

January 2012 Issue No. 1

Good News Unlimited



War and Peace

Know Your Board Members,
GNU Staff and Volunteers

The Bible

Jesus'
Unreasonable
Command

A Lioness
and Loneliness

Jesus is the Truth About God

Repentance

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EDITORIAL

Because Jesus is God (John 1:1) there can be no greater truth than he. He is the truth, the whole truth and nothing but the truth on salvation (John 14:6), and his life and teachings are the only foundation on which we can safely build our lives (1 Cor. 3:11).

'Christ is all and in all' (Col. 3:11), wrote the apostle Paul. The *Contemporary English Version* of the Bible translates those words this way: 'Christ is all that matters.' And that should be true in all our teachings, for if Christ is not the essence and substance of every belief then he is not 'all and in all.'

Every teaching in the Christian Church should proceed from, and point to, the Lord Jesus Christ. Specifically, Christ's crucifixion should be

the heart and soul of every doctrine. Paul, for example, resolved 'to know nothing ... except Jesus Christ and him crucified' (1 Cor. 2:2). Yet, in spite of this, there are so-called 'Christian' teachings that do not reflect any aspect of Christ or his ministry. Indeed, they point away from him, rather than to him.

Those who use the Bible as their text book should ensure that 'in all things Jesus has first place' (Col. 1:18 NCV). Christ should not only have first place, he must also be the very foundation and essence, not only of every sermon, but also of every belief, 'for no matter how many promises God has made [eternal life, the coming of the Holy Spirit, the return of Jesus, the resurrection of the dead, the final Judgment, a new heavens and a new earth, etc.], they are 'Yes' in Christ' (2 Cor 1:20), and *only* in Christ.

I used to wonder why the New Testament didn't have a convenient list of doctrines such as, Baptism, The True Church, Life after Death, The True

Day of Worship, etc. Instead the Gospels are all about Jesus. Even Paul, who writes about Justification by faith, makes it clear that we are

justified only by faith *in Jesus*. Christianity is not primarily a creed; it's a Person—Jesus Christ. Every true doctrine is but a facet of Jesus' life and teachings.

John Powell wrote:

'It is an historical tragedy that Christian preaching of God's word has somehow inverted its priorities. It has stressed the particular truths which Christianity has espoused, rather than the person of its Lord, as the apostles and early Christians did. It is not that Jesus did not have specific teachings, but these teachings will not make much sense to the person who has not first accepted Jesus himself' (*A Reason to Live, A Reason to Die: A New Look at Faith in God*).

A paraphrase of Hebrews 1:1-2 could be: 'Long ago God sent messages to his people via the spoken and written word, but in these last days his messages have come to us through the Living Word, Jesus.' In Jesus, God himself came to Earth to provide salvation for us and to reveal the truth of salvation to us. There can be no greater revelation of salvation truth than was given to us by God in the flesh. The life, death and resurrection of Jesus is ultimate truth. He is the final and complete revelation of salvation truth for mankind.

This month we start a new series of articles on Christian beliefs that have their origin in the life, death and resurrection of Jesus. The very first of these is: 'Jesus is the Truth about God'. This will be followed by 'Jesus is the Truth about Life after Death'; 'Jesus is the Truth about Hell'; and 'Jesus is the Truth about Judgement'; etc.



Ritchie Way

—Ritchie Way

GNU CONTACT PERSONNEL

Elénne Ford(07) 32361690
Rob Harris(02) 66283501
Milton Hook(02) 84112113
Bruce Johansen(03) 53811330
William Sinclair(08) 94585469
Bruce Starr(02) 98721016
Ritchie Way00116494822543

Pastor: ron@goodnewsunlimited.org.au
Magazine: ritchiew@kiwilink.co.nz
Chairman: spider55@live.com.au
GNU USA: gnu@goodnewsunlimited.org
Secretary/Treasurer:
dennis@goodnewsunlimited.org.au

GNU Exec. Editor:0011 649 4822543
Fax:0015 649 4822544
GNU Printer:(08) 93615690
Fax:(08) 94703478
GNU USA:.....0011 1 5308239690
GNU Treasurer:.....0413128080

GNU Website design:
rharris6@aanet.com.au

GNU ADMINISTRATION AUSTRALIA:
admin@goodnewsunlimited.org.au
Accounts/orders: Carolyn
Books & Tapes:.....(07) 55245040
admin@goodnewsunlimited.org.au

Mission Statement

Christians united in offering to all, meaning and direction in their lives by a knowledge of God's reconciliation with humanity through his Son, Jesus Christ.



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Phone:.....(07) 55245040

Facsimile:.....(07) 55245900

Executive Editor:Pastor Ritchie Way

Layout & Design:Patricia Tedman

Proof Reader:Lionel Hartley

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WAR AND PEACE



Egon Chmiel
as told to Ritchie Way

I lived in Berlin during the last days of Hitler's Third Reich. Although I was only nine-years-old at the time I clearly remember five bombing raids over the city. We weren't able to sleep for the continual thump of exploding bombs. If we received advance warning of the approaching squadrons of bombers we would take refuge in a nearby underground Railway Station.

Dad had been taken as a prisoner of war by the Allies, after which he joined the French Resistance. Just staying alive for the rest of our family, took all our time and energy. I had a pram chassis on wheels that I would take out to collect firewood from bombed out buildings. When the produce train came into the city from the country I would go to the railway station to pick up any cabbage leaves, carrots or beets that spilled onto the ground when the vegetables were being off-loaded. I would also take a billy to the abattoir to milk the cows before they were slaughtered.

When we were really desperate I would catch the last tram of the day into the country where I would crawl into a potato field under cover of darkness and dig into the side of the mound and remove just one or two potatoes from each root, after which, I would tamp the earth back again to cover my tracks. When I had filled my bag I would sleep under the hedgerow and catch the first tram back to the city next morning.

The white Russian army that was advancing on Berlin had a notorious Mongolian division in the van-

guard. They were referred to locally as 'canon fodder'. These men were extremely angry with their lot and went through Berlin indiscriminately killing, raping and looting. A neighbour protected his wife and daughters by hiding them in the woodshed with some food and water. He built a wall of firewood across the front of them to keep them hidden.

There was a lot of street fighting. I remember corpses lying everywhere. A ricocheting bullet carved a groove in the back of my head, but, because of the adrenaline-charged atmosphere of that time, I didn't become aware of the injury until later. When the Russians arrived they ordered everyone out of the apartments into the courtyard below. The buildings were then thoroughly searched and all German soldiers with pips on their shoulders were executed. When my uncle Gerard, who was an SS officer, was shot on the spot, I decided to get out of the city.

Fortunately for me, my youth reminded the Russian soldiers of their own children back home and they were very kind to me and gave me all I needed at their field kitchens. I kept moving further away from the nightmare of Berlin by sneaking onto trains and hiding in the brake vans. After four months on the run, a Russian Officer at Wittenberg, who had no children of his own, said he would like to take me to Russia to be part of his family. That evening he took me to the hotel where the officers were billeted, but I became very apprehensive about his intentions, so decided to escape once he had gone to sleep.

I had earlier noticed twenty German marks under a bowl, and a large salami sausage, so decided to take them with me. What I didn't know was that there were soldiers in the corridors guarding the officers. I was captured, my prized sausage was removed from my grip, and I was taken downstairs and locked in a basement room to be dealt with later. There was, however, a small window in that room that opened at

footpath level. I was out of it in a flash and off down the road to the railway station.

