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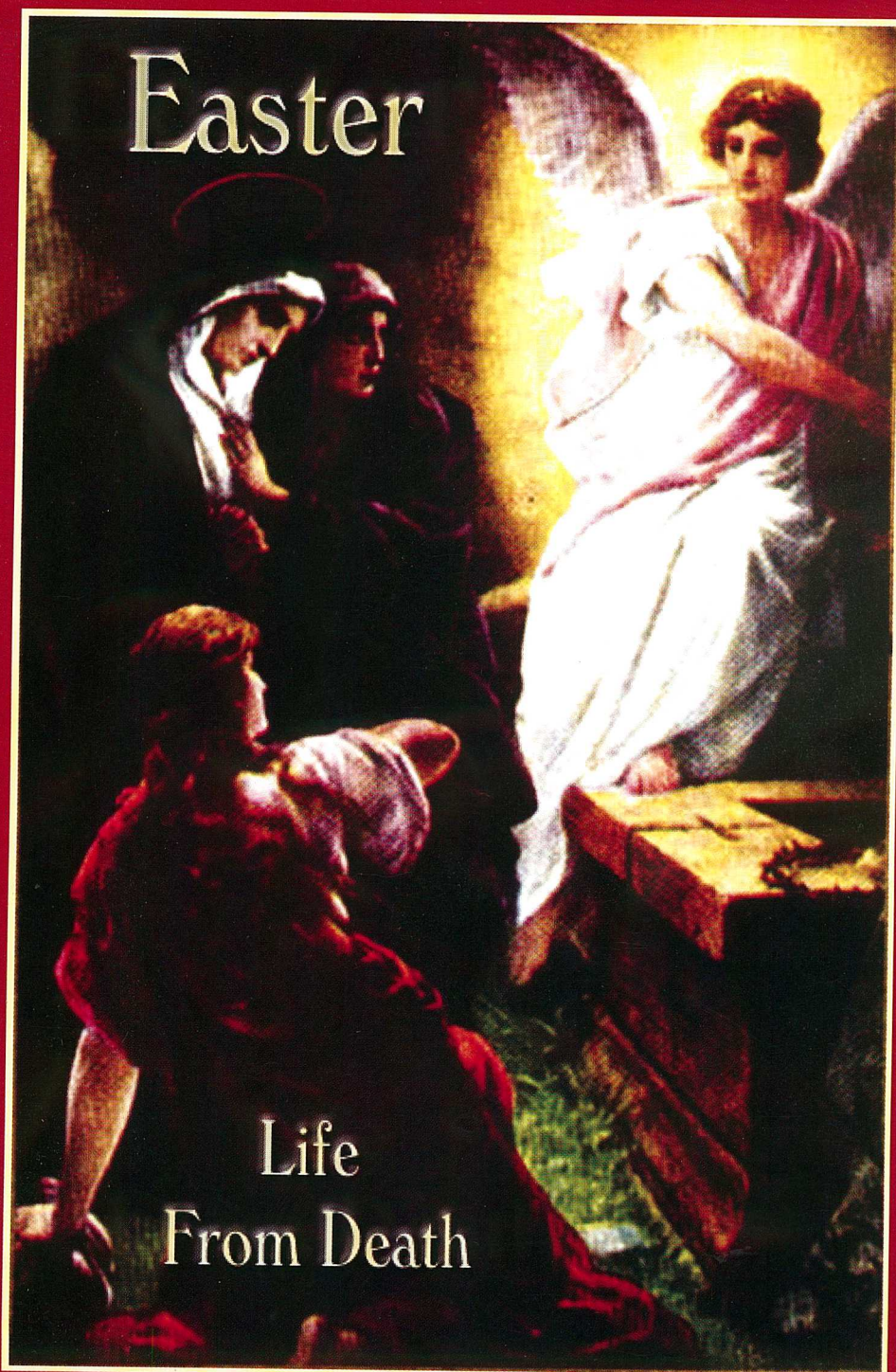
Lessons
from a Life of
Amazing Grace

A Timely
Reminder
about the
Design
of the Universe

Tesla:
The Man
who brought
Mankind into
the Modern Age

Daniel 8

Jesus Clears
the Temple



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EDITORIAL

Every year, on the 25th April, Australians and New Zealanders gather at dawn, in villages, towns and cities, to honour the ANZACs. Strangely, ANZAC day marks, not a victory for the Australian and New Zealand Army Corps, but a major defeat at the hands of the Turks at Gallipoli. Eight thousand Australian soldiers and two thousand seven hundred New Zealand soldiers gave their lives there for a failed cause. Due to inept leaders, bad planning, bad co-ordination and bad execution of invasion plans, the military exercise to capture the Gallipoli Peninsula turned into a shambles. And the Allies paid for their incompetence dearly.

So why are more and more young people attending ANZAC services over recent years? It is estimated that about 15,000 attended the last ANZAC service at ANZAC Cove in Gallipoli.

Young people are desperately searching for heroes in a world that has pitifully few of them. Too often their sports heroes, or movie star or pop-singer heroes let them down by getting into alcohol, drugs or immoral liaisons. By contrast, their ANZAC countrymen, who were dubbed 'The Knights of Gallipoli', were single-minded men who laid their lives on the line every day. They sacrificed them-

selves for their country.

The average soldier acquitted himself with exemplary courage and innovation. On command, hundreds climbed out of their trenches and charged into battle, knowing they would never survive against the overwhelming odds. In those days they would not think of questioning their superiors, even when they made stupid decisions. One can't help but admire such loyalty and heroism. There is so little of it these days.

There was a time when Jesus was regarded as the greatest of heroes—not just sacrificing his temporal life for us, but his immortality. When he died he believed that he was about to be totally annihilated, forever, for our sakes. That is some sacrifice. No one could ever give more than that. People admired him for such a sacrifice building magnificent and costly cathedrals to his name.

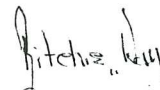
But—and it's a terrible 'but'—professing Christians and Christian leaders have so blasphemed Christ's name by their false and inflexible beliefs and their grossly immoral behaviour, that the people of the world, who don't know any different, only know Christ's name as a swear word. And 'Oh my God!' has become a cheap and ubiquitous exclamation of surprise, rather than a declaration of devotion.

The Christian religion, where

hundreds of trusted care-givers and leaders have sexually abused little children; where television evangelists have conned millions out of their money, or violated the trust of those who believed they could heal their affliction; where pastors and evangelists divorce their wives to marry someone more youthful or attractive; where churches are mired in the past; where spiritual leaders are forced into celibacy; where the use of condoms by married couples is regarded as sinful; where priorities involve everything except the gospel, turns away the multitude that is starving for role models and the water of life.

The great need of this age is men and women who are people of integrity, who can be trusted. The world needs people who will sacrifice themselves and their desires for the sake of others. Two people who come to mind—two men who were not Christians, but who revealed the work of the Holy Spirit in their lives—are Sir Edmund Hilary and Fred Hollows. Unfortunately, their missions did not point to the One who inspired their missions and them.

As for me, I want a Hero who can turn a major defeat into an overwhelming victory and death into life. There's only One who can do that.



—Ritchie Way

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Phone:(07) 55245040
Facsimile:(07) 55245900
Executive Editor:Pastor Ritchie Way
Layout & Design:Patricia Tedman
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GNU BOARD

Elénne Ford.....(07) 32361690
Rob Harris(02) 66283501
Bruce Johansen(03) 53811330
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Bruce Starr(02) 98721016
Ritchie Way00116494822543

GNU ADMINISTRATION AUSTRALIA:
admin@goodnewsunlimited.org.au

Pastor: ron@goodnewsunlimited.org.au

Magazine: ritchiew@kiwilink.co.nz

Accounts/orders: carolyn@goodnewsunlimited.org.au

Secretary/Treasurer: dennis@goodnewsunlimited.org.au

Chairman: spider55@three.com.au

GNU USA: gnu@goodnewsunlimited.org **GNU Website design:** ray@yabbagold.com

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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
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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.

Email



LIFE FROM DEATH

Ritchie Way

THE OLD TESTAMENT HISTORY OF EASTER

To understand Easter we need to go right back to the time of Moses. God sent him to free the Hebrews who were slaves in Egypt. Slaves were the machinery of ancient times. To take a man's slaves from him was the equivalent of taking a modern farmer's tractors, harvesters or milking machines from him, or a builder's truck, power tools, concrete mixers etc.

