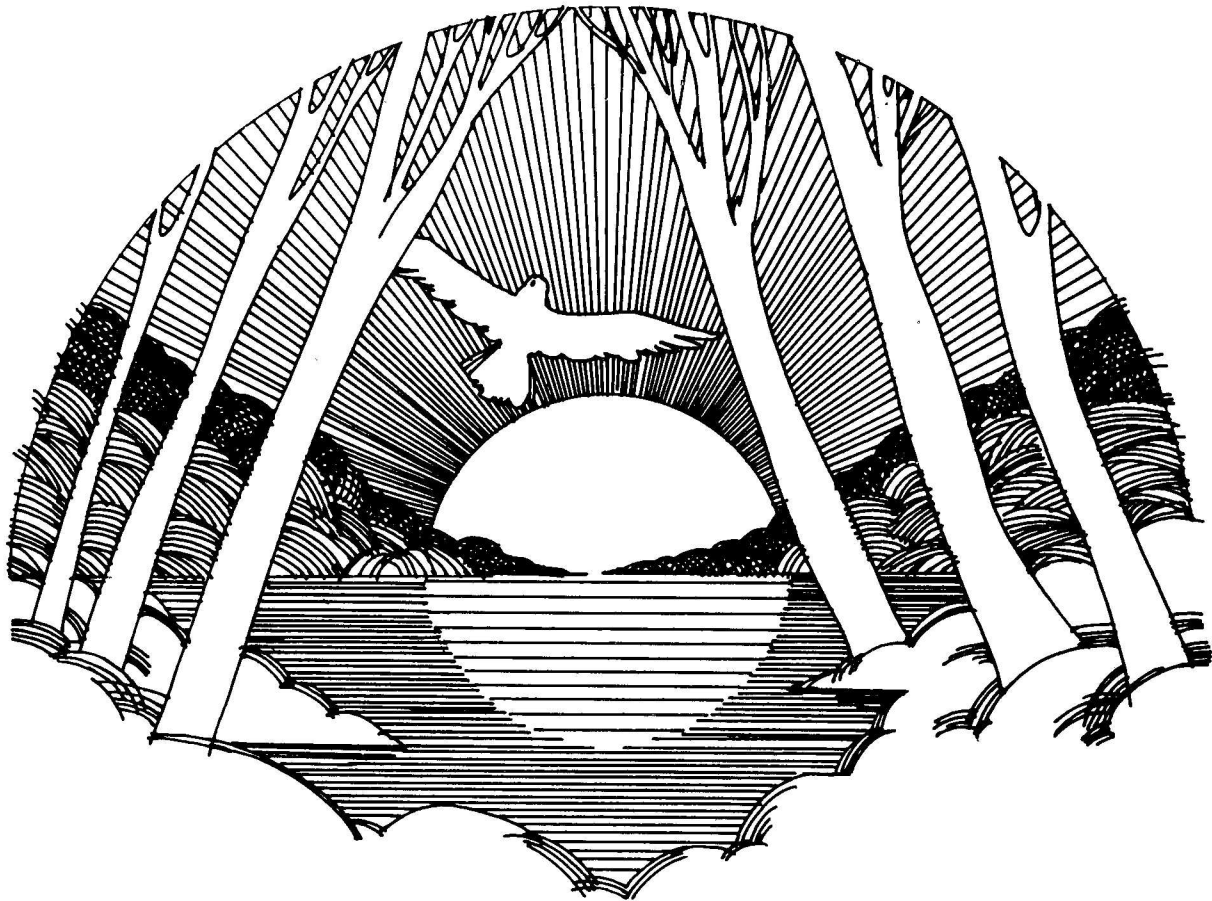


Good News Unlimited

W. H. Hughes

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Solo Christo — Sola Scriptura — Sola Fide — Sola Gratia



This Year — Without Fear
p. 3

January, 1983

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—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 objective.

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.

editor: calvin w. edwards

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—editorial—

To keep calm with the children. To clean the family car at least once a month. To get to work on time. To keep within the budget. To spend more time with my wife. To be regular about family worship. To eat less junk food and exercise more consistently. Perhaps your New Year's resolutions are something like these, or perhaps a lot more personal and demanding.

I think that the most I've ever really conscientiously kept such resolutions is about three days. After that it seems that something crops up — an extra assignment at work, a sick child, a late night, a trip away from home — and all the willpower in the world doesn't seem to be able to keep me to my intentions. In fact, my greatest problem is not my willpower but opportunity to exercise that power. It seems that so much of life is simply "locked in," decisions aren't made, they are forced upon us. Last weekend my wife and I agreed to try to spend more time together, but right now it's after 9:00 p.m. and I'm in the kitchen, not doing dishes, but typing! It just happens that the printer requires this copy at 7:00 o'clock tomorrow morning.

And if life is in fact like this, if we are the victims of our circumstances more than our choices, then what hope is there for us? How can we possibly change?