At the station I once again hid myself in the brake-van of a train. I left the train at Torgau, where the United States and Russian armies met along the Elbe River on 25th April 1945. There was a restaurant there that had wonderful pastries and other goodies for sale that I had never seen before. I took out my twenty marks and ordered some. The restaurateurs took an unusual interest in me and kept piling food onto my plate to keep me occupied until the authorities arrived to take me away.

I was delivered to a convent where the nuns tut-tutted over me. My hair was full of lice and I hadn't had a proper wash for many weeks. They peeled my clothes off, shaved my head and put me into a bath of hot soapy water where they gave me a very thorough scrubbing with a coarse flannel. As you might imagine, the water changed colour, and so did I to a degree.

What I remember very clearly was the beautiful bed with crisp clean sheets that they put me in that night. It was a taste of pure heaven. The whole time I was there at the convent the nuns were so kind to me. They really looked after me. Once I had settled in they sat me down and gathered as much information as possible about me and my family. I stayed at the convent for two weeks while they arranged for a childless family to foster me.

When the day arrived they took me out in the country to the small village of Probsthain where they introduced me to the couple who were to become my foster parents. My new family made a real fuss of me. After the nuns had gone they said, 'Take the bicycle and ride down the road to meet Opa (Grand-dad) who has been doing some work in the bottom field.' So I did. I was a bit wobbly at first but soon mastered the two-wheeler. Down the road I met Opa who was packing up his tools. He stepped out into the road and asked, rather sternly, 'Where did you get that bike, young man?' When I told him I got it at the farm up the road he said, 'Well, you take it right back and leave it there.'

When Opa arrived and saw me sitting at the table, the light dawned on him and his face broke into a big smile.

The nuns could not have found a nicer family to care for me. They were very affectionate, yet very disciplined. Like other country people they were essentially subsistence farmers who grew and made

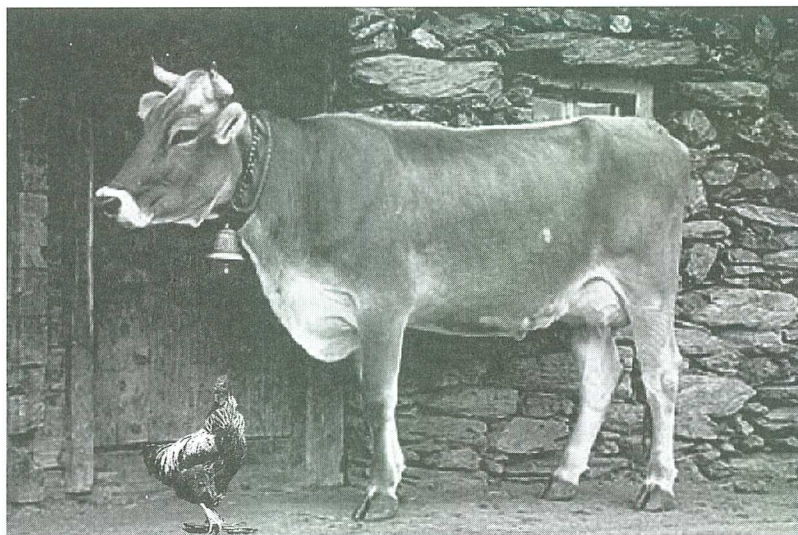
almost everything they needed. We had to work hard, but I was never happier in my life.

There was no running water at the farm, but we had our own well. All the ploughing and pulling of carts on the farm was done with cattle—the same cows from which we got our milk. The four cows that they owned were rotated throughout the day so they would have time to eat. They were kept in barns whenever they weren't working, and we milked them three times a day. They were fed there, which meant we had to muck out their stalls every morning.

On the farm we grew all our vegetables: potatoes, sugar beet, carrots, cabbages, pumpkins, etc, plus mangels for the cows. We also grew wheat, oats, barley, rye and hay. There were also fowls, ducks, geese, rabbits and pigs to care for. And every fortnight we heated up the large brick oven and baked our bread for the next two weeks.

When the hay was ready to be scythed we would rise each morning at four o'clock and I would do several hours of work before going off to school. As soon as I got home there were several more hours of work to do before going to bed. We worked hard, but we loved the life and were very happy.

Nothing was wasted on the farm. Surplus milk was made into yoghurt, sour cream and small cheeses. We would roast barley to make cereal coffee, and bottle the fruit from the many fruit trees that grew



around the house. There was a big cellar under the house that was filled with bottles of fruit, and large stone jars containing pickled vegetables, and corned meat. We would smoke some meat and dry our own herbs to make our medicines.

In the wintertime the men would care for the animals and make shoes, trousers, hats and other articles from pigskin. The women would spin wool and

knit pullovers, gloves and socks. They would also strip feathers to fill pillows and mattresses, and would make medicines from the herbs we had dried.

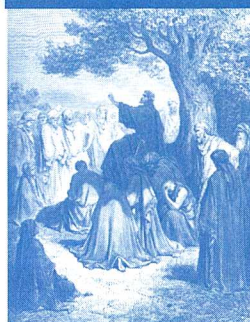
One eventful day, after nine years on the farm, a representative from the Red Cross visited to say that they had discovered that my parents had emigrated to New Zealand and were living in Ashburton. My foster parents, who were hoping to adopt me, were anxious that they might lose me, but did nothing to discourage me from going to visit my natural family. In those days, before the Berlin Wall was erected, it was easy to cross into Western Germany, and I was soon on my way to New Zealand by a ship that called in to many ports on the way.

The visit with my parents in New Zealand was a bit of a let down. We were strangers to each other and no rapport ever developed between us. But I loved the freedom of New Zealand, the wide range of consumer products available, and the job opportunities, so decided

to stay. This decision was fortunate because Stalin turned all the farms in East Germany into collectives, which would have robbed me of any incentive to improve the property, or even to work there.

On reminiscing of my past in Eastern Germany, my heart goes out to two groups of people: the nuns who so selflessly cared for me, providing me with loving foster parents, and even tracked down the whereabouts of my natural parents. I am ever grateful for their love and help. They reflected the love of Jesus in their ministry.

Secondly, I am extremely grateful for my Christian foster family who took me into their home and provided for all my needs, and gave me an academic education and training in farm work. They treated me better than a natural born son. I always felt appreciated and loved by them. To me they were my true Mother and Father, Grandpa and Grandma—and always will be. They were the face of God to me. ❄



JESUS' PARABLES

THE UNMERCIFUL SERVANT

Our parable for this month is the story of the unmerciful servant in Matthew 18:23-34. Jesus said:

'This story will show you what the kingdom

of heaven is like: One day a king decided to call in his officials and ask them to give an account of what they owed him. As he was doing this, one official was brought in who owed him fifty million silver coins. But he didn't have any money to pay what he owed. The king ordered him to be sold, along with his wife and children and all he owned, in order to pay the debt.

The official got down on his knees and began begging, "Have pity on me, and I will pay you every cent I owe!" The king felt sorry for him and let him go free. He even told the official that he did not have to pay back the money.

As the official was leaving, he happened to meet another official, who owed him a hundred silver coins. So he grabbed the man by the throat. He started choking him and said, "Pay me what you owe!"

The man got down on his knees and began begging, "Have pity on me, and I will pay you back." But the first official refused to have pity. Instead, he went and had the other official put in jail until he could pay what he owed.