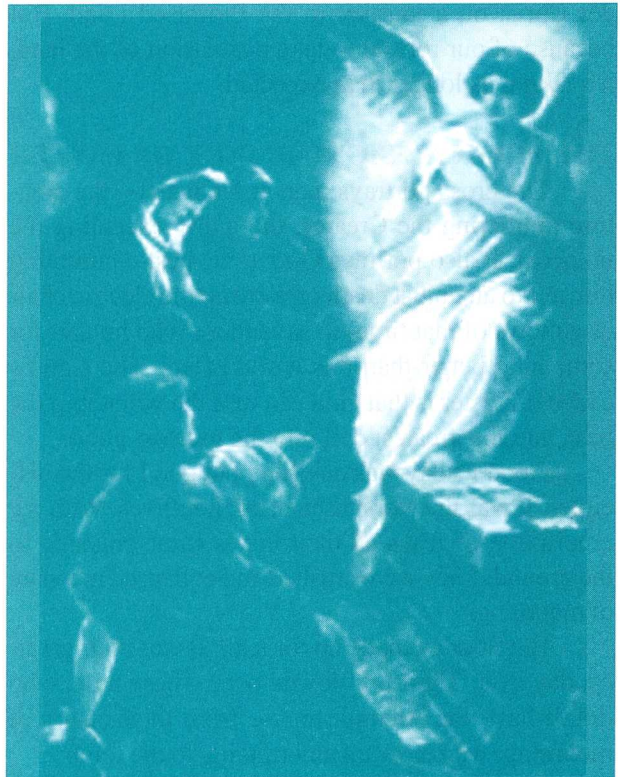
Pharaoh was not at all willing to lose the workforce responsible for making the bricks to build the cities he had planned. God gave the monarch ten opportunities to let his people go, and with each opportunity he increased the pressure on Pharaoh to release the Hebrews.

The tenth opportunity was called the Passover. God told Moses that on the evening of the 14th Nissan they were to slay the Passover lamb. This lamb had to be a perfect male—without any blemishes. And they were not permitted to break any of its bones.

Once they had slain the lamb they were to collect some of its blood in a bowl and sprinkle it on the lintel and sides of the door to their home. All people in that house would be safe from the death-angel that would pass over at midnight. Any firstborn person outside a home that wasn't protected by the blood would be slain.

That night the Angel of the Lord passed over Egypt and all the firstborn—from the firstborn of the royal family, to the firstborn prisoner in the dungeon—that were not protected by the blood were slain. There wasn't a home in all Egypt where someone didn't die that night.

That Passover night marked the beginning of Israel as a nation under God. All who were protected by the blood became citizens of God's kingdom. Before the visit of the Passover Angel they were all slaves; the next morning they were free to go to the Promised Land. While the journey there took longer than expected, they were free.



'The cross portrays man at his worst—the creature murdering the Creator; the guilty executing the innocent. It also portrays God at his best—humbling himself to an unjust death on a cross ... to save those who hunger for something better than this world offers. The significance of Easter is that God can turn the worst into the best, and the greatest evil into the greatest good.'

THE NEW TESTAMENT EASTER

When we come to the New Testament we find that Jesus died on the cross on the 14th Nissan, at the same hour that the High Priest was about to slay the Passover Lamb in the Temple. Like the Passover Lamb, Jesus was a male without blemish. In 1 Corinthians 5:7 it is written that 'Christ, our Passover lamb, has been sacrificed.' And, unlike what happened to the two felons who were crucified with him, none of Jesus' bones were broken.

It's the spiritual application of Jesus' blood to the lintels and doorposts of our family, that saves us from death and sets us free from captivity to Satan, to become the children of God. And like the Hebrews, who were set free from Egypt, we are a new kingdom un-

der Christ on a journey to the Promised Land. But because of our refusal to take possession of the land, it's taking us longer than expected.

THE BIBLICAL SIGNIFICANCE OF EASTER

The cross portrays man at his worst—the creature murdering the Creator; the guilty executing the innocent. It also portrays God at his best—humbling himself to an unjust death on a cross (the electric chair or gallows of that time) to save those who hunger for something better than this world offers. The significance of Easter is that God can turn the worst into the best, and the greatest evil into the greatest good.

Good Friday was anything but good for the disciples. It was the worst time in all their lives. With the crucifixion of Jesus all their hopes came crashing to the ground. They were crushed and collapsed in a state of mourning.

But Sunday made up for it all. It was their greatest day ever. Their joy flowed over. These men, who didn't have the strength to rise from their chairs of mourning, were now up and running to the tomb.

Easter is the assurance that no matter how bad our situation might be, God can turn it into the greatest blessing ever. Friday's evil can be transformed into Sunday's blessing; tears of mourning into smiles of celebration; ashes of sorrow into the oil of gladness.


It is significant that the New Testament places its primary emphasis, not on Jesus' death, but on his resurrection from the dead. While the death of Jesus is extremely important, it is his resurrection from the dead that gets most of the press. And this is perfectly understandable because Christ's death was an event of great grief and mourning, whereas his resurrection from the dead was an event of great joy and celebration.

Notice the positivity in 1 Peter 1:3: 'Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope *through the resurrection of Jesus Christ from the dead.*'

HOPE BEYOND THE GRAVE

From the perspective of a Jew at the time of Jesus there was no hope beyond death. In their thinking, when a person died they went down to *Sheol* (Hades) to stay there forever. It was the resurrection of Jesus from the dead that showed God's people that the steel Gates of Hades had been broken open and would no longer prevail against them by holding them captive in its dark realm.

If the Lord can take a slave-trader like John Newton and transform him into an evangelist, if he can take a gangster like Nicky Cruz and transform him into a soul winner, if he can take a twisted Watergate conspirator like Charles Colson and turn him into a popular Christian author and prison chaplain, then he can raise us up from our living death also. And if he does this spiritually, he will do it literally. He promises that those who are raised up to a new life 'now' by his voice, will also be raised up to eternal life by that same voice in 'the time to come' (John 5:24-25).

When we, through the power of the Holy Spirit, rise up to a new life in Jesus, death is replaced by life and the old negative attitudes in our lives are replaced by new positive attitudes. When that happens, the Easter message becomes very personal—it is fulfilled in us. We have made the history of Easter, our story of Easter. The apostle Paul wrote: 'If we have been united with Jesus like this in his death, we will certainly also be united with him in his resurrection' (Rom. 6:5). 

Good News Unlimited invites you to:

NO SHAME!

'I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes . . . ' (Romans 1:16).

**In search of Jesus through
Bible study and fellowship**

with

Ron Allen

June 20, 2009 from 10:00am - 4:00pm

**Dynasty Room, Winning Post Motor Inn
Cnr. Church & Denison Sts. Mudgee NSW.**

Programme

10.00am *Jesus, the More Powerful One*

11.00am Morning Tea (provided)

11.30am *A Bad Case of Righteousness*

Lunch (not provided)

(We are not permitted to bring our own food into the conference venue.)

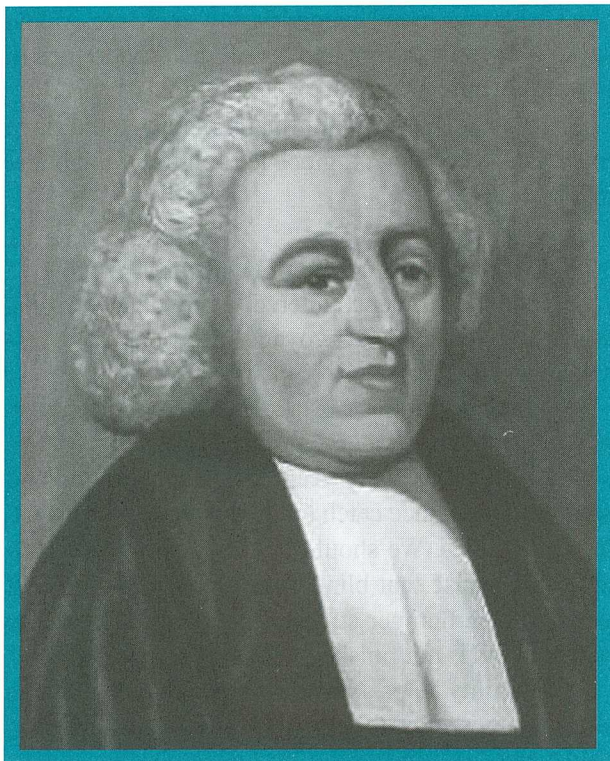
2.00pm *Jesus Meets a Hopeless Case*

3.00pm Afternoon Tea (provided)

4.00pm *Finish*

Register Now

Indicate your intention to attend NO SHAME! Bible Study by sending your name with \$5.00 (each person) to *Good News Unlimited*.



—John Newton (Wikimedia Commons)

Are you familiar with the classic song, *Amazing Grace*? Do you know its songwriter's inspiring story? Maybe like I did, you think you know the real story, but you don't.

John Newton was an Eighteenth Century British slave trader who had a dramatic faith experience during a storm at sea. He gave his life to God, left the slave trade and became a pastor. 'Amazing Grace! how sweet the sound,' Newton wrote, 'that saved a wretch like me! I once was lost, but now am found, was blind but now I see.' He played a significant role in the movement to abolish the slave trade.

Newton's song and story have inspired millions. *Amazing Grace* is loved the world over. It's been played at countless funerals, civil rights events and churches. Judy Collins' recording even hit pop music charts. Jonathan Aitken's biography, *John Newton: From Disgrace to Amazing Grace*, provides revealing insights into his life. Newton only became a slave-ship captain *after* he came to faith. And he left the slave trade, not from spiritual convictions, but for health reasons. Puzzling? Consider the rest of the story.

