the image of God?

The Kaiser said about World War I: "Even if we're destroyed, the British will lose India." What a stupid remark! He was prepared to risk all of Germany so long as the British lost India. Just before Pearl Harbor was bombed the War Minister of Imperial Japan said, "Sometimes we have to shut our eyes and just jump—even if to suicide."

So think on that tremendous gap between the reasons, the excuses men give for war and its devastating, irreversible results. Ask yourself, why is it so? It's because man is lost. Have you ever noticed that if you are lost when you are driving, you drive faster? That's why man is going so fast, because he's lost.

The Real Problem

As I try to analyze it all it seems the problem is not the nuclear weapons. It is the nuclear man. You and I wouldn't be worried if Mother Teresa was in charge of all the weapons. We wouldn't care. It's not the hardware, it's the heartware. It's what is in the heart of man that is the problem.

Long, long ago there was a nuclear explosion in the soul of man that separated him from God and heaven and

" . . . it seems the problem is not the nuclear weapons. It is nuclear man. You and I wouldn't be worried if Mother Teresa was in charge of all the weapons. We wouldn't care. It's not the hardware, it's the heartware."

paradise. He looked at God and said, "Not thy will but mine be done." And he turned paradise into hell. The problem is nuclear man. That's our real tragedy, our real threat.

Recently I saw a cartoon showing a plane flying at the speed of sound. Underneath was a slow ponderous turtle, hardly moving. The cartoon suggested that man is a technological giant, but a moral midget. Morally, we travel like the turtle. We have improved our weapons but not our morals. Think of our stupidity. We stand hip deep in garbage, our pollution, shooting rockets at the moon.

When we compliment ourselves on the advances of technology and the security of our national defense!

Man, the nuclear animal, is a weird animal. His soul has been sundered from God. Without Christ he's sad and mad and bad. However, once he receives Christ by faith he is more precious than the golden wedge of Ophir. Once he believes, he receives a life that can measure with the Life of God.

It has often been said that Newton banished God from the universe when he linked the universe to a vast machine running according to fixed Laws; that Darwin banished man when he explained how man had ascended from the animals; and that Freud banished mind when he explained that man was controlled largely by his glands. With God gone, man gone, and mind gone, man becomes an animal. So he behaves like one.

One poet looked up into the heavens and said:

*Twinkle twinkle little star,
I don't wonder what you are.
You're the cooling down of gasses
Into incandescent masses.*

Ironically, tragically, we know what the stars are, and we probe the inner secrets of the atom, but we don't know what we are. We are human beings half-way in the scale of magnitude between the atom and the star but we don't know who we are.

The Answer

Long ago our Lord Jesus Christ said, "You will not come to me that you might have life." The bomb is limited in its power, it can't destroy personality. Our lives are hid with Christ in God once we believe. The bomb is limited in range. The worst it can do can only last until the resurrection. For Jesus says in John 5:24, "Truly, truly, I say to you, he who hears my word, and believes in him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

"God and God alone is the only ultimate answer to the problem of nuclear man and his deadly toys."

I repeat to you, the bomb is a puny affair. It cannot touch the life that's hid with Christ in God. God and God

alone is the only ultimate answer to the problem of nuclear man and his deadly toys.

The power of the cross is our only hope, not the power of the bomb. Your only hope, my only hope is the power of the cross of Christ.

Only in Christ do we find out who we are. That great scientific genius, Pascal, said, "Without Christ, we don't know what life is or death or God or ourselves. Without Christ we cannot but act as animals." And if we are just animals go ahead and blast. Why not? What does it matter if we kill off a few million mindless animals in a world without God?

But, there is something in us that rebels against that. You and I can't speak for very long without using the word "ought." We are not content to be animals. If we were animals there would be no ethics, no morality, no oughts. But you and I can't live without oughts. Nietzsche, the philosopher who went mad the year Hitler was born, taught the German people to ignore Jesus Christ and enthrone the superman. He died a madman. He's a parable of our age. Our age has come to ignore Jesus Christ and it's dying in its madness.

The Facts of Life

People ask for the facts of life. The facts of life are these: ruin, redemption, and regeneration. Read Genesis chapter 3 for the story of our ruin, Romans chapter 3 for the story of redemption, John chapter 3 for the story of our regeneration. "Except a man be born again, he cannot see the kingdom of God." If you are born only once you'll die twice. To be born twice means you may not die at all!

Only those with wounds can minister to the wounded, and God came down and was wounded. The cross where he was wounded is like an inverted sword, with God's hand on the hilt.

People say, "Why didn't God do something?" But God has done something. Only those with wounds can minister to the wounded, and God came down and was wounded. The cross where he was wounded is like an inverted sword, with God's hand on the hilt. God gave him for you and for me.

Let us come, knowing we are accepted in the Beloved. His robe covers us, no matter how tattered our clothing, however many mistakes, however many evil tendencies in our nature. You are accepted in the Beloved, complete in him. There's no condemnation for those who are in Christ.

If only the world would believe three words—just three words. It could change the world. GOD IS LOVE.