When some other officials found out what had

happened, they felt sorry for the man who had been put in jail. Then they told the king what had happened. The king called the first official back in and said, "You're an evil man! When you begged for mercy, I said you did not have to pay back a cent. Don't you think you should show pity to someone else, as I did to you?" The king was so angry that he ordered the official to be tortured until he could pay back everything he owed. "That is how my Father in heaven will treat you, if you don't forgive each of my followers with all your heart."

Wow! That's heavy! But it shows the value God puts on the gospel of our Lord Jesus Christ. Jesus' sacrifice on the Cross is so all-encompassing that forgiveness must be extended to everyone who asks for it—no exceptions. We must extend forgiveness to those who 'owe us', we must forgive those we don't like, those who have despitely used us, those who have taken advantage of our good natures, those who should have known better—everyone. The very essence of the gospel is forgiveness (Luke 24:47).

If we accept the forgiveness of God for our sins, but refuse to forgive those who sin against us, we are deluded, because we are not repositories for God's forgiveness, we are only conduits. If Christ's forgiveness is not flowing through us to others it is because we haven't received it ourselves. And if we don't have God's forgiveness we are lost.

But, as believers in the Lord Jesus who died for us, we are not lost. That is why we, like the Lord Jesus, forgive with all our heart. We want those who have sinned against us, those who have terribly hurt us, to be in heaven with us. That's the spirit of Christ and the true measure of forgiveness! ❄

Will there ever be a third Testament? The answer is no, because there can be no greater revelation of truth than that which came to us in Jesus Christ. Jesus was God in the flesh. It is impossible to have another revelation that is greater than that. That is why the New Testament is God's greatest and final revelation of truth.

JESUS IS

THE TRUTH ABOUT GOD



Although Jesus left Earth physically (Luke 24:50-51), he still continues his ministry to us through his Spirit. He promised to be with us always, to the very end of the age (Matt. 28:20).

THE TRUTH ABOUT GOD

Jesus is God (John 1:1-2; 10:31-33), just as the Father and the Holy Spirit are also God. Jesus is not the Father, and the Father is not Jesus, but there is no difference between the Father and Jesus except in function. Had the Father taken Jesus' place, and Jesus the Father's, we would not have noticed any difference (John 14:7-9). To know what the Father is like, all we need to do is behold Jesus on the Cross.

When Judas left the Passover meal to betray Jesus to those who wanted to kill him, Jesus told the other disciples, 'Now is the Son of Man glorified and

Ritchie Way

God is glorified in him' (John 13:31; 17:1). It was on the Cross that we saw God in all his heavenly glory, hoisted up between heaven and earth—not wanted by either. There is no other God in the entire universe that would humble himself to that extent in order to save undeserving sinners like you and me. 'God was reconciling the world unto himself in Christ' (2 Cor 5:19). That is the nature of God.

Jesus said to his disciples, 'If you really knew me, you would know my Father as well. From now on [i.e. from Gethsemane forward] you do know him and have seen him' (John 14:7). To see Jesus in his suffering, when he resolutely refused to use his divine power to save himself from the Cross, is to see the Father in all his glory.

Moses saw only God's back (Exod. 33:18-23) because God's face wouldn't be revealed to mankind until the Cross. We who have seen the naked body of the Lord Jesus nailed to a Cross, with flies swarming around his eyes and mouth and over his shredded back; we who have heard nothing but gracious words from his parched lips, forgiving his crucifiers, comforting his mother, and promising eternity to the repentant insurgent; we who have heard the despairing cry of One totally and eternally abandoned by Heaven and Earth, have seen the face of God—a face never before seen by man.

Jesus said, 'Anyone who has seen me has seen the Father' (John 14:9). That was never truer than on the Cross.

THE CLAIMS OF JESUS

When Jesus claimed that he was one with the Father (John 10:30), what did the Jews of his day understand him to be saying? Those Jews picked up

stones to kill him because, as they said, 'You, a mere man, claim to be God' (John 10:33). It was obvious to them that when Jesus declared, 'I and the Father are one', he was claiming to be God. And Jesus did not deny that, which any Jew would have hastened to do were it not true.

On another occasion Jesus said to the Jews, 'Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.'

'You are not yet fifty years old,' the Jews said to him, 'and you have seen Abraham!'

'I tell you the truth,' Jesus answered, 'before Abraham was born, I AM!'

'At this they picked up stones to stone him' (John 8:56-59).

When Jesus declared, 'Before Abraham was born I AM' (*ego eimi*)ⁱ, he was using Jehovah's personal name. When Moses wanted to know God's name the Lord said to him, 'This is what you are to say to the Israelites: I AM has sent me to you' (Exod. 3:14). Jesus here referred to himself using an expression that Jehovah used of himself in the Old Testament (Isa. 41:4; 43:10-13; 44:6; 45:5-6). Jesus made it even clearer in John 13:19 where he told his disciples that when his prophecy about Judas became history they would know that he is the I AM.

PROMISE

The Old Testament predicted that the day would come when God would visit our world and live and walk among us. God foretold the time when he would put his dwelling place among us, and not abhor us. He would walk among us and be our God, and we would be his people (Lev. 26:11-12). That promise was typified in the Hebrew sanctuary.

INAUGURATION

God came to our world and lived among us for more than thirty years in Bethlehem, Egypt, Nazareth and Capernaum. Nazareth (Luke 4:23) and later, Capernaum was called his 'home town' (Luke 4:13; Matt. 13:54; Mark 2:1). Jesus was the true sanctuary—the tent of flesh in which God dwelt among us (John 2:19-21).

The prophecy in Leviticus 26:11-12 says that when God visited us in person he would not abhor us. And that was true, because even though we are sinners and Jesus had no sin, he did not look down on us. When the Pharisees criticised Jesus for associating with tax collectors and prostitutes, Jesus said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners' (Mark 2:13-17).

Our God is a God who loves us no matter what

our state. His supreme sacrifice on the Cross inaugurated him as our God—the God of the ungodly and sinners (Rom. 5:6-8).

FULFILMENT

Although Jesus left Earth physically (Luke 24:50-51), he still continues his ministry to us through his Spirit. He promised to be with us always, to the very end of the age (Matt. 28:20). He also said, 'Where two or three come together in my name, there am I with them' (Matt. 18:20). Just as 'Moses was faithful as a servant in all God's house ... Christ is faithful as a son over God's house. And we are his house ...' (Heb. 3:5-6). He dwells in the midst of us.

Several times the New Testament refers to the Holy Spirit as the Spirit of Christ (Rom. 8:9; Gal. 4:6; Php. 1:19; 1 Pet. 1:11). This indicates that the work of the Spirit and the work of Christ are not different; they have the same purpose and the same goal—the salvation of the world. Christ provided salvation on the Cross, and now the Holy Spirit is dispensing that salvation throughout the world.

It is through his Spirit that Jesus is currently fulfilling the promise of Leviticus 26:11-12. This is stated clearly in 2 Corinthians 6:16: 'We are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people"'. ❄

CONSUMMATION

At the close of this present evil age the redeemed will be raised up to dwell in the presence of the Father and Jesus for eternity. At that time the promise of Leviticus 26:11-12 will be consummated as Revelation 21:3 says: 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God'. We shall then behold the glory of Christ, the glory that he had with the Father before he was born into our world (John 17:5, 24). ❄

Endnote:

i. These are the same words that are found in the Septuagint translation of Exodus 3:14 and Isaiah 44:6.