Lost and Found

John Newton was the prototypical 'bad boy.' Flogged and demoted by the Navy for desertion, he

LESSONS FROM A LIFE OF AMAZING GRACE

Rusty Wright

became depressed, considered suicide and thought of murdering his captain. Traded to work on a slave ship, Newton recalled, 'I was exceedingly wretched. I not only sinned with a high hand myself, but made it my study to tempt and seduce others upon every occasion.'

One day on another ship, Newton was casually reading an edition of Thomas à Kempis' famous book, *On the Imitation of Christ*. He wondered, 'What if these things were true?' Dismayed, he 'shut the book quickly.' Newton called himself a terrible 'blasphemer' who had rejected God completely. But then, as Forrest Gump might say, God showed up.

That night, a violent storm flooded the ship with water. Fearing for his life, Newton surprised himself by uttering, 'The Lord have mercy on us!' Spending long hours at the ship's helm, he reflected on his life and rejection of God. At first, he thought his shortcomings too great to be forgiven. Then, he said, 'I began to think of Jesus whom I had so often derided, of his life and of his death for sins not his own, but for those, who, in their distress, should put their trust in him.'

In coming days, the New Testament story of the Prodigal Son particularly impressed him. He became convinced of the truth of Jesus' message and his own need for it. 'I was no longer an Atheist,' he writes. 'I was sincerely touched with a sense of undeserved mercy in being brought safe through so many dangers. I was a new man.'

From Slave-Ship Captain to Pastor

After his dramatic experience at sea, Newton prayed and spoke outwardly of his commitment. But his faith and behaviour would take many twists on the road toward maturity. Newton set sail again on a slave ship, seeing no conflict between slaving and his new

beliefs. Later, he led three voyages as a slave-ship captain. He studied the Bible. He held Sunday Christian meetings for his crew on board ship. Church services on a slave ship? Newton, like many of his contemporaries, was still a work-in-progress. Slavery was generally accepted in his world as a pillar of British economy; few yet spoke against it. Aitken observes that in 1751, Newton's spiritual conscience 'was at least twenty years away from waking up to the realisation that the Christian gospel and human slavery were irreconcilable.'

Two days before his fourth slave-trading voyage as ship's captain, a mysterious illness temporarily paralysed Newton. His doctors advised against sailing. Out of the slave trade, Newton became a prominent public official in Liverpool. He attended Christian meetings and grew in his faith. Eventually, he became an ordained minister and would significantly impact a young Member of Parliament who would help rescue an oppressed people and a nation's character.

Faith in Action

When William Wilberforce was a rising political star, conversations with a Cambridge professor helped lead him to God. He considered leaving Parliament and entering the ministry. In 1785, he sought the advice of his childhood pastor, Newton, who advised him not to leave politics. Newton's advice proved pivotal. He became Wilberforce's mentor. Perhaps you've seen the film *Amazing Grace* portraying Wilberforce's arduous twenty-year parliamentary struggle to outlaw the slave trade. Wilberforce sometimes considered giving up. Newton encouraged him to persist.

Newton became active in the abolition movement. In 1788, he published a widely circulated pamphlet, *Thoughts Upon the African Slave Trade*. 'I hope it will always be a subject of humiliating reflection to me,' he wrote, 'that I was once an active instrument in a business at which my heart now shudders.' He testified before important parliamentary committees. Newton described chains, overcrowded quarters, separated families, sexual exploitation, flogging, beating, butchering. The Christian slave-ship captain who once was

blind to his own moral hypocrisy, now could see. Aitken says, 'Newton's testimony was of vital importance in converting public opinion to the abolitionist cause.'

In early 1807, Britain finally outlawed the slave trade. On December 21, grace led John Newton home to his Maker.


Lessons from a Life of Amazing Grace

John Newton encountered 'many dangers, toils, and snares' on his life's voyage. Consider some lessons from his story:

Moral maturation can take time. Newton, the morally corrupt slave trader, embraced faith then continued slave trading. Only years later did his moral and spiritual conscience catch up on this issue with Jesus' high principles. We should hold hypocrites accountable, but realise that blinders don't always come off quickly. One bumper sticker I like reads, 'Please be patient; God is not finished with me yet.'

Humility helps. Newton learned to recognise his shortcomings. Near the end of his life, he told a visitor, 'My memory is nearly gone, but I remember two things: That I am a great sinner and that Christ is a great Saviour.'

Have you ever considered writing your own epitaph? What will it say? Here's what Newton wrote for his epitaph, it's inscribed on his tomb: 'John Newton. Once an infidel and libertine, a servant of slaves in Africa was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long laboured to destroy ...'

Would you like to have God as your friend, as John Newton and William Wilberforce did? Jesus said, 'God so loved the world that he gave his only Son, so that everyone who believes in him will not perish but have eternal life.' Perhaps you'll want to say something like this to him: 'Jesus, thanks for dying and rising again for me. I ask you to forgive me, enter my life and give me eternal life. Help me to become your close friend.' If you made that decision, tell the person or group [GNU] that gave you this article and ask how you can grow in your appreciation of God's amazing grace. 

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The Baptism of the Holy Spirit

An Adventist Perspective

Pr Dennis Smith

New Haven SDA Church Pastor
Connecticut USA

Sponsored by Cherrybrook Christian Fellowship
Information: 0411 257 202 Email: bjudd@unsw.edu.au

Thornleigh Community Centre

Cnr. Phyllis & Central Ave.,
Thornleigh, Sydney

Sat/Sun 16/17th May 2009

Admission free

Five sessions

Saturday: 10.00am; 2.00pm; 7.00pm

Sunday: 10.00am; 2.00pm

A TIMELY REMINDER ABOUT THE DESIGN OF THE UNIVERSE

Eminent Twentieth Century Scientist and Astronomer, Englishman Fred Hoyle, (1915-2001), calculated that the abundance of carbon in today's universe was produced in the interiors of red giant stars. Moreover, Hoyle calculated that without just the right amount of carbon, carbon-based life, (that's all living creatures, including human beings), would be impossible.

Hoyle said the process that creates carbon is called the 'triple-alpha process.' This is a nuclear reaction in which three helium atoms fuse to form carbon, (helium nuclei are known as alpha particles). The force that acts to fuse the constituents of these atoms, protons and neutrons, is the strong nuclear force, which is one of the four fundamental forces of nature.

Australian conservative, activist and mining entrepreneur, Ron Kitching reminds us in his latest Newsletter about Hoyle's work: 'It is an interesting and timely message for Christians concerned with all the problems in the world today; it reminds us of the amazing creative genius of our Creator.'

THE MIRACLE OF LIFE

Kitching said: 'Hoyle found that a change of only 0.4 percent in the strong nuclear force would have made it impossible for carbon-based life to evolve. Given even this slight variation, all stars would have produced either carbon or oxygen, but not the necessary abundance of both elements so critical to organic life, including human life.' Kitching writes that, commenting on the dark green pursuit of the dangers of carbon dioxide, Fred Hoyle said: 'The efficiency of the carbon trap is insensitive to the amount of carbon dioxide in the atmosphere. Increasing the amount five-fold, [that is from 380 ppm to 1,900 ppm], would scarcely change the trap; in spite of the stories that are currently being circulated by environmentalists.'

Kitching quoting Hoyle said: 'Some super-calculating intellect must have designed the properties



Michael Ireland

of the carbon atom; otherwise the chance of my finding such an atom through the blind forces of nature would be utterly minuscule. A commonsense interpretation of the facts suggests that a super intellect has monkeyed with physics, as well as with chemistry and biology, and that there are no blind forces worth speaking about in nature. The numbers one calculates from the facts, seem to me so overwhelming as to put this conclusion almost beyond question.'

HOYLE'S CONVERSION TO CHRISTIANITY

Kitching goes on to say that Hoyle, an atheist until that time, said that his discovery left him 'greatly shaken.' He subsequently became a Christian.

'Today, many who advocate intelligent design cite Hoyle's work to support the claim that the universe is fine tuned to allow intelligent life to exist,' Kitching says. 'Interestingly, Hoyle was not awarded a Nobel Prize for his work. Instead, his co-worker William Alfred Fowler eventually won the Nobel Prize for Physics in 1983 (with Subramanyan Chandrasekhar). For some reason Hoyle's original contribution was overlooked. Many were surprised that such a notable astronomer missed out. Some say it was because he turned to Christianity,' said Kitching.

Kitching says that Hoyle's work reminds us that it is time sensible people everywhere rejected scare tactics and realised the incredible, intrinsic design of the universe.

'Yes, there are challenges,' Kitching writes. 'Eminent scientists like Hoyle remind us however of the amazing design of the universe; which, if we believe involves an intelligent, all-seeing, all-knowing God, then he surely must have considered these challenges in his design.'