At this point fundamentalist preachers would discourse on "willpower," while pop psychologists would lecture on "being true to yourself," and productivity consultants would talk about "time management." I'm sure all of these approaches are relevant and I certainly am not competent to even summarize the most important findings on such things. But as a New Year's tip may I suggest one little thought?

We do because of what we **are**. And we **are** because of what we **believe**. If this little axiom is true, then what we believe is eminently important.

So what then should we believe? At this point I am reminded of what sounds a bit like a New Year's resolution from the mouth of the Apostle Paul. "I decided to know nothing among you except Jesus Christ and him crucified" (1 Cor 2:2).

May I invite you to join us at Good News Unlimited in making this your New Year's resolution. It seems to me that if all our others fail, we may not have lost too much if this reality is secure in our hearts and minds.

Calvin W. Edwards

There are times when I find the demand of Jesus to be so utterly grand that I say to myself, this is totally unreasonable, it cannot be. But his demand does not vanish before my logic, it just stands there confronting me with a challenge so magnificent that it seems not only impossible to implement but impossible to resist. The man confuses me with the enormity of his requirements and the inestimable value of his gifts.

As an example take the intimation in the story of the stilling of the sea that we are to live our lives without fear. That's right — life without fear. Jesus has stilled the storm. The disciples are still shivering. Their ship was floundering, they had no life jackets, the waves were murderous, they were about to be sucked down into the deep. So they stand there shaking. At this point Jesus asks what must be close to the most incredible question in the Bible, "Why are you fearful?" (Mt 8:26)

I confess, I'm confused. My initial reaction is to take this as comedy and to roar with laughter. But if he is serious, and he is, then Jesus is seeking to rid me of one of my most fundamental, most terrible problems — fear. I stand in awe of his suggestion. I desperately want his help.

The conquest of fear is the grand heritage of all Christians. The history of God's people is the chronicle of how he sought to eliminate fear from their



This Year Without Fear

Smuts van Rooyen

thinking. This becomes apparent in the constant repetition of that sterling phrase, Fear not.

This phrase is repeated to Abraham after bringing his beloved Lot home from the prison of the enemy. Fear not Abraham I am your shield (Gn 15:1). And to Isaac when his foes intimidate him by either taking over or filling up the wells he needs for his cattle. Fear not I am with you (Gn 26:24). As Israel faces the awesome opportunity of Canaan they are told, Fear not, nor be discouraged (Dt 1:21). In the New

Testament there is Joseph who feels betrayed by Mary, Paul on the deck of the helpless ship, and John banished to the isle of Patmos bearing the burden of his churches. These all hear the marvelous words, Fear not.

These two words, Fear not, glow like two great mountain peaks on the horizon of the Christian life long after the sun has set and the valleys are filled with darkness.

But how is fear to be conquered? It is obvious that one cannot go into one's closet and repeat ten times, I must not be afraid, and emerge smiling. Threatening circumstances are real. War, bankruptcy, pain, death, rejection, failure, embarrassment, change, are all part and parcel of our existence. How can we rise above these leaden realities?

The Scripture seems to deal with the problem of fear on two levels. The first addresses the circumstances that endanger us. The second deals with our attitudes toward those circumstances. We take them in order.

God Is Part of Our Environment

The record is clearly this: The believer is unable to control circumstances but God can and does. Here we are

confronted by a great mystery, but it is nevertheless true — God is sovereign and does influence events. This is a key to the mastery of fear. In Acts chapter four we read the story of the predicament of Peter and John. They had just been hailed before a Jewish council for preaching in the temple. A quick reading of the members present will tell you why they were afraid. The very men responsible for the execution of Jesus were there ready to cast their vote again. How did they overcome their fear? In prayer they reaffirmed the sovereignty of God.

These two words, Fear not, glow like two great mountain peaks on the horizon of the Christian life long after the sun has set and the valleys are filled with darkness.

Lord, they said, you made, heaven, earth, sea — everything. It's all yours. And history is yours too. Even when Pontius Pilate rose up against your Son he carried out your plan. Now Lord look and see that these men threaten us. Give us boldness to speak your words. (See Acts 4:23-30)

When we speak about the sovereignty of God we do not mean that God is working miracles willy-nilly, left and right, instantly changing circumstances to our advantage. No, God's work is far more profound, far greater than that. Perhaps an illustration would help.

If I were threatened by an enemy I would seek to control the situation by immobilizing the man. Perhaps I could gag him and tie him to a chair. Thus I would force my will on him and gain control. But if God was seeking to control a situation and saw his will fulfilled he would let the man act freely. The man would say and do what he chose to — and yet God's will would ultimately be done. Let Judas betray, let Peter deny, let Pilate decide, let the Romans execute and still what God willed is accomplished — the world is saved by Christ's death. The freedom of man does not undo the sovereignty of God. Such a God is our protection and the basis for fearlessness.

The freedom of man does not undo the sovereignty of God. Such a God is our protection and the basis for fearlessness.