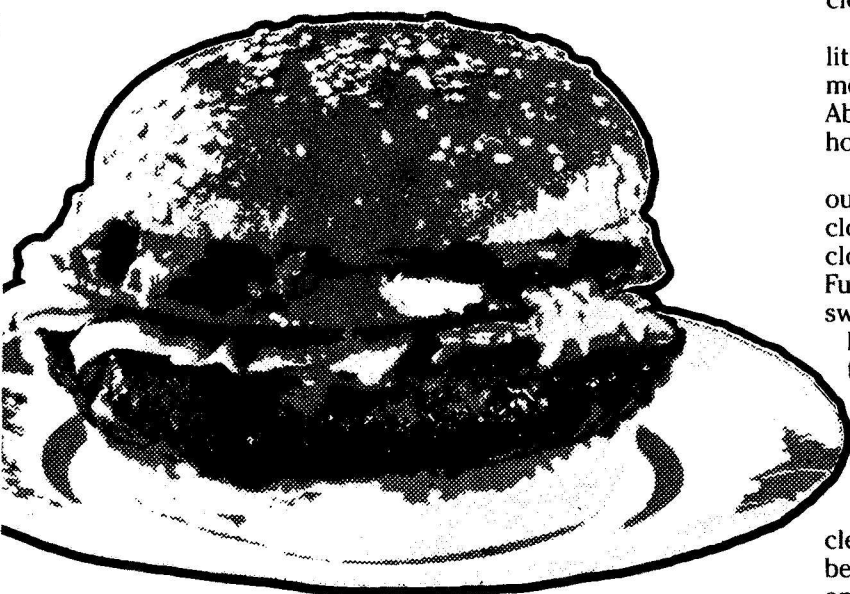
In World War I they put a star in the windows of homes of families that had given a boy to the war. A father and his boy walking along the streets noticed the stars. There's one, there's two, they've given three sons, there's none at this one, one here, two there, three stars here. And then they came to a break in the houses. And looking up to the sky, the boy saw the evening star and he said, "Daddy, God has given his Son."

If only the world could believe it.

Desmond Ford, founder of Good News Unlimited, writes regularly for our magazine. He has recently published a book, Will There Be a Nuclear World Holocaust?

"Do the prohibitions placed upon ancient Israel regarding clean and unclean meats still hold for Christians?"

THE WAY I SEE IT To Eat or Not to Eat?



Calvin W. Edwards

I'd bet that most readers of this page wouldn't know where the passages in the Bible on clean and unclean meats are found. Until recently I didn't. In fact I'm almost sure that many readers are not aware that anything is said about this strange and obscure topic.

Let me test you. Did you know that the Bible declares the pig unclean to eat, and likewise the rabbit? Millions of Christians around the world eat these foods daily. If you already knew that one, did you know that crickets and grasshoppers are listed as okay to consume?

These are ancient Israelite regulations found in Leviticus 11 and Deuteronomy 14. Read them, you'll find them fascinating.

Here then is our question: do the prohibitions placed upon ancient Israel regarding clean and unclean meats
6 still hold for Christians?

As we try to understand these laws as originally accepted by the Jews (and still adhered to today by the orthodox), we are immediately baffled by an apparent lack of rationale for them.

Several ideas have been proposed: the clean animals were hygienically more suited for food, unclean animals carried or caused disease; the unclean animals were those used by pagan nations in sacrifice, or heathen dieties supposedly manifested themselves in them; the unclean animals were carnivorous whereas the clean ones were vegetarian. Philo, an ancient Jew, suggested that the forbidden foods promoted gluttony and hence sin.

The problem with these suggestions is that none of them account for all the cases cited in the Old Testament (e.g. Arabs have long found camel meat and products suitable for consumption though they were declared unclean by Moses). More importantly, none of these suggestions arise immediately from the texts under study.

It is clear from the text itself that the uncleanness is of a ritual nature. Health matters are never referred to. The unclean animals are described as abominations and those who eat them or touch their carcasses thereby become "unclean." Further, even inanimate objects can become "unclean" by contact with the carcass of an unclean animal (Lev. 11:32-38). Dividing the world into clean and unclean is an outlook foreign to modern man.

A study of Leviticus 11 and Deuteronomy 14 yields little rationale for the division of edible and inedible meats. But one clue does emerge in both passages. Abstinence from unclean meats is closely associated with holiness (Lev. 11:44, 45; Deut. 14:2, 21).

Mary Douglas, in her book *Purity and Danger*, points out that for ancient Jews wholeness and holiness were closely associated. Mixed crops, mixed threads in clothing, mixed marriages, etc. were all unacceptable. Further, each group of animals—those that fly, walk or swim—is associated with a particular form of motion.

Douglas suggests that clean animals may have been those that conformed to the standard, pure modes of motion; and the unclean were those that transgressed the boundaries. For example, fish should have fins and without are unclean, insects should fly but not have many legs so those with multiple legs are unclean.

This theory is still considered unproven, but at least it clearly highlights an important issue: the distinction between clean and unclean animals served to teach Jews, on a daily basis as they partook of their food, that they were to be morally and spiritually whole.

Whatever the rationale for the allocation of different animals into their categories, the system, once set up, served as a mechanism to teach symbolically that the Israelites were selected by God as a holy people, that their way of life was to be characterized by purity and integrity. As some animals had been selected (just on what basis is not clear) as suitable for eating, so too had the Jews been selected by God from among the Gentiles to be his special people.

