


# Good News Unlimited

March, 1985

Solo Christo—Sola Scriptura—Sola Fida—Sola Gratia



## The Surpassing Righteousness

by  
Smuts van Rooyen

Editor:  
Noel Mason  
Associate  
Editor:  
Brad McIntyre

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

Subscriptions are free upon request.

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

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

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

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

**Australian office:** P.O. Box 1603, Hornsby-Northgate, NSW 2077, Australia.

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

**New Zealand office:** P.O. Box 10 154, Christchurch, New Zealand.

Copyright ©  
1984 Good News Unlimited, Inc.

## Editorial

Is there anyone in the world today who would deny that one of society's *greatest* needs is righteousness? Just imagine the radical changes that would take place if everyone in the world became instantly righteous! The Pentagon and the weapons industry would become redundant. All law enforcement agencies such as the F.B.I., the Sheriff's Office and highway patrolmen would no longer be necessary. Judges and lawyers would have to pursue a different vocation. Likewise the locksmiths and those employed in the production of vaults and alarm systems. The instant reduction in fear and anxiety would greatly reduce the work load of doctors, psychiatrists and ministers. Perhaps there would be no need for preachers! No one could estimate the impact that such a change would have on our world.

This vision of a righteous world makes us painfully aware of how far we are from such an ideal. Think of the staggering cost in dollars and cents alone of humanity's unrighteousness! The fact that every attempt to build a better society has failed in the past gives us a dreadful sense of our own powerlessness. We feel like crying with Isaiah, "all our *righteous* deeds are like a polluted garment" (Is 64:6).

With an acute awareness of their sinfulness, the people of God in the ancient world yearned for a kingdom of righteousness.

This longing expressed itself in an inspired hope. Israel's greatest prophets announced that God would bring in such a kingdom of righteousness. Consider the cheering words of Isaiah:

I will greatly rejoice in the Lord,  
my soul shall exalt in my God;  
for he has clothed me with the  
garments of salvation,  
he has covered me with the  
robe of *righteousness*,  
as a bridegroom decks himself  
with a garland,  
and as a bride adorns herself  
with her jewels.

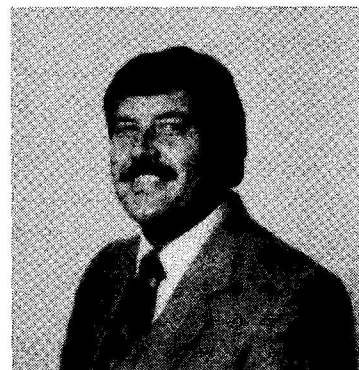
For as the earth brings forth its shoots,  
and as a garden causes what is  
sown in it to spring up,  
so the Lord God will cause  
*righteousness* and praise  
to spring forth before all the  
nations. (61:10-11).

According to the prophets of the New Testament there will one day be a "new earth in which righteousness dwells" (2 Pe 3:13). Matthew's Gospel makes it clear that righteousness is both a *gift* and a *demand* of the kingdom of God which has already come (Mt 4:23; 5:20). Speaking to his *disciples*, Jesus said, "For I tell you, unless your righteousness exceeds that of the scribes and Pharisees you will never enter the kingdom of heaven" (Mt 5:20). This verse has often troubled many Christians, particularly those who have been nurtured on versions of Pauline theology. In this edition, Smuts van Rooyen in "The Surpassing Righteousness" offers his insights into Matthew's understanding of Jesus' teaching on righteousness.

—Noel Mason

# The Surpassing Righteousness

by  
Smuts van Rooyen



*Jesus has brought us to the foot of a mountain,  
a mountain of righteousness. . .  
Who can climb it?*

A friend of mine with a delightful talent for wry humor once said, "If you want to see a cat on a hot tin roof then tell a Christian that Jesus, in the Sermon on the Mount, requires him to be more righteous than a Pharisee." He was right. The saying of Jesus, "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (Mt 5:20) often produces some very fine exegetical footwork. Isn't that rank legalism? How is such righteousness possible? Is Christ serious?

What does it mean to be more righteous than a Pharisee?

Before answering some of these questions let's address a more practical matter. How would these words of Jesus, if they did apply to Christians, help the Christian community? First, let's take the conservative Christian with a nomistic life-style. (By nomistic life-style is meant a life-style that is law-oriented.) This Christian has allowed Christ to shape his theology but not his way of life. Before accepting Christ he carried a grievous burden of works on his shoulders in order to be saved. Now having accepted Christ he carries a grievous burden of works on his shoulders in order to show that he has been saved. But the load is still as heavy. He gathers rules from the New Testament as the Pharisee did from the Old. Without realizing it he tries to baptize Christianity into Pharisaism. He does not know that one cannot pour the new wine of the gospel into the old wine skin without making a mess of Judaism and Christianity. Yes, it is true that theologically he believes that in Christ he is freed from condemnation, freed from sin, but, he is not yet free from moralism. For him the use or nonuse of meat, drink, lipstick and television is of crucial importance. Now what can Christ's saying do for him? It can remind him that being a Pharisee, even a Christian Pharisee, is not enough. It can lead him to a higher, truer form of morality. It can free him from a load that is oppressive. It can lead him from hypocrisy to honesty. It can make him care about people and this world again.

But Christ's demand that the citizens of his kingdom be more righteous than the Pharisees also helps the Christian libertine. Such a Christian, too, has not let Christ have an impact on his life-style. This person is right in seeing that Christ stands *in* culture. Everything human is not wrong. He allows for Christ to be in human art forms and at human functions. He has seen Christ with the publicans and the sinners. But he has not seen that Christ also stands *against* culture. Much in human culture is wrong.

Immorality, violence, theft, unbridled power, war and discrimination are utterly wrong. To the Christian who no longer sifts his environment Christ says, "You must be more righteous than the Pharisees." And what can these words do for him? They can protect him from wrong. They can make him salty in a flavorless world. They can make him speak up on society's ills.

### **Is This Saying Binding on Us?**

It may come as a surprise to some but a significant number of Christians of many persuasions do not accept the Sermon on the Mount as binding on them. Both liberals and conservatives have found it to be too rigid, too legalistic, too impractical to be implemented now.

Albert Schweitzer felt that the Sermon on the Mount was part of an "interim ethic." By this he meant that these lofty requirements of Jesus were only for the short period before Jesus established his kingdom. In Schweitzer's view Jesus was a total idealist who dreamed about a marvelous kingdom that he would soon establish. But he failed to pull it off. The Jews killed him and with him died his kingdom

---

## **Jesus takes us on an inward journey to the depth of our minds. He probes our priorities, our motives, our inner will, our state of being.**

---

dream. Thus the Sermon on the Mount is nothing more than the constitution of a government that was never formed.