When John was worried sick on the isle of Patmos, Christ comforted him with his sovereignty. "Fear not, I am the first and the last, I am he that liveth and was dead, and, behold, I am alive for evermore" (Rev 1:17). You too may take refuge in the sovereign work of God. He is there and he is not inactive. If God be for us who can be against us?

The sovereignty of God is also a liberating force in

terms of my own decisions. Every decision I have to make is no longer fraught with eternity. My decisions do not have ultimate weight and are therefore a lot easier to make. How magnificent it is to know that providence can override my most crucial misjudgments for my own good.

Freedom Is an Inside Job

But what if circumstances do not change, what then? What do I do if it becomes apparent that my husband is going to divorce me, that my cancer is not clearing up, that my broker has lost my money? What then? Then it is time for an inside job. The fact is that no matter how rigid the circumstances may be there is **always** one thing that can change, namely, our own attitudes toward danger.

Alexander Solzhenitsyn was incarcerated in a Siberian work camp. Every day was filled with the danger of cold, hunger, fellow prisoners and prison guards. Yet it was here that there dawned upon him such an incredible insight, such an expansive freedom that when he and his friends would sit around their fire at night they would groan aloud because they were

What they had discovered was that freedom is an inside job. What they had discovered was that when faced with an unmitigated, absolute power it could be conquered by facing it down with the power of love. They saw that mature love casts out all fear (1 Jn 4:18).

not able to shout it to the world. What they had discovered was that freedom is an inside job. What they had discovered was that when faced with an unmitigated, absolute power it could be conquered by facing it down with the power of love. They saw that mature love casts out all fear (1 Jn 4:18). Solzhenitsyn was later to write of this experience and say:

All the writers who wrote about prison but did not themselves serve time there considered it their duty to express sympathy for prisoners and to curse prison. I . . . have served enough time there. I nourished my soul there, and I say without hesitation: 'Bless you prison, for having been in my life.' (The Gulag Archipelago, Vol. 2, p. 615)

Such witnesses prove Jesus to be the realist. Fear is never a logical part of our lives. We are the comedians. Driven by fear we seek to eliminate fear. We are caught up in a silly attempt to control the uncontrollable. We cannot make our own security. Nothing is more mind-boggling than that sane people so-hotly pursue the unattainable. When will we stop running a race that is so preposterously unrewarding?

Nineteen-hundred-eighty-three faces us. Would it not be a smashing year if we simply accepted the peace that bypasses our understanding, if we submitted to God's profound sovereignty, if we embraced a mature love? This year — without fear! □



PSALM 23

BECAUSE THE LORD is my Shepherd, I have everything I need!

He lets me rest in the meadow grass and leads me
beside the quiet streams. He restores my failing health.

He helps me do what honors him the most.

Even when walking through the dark valley of death I will not be
afraid, for you are close beside me, guarding, guiding all the way.
You provide delicious food for me in the presence of my enemies.

You have welcomed me as your guest; blessings overflow!
Your goodness and unfailing kindness shall be with me all of my
life, and afterwards I will live with you forever in your home.



Knowing Christ

Thomas Durst

"Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (Jn 17:3).

These words of our Lord express as succinctly as can be found anywhere the essence of Christian faith and existence, that is, to know God and his Son, Jesus Christ. Paul speaks also of "the fellowship of the Holy Spirit" (2 Cor 13:14). Because of the unity of the Godhead it is not really possible to speak of knowing one member without knowing all three.

God has given the supreme demonstration and revelation of himself in the person and work of Jesus Christ (see 2 Cor 4:6; Heb 1:3; Jn 14:9). All that can be known of God, all that God is, has been revealed in Jesus for he was indeed God's Word or ultimate communication to mankind in human flesh (Jn 1:1-3, 14; Mt 1:23).

However, we must **personally** come to know God and his Son, Jesus Christ. The Greek word translated "know" in English implies much more than just to have information about something. To really "know" Jesus Christ is to have a deep personal relationship and walk with him and not to just understand certain facts about his existence.

Many people know **about** Jesus Christ and accept his historical existence on earth but they have never come to know him personally as Lord, savior, friend. They do not know him as all in all. There are many professed Christians who can enunciate correct theological information about Christ and the fundamentals of the Christian message and yet in their own lives have never come to grips with Jesus Christ in a real way so that they really **know** him beyond mere intellectual understanding. The difference between knowing **about** Christ and really **knowing him personally** is a matter of life and death spiritually.

Thomas Durst has worked for several years in the field of health and natural healing. He is also very active in Christian education and ministry in a nondenominational Christian fellowship in Colville, Washington.

On a practical level how does one really come to know Jesus Christ in a personal way? There are several very tangible ways in which we may become acquainted with Christ and continually learn to love and appreciate him more and more. Here are some suggestions.