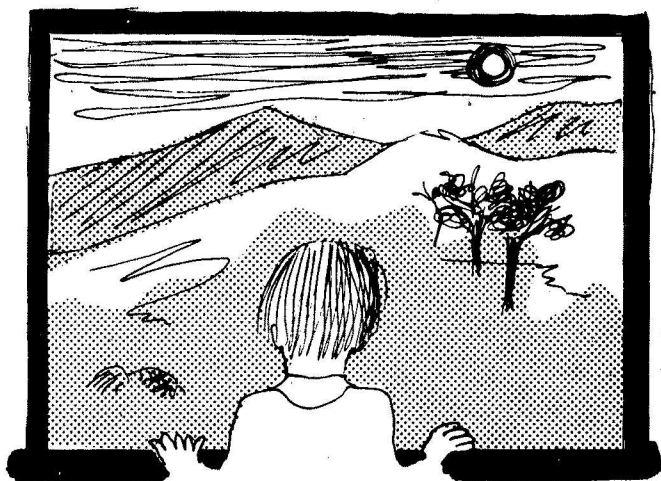
So what do Christians do with these Jewish laws? The New Testament repeatedly denies any distinction between clean and unclean meats. Mark records a series of discussions between Jesus and the Pharisees concerning their adherence to the traditions of men in contrast to their neglect for the commandments of God (7:1-23). In this setting Jesus declared that nothing external defiles a



LONGING AND POURING

Romans 5:1
Gillian Ford

Those of you who have read the Narnia stories would want to tell the others right now to go and read them. The British writer who authored them was C.S. Lewis (if you wonder what the C.S. stands for I am sure he wouldn't mind my telling you that it is Clive Staples). C.S. Lewis believed that all people (including children) had longings or desires in their hearts for something this world could never satisfy. He said that a baby feels hungry and **there is** food. A duck longs to swim and **there is** water. Daddies long for hugs and **there are** mummies and kids to cuddle.



But Mr. Lewis said that if you have a longing for something which nothing on this earth can satisfy, you must have been made for another world. He believed that everyone has a God-shaped space in their heart and that they would not be happy until they had found peace and rest with God — until they had found heaven.

Mr. Lewis' books are filled with the theme of this longing (he had a fancy name for it, but you would have trouble saying it*). You see, as early as the age of six, he looked out of his nursery window at the green hills of his Irish home and they caused an intense longing, a desperate wishing for something beautiful beyond those hills to flow into his heart. He felt the same as he read widely, drew pictures and wrote animal stories. Clive, it is said, lived almost entirely in his imagination. He read the stories of Scandinavia in the northern part of the world. He listened to the wild and haunting music of Wagner written in Norway. And when he grew up he said that the longing he had for God was **something** like the longing he had for "the North" or "northernness" when he read those stories and heard Wagner's music.

Everyone who comes to know God has those same sorts of longings deep inside. Those longings are the seed of real prayer. Jesus once told of two men who went to the temple at Jerusalem to pray (Luke 18:10). One prayed **with himself**, "God, I thank thee that I am not like other men. . . ." There was no longing — he was quite pleased with himself, thank you. The other man beat his chest with longing — "Oh God, be merciful to me, a sinner." That was a real prayer.

King David was once very thirsty and he longed for a drink. When you live in a cave in the middle of a desert, that happens. He was tired of the brackish warm water which was all there was. As he closed his eyes he could see in his mind the well at Bethlehem. He could see the women drawing up the water and pouring it out for the animals. "Oh," he said longingly, not meaning to be heard, "how I would l-o-v-e a drink of that cool, pure water" (Samuel 23:15).

His three best soldiers heard him and looked at each other, all thinking the same. "We'll go and get that water." That wasn't as easy as you might think because the enemy were at Bethlehem at the time. It was where the Philistines had their fortress full of soldiers.

Despite the odds — three of them against lots — they did it. See the surprised looks on the faces of the Philistines as three huge men rush in, weapons flashing — bang, bang, poke — slosh, slosh, clonk! The three grab a pitcher of water and race off, two of them guarding the other who was careful not to spill a drop. See them give King David the water, and watch David nearly fall off his seat with surprise. "You guys!" he said, patting them on the back.

But if you'd been there and seen what he did next you would probably have said — "What a waste!" For David poured the water on the ground.

That reminds me of another story of longing and pouring. There was a lady called Mary and the people in her village did not think very much of her. They called her a sinner. Jesus was visiting one of the Pharisees once and while he sat at the table Mary came in very quietly. Without a word she broke a flask of very expensive perfume and poured it over Jesus' head and feet and then began to wipe it with her long hair.

