

January 2008 Issue No. 1

Good News Unlimited

**CAN I KNOW FOR SURE
THAT I AM SAVED?**

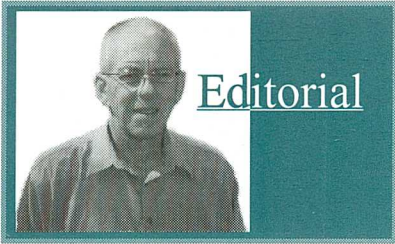
Dealing With Doubts

*A Personal Message
From Dr Ford*

The True Secret

An Expose of Legalism

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When I consider my negative thoughts and motives, and when I look back on my past, I can see plenty that would stand against me in the Final Judgment and result in the verdict of ‘Cast him into outer darkness where there is weeping and wailing and the gnashing of teeth.’ There is no question that if my destiny depends upon my personal life, I am lost.

But when I look at Jesus, his sinless life; his faultless ministry; his unending love; his joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control under extreme provocation—and when I consider that he freely swapped that life for mine (2 Cor. 5:21), I stand in awe at such an unselfish gift of such great magnitude. Jesus went to hell so that I might go to heaven. He gave me eternal life as a free gift—totally free.

I just cannot get my mind around the fact that God, in Christ,

died for me so that I could live forever. No other god in the entire history of the universe, ever made such a sacrifice for man, for making sacrifices of themselves was not their thing. But ‘God demonstrated his own love for us in this: While we were still sinners, Christ died for us’ (Rom. 5:8).

Entering God’s kingdom involves receiving Christ into my life. I receive God’s forgiveness for my sins by receiving the Forgiver, and I receive God’s holiness by receiving the Holy One. But how do I receive Christ? I receive him by faith—by believing that he died for me. And ‘whoever believes in the Son has eternal life’ (John 3:36). ‘Anyone who believes in the Son of God has this testimony in his heart. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son does not have life’ (1 John 4:9).

Please notice the tenses in 1 John 4:9. ‘God *has* given us eternal life’ (present tense). ‘He who *has* the Son’ (present tense) ‘*has* life’ (present tense). It does not say, ‘He who has the Son (present tense) will receive life (future tense). We are told that if we believe in Jesus we *already* have eternal life. Right now! The apostle John wrote, ‘I write

these things to you who believe in the name of the Son of God so that you may know that you *have* eternal life’ (1 John 5:13). According to John, the assurance of salvation belongs to all who believe that Jesus died for them. If we believe Jesus died for us, he comes to dwell in our hearts. And when Jesus comes to dwell in our hearts he brings eternal life with him because he is eternal. That’s why the apostle Paul wrote, ‘Christ in you [is] the hope of glory’ (Col. 1:27).

So if you have accepted Jesus as your Saviour, then he has come into your life, which means you have eternal life. And as long as you hold on to Jesus you will have eternal life. If, however, you have not accepted Jesus as your Saviour, why don’t you do so, right now. Go into an empty room, shut the door, get down on your knees and invite Jesus into your life. He’s knocking on the door of your heart, asking to come in (Rev. 3:19-20), so open that door and invite him in. Do that, and when he comes in he will bring the gift of eternal life with him. You will also become aware of an amazing change in your life.

—Ritchie Way

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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



A personal message from Dr Ford

Caloundra
Australia

Dear Friend

May I speak as though I would never speak again, as a dying man to dying fellow travellers?

The one certainty is death—some do avoid taxes. But Scripture adds another inevitability for all, ‘It is appointed unto men once to die, but after this the Judgement.’ (Hebrews 9:27). How shall we fare in that great day? Rare is that man or woman who asks themselves the crucial question: ‘Where will I be in 100 years time, and how will it be with me?’

The answer to these most pressing questions is not to be found in our intelligence, or virtue, or in governments or in science. The answers are to be found only in the gospel.

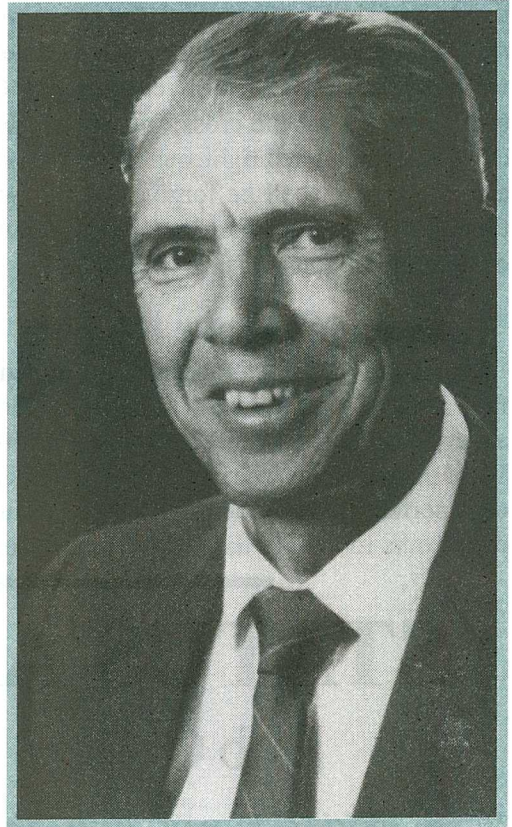
WHAT IS THE GOSPEL?

What is the gospel? It is not advice (not ‘Here’s how to raise yourself to heaven by pulling on your bootstraps’). It is not good views (that you can be saved if you understand all these doctrines and attend the right church). The gospel is Good News. News is about something that has happened, it is about someone else. The good news of the gospel is that God the Son, took our nature to pay the debt we owe to righteousness, to remove the barrier between earth and heaven.

The good news is that all that is necessary for salvation, has already been accomplished and it only remains for us to accept it. This is the meaning of the words from Calvary, ‘It is finished.’ Christ was treated as we deserve that we might be treated as he deserves—thus John 3:16.

ONLY TWO RELIGIONS

There are, and always have been, only two religions in the world. The most popular religion is where humans endeavour to make themselves good enough



for God to accept. It preaches, ‘Be holy and God will love you.’ But the true religion of the gospel proclaims, ‘this man (the God-man) receives sinners’ (Luke 15:2); God ‘justifies the ungodly’ (Romans 4:5); for Christ goes to be guest with those who acknowledge themselves as sinners (Luke 19:7).

False religion majors in law and minors in love. True religion majors in love and minors in law. False religion majors in what God requires of us. True religion majors in what God has done for us. False religion puts all its stress on Christ our example. True religion puts its stress on Christ our substitute and representative. False religion leads to bondage, despair and death. True religion leads to joy, salvation and life everlasting.

Scripture says that we were all ruined without asking for it and we inherited a sinful nature. But the gospel teaches we have all been saved without asking for it in the atoning work of Jesus our Lord. See 2 Corinthians 5:14-21; Romans 5:10; Romans 5:18-19.

CRUCIFIED WITH CHRIST

The good news is that our sins were crucified with Christ and nailed to his cross. Therefore, the law has no more power to condemn us than to condemn Christ.

If we do not see our complete death in Him, sin will reign in us. No sin can be crucified either in heart, or behaviour, unless it has been first pardoned in conscience through the precious blood of Christ. When

the guilt of sin is not removed, the power of sin cannot be subdued. Sin ceases to reign in us only after we have received the forgiveness of sin (Romans 6:14). Because of the cross, 'whosoever will' may come and be counted righteous for 'all manner of sin and blasphemy shall be forgiven unto men.' (Matthew 12:31). '... whoever comes to me I will never drive away.' (John 6:37).

BY GRACE ALONE

We are saved by grace alone, received through faith (trust) alone, because of the work of Christ alone, as revealed in the only infallible teacher of truth—the Word of God alone. The moment we believe, Christ's own perfect righteousness is imputed to us and remains ours for all our days, provided we continue to

look to him, despite a hundred or a thousand failures.