69 Words

'Forgiving, Eileen Guder has suggested, is terribly costly. It means the one who forgives must give up all his 'rights.' In cases where we do not feel forgiveness is warranted, we often feel no compulsion to forgive. Our 'rights' we assert, have been violated. Realise though, if you will, that a Christian has no such 'rights.' No dead man does, and Christians are people who are dead to themselves.'

— Douglas Cooper.

Jesus'

Unreasonable Command

Pastor Douglas Martin

Many will not like my title—at least not yet. But even with the likelihood of being misunderstood at this stage, I insist that there is some truth in the title and will pursue it and leave you to decide if there is any ground for calling Jesus' command unreasonable.

I was reading a sermon by G. Campbell Morgan in which he told this story:

'A generation ago—full thirty years ago—a man said to me, 'You know, my quarrel with your Christ is that he is unreasonable.'

I said, 'Tell me what you mean by that.'

He gave me this illustration, and it is a perfectly fair one, he said:

Confucius said to his followers, "Be just to your enemies." I can do that; it is reasonable. Your Master said, "Love your enemies." I cannot do that. That is unreasonable.' ...I was thirty years younger then, I did not know quite how to answer him. I felt the force of what he said. I shall always believe that I was led and helped. What I did say to him was this: 'I see your point, but suppose that men could learn to love their enemies!' His answer came sharp as the crack of a pistol. 'Why then,' he said, 'there would be no enemies in the world.' Exactly. Therein is the greatness of the ideal. Not practicable, we may say of the teaching of Jesus, but we must admit immediately afterward that if it could be done, then we would have solved all our problems, social, political, and economic'

So, here is a problem: I can see why Jesus' command seems unreasonable to some, yet, at the same time, I believe in this command of Jesus. It is a high and noble ideal. But who reaches and applies the ideal? It was a command to his followers, and if applied by all who follow him it would have a tremendous transforming power in the world. But most people, yes, even those who endeavour to follow their Master, tend to be self-



sufficient, and say, like a little stumbling child who refuses a father's hand, 'I can do it myself!' But when faced with this command, they admit that they can't.

So is the command of Jesus unreasonable? If it is impossible, it is. But 'with God all things are possible.' And there is something else that must be part of our discussion: Jesus was planning to teach the disciples that 'apart from me you can do nothing' (John 15:5), and that we are to live in reliance upon him as he had lived in total dependence upon his Father (John 5:30).

Let us look at this command through the positive thinking of Jesus. If Jesus had a reason for giving the command that would meet with positive results, then the command would not be unreasonable.

The confession of the man who saw Jesus' command as unreasonable was, 'I cannot do that.' And if we were face to face with an enemy we may say the same. Is that a positive response? In a sense, yes, it is. As was indicated earlier, Jesus was teaching his followers to depend on him. 'I can't' is the first step toward 'we can.' Like Paul who said, 'I can do all things through Christ who strengthens me' (Php. 4:13). Like Wesley, who, with members of their Holy Club had a method for accomplishing what they believed was the right way to live. Or like the Pharisees who opposed Jesus, relied on their ability to keep the law. They needed to come to the place where they realised that it was what comes from the heart that indicates whether a person was good or bad. Therefore to say, 'I cannot do that' was a positive first step. But it is not the end of the story.

The good news of the gospel is that God does not expect the impossible. He knows our limitations. Jesus

said of his disciples, 'They have obeyed your word' (John. 17:6). Their commitment was obvious, but their mistakes are clear. Thomas had his doubts; James and John, whose temper flared up when a Samaritan village refused to have them stay the night, asked, 'Shall we call down fire from heaven and burn up their dwellings'; and Peter confidently asserted just prior to Calvary, 'These other disciples may deny you but I never will!' They had much to learn, and weaknesses to overcome, but Jesus was still able to say, 'They have kept your word.' God sees us as we want to be, not as we are, and he accepts us that way by grace.

The Lord considers motives, for he 'looks upon the heart' (1 Sam. 16:7). Of David it was said, he 'followed me with all his heart, doing only what was right in my eyes' (1 Kings 14:8). Doesn't God remember David's adultery with Bathsheba and the deliberate planned death of her husband so that he could take her as his wife? But David followed God with all his heart, and when wrong was pointed out his heart was broken and he begged God's forgiveness.

We return to the text under consideration. Jesus loved his enemies perfectly and also representatively, and inspires us to do the same. 'Father, forgive them, for they do not know what they are doing.' His love also motivates us to care about those who are our enemies, particularly, enemies of the gospel. 'Blessed are you when people insult you, persecute you and

falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets which were before you' (Matt. 5:11-12). But Jesus is also interested in the welfare of his enemies, and for their sake as well, he does more than give commands to love—he gives us his Spirit.

A young lady gave her life to Jesus and was severely tested by a classmate at high school. One day, without provocation, this particular girl came up to her in the playground and slapped her face. The young believer responded, 'Would you like to slap the other side as well?' Her attacker stood there dumbfounded, not knowing what to do. She later apologised and became a friend. When she told me of her experience I affirmed and admired her, but I was also reminded that Jesus knew what he was doing—showing us a way to transform lives. By giving this command, Jesus shows that he is also interested in enemies, which makes his command quite reasonable.

And while carrying out this difficult command, let us also remember to show his love to those nearer home: 'By this shall all men know that you are my disciples, if you have love for one another' (John 13:35).



Endnote:

i. G. Campbell Morgan, *The Westminster Pulpit* (reprint: Baker House, Grand Rapids), 10:306.

REPENTANCE

J. R. Miller

Repentance must always come before forgiveness and peace [Mark 1:15]. Perhaps we need to be reminded of this in these days. We are in danger of making salvation too easy a matter and of being altogether too tolerant with ourselves. We forget, some of us, that sin is such a terrible thing, and we are too careless about getting rid of our sins. We misunderstand God's forgiveness if we think of it merely as an easy forgetting that we have done the wrong thing. Jesus did not come to save us merely from sin's penalties; He came to save us from the sins themselves, by leading us to forsake them for ever. Unless we repent of our sins we never can have forgiveness.

We must make sure, too, that we do thorough work in our repenting. Repentance is not merely a little twinge of remorse over some wrong thing. It is not simply a gush of tears at the recollection of some wickedness. It is not a mere shame at being found out in some meanness or uncleanness or dishonesty. It is the revolution of the whole life. Sins wept over must be forsaken for ever. Repentance is a change of heart, a turning of the face the other way. It is well for us to make diligent quest to be sure that we always abandon the wrong-doing which we deplore, that we quit the evil course which we regret, that we turn away from the sin which we confess.

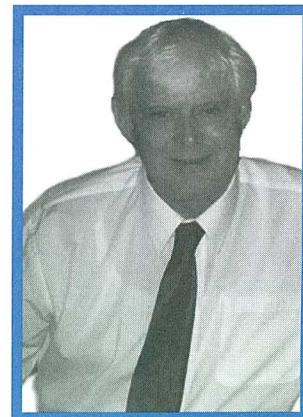
A good many people get only half the gospel. They talk a great deal about believing, but very little about repenting. It needs to be remembered that a faith which does not lead to genuine repentance is not a faith that saves. He who bewails a sin and confesses it, secretly intending to return to it again, has no good ground to hope that he is forgiven.



Know Your Good News Unlimited

Board Members, Staff and Volunteers

In this series we will introduce to our readers the members of the *Good News Unlimited* Board, staff and volunteers.