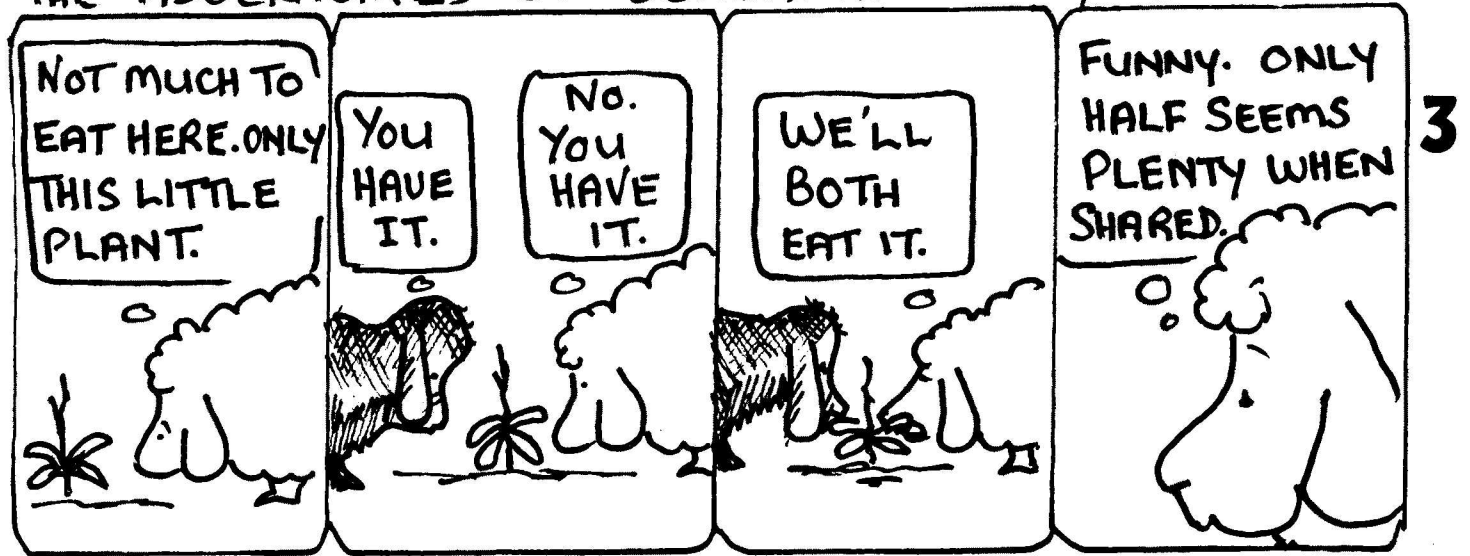


Judas could smell that the perfume cost a lot of money and he spoke to the other disciples causing them all to complain. "What a waste this was — the money could have been spent on the poor!"

We also might think that what David and Mary did was a waste, but God saw it differently. While David made several very serious mistakes when he was a king, God said he was the best of kings — and called David a man after his own heart. And Jesus said of Mary that the beautiful thing she had done would always be remembered wherever the gospel was preached. That story was told four times in the Gospels to make sure his promise was kept.

But why did David pour out the water, and why did Mary pour out the perfume? David once said, "As a deer longs for flowing streams, so longs my soul for you, O God" (Psalms 42:1). You see, he longed for a drink, but he longed for God more. He thought to himself, "This is no longer just water that I should drink. It has become the blood of my soldiers, for it could easily have cost their lives. Something this precious I must give to God." So he did. He poured out the water on the ground as a drink-offering to God. That's what God meant when he said that David was wholly true in his heart.

THE ADVENTURES OF BENJAMIN - By BCM.



As for Mary, she was somebody that most people disliked. Many would not even think of speaking to her. Jesus, on the other hand, showed her a lot of love and forgave her sins. Because of this she longed to do something nice for him. What would he like? If she gave him food, it would soon be gone, and anyway he ate very simply. She could never make him a robe more beautiful than the one he had. It was so nice that soon the Roman soldiers at the cross would throw dice to win it.



So Mary took all her savings, as much money as a man could earn in a year, and bought the lovely perfume. Jesus said that though she didn't know it she was anointing his body for burial, for soon he would die. "She has done a beautiful thing for me," he said. Mary's longing for Jesus will be remembered forever.

But there was somebody greater who also longed and poured. We long for peace with

God and a restful heart, but only because Jesus first longed for us. Yes, Jesus longed to save us and so he poured out himself as a sacrifice to save us. That's why we can have peace. It's in Romans 5:1 that we are told that because we are justified by faith, we have peace with God. We mentioned in another story what justify means. God says we are good enough to go to heaven **because of what Jesus has done for us**. When we understand that properly, we find in Jesus what our poor restless hearts have always longed for.

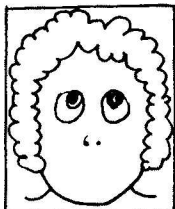
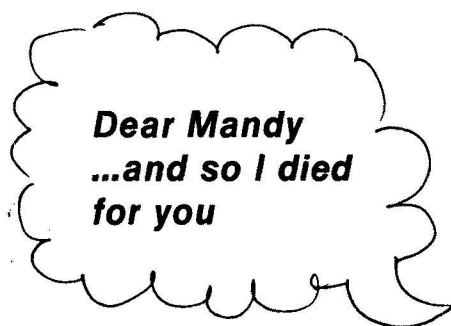
In C.S. Lewis' book **The Last Battle**, the unicorn from Narnia says of heaven: "I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it 'til now. The reason we loved the old Narnia is that it sometimes looked a little like this." But we don't have to wait for a taste of heaven. Heaven is where sin is not. When you ask Jesus to forgive your badness and come into your life, he takes away your sins. In that sense heaven begins now for the Bible says that God counts you as though your sins were at the bottom of the sea.

Do you have deep longings for things that nobody else understands? You may not even understand it yourself. Think of Jesus longing and pouring **for you**. You won't be far from heaven.

(***Sehnsucht** — say it **zanezawkt** — the German word for desire)

QUIZ

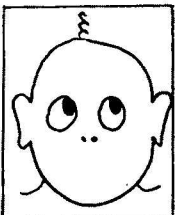
Make the face smile if the message contains good news. Make the face scowl if the message contains bad news. Color in the faces.



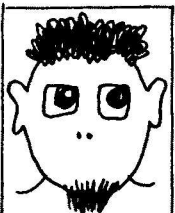
I have to overcome all my bad habits before I come to Jesus.



Jesus will never leave you.



Jesus loves the little children.



If you are good, God will love you.

MANDY

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

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Editor: Gillian Ford

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person, but only that which is within, particularly a person's thoughts.