Rudolf Bultmann argues that Jesus only used the requirements of the Sermon on the Mount to call us to a personal decision, a commitment to him. The requirements as such do not stand. The Sermon must be de-mythologized. What remains is the existential call to decision. We must look behind the Sermon to find its meaning for now.

But liberal Christians are not the

only ones who refuse to subject themselves to it. Millions of dispensationalist Christians in conservative churches join them. Dispensationalists hold that the Sermon applies only to a future Davidic kingdom. God postponed the Davidic kingdom when the Jews rejected Jesus. That kingdom is yet to come and its constitution, according to them, is still to be implemented. The Sermon must be seen for what it is, namely, a legal system of works for a future Jewish age. Therefore, the legalism of the Sermon should not surprise us because it was meant for Jews who are saved by a covenant of works and not of grace. In short, the Sermon does not belong to our dispensation of grace.

I believe none of these stances taken toward the Sermon on the Mount and the kingdom of God to be correct. When Jesus the Messiah came, the reign of God on earth began in a special way never experienced before. His kingdom came. The proof of this is seen in the fact that he drove out demons. "If I drive out demons by the Spirit of God, *then the Kingdom of God is upon you,*" he said (Mt 12:28 see also 4:23). His favorite name for himself was the Son of Man. And who was the Son of Man? He was the one who would be given a kingdom and authority. In fact almost every chapter in Matthew deals with some aspect of Christ's kingship. When he came the kingdom came, although not in its fullness.

This being the case it is obvious that the Sermon on the Mount does apply to us. On that mountain the Messiah-King who had just overwhelmed Satan, the imposter to his throne, gives the constitution of his new kingdom. So the saying, your righteousness must surpass the Pharisees, still hits home.

### **The Surpassing Righteousness**

We come now to the heart of the matter. What exactly is greater-than Pharisee righteousness? What is Christ's idea of a truly good person? To help us understand this Jesus does a shocking thing. He takes six biblically-based ideas held by the Pharisees (and by us) and declares



them to be not good enough. Then he extends and reshapes those old ideas until they come up to his liking. But he does more than play around with ideas. Jesus takes us on an inward journey to the depth of our minds. He probes our priorities, our motives, our inner will, our state of being. He explodes our thinking and revolutionizes our attitudes.

I have tried to distill this one section of Christ's Sermon into six principles of morality. It has been for me a profoundly moving and humbling experience.

### **The Priority Principle** (Mt 5:21-26 cf Ex 20:13)

Jesus moves with the quickness and competence of a top-rate surgeon. It's almost unfair to discuss ethics with him. In less than a minute the discussion moves from, "What is murder?" to, "Are people a top priority with you?" His argument runs like this:

- a) God cares when you murder someone. You'd expect him to notice something that drastic.
- b) But God cares even when you simply call someone a fool. You didn't think he cared about that small a mistreatment, but he does.
- c) So if God cares about people that much, shouldn't you? Shouldn't they be your top priority?

The illustration that drives home the point is deeply unsettling.

Jesus asserts that if I should be in church praying for the forgiveness of my sins, worshipping God with all of my earnestness, and then remember that my brother has anything against me, I must then get up from my knees and immediately go to him and make things right. Can this be right? Surely religion, prayer, worship, sacrifice, and confession are more important than a paranoid neighbor. But according to Jesus, people are more important than a Pharisaical religion. Next to God they are our top priority. Pharisees sacrifice people for the sake of religion. Christians value people more.

### **The Commitment Principle** (Mt 5:27-30 cf Ex 20:14)

This principle calls us to a total, unblinking commitment to stop sinning altogether. Jesus uses the

issue of adultery to show us our shallowness, our superficiality of commitment. The golf balls of yesteryear consisted of three layers. On the outside there was a hard white casing. This casing enveloped a layer of elastic twine which was wrapped around a tiny pouch of fluid. Many a stray golf ball underwent a radical dissection in my childhood surgery and did not survive. Jesus does the same to the layers of the human psyche. He moves from the outward action, to the inner thought, to the inmost will. Adultery is not merely the failure to *act* correctly, it is not merely the failure to *think* correctly. It is basically the failure to *will* correctly. To drive this point

---

**The call of Jesus to love our enemies is a call to mystery. . . This is perfect love. If one can love this way, then any other love is not only possible, but easy.**

---

home Jesus uses two draconian figures of speech. "Poke out your eye," he says, "Cut off your hand but don't give in to sin. Avoid hell at all costs." It is, to say the least, a staggering call to commitment. How shall we survive?

### **The Long-Suffering Principle** (Mt 5:31-32 cf Dt 24:1-4)

This principle deals with our reaction to the genuine wrongs others do against us. A Pharisee could forsake his wife for a very small cause. His hand was quick to give her a *bona fide* certificate of divorce. Christ tells us to bear with others until their wrongdoing becomes extreme. Divorce, for example, is to be considered only when an act as serious as adultery is involved. When people are of value to us we do not discard them simply because they no longer suit our fancy. This principle of long-suffering flies in the face of our modern conventions. It cries out against the casual way in which we dispose of people. It calls us to experience pain for the sake of others.

### **The Honesty Principle** (Mt 5:33-37 cf Num 30:2, Dt 23:21)

Here the matter of oaths is used to emphasize simple, internal honesty. The Pharisee needs an external object to make his word stick. He swears by heaven, or by God's throne, or by earth, or by Jerusalem to become believable. Something 'out there' is the basis of trust. Not so for the children of God. They can be trusted for what they are within themselves. Honesty is their core. They are not kept honest by contracts. Fairness is as basic to them as a right angle is to geometry.

### **The Nonresistance Principle** (Mt 5:38-42 cf Ex 21:23f, Gn 4:23f)

The Old Testament did not allow for unlimited revenge. If someone knocked your tooth out you were not to respond by chopping off an arm. Revenge was legitimate but only as long as it did not exceed the provocation. Exodus 21:23f gives us the *lex talionis* (principle of revenge). An eye for an eye, a tooth for a tooth. This principle seems fair enough. But not in Jesus' view. He turns the principle of revenge into the principle of cooperation. If a Roman soldier forces you to carry his equipment for one mile, don't plan a revenge in which you can somehow force him to carry your equipment for an equal distance. But rather carry his equipment for two miles. If someone sues you, don't counter-sue. Give him twice as much as he wants. When struck on the cheek, turn the other, but don't strike back. But there is more. Kingdom people give of their possessions to others without pause or discrimination. Revenge becomes nonresistance and finally becomes giving. Who does not stand in awe?