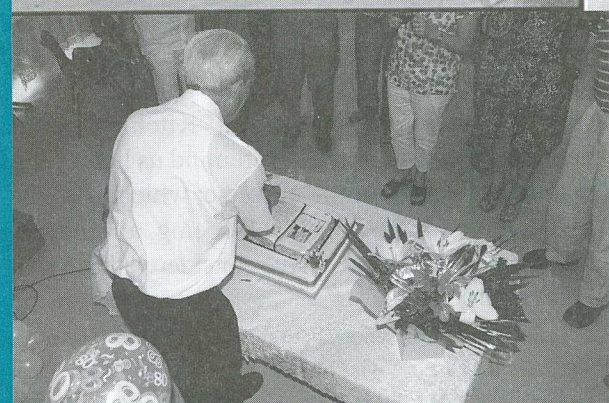
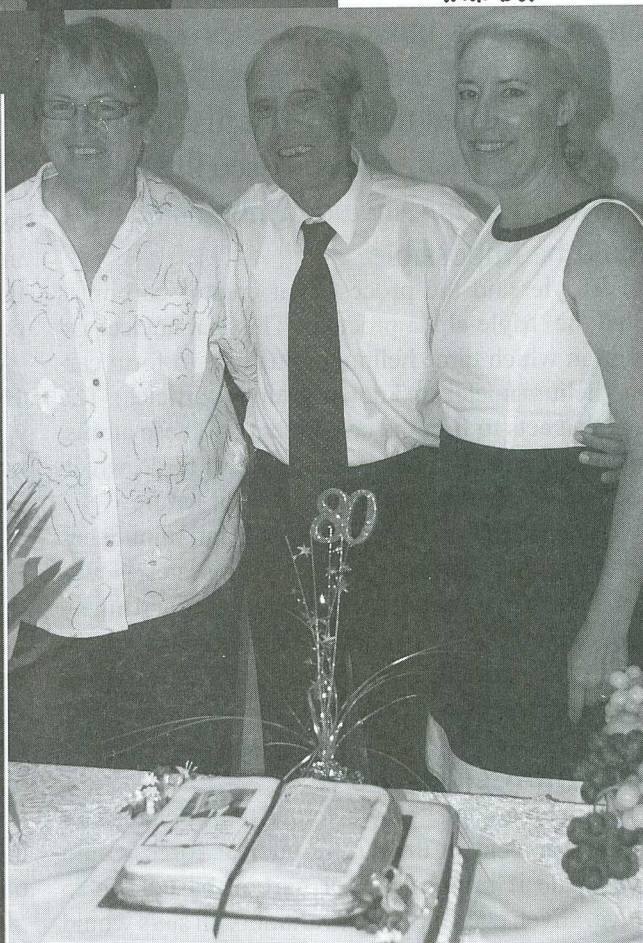
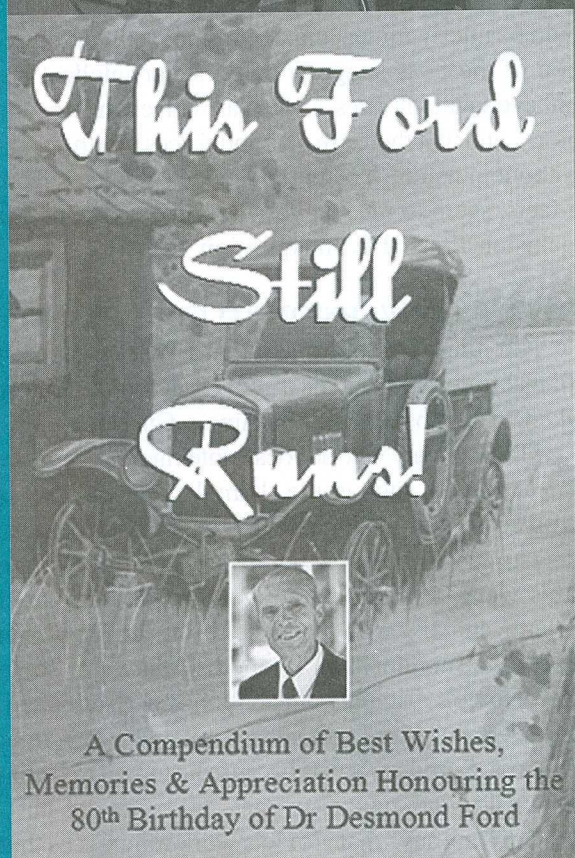
For more information about the work of Fred Hoyle, see: http://en.wikipedia.org/wiki/Fred_Hoyle

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Friends, colleagues and family came together at Brisbane on the 2nd February 2009 to celebrate with Des an important milestone in his life.

*Gillian and Elenne
with Des*



**Dr Desmond Ford
celebrating
80 years**

Des reluctantly cutting the cake

PAUL'S PRAYERS IN ACTION

Doug Martin

Paul's Prayers about Personal Problems



Paul was a giant of a man with an amazing intellect, a vigorous personality, an uncompromising dedication and an intense love for God and man. Such qualities would lead some to self-sufficiency, but Paul's humility led him to total reliance, expressed in his devoted prayer life.

Though strong, Paul was not without personal weakness, which became an object of his prayers. He called it 'a thorn in the flesh, a messenger of Satan to buffet him' (2 Cor. 12:7). He prayed about this weakness three times. Whether following the example of Jesus in Gethsemane in this, I am not sure, but pray he did.

The Lord did not answer, 'I can see how Satan uses this weakness to torment you, Paul, so I will remove it.' Nevertheless, he did answer, 'My grace is sufficient for you, for my power is made perfect in weakness.' By accepting the Lord's response, his problem became a 'messenger of God' to keep him humble. So Paul responds with 'therefore'—and where there is a 'therefore' in Scripture we should know what it is 'there for'—because it is a conclusion.

'Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest upon me. That is why, for Christ's sake I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong' (12:9-10).

Problem solved! As a matter of fact, reliance on God's grace solves most problems if we can accept the truth of its sufficiency and of our own weakness, and rely upon a power which is not inherent, not of human origin.

Many of the greats of earth have known what it is like to face almost insurmountable problems and have


The final article in a series of four

conquered. And for many of us, the battle still rages. Life is a battlefield where 'the flesh lusts against the spirit and the spirit against the flesh.' The conflict in Romans chapter seven, known as *militia Christiana*, was very real to Paul, but turned to praise when he found deliverance 'through Jesus Christ, our Lord.' Faith is the victory, and prayer expresses it confidently.

Fosdick expressed well the secret of the power behind Jesus life, which is to be ours also: '*In this moral battle, as in every other, the decisive part of the engagement is not public and ostentatious; it is in secret ... behind the Master's public ministry, through which he moved with such amazing steadfastness, not to be deflected by bribes, nor halted by fears, nor discouraged by weariness, lay the battles in the desert where he fought out in prayer the controlling principles of his life. Behind his patience in Pilate's court, and his fidelity on Calvary, lay the battle in Gethsemane, where the whole problem was fought through and the issue settled before the face of God.*' (Harry Emerson Fosdick, *The Meaning of Prayer*, p.164).

So let us 'pray not for tasks equal to our powers, but powers equal to our tasks. Then the doing of your work will not be a miracle, but you shall be a miracle,' for genuine prayer works wonders.

Paul faced intense opposition and requested others to pray for him. If prayer is confessed weakness, it is also the source of power. 'I can do everything through him who gives me strength' (Phil. 4:13).

It would be well for us to 'cherish a sense of our weakness' that we may rely on the grace of the Lord Jesus Christ as Paul did. 

DANIEL 8:

The Vision of the Evenings and Mornings¹

*Part ten in a series on
Daniel & Revelation*

Angus McPhee



About two years after the vision in chapter 7, but before Babylon fell to the Persians, Daniel received a vision in which he saw himself in Susa, east of the Tigris.

A RAM

Looking up he saw a long-horned ram standing beside the Ulai irrigation canal. One horn, longer than the other, grew up later. Unchecked by any other animal, the ram charged at will, westward, northward and southward, and became great.

A GOAT WOUNDS AND SUBDUES THE RAM

Deep in thought, Daniel then sees a one-horned goat coming from the west, crossing the whole earth without touching the ground. He charged at the ram, striking it and shattering both of its horns. The ram, powerless, was knocked down, trampled and forsaken.

THE GOAT'S ACHIEVEMENTS, WEAKNESS AND METAMORPHOSIS

The goat became very great, but at the height of his power his large horn was broken off. In its place four prominent horns grew up toward the four winds of heaven.

ANOTHER HORN

Out of one of them came another horn, which started small but grew in power toward the South, East and the Beautiful Land.

WHAT IS IT TARGETING?

This horn attacked the host of the heavens, the daily sacrifice and the place of his sanctuary. In com-

petition with the Prince of the host, it removed the daily sacrifice. In the process, truth was thrown to the ground.

The obvious question: How long will it take for the vision to be fulfilled?

The answer: It will take 2,300 evenings and mornings; then the Sanctuary will be reconsecrated.