At all stages of our experience we are saved by faith alone, though the faith that saves is never alone. We are not saved by faith plus works, but by a faith that works. For the whole truth compare Galatians 5:6; Galatians 6:15 and 1 Corinthians 7:19.

Even on Judgement Day we will be saved by faith alone, though our works will testify to the reality of that faith despite their infinite imperfections.

The gospel is the sweetest melody from human lips, 'the good, glad and merry tidings that makes a man's heart to sing and his feet to dance.'

Your friend in Christ

Des

—Des Ford

STATUS AND STANDING

Bob Gass

'I am writing to you, little children, because your sins are forgiven you'

(1 John 2:12 NAS).

There are three stages to spiritual growth. The first is childhood. The Greek term 'little children' refers to toddlers. And if there's one thing toddlers are good at, it's tripping and falling. Until they learn to walk they need someone to pick them up, dry their tears, bandage their skinned knees and reassure them that falling down doesn't mean they'll never walk, or that they're not part of the family.

There are two things a Spiritual toddler needs to understand: The difference between, firstly, their stage of growth and secondly, their standing before God. Don't get these two things mixed up! Trusting in the finished work of Christ is the only thing that gives you

right standing with God. From that moment on you are a fully accepted and redeemed child of his. That's how God sees you. If you forget that, you'll be in trouble, because every time you fall the devil will make you doubt your salvation.

The forgiveness you receive at the new birth is a *judicial* act by God, making you a member of his family, in good standing. But the forgiveness you receive on a daily basis is a *relational* act. Suppose you enter some wrong numbers into your calculator. What do you do? You have a little button called 'clear entry' which allows you to erase your error and start over. That's what the blood of Christ does for you. Repentance allows you to override sin by triggering God's forgiveness, so that the flow of his grace continues. And when grace flows, growth follows. The important thing to remember about sin is, 'always keep short accounts with God.'



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If you live in, or near Alstonville, NSW, you are warmly invited to the home of Rob and Ruth Harris at 27 Hellyar Drive, Wollongbar, at 4:00pm Saturday afternoon for Bible Study and fellowship.

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NEXT MONTH

Next month we will investigate why 'Life Is Not Fair.' We all know that life isn't fair, but did you know that life wasn't supposed to be fair? Read the good news about the unfairness of life in the February issue of *Good News Unlimited*.

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AN EXPOSÉ OF LEGALISM

Ritchie Way

From all over the eastern Mediterranean world, and beyond, people were flooding into Jerusalem for one of the three annual pilgrimage festivals. And Jesus came too. He had a special mission there (John 5:1-18). On Sabbath morning, Jesus left Bethany, where he was staying, and went to the twin pools called Bethesda near the city's north-eastern gate. These pools were fed by a spring which would occasionally boil up and disturb the water with bursts of activity.

The Bethesda pools were surrounded by four covered colonnades, with a fifth between them. In the shelter of these colonnades rested a number of people with incurable illnesses. They each clung to the superstitious belief that an angel would come down from heaven and stir the waters. They believed that whoever was first in, after the waters were disturbed, would be healed. Among these pathetic bruised reeds of humanity was a man who had been a quadriplegic for thirty-eight years. If your age permits, try to recall what you were doing thirty-eight years ago. Can you imagine being paralysed that long? This man had been waiting thirty-eight years for healing, but others, more able, always managed to get into the pool before him when the waters bubbled up.

When Jesus learned about this man he had pity on him. He knew he didn't have a chance, for it wasn't God's grace which reigned at Bethesda but the law of the jungle. Those who were best able to get into the water were the least needy. Whenever the water was disturbed, selfishness prevailed.

God's grace, on the other hand, is so different from the superstitious and empty hope of the world, where only the fittest survive and selfishness is rewarded. The Lord, by contrast, gives life to everyone who will receive it, no one need wait for it, and it is there for the weak as well as the strong. Furthermore, it comes as a free gift from God and never



as a reward for effort.

Jesus went up to the paralytic, ascertained that he wanted to get better, then said with quiet power and authority, 'Get up! Pick up your mat and walk.' John's Gospel says, 'At once the man was cured.'

New life pulsed through his body. His crippled and atrophied limbs unfolded and filled with healthy muscle tissue. Gingerly, at first, hardly daring to believe that his hopes of thirty-eight years had at last been fulfilled, he stood to his feet and took a tentative step. He paused, looking into space, trying to comprehend what had happened to him. Then, with a, 'Yehaa!' he leapt into the air, bent down and rolled up his mat, flung it over his shoulder, strode to the left, then to the right, then around in a circle looking at his eager legs and swinging his free arm, smiling broadly at the gapes and admiration of the other invalids. But when he looked around for Jesus he had gone, so he took off for home to share the good news with his family.

John's Gospel tells us, 'The day on which this took place was a Sabbath.' It was more than just a weekly Sabbath—it was a high Sabbath, that is, a weekly Sabbath which comes in the middle of an annual festival. The city, therefore, was full of pilgrims and priests, scribes and religious lawyers. And there were Pharisees on every street corner with their little black books.

This man, who had just been resurrected from a living death, hadn't gone very far with his mat before he was spied. 'Who is that fellow carrying his

bedroll on the Sabbath? Hey! Isn't that old Matthias* who's been lying at the pool for thirty-eight years? It can't be! But it is! Boy! He's got a nerve walking through the city carrying his mat on the Sabbath.'

'Excuse me,' said one of them in an arresting voice, 'It is the Sabbath day and the law forbids you to carry your mat' (John 5:10).

Can you really believe this? Here was this transformed local identity, who had been a living vegetable for the last thirty-eight years, skipping down the street, and all they could see was that he was breaking one of their religious traditions.

A DELIBERATE PROVOCATION

Have you ever wondered why Jesus asked the man he healed to do something which he knew would provoke the authorities? Why didn't he advise him to leave his bedroll with his friends and return for it after the sun had set instead of telling him to carry it home. To order this man to carry his sleeping mat through the city on a high Sabbath, in the sight of the religious authorities and the seething multitudes who had come to Jerusalem for the festival, was a deliberate and brazen act of defiance. Why would Jesus want him to do that? It is a very serious thing to deliberately set out to polarise the people—to turn them against their leaders.

What we need to understand is that the central issue here wasn't the breaking of one of God's laws. If the former paralytic had been in the business of manufacturing bed mats, and was on his way to deliver one to a customer, his accusers might have had a case. But it was nothing like that.

GRACE VERSUS LEGALISM

The basis of the conflict between Jesus and the Jewish leaders was legalism. Jesus came to Earth bringing God's favour as a free gift to sinners. The Pharisees, though, taught that it had to be earned. In their opinion, this former paralytic was a sinner under God's condemnation and, therefore, didn't deserve his favour.

Because the Pharisees didn't wish to experience the saving touch of Jesus themselves, their lives were blighted with guilt and condemnation. As a result, they couldn't bear to see anyone else rejoicing in new life in Jesus; particularly an obviously condemned sinner like Matthias.

If, as the Jews believed, Matthias's paralysis was a result of God's condemnation, then his healing should have been perceived by them to be a result of God's forgiveness. But the Sabbath, which should have been a celebration of new life—including Matthias's—had become a day of law rather than a day of grace. And Matthias was breaking that law—their law.

'How dare he celebrate his good fortune by prancing down the street on a solemn day, with his mat bouncing up and down on his shoulder. Such behaviour belongs to the Greek theatre, not to our holy city, Jerusalem,' they consoled themselves. And so these religious killjoys, on the basis of their faulty understanding of the Sabbath, turned this occasion for celebrating God's free gift of life, into grounds for condemnation and judgement. How incredibly sad!

It was thus that the people in Jerusalem were forced to make a choice: Was Jesus right, or were the Pharisees right? They couldn't both be right.