Q. What is your name?

A. Dennis Tedman

Q. Where do you live?

A. Alstonville; North NSW.

Q. How many children do you have?

A. Two.

Q. What do they do and where do they live?

A. Denyce/Kingscliff North NSW—Nurse-in-training, and Bettina, Washington DC—legal work.

Q. What is your ministry with GNU?

A. Secretary/Treasurer.

Q. What do you like about Good News Unlimited?

A. GNU promotes faith without many of the ‘add-ons’ of organised religion.

Q. What are your aspirations for Good News Unlimited?

A. That it continues and grows in its present endeavour to promote the ‘unlimited good news’.

Q. What, apart from the Bible, is your favourite book? And why?

A. Books I have read about Ernest Shackleton (there are several). A man who around 1914 set out to cross the Antarctic continent via the South Pole—but failed. Yet nevertheless, is seen by most today as a hero and a great success.

Q. What is your favourite passage from the Bible?

A. Genesis 1; ‘In the beginning God ...’ speaks of a great truth, a truth that while part of the creation story, is not dependent on the detail of that story.

Q. Name two people (dead or alive) you would like to invite for dinner . . . and why?

A. Mark Twain and Lewis Carol. These two would undoubtedly make for interesting dinner company. Unorthodox; sometimes unruly; creative personalities who seem out-of-step with the rest of us, yet honest and courageous enough to live and act as they think they should, without feeling the need to ask permission.

‘It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either of them.’
—Mark Twain.

‘It seems very pretty,’ she said when she had finished it, ‘but it’s rather hard to understand!’ (You see she didn’t like to confess, even to herself, that she couldn’t make it out at all.) ‘Somehow it seems to fill my head with ideas—only I don’t exactly know what they are! However, somebody killed something: that’s clear, at any rate’
—Alice In Wonderland, Lewis Carol.

HOW TO INTERPRET SCRIPTURE

RITCHIE WAY

PART 10

REVELATION 19

In the September 2011 issue of *Good News Unlimited* we looked at the Inauguration, Fulfilment and Consummation of the prophecy of the Millennium in Revelation 20. In this issue we will see how that same schema also applies to the prophecy of The Rider on the White Horse in Revelation 19.

Let's first review what we mean by Inauguration, Fulfilment and Consummation:

INAUGURATION

When something is **inaugurated** it is installed, or launched. It was the death of Jesus on the cross that inaugurated him as King of the kingdom of God (Matt. 28:18). Jesus became King of heaven and earth through his sacrifice for us. His death removed the barrier of our sins which kept us out of his kingdom (Matt. 27:50-51; John 14:6; Heb. 10:19-22).

FULFILMENT

The **fulfilment** of Christ's kingdom is the filling of that kingdom with people who are saved by the sacrifice of Jesus. That is why it is called the fulfilment, or the filling full. This ministry is supervised and empowered by the Holy Spirit.

CONSUMMATION

The **consummation** of Christ's kingdom will take place at his Second Coming, after its filling is completed (Matt. 24:14). At that time the currently concealed kingdom will be revealed, and we shall literally enter the presence of the Father.

THE RIDER ON THE WHITE HORSE (Revelation 19:11-21 NCV)

'Then I saw heaven opened, and there before me was a white horse. The rider on the horse is called Faithful and True, and he is right when he judges and makes war. His eyes are like burning fire, and on his head are many crowns. He has a name written on him, which no one but him-

self knows. He is dressed in a robe dipped in blood, and his name is the Word of God.

The armies of heaven, dressed in fine linen, white and clean, were following him on white horses. Out of the rider's mouth comes a sharp sword that he will use to defeat the nations, and he will rule them with a rod of iron. He will crush out the wine in the winepress of the terrible anger of God the Almighty. On his robe and on his upper leg was written this name: KING OF KINGS AND LORD OF LORDS.

Then I saw an angel standing in the sun, and he called with a loud voice to all the birds flying in the sky: "Come and gather together for the great feast of God so that you can eat the bodies of kings, generals, mighty people, horses and their riders, and the bodies of all people—free, slave, small, and great."

Then I saw the beast and the kings of the earth. Their armies were gathered together to make war against the rider on the horse and his army. But the beast was captured and with him the false prophet who did the miracles for the beast. The false prophet had used these miracles to trick those who had the mark of the beast and worshiped his idol. The false prophet and the beast were thrown alive into the lake of fire that burns with sulphur. And their armies were killed with the sword that came out of the mouth of the rider on the horse, and all the birds ate the bodies until they were full.'

INAUGURATION OF REVELATION 19:11-21 BY JESUS

Rev. 19:11 'I saw heaven standing open'. Heaven was opened when the Holy Spirit came down upon Jesus at his baptism, to anoint him with power for his ministry (Luke 3:21-23).

In this chapter Jesus is portrayed as a warrior on a white battle-horse. For three years he and his followers made war on the nations with the sword

that was coming out of the Lord's mouth (Rev. 19:15; Ephesians 6:17).

Revelation 19:11 says, *'With justice he judges and makes war.'* Jesus could have executed justice on the world by annihilating every one of us for our sins, but he chose to become our substitute and execute that justice on himself instead. On the Cross justice slew Jesus and stained his robe with his own blood (19:13).

The beast (the Romans), supported by the false prophet (Judaism) made war *'against the rider on the horse and his army'* (19:19). They captured Jesus and executed him.

Rev. 19:15 says: *'He treads the winepress of the fury of the wrath of God Almighty.'* This judgement is more fully described in Revelation 14:20 where it is revealed that the winepress of God's wrath is *'outside the city'*.

In the inauguration, Jesus is the one who is judged and crushed in the winepress of God's wrath for our sins. Outside the city he crushed himself as our substitute. Jesus suffered *'outside the city gate to make people holy through his own blood'* (Heb. 13:12). There, *'outside the camp'* (Heb. 13:13) he *'died for the ungodly'* (Rom. 5:6).

But Jesus overcame the grave and rose from the dead, the victor over all his enemies.

FULFILMENT OF REVELATION 19:11-21 THROUGH THE HOLY SPIRIT

'The armies of heaven' that follow the Lamb are described as those who are *'dressed in fine linen, clean and white'* (Rev. 19:14). *'They have washed their robes and made them white in the blood of the Lamb'* (Rev. 7:14; 19:8). A parallel passage in chapter 17 states that the nations that oppose the kingdom of God *'will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers'* (Rev. 17:14).

Jesus leads his troops into battle wielding *'the sword of the Spirit, which is the word of God'*, coming forth from his mouth (Eph. 6:17). His robe is stained with blood, but as this blood is on his robe before the battle starts it can only be his own blood.

Christ's army, saved by the blood of the Lamb, now divides the world into the saved and the lost. Those who accept the sacrifice that Jesus made for them are given eternal life; those who reject Christ's substitutionary death remain under the judgement of God (John 3:36).

In the two passages of Revelation 17:12-14 and 19:11-16 is depicted the great battle between truth and error, good and evil, that will decide the ultimate des-

tiny of everyone who dwells on earth. It is a battle that is underway in our present age, because Jesus told the people in the church at Pergamum that if certain members there didn't repent, he would come and fight against them with **the sword of his mouth** (Rev. 2:16).

The final battle between good and evil is depicted in Revelation 19:19. The saints—as was Jesus—will be condemned to die an unjust death at the hands of a numberless horde, but the Lord intervenes at the last moment and judgement falls on their enemies instead (19:20).

