

March 2009 Issue No. 3

Good News Unlimited

‘... A Cup of cold water in my name ...’ (Matt. 10:42)

THE GRACE OF GIVING

CHEERFUL
GIVING
OR
FEARFUL
GIVING?

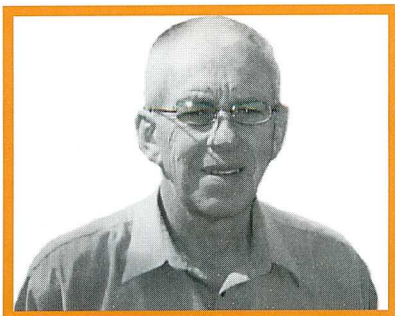
IS TITHING
CHRISTIAN?

PAUL'S PRAYERS
IN ACTION

THE DAY OF
ATONEMENT

WHO IS MY JUDGE?

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EDITORIAL

Jesus spoke more on money than on any other subject because where we invest our money reveals, more than anything else, where we are investing in our future.

There are two ways of looking at money: one is from the perspective of the world, which sees a fortune in terms of millions of dollars and the other is from the perspective of the individual, for whom just one dollar could be a fortune.

Several years ago, when I was stranded in Israel with a damaged credit card and had to live for two days on two shekels, any amount of money would have been a fortune. The story of the widow's one-cent piece reveals that Jesus doesn't regard money from the perspective of the world, but from the perspective of the individual. In God's eyes it's not how much you give from the perspective of the world, but

how much you give from your own perspective, that touches his heart. The widow, not considering her own need, gave everything she had.

Mary of Bethany also gave everything she had for Jesus; she broke the alabaster jar containing her life's savings and poured the contents on the Lord. These gifts of love, from hearts that loved God more than they loved themselves, have been recorded by the Spirit of God as sacrifices that touched the heart of Jesus, because they resonated with his own spirit of sacrifice.

When God 'gave his only Son', he didn't give what was surplus to his needs, he gave everything.

When Jesus went to the cross, he didn't go there just to sacrifice three days of his life; he went there to give his whole life as an eternal sacrifice for us. When the pall of our sins was laid on him in Gethsemane, it blotted out any future beyond the grave for Jesus. He died believing that his whole future would be annihilated forever with his death on the cross. Yet, for our sakes, he still went ahead and gave his all. *That* is supreme love!

God expects the same from each of us. Jesus told a parable in Luke 14:31-33 which he concludes with these words: 'Any of you who does not give up everything he has cannot be my disciple.' Jesus' strong words refer to anything that comes between

us and him. For the rich young ruler, that was his money and authority. He would not give them up for Christ, but a few years later he lost the lot when the Romans invaded Palestine.

Peter and John gave up a prosperous fishing business to follow Jesus. Matthew gave up a career in tax gathering for the Imperial government of Rome in order to follow Jesus. Luke gave up a medical practice to support the Apostle Paul in his ministry for Jesus.

What would you rather have, a profitable fishing business, a lucrative tax-gathering business, a good medical practice, or a Gospel written by you that is responsible for changing for the better, the lives of millions of people in all races and cultures of the world over two millennia?

Matthew, Luke and John wrote the Gospels which bear their names, and Mark wrote down the gospel that he had received from Peter. How foolish these men would have been had they clung to earthly riches and honour that are as enduring as soap bubbles.

Whatever we do for Christ—even if it is just giving a drink of cool water to one of his disciples—will be rewarded by heaven (Matt. 10:42). How much more when our giving is really sacrificial?

Ritchie Way

—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



I\$ TITHING CHRISTIAN?

Ritchie Way

Jesus didn't say, 'Follow me and I will make you a great prayer warrior.' He didn't say, 'Follow me and I'll make you an expert in interpreting the Bible.' And he didn't say, 'Follow me and I'll make you an authority on meditation.' He said, 'Follow me and I will make you fishers of men' (Matt. 4:19)

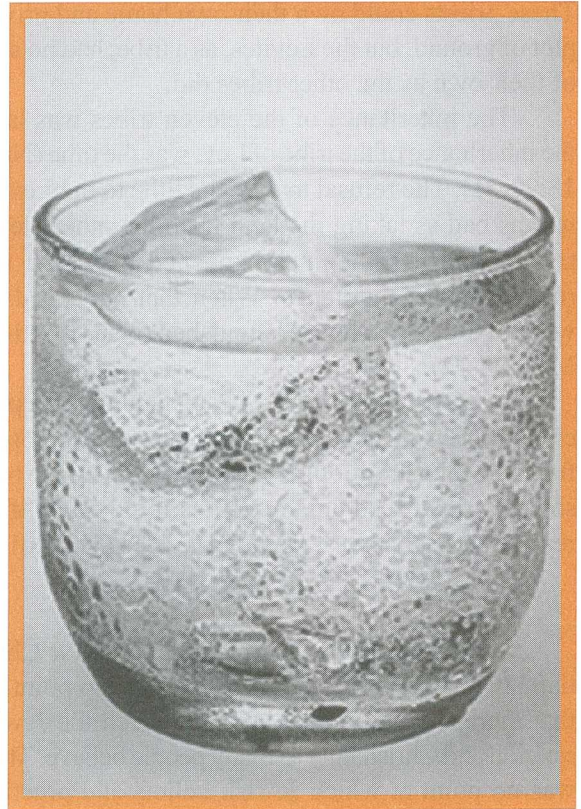
To every baptised Christian has been given the commission to save souls. We believe in the priesthood of *all* believers; male and female, black and white, employed and non-employed, rich and poor, white collar and brown-collar. And as priests of the Most High we have been commissioned to save souls. All our resources—human, financial and material—are to be focused on saving souls.