Bible Study

Through the Word of God. In speaking to the Jews about the Old Testament Scriptures Jesus said, "These are the Scriptures that testify about me" (Jn 5:39). In his "bread of life" sermon Jesus said, "The words I have spoken to you are spirit and they are life (Jn 6:63). If it was true that the Old Testament Scriptures testified of Jesus Christ in their history, prophecy, poetry, dreams, visions, how much truer it would even be of the New Testament which records the life and teachings of Christ himself, as well as the witness the apostles to the significance of the Christ event.

How privileged we are today to have both the Old Testament and New Testament testimonials of Jesus Christ. As we feed upon the Word of God we become personally acquainted with God and his Son, Jesus Christ. We find out how wonderful he really is, how much he loves us, how much he did to save us, what he wants to do with our lives, and how we can better serve him and our fellow men. Those people who spend time with the Word of God will truly come to know Jesus Christ more and more.

The Holy Spirit

Through the revelation of the Holy Spirit. Paul's words are so significant, "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Cor 12:3). Without the work of the Holy Spirit we could never come to know Jesus Christ as Lord. The Spirit continually speaks of the saving work of Christ and reveals to us what we have in Christ (1 Cor 2:9-12; Jn 16:9-11, 14, 15). Through the Holy Spirit we are able to understand the Word of God and see that the great treasure of the Scriptures is Christ himself. The Lord is willing to give us his Holy Spirit if we will but ask (Lk 11:9-13). So we

daily need to have a fresh infilling of the Holy Spirit in order to know Christ personally.

The Created World

Through God's created works. "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse" (Rom 1:20). "The heavens declare the glory of God; the skies proclaim the work of his hands" (Ps 19:1). "The heavens proclaim his righteousness, and all the peoples see his glory" (Ps 97:6). "Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy" (Acts 14:17).

God speaks to all men, believers and unbelievers, through his created works around us, both on earth and in the heavens. Men are truly without any excuse for their failure to believe in him. Many a person has been convicted of the existence and goodness of God through observing the creation. Christians could be greatly edified by observing and meditating upon the handiwork of God in creation.

Observe the beautiful heavens at night and think about the Creator God who loves you and cares for your needs. "Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing" (Is 40:26). Truly we can come to know God and his Son, Jesus Christ better through studying the created order.

Providence

Through his providential working. The Bible is full of examples of how God worked in wonderful ways for the salvation and deliverance of his people. We also have wonderful stories throughout Christian history of how God answers prayer and guides his children. God continues to work around us today in many ways to speak to us about his love and care. As we are spiritually alert and sensitive to the moving of the Holy Spirit we can come to know our God better through watching the many ways that he works in the affairs of men — even among those who do not know him nor acknowledge his authority.

The Christian Community

Through Christian fellowship. "For where two or three come together in my name, there am I with them" (Mt 18:20). "As they talked and discussed these things with each other, Jesus himself came up and walked along with them" (Lk 24:15). "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from every sin" (1 Jn 1:7).

One of the most basic concepts of New Testament Christianity is that of community. We are not saved as isolated islands, each man for himself, but we are all one body in Christ and members one of another. We are a new covenant people, the new Israel. None of us can

live only for ourselves and survive. There is a special blessing in fellowship in the Lord that is not available otherwise. Jesus is truly present when his people meet together to share in prayer, in the Word, and ministry for one another.

We often come to know him better as we hear others share what Jesus is doing in their lives. Many Christians need to more seriously consider these

Many professed Christians can enunciate correct theological information about Christ and the fundamentals of the Christian message and yet in their own lives have never come to grips with Jesus Christ.

words: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another — and all the more as you see the day approaching" (Heb 10:25). There is always some type of good Christian fellowship available if we want to be positive and are prepared to look around a little. Different churches and groups reflect personality differences, but as we are willing to consider others better than ourselves and extend love and goodwill, we can enjoy very precious fellowship with others and come to appreciate what Jesus has done even more.

Prayer

Through prayer. Prayer undergirds all of the above ways of knowing Christ. Through prayer we receive the Holy Spirit and thus are enabled to understand the Word which reveals Jesus Christ to us. Through prayer we can see the significance of creation and of God's many providential workings. A group of Christians who truly pray together will continue to stay together in love and fellowship. Through prayer God brings all blessings to us.

Praise

Through praise. "Through Jesus, therefore, let us continually offer to God a sacrifice of praise — the fruit of lips that confess his name" (Heb 13:15). Prayer and praise go closely together. Praise is just adoring God. An old Presbyterian catechism explains, "The chief end of man is to glorify God and to enjoy him forever." Praise causes us to focus our thoughts totally upon God and as we do this we really come to know him better. The book of Revelation breathes the atmosphere of praise to God and contains the greatest outbursts of utter adoration and praise to be found in the Bible.

The above are some of the ways that we can become personally acquainted with Christ. Each reader should search his own life and ask himself: "Do I really know Christ in a personal way or am I just resting on certain factual information about him?" "Do I really have the peace and joy in my life of knowing Christ so that in every joy and every sorrow I will turn to him naturally?" □

Q. What is the meaning of 2 Corinthians 5:10? If we have the verdict of the last judgment now by faith why should we be judged?