THE TRAGEDY OF LEGALISM

It seems to be the lot of all established churches to be afflicted with a measure of legalism. It is the rust that grows on the steel of Christianity. It has blighted every Christian denomination since the days of the apostles. And I would probably be correct to assume that your particular fellowship hasn't been immune from its deadly influence either. Legalism occurs whenever man takes over from God and makes the rules and sets the standards of eternal life and human conduct himself. It is believing that living in conformity with these rules and standards will win, for those who are faithful, a place in heaven.

Legalists feel compelled to replace God's Word with *their* understanding of the truth. They judge people, not by God's Word, but by *their* traditional way of understanding and doing things. These people accept what the Bible says, but only where it supports *their* teachings and practice. They are selective in what they choose to believe in the Scriptures, which means that it is not Christ they believe in, but themselves. Ultimately, they come to believe salvation is the result of a commitment to *their* brand of religion, rather than a saving relationship with Christ. Legalism is man playing God. It is condemnation rather than forgiveness, judgement rather than grace.

Legalism is a serious threat to Christianity in all denominations. It is insidious and creeps into our midst wrapped in pages of Scripture, the creed of our church fathers, and the traditions of our denomination. But when this sheepskin is removed, it is not Christ who is exposed, but man. The core of legalism is man, not Christ.

THE TWIN DANGERS OF LEGALISM

There are two dangers we face whenever legalism takes root among us and bears its ugly fruit. Firstly, when the gospel is presented in its purity among legalists it results in a polarisation, such as happened in this conflict of Jesus with the Jewish leaders—a polarisation so great it tore out of Judaism a remnant, which became the Christian church.

Polarisations are always traumatic. The distress and heartache they cause lasts for years. We have known their pain. Unfortunately, they can't be avoided. Had Jesus avoided creating a polarisation, legalism would have destroyed not only the Jewish nation, but also his mission for the rest of the world. He had no choice but to expose it. And we, too, must expose legalism if we are to survive as an agency of the gospel to every nation. *Good News Unlimited* can only be effective in soul-winning if the everlasting gospel we proclaim is not compromised in any way by this fatal religious disease.


No one is saved eternally just because they believe 'the truth', or because they believe they have faithfully served the Lord for many years. That heresy was taught by the Pharisees. Like the repentant thief who was crucified with Jesus, we are saved solely by faith in Christ. Our good works and faithfulness testify that we have been saved, but they contribute absolutely nothing at all to our salvation. They never have, and they never will. Our salvation was accomplished in full for us by Christ two thousand years before we were born. As there is nothing left for us to add to it, all we can do is accept it or reject it.

Like the Pharisees of Jesus' time, the legalists' lack of peace is seen in their continual, frantic religious activity to earn God's favour, their desire to bring other Christians under the control of their petty rules and regulations, and their unashamed and arid condemnation of those who celebrate life in Jesus through the cross.

The other danger appears when legalism in the church refuses to respond to the gospel. Those Jews who did not accept Christ, ultimately ended up following human leaders into chaos and destruction. In the generation following Jesus, the Jewish nation almost obliterated itself through internecine strife be-

tween opposing false christs and war with Rome. All Jews in the holy land, who did not accept Jesus as Lord and Saviour, were either killed in these conflicts or were sold as slaves around the Mediterranean. These were the wages that legalism paid.

Among us today there are people masquerading as servants of righteousness, (see 1 Cor. 11:15) yet they oppose the gospel of Christ. While they uphold truth and holiness with their words, like Jewish leaders in Jesus' time, they do not hesitate to exaggerate, misquote, misrepresent, lie or deceive to promote their cause. Their lives are a contradiction and their fruits bear witness that they are false shepherds. Regardless of their protestations to the contrary, no person who does these things is a representative of Jesus. Their God is not Christ; their god is their cause. And it's a cause which history and prophecy tells us is both destructive and doomed to destruction. Beware of such causes, and turn away from those who promote them, for they are of man and not of God.

By contrast, the gift of eternal life offered us by Jesus is free and without cost (John 3:16-18; Rom. 6:23; Rev 22:17). There is no charge for it, and no works are required to earn it (Eph. 2:8-10). Just as when our country's team wins the America's Cup or the Rugby World Cup, we all win—even though we personally may have had no input into that victory—when Jesus won the victory over sin and death on the cross, all who are on his side are also winners. Jesus did not heal the paralytic at the pool because of anything the paralytic had done, he healed him freely and without cost. And so it is with salvation; it is free and without cost. But once we are saved Jesus expects us, as he did the paralytic, to witness to the fact that our salvation is free by taking a stand against legalism. 

**A pseudonym. The paralytic's name is not known.*

What profession or trade did each of the following person's have?

(Answers on page 19)

- | | | | |
|---------------------------|----------------|--------------------|-------------|
| 1. Zacchaeus | 6. Amos | 11. Simon of Joppa | 16. Tertius |
| 2. Nehemiah | 7. Andrew | 12. Lydia | 17. Erastus |
| 3. Luke | 8. Cornelius | 13. Demetrius | 18. Arioch |
| 4. Aquila | 9. Ezra | 14. Gallio | 19. Ehud |
| 5. Joseph, Mary's husband | 10. Tubal-Cain | 15. Gabriel | 20. Nathan |

BIBLE QUIZ



STANDING IN THE NEED OF PRAYER

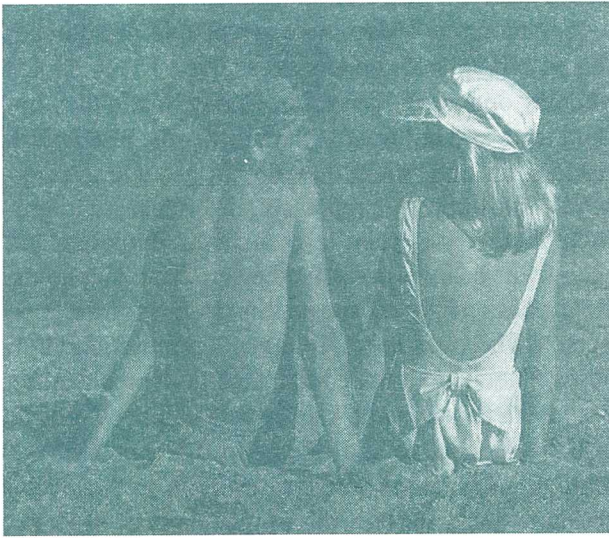
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THE TRUE

SECRET



Santo Calarco

life forevermore.’ There it is, this blessing is life forever more—or eternal life. Adam forfeited this blessing by turning his back on it. In order to be able to continue blessing his children our Father called Abraham to replace Adam. For what purpose? The Lord said to Abraham, ‘I will bless you ... and you will be a blessing ... and all peoples on earth will be blessed through you’ (Gen. 12:2-3). As a Father, God is committed to blessing everyone—all the people of the earth—and Abraham was chosen as the one through whom this blessing would go forth.

Subsequently, the promise of this worldwide blessing was repeated to, and carried on, through one of Abraham’s offspring (Gen. 26:3-4; 28:14). Hundreds of years later Zacharias, the father of John the Baptist, speaking under divine inspiration, declared that with the coming of Jesus, (*the offspring of Abraham*) God was bringing to complete fulfilment the blessing he had promised through Abraham (Luke 1:68-73).

Paul puts it another way, he says the curse of death which has plagued all people on earth since Adam, has been reversed by the death of Jesus (Gal. 3:13-14). In other words, Jesus received the curse of death on himself so ‘that the blessing given to Abraham’ might come to us (Gal. 3:14). Paul calls this blessing of the nations through Jesus ‘the gospel’ (Gal. 3:8). He explicitly says that ‘those who have faith are blessed along with Abraham, the man of faith’ (Gal. 3:9).