In harmony with our theme for this month I wish to write about what we, as priests, should do with the financial resources that God has placed in our hands for the accomplishment of this commission.

As Christians, the focus of our finances must be upon the saving of souls; your own soul, the soul of each member of your family and the souls of others. At *Good News Unlimited* the focus of all our finances is devoted to saving souls. If this is not 100% true, then we want to know about it so we can take the necessary action to make it right.

GOD OR MONEY

Jesus said, 'No-one can serve two masters. Either he will hate the one and love the other, or be devoted to the one and despise the other. You cannot serve both God and Money' (Matt. 6:24). Although we believe we are God's children, when money seems



to let us down we worry. And we worry because we trust in money more than we trust in Jesus. It is for this reason that Jesus went on to say what he did in Matthew 6:25-34, where he encourages us not to worry about the necessities of life, or the needs of tomorrow, but to make God's kingdom and his righteousness our priority. If we do that he will see to it that our necessities are provided.

There are two kinds of treasure that we can store up; earthly treasure or heavenly treasure (Matt. 6:19-21). Both treasures are desirable, but only one is eternal. Earthly treasure, such as gold, silver, precious stones, shares and bank deposits, etc., are very temporal, as many investors discovered in the current recession. They can be taken from us by international fluctuations, the foolishness of loan providers, dishonest fund managers, or by thieves. Or we can be taken from our earthly treasures by an unexpected death. The only treasures that last forever are souls saved for eternity (1 Thes. 2:19-20) and good deeds done for Jesus (1 Tim. 6:17-19).

GIVING TO GOD

When the twelve tribes of Israel entered Canaan, the land was divided amongst only eleven of them. The inheritance of the twelfth tribe, Levi, was not land, but the tithe. In Israel the tithe was a religious tax of one tenth of a person's profit or wages. The tenth, or tithe, was dedicated to the support of the tribe of Levi, the men of which served as priests in the Temple.¹

These priests could own their own home and private plot of ground, but the Levites, as a tribe, had no state of their own as the other tribes did.

The inheritance of the eleven tribes was land; the inheritance of the tribe of Levi was the tithe (Num. 18:20-21). The refusal to give the tithe to the Levites was as bad as taking the land from the other eleven tribes. And it sometimes happened that Levi was robbed of its inheritance. When that happened the work of the Lord's house languished (Neh. 13:10-13; Mal. 3:8-12).

In 1 Corinthians 9:11, 14 Paul highlights the principle of New Testament believers supporting those in full-time ministry for the Lord. He wrote, 'If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?' (See Gal. 6:6).

IS TITHING CHRISTIAN?

Tithing was a Jewish practice, but is it Christian? In answer to this question we need to point out that there was no radical break between the Jewish religion and Christianity as many people believe. There was no point at which Jewish beliefs and practices were suddenly laid aside for Christian beliefs and practices. All the disciples were Jews and it remained that way for at least a decade after Jesus. It was common for Jesus' followers to worship at the Temple and tithe their income.

Secondly, tithing was a system that worked very well among the Jews and it has worked well among Christian churches that have adopted it—not of necessity, but simply because it is a good stewardship practice. Christian churches that do not practice tithing rarely accomplish as much for the Lord as those that do. Furthermore, tithing does not demean the people who practice it of their own free will; it is a discipline that enriches their lives. They tithe, not because it is required of them by the Scriptures, but because that is the system of stewardship adopted by them and their spiritual home.

If their church or Christian organisation adopted a system of stewardship which recommended that members give 9% of their income, or 11%, nobody would say 'Boo!' But when a church chooses to use the tried and true tithing system, some people make it their 'righteous' mission to denounce the church 'because it has returned to the bondage of the law.' My response to such misguided people is, 'Nuts!' Christians have a right to decide for themselves what proportion of their income they wish to give to the Lord. And if they settle on 10% then that is a lot better than what most Christians settle on.

It has been Rosemary's and my practice for the last fifty years, to give at least a tithe of our in-

come to the Lord and our only regret is that we haven't given more. I have served the Lord in ministry since 1966, and during that time I have noticed that it is not the people who keep their money to themselves who are blessed, but those who are generous in helping others. It is the people who are generous that are the spiritually blessed; their faces shine and they are enthusiastic for the Lord. On the other hand, stingy people are the complainers and grizzlers who get around with downcast faces.

YOU CAN'T OUTGIVE GOD

The Lord will not allow you to outgive him. If you return to him your tenth, he will make the 90% you have left over go as far as the 100%. That may seem far-fetched, but ask any regular tithe-payer and you will get that same response from each one.

Listen to these words of Jesus: 'Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you' (Luke 6:38). 'Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work ... You will be made rich in every way so that you can be generous on every occasion.' (2 Cor. 9:6-14).

WILLIAM COLGATE

Young Bill Colgate woke up with a start. It was the middle of the night and someone was pounding on the door. A messenger had raced to the little town of Shoreham, near London, to warn the family to leave England or risk imprisonment or death.

William's father, Robert, was a known sympathizer with the Americans in their fight for independence. In March 1795 the family boarded a ship for Baltimore where they settled on a farm.

At nineteen years of age Bill decided to go into business in New York City. A friend of his, who was a canal boat captain and a Christian, gave him these words of advice, 'Be sure you start right and you will get along well. Someone will be the leading soap maker in New York. It may be you! Be a good man; give your heart to Christ; give God all that belongs to him. Make an honest soap. Give a full pound.'