A. The text reads: "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body."

A Christian cannot perish while he or she is trusting in the merits of Christ. Justification not only deals with our past and present but also the future. Scripture speaks of a final bestowal of justifying righteousness (see Gal 5:6 and Rom 5:19 and compare Zec 3 and Rev 6:11).

Because the judgment deals with things of the eternal world it is ineffable — beyond words. Scripture uses many symbols in connection with it including the harvest, winnowing, separating of unwanted fish from the net's haul, dividing between sheep and goats, a similar division between wise and foolish virgins, law-court procedures, etc. They all remind us that "he that endureth to the end, the same shall be saved" (Mt 24:13). The decision of faith must ever be made afresh. Trust in the merits of our crucified Lord is like breathing — it must be maintained. One exercise is not enough.

A close of probation comes for all men — either in death or as Christ closes his ministry of intercession and ends his presentation of the gospel invitation. At that time the destiny of all is resolved according to whether the entire life record testifies to the fact that the good news has been truly received. Our works testify to our faith for while we are justified meritoriously by the blood of Christ, we are justified instrumentally by faith, and evidentially by works. As Christ closes his priestly work of representing believers before the Father he clothes the saints

judicially in imputed eschatological righteousness as the prelude to the evidence of that transaction in glorification or resurrection. Thus the second Advent implements for all men the destiny they have individually chosen by their response to the offer of mercy.

— Desmond Ford

Q. I am constantly troubled by doubt and skepticism. Life seems so meaningless. Is it just me or do others experience the same things?

A. It would seem to me that no two persons apprehend life and the world around them in exactly the same way (see James Sire's excellent book, **The Universe Next Door**). No doubt there are many reasons for this, including physiological, psychosomatic, early environment, culture and education. Our world view is influenced by all these factors and more.

Obviously, the mind enjoys a certain amount of freedom to interpret life. For people like yourself, who are plagued with skepticism, a meaningful life is going to be the result of conscious choices and deliberate acts of faith. Not all of us see the world "charged with the grandeur of God" as did Gerard Manley Hopkins. A meaningful life is not just going to happen to us. The freedom we enjoy is an awesome one — the freedom to choose or reject a meaningful life.

Only the Christian world view gives adequate meaning to life. An ingredient of that world view is that God exists and is personal, infinite, transcendent, immanent, sovereign and good. One does not **have** to believe that. Our minds are not forced to accept the Christian world view.

However, like a scientist, we can take the hypothesis "God" into the laboratory of life and test it. It has been my experience that all of life takes on meaning by

accepting that one basic hypothesis. Stated simply, the hypothesis works. Belief in God gives meaning and purpose to the whole of life and history. One writer has put it this way — "I do not believe in the sun because I see it, I believe in the sun because by it I see everything else." I do not believe in God because I see him, I believe in God because by him I see, or apprehend everything else.

For me the belief that there is no God reduces life to meaninglessness. Atheism raises more questions than it answers. The poet poses some of these questions in the following verse.

If it be all for naught,
for nothingness
At last, why does God make the
world so fair?
Why spill this golden splendor
out across
The western hills, and light the
silver lamps
Of eve? Why give me eyes to see,
and soul
To love so strong and deep? Then,
with a pang
This brightness stabs me through,
and wakes within
Rebellious voice to cry against
all death?
Why set this hunger for eternity
To gnaw my heartstrings through,
if death ends all?
If death ends life, then evil
must be good,
Wrong must be right, and
beauty ugliness.
God is a Judas who betrays his son,
And with a kiss, damns all the
world to hell.
If Christ rose not again!

We talked about having freedom to choose our "beliefs" about life and the universe. It needs to be said, however, that our choices are not without consequence. It does matter what a man believes. It makes a difference in his living unless he is a thorough going hypocrite. All must have some creed to live by. Only the Christian creed imbues the whole universe with meaning.

— Noel Mason

Gospel Tracts reviewed by Desmond Ford

Set of eleven **Gospel Tracts**, published by Good News Unlimited, Auburn, California, 100 pages, \$1.50.

It was John Wesley who launched the religious tract. Studying in the saddle and writing in his odd hours of more comfortable circumstances, Wesley's resultant literary productions (including abridgements of fifty famous books) numbered 371 — an average of more than seven volumes for each year of his busy life. But it was in his tracts that Wesley stated the great doctrines of evangelicalism briefly, pungently, and nontechnically, scattering them like seed over England, Scotland, and Ireland.

Fifty years after he began the issuing of tract literature the famous Religious Tract Society was organized in 1799. Said Wesley in the 1780's: "Two and forty years ago having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece. Some of these had such a sale as I never thought of. . . ." (W.H. Fitchett, **Wesley and His Century**, p. 460).

For similar reasons GNU has prepared a series of tracts and will continue to add to their number. The following lists those available at the present time.