Jesus said that he came to mankind with a specific agenda—to bless all people with eternal life. In John 3:16, Jesus says, ‘that everyone who believes in him shall not perish but have eternal life’—the blessing. But this blessing of eternal life is not just a life with a goal of living forever, for eternal life is more than that. In his high priestly prayer, Jesus said that eternal life involves ‘knowing the Father and the Son (John 17:3). The ultimate goal of the blessing by faith in Jesus is not just escaping eternal death, but knowing God and his Son intimately. What are you doing to receive God’s ultimate blessing? □

The ground-breaking feature-length movie, *The Secret*, claims that the great secret of the universe has, at long last, been revealed. It alleges that this ‘secret’ has come down to us through the ages, travelling across time to our day. It claims to be the answer to everything. The answer to unlimited joy, health, money, relationships, love and youth—everything you have ever wanted. Apparently Plato, Beethoven, Shakespeare, Newton, Carnegie, and Einstein all knew about this secret and their implementation of this knowledge was the key to their success.

Does the Bible have anything to say about this secret? Yes, the Bible does speak of a secret hidden for millennia, but which has now been revealed to the human race. The apostle Paul called this secret, a ‘mystery that has been kept hidden for ages’ (Col. 1:26). It was his desire that we all come to ‘know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge’ (Col. 2:2-3). And, without question, one of the best ‘treasures’ that Christ has for us is his personal blessing. Our Lord is a blessing Lord. He delights to turn curses into blessings because he loves us (Deut. 23:5).

What is this blessing that the Lord has for us? Psalm 133:3 says, ‘The Lord bestows his blessing, even

WHO PACKED YOUR PARACHUTE?

Sometimes in the daily challenges life gives us, we overlook the important little things that acknowledge other people—saying hello, please and thank you, giving a compliment, or even doing something nice for no reason

Charles Plumb was a combat missions his plane Plumb ejected and para-Captured, he spent six years on lessons learned from that


One day, in a restaur-Plumb and said, 'You flew down. I packed your para-

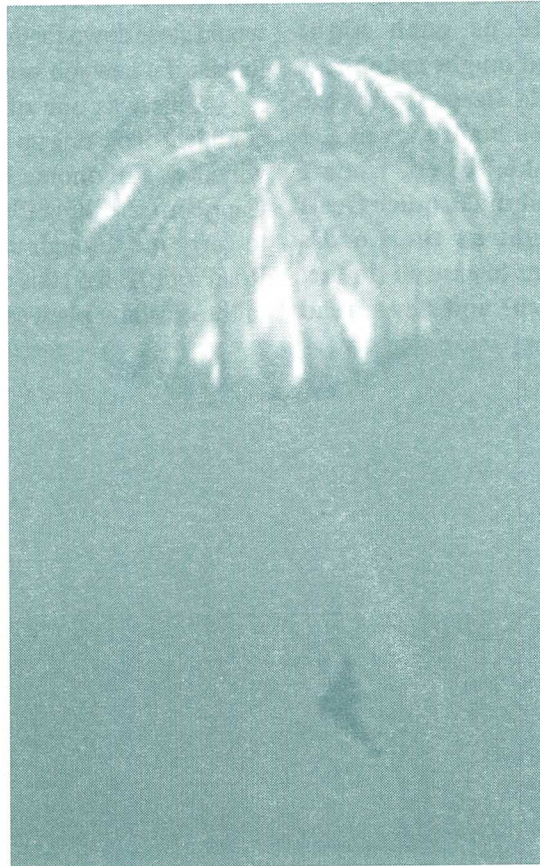
Plumb gasped in sur-shook his hand and said, 'I sured him, 'It sure did. If I wouldn't be here today.'

Plumb couldn't sleep man. 'I kept wondering how him and walked straight past, fighter pilot and he was just

Plumb thought of the spent packing parachutes in time holding in his hands the know.

Now, Plumb asks his your parachute?' Everyone what they need to make it points out that he needed when his plane was shot tory—the physical, the men-spiritual. He called on all these supports before reaching safety.

His experience reminds us all to prepare ourselves to weather whatever storms lie ahead. As you go through this week, this month, this year . . . recognise those people who pack your parachute. 



jet pilot. After seventy-five was destroyed by a missile. chuted into enemy lands. in a prison. Now he lectures experience.

rant, a man came up to jet fighters and were shot chute.'

prise and gratitude. The man guess it worked!' Plumb as-your 'chute hadn't worked,

that night, thinking about that many times I might have seen because you see, I was a a sailor.'

many hours that sailor had the bowels of the ship, each fate of someone he didn't

audience, 'Who's packing has someone who provides through the day. Plumb also many kinds of parachutes down over enemy territorial, the emotional and the

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Good News Unlimited Saturday Bible School

at the GNU office, 2/54-60 Industry Dr.,
South Tweed Heads NSW

Morning tea will be provided. Bring a Bible.

Dates for next meetings:

No Meetings in January

February: 2nd, one only

March: 1st, one only

Website: www.goodnewsunlimited.org.au
Phone : 07 5524 5040.

HE NEVER PASSES ANYONE BY

Lyall Sutcliffe

I am the eldest of a family of four boys and as far back as I can remember our mother knelt beside us each night before going to bed and taught us to pray, 'Now I lay me down to sleep, I pray the Lord my soul to keep. If I die before I wake, I pray the Lord my soul to take.' Then, when I reached about ten years old and my brother Geoff was about eight, Mum taught us the Lord's Prayer. Although we never went to church (in fact we didn't belong to any church) and never read the Bible, Mum often spoke to us about God and gave us the grounding to be in contact with him through prayer.

I used to walk about two-and-a-half miles to school and one afternoon, on my way home, I was caught in a dreadful hail storm. I had often watched the hail falling outside of the family home and would rush outside after the storm had passed to collect the hail stones. That was exciting. But to be actually pounded by the biggest and most jagged stones I had ever seen, at the age of seven, was terrifying to me.

There was no tree to shelter under so what could I do except cry and it seemed the harder I cried, the bigger the hail seemed to get and the harder it pelted me. Then, all of a sudden, I thought of prayer. But this prayer would be different from the prayers I prayed each night, for it wouldn't be a learned prayer; it would be prayed because of an immediate need in my life. I simply asked God to please stop the hail. I'm not sure whether I even uttered an amen. But as soon as I finished the prayer, the hail suddenly stopped. I've always been thankful to God for that experience, because of the memory I have of it and that he really hears us when we speak to him in earnest.

This next story is also about an important and

desperate time in my life when I needed God. At the age of twenty-six I was just newly married and had bought a tip-truck so I could work for the Main Roads Department in Queensland, Australia. I needed a regular income as I was still paying the truck off. Each year, just before Christmas, the Main Roads Department would close down for three to four weeks and sometimes longer, if a new job was not ready to start.

This was one of those times. I was, however, confident of picking up a job in the city of Rockhampton, which was my home base. I could always go to the Capricorn Crushing Plant and get work with the truck to carry me through until the start of the next Main Road's job. But on this particular occasion, the manager of the crushing plant said, 'Sorry, Lyall. The town has

gone very quiet. I have no work for you.' So, with no income and truck payments to meet, flat rent to pay and a baby on the way, I said to Gwen, my wife, 'I think we should pray to God and seek his help.' So we both knelt right there at our dining room table that morning and I earnestly prayed that I could get some work to meet our expenses.

We didn't have a telephone in those days, but about two hours after the prayer, there was a knock on our front door. When I opened the door there was Mr Manning, the manager of the crushing plant. He said,

'Bring your truck down to the crushing plant, Lyall. We've got work for you.' These two happenings in my life, gave me the assurance that there is a loving Heavenly Father who cares for each one of us who believes. They also inspired me to write the song, *He Never Passes Anyone By*. Here is the chorus:

*He never ever passes anyone by
The happy, the carefree or the ones that cry
He is kind to all; he lifts us when we fall
Jesus never passes anyone by.* ☐

—Lyall Sutcliffe is a GNU supporter.

If you have a story of God's providential leading or assistance in your life, and are willing for it to be printed in *Good News Unlimited*, send it to the GNU Office.