William read in the Bible of Jacob's vow when he left home. Jacob said, 'If God will be with me and will watch over me on this journey I am taking, and will give me food to eat and clothes to wear, so that I

can return safely to my father's house, then the LORD will be my God ... and of all that you give me I will give you a tenth' (Gen. 28:20-22).


This passage of Scripture challenged William. He made a similar vow. He determined to give God first place in his life. He also promised to give God a tenth—a tithe—of all his profits.

In 1804, at the age of twenty-one, William learned the art of soap making while working as an apprentice to a soap-boiler. When the company ceased production he went into business himself, opening a starch, soap and candle factory on Dutch Street in New York City. After an initial struggle, his business, William Colgate and Company, prospered.

William never forgot his promise to God. From the first dollar he earned he gave ten cents to the Lord. As his business prospered he instructed his

accountants to double his tithe to 20% of his profits. He later tripled his tithe to 30%, then increased it to 40%, and increased it again until he was giving half of his profits to the Lord.

The Lord threw open the floodgates of heaven and poured so much blessing on William he wasn't able to receive it all.

While the soap king died on March 25, 1857, his influence remains. Colgate University was named after him, and he was influential in getting the *American Bible Society* established. And, of course, his name lives on in the Colgate products which may be bought in supermarkets around the world. 

Endnote:

1 Because of the faithfulness of Levi in a time of general apostasy, the Lord appointed the men of that tribe to serve as priests at the Temple.

THE BIBLE SAYS? If a statement is true, circle (T) but if it is false, circle (F).

1. The Bible says lightning struck the top of the tower of Babel. T F
2. The Bible says the cherubim on the Ark of the Covenant faced each other. T F
3. The Bible says an angel strengthened Jesus in Gethsemane. T F
4. The Bible says Joseph of Arimathea was a member of the Jewish Council. T F
5. The Bible says Moses was adopted at the age of 12 years. T F
6. The Bible says the apostle John was once on the island of Patmos. T F
7. The Bible says Jesus rose from the dead when the angel said, 'Thy Father calls thee.' T F
8. The Bible says, 'Spare the rod, and spoil the child.' T F
9. The Bible says a girl called Salome danced before Herod [i.e. Antipas]. T F
10. The Bible says the apostle Paul had been a member of the Sanhedrin. T F
11. The Bible says the serpent that tempted Eve had wings and could fly. T F
12. The Bible says God's glory in the Holy of Holies was called the 'Shekinah.' T F
13. The Bible says Planet Earth was created about 4,000 years before Christ. T F
14. The Bible says David wrote, 'The days of our years are threescore years and ten.' T F
15. The Bible says there was a king who ruled from India to Ethiopia. T F
16. The Bible says Jesus did not baptise anyone. T F
17. The Bible says Moses could see Israel established in Canaan from Mount Nebo. T F
18. The Bible says 'Lucifer' was another name for Satan. T F
19. The Bible says Jesus was born in Jerusalem. T F
20. The Bible says Mary Magdalene washed Jesus' feet. T F

(Answers on page 17)



—Angus McPhee

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When the New Zealand government decided to refund the tax on all donations (up to the level of a person's income) which had been given to approved charitable organizations with donee status, it was decided to establish a New Zealand Branch of GNU, and apply for this charitable and donee status. After consideration we received registration, enabling us to issue receipts so that Inland Revenue would give donors one third of their donations back.

CHEERFUL GIVING OR FEARFUL GIVING?

Bob Gass

The Bible says, 'Whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. ... you will be made rich in every way so that you can be generous on every occasion' (2 Cor. 9:6-11).

Are you a cheerful giver or a fearful giver? It's not that we're greedy or opposed to supporting God's work, we're just concerned that if we don't look out for our own interests, they might not get looked out for at all. But such fear is irrational! It's like a farmer who, out of fear of losing his seed, refuses to plant his fields. Don't hoard the seed God intends to be sown for the harvest he wants you to have. God's promise to you is, 'If you sow generously you'll reap generously.' When you make giving to God your first priority, you don't have to fear. Jesus said, 'Put God's work first and do what he wants, then the other things will be yours as well' (Matt. 6:33 CEV). When you strive to be a faithful channel for his Kingdom, God promises to 'increase your store of seed'. And it gets better: 'You will be made rich in every way.' When you partner with God, he rewards you abundantly for every good deed.

When you view your money from God's perspective, the thing to fear isn't giving away too much, but sowing too little!

THINK IT OVER

God made the sun, it gives
God made the moon, it gives
God made the stars, they give
God made the air, it gives
God made the clouds, they give
God made the earth, it gives
God made the sea, it gives
God made the trees, they give
God made the flowers, they give
God made the fowls, they give
God made the animals, they give
God made the plan of salvation, he gives
God made you, you ... ?
God gave you so much, it is so much fun to give.

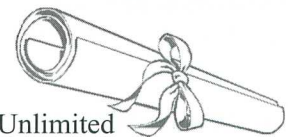
(Author unknown)

Will You Will

Please remember the work of the gospel in your will. Investing in the gospel is laying up eternal treasure that can never be taken from you.

If your will has already been made, but God lays on you the conviction to make *Good News Unlimited* a beneficiary, then it is a simple thing to have a codicil added to it by your lawyer.