The Many Facets of the Gospel by Calvin Edwards. Here is a masterful summary of the New Testament teaching on the cross. The various metaphors, particularly those of Paul, including justification, adoption, reconciliation, and redemption, are explained with special importance given to the one most often used in Scripture — justification.

Love — Without Strings Attached by Calvin Edwards. The most abused word in the English language here finds its correct and best usage. This is an article which will melt the hearts of readers as it speaks of that love which is as much above all others

as the heavens are above the earth. An ideal paper for giving a non-Christian friend.

Facing the Day of Judgment by Smuts van Rooyen. The biblical teaching of judgment is here "defanged" and shown to belong to the good news. While the Christian is reminded of his responsibility by judgment passages, he is never robbed of his assurance. The person who has received Jesus Christ already has received the verdict of "not guilty" which is his for as long as he abides in Christ. Only deliberate rebellion can rob him of acquittal now and ultimately.

But Now — Righteousness! by Smuts van Rooyen. This tract is an explanation of the Acropolis of the New Testament — Romans 3:19-28. Justification by faith is explained simply from its primary Scriptural basis. This study is excellent for those seeking to understand the essence of Christianity.

Love and Wrath at the Cross by Desmond Ford. How are holiness and love compatible? How can God be both Judge and Father? In what way does the cross cause righteousness and peace to kiss each other? (Ps 85:10) These questions are answered scripturally.

The Cross and the Law by Desmond Ford. The relationship between Sinai and Calvary is here explained. The Sinaitic covenant is shown also to enshrine love and mercy, while the New covenant includes law.

The Great Physician in the Gospels by Desmond Ford. In this tract the gospel of grace is explained and illustrated from the Gospels.

Standing in Christ by A.J. Gordon. This is taken from a chapter from Gordon's classic work on the gospel entitled **In Christ**. It shows that even sanctification is imputed to the Christian, that the believer ever has a perfect standing in Christ despite his failure to attain to a perfect standard. The Scripture

testimony here presented will produce unutterable joy in the reader.

Looking unto Jesus by Theodore Monod. One of the most famous tracts of all times, this masterpiece shows the remedy for all ills on the Christian pilgrimage. Continued faith in Christ is shown to be the only effective way of triumphantly surviving life's constant tests and crises.

The Work of Christ: Justification by George Eldon Ladd. This is a portion of a chapter taken from Ladd's **A Theology of the New Testament**. It clearly shows that justification is eschatological, that is, it is the verdict of the last judgment bestowed the moment the sinner looks to Jesus and trusts in him. The forensic nature of justification and its prominence in Scripture is clearly set forth. This is a standard presentation of the doctrine which brought about the Protestant Reformation, but includes the insights of recent centuries of exegesis.

The Fruit of Salvation by Francis Campbell. Francis Campbell has been a great church leader in South Africa and a beloved preacher of the gospel. This article shows the nature and necessity of sanctification and rightly relates it to salvation as fruit, and not root. The work of the Holy Spirit in initiating Christian growth is stressed, but the primacy of imputed righteousness is maintained.

Here is a feast — one that can be enjoyed over and over again, and shared with other hungry souls! Read a tract daily as part of your personal devotions. Paul admonishes us: "When ye read, ye may understand" (Eph 3:4). More than that, we will rejoice and sing, and go forth in paths of service "conquering and to conquer."

□

New Computer at GNU

For over twelve months now Calvin Edwards has been researching the market to purchase a larger computer for the main GNU office at Auburn, California. A few days ago a decision was made to purchase a Televideo system from Alpine Technology in Roseburg, Oregon. Joe Saladino, himself a former minister, made Good News Unlimited a very attractive offer on the hardware and a specially designed software package. We are extremely grateful to Joe and his colleagues at Alpine Technology who have sacrificed to provide us the equipment, because of their serious commitment to the gospel.

The new system will be installed early in 1983 once the programs have been designed and customized for our needs. We anticipate that this will improve our efficiency, speed and accuracy. It will greatly reduce the work load of the office staff.

Functions that it will perform include: accounts payable and receivable, general ledger, donation recording, order processing, receipt generation, reporting and analyzing, word processing, plus a host of other information storage functions such as congress registration, radio sponsorships, etc. Subscriptions to **GNU**, **GNFK** and the Tape of the Month will be processed, and renewal letters automatically sent as applicable. Many processes now done manually, and hence subject to human error, will be electronically automated.

One particularly attractive feature of the new system is that it permits us to interface directly with our typesetter which saves re-keystroking all the copy for our publications. This minimizes the potential for errors and thus allows economizing on time-consuming proofreading.

For the computer buffs among our readers, a few technical

details. The CPU is a Televideo 816 with a Z80A processor and forty MB of hard disk storage. The DOS is Turbodos which is reported to be superior to Televideo's own operating system. To this we have connected four terminals — one 802 with its own Z80A and two 5¼ inch floppy disks for quick access to the hard disk; one 800A with a Z80A; and two 950s (dumb terminals) connected to the 816 via a telecommunications box containing two Z80As and 64K of RAM per terminal. This latter arrangement is to permit remote terminals and transmissions via telecommunication lines to a Compugraphic typesetting machine. Two printers will be available, one NEC 55cps letter-quality printer and one Mansman Tally high-speed dot-matrix printer.