### **The Love Principle** (Mt 5:43-48 cf Lev 19:18)

G.E. Ladd writes, "It is one of the deepest mysteries of human personality and character that a man can deeply and earnestly desire the best welfare of one who would seek to hurt him." (A *Theology of the New Testament*, p. 129). The call of Jesus to love our

enemies is a call to mystery. Here our minds struggle to get around the ultimate psychological contradiction — love for an enemy. This is perfect love. If one can love in this way, then any other love is not only possible but easy. Christ calls us to discover this love.

The pragmatic Westerner views this concept as an impracticability that approaches near madness. This kind of thing cannot work in modern society. But Christians who have suffered in Russia and elsewhere would disagree. They would see it as the only practical way to bring about change. Anatoli Kusnyetsov, a former editor of the Gorki Institute of Literature, Moscow, said:

If in this world you are confronted with absolute power, power unmitigated, unrestrained, extending to every area of human life — if you are confronted with power in those terms, you are driven to realize that the only possible response to it is not some alternative power arrangement, more humane, more enlightened. The only possible response to absolute power is the absolute love our Lord brought into the world. (*The End of Christendom*, by Malcolm Muggeridge, p. 40)

Several crucial questions still haunt us. Are we really expected to attain to this righteousness? Is this not pure and simple legalism? We take them in order.

### Can It Be Done?

Jesus has brought us to the foot of a mountain, a mountain of righteousness. It is higher than Sinai by far. We stand in its shadow and look up and up then wilt into deep despair. Who can climb it? We long for the lowlands of Pharisaism. Who really puts other people first? Who has a total commitment against sin? Who puts up with the genuine sins of others? Who is honest to the core? Who cooperates rather than take revenge? Who knows the mystery of love for our enemy? Can it be done?

The answer is yes and no. In what sense yes? Yes, we must now begin to climb the mountain although we may not reach its

summit. Jesus told us to be salt of the earth, light on a mountain in order to proclaim the gospel of the kingdom. We can do neither if we do not take his ethical system seriously. We must pray the kingdom prayer every day: "Thy will be done on earth as it is in heaven." The kingdom of God is already here but not in its fullness. We can already attain to the principles of the kingdom but not in their fullness. But this fact remains, that God in Christ has invaded our history and this makes an enormous difference in our ability to do what is right.

No, we cannot do all of God's will. Not yet. We wait for the final consummation, for the adoption of our bodies, for the Second Coming. Then when we see him as he is we will be like him (1 Jn 3:2). It is no accident that the Sermon on the Mount is immediately followed by the story of the leper who cried, "Lord, if you are willing you can make me clean" (Mt 8). Standing before the Christ of the new righteousness we are filthy lepers. But there is a hand that reaches out to touch us and a voice that says, "I am willing, be clean!"

### Is This Legalism?

The fact that Jesus asks that our righteousness surpass that of the Pharisees is disturbing, but it becomes doubly so when he ties this to entrance into the kingdom of heaven. On the surface at least it seems that this is outright legalism. Do such and such, be such and such, and the door of the kingdom will be opened to you. This, however, is not seen to be the case when the overall shape of the Gospel of Matthew is brought to bear on the issue.

Matthew simply was not a legalist and did not use the Sermon on the Mount for legalistic purposes. The evidence that would soften the apparent legalism in the text we are discussing is as follows:

1. The righteousness which Christ speaks of is a gift bestowed on man. Earlier in the Sermon he spoke this encouraging beatitude, "Blessed are those who hunger and thirst

for righteousness for they shall be filled" (5:6). God is the one who satisfies that hunger. Righteousness is a gift from him.

2. The whole book of Matthew is a devastating argument against the Pharisees and their legalism. No one can read chapter 23, for example, with its seven terrible, doom-filled woes against the Pharisees and not sense the writer's and Christ's revulsion against their legalistic practices. Nowhere else in Scripture, even in Paul, is there anything quite as anti-Pharisaical as this. Moreover, this gospel contains two accounts of Christ's feeding of the masses. The crowds involved are five-thousand and then four-thousand in number, respectively. These stories are retold with the expressed purpose of warning against "the leaven of the Pharisees" (ch 14-16). Bread enough for everybody, and baskets and baskets of leftovers show God's extravagant grace in contrast to the beggarliness, the miserliness, the abject poverty of Pharisaical religion.

3. If we were to ask Matthew if people are rewarded with heaven for their good works he would answer with a number of parables. He would tell of laborers in a field who were not paid according to the work they had done because God does not pay us according to our work (Mt 20). He would tell of the fantastic invitation to a feast by a king, and about the free robe he gave to the guests (Mt 22:1-14). No, for him it was all of grace and not of works.

I remember the time as a child I almost died of dehydration. It is a memory of a terrible, almost overwhelming thirst. We left home early in the morning without our water for a long hike across the African veld. The yearning and the agony of it is easy to recall. I had visions of water in every shape and form it takes and will never forget the green, cream soda that finally quenched it. Blessed are they who hunger and *thirst* for righteousness for they shall be filled. □



## THE HANDOUT

Gillian Ford

*(First published in Evangelica Magazine — edited for Good News for Kids)*

I've watched Fred for some years now — first when he was a senior at school and later when he started working. You could see right from the beginning that he'd go straight to the top. And you've got to give it to him. He worked hard for everything he got. Whatever he put his hand to was a success. He just had the knack of doing and saying the right thing. And was he bright? He knew the Bible back-to-front and upside-down.

I asked him one day — "Fred, how do you do

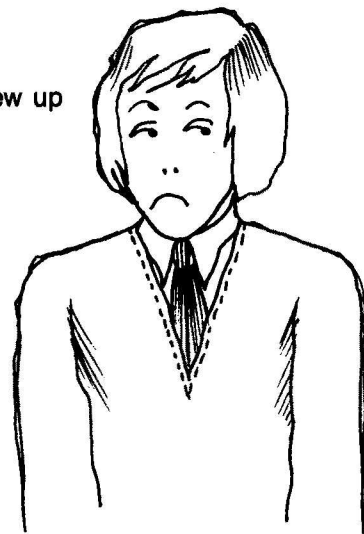
admire the man. He really seemed to have it made — that is, until. . . but I'm getting ahead of myself.

And then there was Sam. If Fred was a success story, Sam's life was a shambles. He never had had much luck. His father was in the Inland Revenue — a taxman, very domineering and a tight-fisted old miser. His mother was a very brow-beaten, cringing sort of lady who seemed to have as little zip in her as a licked dog. So you can see where the rot set in with Sam. He never seemed

Fred: "Well I was born like it!"



Sam: He grew up with a few complexes.



it?" He said, "Well, I was born like it. I drank it in with my mother's milk." His father was a doctor and his mother a pastor. You can see his success was guaranteed. But you couldn't help but

to succeed at school and grew up with a few complexes. But you can understand it, can't you?