The precise translation of Mark 7:19 is not certain. It has been thought that this is an editorial insertion by Mark stating, "Thus he (Jesus) declared all foods clean." Matthew Black has seriously questioned this translation, but if it is correct then the Evangelist is here making a specific application of the words of Jesus to the life-setting of the Christians he addressed with his gospel in the first century (see also Lk. 11:41).

If we do not have definite words from Jesus on this topic, we do from Paul. The church at Rome was concerned with the impact upon fellow believers of eating food offered to idols. The frequency with which meat was offered to idols had caused some to abstain totally and become vegetarians. To this group Paul stated, "Nothing is unclean in itself," and "everything is indeed clean" (14:14, 20). See also 1 Corinthians 8 where Paul again takes a liberal attitude towards eating meat—unless it offends a brother, in which case it is wrong.

"Jesus Christ is the source of holiness for Christians, and our striving for purity focuses on him rather than primitive Jewish regulations."

Acts 10 records the story of Peter being given a vision of unclean animals and being instructed to rise, kill and eat. It is later made clear to him that this illustrated his commission to take the gospel to the Gentiles (Acts 10:1-48; 11:1-18; 15:7-11). Here is a perfect parable for the occasion. When Jews were forbidden from intimate association with Gentiles they were to abstain from "unclean" meats. Now that in Jesus Christ the gospel was to go to all the world—even the "unclean" Gentiles—these prohibitions were relaxed. Their permission to eat unclean foods indicated the intercourse that was now permitted, indeed encouraged for missionary purposes, with Gentiles.

In the Christ event, holiness which was once tied to separation from unclean animals, "impure" cloths, mixed crops, pagan nations, etc., takes on new and deeper meanings. It is no longer tied to dietary practices. Jesus Christ is the source of holiness for Christians, and our striving for purity focuses on him rather than primitive Jewish regulations (cf. Col. 2:20-3:4).

Today, our relationship with God may not be affected by our selection of meats or foods. However, the Bible's high view of man and his body as a creation of God definitely suggests the necessity of careful and informed choices in diet. Abundant advice is available today on healthy diet and lifestyle. Many doctors are advocating a vegetarian diet which excludes both clean and unclean meats (see e.g. "Cancer Diet," Time, June 28, 1982, p. 77).

Some Christians will abstain from "unclean" meats for health reasons. Some of us prefer a predominately vegetarian diet as established in Eden, mostly excluding both clean and unclean meats, for the same reason. Yet others will continue to eat foods regarded by Moses as ritually unsuitable for consumption, and the apostle Paul would feel quite at home at their table.

If we take the Apostle Paul seriously, we will never judge another on this matter, neither will we proscribe in an area in which Christians have freedom of choice. At least that's the way I see it, perhaps you can too.

GNU SEMINARS & CELEBRATIONS

From time to time GNU runs special meetings for teaching and preaching the word of God. These programmes are not only times of spiritual enrichment through study but they also provide an occasion for Christians from different sectors of Christ's body to get together. If you have not yet attended a GNU seminar, plan now to be at one of these advertised below.

SYDNEY

September 15, 2.30 p.m. Salvation Army Citadel
Cnr. Johnston and Archer Streets, Chatswood

"PEACE OR PIECES"

Speaker – Ron Allen

Come early for lively music and singing.

WANGARATTA VIC

September 29, 2.30 p.m. Church of Christ
Wangaratta

"WISDOM FROM GOD"

Speaker – Ron Allen

"TROUBLE FOR JACOB"

Speaker – Ron Allen

GOLD COAST

October 12, 7.30 p.m. 28 Joan Street, Southport.
AN EVENING OF FELLOWSHIP AND STUDY
with Ron Allen

BRISBANE

October 13, 2.00 p.m. C.A.E. Messines Ridge
Road, Mt. Gravatt

"PEACE OR PIECES"

and

"HE THAT SHALL ENDURE"

Speaker – Ron Allen

Music – Singing – Fellowship



Through Moses Came The Law; Through Christ Comes Grace and Truth

by Roy T. Gee

George Balanchine, Ballet Master of the New York Ballet Company, died April 30, 1983. Some have claimed him to be the greatest artistic genius of the twentieth century. Several years ago he was asked how he rated his own importance. "I'm over-rated," he answered.

"Publicity's like that—we need Public Relations, but it tends to over-inflate. Pablo Picasso, a good friend of mine and a great artist, was over-rated. Igor Stravinsky, the same—over-rated. Why, even Jack Benny was over-rated!"

One man it would be difficult to over-rate, however, would be Moses. The three major world religions, Judaism, Christianity and Islam, all honor him. He is so important that Acts 3:22 identifies him as a type of Christ: "For Moses said, 'The Lord your God will raise up for you a prophet like me. . .'" (Peter is here quoting Dt. 18:15). Let's examine together three ways that Moses was a type of Christ.

I. Just as Moses delivered Israel at the Exodus, so Jesus delivered us at his Exodus, the cross.

The high point of Old Testament history was the Exodus. Even the prologue to the Ten Commandments mentions it. It was God who did many startling miracles to deliver his people from Egyptian slavery, but it was Moses he chose to be the leader and deliverer.

8 Exodus 2 tells us Moses got off to a bad start when he

first thought of delivering the Hebrews from Egypt: he killed an Egyptian in a brawl and hid the body in the sand (v. 12). These same methods would have been approved in the days of Jesus as the people contemplated the Roman domination of Palestine. The crowds looked for a Messiah/Deliverer who would put the Roman dogs in their place. Moses' strong-arm methods would have been applauded.