Revelation 19:19 also parallels Revelation 20:7-9a – the final battle between the forces of Satan and the forces of Christ. Revelation 19:19 reveals that the beast and the kings of the earth and their armies will gather together to make war against the rider on the [white] horse and his army, while Revelation 20:7-9a reveals that the deceived nations will be gathered together for battle, after which, they will march across the breadth of the earth and surround the camp of God's people. Both these descriptions picture the battle of Armageddon—the final conflict between good and evil, right and wrong.

CONSUMMATION OF REVELATION 19:11-21 WITH THE FATHER

Christ and his followers judge those who rejected the Word of God who was slain for the sins of the world (1 Cor. 6:2-3; Rev. 19:19). The lost, who will be raised in the second resurrection, reject the decision of this judgement and assemble their forces to attack their judges.

At the point at which Gog and Magog surround *'the camp of God's people, the city he loves'* (Rev. 20:7-9) heaven will open and a white battle horse, whose rider is Faithful and True, will appear. He will take his place at the head of God's besieged people, facing the enemy, and with justice he will judge and make war on their enemies (Rev. 19:11-21). In the consummation, Christ's robe will be stained with the blood of his enemies (see Isa. 63:2-3). Because they rejected the atonement he made for their sins, they will now make atonement for their own sins, by dying the second death outside the holy city (see Rev. 14:19-20).

The followers of the Lamb are saved to live forever, and the armies that oppose them are destroyed forever. ❄

The Last Word

If your practice is contrary to your beliefs, you will either change your practice to conform to your beliefs, or you will change your beliefs to conform to your practice.



A LIONESS AND LONELINESS

Alan Smith

one destroyed by poachers. It is a beautiful film depicting graphically the lonely lioness's overpowering longing for company, and her joy at eventually having the company of other lions.

I got to thinking about that situation from a different perspective. We often think of the fellowship we enjoy in the company of our kind, and it is wonderful. But we seldom give thought to the loneliness of our heavenly Father and his craving for our company. We ponder such statements as 'Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart; can satisfy the hunger and thirst of the soul ...'¹ That is the flip side.

Over fifty years ago I was sweethearts with a girl whom I felt would make a great soul mate. As I got to know her more, I envisioned a life together with her, daydreaming during daylight, and night dreaming during darkness. I composed many poems about her, some of which she shared with her friends. It was kind of good, feeling envious looks as some of the girls wished that some beau would also vanquish them with verse.

But the time came when the wings of my angel assumed a dark hue. Someone from her hometown told me of her exploits as a teenager before I met her. I felt betrayed, cheated. My mind's eye had pictured her as female perfection, but years later I learned of trips she had made to the Melbourne Cup with her boss while the boy she was dating stayed home studying. I did not feel resentment, or anger, but rather deep anguish—terrible gut-wrenching sorrow. Some time later I married a girl who was the superior of my fallen angel in many ways. We have had many wonderful years together, and I have some exquisite memories. Yet nothing, it seems, can assuage the sorrow I experience when I think of the

A graphic film, available for downloading from the internet site, *Top Documentary Films*, documents the story of the last lioness on the Liuwa Plain in Southwestern Zambia after the rest of the pride had been killed by poachers. This film, *The Last Lioness*, is well worth viewing. The story opens when a film crew at a game reserve noticed the lone lioness, in the prime of life, lurking alone on the edge of their camp. She was there every day for months.

Over a period of time, the lioness cautiously approached the camp and eventually decided that she was safe near the men, and one day she came out into the open and lay down in front of the crew, playing and frolicking like a kitten. After this had gone on for some time, the film crew decided that she was lonely, and being destitute of the company of her kind was seeking out theirs. Eventually they went to another game reserve several hundred miles away, and brought back two young male lions so that the lioness would have some company.

The film ended with the expressed hope that maybe a new pride would eventuate, replacing the

tragic decisions my first girlfriend made, and the stormy relationship that she now lives with. I think this is a microcosm of the feelings our heavenly Father must experience when he sees our waywardness. How he must grieve when he ponders 'what might have been' with us. We talk to people; we plead with our children to not neglect the 'today' of salvation. Untold benefits accrue. But we seldom ponder the joy, the warmth and delight that our Father in heaven experiences when the wanderer returns.

We talk about the wonder of prodigal's return home to his father's house. We seldom, if ever, contemplate the inexpressible joy the father felt as he realised that the weary, gaunt and ragged lad stumbling up the road, was his boy coming home. Roger Altmann caught the mood as follows:

FATHER

The glare of the day had softened. In the west
A crimson glory lingered, where the sun
Short time before had slipped behind the hill.
The warm and wine-like air of early spring
Caressed the buds of living green
And fondled them with sighs of ecstasy.
The nobleman of Israel paced his roof
And pondered on the past. His steady gaze
Turned always toward the south. In fancy's eye
He pictured Egypt's banquet halls of mirth;
Her gay festivity and empty joy. 'My son',
He murmured 'Oh my well beloved,
Hast thou forgot the shelter of thy sire.
Doth not thy Jewish heart at times grow soft,
And yearn for glimpses of thy father's face?
The fig tree close beside the southern wall
Is green again. The vines around the door
Put forth their baby leaves. Would thou wert here.
How well do I recall the day you left.
In hot blood and with boastful word, you girt a gaudy
Mantle around thy goodly form and
With your patrimony bolstered took the Egypt road.'

The sunset glory in the western sky
Was slowly fading. Still the father gazed,
His heart athrong with sacred memories
And yearnings. His old eyes bedimmed with tears
How often had this younger son of his
Climbed to the roof, and watched the caravans
That tinkled down to Egypt, counting too
The camels as they laboured up the hill,
And by the huge red stone
Turned out of sight.
The father looked there now
And strained his eyes of threescore years
To see that stone, beyond which he had seen

His best loved son the idol of his being, disappear.

My boy, my boy . . . where is he? . . . Who is that
Rounding the corner by the landmark stone?
Some wanderer indeed. See how he limps
Upon his weary feet. Mark the droop of shoulder;
The exhausted listless way he plods along.
I'll ask him in. See now he straightens up
In pride and dignity. Half hesitating.
Nay, I know that graceful carriage,
That familiar pose, Surely it is not he.
Mark ye that comely head. It must be he.
Father of Abraham it is my son. Make haste
My withered bones. Leap down these stairs,
And carry me in haste to meet my boy.
My son was dead. He is alive again.
My heart's delight was lost. But now he's found.

The twilight folds were deepening into gloom,
The saffron in the western sky had gone.
No more the breezes sighed among the trees,
And over all brooded
Tranquility. Upon the shoulder of the nobleman
The prodigal had faltered out with tears
Repentance. Folded in his father's robe,
Together they went home, beneath the Syrian stars.

This, and a glimpse into the soul of a lonely lioness, is replete with a wonderful lesson. Salvation is a two-sided coin, and heaven's joy is but dimly foreshadowed by ours. It is in our power to make the family of heaven incredibly happy. ❄

Endnote: 1. E G White *Education* p.124.