Eventually, Sam's dad had Sam working in the office with him and he was getting a rotten reputation just like his dad. In those days any tax-



collector worth his salt wasn't looked on too kindly anyway. So as tax-collectors go, our Sam was doing all right. But lately he seemed to have lost heart — looked miserable, he did. I don't know if it was the long hours or whether he just plain didn't like the job, but he started going around as though he had the weight of the world on his shoulders. People at church started to notice — it became quite a joke in the neighborhood. Poor old Sam! He wasn't what you'd call the life and soul of the party, like Fred.

Mind you, I have to admit that I always felt more comfortable around Sam somehow, even before I had the dream. He was, well you'll laugh if I call a tax-collector honest, but I don't know how else to put it. He was straight, if you know what I mean — no pretending. But Fred? — I never really felt I got down to the nitty-gritty with him. He was all show.

It only really hit me the time I saw them both downtown. Fred was in his usual position on the corner outside Siegel's store. Saying his prayers, he was, as he often did, and passing the time of day with everybody in between. As I say, you couldn't help admiring Fred. He looked sincere. He wasn't afraid to let his light shine. Everybody knew he was religious.

Well, on the other corner stood, or should I say, shrank, Sam — and what a bedraggled specimen he looked. You'd have thought he'd lost his life-savings. Glum? That hardly describes it. He was moaning and going on, and as I watched, I saw his lips mouth the words, "Oh, God, be merciful to me, the sinner." I thought to myself, though I didn't say it — now he's gone and done it. Fancy admitting it! I mean, we've all got skeletons in our cupboards. None of us is perfect, except Fred, of course, but you don't have to go around broadcasting your faults. Better to be positive, like Fred. I remember thinking to myself what a smart guy Fred was.

So I wandered over to Fred and began to chat. Fred thumbed at Sam over his shoulder and gave me a wink. "Look at that fool," he said. "Boy, am I glad I'm not like him!" Then he told me about all that he'd been up to lately. Quite an impressive list it was. But I had to go — couldn't stop talking any longer as I had a few errands to do for the wife. I was anxious to get to the justice department to get a license before they closed. So I hurried off quickly, thinking that that was the end of the incident, but it wasn't.

I got home late that night and supper was delayed. As I sat and ate, my wife Nellie handed me the mail to read. It wasn't much — just a cou-

ple of bills and one of those Reader's Digest coupons with "You are the lucky winner" on it. We decided to turn in early that night and Nellie asked me how Sam was keeping. "He's looking a bit peaky lately," she said. It was then I remembered what had happened that afternoon downtown so I told her all about it. Or at least I started to. Halfway through I started to yawn and so Nellie says, I was in the middle of a sentence when I fell asleep.

It was probably because I'd eaten so heavily and late at night that I had the dream. All the things that had happened that day were mixed up in one great big jumble. All of a sudden, I was back on the street corner talking to Fred the same as before. Only this time, my wife Nellie appeared with two letters, one each for Fred and Sam. It was funny though — she handed them to **me** to open. Turning to Sam, she asked him how he was — "You've been looking a bit peaky lately." I opened the letters and read them, though they weren't addressed to me! You know how it is in dreams. The first one was addressed to Fred. It read like this:

Dear Fred:

I know everything you've done. You're not cold or hot. I wish you were one of the two. Well, because you're tepid, I'm going to spit you out of my mouth. The problem is, Fred, you think you're all right. You say to yourself, "I've got everything I want, I've got it made. I don't need a thing from anybody." You don't know that you're a mess — you're blind and naked. My advice to you is to come and buy faith and righteousness from me, so you'll really be rich, and never be made to look a fool.

There's something else you need too for your eyesight. Come and get some ointment, so you can see. Fred, I'm telling you for your own good.



"Look at that fool," he said. "I'm glad I'm not like him!"

Pull your socks up or you'll soon be in trouble.

Fred looked a bit ruffled, even angry, but he soon recovered himself. "Must be another Fred," he said. "There's nothing wrong with my eyesight."

Then I turned to Sam to read his letter to him. By this time, after hearing Fred's letter, Sam was quaking in his boots. But the letter was very different — "Dear Sam," it said. "You are the lucky winner. You go down to your house justified rather than Fred."

Sam looked rather nonplussed for a start, but his next response was electric. "Who, me?" he said. "ME — the LUCKY WINNER. I never won anything in my life. It must be a handout." Well you could never imagine that two short lines could have such a tremendous effect. His face lit up. He grabbed the letter to reread it for himself.

Most wild with joy, he suddenly rushed forward, grabbed an astonished Fred and swung him round in a dance of victory. "What good news," said Sam. "What good news!" he shouted. Then dropping Fred, he darted off in the direction of home frantically waving the letter.

Fred, meanwhile, indignant at being picked up since he didn't like being touched and didn't believe in dancing, was furious. In the circumstances you could understand it since his letter was not good news. "I like **that!**" he said

"What good news," said Sam. "What good news!"



angrily and stalked off in the opposite direction.

That part of the dream faded and the scene changed. I was back in the courtroom where I'd been that afternoon to get a license as I've mentioned. I could see lots of people sitting around, all very interested in what was going on up front. I craned my neck to see what was grabbing their attention and got the shock of my life. There was Sam up front in the hot seat. Only he looked really great. He'd lost that peaky look and filled out in

## BIBLE BOOKS

Here are the names to look for:

- |                   |                 |
|-------------------|-----------------|
| ✓ 1 CHRONICLES ✓  | ✓ 1 CORINTHIANS |
| ✓ 1 KINGS ✓       | ✓ 1 SAMUEL ✓    |
| ✓ 2 CORINTHIANS ✓ | ✓ 2 KINGS ✓     |
| ✓ 2 SAMUEL ✓      | ✓ ACTS ✓        |
| ✓ DEUTERONOMY ✓   | ✓ EXODUS ✓      |
| ✓ GALATIANS ✓     | ✓ GENESIS       |
| ✓ JOHN ✓          | ✓ JOSHUA ✓      |
| ✓ JUDGES ✓        | ✓ LEVITICUS ✓   |
| ✓ LUKE ✓          | ✓ MARK ✓        |
| ✓ MATTHEW ✓       | ✓ NUMBERS ✓     |
| ✓ ROMANS ✓        | ✓ RUTH ✓        |

N M 1 J E B Q X E Q H A L V F  
D A K M E Q F S T D X Z B N D  
E R I 1 C H R O N I C L E S M  
U K N X C E O F A S G R C B 2  
T 1 G 2 C O R I N T H I A N S  
E J S U K C R A G S R U T H A  
R O S A F I M I N E S L B V M  
O S U K M O N A N U N J I F U  
N H D Y R U I G O T F E O M E  
O U G S Y T E I S P H M S H L  
M A E G A L F L U K E I Y I N  
Y K S L A I E X O D U S A L S  
U Y A O V N U M B E R S C N L  
W G M E E N R S E I B U T Q S  
L Z L M A T T H E W Z F S M U

There are the names of 22 Bible books hidden here. Can you find them — they go vertically, horizontally and diagonally.

the face. And he was really well-dressed with an expensive white suit on — looked really smart.