THE MEANING

God, understanding Daniel's bewilderment, instructs Gabriel to explain the vision to Daniel. Gabriel begins by revealing that the vision would be fulfilled at 'the time of the end' (8:17). Other terms that Gabriel used for the time of the vision's fulfilment were, 'later in the time of wrath' (8:19), 'the appointed time of the end' (8:19) and 'the distant future' (8:26).²

Gabriel then goes on to explain the symbols, terms and concepts of the vision. He reveals that Medo-Persia, symbolised by the two-horned ram, would be attacked by Greece, symbolised by the shaggy goat.

Alexander the Great, although Macedonian, reunited the Greek states and extended the Greek empire as far as Egypt and Central Asia—conquering Persia in his path.

Daniel is then told about the future of Greece: 'The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.'

After Alexander's death (323 B.C.), six generals ruled a now-divided empire, but by 301 B.C. there were just four. Cassander ruled Macedonia and Greece; Lysimachus ruled Thrace and north-western

Asia Minor; Seleucus ruled southern Asia Minor, Syria and Mesopotamia and Ptolemy ruled Egypt and Judea. Consequently, Judea, now under Egyptian control, was bounded on the North by the Seleucids. But by 280 B.C. there were only three divisions left of the former Greek empire: Macedonia-Greece, and the Seleucid and Ptolemaic Empires.

ANOTHER KING

Gabriel then goes on to describe the horn that emerged from one of the four horns: 'In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people. He will cause deceit to prosper and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.'

So this is the meaning of the 'little horn!' It represents a king, unnamed, but described along with his activities.

WHO IS THIS LITTLE HORN?

In the year 175 B.C., in the Seleucid Empire immediately north of Judea, Antiochus IV became king, and ruled until 164/163 B.C. Here are some brief facts about this individual:³

1. He attempted to force the Jews to give up their national religion and culture and to adopt, in its place, the religion, culture and language of the Greeks. This Hellenisation program was the most significant event in Jewish history during the entire Intertestamental period.

2. He very nearly exterminated the religion and culture of the Jews. He stripped the Sanctuary of all its treasures and plundered Jerusalem, leaving the city and its walls in ruins; slaying thousands of Jews and exiling others as slaves. By royal edict he commanded them to abandon all rites of their own religion and to live as Greeks. The Jews were forced to erect pagan altars in every Judean town, to offer swine's flesh upon them and to surrender every copy of their Scriptures to be torn up and burned. Antiochus himself offered swine before a statue of Zeus that he set up in the Temple. His contempt for God and the suspension of the Jewish sacrifices endangered both the Jews' national identity and the future of Judaism.

3. The crisis was comparable to those precipitated by Pharaoh, Sennacherib, Nebuchadnezzar, Haman, and (later) Titus.

In three places, Daniel 8:12, 13 and 23, Hebrew

words that are translated 'rebellion' and 'rebels,' (KJV: 'transgression' and 'transgressors') are employed. First Maccabees 1:11-15 informs us that, prior to this reign of terror there was an influential pro-Greek Jewish element which gained royal authority to build a gymnasium in Jerusalem. In those days gymnasts performed naked (Greek: *gymnos*), a source of visual pleasure to spectators. As a result, there were Jewish men who, now sensitive to their Jewishness, underwent painful surgery (no anaesthetics in those days) to conceal their circumcision.

Upon returning from Egypt in 167 B.C. Antiochus, 'a stern-faced king, a master of intrigue', entered Jerusalem. There he was warmly welcomed by the pro-Greek leaders. He was given permission to take many of the Temple treasures. To show his appreciation he executed many of the conservatives and some who wished to return to Ptolemaic sovereignty.⁴ Josephus tells us that crucifixion was introduced into Palestine by him.⁵

Supported by Jews with leanings towards Hellenizing Judea, Antiochus then embarked on his program to turn Judea into a Greek settlement with Greek religion, culture and customs as described above. This period has been called by some 'The Great Persecution.'⁶

In the historical books known as 1 and 2 Maccabees we learn that Mattathias, an elderly priest in Modein, was outraged when an envoy of the king arrived to impose idolatry in his town. He murdered both the envoy and a compliant Jew. With his five sons he fled and organised a revolt. Judas, one of his sons, later assumed the nickname Maccabeus, 'the Hammer,' (Heb. *maqqebah*), a name that was eventually applied to the whole family and assigned to the books that recorded the crisis.

'He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.'

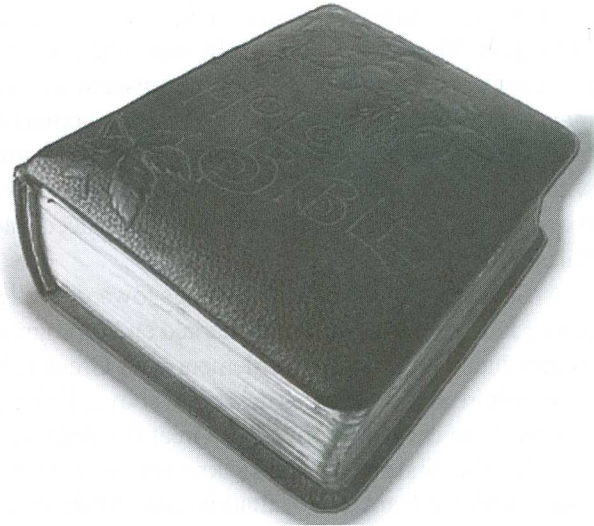
The prophecy was so true and well summarises Antiochus's Hellenisation program. Remember that this is written from the point of view of the covenant people, the people who suffered under his reign. His complete disregard for Yahweh and his house, and his adoption of the name 'Epiphanes' (Greek: 'renowned, illustrious, notable')⁷ confirm the prophetic character study. The cooperation of so many Jews agrees with the reference to rebels who have become completely wicked (NIV).

(Continued on page16)

THE GOSPEL OF JOHN

Part 4

Jesus Clears the Temple



Ritchie Way

Jesus' ministry on Earth was bracketed by Passover Feasts. He would not only die as the Passover Lamb at the end of his ministry (1 Cor. 5:7); he would also go to the Passover Festival in Jerusalem at the beginning of his ministry to ensure that the Feast correctly represented the climax of his ministry (John 2:13-25).

Now the Temple in Jerusalem was the very heart of Israel. It was the dwelling place of God and the focal point of Jewish faith. The Passover Festival that was observed there celebrated the history of Israel's redemption by the blood of the lamb and the creation of Israel as a nation under God. But more than that, it was also a prophecy of a greater redemption by the blood of the Lamb of God and the establishment of the kingdom of God from every tribe, nation, language and people. Any corruption of the Passover service, therefore, would be a corruption of the gospel.

WHAT JESUS FOUND AT THE PASSOVER

When Jesus entered the Court of the Gentiles at the Temple—the closest place that the Gentiles worshippers of YHWH (Jehovah) could approach him—instead of finding it a place of reverent worship draw-

ing non-Jewish people into God's presence, he stepped into a noisy market of money changers, bawling cattle, bleating sheep, cooing doves and loud arguments of worshippers with the sellers of these sacrificial animals and doves over their extortionist charges.

Many Jews at this festival had come from foreign countries and therefore carried only foreign currency. Jewish money, however, was the only currency that could be used in the Temple, whether for offerings, temple poll tax, or for the purchase of sacrifices, so these Diaspora Jews had no choice but to get their money changed. The money-changers were permitted to charge a fee for their work, but the fact that they did this work in the Court of the Gentiles really upset Jesus. Not only did the type of currency used have nothing to do with the kingdom of God, but these non-religious matters detracted considerably from the true purpose of the Passover. The spiritual was being contaminated by the secular.

Few worshippers who came from a distance were able to bring their sacrificial animals with them, and consequently, had no choice but to purchase them in Jerusalem. Now it was the law that all creatures for sacrifice had to be approved by the inspectors (*mumcheh*), for every sacrificial bird or animal had to be without spot or blemish. The problem was, creatures sold outside the Temple very rarely received approval from the inspectors no matter how perfect they might be, while creatures sold for sacrifice inside the Temple cost up to twenty times more than those that could be purchased outside. The whole scheme, rather than being a help to those who wished to worship the Lord, was a money spinner for the Sadducees who ran the Temple. The injustice of those who professed to serve the Lord turned people away from the very Lord they came to worship, and that really got up Jesus' nose.

After surveying these extortionist transactions, Jesus gathered up some of the cords that had been used to bind the animals and wove himself a whip. He didn't want anyone to misunderstand his intentions. With his eyes flashing fire he broke down the stalls holding the sacrificial animals and used his whip to drive the creatures out of the Temple courtyard. With his forearm he swept the neat piles of coins from the tables of the money-changers and then overturned their tables. To those who sold doves he commanded, 'Get these out of here! How dare you turn my Father's house into a market!' (John 2:16).¹

Like Elisha's healing of Naaman the Syrian, God's gift of life is free. The curse that fell upon Elisha's servant, Gehazi, was not so much the curse of stolen money but the curse of misrepresenting the free Grace of God (2 Kings 5). The blood of the Pass-

over lamb that redeemed Israel was, likewise, free. But the exorbitant prices charged for these lambs and doves and the haggling over their prices in the Temple, focused people's attention on what their lamb cost them, rather than on what the Lamb cost God. And that fired-up Jesus.