Good News Unlimited Gospel Congress 2012

THE TRUTH ABOUT PREDESTINATION

Desmond Ford

with

**Ron Allen
Ritchie Way
Milton Hook**

Melbourne

March 3rd 9.30am - 4.00pm
Carey Baptist Grammar Chapel
Bakers Road
Kew

Newcastle:

March 17th 10.00am - 4.00pm
Madison Hotel
109 Madison Drive
Charlestown

Sydney:

March 31st 9.30am - 4.00pm
Thornleigh Community Centre
Cnr. Phyllis and Central Avenues
Thornleigh

Brisbane:

April 21st 10.00am - 4.00pm
Springwood Tower Apartment Hotel
9 Murrjong Road
Springwood



Desmond Ford

- ◆ *There's a Wideness in God's Mercy*
- ◆ *Great Men Make Mistakes*
- ◆ *Questions & Answers*

Ron Allen

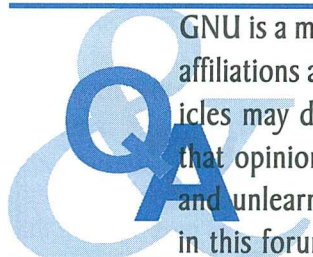
- ◆ *Jacob I loved, Esau I Hated*

Ritchie Way

- ◆ *When God Commands*

Milton Hook

- ◆ *The Most Primitive Christianity*



GNU is a meeting of minds from a wide range of church affiliations and therefore, opinions expressed in our articles may differ from that of our readers. Recognising that opinions can differ and we all have much to learn and unlearn, we encourage our readers to participate in this forum.

THE SECOND DEATH

Greetings

An interesting point that you brought out was that 'Christ conquered the second death.' But for whom did he conquer it? Or does it still hold him in the 'blackness of darkness forever' or in a 'lake of fire with unquenchable flames'?

If Christ's resurrection to immortality proves he conquered death, even death number two, then whom did he conquer the second death for; if this is where the unsaved end up finally?

Cheers

Dear A

When Jesus died on the cross, we, who are in him, died with him. 'If we died with him, we will also live with him' (2 Tim. 2:11). Those who don't die the second death in Jesus, will not live eternally with him. They will be required to pay the price he has already paid for them—which hardly bears thinking about.

Jesus conquered the second death—also known as the wrath of God against sinners—for all who choose to be in him. 'We are saved from God's wrath through him' (Rom. 5:9). God has not appointed us to suffer wrath, but to receive salvation through our Lord Jesus Christ. He died [that death] for us. (1 Thes. 5:9).

Ritchie.

TWO JUDGEMENTS

Hi Ritchie

There are two passages that are often quoted by those who talk about the coming judgement. The first is Revelation 22:12: 'Behold, I am com-

ing quickly, and My reward is with Me, to render to every man according to what he has done.' And the second is 2 Corinthians 5:10: 'For we must all appear before the judgement seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.'

In the past it has been the general understanding that both these passages are about the judgement that separates the sheep from the goats, that is, the saved from the lost. But it clearly says in both cases that each person will be judged 'according to what he has done', not according to his faith or lack of faith in Jesus.

According to my thinking, the true interpretation of these verses is found in 1 Corinthians 3:10-15 where we are told that a man could be saved in the final judgement, but have no reward at all unless he uses his gifts or talents to build on Christ.

What do you think? Am I right or wrong?

God bless

B. R.

Hi B

I think I understand what you are saying. Correct me if I am wrong. You are saying that the Judgement of Revelation 22:12 and 2 Corinthians 5:10 is not the judgement that determines our destiny, but the judgement that determines our reward, because, according to Paul, the believer in Jesus, who is already saved, but who doesn't commit his/her time, treasure and talents to building on Jesus will be saved, but without any reward.

If that is what you are saying, I agree with you.

Ritchie.

CROSSING THE SEA

Dear Editor

Years ago I saw the Cecil B. DeMille film, The Ten Commandments. The scene of the Israelites crossing the Red Sea was particularly spectacular, with great walls of seething water towering up on either side of the path through the sea. Yet Genesis 14:21-22 says God used a 'strong east wind' to create a way through the sea for them. I have seen the wind blow back water in shallow estuaries, but I cannot conceive that a wind, even a strong wind, could make a dry path through deep water. Can you?

J. W.

Dear J

There are two factors that we need to take into account here. The first is the miraculous. Most of the plagues that fell on Egypt, e.g. flies, locusts, boils, were natural events that God used for his purpose. The timing and the intensity of the ten plagues on Egypt, however, were anything but natural. So with the road created through the Sea of Reeds. The timing and intensity of that event was miraculous.

The other factor is the genre. We need to remember that dramatisations of this event are just that—dramatisations. The first was Miriam's song: 'By the blast of your nostrils the waters piled up. The surging waters stood firm like a wall; the deep waters congealed in the heart of the sea' (Exod. 15:8). See Psalm 77:13-20 for another dramatisation of this event.

Of these things we can be sure: God opened a way for Israel through Yam Suph (the Sea of Reeds). The Egyptian chariots followed them but their narrow wheels became bogged and jammed with

mud that had been stirred up by thousands of feet. Once all the Israelites reached the other side the waters returned, drowning the Egyptians and their horses.

Ritchie.

PASSOVER AND DAY OF ATONEMENT

Hi Ritchie

I've been doing some thinking about the differences between the Passover and the Day of Atonement as they applied to Jesus.

The Passover centred on the sacrifice of a lamb. Those who were covered by their faith in the blood of the Passover Lamb were saved. The Passover also marked the beginning of the nation of Israel. It was the Passover sacrifice that broke their chains of slavery and set them free to become a nation under God. And so it was when Jesus, 'our Passover', died for us on the Cross. Those who have faith in his sacrifice are freed from their bondage. They become citizens of the kingdom of heaven.

The symbolism of the Day of Atonement teaches the same truth, but is much broader. The Day of Atonement was not the commencement of a journey; it marked the close of the journey; the close of probation for God's people. It was about a final judgement. God's people will only be covered by Christ's atonement if they are living in a covenant relationship with the Lord.

God bless

I.R.

Hi I

The Passover teaches us that after the plague of darkness, God's Firstborn was slain for our sins. His death broke the chains of our bondage so we could live in the freedom of the sons of God.

With regard to the Day of Atonement, Hebrews reveals that Jesus, our High Priest, after his sacrifice, entered into God's presence

with his own blood (Heb. 9:11-12). On that day he opened a new and living way for us back to the Father.

The Day of Atonement is the *Final Judgement* on our sins. It deals with the last things. It is an eschatological judgement, because its verdict will be revealed in the first resurrection at the last day.

The benefits of this Final Judgement become ours the moment we put our faith in Jesus who shed his blood for us. If we cross over from death to life spiritually in this age, we shall cross over from death to life literally in the age to come (John 5:24).

Thanks for those insights

Kind regards

Ritchie.

GOD'S GREATNESS

Hi Ed.

Thanx much 4 the beaut mags & message. Was a bit vexed by wotcher sed: 'The rejectors of God's mercy will die again ... no further resurrection.' In a sense there are none such. We can't even do our own believing and coming. 'Faith ... not of yourselves ... the gift of God.' 'No one can come ... unless God draws him.' To say otherwise is to limit the Almighty. It makes man stronger than God. The Bible sez God's purpose is to save the world, not just the elect. Think about it.

God bless you

K. H.

Hi K

God has shown his greatness by creating us with the freedom to make genuine choices. And he has also shown his greatness by removing our every excuse for not choosing the free gift of eternal life through Jesus, who sacrificed himself for us. Yet, in spite of that freedom, only a few will choose to enter the narrow gate that leads to life (Matt. 7:14).

God's greatness is not only measured by his omnipotence, it is

also measured by his humility (see Matt. 11:29). Only a truly great God could accept the irrational, illogical and unreasonable choices that the multitude will make to reject his free gift of life. The Roman soldiers weren't the only ones to spit in the Lord's face. But his humility is so great he will accept that without retaliation. And there will be tears in his eyes for these rejecters of his free grace. Such a God is truly the greatest.