They started to discuss his case and I could see that things would have been really sticky for Sam, but I could hear someone shouting for him up front. I heard a voice say, "Well done, thou good and faithful servant," so he came out all right. Boy, I felt glad for him. He looked so happy. They even gave him a crown. That must have been one of the prizes for being a "lucky winner." But somehow I got the feeling that this was something bigger than a Reader's Digest award.

After that, you should have seen the stomping and cheering. I've never heard anything like it. Sam was radiant. Then everybody sang a song. It went like this — "Worthy, worthy is the lamb who is slain, to receive power and might and honor and glory and blessing!" It obviously wasn't for Sam 'cuz he was singing too — and throwing his crown up in the air like the rest of them. Talk about excitement!

Then, off went Sam and things quieted down a bit. "Next one please," they called. I somehow sort of expected Fred would walk in next, and blow me down if he didn't. But I wasn't prepared for how he looked. It was shocking. He was **stark naked**! I couldn't understand it. Fred had always been such a smart dresser. It wasn't even that he was just naked. It was worse than that. He was actually transparent! — just like glass. I could see he had his hands behind his back. You could see the outline of them. One fist was clenched tightly as though he was hanging on to something for dear life. The other was hanging loose and he was flexing his fingers, just as though he had lost something and was trying to get it back.

I was baffled. "What's he doing that for?" I asked the fellow beside me. He answered in a musical voice — "His right hand holds those secret sins, never confessed, which will soon be revealed. His left hand is searching for those duties he should have done and never did." I couldn't follow it all. All I know is that old Fred wasn't hiding a thing. In that room, everyone could see right through him.

A trumpet sounded and a list was read out. It was all about Fred's sins. Boy, what a shocker. I never knew he had any — most of it was pride. Poor ol' Fred turned a sickly green but he was still transparent. Then a sad, deep voice rang out, "Depart from me for I never knew you," and Fred

slunk out of that room. They didn't have to open the door — he crawled under it, he was so small. Everyone was crying. It was absolutely awful.

I woke up screaming. Nellie had to hug me for half an hour to stop my shaking. "Last time I give you cheese for supper," she said.

You know, ever since I had that dream, I look differently at Fred and Sam. Fred's never fooled



Nellie: "Last time I give you cheese for supper!"

me since with his nice clothes and cleverness and public prayers. I can see right through him. And Sam? I always imagine him in that smart white suit he wore. "How's the lucky winner?" I say. It makes him smile.

You see, I've learned that God looks on the inside of our hearts where other people can't see. And that's what he counts as important. Don't you agree?

---

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

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

Subscriptions are free on request.

Editor: Gillian Ford

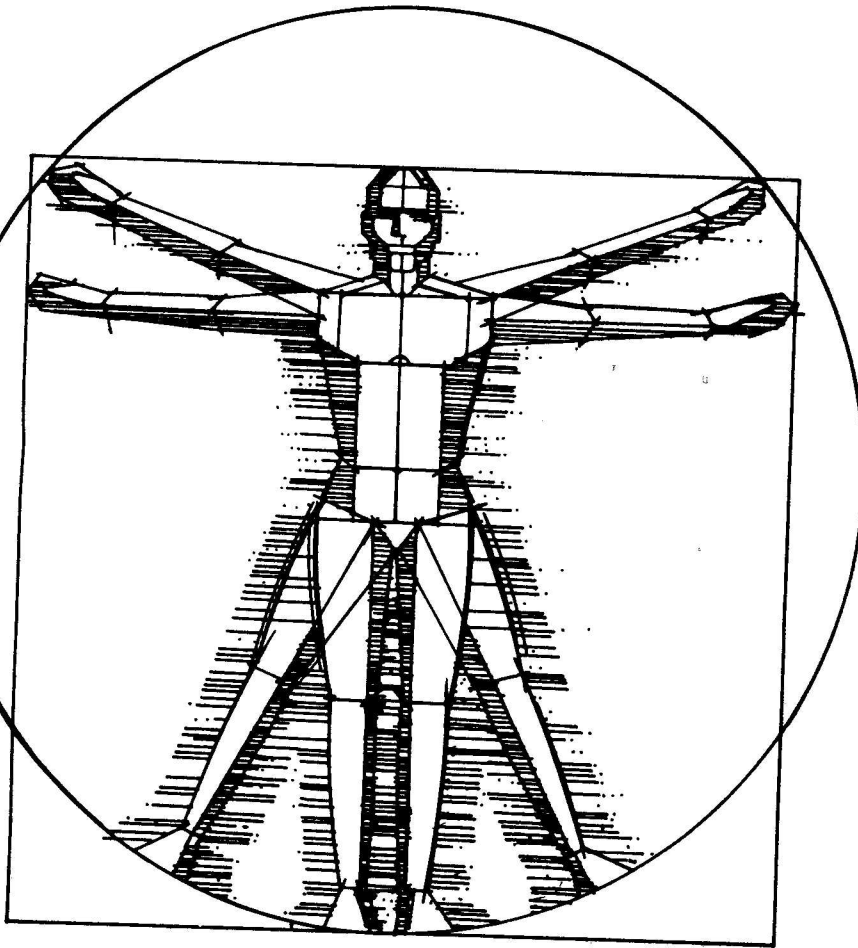
© Copyright 1985



GILLIAN FORD



*Dr. Bauckham, author of this expository study, is lecturer in theology at the University of Manchester, England.*



*"Anyone who knows only his strength, not his weakness, has never given himself to a task which demands all he can give."*

# Weakness — Paul's and Ours

by Richard Bauckham

**2** Corinthians has for a long time seemed to me among the most impressive documents of early Christianity. When I need to remind myself that the Christian message is convincing—still convincing today in spite of our great chronological and cultural distance from its first-century

origins—I turn as readily to 2 Corinthians as I do to the Gospels, and cannot remember failing to be impressed. The key to this impressiveness I find in the insight 2 Corinthians gives us into the way Paul integrated his message and his life. Remarkable as Paul's expositions of his message are, in

Romans and Galatians, I find myself needing also to see, in 2 Corinthians, how Paul lived that message. A critical reader of Paul might wonder whether a message as exclusively concentrated on the death and resurrection of Jesus as Paul's gospel was could actually have the power to interpret and

direct a man's actual living experience in a life-enhancing way. 2 Corinthians shows how in Paul's own instance it did.