As he realized the folly of his ways, Moses was willing to wait and learn God's methods of deliverance. He was therefore ready to speak with Jesus at his Transfiguration, about the New Deliverance, the New Exodus. "Moses and Elijah . . . spoke of his (Jesus') departure, which he was to accomplish at Jerusalem" (Luke 9:31, the Greek work translated "departure" is "exodos"). This exodus Jesus was about to bring to fulfillment can only refer to his death on the cross. Just as Moses delivered Israel at the Exodus, so Jesus delivered spiritual Israel—the church—at his Exodus, Calvary. In both cases it was God's methods, not the ways of man, that prevailed in setting God's people free.

HMS Sheffield (worth about \$36 million) was sunk off the Falkland Islands in 1982 by a French Exocet missile (worth about \$5 million) launched by an Argentine fighter. Ever since military experts have been debating the role and the vulnerability of the modern fighting ship. *New Scientist* sheds some light on the loss of the 3,500-ton destroyer.

The British fleet was also equipped with Exocet missiles. Before the fleet left port it was decided to program the shipborne computers to recognize the configurations of the Exocet as "friendly" to avoid confusion if the fleet were to launch its own missiles. Soviet-made missiles were what the computers were looking for. When the radar and computers on board the *Sheffield* picked up the homing signal of the Exocet speeding toward them, no signal of warning was given to the crew. No missiles were fired to destroy the Exocet, no tiny flakes of foil were scattered into the air to confuse the Exocet's radar. The *Sheffield* was destroyed by what was "friendly"—though it was not friendly at all.

God's method of deliverance and exodus is a surprise to us. He has destroyed suffering, bondage and death with a weapon of suffering, bondage and death—the cross. Death would recognize the cross as "friendly," until too late it is seen to be God's mighty weapon for the eternal destruction of death (I Cor. 15:54-57, II Ti. 1:10)!

II. Just as Moses was God's lawgiver, so Jesus intensified the law and paid its penalty.

Moses was God's great author, writing (as is traditionally recognized) the first five books of the Bible, the Pentateuch. But it is as God's great lawgiver that he is best remembered: "For the law was given through Moses; grace and truth came through Jesus Christ" (Jn. 1:17).

While this text is a straightforward statement of historical fact, Christians too often have read it in terms of an age-old theological conflict: law versus gospel. The topic of law/gospel relationship is controversial, but it would be difficult to deny that Matthew portrays Jesus as a lawgiver. In Matthew 5-7 Jesus ascends a mountain and hands down a law, just as Moses ascended Sinai to hand down God's law. Rather than abolishing law, Jesus intensifies it in his Sermon on the Mount.

Later, Matthew tells us, when Jesus was questioned by an expert in the law regarding the greatest commandment, Jesus did not hesitate to say that love for God and

neighbor summed up all the law and prophets (Mt. 22:34-40).

On May 24, 1965, a young gray-cheeked thrush, on its first trip north for the summer, was captured by scientists in central Illinois. A tiny transmitter was affixed to its back feathers. After release, the thrush rested and fed all day, having already flown several thousand miles on its journey to Canadian nesting grounds. But as evening approached, signals from the transmitter indicated the bird was airborne. The scientists followed in a light plane, and for eight hours through the night tracked the bird on its course, slightly east of north. Even over the noise and lights of Chicago the thrush never wavered in its flight. And after the plane had to land to refuel, rendezvous was easily attained in the middle of the night over Lake Michigan, as the thrush was completely consistent in its course and airspeed—50 mph owing to a tail wind! The scientists simply plotted where the thrush would be, circled there in the darkness, and the bird soon appeared, as accurate as predicted.

From thrushes to galaxies, nature follows patterns we call laws. For all its difficulty of definition, law is an essential part of God's creation. The New Testament is full of "law", instruction on how Christians should conduct themselves as God's children, yet law is not gospel. Law and gospel are united, for Christ kept the law and died the penalty of a broken law in order to save us; law and gospel are distinct, for gospel saves while law guides.

Moses is a fit type of Christ as lawgiver. But this was not Jesus' supreme role. Two details in Exodus 20:21 describe the greatest moment in Moses' life—the receiving of the Law: 1) The people remained at a distance; and 2) Moses approached the thick darkness on the mountain. This language is used by Matthew to describe Christ's supreme moment: Calvary (Mt. 27:44, 55). The people remained at a distance, while Jesus was alone in the thick darkness on Mount Calvary.

Moses was primarily lawgiver; but Jesus was primarily savior. Where the law or its penalty are encountered there is darkness and distance. But Jesus, as source of grace and truth, came to reverse that. Now we have "access" (Rom. 5:2), we are urged to "draw near" (Heb. 4:16, 7:19, etc.), we are "brought near in the blood of Christ" (Eph. 2:13). Jesus truly is greater than Moses!

III. Just as Moses' grave is unmarked, so Jesus' tomb is unknown, because it is empty.

One of the most glowing tributes in the Bible is found in Deuteronomy 34:10-12. Strangely, this tribute to Moses follows the story of how he was forbidden to enter the Promised Land because of his disobedience (vv. 4-5). God's servant dies all alone on the mountain. "To this day no one knows where his grave is" (v. 6).

This mysterious fact, that no one knows the location of the grave of a great man like Moses, plus Moses' appearance at the Transfiguration, and the statement in Jude 6 which tells of the archangel Michael disputing with the devil over Moses' body, is the only evidence we have that Moses was raised from the dead and taken to heaven.