DEALING WITH DOUBTS

Many Christians are slaves to the persistent habit of doubting. I do not mean doubts about the existence of God or the truths of the Bible. Rather, they doubt the forgiveness of their sins, their hopes of heaven and their own inward experience. They are in bondage to their habit of doubting, as an alcoholic is in bondage to his habit of drinking. Every step of their spiritual progress is fearfully taken, waiting for doubts to assail them. These doubts make their lives miserable, their usefulness is severely limited and their communion with God is continually broken.

The soul's entrance into a life of faith, does, in many cases, take it altogether out of the region where these doubts live and flourish. However, Satan will still try to cause the feet to stumble and the heart to fail, even when he cannot completely succeed in turning the believer back into the ways of a life of sin.

The word 'believer' means, of course, one who 'believes', yet there are many believers who have to confess that they have doubts. Doubting is such a universal habit, the only fitting descriptive name that could be given to many of God's children would have to be Doubter, instead of Believer. They moan about their doubts as a man might moan about his rheumatism.

Just as I would pray for an alcoholic to be delivered from bondage, I would encourage those who are given to doubting to be delivered from the bondage of those doubts. I would tell each about the perfect deliverance which the Lord Jesus Christ has in store for them, and I would plead with all the power at my command to avail themselves of it and be free. I would not listen to their excuses for one moment, but would tell them, 'You ought to be free, you must be free!'

Would you be able to tolerate the doubts of your children? Suppose one would come to you and say, 'I am such a doubter that I cannot believe I am your child, or that you really love me.' Yet how often we hear a child of God express doubts. In the sight of God, I believe doubting, is in some cases, as displeasing as lying. John says, 'Anyone who does not believe God has made him out to be a liar' (1 John 5:10).

I remember seeing the anger and sorrow of a mother's heart deeply stirred, by a little doubting on the part of one of her children. She had left her two little girls with me while she did some errands. One of them played contentedly until her mother came back. The other one at first wondered whether her mother



Hannah Whitall Smith

would come back for her. She was then afraid that her mother would not come back for her because she had been naughty. She worked herself into quite a state. I will not easily forget the look on that mother's face, when the weeping little girl told what was the matter with her. Grief, wounded love, anger and pity were struggling within the mother. She hardly knew whether she, or the child, were more at fault, that such doubts could be possible.

Such doubts might be possible with an earthly mother, but never, never with God. Again and again I remember this incident, which has taught me and compelled me not to give in to doubts about my Heavenly Father's love, care and remembrance of me.

This brings me to the practical part of the whole subject—deliverance from this fatal habit. Deliverance from this must be by the same means as deliverance from any other sin. It is to be found in Christ and in him alone. You must hand your doubting over to him as you have learned to hand over your other temptations. You must do with doubting just what you do with your temper or your pride. You must give it up to the Lord.

Pay no attention to your doubts. Treat them with the utmost contempt. Tell Jesus you trust him and that you intend to go on trusting him. Hold fast to him. Therefore, be determined to never doubt again. Make it a real transaction between your soul and the Lord. Tell him all about your weakness and your long-encouraged habits of doubt. Tell him how helpless you are before it. As it says in Hebrews 12:2, keep your face steadfastly 'looking unto Jesus.' Look away from yourself and look away from your doubts.

Rely on Jesus' faithfulness, not on your own. You have committed the keeping of your soul to him and you must never again admit the possibility of his being unfaithful. Believe he is faithful, not because you feel it, or see it, but because he says it. Cultivate a continuous habit of believing, and all doubt will vanish in the blaze of the glory of the absolute faithfulness of God.

'Thanks be to God, who gives us the victory through our Lord Jesus Christ' (1 Cor. 15:57). □

—From, *Christian's Secret of a Happy Life*, pp. 95-102.

Making The Old Testament Come Alive

**GOOD NEWS UNLIMITED
BIBLE SEMINAR 2008**

WITH
Good News Unlimited
Founder:

Desmond Ford

Good News Unlimited
Magazine Editor:

Ritchie Way

Good News Unlimited
Co-Ordinator

Ron Allen

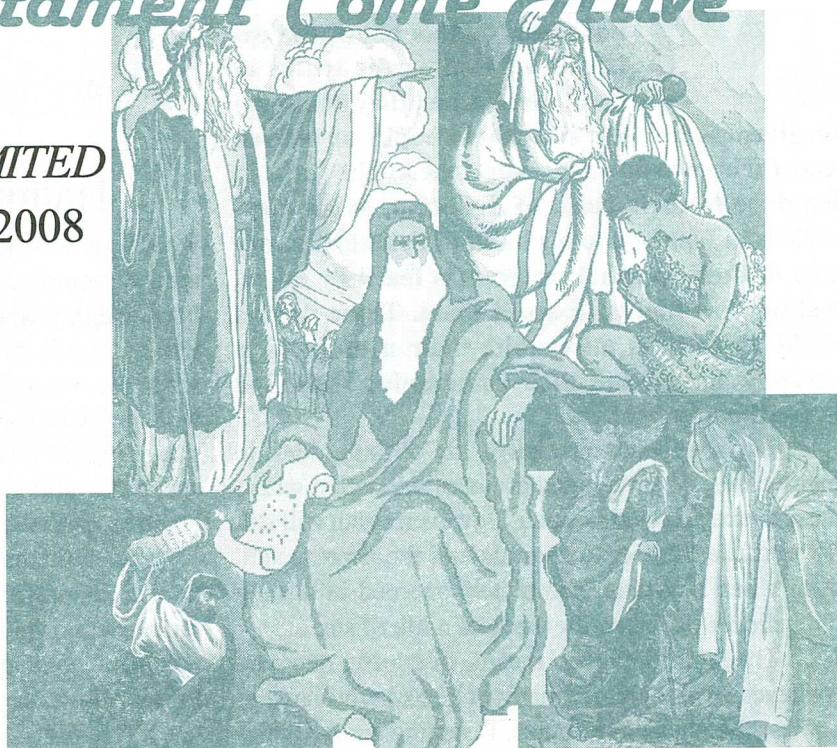
Melbourne:

Saturday February 16 from
9:30 am—4:00 pm
Carey Baptist Grammar
Chapel, Cnr. Barker's Rd. &
Danielle St.,
Kew.

9:45 am *Ritchie Way*
'Uzzah's Choice'.

10:45 am *Desmond Ford*
'Christ, You and The Future;
Foreshadowed in The Closing
Histories of the Old Testament'
(Part one).

2:00 pm *Desmond Ford*
'Christ, You and The Future; Fore-
shadowed in The Closing Histories
of the Old Testament' (Part two).



Sydney:

Saturday March 29
from 9:00 am—4:00 pm
Regency Room, Killara Inn,
480 Pacific Highway,
Killara.

9.15 am *Ron Allen*
'Beware the Lion:
Thoughts on Amos.'

10.00 am *Ritchie Way*
'Uzzah's Choice'.

11:00 am *Desmond Ford*
'Christ, You and The Future;
Foreshadowed in The Closing
Histories of the Old Testament'
(Part one).

2:00 pm *Desmond Ford*
'Christ, You and The Future; Fore-
shadowed in The Closing Histories
of the Old Testament' (Part two).

Brisbane:

Saturday May 3
from 9:00 am—4:00 pm
Mercure Accor Hotel,
85-87 North Quay,
Brisbane City.

9.15 am *Ron Allen*
'Beware the Lion:
Thoughts on Amos.'

10.00 am *Ritchie Way*
'Uzzah's Choice'.

11:00 am *Desmond Ford*
'Christ, You and The Future;
Foreshadowed in The Closing
Histories of the Old Testament'
(Part one).

2:00 pm *Desmond Ford*
'Christ, You and The Future; Fore-
shadowed in The Closing Histories
of the Old Testament' (Part two).

GOD HAS A POSITIVE ANSWER

YOU SAY

It's impossible.
I'm too tired.
Nobody really loves me.
I can't go on.
I can't figure things out.
I can't do it.
I'm not able.
It's not worth it.
I can't forgive myself.
I can't manage.
I'm afraid.
I'm always worried and frustrated.
I'm not smart enough.
I feel all alone.