For further information on this ask Carolyn at the GNU office to post you the GNU brochure on wills. You can contact her through any of the following:



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THE DAY OF ATONEMENT



There were sacrifices offered every day at the temple. Once a year a special sacrifice was slain and the blood taken into the Most Holy Place. This only happened once a year, and it pointed forward to Calvary.

Desmond Ford

Once a year the high priest went through the temple veil that separated the Holy Place from the Most Holy Place. He carried with him the still-warm blood of the sacrifice and sprinkled it on the mercy seat over the law. (The mercy seat was the gold lid of the ark, or box, that contained the Ten Commandments.) That law has been violated and broken by all of us.

God looked at the broken Decalogue under the ark's lid. But God looked at it through the blood of the sacrifice sprinkled on the mercy seat.

The mercy seat is a symbol of Christ and his sacrificial death. God looks at the law that we've broken. But God looks at our situation through the shed blood of Christ.

When the New Testament was written, the whole story of Christ's Passion—the last week of his life on earth—was included, because it's so important.

If the New Testament contained all of Christ's life on the same scale as Passion Week, it would be one thousand times the size it is now!

From a third to a half of Matthew, Mark, Luke and John, are about the last week of our Lord's life. That's because it's so important. As we said before, Jesus didn't say, 'Remember my beautiful words.' Jesus didn't say, 'Remember my wonderful miracles.' Jesus didn't say, 'Remember my outstanding life.' Jesus said, 'Remember my death.'

That's because I'm not saved by Jesus' miracles.

(There have been plenty of miracle-workers). I'm not saved by Jesus as a teacher. (There have been plenty of good teachers.) I'm saved by the death of the Son of God who loved me and gave himself for me. (There has only been one death of atonement.)

When the New Testament presents that death, it draws from the annual ritual of the Day of Atonement. Every Day of Atonement, the sacrifice was secured some days beforehand. Then the high priest, who was involved in offering the sacrifice, was kept up all night before the sacrifice was offered. He was repeatedly interviewed by the Sanhedrin. His clothes were changed several times to make sure he was in no way defiled.

When the cock crowed, when they burned the first of the sacrifices of the day, then they brought in the atonement sacrifice. The high priest, alone, did the work on that Day of Atonement. Only he. He had no helpers.

This man—who's been up all night, who's been interrogated by the leaders of the land, whose clothes have been changed repeatedly—he alone conducts the sacrifice. When the cock crows and the fires are lit, he takes the sacrifice and offers it and slays it raw. Then he takes the warm blood in a golden bowl through the veil into the Most Holy Place. No one else went through there all year. He takes the warm blood and sprinkles it on the mercy seat where the Shekinah glory (the Presence of God) shines above.

JESUS OUR HIGH PRIEST

The New Testament was written to show that Jesus is our true High Priest. The Passion Week narrative reveals Jesus as High Priest making the atonement for the human race. He is kept up all night. He's in Gethsemane, then brought before Annas, then before Annas and Caiaphas together, then before the Sanhedrin.

Every year, for hundreds of years, the high priest was kept up all night on the Day of Atonement. He was interrogated throughout the night by the leaders of Israel. So, too, during his day of atonement, Jesus was kept up all night just as the high priest always was. Jesus was interrogated repeatedly, at a total of seven trials, by the religious and secular leaders of Israel. (All these 'trials' were illegal. It was quite illegal to have trials at night.)

Just as the high priest, every year for hundreds of years, had his clothes repeatedly changed, so Jesus has his clothes repeatedly changed. They are removed so he can be flogged. They are removed so he can be nailed naked to the cross. Repeatedly, his clothes are changed, just as were the high priest's.

At Calvary, a soldier thrust a lance into Jesus' side and ripped it open. As Jesus' flesh was torn, so was the veil in the temple. 'At that moment the curtain of the temple was torn in two from top to bottom' (Matthew 27:51 NIV). This tells us that the way to the heart of God is now open. There are no barriers between us and God now in Christ (Hebrews 10:20). All can come to God through Christ.

Israel's religion, you'll remember, was a religion of restriction. The Gentile men who wanted to worship Israel's God were only allowed in one of the temple courts. Gentile women were restricted to another court. Jewish women were restricted to another court and Jewish men another.

Ordinary priests could go into the first (or outer) apartment of the temple to minister. But only the high priest was allowed into the Most Holy Place where the Shekinah glory of God shone. He only was allowed in once a year, and he only, if he had the blood of sacrifice, and only for a few moments.

But when our Lord died on the cross, the veil in the temple was rent. The veil between us and God was torn away. And the barriers between human beings, such as racism and class distinctions, were also torn away.

On the third day after the crucifixion, Peter and John ran to Jesus' tomb. They 'saw the strips of linen lying there, as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen' (John 20:6-7).


In Leviticus 16 we read, 'Then Aaron [the high

priest] is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place [and made atonement], and he is to leave them there' (Leviticus 16:23). The high priest then put on his glorious, ceremonial robes to show that the work of atonement was finished.

Our Lord Jesus left his priestly linen clothes in the tomb. When Peter and John looked in and saw the clothes lying there, they saw a symbol that Christ's atonement was complete.

You don't have to be afraid of the tomb anymore; the robes of Christ are there. You don't have to be afraid of the tomb anymore; it's a place of angels (John 20:12). You don't have to be afraid of the tomb anymore; the sweet fragrance of Christ's ointment is there (John 19:40-41). You needn't be afraid of death anymore; because of Christ, it is now fragrant. It's no longer a grim enemy. Christ has abolished death.

We may fall asleep in Christ, but we can never die. 'He that believeth on the Son hath everlasting life' (John 3:36 KJV).