Clement of Alexandria, Origen, and other well-known authorities of the early church tell us the statement in Jude 6 comes from the apocryphal intertestamental book "The Assumption of Moses." ("Assumption" means the taking up of a person into heaven.)

Moses is again a type of Christ. Jesus dies alone on Mount Calvary. His grave is unknown—because he has been raised. If you visit Jerusalem you can be taken here-and-there about the city, but no one knows the site of the tomb for certain. If his body could be found at one of the locations, that would settle it. But it cannot be found, for he is risen!

We must not think that Christ's resurrection is one among many: Moses, Lazarus, etc. Paul, who calls Jesus "the last Adam" (I Cor. 15:45), says, "What God promised our fathers he has fulfilled for us, their children by raising up Jesus" (Acts 13:32, 33). All we hoped and dreamed about has come true in Christ's resurrection! It is the risen Christ who is the object of our faith, the source of our salvation.

The human eye is such an incredible organ—it can see itself. You can do the experiment yourself—carefully! Take a penlight and hold it close to the corner of your closed eye (gently now), just above where the lids meet. Move the penlight in a circular pattern (about the diameter of a pencil), two or three circles per second. After three to five seconds you will see shadows that look like the sky seen through the bare branches of a tree. You will be seeing the tiny blood vessels in front of the retina. Light usually falls on the retina after coming through the lens system; the retina filters out the normally stationary shadows of the veins. But if you cause the shadows to move, as with the penlight, the retina notices them.

But when the eye sees itself, it sees only shadows. The eye is made to look outward, to see the colors and shapes and beauty of creation. When the "eye of faith" looks to the believer, to monitor the spiritual experience of the self, all it sees are shadows. When faith looks to the risen Christ, then the colors and shapes and the beauty of God's salvation become clearly visible.

Conclusion

We have considered how Moses was a type of Christ in three ways: deliverer, lawgiver, and resurrected one.

Derek Best of Daytona Beach, Florida, is the inventor of Super Paper. He starts with plain paper, prints the pattern of a woven finish on it with dark ink, then in lighter ink prints words and phrases that blend into the fabric's finish. Though half an inch high, these letters are not readily discernible. The messages, says Best, are subliminal. If you are throwing a party and feel obligated to invite everyone you know, you write to those you really want to come on Super Paper 1, with its hidden message, "Yes! OK!" Super Paper 2 is for those you want to decline your invitation. It contains hints such as "No! Don't Come!"

One way to interpret the Old Testament is to imagine it is written on Super Paper. As we read about the heroes and heroines, between the lines is the message about Jesus. The New Testament church taught Christ from the Old Testament. Acts 13 portrays Paul using such a method. Says Paul: "Therefore, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses" (vv. 33-35). Law came by Moses, a type of Christ. Grace and truth that justifies comes by Jesus Christ.

Roy Gee is pastor of the Christian Fellowship Church in Bellevue, Washington. Originally from England, he has enjoyed making the USA his home for many years.

Questions and Answers

Q. In discussion recently I was told by a minister that when we arrive in eternity we will remember all the terrible experiences that we have seen or gone through in this old wicked world. This fact, he said, would keep us from ever sinning again. I can't believe that a loving God would do this to us. Am I wrong?

A. I understand your difficulty. And certainly you are right—there will be no sadness in the new world to come.

The marginal reading of Isaiah 25:17 is that the former things will not "come upon the heart." The sting and pain will no longer be there. We will see the wounds in our Lord's hands and side, but we will sorrow no more. We will remember our loved ones on earth but the tragedies will not any more be terrible to us because in that new world we will for the first time see everything in true perspective. The proper relationship between the events of life will then be apparent.

Down here we are easily overwhelmed by sorrow because it is hard to believe that good can come out of ill. Thus our Lord's promise "You do not realize now what I am doing, but later you will understand" (Jn. 13:7). All our preplexities will be explained.

So you are right—there will be no sorrows there. It seems to me that we will have awareness of our former relationships, but we will see them differently. I may be wrong, but that's the way I see it in light of the New Testament idea that in the new earth we will know and recognize our former loved ones. —Desmond Ford

Q. I am amazed that you people go on believing in God and religion in spite of the findings of modern science.

A. It seems that after several centuries of research, modern science has not yet settled on one particular view of the origin of the universe. At this moment there are advocates for (1) the Big-bang theory, (2) the Steady-state theory and (3) the Pulsating-universe theory.

It will never be possible for scientists to be absolutely dogmatic about the origin and destiny of the universe or about the nature of reality. Dr. Thomas Gold of Cornell University suggests that our earth may have been visited in the distant past by extraterrestrial passersby. Finding conditions inhospitable, they journeyed on, leaving their picnic trash behind. In a billion years or so, life-forms from this debris had evolved to the point where we call them *homo sapiens*. I doubt whether too many scientists will take this possibility seriously. However, such a theory does indicate how uncertain scientists are about the origin of the universe!

Years ago Fred Hoyle wrote:

"Here we are in this wholly fantastic universe with scarcely a clue as to whether our existence has any real significance. No wonder then that many people feel the need for some belief that gives them a sense of security, and no wonder that they become very angry with people like me who say that this security is illusory. But I do not like the situation any better than they do. The difference is that I cannot see how the smallest advantage is to be gained from deceiving myself."