MALACHI'S PREDICTION

Many years earlier the prophet Malachi foresaw the coming of the Lord to the Temple. He wrote: 'Suddenly the Lord you are seeking will come to his temple ... but who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. He will sit as a refiner and purifier of silver, he will purify the Levites and refine them like gold and silver. For the Lord will have men who bring offerings in righteousness ...' (Mal. 3:1-4).²

News of Jesus' purging fervour was carried speedily up to the Temple authorities. Before the last coin had stopped rolling and the last dove had been removed, they came striding down from the inner courtyard, through the Court of the Women to the Court of the Gentiles. On identifying Jesus as the one who had interfered with the approved temple process, they flounced across the Courtyard to confront the upstart.

'Who gave *you* the authority to meddle with the orderly running of the Temple?' they demanded.

'Who gave you the authority to turn *my* Father's house into a den of thieves?' Jesus shot back.

'*Your* Father's house?' they questioned with raised eyebrows. 'If God is your Father, as you claim, what miraculous sign can you show us to prove you have his authority to do this?'

'You want to see a miracle to demonstrate that I am God's Son?' Jesus asked. 'Alright, I'll give you one: destroy this temple, and I will raise it up again in three days.'

The Jews looked at each other with an expression on their faces that indicated they thought Jesus was a bit batty. In a supercilious voice their spokesman replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?' They did not understand, however, that 'the temple he had spoken of was his body' (John 2:18-21).

THE NEW TEMPLE

Working miracles is not evidence that the miracle-worker is divine. Elijah, Elisha, Peter and Paul worked miracles, but they weren't divine. There is only one miracle that demonstrates divinity, and that is the ability to raise oneself from the dead.

Here, in John 2:19, Jesus identified himself as the New Temple, and indicated that he—the true

Temple—would be destroyed by them, the Jewish leaders. But, three days later he would rise from the dead as evidence that he was the Son of God.

The Jews demanded evidence that Jesus was the Son of God and in reply, he told them that that evidence would be his resurrection, for only God could raise himself from the dead. On another occasion, Jesus indicated that the only sign of his divinity he would give, would be 'the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the huge fish, so the Son of Man will be three days and three nights in the heart of the earth' (Matt. 12:39-40).

On what basis did Jesus identify himself with the Temple in John 2:19-21?

Firstly, the Temple was the place where God dwelt among his people, and Jesus, who dwelt among his people, was God in the flesh (Matt. 1:23). Divinity dwelt in the temple of his body.

Secondly, the Temple was the place where atonement was made for the sin of the world and Jesus became the atonement for our sins. His blood, which was shed on the altar of Calvary, was taken into the presence of God to blot out every transgression against the Law of God.

Thirdly, the Temple was the place where daily ministry was made for God's people, and Jesus, as our High Priest, unceasingly ministers his grace in us, in the temple of this age (Heb. 3:5-6; 1 Cor. 3:16).


SOME QUESTIONS

Here are some questions that may be pertinent to us in the light of this story:

In what ways may we be making our faith a market-place by mingling secular matters with religious?

Are some of our religious practices and traditions obfuscating the gospel? If they are, what are they and what should we do about them?

What religious rituals might we be putting our trust in as a substitute for faith in Jesus, who died for us and rose again from the dead?

The Temple was everything to the Jews, but Jesus revealed that *he* was the true Temple. Is Jesus everything to us? Is our faith totally in him, or are we trusting—even a little bit—in what *we* are doing to get us into his kingdom? 

Endnotes:

1. Note that Jesus' anger was manifested against inanimate objects such as money, tables and animal pens. He did not use his whip to harm man or animal. And he did not knock down the cages of the helpless doves, but commanded instead that they be removed from the Temple precincts.

2. Jesus' cleansing of the Temple at his first advent is a foretaste of his cleansing of the Church temple at his Second Advent.

Discussion Point

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 many 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.

NO CONTROVERSY

Dear Ritchie

I noticed, in my reading of Revelation, the several references to 'nation, tribe, language and people' (Rev. 5:9; 7:9; 11:9; 13:7; 14:6 & 17:15). What caught my attention was the total lack of consistency in the order in which these names were presented. For example, 'people' was listed in either first, second, third or fourth place; 'tribe' was listed in first and second place; 'nation' was listed in first and fourth place, and 'language' was listed in second, third and fourth place. Then in Revelation 17:15 'multitudes' is substituted for 'tribe'.

Are you able to explain why there is such disorder in what seems to be an otherwise orderly book?

D.B.

Dear D

The consistency lies in the fact that in every case only four names are given to cover every living person. There are never just three names and never five—always four.

The reason for this is that in Revelation, the figure four is a symbol for something that is worldwide. For example, the statement in Revelation 14:6 that 'the eternal gospel is proclaimed to those who live on the earth, to every nation, tribe, language and people', points to the worldwide proclamation of the gospel.

Similarly, Revelation 7:1 tells of 'four angels standing at the four corners of the earth, holding back the four winds ...' The figure four again reveals that this is a universal event, not something done in a corner. In other words, all the angels (gospel messengers), over the whole earth, are restraining the universal winds of strife.

So the clue is not so much in the words themselves, as it is in the number of words.

Grace and peace

Ritchie.

IS WEALTH SINFUL?

Dear Editor

Is it wrong to be wealthy? Some Scriptures I read seem to indicate that it is, while others indicate that it isn't. I'd like to hear what you have to say about it.

N. M.

Dear N

Solomon was wealthy and his wealth was given him by God. The Lord said to him, "I will ... give you wealth, riches and honour" (2 Chron.1:12).

Wealth is no less a gift of God than any other talent, so it should not be despised. However, like any other talent, such as music, oratory, teaching, evangelism, leadership, etc., it is not given to everyone.

Nevertheless, like every other talent, wealth should be used to God's glory. For example, some wealthy women—such as Joanna the wife of Chuza, the manager of Herod's household (Luke 8:2-3)—

helped support Jesus 'out of their own means.'

It is not wealth that God condemns, but 'excessive luxuries' (Rev. 18:3), which are excessive, because they are used excessively to glorify man rather than God. God also condemns wealthy people who have a miserly spirit that is out of harmony with his generosity. Hoarding wealth is burying the talent that God gave.

Ritchie.

HUMAN FOREVER?

Hi Ritchie

The thing that intrigues me at the moment is that I understand that when Jesus took human form it was for the rest of eternity. John 4:2, where it says, 'Jesus Christ has come in the flesh' uses the perfect tense for 'has come'. That means Jesus, who came in the flesh, is still in the flesh. What is your understanding on this?

I. R.

Hi I

The Bible says, 'God so loved the world that he gave his Son'—not lent him. I would be very surprised if Jesus relinquished his humanity after making such a huge investment in and through it.

Through all the vast universe with its billions of galaxies, and each with a multitude of planetary systems, Planet Earth is the only place where God took on flesh and died for sinners. If there are other worlds with intelligent life and had one of them fallen as ours has done, and Jesus had died for them, then he would not have needed to die for us as well, because the death of the Creator is more than sufficient to atone for the sins of the whole creation.

For that reason alone, I would think that the humanity of Jesus will remain forever as universal evidence of God's great love and sacrifice for the sins of all fallen beings.

Also, through Jesus, God is able to communicate with us face

to face, at our level.

Many blessings

Ritchie.

ONCE SAVED, ALWAYS SAVED

Hi Ritchie

What's your view on the 'once saved, always saved' theory? I've met some Open Door Baptist people, who are lovely, sincere, kind, God-fearing folk, who have shown me a warmth and friendship and spirit I have never found anywhere else, but they believe that it's impossible to lose your salvation once you get it. Is that true?

N. J.

Dear N

If you have to make a choice between having the right doctrine or the right relationship with the Lord Jesus, always choose the latter, as your friends have. Fortunately, you are in the position to choose both Jesus and the truth.

The 'once saved, always saved' believers argue: 'If eternal life can be terminated, how can it be eternal?' It is true, eternal life cannot be terminated, but it is possible for us to remove ourselves from that river. That is a choice God has given us. As shown below, the Bible teaches that if we choose to turn our backs on Jesus, God will respect our decision.

Jesus said, 'Remain in me, and I will remain in you, no branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me ... If a man remains in me he will bear much fruit. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned' (John 15:4-6). That's pretty clear, isn't it? A person can be in Christ, but if they do not remain in him they will be destroyed. There is life only in the Son. He who has the Son has life; he who does not have the Son does not have life (1 John 5:11-12).

Jesus also told his followers that if they didn't forgive those who had sinned against them, they wouldn't be forgiven themselves (Matt. 6:15); in other words, they would lose their salvation.