Abundant blessings

Ritchie.

THOMAS DORSEY

Hi Ritchie

I think that you should check out the story in your August 2011 edition of Good News Unlimited about who wrote the Hymn 'Precious Lord'.

Thomas Andrew Dorsey who penned that song was not the band leader of the thirties and forties, but a former jazz pianist with a similar name.

After having a successful career as a blues musician Thomas A. Dorsey switched to gospel music. For over forty years he was the choir director of Chicago's Pilgrim Baptist Church. During his lifetime he penned over 1000 gospel tunes.

So there were two Tommy Dorseys. Check it out on Snopes.

Yours faithfully

T. R.

Hi T

Thanks for that. To maintain the confidence of our readers it is important that our articles are factually correct, but when a magazine is run largely by volunteers with limited time, it's not always possible to check every statement of fact for accuracy. We rely very much on our authors to do that research themselves. We appreciate your help so that we can give the credit to the right Tommy Dorsey.

Sincerely

Ritchie.

CHRISTIANITY 101

The Bible

The Bible is a library of 66 books: 39 in the Old Testament and 27 in the New. The Old Testament contains the books that were written before Jesus, and the New Testament contains the books that were written after Jesus. The first books of the Bible were written 3500 years ago, and the last books 1600 years later.

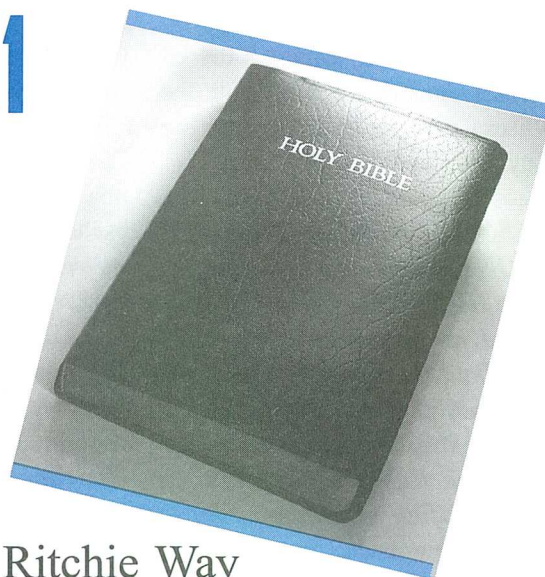
The Old Testament was written mainly in Hebrew, with a few portions in Aramaic. The New Testament was written in Greek. Because Greek was spoken over most of the ancient world, the Old Testament was translated into Greek before Jesus' time. That translation was called the *Septuagint*.

The Bible, which is the world's most translated book, is available today in over 2400 different languages. The Bible is also the world's most popular book, outselling every other book each year. More than two New Testaments per second come off the printing presses 24 X 7 every day of the year, totalling over 70 million copies per year.

One unique feature of the Bible is that even though it took forty different authors—Kings, Statesmen, Priests, Prophets, Apostles, a Physician, a Shepherd, and two brothers of Jesus—1600 years to write it, it has just a single theme: the God who provides salvation.

The Old Testament pointed forward to the God of salvation who would, one day, come and live and walk among us. He would be our God and we would be his people. The four Gospels—Matthew, Mark, Luke, and John—tell us about the God of salvation who came in the flesh and lived and walked among us. The rest of the New Testament points back to the God who came in the flesh and lived and walked among us.

Because language is dynamic and is always changing, it is necessary to have up-to-date translations of the



Ritchie Way

Bible all the time. A generation ago the *King James Version* was the most popular Bible. Today, the *New International Version* is the most popular.

There are two types of English translations, the formal and the dynamic. A formal translation, such as the *Revised Standard Version* and the *New American Standard Bible*, is truer to the words of the original text, while a dynamic translation, such as the *New International Version* or the *New Century Version*, is truer to the thoughts of the original text.

A formal translation, for example, would translate the Hebrew phrase 'a person with a good eye', as 'a person with a good eye.' A dynamic translation, however, would translate 'a person with a good eye' as 'a generous person', because that is what the expression meant to the writer.

There are also English translations, such as the *Contemporary English Version*, that have a limited vocabulary for people such as those who speak English as their second language, and there are paraphrases such as *The Message*.

Find the Bible that is right for you, and start reading it. Begin by reading the four Gospels, Matthew, Mark, Luke and John, and then move on to other books. Make it your habit to spend some time every day reading your Bible. Choose a time when you won't be interrupted; ask God to help you understand and apply what you read, and keep your daily appointment faithfully. Your heart will leap with joy and your life will be enriched. ❄

STANDING IN THE NEED OF PRAYER

Good News Unlimited is supported by a group of people committed to praying for the needs of our readers. If you have a prayer request please share it with

Carolyn at the office. You don't have to be specific if you wish to keep the matter private. Your request will then be passed on to a group of intercessors who will take it to the Lord on your behalf. They would be honoured to support you in this way.

DR DESMOND FORD

RIGHT WITH
G O D
RIGHT NOW

How God Saves People
As Shown in the Bible's
Book of Romans

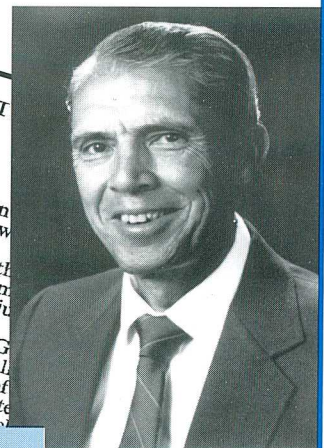
DESMOND FORD, PhD

THE EPISTLE OF PAUL THE APOSTLE TO
ROMANS

CHAPTER 1
want of Jesus Christ,
an apostle, "separated
of God,
I promised afore by
the holy scriptures,
Son Jesus Christ
made of the seed
to the flesh;
the Son of God
g "to the spirit of
rection from the
received grace
edience to the
for his name:
lso the called

CHAP. 1
a Acts 22.21.
2 Cor. 1.1.
Col. 1.1.25.
b Acts 9.15.
c Titus 1.2.
God unto salvation
believeth; to the Jew
the Greek.
17 For "therein is th
of God revealed from
as it is written, "The ju
faith.
18 For "the wrath of G
from heaven against al
and unrighteousness of
hold the truth in unright
19 Because "that
known of God is - which
for "God has
20

1 determined.
d Heb. 9.14.
1 Pet. 3.18.
e Eph. 3.8.
2 Or, to the
obedience
of faith.
f Acts 13.38.



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*I hear the words of love, I gaze upon the blood,
I see the mighty sacrifice, And I have peace with God.*

It is not who you are, but *Whose* you are.

This is Paul's thesis in the
book of Romans—the book that
has triggered every great revival of
righteousness the world has ever known.



Good News Unlimited
PO Box 6788
Sth. Tweed Heads 2486
Phn: 0755245040 Email:
admin@goodnewsunlimited.org.au
ritchiew@kiwilink.co.nz

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The link is on
Youtube Channel page with times
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GRACEGATE Auckland, New Zealand

There is an invitation to all
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Lunch is provided.

We meet in the Oteha Valley Primary
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Medallion Drive in Albany.
Worship starts at 10.30am sharp

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gospel is that God does not
expect the impossible.
He knows our limitations.*

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