GOD SAYS

All things are possible.
I will give you rest.
I love you.
My grace is sufficient.
I will direct your steps.
You can do all things.
I am able.
It will be worth it.
I forgive you.
I will supply all your needs.
I have not given you a spirit of fear
Cast all your cares on me.
I give you wisdom.
I will never leave, or forsake you.

BIBLE VERSE

Luke 18:27
Matthew 11:28-30
John 3:16; 3:34
2 Corinthians 12:9; Psalm 91:15
Proverbs 3:5-6
Philippians 4:13
2 Corinthians 9:8
Romans 8:28
1 John 1:9; Romans 8:28
Philippians 4:19
2 Timothy 1:7
1 Peter 5:7
1 Corinthians 1:30
Hebrews 13:5

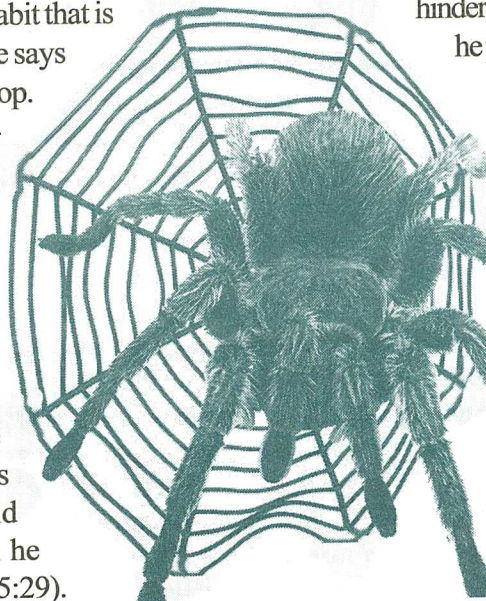
KILL THE SPIDER

Herb Vander Lugt

We sometimes have mixed feelings about our sins. We are afraid of being hurt by them, and we want to be forgiven. But we aren't sure we want to be rid of them right now.

A man told me he has a bad habit that is hurting his Christian testimony. He says for his addiction—but he doesn't stop about the man who often went for-
vices to kneel and pray, 'Lord, take
One Sunday morning his pastor,
prayer, knelt beside him and cried

Yes, sometimes it takes radi-
habit. We need to do more than
time we succumb to temptation.
steps are needed to get the cob-
must confess our sin and determine
must feed our mind with God's
stay away from the people and
That's what Christ meant when he
you to sin, pluck it out' (Matthew 5:29).
Get rid of the cobwebs:



hindering his fellowship with God and
he prays that God will forgive him
He reminds me of the story
ward at the end of church ser-
the cobwebs out of my life.'
tired of hearing the same old
out, 'Lord, kill the spider!'
cal action to break a sinful
ask God for cleansing each
We must take whatever
webs out of our life. We
to be done with it. Then we
Word and do all we can to
places that tempt us to sin.
said, 'If your right eye causes
Kill the spider!

*It's not enough to say to God,
'I'm sorry, I repent.'
And then go on from day to day
The way I always went.*

—Anon.

Discussion Point

I we continue not sure
hope faith agree discuss believe faith right

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.

Dear Ritchie

You say that the judgement that is now going on, since Jesus' death on the cross, is a judgement that determines our destiny. What I would like to know is who decides whether or not I shall go to heaven or to the other place? Do we get any say in this matter, or is the final decision completely out of our hands?

F. D.

Dear F

You certainly do have a say! In fact, the decision is entirely yours. Jesus said his Church would be built upon our confession of him as the Messiah, the Son of the living God (Matt. 16:15-18). In other words, the moment we link our humanity with his divinity, we come under God's covenant: He becomes our God and we become his people.

Furthermore, Jesus places the keys to his kingdom—the keys that unlock the door to eternal life—into the hands of all who put their trust in him (Matt. 16:19). When they share their faith with others they give them this key to Paradise. The choice is then theirs as to whether or not they will unlock the door of faith in Jesus and enter, or stay outside.

Then Jesus makes the astounding pronouncement, 'that whatever is bound on earth will be bound in heaven, and whatever is loosed on earth will be loosed in heaven.' To put it another way, if we choose to unlock the door of faith in Jesus and enter his kingdom, then that will be heaven's final decision in the judgement. Conversely, if we choose to stay outside, then that, too,

will be heaven's decision.

So choose you this day whom you will serve.

Ritchie.

Dear Editor

I think your position on the nature of hell leaves a lot to be desired. The Bible says, of the people in hell, that 'the smoke of their torment ascends up forever and ever' (Rev. 14:11). Matthew 25:41 speaks of 'eternal fire' and Mark 9:44-48 talks about 'hell, where the fire never goes out.' You would have to do some pretty fancy footwork to avoid the obvious implication of these verses—that there is everlasting suffering for those who do not accept the grace of the Lord Jesus.

N. A.

Dear N

Ranko Stefanovic, in his excellent commentary on the Book of Revelation, *Revelation of Jesus Christ*, has the following to say on this question:

After God had 'rained on Sodom and Gomorrah fire and sulphur' (Gen. 19:24), Abraham saw the smoke ascending from the earth (19:28). Reflecting on that scene, Jude describes the fate of these two cities as experiencing 'the punishment of eternal fire' (Jude 7). Isaiah prophesied that God would punish Edom with fire and sulphur; it would become a 'burning pitch; it shall not be quenched night and day; its smoke shall go up forever ...' (Isa. 34:8-10) The smoke ascending for ever and ever of Revelation 14:11 (also 19:3; 20:10) echoes in particular this prophecy of

Isaiah regarding Edom. The phrase 'forever and ever' does not mean endless burning. No fire burns today in Sodom and Gomorrah, or Edom in modern Jordan, although eternal fire was their allotment. As Desmond Ford stresses, 'the purpose of fire is to consume, never to preserve' [Crisis 603]. The phrase 'forever and ever' stands for burning which lasts long enough to make the consumption complete, with nothing left to be burned (pp. 450-51).

Furthermore, there are several different descriptions of hell given in the New Testament. For example, it is described as being 'cut in pieces' (Matt. 24:51), being tormented by fire (Luke 16:23-24), and being eaten by vultures (Rev 19:21). I'm not sure why people accept just one of these as true while rejecting the others. All biblical statements about hell are in symbolic apocalyptic language, and must, therefore, be interpreted accordingly, i.e. symbolically rather than literally.

Ritchie.

Dear Sir

My name is X. [name supplied]. I am an indigenous inmate currently being housed in the Long Bay Correctional Centre here in Sydney. I am writing to request a free subscription to your magazine, GNU.

Having just read the July #7 issue, I was amazed to find material I actually agree with. I am a Christian but do not belong to any denomination (They're too unforgiving).

I enjoy Discussion Point as

it answers questions I myself would ask. I also liked the article which put the Secret Rapture to bed for good! The Second Coming had my heart racing in anticipation!!!!

Good News Unlimited strengthens my faith and I would love to receive a copy of every issue. As I am incarcerated I do not have the funds to pay for a subscription; a friend supplied me with the July issue.

I don't usually reach out as I have suffered rejection from religious groups in the past because of my criminal record, but I'm hoping you may be different.

Anyway, a great magazine. Keep it going. God is with you guys. His love and blessing on you.

A question for Discussion Point. Why is it easier to find God in a jail cell than in a Church?

X

Dear X.

Thank you for your affirmation of our magazine, we find it encouraging. Because of the generosity of our supporters we are able to put you on the mailing list for the GNU magazine at no cost to yourself.

We sometimes get conned by people who write in, so I asked the Lord to give me a word from the Bible to show me your heart. His answer was Jeremiah 30:22. Such a promise allayed my fears and must be very encouraging for you.

Now concerning your question, 'Why is it easier to find God in a jail cell than in a church?' Jesus himself gives the answer in Matthew 5:3, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' I won't elaborate on that in case I detract from its power. I feel sure you will understand what it is saying. If you want to write back and give us your thoughts on it, we'll gladly receive your letter.