To say that Paul's autobiographical reflection in 2 Corinthians is impressive may be a little paradoxical, because Paul's obsession in this letter is with how unimpressive he is, or at least with the fact that the only impressive thing about him is his *weakness*. In this rambling *apologia* for his life and work as an apostle, Paul's weakness is the recurring theme. In chapter 4, for example, Paul writes of the glory of God revealed in the gospel and of his own call to be a minister of that gospel, when the glory of God in Christ shone in his heart (4:6). But the thought of the glory and the power of the gospel entrusted to him immediately, by contrast, suggests the thought of his own frailty: 'We have this treasure in earthen vessels' (4:7). The clay pot is both a very ordinary and a very fragile container for treasure. What makes this theme of the apostle's weakness so arresting and intriguing is that Paul is not in the least apologizing for it or mentioning it only for the sake of honesty. In chapters 11-12 (with deliberate irony, of course) Paul boasts of it, as precisely the qualification which validates his claim to be an apostle of Christ. He catalogues his sufferings (11: 23-33), not as heroic ordeals, but as evidence of how his ministry was marked by the physical and psychological frailty of an ordinary human being, ending the catalogue with a vivid memory of the ignominious occasion when he had to flee for his life from Damascus by being lowered in a basket from the city wall (11: 32-33).

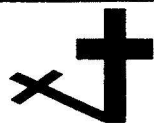
This weakness of Paul was the occasion for the power of God to be active and evident in his ministry: 'We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us' (4:7), 'I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me' (12:9). The power of God evident in Paul's ministry, not least in the transforming effect of the gospel he preached, could be seen to be

no merely human achievement of Paul's but divine power which found its opportunity in Paul's weakness. In his weakness Paul was obliged to trust in God and his converts to recognize God.

Some modern readers might begin to feel uneasy about this Pauline motif of the apostle's weakness and God's power. Someone may recall Bonhoeffer's famous passage about the religion which *exploits* human weakness:

Religious people speak of God when human knowledge. . . has come to an end, or when human resources fail—in fact it is always the *deus ex machina* that they bring on to the scene, either for the apparent solution of insoluble problems, or as strength in human failure—always, that is, to say, exploiting human weakness or human boundaries. . . I should like to speak of God not on the boundaries but at the centre, not in weaknesses but in strength.<sup>1</sup>

That might at first glance, seem like a direct rejection of Paul's idea. Is Paul's God to be found only at the end of human resources, when human strength runs out?



**The shape which everyone needs to give to his experience in order to understand it Paul found in the cross and resurrection of Jesus.**

Or it might be thought that Paul falls victim to Dorothee Soelle's incisive critique of Christian masochism (as she calls it), that attitude which calls for willingness to suffer because suffering demonstrates human impotence by contrast with God's omnipotence. 'Suffering is there to break our pride, demonstrate our powerlessness, exploit our dependency. Affliction has the intention of bringing us back to a God who only becomes great

when he makes us small.'<sup>2</sup> Is Paul's God the God who can only be exalted at man's expense?

Such questions should be borne in mind and may help us to avoid misunderstanding Paul, but as criticisms of Paul they would miss his point. In the first place, when Paul reflects on his weakness, he is being soberly realistic. In his dedication to his missionary task, Paul constantly drove himself to the limits of his physical and psychological endurance. As he would have put it, the love of Christ controlling him (5:14) drove him to those limits. His missionary labours were, quite literally, killing him (4:10-12). Human resources do have their limits and Paul discovered them, not because he sought God only there or because he embraced suffering masochistically to demonstrate his powerlessness, but simply because the demands of his apostolic mission took him to those limits. From the hazards of ancient travel, the perils of persecution, the anxiety and depression incurred by his pastoral responsibilities, Paul learned that when God equipped him for his apostolic ministry he did not turn him into some kind of superman or angel, immune from danger, untouched by weariness or stress. On the contrary, precisely his apostolic ministry made his ordinary, limited human capacities plain for all to see. Yet Paul found that such weakness was not after all an impediment to his ministry: somehow (and it may well have seemed strange to him at first) the power of the gospel became all the more apparent and effective. There is nothing grovelling about Paul's recognition of this. He does not have to pretend to be a miserable worm in order to let God be God. He simply sees that he is human, not superhuman, and need not step outside his human weakness in order to be an apostle of Christ.

Paul's *theological* breakthrough in 2 Corinthians was to understand this weakness of the bearer of the gospel in relation to the content of the gospel. If God's definitive salvific act occurred through the weakness of the crucified Jesus, then it should be no surprise that

the saving gospel of the crucified Jesus should reach the Gentiles through the weakness of his apostle. And just as the crucified Jesus proved, through his resurrection, to be the power of God for salvation, so the weakness of the apostle had, as its reverse side, the power of God effective for salvation through his ministry. Paul found the pattern of the cross and resurrection of Jesus—death and life, weakness and power—reflected in his own ministry and used it as the key to his own experience. If he experienced the dying of Jesus in his frailty and sufferings (1:5; 4:10-12), he also found in every escape from death, every encouragement after anxiety and depression, every convert

made in the midst of persecution, participation in the resurrection of Christ, God's ability to bring life out of death (cf. 1:5, 9-10; 4:10-12). Such experiences were not necessarily dramatic or miraculous deliverances, like the escape from death to which 1:9-10 refers, but were often relatively ordinary events. One example Paul gives is the arrival of Titus, after a worrying delay, with unexpectedly good news about affairs in the church at Corinth (7:5-7; note the echoes of the language of 1:3-7). In 4:8-9 Paul gives a rhetorical list of 'cross' and 'resurrection' aspects of his experience:

We are afflicted in every way, but not crushed; perplexed, but not driven to despair;

persecuted, but not forsaken; struck down, but not destroyed.

The second member of each pair here seems strikingly understated: just the negative point that Paul's weakness had not yet put an end to his ministry. The demands of his ministry had almost proved too much for him, but, by God's grace, not quite.

Thus Paul's experience might often seem outwardly unremarkable. But because he sees the death and resurrection of Jesus as the key to his life, as to everything else, he can find there a pattern which makes Christian sense of his experience. The shape which everyone needs to give to his experience in order to understand it, Paul found in the cross and resurrection of Jesus.

This pattern, however, was more than an interpretation of the experience: it also made the experience what it was for Paul. All the ups and downs of his ministry were for Paul experiences of God, events in which he experienced an identification with Jesus in his dying and rising: 'always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies' (4:10).