Never forget, the Old Testament Day of Atonement pointed to the Christ event, to the cross of Calvary. The ancient Day of Atonement points to the cross of Christ. That's where the final, full atonement was made. Calvary was the only place of complete atonement. 

This article is an excerpt from chapter 9 of Dr. Ford's book *Right with God, Right Now: How God Saves People as Shown in the Bible's Book of Romans*.

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PAUL'S PRAYERS IN ACTION

Doug Martin

PAUL'S VISION OF THE INVISIBLE

Paul stated a clear principle of life when he wrote: *'So we fix our eyes, not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal'* (2 Cor. 4:18). But it is in prayer and through prayer, that this principle is lived out. It is in communion with the Invisible that we connect with the 'Power that rules the universe,' for it is through prayer that 'Power' becomes personal. If an atheist is a person without any invisible means of support, then a believer is a person who has that invisible support.

Spirituality is invisible. Love is invisible. Faith is invisible. Strength is invisible. Everything related to God is invisible. The worship of the visible is idolatry. We open our lives to God as we connect through prayer. *'God is Spirit and his worshippers must worship in spirit and in truth'* (John 4:25). But the effects of such worship become visible in life.

That is how it was with the Thessalonians. Paul reminded them of his intercession for them in the following words: *'We continually remember before our God and Father your work produced by faith, your labour prompted by love and your endurance inspired by hope in our Lord Jesus Christ'* (1 Thes. 1:3). Notice that Paul does not concentrate on the fruit—work, labour, endurance—but on those unseen inner qualities which produce the fruit. Rather than say, 'Keep up the good work!' he encourages their faith, love and hope and gives thanks for the fruit.

Paul also prayed, *'That the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints and his incomparably great power for us who believe'* (Eph. 1:19). This is enlarged in Ephesians 3:14-21. If you memorise this passage, it will inspire the rest of your



The third of a four-part series

life. The following statements are the ones that impress me: Out of the Father's 'glorious riches he may strengthen you with power through his strength in your inner being.'

Of myself I am not spiritual and I am not strong, so I need God's Spirit in my inner being. 'So that Christ may dwell in your hearts by faith.' The coming of the Spirit brings the presence of Jesus. That is certainly desirable, it helps us appreciate the full dimensions of Christ's love—a love that 'surpasses knowledge'.

Then it climaxes with being 'filled with all the fullness of God,' which means there will be nothing lacking, for God is sufficient for everything, and seeing that God is love, I will know the fullness of it. That is one of Paul's 'indescribable' thoughts. It is not a human achievement; it is dependent upon 'him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.' Invisible for sure, but very real and dynamic.

'If God is for us [which he is], who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things' (Rom. 8:32). God does not withhold anything that is for our benefit. He will 'graciously give us all things.' We do not receive what we deserve, but what we need. 'Lord, increase our faith'—enlarge our capacity to receive the fullness of all you desire to give us.

I have quoted Paul's vision, which can be, through prayer, our 'vision of the invisible.'



DANIEL 7:

WHO IS MY JUDGE?

*Part nine in a series on
Daniel & Revelation*

Angus McPhee

A clue to the theme of the Book of Daniel is found in the author's name 'Daniel' which means, 'God is my judge.'¹ On this basis, the message of the book is about judgement.

A parable by Jesus helps us grasp ancient Middle Eastern concepts of judiciary and litigation:

'In a certain town there was a judge ... And there was a widow in that town who kept pleading with him, "Grant me justice against my adversary." ... finally he agreed. "I will see that she gets justice"' (Luke 18:2-5)! The widow wanted legal intervention for her protection.

In Daniel 7, God is portrayed as the One who will intervene on behalf of his people of those days and for his people in the end-time. God is the deliverer, despite all appearances to the contrary.

THE OCCASION

Having recorded autobiographical incidents until the fall of Babylon and the establishment of a new order, Daniel now records a dream which he'd had before Babylon fell.

THE DREAM

1. The creatures

*'I saw the four winds churning up the great sea.'*² Four beasts, each different from the others, arose from the sea: A winged lion, a bear-like beast, another like a leopard and a fourth with ten horns.'

2. Another horn

'While I was thinking about the horns, before me was another, a little horn, which arose among them;



and three of the first horns were uprooted before it. It had eyes like human eyes and a mouth talking boastfully.'

3. The court sits

'Thrones³ were positioned, and the Ancient of Days took his seat in the presence of millions. The court was seated, and the books were opened.' (Daniel's fascination continues for another reason) *'I kept watching because of that horn's boasting and until the beast was slain and incinerated.'*

4. The One like the son of man

'Then before me was One like a son of man, coming with the clouds of heaven. He approached the Ancient of Days, was led into his presence and given authority, glory and sovereignty power. Everyone worshiped him. His kingdom is both enduring and everlasting.'

DANIEL'S REQUEST FOR MEANING

'Because I was disturbed by the visions, I approached one of those standing there and asked him the truth about all this.'

The summary answer

'The four great beasts are four kingdoms that will rise from the earth. But the saints of the Most High will receive the kingdom and will possess it forever' (Daniel 7:16-18).

THE SYMBOLS IN ISRAELITE HISTORY

Because of unfaithfulness to God, the northern Kingdom was attacked and exiled by the Assyrians. Now, in vision, the prophet Daniel foresees his country and countrymen pillaged by lion, bear and leopard,

symbolising alien forces. Unlike Nebuchadnezzar's dream climaxing with the conquest of earthly kingdoms by God's Kingdom, this dream climaxes with God's intervention to rescue his people.