Do Yourself a Favor

In the book review section this month Dr. Ford has written a brief overview of each of eleven gospel tracts in the GNU series. Do yourself a favor and be sure to obtain a set of these.

They are small enough to enclose in an envelope, cheap enough to leave in professional offices' waiting rooms, and short enough to read in just a few minutes. But be warned, some are profound enough to read a second and third time.

Do yourself and your friends a favor. Get your sets now. Maybe you would like to do what one doctor did, he sent \$100 and asked us to send as many as we could for that amount! The suggested donation is \$2.50 per set, but why stop with just one set?

Donation

In December we received a further anonymous donation of \$408 at our Australian office. Thank you, it is much appreciated.

Tape of the Month

The Tape of the Month for January will be mailed to everyone who donates \$25 or more during the month (or an equivalent earlier) or has asked to receive it regularly.

This month's cassette contains two sermons: 'The Greatest Heresy' by Dr. Desmond Ford, and 'When the Tide is Out' by Calvin Edwards.

Those who will not be receiving this important tape automatically may order it from Good News Unlimited; suggested donation is \$3.50. (Please note the new price of \$3.50. We regret the increase but find that \$3 does not cover the cost of importing the tapes, and handling and postage at this end.)

STOP PRESS!

Dr. Ford's broadcast will be heard on Adelaide FM Radio Station 5PBA on 89.7MHz, 9-9.30 am Sundays, commencing January 30.

New Zealand Office

For some time Brian Murphy in Christchurch, New Zealand has been getting a GNU office established in that fair land of the long white cloud! He has been active there in getting the GNU radio program on the air over Radio Rhema. He has also produced a local GNU newsletter to include with the magazine each month.

Presently an application is pending with the Department of Inland Revenue regarding the legal status of GNU (New Zealand). We wish to express our sincere gratitude to Brian and his committee who have worked so conscientiously to establish a viable GNU office. New Zealanders should feel free to direct contributions to this office and to order materials from it. The address is: Good News Unlimited, P.O. Box 20 154, Christchurch, New Zealand.

Report of Discussions with Desmond Ford and Associates

(The following statement has been prepared by W. Duncan Eva, Special Assistant to Neal C. Wilson, President of the General Conference of Seventh-day Adventists. As a statement mutually agreed to by the GC and GNU, it is also printed in the **Adventist Review**, January 13, 1983.)

In late July, 1982, W. R. Leshar, J. R. Spangler, and W. D. Eva met with Dr. and Mrs. Desmond Ford at the request of Elder Neal C. Wilson. The meeting took place in the Takoma Park area and was in response to a serious suggestion passed on to the General Conference that there be a study of some aspects of the church's doctrines with Dr. Ford and his associates to see whether there could be healing and reconciliation with the Seventh-day Adventist Church. After about 12 hours of study and discussion, Elders Leshar, Spangler, and Eva reported to Elder Wilson and the General Conference that it might prove profitable to have a series of studies with Dr. Ford and his associates covering certain basic positions and fundamental beliefs of the church.

On August 17 the General Conference officers carefully considered the report, but arrived at no firm consensus, since they felt it wise to allow time for reflection. The following week, after further earnest consideration, the officers reached the decision to enter into further study with Dr. Ford and his associates provided the latter would, during the time the studies are in progress, agree to abide by the conditions suggested in the report.

These conditions are that (1) Dr. Ford and his associates preach within the sphere of Seventh-day Adventist beliefs and as Seventh-day Adventist ministers, (2) they present no public or private criticism of church administration,

(3) they keep a low profile in the Australasian Division, (4) they seek earnestly to heal divisions in the church and to be seen as doing so.

The General Conference officers decided that if any individual or the entire group would agree to these conditions, the proposed studies would proceed. The officers also voiced the expectation that the basic relationship between the church and Dr. Ford and his associates would be clarified.

Further contacts were made with Dr. Ford and his associates, and on November 1 a plan was proposed in Elder Wilson's office. It states that discussions will take place under the conditions approved by the General Conference officers in August and as already stated in this article. The topics to be studied will concern doctrinal issues and will be decided in advance between the General Conference group of the study committee and Dr. Ford and his associates. It will be the plan to seek to arrive at conclusions at each meeting in regard to the topics discussed. During the period of the studies every endeavor will be made to maintain such relationships as will foster understanding within the study group itself and that, in any and all contacts beyond the group will contribute to the unity of the church. In a letter of November 18 Dr. Ford and his associates expressed their agreement with the proposal.

The basic group from the General Conference consists of W. D. Eva (chairman), G. F. Hasel, W. G. Johnson, W. R. Leshar, J. R. Spangler. Dr. Ford's group will be comprised of himself, Calvin Edwards, Noel Mason, and Smuts van Rooyen.