Please keep in touch.

'God is your refuge and strength, an ever-present help in trouble' (Psa. 46:1).

Grace and peace to you,

Ritchie.

Dear Editor

I have a question about Romans 10:9, 'If you confess with your mouth, Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.' This suggests to me that everyone who says, 'Jesus is Lord,' will be saved and that our salvation is based, not on what Jesus did on the cross but through his resurrection from the dead. Am I right?

S. T.

Dear S

A person who confessed 'Jesus is Lord' in Paul's day, was taking his life in his hands, for people in the Roman Empire were required to confess, 'Caesar is Lord.' Only very committed believers would reject Caesar as Lord in favour of Jesus. Further, it was his resurrection from the dead that demonstrated Jesus was who he claimed to be—the Son of God. It was the fact that Jesus was the Son of God which gave universal significance to his death on the cross.

Ritchie.

Dear Ritchie

With regard to the fifth commandment which commands children to honour their parents so they will live a long life, I have a sixty-two year old Japanese friend who was extremely rude and callous with his old mother of eighty-three, who recently died and left him a very considerable inheritance (land). Hardly had he received it, however, than he got cancer of the stomach, which is hard to treat due to the fact that he is a diabetic.

To me, this is a perfect example of not honouring one's parents, thus having a short life on the land God had given him, because he is going to die.

Ritchie.

If one honours one's parents, will the fifth commandment always hold true one-hundred percent? It seems to be an unequivocal statement with zero reservations, but, obviously life demonstrates that it doesn't always work that way.

Now this specific commandment seems to refer to the Israelites specifically, as it mentions 'the land that the Lord your God gives you'—i.e. the Promised Land—or is this supposition incorrect?

S. G.

Dear S

There have been few daughters who honoured their parents more than our daughter, Ruth. Yet, at the age of 30, she was killed in a car accident south of Sydney. In spite of that, let me tell you how the promise still holds true for her and others like her.

Each of the commandments is a pyramid, and the capstone of each pyramid is what God wrote on stone. The capstone of the fifth commandment, for example, reads, 'Honour your father and your mother, so that you may live long in the land the Lord your God is giving you.' This 'pyramid' is about respect for authority. Such respect begins in the home, extends to teachers, employers, civil and religious authorities and ultimately, to Christ for his atoning sacrifice. That is the foundation upon which respect for authority is built.

In the same manner, the promise of long life applies, firstly to the Promised Land (Deut. 5:16), secondly to the whole Earth (Eph. 6:1-3), and ultimately, to 'a better country, i.e. a heavenly one' (Heb. 11:13-16). Those who respect Christ and his sacrifice for them, may miss out on an earthly fulfilment of the promise, but never on the one that really counts—the ultimate fulfilment in eternity.

My Child



You may not know me, but I know everything about you (Psalm 139:1)

I know when you sit down and when you rise up (Psalm 139:2)

I am familiar with all your ways (Psalm 139:3)

Even the very hairs of your head are numbered (Matthew 10:29-31)

For you were made in my image (Genesis 1:27)

In me you live and have your being (Acts 17:28)

For you are my offspring (Acts 17:28)

I knew you even before you were conceived (Jeremiah 1:4-5)

I chose you when I planned creation (Ephesians 1:11-12)

You were not a mistake ... all your days are written in my book (Psalm 139:15-16)

I determined the exact time of your birth and where you would live (Acts 17:26)

You are fearfully and wonderfully made (Psalm 139:14)

I knit you together in your mother's womb (Psalm 139:13)

And brought you forth on the day you were born (Psalm 71:6)

I have been misrepresented by those who don't know me (John 8:41-44)

I am not distant and angry, but am the complete expression of love (1 John 4:16)

And it is my desire to lavish my love on you (1 John 3:1)

Simply because you are my child and I am your Father (1 John 3:1)

I offer you more than your earthly father ever could (Matthew 7:11)

For I am the perfect Father (Matthew 5:48)

Every good gift that you receive comes from my hand (James 1:17)
For I am your provider and I meet all your needs (Matthew 6:31-33)
My plan for your future has always been filled with hope (Jeremiah 29:11)
Because I love you with an everlasting love (Jeremiah 31:3)
My thoughts toward you are countless as the sand on the seashore (Psalm 139:17-18)
And I rejoice over you with singing (Zephaniah 3:17)
I will never stop doing good to you (Jeremiah 32:40)
For you are my treasured possession (Exodus 19:5)
I desire to establish you with all my heart and all my soul (Jeremiah 32:41)
And I want to show you great and marvellous things (Jeremiah 33:3)
If you seek me with all your heart, you will find me (Deuteronomy 4:29)
Delight in me and I will give you the desires of your heart (Psalm 37:4)
For it is I who gave you those desires (Philippians 2:13)
I am able to do more for you than you could possibly imagine (Ephesians 3:20)
For I am your greatest encourager (2 Thessalonians 2:16-17)
I am also the Father who comforts you in all your troubles (2 Corinthians 1:3-4)
When you are broken-hearted, I am close to you (Psalm 34:18)
As a shepherd carries a lamb, I have carried you close to my heart (Isaiah 40:11)
One day I will wipe away every tear from your eyes (Revelation 21:3-4)
And I'll take away all the pain you have suffered on this earth (Revelation 21:3-4)
I am your Father and I love you, even as I love my Son, Jesus (John 17:23)
For in Jesus, my love for you is revealed (John 17:26)
He is the exact representation of my being (Hebrews 1:3)
He came to demonstrate that I am for you, not against you (Romans 8:31)
And to tell you that I am not counting your sins (2 Corinthians 5:18-19)
Jesus died so that you and I could be reconciled (2 Corinthians 5:18-19)
His death was the ultimate expression of my love for you (1 John 4:10)
I gave up everything I loved that I might gain your love (Romans 8:31-32)
If you receive the gift of my Son Jesus, you receive me (1 John 2:23)
And nothing will ever separate you from my love again (Romans 8:38-39)
Come home and I'll throw the biggest party heaven has ever seen (Luke 15:7)
I have always been Father, and will always be Father (Ephesians 3:15-15)
My question is . . . will you be my child? (John 1:12-13)
I am waiting for you (Luke 15:11-32).

Love,
Your Dad, Almighty God.

—www.FathersLoveLetter.com



Christians continue to be martyred abroad, but few American believers are aware of how pervasive religious persecution is around the world. 'Christians in this nation don't realize how fortunate they are to live in the U.S.,' observes Jim Jacobson, president of *Christian Freedom International* (CFI).

According to a CFI news release, distributed by *Christian Newswire*, the Taliban's kidnapping of the South Korean aid workers in Afghanistan illustrates how that conflict is essentially religious. Yet 'the U.S.-backed government is little friendlier to Christians,' observes Jacobson. 'Last year Christian convert, Abdul Rahman, barely evaded a death sentence, and this was only after Western nations placed substantial pressure on Kabul.'

In Turkey, attacks continue on Christians and churches. In an area along the Black Sea coast where an Italian Catholic priest was previously murdered, a Protestant church was vandalized and its pastor threatened. 'Earlier this year three Christians were murdered in a particularly gruesome fashion by Muslim extremists,' Jacobson points out.

Attacks on Christians are up in India. In one city a Catholic convent school was attacked; in another town Hindu fanatics murdered a Christian convert; elsewhere, a Protestant minister was arrested for allegedly offering money for a conversion, after seeking to mediate a dispute within a Buddhist family. In another case, Christian missionaries were beaten. 'India might be a democracy,' notes Jacobson, 'but it is far from free religiously.'

In Kazakhstan, Christians were tossed out of their home because they held an unauthorized prayer meeting. A Baptist minister was arrested in Azerbaijan while conducting services.

Malaysia's top court prevented a Muslim woman from legally converting to Christianity. Egypt similarly discourages conversions away from Islam; while mobs recently attacked Coptic Christians thought to be planning to build a church.