MORE QUESTIONS AND OBSERVATIONS

'I inquired about that fourth beast and its horns. Oh. It also had bronze claws. While I watched, the eleventh horn was warring against the saints and defeating them, until the Ancient of Days came and pronounced judgement in their favour, and the time came when they possessed the kingdom.'

The extended answer

'The fourth beast is a fourth kingdom, different from the others. It will devour, trample and crush the whole earth. The ten horns are ten kings who will come from this kingdom. Then another, and different, king will arise, subduing three kings, speaking against the Most High, oppressing his saints and trying to change the set times and the laws. The saints will be handed over to him for a time, times and half a time, *but* the court will sit, and his power will be removed and destroyed forever. Then ... the kingdoms under the whole heaven will be handed over to ... the people of the Most High. His kingdom is everlasting; all rulers will worship and obey him.'

THE FULFILLMENT?

The wild animals represent kingdoms. However, notice that 'the saints of the Most High will receive the kingdom and will possess it forever.'

The sequence already established in chapter 2 means this: Lion/Babylon, bear/Medo-Persia, leopard/Greece, hybrid oddity/Rome.

Rome underwent two phases. The first was Imperial Rome—the Rome of dictator and emperor. However, Imperial Rome disintegrated. 'The ten horns are ten kings who will come from this kingdom.'

FROM HISTORY

Successive invasions of the Roman Empire resulted in its replacement by a large number of separate and independent states.⁴

It was the Church, more than anything, which was the real heir of the empire ... the papacy continued to be based in Rome and to exert enormous authority over most of Europe, keeping alive ... many of the ideas of the Roman world ...⁵

THE FEATURES OF THE ELEVENTH KING

1. 'He will oppress God's saints and try to change the set times and the laws.'

In chapter 2:21 Daniel recognises God as having the prerogative to change times. For the little horn

to endeavour to change times would indicate a deliberate attempt to exercise the prerogative of God in shaping the course of human history.

2. The saints will be handed over to him for 'a time, times and half a time,'

In other words 'one year, two years and half a year,' i.e. three-and-a-half years. As with Revelation 11:3, to urge this as the period from A.D. 538-1798 (1260 years) is to miss the mark. In Revelation 11 the prophesying of the two witnesses *lasts* '1260 days.' Here, in Daniel 7, the saints are handed over 'for a time, times and half a time' *until* the Ancient of Days comes and pronounces judgement in their favour. This symbolic number must then here represent the time from which the persecution began until the judicial intervention by the Ancient of days.


What, then, does the future hold? All Christians can rest assured that when the final persecution does occur, God will intervene and give the kingdom to the saints.

Because doctrine does influence the course of a church's history, it behoves all of us who call ourselves 'Christian' to ensure that the truth as it is in Jesus is the 'truth' we believe and teach.

So, the Ancient of Days came and pronounced judgement in favour of the saints and the time came when they possessed the kingdom.

When David, as a dependable shepherd, defended his father's flock from a lion and a bear, and later, as a young warrior, saved his people from the Philistines (1 Samuel 17:33-37), he illustrated what the One like the son of man will do for his Father's flock, even his own covenant people.

Jesus said, 'Do not be afraid, little flock, for your Father has been pleased to give you the kingdom' (Luke 12:32). Yes, the time will come when 'the saints of the Most High will receive the kingdom and will possess it ... for ever and ever.'

Far from being about a judgement to be feared, Daniel 7 is about a judgement to be welcomed. 

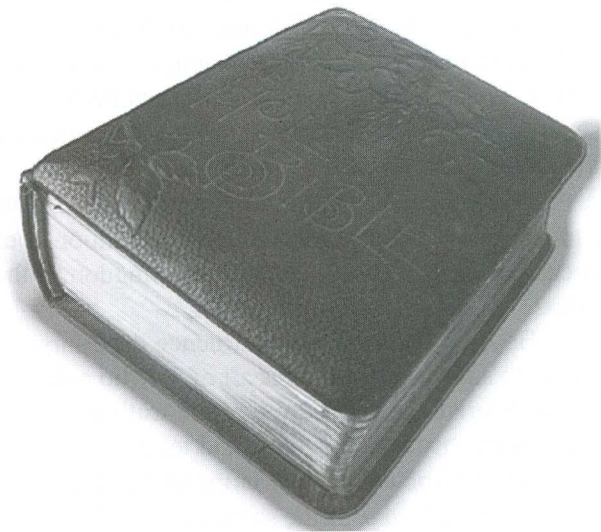
Endnotes:

1. Horn, Siegfried H., *Seventh-day Adventist Bible Dictionary*, Washington, D.C.: Review and Herald Publishing Association 1979.
2. The ancient name for The Mediterranean Sea. See Numbers 34:6 and the other usages of this term in the Old Testament.
3. Rather than the ornate cushions of desert tribal chiefs in council, these were thrones indicating the high rank of the person seated on them. According to the *SDA Bible Commentary*, the translation 'cast down,' as in the KJV, seems to have been based on an interpretation that regarded the thrones as belonging to the beasts.
4. See Nichol, Francis D., *The Seventh-day Adventist Bible Commentary*, (Washington, D.C.: Review and Herald Publishing Association) 1978.
5. See the articles on the 'Roman Empire', 'Vandals', 'Visigoths' and 'Theodoric' in *Microsoft® Encarta® 99 Encyclopedia*.