Scripture makes it very clear that 'If we disown Jesus, Jesus will disown us' (Matt. 10:33; 2 Tim. 2:12). And 'the Spirit clearly says that in later times some will abandon the faith' (1 Tim. 4:1). That's the teaching of the Bible. Salvation is not a trap that snaps shut behind you once you are in. The Bible teaches that you can own Jesus, or disown him; you can accept the faith or abandon the faith. That freedom of choice is never taken from you.

Remain in Jesus always

Ritchie.

FALSE DOCTRINE

Dear Ritchie

Just about every denomination has a 'unique' belief that is not accepted by the others. If I had to name a few I'd list the Roman Catholic belief in the Immaculate Conception of the Blessed Virgin Mary; the Jehovah's Witness Belief that Jesus is not a part of the Godhead; the Reformed Church belief in 'once saved, always saved', the Seventh-day Adventist belief in 1844; the Messianic churches' belief in the divine restoration of the State of Israel, and the Brethren/charismatic belief in the rapture.

The reason I am sending in this question is to ask you what is the problem with holding a false belief of this nature? Would such a belief keep the holders of it out of heaven? I mean, what can be the problem with a false doctrine that does not directly distort the gospel?

M. E.

Dear M

Yes, I have often pondered the answer to that question myself. Let me put it this way, a false belief

may not put some people out of the kingdom, but it may prevent thousands of others from entering it.

Take for example the unbiblical belief about creation that many people held around two hundred years ago. People of that time believed that God had created every breed of dog, rose, apple and finch, etc. just as they appeared in their day. In other words, in Eden God created Burmese, Maltese and Siamese cats and Bulldogs, Dalmatians, Border Collies and Fox Terriers, rather than just cats and dogs with the ability to adapt to their environment.

When Charles Darwin, who in early life was a religious man, found finches in the Galapagos Islands that had obviously adapted to their environment, he found he could no longer accept the so-called 'biblical' position that all species of animals were created by God, and so lost faith in God, as did millions of his followers.

However, in actual fact it wasn't God they rejected, but a false teaching promulgated by Christians. Nowhere does the Bible teach that God created all species. He created the genes in the prototype animals, birds and plants that would allow them to adapt, but the Bible does not teach that all species of animal, bird and plant were created by God in Eden.

So that seemingly insignificant false belief has had a devastating affect on Christianity. The most pernicious thing about error is that it becomes a substitute for the truth.

None of us are infallible, so most of us will, at one time or another, hold to beliefs that are not true, and God will not condemn us for these. He will, however, look unfavourably upon any of us who refuses to change our theories when the light of the truth subsequently shines on us.

God bless

Ritchie.

(Continued from page10)



DANIEL 8: The Vision of the Evenings and Mornings¹

The period is said to last 2,300 'evenings-mornings' (8:14, KJV: 'days') or, as 8:26 reads, 'evenings and mornings' (most English translations). Because these words are linked in the same order for each of the first six days of Creation week (Genesis 1), it is most likely that the period is being calibrated in 24-hour days⁸, with an emphasis on constant despair and disappointment (Psalm 30:5; 55:17).

At the end of the 2,300 'evenings-mornings' the Sanctuary would be 'cleansed,' 'justified,' 'reconsecrated,' 'restored' (to its rightful state) [Heb: *ntsdq*].

Fulfilling the prophecy of Zechariah 9:13, 'I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword,' the Maccabees eventually drove the Seleucid forces from Judea. Free again, they restored the Temple and its services and set up a new altar (1 Maccabees 4:36-54), an event Jews commemorate annually in November-December as Hanukkah.⁹

The Seventh-day Adventist Church's Sanctuary Review Committee, (August 10-15, 1980, Glacier View Ranch, Colorado) reported:

'In Daniel 8:14 it is evident that the [Hebrew] word [*ntsdq*] denotes the reversal of the evil caused by the power symbolised by the 'little horn' and hence, probably should be translated 'restored.'

The Hebrew word itself in this context hints at nothing but a rectification of the evil caused by the little horn. From 170 B.C., when a new law was published requiring all citizens to present themselves quarterly to 'pay formal homage to Antiochus Epiphanes as the senior god of the Seleucids' until the restoration of Temple services was about 2,300 days or a little more than 6 years. At the end, there were two events that had been prophesied. Firstly, due to the actions of the Maccabees, the Sanctuary services resumed in a reconsecrated Temple. Secondly, Antiochus died by what was understood as divine retribution (2 Maccabees 9:5-28; Daniel 8:25; cf. Acts 12:23). Thus ended that threat and also the 2,300 evenings-mornings. In any case, the time period itself, while of initial concern to Daniel, does not figure as important in the explanation.

True to the prophecy, the devastation caused by this one king was 'astounding.' He was not the world's most powerful king. Rome dramatically curtailed his ambitions when, in 168 B.C., the Roman envoy to Egypt,

Gaius Popilius Laenas, drew a circle around him in the dirt and told him not to step out of it until he had agreed to the demands of the Senate. Nevertheless, it was a reign of terror for the covenant people. Attempts to downplay its seriousness by comparing Antiochus with Rome is as inane as comparing the Armenian genocide of 1915 with the Nazi Holocaust.

Days stretch into years, and years into centuries. From our perspective it often appears that this present age will never end. Most can do little to prevent a recurrence of persecution of this nature. Let us always remain faithful to the Word of God as our only rule of faith and practice, and to Jesus Christ as our Lord and Saviour, for he is faithful (Hebrews 10:23). ☐

Endnotes:

1. Sources: *1 and 2 Maccabees*, *Encyclopedia Britannica*, *Encyclopedia Judaica*, *The Jewish Encyclopedia*, *The Expositor's Bible Commentary*, *The Jerusalem Bible*, *Seventh-day Adventist Bible Commentary*, *Seventh-day Adventist Bible Dictionary*, *Wikipedia*, R.D. Wilson, *Studies in the Book of Daniel* (New York, 1917).

2. Daniel, in his lengthy prayer recorded in chapter 9, sees his times as the period of God's wrath against His people. Gabriel therefore intends it to be understood that the events he is forecasting will occur later in that period.

3. Nichol, op. cit. Vol 4, pp. 868-869.

4. Nichol, op. cit Vol 5, pp 28ff.

5. Horn, Siegfried H., *Seventh-day Adventist Bible Dictionary*, (Washington, D.C.: Review and Herald Publishing Association) 1979., art. 'Cross.'

6. See the Chronological Table in *The Jerusalem Bible*, (London: Darton, Longman and Todd Ltd, 1968), pages 348-349

7. See Acts 2:20's quotation from the LXX.

8. Although the term in Daniel 8 is 'evening (and) morning,' some argue that the calibrations are based on the *morning* and *evening* sacrifice, the 'regular burnt offering.' Further, because there was one sacrifice in the morning and a second in the evening, the 2,300 should be halved, resulting in 1,150 actual days. Although there was one sacrifice in the morning and one in the evening, together they constituted a continual daily burnt offering (Exodus 29:38-42; Numbers 28:3-8).

9. John 10:22.

STANDING IN THE

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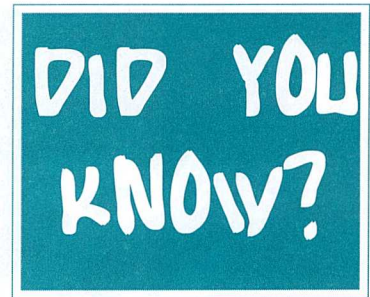
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NEED OF PRAYER.....

Pontius Pilate in AD26 was appointed *Praefectus civitatum* (governor) of Samaria, Judaea and old Idumea by Tiberius Caesar. Pilate was to be responsible for the collection of taxes for Rome; the general administration of the province; the supervision of all large scale building projects; judicial matters (he was the supreme judge) and the maintenance of law and order, for which he had three thousand soldiers.



Pilate, who began his career in the army, took up his post as the fifth governor of Judaea. Hardly had he and wife settled in at their headquarters in Caesarea Maritima than a large delegation of Jews from Jerusalem arrived to implore him to remove the busts of Emperor Tiberius which Pilate's soldiers, who had gone to their winter quarters in Jerusalem, had taken into the city on the top of their military standards. Reluctantly, Pilate had the busts removed.

Sometime later thousands of Jews gathered to protest Pilate's appropriation of the corban money from the Temple to pay for a twenty kilometre long aqueduct to bring water into Jerusalem. When the protest showed no signs of abating, Pilate mingled his soldiers dressed in civilian clothing, with the crowd. At his signal they pulled out clubs and killed many Jews, thus suppressing the protest. This may have been the occasion that Jesus referred to in Luke 13:1.

Pilate is best known for his unjust treatment of Jesus. The Gospels reveal that he considered the sacrifice of Jesus to be 'an acceptable price to be paid for the smooth cooperation with the Temple authorities.' Merrill C. Tenny wrote: 'Pilate did not dare to refuse the request of the Sanhedrin lest they should send an adverse account of his administration to the imperial office.' Commenting upon Pilate's decision regarding Christ, the First Century Roman historian, Cornelius Tacitus wrote: 'Christus ... suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus.'