---

### **To be controlled by the love of Christ means inevitably to reach the limits of one's abilities and experience weakness.**

---

To identify with Paul's experience we do not need to be shipwrecked or imprisoned or lowered in a basket from a city wall. Even without the physical dangers of Paul's career, anyone who throws himself into the work of Christian ministry of any kind with half the dedication of Paul will experience the weakness of which Paul speaks: the times when problems seem insoluble, the times of weariness from sheer overwork, the times of depression when there seem to be no results, the emotional exhaustion which pastoral concern can bring on—in short, all the times when the Christian minister or worker knows he has stretched to the limits of his capacities for a task which is very nearly, but by God's grace not quite, too much for him. Anyone who knows only his strength, not his weakness, has never given himself to a task which demands all he can give. There is no avoiding this weakness, and we should learn to suspect those models of human life which try to avoid it. We should not be taken in by the ideal of the charismatic superman for whom the Holy Spirit is a constant source of superhuman strength. Nor should we fall for the ideal of the modern secular superman: the man who organizes his whole life with the object of maintaining his own physical and mental well-being, who keeps up

the impression of strength because he keeps his life well within the limits of what he can easily cope with. Such a man is never weak because he is never affected, concerned, involved or committed beyond a cautiously safe limit. That was neither Jesus' ideal of life nor Paul's. To be controlled by the love of Christ means inevitably to reach the limits of one's abilities and experience weakness.

Of course, I am not suggesting that the Christian minister should not take sensible precautions against overwork or reasonable steps to maintain his physical and mental health. Nor am I suggesting he should not do his best to be efficient in his work. He owes it to his Lord to do so. But a Pauline perspective on Christian service takes us further than that. The Christian minister should be sensible, but above all he must be wholehearted. He should try to be efficient, but even when his efficiency runs out the effectiveness of his ministry need not do so. His efficiency may actually need sometimes to run out—by necessity, not neglect—if the power of Christ is to prove effective in his ministry.

That the Christian minister's life should match his message is a common enough thought. But the content which Paul gives to it is not so commonplace. For Paul the Christian minister's weakness is not the point where he is failing, but the point where the deepest integration of his life and his message is possible. If he can respond to God at that point in his experience as Paul did, then it will be for him an experience of Jesus Christ, and for his ministry an occasion for God's power to be most evidently and characteristically at work. The impressiveness of his ministry will not be his own impressiveness, but that of his message which matches up to the experience of human weakness and makes it the vehicle of God's power.

---

<sup>1</sup>D. Bonhoeffer, *Letters and Papers from Prison*, enlarged edition (London: SCM Press, 1971), pp 281-282.

<sup>2</sup>D. Soelle, *Suffering* (London: Darton, Longman and Todd, 1975), p. 19.

## Going with the Gospel – in California

"Family Tailspins and the Gospel" was the theme of Dr. Ford's two sermons at Anaheim, Southern California, on January 26. Speaking to a capacity audience, Dr. Ford stated that society depends on two great institutions – the family and the church and both are disintegrating today.

In his first Address, Dr. Ford emphasised that the great truths of the Gospel should be experienced first in the interpersonal relationships of the family. Unless a person has been loved, he or she cannot love. A child's first opportunity to know that God is love is to experience a Mother's unconditional love. "God ordained the mother to represent unconditional love and the father to represent disciplined love", said Ford. Quoting Dr. Erich Fromm, he went on to say that without love humanity could not endure one day.

The two sermons gave the audience plenty to think on. Ponder this excerpt: "The new 20th Century family is the step family where children are often the targets of physical and sexual abuse. Six million children, in the US, have been set adrift in the last decade. Divorce is like surgical amputation. There are times when divorce

is necessary not because it is good but because the alternative is too terrible. Debt is one of the factors in the breakdown of modern marriage. Thirty one percent say that can't save one cent of their wages. Why so much debt? One reason is that when people do not love and are not loved, they are forever trying to fill their lives with things. The loss of genuine love also results in promiscuous relationships and this form of perverted love has a sting in its tail. Today venereal diseases are pandemic. Dr. Ford emphasized the power of the Gospel to transform the family and society. And that Gospel is a Gospel of love. "This is love. Not that we loved God but that He loved us, and sent His Son as an atoning sacrifice for our sins." 1 John 4:10

Dr. Ford's visit to Anaheim marks the beginning of a new thrust for GNU in the US. High levels of interest in the GNU radio program in that area had prompted such a public gathering. More similar live presentations are planned for this year.

## The Judgment in Daniel 7: In Heaven or on Earth?

An increasing number of scholars believe Daniel's judgment scene with open books (7:9-10) takes place after God has come to earth. In the new International Theological Commentary, R. Anderson says: "Though the Daniel text makes no explicit mention of the place of judgment, the idea that it is to be carried out on earth may not readily be ruled out. Moreover, this is not contrary to the OT record and may find firm corroboration elsewhere. God's coming to earth in judgment is mentioned in Zech. 14:5 and Joel 3:12 (RSV), and strongly suggested in Ps. 96:13. In 1 Enoch 90:20 the throne of judgment was said to have been erected 'in the pleasant land', an expression which has distinct parallels in Dan. 8:9 and 11:41, and by which is meant the area around Judea." (p. 83)

In the booklet *The Judgment in Daniel 7: In Heaven or on Earth?* the author gives seven reasons why this judgment scene is set on earth.

### To order:

G.N.U.  
P.O. 1603  
Hornsby  
Northgate  
2170

Suggested  
Donation: \$4.50  
(includes postage)

The Judgment in  
Daniel 7:  
In Heaven or  
on Earth?



## CRISIS!

Desmond Ford's 3-volume commentary *CRISIS!* includes the best insights of twenty centuries of Bible scholars. Every forecast of the future is shown to reflect Calvary. Both informational and inspirational, Volume 2 (over 600 pages) – magnificent for daily devotions. Your interest won't flag! Volume 1 discusses the interpretive keys of Christ's last prophecy and shows how the crisis of Christ's last week typifies the final crisis of the church and the world. Volume 3 is an index with over 4,000 entries so you can find what you need rapidly and yet comprehensively.