THE GOSPEL OF JOHN

Part 3

The Children of God



Ritchie Way

Throughout the Old Testament, as a light that shone brighter with the advancing years, was God's promise that he would come and live in the midst of his people and no longer abhor them for their sins. He said, 'I will put my dwelling-place among you, and will not abhor you.' Then, to show that his promise involved much more than just dwelling among his people in the typical sanctuary he added, 'I will walk among you and be your God, and you will be my people' (Lev. 26:11-12).

Leviticus 26:11-12 gave the agenda for God's visit to Planet Earth. God promised:

1. I will put my dwelling place among you.
2. I will not abhor you.
3. I will walk among you.
4. I will be your God.
5. You will be my people.

The Gospels reveal that when the fullness of time arrived God 'became flesh and made his dwelling among us' (John 1:14).

Let's see how these five items were fulfilled in Jesus:

1. The birth of Jesus in Bethlehem marked God's coming to dwell among his people, for this child was Immanuel, 'God with us' (Matt. 1:23).

2. Fifteen hundred years earlier, the Lord who 'dwelt in the midst of [Israel's] uncleanness' (Lev. 16:16 RSV), gave a glimmer of the future when he would make atonement for his people's uncleanness through his death for them.

3. After his resurrection from the dead the Lord walked only among those who had been cleansed by him.

4. He was their God (John 1:1-3).

5. They were his people.

However, a God who died on a Roman cross for the sins of the world did not fit in with Jewish thinking in Jesus' day. It wasn't a lacerated victim on a cross that the Jewish leaders wanted, but a glorious victor on a white battle horse who would lead them in a crushing defeat of their political enemies. Yes, God came to his own, 'but his own did not receive him' (John 1:11).

THE CHILDREN OF GOD

While the Jewish leaders rejected Jesus there were many who accepted him and committed their lives to him. 'His own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become the children of God—children not born of natural descent, nor of human decision, or of a husband's will, but born of God' (John 1:11-13).

We're not told here how a person is born of God; we are just told that if we receive Jesus and if we put our trust in him, we will become children of God. We are not required to understand how that happens any more than it is necessary for us to understand how electricity works before we can use it. All we need to do is accept it. What an astounding honour and privilege it is to become God's child and all it entails, simply by receiving Jesus and putting our trust in him.

It is not difficult for us, today, to put our trust in Jesus, because his life and death has been recorded for us in the four Gospels, Matthew, Mark, Luke and

John, where we can check it out for ourselves. It was harder for Jesus' first two followers, because they knew nothing about him apart from what the prophet, John the Baptist, told them. One day John the Baptist pointed out Jesus to them and said, 'I saw the Spirit come down from heaven as a dove and remain on him. He is the one who will baptise with the Holy Spirit. I have seen and testify that this is the Son of God' (John 1:32-34).

On the basis of John's testimony, one of the two, Andrew, went off to find his brother, Simon Peter. He said to him, 'We have found the Messiah' (John 1:40-42). Bishop J.C. Ryle commented: 'Out of the first three members of the Christian Church, one at least was brought to Jesus by the private quiet word of a relative. He seems to have heard no public preaching. He saw no mighty miracle wrought. He was not convinced by any powerful reasoning. He only heard his brother telling him that he had found a Saviour himself, and at once the work began in his soul. The simple testimony of a warm-hearted brother was the first link in the chain by which Peter was drawn out of the world and joined to Christ.'¹

The next day, when Jesus invited Philip to follow him, Philip *also* went off to get *his* brother, Nathanael. He said, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth' (John 1:44-45).

Now Nazareth in those days had a reputation for being a very seedy town, and wasn't known for the quality of its citizens, so Nathanael's first response was, 'Nazareth! Can anything good come from there?'

Philip didn't argue with him; he just said, 'Come and see.'

When Jesus saw Nathanael approaching, he created an avenue for open dialogue with a word of genuine praise: 'Here is a true Israelite, in whom there is nothing false.'

'How do you know me?' Nathanael asked.

Jesus answered, 'I saw you under the fig-tree before Philip called you' (John 1:45-48).

When a Jew meditated on the Scriptures he was said to be 'under the fig tree.' By using this expression, common to the Jews, Jesus revealed that he knew Nathanael was pondering on some aspect of God's Word when Philip called him.

Nathanael, very impressed by Jesus' gift of discernment, declared, 'Rabbi, you are the son of God; you are the King of Israel.'

Jesus said, 'You believe because I told you I saw you under the fig-tree. You shall see greater things than that.'

Jesus then went on to reveal to Nathanael that he even knew what passage of Scripture he had been

meditating on. 'I tell you the truth,' he said 'you shall see heaven open and the angels of God ascending and descending on the Son of Man' (John 1:49-51).

Yes, Nathanael had been meditating on Genesis 28:12, the passage about Jacob's dream staircase that connected heaven with earth. Jesus then revealed to Nathanael what that passage was really about. Jesus himself was the One who had come to re-connect heaven and earth—the One who would remove the roadblock between God and mankind.

For Nathanael, this disclosure set the seal upon his belief that Jesus was truly the promised Messiah.

THE NEW BIRTH

One night, when it was dark enough not to be spotted by friends and associates, Nicodemus, a member of the Sanhedrin (the Jewish ruling Council) came to visit Jesus. Nicodemus had been hearing fascinating stories about Jesus' ministry and miracles and wanted to check out Jesus for himself.