10 But in 1981, Fred Hoyle co-authored the book *Evolution*

From Space, in which he states that "the existence of a creator can be established by mathematics, with a probability greater than 10^{40} [1 followed by 40 zeroes] to 1" (p. 131).

If a scientist like Fred Hoyle can make such dramatic changes in belief how can you be so sure that believing in God and religion are incompatible with modern science?

Even if we did understand all there is to know about the universe in its current state, the question of Leibniz, "Why is there something here rather than nothing?" is sufficient to keep us wondering for eternity. Carl Sagan put the same question a little differently in *The Violent Universe* when, after asserting the possibility that all that was needed to get the universe going was a little bit of hydrogen gas, he stated that we are still left with the beguiling problem: Where did the original hydrogen come from?

Modern discoveries in astronomy have revived once more a profound sense of mystery. As one writer has said, it is not the mystery of the unknown that constitutes the problem to be solved, but rather the mysterious quality of the known.

As scientists ponder more reflectively the problem of beginnings, it is interesting to see how many become open to the possibility of a "God" who is behind it all. To the name of Fred Hoyle might be added Robert Jastrow, *God and the Astronomers* and Paul Davies, *God and the New Physics*. Even Einstein, whose formulae and philosophy underlies so much of modern cosmology and cosmogony (the study of how the universe came into



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existence) could say, "I want to know how God created this world."

In recent years even scientists have not all been so quick to set science in opposition to God. It is simply untrue to claim that science inevitably discredits or disproves Christianity.

It may be that our finite minds are simply not capable of piecing together all the bits of the cosmic puzzle, to formulate a coherent world view. Because of our incapacity we may be forced to pay a little more respect to old biblical stories of creation. Rightly understood and interpreted they may be the only way our little minds can grasp the complexity of reality. —Noel Mason

Q. How can you believe in God when there is so much evil in the world?

A. The reply could be: "How can you believe that there is no God, when there is so much good in the world?"

We would not know evil but for the existence of good. It stands out like a sore thumb because it is contrary to the overwhelming amount of good in our experience. If this were not the case, the majority, instead of the minority, would commit suicide.

The Christian creed has an explanation for evil, but the atheistic creed has no explanation for good. Christians believe that the possibility of evil exists wherever the participants are given free will. —Desmond Ford

Q. I do not feel I can trust God. So often I have been disappointed in life. How can I believe?

A. Are there not some friends you feel you can trust? Have you not met people who are kind, thoughtful, true

to principle, etc? If so, how do you account for them? Their very existence implies that all their virtues are but a faint reflection from the fount of their origin. Every microscopic evidence of good points to the Source of all as goodness Incarnate. As light streams from the sun, as rain falls from the heavens, so all the good of life proceeds from a heavenly source. Personality is the highest phase of existence and predicates that such a source must be personal, which is exactly what is claimed by the Christian Guidebook.

However, there is a better way to assurance of God than the way of argument. Jesus said, "If any man thirst, let him come to me, and drink." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 7:37; 4:14). Fill your heart and mind with the truths of Scripture, for it is written that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). —Desmond Ford

Odds and Ends

Anonymous

We thankfully acknowledge receipt of the following donations:

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The GNU broadcast commences on three new stations during the month of August. The stations are:

2RG Griffith N.S.W.
2BE Bega N.S.W.
3HA Hamilton Vic.


The broadcast is also due to commence on station 3CV Maryborough Vic. in September.

We thank God for these openings for our Gospel messages. Religious programming for Australian Radio is increasingly difficult to obtain and we cannot but think that God is blessing our efforts.

At the present time Good News Unlimited does not have the financial capability to sustain these programmes on air, for any long period. We are going ahead in the belief that you our readers and listeners will be able to help us meet the increased monetary needs. Many have given generously in the past months and years. Others have not yet been able to help. We invite all our friends to think of the needs of GNU ministries and, by making a financial contribution, share in the high privilege of preaching the Gospel of God.

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2BE Bega	6.05 a.m. Sundays
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5PBA FM Adelaide	9.00 a.m. Sundays



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Side A: *"Will there be a Nuclear World Holocaust?"*
—Desmond Ford.

Side B: *"Why I am not an Atheist"*
—Noel Mason.

Letters

Causing Confusion

Sirs:

I just finished reading the article "Serpent In The Breast." This article is quite different from most you print. Some enlighten, some cause reflection. This one caused confusion. I have reread it twice and am not sure as to the point of it.

I enjoy your magazine for its clear, uncluttered presentation of the gospel. Please help me, give me a hint, what is being said here?

Keep up the good work and spread the Good News.

A Reader
Auburn, California

Ed.—*The article Serpent In the Breast makes a number of thoughtful points. I appreciated: 1. George Eliot was really reacting against a misrepresentation of some Christian doctrines, e.g., revelation and inspiration. 2. In giving up Christianity she was unduly influenced by the spirit of her age.*

Sirs:

Thank you once again for the periodical and tapes that keep coming. They contain a lot of valuable direction and information. Of course we thank the good Lord in matters such as this.

M. Zammit
N.S.W.

Hillsdale

Sirs:

Please find enclosed a cheque. I am sending it on behalf of a blind lady, who has heard some of the GNU tapes and really appreciated the messages she heard. Thanking you very much, and also thanks for the messages printed and recorded, that we receive to fill our needs in the Gospel.

L. M. Topperwein
Collie W.A.

Sirs:

We enjoy the magazine each month and look forward to its coming. May God continue to guide you all and bless you.

G. & B. Richter
Maryborough QLD.

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