TITLE:	QTY.	PRICE	POSTAGE	TOTAL
Crisis Volume 1 (230 pp.)		\$ 9.00	+ \$2.00	For all
Volume 2 (600 pp.)		\$ 16.00	+ \$4.80	three,
Volume 3 (120 pp.)		\$ 5.00	+ \$1.40	\$5.00
Sub-Total				
+6% tax in California				
TOTAL				



# Wrestling with the Word

by  
Brad McIntyre

*Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.  
Blessed are those who mourn,  
for they shall be comforted.  
Blessed are the meek,  
for they shall inherit the earth.  
Blessed are those who hunger and  
thirst for righteousness,  
for they shall be satisfied.*

*Blessed are the merciful,  
for they shall obtain mercy.  
Blessed are the pure in heart,  
for they shall see God.  
Blessed are the peacemakers,  
for they shall be called sons of God.  
Blessed are those who are persecuted  
for righteousness' sake,  
for theirs is the kingdom of heaven.*  
(Matthew 5:3-10)

**C**ongratulations! That's what the Beatitudes are saying. The above verses are exclamations of praise to those who possess the virtues described. Another way of putting it would be to say, "Oh the bliss and joy of those who are poor in spirit!" etc.

These eight beatitudes introduce Jesus' Sermon on the Mount (Mt 5-7). The Sermon itself comes soon after the beginning of Jesus' Galilean ministry. Jesus has been going throughout Galilee teaching, preaching and healing (4:23). His popularity is increasing and large crowds follow him from place to place (4:24-25). He has already formed a group of disciples (5:1) and the radical theme of his

message is that the long-awaited reign of God has begun, therefore, repent! (4:17). Matthew intends the Sermon on the Mount to be a brief summary of Jesus' teaching just as chapters 8-9 are brief summaries of Jesus' healing.

Matthew 5:1-2 implies that the Sermon on the Mount is primarily addressed to the disciples. Obviously the mixed crowd listened in, but the Sermon is clearly a presentation of "discipleship ethics." It describes the lifestyle of all those who have already become citizens of the New Age which has dawned in Christ. The new situation brought about by Jesus demands a new ethic. Jesus has announced that the rule of God is at hand, that God's gracious reign has broken into the present evil age and requires a new moral response.

Thus the Sermon on the Mount outlines the ethic of Christian discipleship in light of God's gracious saving activity through Christ. This is why the moral teaching of Jesus is primarily intended for those who have already consecrated themselves to him. It is always dangerous to apply the Christian ethic without the Christian experience! Such an application distorts the moral teachings of Jesus by separating them from the message of the Kingdom. But in Matthew 5-7 Jesus is not a great moral "guru" expounding on how to live a loving life. Instead, he is the King addressing his subjects, illustrating for them the moral principles and practices of his kingdom.

Therefore, the Beatitudes are *not* entrance requirements but blessings of the New Age; they are *not* moral platitudes but exclamations of praise; they are *not* law but gospel; they are *not* more legal codes laid upon the disciples but descriptions of the "lived faith," that is, of life lived in gratitude to God's gift of salvation.

To summarize, the Beatitudes are spoken to the disciples—to those already included in the Kingdom

through faith and repentance. Secondly, the Beatitudes are gospel not law. Jesus is not commanding meekness, for instance, but is congratulating those citizens of the Kingdom who demonstrate meekness in response to the salvation they have already received.

If the Sermon on the Mount is the essence of the Christian life, then the Beatitudes must be the essence of the essence! They represent a condensed version of Jesus' entire ethical principles. Placed at the very beginning of the Sermon, they summarize the principles described throughout the remainder of the Sermon. They also depict the character of the citizens of the New Age. The New Age is composed of the poor in spirit, the mourners, the meek, the peacemakers, etc., as opposed to the proud, the self-sufficient, the unrepentant, and the contentious. The fortunate ones of life, Jesus says, are those who are humble enough to experience the present joy of God's rule which has come in Jesus Christ. This experience is the righteousness which exceeds the merely legalistic righteousness of the scribes and Pharisees (5:20), for it is an experience of the heart conceived by the sheer grace of God toward undeserving sinners.

So let us summarize the *content* of Jesus' eight Beatitudes. Jesus says, "Congratulations to those who recognize their spiritual poverty, to those who mourn for the lost condition of themselves and the world, to those who humbly trust God with their lives without growing bitter at life's reversals, to those who earnestly long for justice in all relationships, to those who show mercy as God shows mercy, to those who possess personal integrity along with transparent honesty, to those who work for peace, and to those seeking the triumph of God's cause on earth despite inevitable opposition. These are the true citizens of the New Age." This is what real happiness looks like from God's perspective.



# Odds and Ends

## Radio Broadcasts

Dr. Desmond Ford may be heard presenting Gospel messages, on these Stations:

2BS Bathurst	Sunday 9 pm
2BE Bega	Sunday 6.05 am
2CHY FM Coffs Harbour	Sunday 9.30 am
2RG Griffith	Sunday 8.30 pm
3CV Bendigo	Sunday 8.15 am
3HA Hamilton	Sunday 8.15 pm
5PBA FM Adelaide	Sunday 9 pm

## Dr. Ford in Australia

The weekend of February 23 saw the conclusion of a whirlwind, five City tour of Australia by GNU Evangelist Dr. Desmond Ford. He was in his home country for a series of Seminars on "The Christian Approach to Tragedy".

Dr. Ford's Sermon titles were these: "The Shadow of Calvary." "Faces Around the Cross." "The Sermon from Golgotha." In each address, Dr. Ford drew clear and encouraging lessons from Christ's own tragedy. Those in attendance expressed deep appreciation for the Topic that was chosen for the seminars.

## GNU Tape of the Month

This aspect of GNU ministry continues to become more popular. The TOM is a monthly audio-cassette containing two inspiring and instructive Gospel messages. There are two ways you can receive the Tape of the Month. You may become a member of the TOM Club in which case you would send us a cheque for \$48.00 for 12 months membership. Or you may want to make a donation of at least \$25 in any month in which case you would be sent a Tape of the Month free of charge.

Cassettes may also be purchased individually for \$4.00 each.

## Anonymous Donations

We gratefully acknowledge receipt of the following anonymous donations:

\$20.00  
\$30.00  
\$40.00  
\$10.00  
\$30.00  
\$2000.00

---

*Now available – your record of Desmond Ford's recent Seminar Series in Australia*

*Your Gethsemane and Mine . . .*

## THE CHRISTIAN APPROACH TO TRAGEDY

A set of 2 audio cassettes containing 4 powerful sermons on a subject that affects everybody. Featuring Dr. Desmond Ford and Ron Allen.

If your life has been touched by tragedy and you enjoy sound Christian teaching that relates directly to your situation, these cassettes are for you.

For \$8.00 you get 2 hours of challenging and encouraging spiritual instruction.

Send your cheque now to –

Good News Unlimited,  
P.O. Box 1603,  
Hornsby, Northgate, N.S.W. 2077

and receive your set post paid.

**Good News  
Unlimited**

P.O. Box 1603  
Hornsby Northgate  
N.S.W. 2077

<b>POSTAGE PAID AUSTRALIA</b>
---------------------------------------