As specific items are dealt with, the membership of the committee may be enlarged by the addition of selected persons with appropriate skills and expertise. Accordingly Neils Erik Andreassen and Enoch Oliveira will also attend

the first meeting to share their counsel with the group and take part in the discussions.

The first meeting is scheduled for January 14-17, 1983, and will take place in the San Francisco area. The general topic will be "What Are the Methods and Principles of Biblical Interpretation, Especially as They Relate to Prophecy?" Four specific areas will be covered: "The Nature of Old Testament Prophecy," "How Do We Arrive at Christian Doctrine?" "The Role of Scholarship in Arriving at Doctrine," and "The Significance and Importance of Study and Understanding of Eschatological Truth." It is intended that these studies will prepare the way for more specific ones.

As we share this information with the membership of the church, we covet your intercessory prayers. Pray that truth may stand out in clarity; intercede also that the unity our Saviour so earnestly prayed for may be preserved and strengthened.

W. D. Eva

Thank You Donors

The staff of GNU wish to express their deep appreciation to the many persons who contributed far in excess of the benefits they received during 1982.

As our final reports are prepared it is clear that the Lord has used you to enable the gospel to be preached through GNU again this past year. We trust that your New Year is prosperous and successful in every way.

A Reminder

Don't forget to purchase a copy of "The Adventist Crisis of Spiritual Identity". This book reviews the present crisis in Adventism, discusses the causes, and presents the remedy. It should have wide circulation. Price \$10.50, plus \$1.70 for postage and handling. (Two to four copies, \$4.50 for postage and handling.)

You're No. 2

Sirs:

Kindly send me the cassette covering Dr. Ford's radio talk sermon of last Sunday morning. I only heard part of same, but his voice, delivery, and the impact of his message was well received by me.

This is the second time in sixty-one years I've ever sent for anything of this nature. The other was for material from Dr. Norman Vincent Peale. Please use the enclosed cheque as a small donation to help cover your costs, etc.

George R. Hutchings
New York City, New York

Sensible

Sirs:

When we are all pinching pennies, you don't know how thrilled we were to see your sensibly small office plans.

God bless you in your building endeavor.

Ronald and Beryl Johnson
Niles, Michigan

Don't Agree

Sirs:

Just a short note to say thank you for your ministry through both your magazine and tapes. They have been tremendous in uplifting and edifying us and we thank God for using the foolishness of humble men to proclaim the power of his glory in Jesus Christ. Your articles have helped in my understanding of church and ministry, and despite the fact that I do not agree with my church on a number of key issues I still find reward and satisfaction in their fellowship.

I have found in your ministry a lack of condemnation and intolerance to others'

points of view and exegetical methods. It has certainly helped me to accept extremism in the church — both ultra-liberal and gross fundamentalist positions.

I know that to members of my church you may seem heretical but I can only see that your positions on Scripture have been based upon sound hermeneutics and therefore defend both the dynamism and context in which Scripture was written.

I enclose a small gift to aid in the preaching of the gospel and pray continually for the Lord to bless and protect your ministry of the gospel.

Robbie Nathan
Cooranbong, NSW

Reading Without Spectacles

Sirs:

Now that I am reading the Bible without the spectacles that all organisations give to their people to look through, I find it amazing how new truths are to be found on every page. Passages take on clearer meanings, and I wonder how I could not have seen these new truths before. The Bible is like a fresh book to me now, and I daily rejoice in its wonderful comfort and instruction.

Name supplied
Victoria

Appreciation

Sirs:

My husband and I are so thankful to receive the **GNU** magazine and we especially appreciated the good articles by Noel Mason and Calvin Edwards. We are also glad that **GNU** is growing and in need of a larger home. Our income each month is barely enough to keep us until the next month, so we are unable to help with the building or make a love gift.

We ordered and received the Tape of the Month "Living in the New Age of the Spirit" by Dr. Ford, and have played it many, many times.

We do pray for you, and are anxiously awaiting new tapes.

Mrs. Maude Eberhardt
Cleveland, Georgia

Tithe for the Gospel

Sirs:

We have appreciated very much hearing the beautiful gospel as presented by you there at Good News. I am enclosing several checks for tithe and offerings. The Lord has been good to us and helped us to make ends meet. We want to put him first in our business dealings as well as every aspect of our lives. We are still members of our local church and have through the years been loyal supporters. But we feel the Lord has presently led us to put our tithe where it will be used to pay for workers presenting the gospel of Jesus Christ to the world.

May the Lord continue to richly bless your work there at Good News.

The Laphams
Harrah, Oklahoma

Fetters Have Been Broken

Sirs:

For five years I have been drinking in the gospel — five years of learning deeper and deeper truths about God's grace to this otherwise lost world. How can I thank you all enough for helping me break the fetters of legalism and accept the wonderful freedom the gospel gives to us all! Thank you all.

Vera Jackson
New South Wales

Good News Unlimited

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