While governor of Judaea, Pilate dedicated a building in Caesarea Maritima to the emperor. A damaged inscription on a limestone block, discovered there in 1961, reads: 'Pontius Pilate, Prefect of Judaea, has dedicated to the people of Caesarea a [word missing] in honour of Tiberius.'

In AD 36, after Pilate brutally put down a harmless Samaritan sect by executing their leaders, the Samaritans protested to Pilate's superior, the Syrian governor, Lucius Vitellius, about this excessive repression. Vitellius appointed Marcellus as Pilate's replacement and ordered Pilate off to Rome where he was pensioned off.

Sometime later, according to the historian Eusebius, Pilate, 'wearied with misfortunes, committed suicide. He had served as governor of Judaea for ten years.



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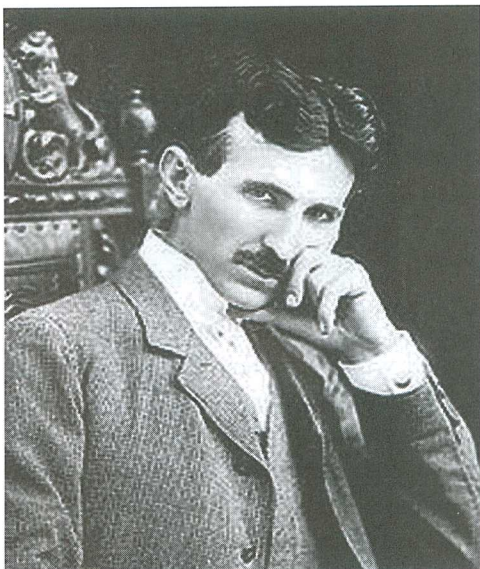
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<http://www.desford.org.au>
 and click on 'Dr Ford Live'

Alternatively go to:

<http://www.ustream.tv/channel/dr-desmond-ford>

The link is on Youtube Channel page with times
<http://au.youtube.com/user/pangear>



Nikola Tesla 1856-1943, circa 1896. (Wikipedia)

TESLA: THE MAN WHO BROUGHT MANKIND INTO THE MODERN AGE

Boris Dobra

depressed for about twelve months. Finally, the mother stepped in and Nikola was sent to the University of Prague from 1875 to 1878 to pursue his dreams.


The professors at Prague argued with Nikola that no other form of electricity could be designed other than direct current discovered by Faraday. But one day in 1882, when Nikola was walking with a friend in a park in Germany, it suddenly hit him as to how an alternating current could work. With a stick he drew the plan of his motor on the ground. Further research revealed that he had discovered the dance of the electrons in alternating movement.

In 1883, Nikola immigrated to America and within three years he developed and received forty patents on his alternating motor. These were granted to him by the Patent office. He worked two years for the Edison Company and offered his motor to Edison to perfect it. But Edison, who had already installed direct current in a number of cities in America, and who wanted it to become the world standard, rejected it and warned others of its dangers.

Nikola parted company with Edison and his dream became reality instead through J. P. Morgan and George Westinghouse. These men financed the first Hydro Electricity plant at Niagara Falls, which opened on 15th November 1886.

Today thousands of Christian Pastors and theologians present the gospel of Jesus through Power Point projectors, radio, television and over the internet, all of which are powered by alternating current. Tesla's discovery helped bring in the modern age.

When he was given the Nobel Prize, many inventors from all over Europe came to congratulate him. As Nikola walked up the podium to receive his prize someone shouted, 'And God said, "Let there be Tesla," and there was light.'

There is a statue of Nikola Tesla at Niagara Falls. His accomplishments included seven hundred inventions and he is considered to be the greatest scientist of the Twentieth Century. 

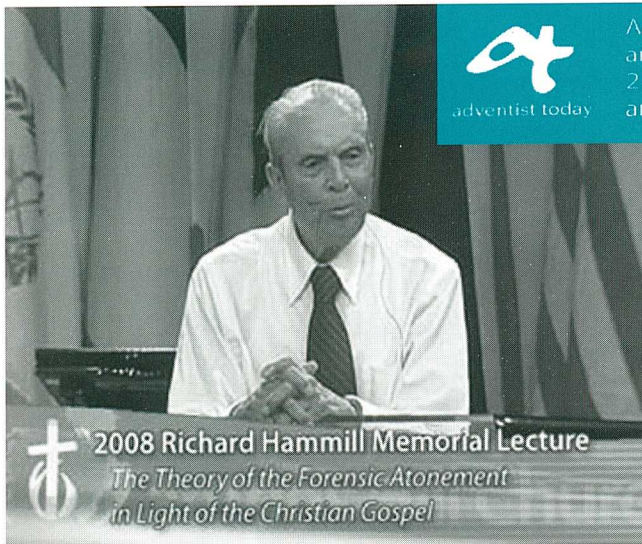
For many thousands of years men lived a very simple life. At the beginning of Eighteenth Century people had candles for lighting and horses and carts for land transport. Gunpowder, invented by the Chinese in the Tenth Century, was about the only magic in their lives.

When the Twenty-first Century arrived there would be nearly seven billion people living on Earth. Can you imagine what it would be like living in cities like New York, Tokyo, or London—with approximately twenty million people each—if lighting was still by candles and transport was still by horse and cart? Imagine the tons of candle wax everywhere and the pollution of the streets by horses.

Fortunately for everyone, a Serbian named Nikola Tesla (1856-1943), discovered electro magnetism using an alternating current. Apart from third-rail rapid transit systems, direct current is used mainly where it is not required to be transmitted over great distances, e.g. batteries, solar cells, vehicle ignition systems and hybrid vehicles. All other modern electrical machinery, lighting and heating, etc. has been manufactured to use alternating electricity.

Electric motors in refrigerators, dishwashers, vacuum cleaners, washing machines, clothes-driers, fans; air-conditioners, etc., along with electromagnetic waves in sound and images projected through the airways, rely on alternating electricity. From aircraft at night one can see the lights of the cities lit up by Tesla's alternating current.

Tesla's father was a minister in the Serbian Orthodox Church. They lived on a small farm. It was the intention of Nikola's older brother, Daniel, to study theology and follow in his father's footsteps, but when he was killed by a horse the father insisted that Nikola take up theology. Nikola, who had told his uncle that he would one day harness the energy of Niagara Falls, became



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Dr Desmond Ford, Pr Ron Allen

Dr Milton Hook, Pr Ritchie Way

Sydney: April 18 Brisbane: May 16

Sydney: Saturday April 18, 9:30am - 4:00pm

Thornleigh Community Centre,
 Cnr. Central and Phyllis Ave's. Thornleigh.

Brisbane: Saturday May 16, 9:30am - 4:00pm

Springwood Tower Hotel, 9 Murrajong Rd. Springwood.

Dr Desmond Ford 10:30am and 2:00pm Sydney and Brisbane.

- 1. THE DIVIDING LINE FOR ALL PROFESSED CHRISTIANITY.**
- 2. THE SECRET OF SPIRITUAL POWER IN LUTHER, WESLEY,
 WHITEFIELD AND SPURGEON.**

Pastor Ritchie Way 11:30am Brisbane.

WORTHY IS THE LAMB

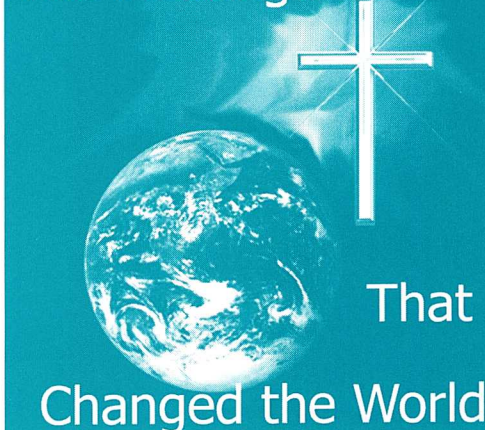
Dr Milton Hook 11:30am Sydney.

BECAUSE CHRIST IS RAISED: Life after death in Sumerian, Egyptian and
 Hebrew thought, as compared with the greater Christian hope.

Pastor Ron Allen 9:30am Sydney and Brisbane.

A PEOPLE-FRIENDLY GODLINESS: Sanctity or service? Saving life or killing?
 The Church versus the Good News. Thoughts from Mark 2 & 3.

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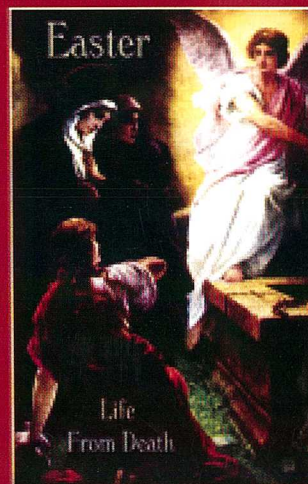
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Easter is the assurance that no matter how bad our situation might be, God can turn it into the greatest blessing ever. Friday's evil can be transformed into Sunday's blessing; tears of mourning into smiles of celebration ...

'Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into the living hope through the resurrection of Jesus Christ from the dead.'

(1 Peter 1:3).

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