Pakistan is preparing to execute a Christian falsely accused of blaspheming Islam and the prophet Mohammed.

China continues to close down Protestant home churches and promote the official 'patriotic Catholic Church over the underground, legitimate church.

Vietnam recently arrested and tortured Montag-

Persecution of Christians Increasing Around World

Dan Wooding



nard Christians. In Indonesia, scores of Christians have been arrested for blasphemy; Muslim extremists forced the Carmelite Prayer Centre in West Java to cancel a planned international conference. Christians were killed and wounded in a bomb attack in Ethiopia.

Far worse 'is the plight of Christians in Iraq,' says Jacobson. Christians are routinely murdered and kidnapped; Christian churches are regularly destroyed; hundreds of thousands of Christians have fled Iraq.

American Christians 'belong to an international fellowship of believers,' explains Jacobson, and 'have an obligation to care for their brethren around the world.' The U.S. government could speak out more, he notes, but often refuses to do so because of other political considerations.

'Which means that it is up to Americans, all Americans who believe in freedom of conscience and faith,' says Jacobson. 'It is ironic that in an age when many people once thought religion was on the wane, persecution has become a bigger issue than ever.'

But this means that our role as Christians and as Americans is more important than ever. As persecution rises abroad, 'we must make our voices in protest even more loudly known,' he explains. □

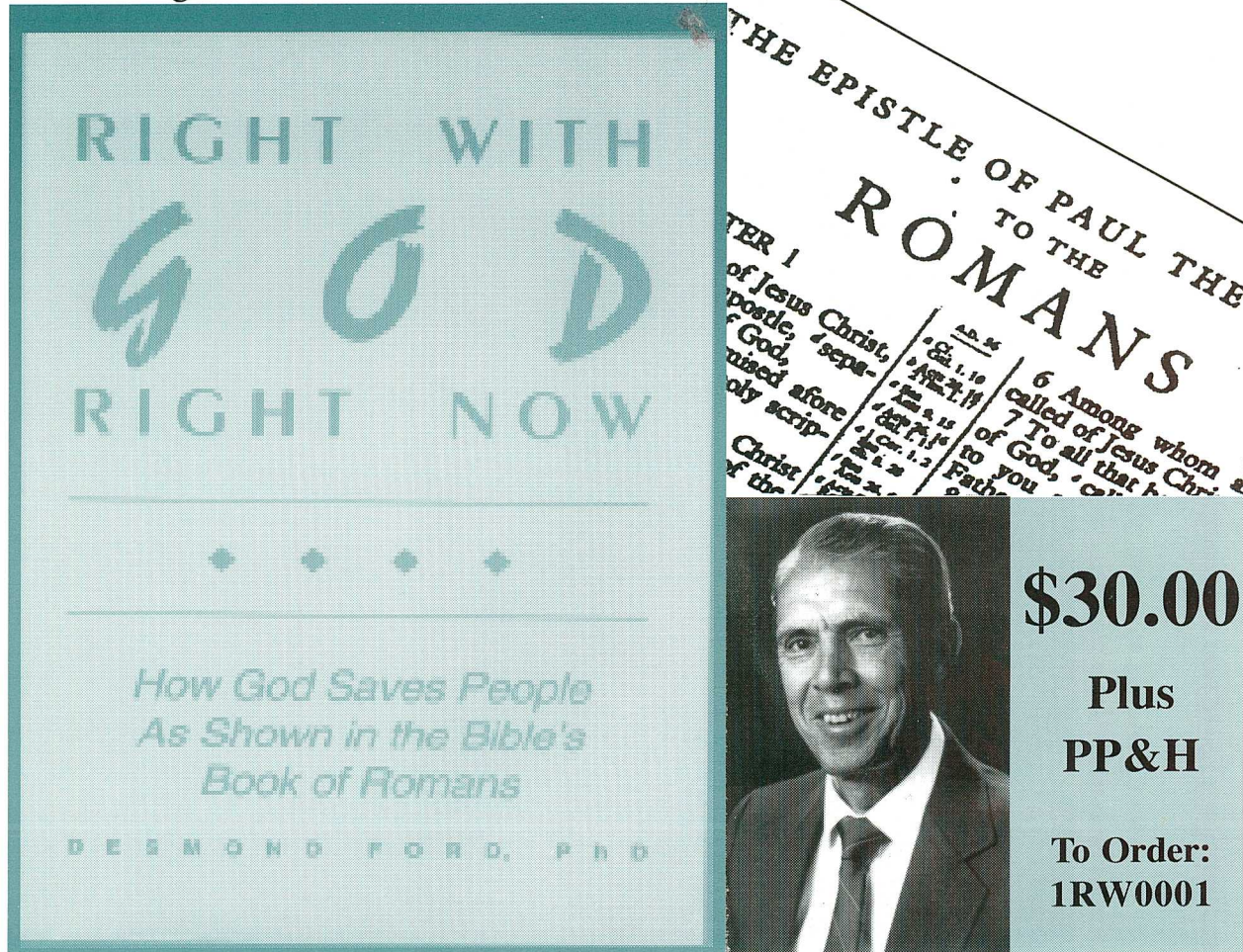
For more information about Christian persecution, visit: www.christianfreedom.org

—Printed with permission from ASSIST News Service.

Leave God out of the equation of life and there is no possible resolution of our recurring troubles. Only the Christian gospel offers the key to real living. That gospel is the 'good, glad, and merry tidings, that make the heart to sing and the feet to dance.' It proclaims that we don't have to be good to be saved, but we do have to be saved to be good. And anyone can be saved from sin's guilt and power in a moment. I hear the words of love, I gaze upon the blood, I see the mighty sacrifice, And I have peace with God. It is not who you are, but *Whose* you are.

Dr Desmond Ford

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



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(ANSWERS to Quiz page 7)

1. Chief tax collector (Luke 19:2)
2. Cup bearer/ Governor (Neh. 2:1; 8:9)
3. Physician/ Doctor (Col. 4:14)
4. Tent maker (Acts 18:3)
5. Carpenter (Matt. 13:55)
6. Shepherd (Amos 1:1)
7. Fisherman (Matt. 4:19)
8. Soldier/Centurion (Acts 10:1)
9. Priest/Teacher (Ezra 7:12)
10. Blacksmith (Gen. 4:22)



11. Tanner (Acts 10:6)
12. Cloth merchant (Acts 16:14)
13. Silversmith (Acts 19:24)
14. Proconsul (Acts 18:12)
15. Angel/Messenger (Luke 1:19)
16. Scribe or secretary (Rom. 16:22).
17. Rome's Director of Public Works (Rom. 16:23)
18. Commander of Nebuchadnezzar's guard (Dan. 2:14)
19. Judge/Deliverer (Jud. 3:15)
20. Prophet (2 Sam. 7:2).

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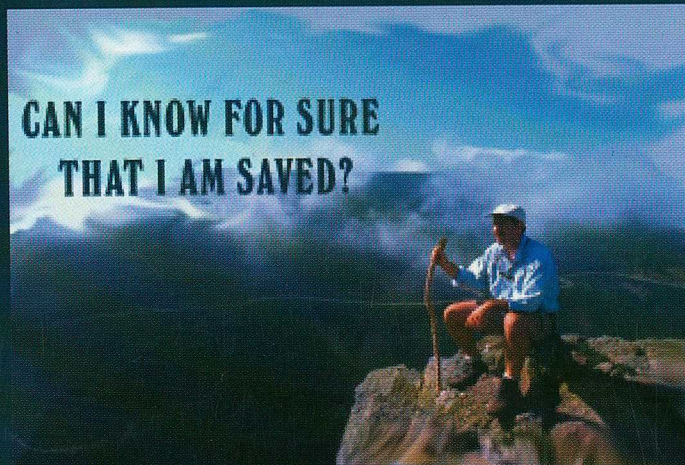
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