Nicodemus believed—as did all Jews—that the Messiah would re-establish God's kingdom on Earth and he was visiting Jesus to sound him out on this very matter. Uppermost in his mind was the question: How long would it be before God's kingdom was established in Israel? Jesus, who knew what was on Nicodemus's mind, didn't beat about the bush but came straight to the point. 'He declared, "I tell you the truth, no-one can see the kingdom of God unless he is born again"' (John 3:3).

Now the revolutionary nature of Jesus' statement set Nicodemus back on his heels. Jesus was clearly indicating that his kingdom belonged, not to this world, but to another dimension. He made it plain that nobody in the dimension of this world could 'see' his kingdom with their physical eyes; the only way to see his kingdom was to be born into that dimension. Just as the children in C.S. Lewis's book, *The Lion, the Witch and the Wardrobe*, could only see the world of the other dimension by passing through the wardrobe, so the only way anyone could see Christ's kingdom in the spiritual dimension was to be born into it.

Nicodemus found that concept confusing and difficult to come to grips with, because it conflicted with his personal belief that God's kingdom would be similar to David's.

When he questioned Jesus' statement about the new birth, Jesus added, 'I tell you the truth, no-one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, "You must be born again."'

Jesus here reveals the factors that differentiate
(Continued on page 16)

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.

ONE HUNDRED AND FORTY-FOUR THOUSAND

Dear Editor

It is written of the 144,000 that they 'did not defile themselves with women, for they kept themselves pure' (Rev. 14:4). Does this mean the 144,000 are celibate like Catholic priests?

J. I.

Dear J

The whole context, both here and in the rest of Revelation, is symbolic. In the same verse it also says of the 144,000, 'They follow the Lamb wherever he goes.' Now you and I know that doesn't mean they are literally walking in the footsteps of a literal lamb.

So what is the significance of 'not defiling themselves with women'? Can a man defile himself with his wife? God forbid. 'Marriage should be honoured by all' (Heb. 13:4). The women that Christian men could defile themselves with in John's day were the temple prostitutes who served in pagan temples. John uses these scarlet women as symbols of false religion.

The 144,000 therefore, keep themselves pure by having nothing to do with any religion that is opposed to Christ. That's my understanding.

Grace and peace

Ritchie.

MARRIAGE OR OBESITY?

Dear Editor

My husband tells me that

I'm three times the woman that he married and that he is no longer proud to be seen with me. Naturally, his words hurt me a lot. I realise that I have an eating problem, but I told him that he should not be so judgemental and should accept me as I am; I am still his wife. He says he doesn't expect any more of me than he would of himself if the boot was on the other foot.

I can't believe he would treat me like this. What would be your advice in our situation?

F.

Dear F

What is more important to you, your husband, or the excess food that you don't need?

Ritchie.

NEAR-DEATH EXPERIENCES

Dear Editor

Some years back, a now-deceased friend of mine, who was a retired pastor at the time, was taken to hospital with double pneumonia. He wasn't expected to live but did 'come back from the dead,' as it were. When I visited him he told me of his near-death experience in which he met his long-dead mother. He said the experience was so vivid and so true to type, it rattled his belief that the dead remain in their graves until the resurrection.

Following this, I assumed that if there was any truth in Near Death Experiences, there should be something about them in the

Bible, but in spite of an extensive search I wasn't able to track down even one. Where can I go for sound information about Near Death Experiences?

E. W.

Dear E

The best book I know of on this topic is, *If I Should Wake Before I Die: The Biblical and Medical Truth About Near-Death Experiences*, by H. Leon Greene M.D. (Johns Hopkins). This book was published by Crossway Books in 1997, and could be available on eBay.

Dr. Greene, a Christian Cardiologist, says 'There is nothing in the NDE that cannot be explained by current medical knowledge ... 'These are not excursions to the beyond; they are not a glimpse of heaven. They are complex sensory messages that must be interpreted by the brain and that they are resolved by the melding of the sensory input with the memories and life patterns programmed by the person's entire life experience. Nothing more, nothing less' (pp. 297-98).

Greene says a NDE 'is a conditioned response to one's past experiences. If that background is Mormonism, the NDE will have Mormon overtones. If the background is Catholic, the NDE will have Catholic overtones. If the background is Hindu, then Hinduism will emerge from the NDE' (p. 114).

It is significant that many people, nowhere near death, have experienced NDEs. It is also significant that while many people have returned from near-death experiences, only One has returned from a death experience to tell us about the other side. Did he see a great light at the end of the tunnel? Did he enter the presence of the Father? On the contrary; among Jesus' first words was the declaration: 'I have not yet returned to the Father.' He then revealed that he would be returning to God the

Father, not as a spirit, but in a resurrected body (John 20:17). That's worth thinking about because Jesus is the 'truth.'

Ritchie.

PROMOTED TO GLORY

Dear Ritchie

In my church it is a common expression, when someone dies, that they have been 'promoted to glory.' In other words, when they die their soul goes to heaven to be with God and those believers who have died before them.

I haven't read anywhere, in your magazine, where this comforting view is upheld. Is there a reason for this lack?

A.G.

Dear A

My personal belief about human beings is that our bodies are like a computer and our souls are like the software. Just as the computer won't work without the software and the software has no life without a good computer, so my body is dead without my soul, and my soul has no life without a good body.

When my computer crashes at death, my software will retain every facet of who I am—my history, my personality, my experience, knowledge and wisdom. But until God provides me with a new computer in the resurrection and updates my software, the recorded details of my life and what I am, are only a record, having no separate life in themselves.

Jesus said, 'No-one has ever seen God' (John 1:18), and that would have to include Lazarus, Jairus's daughter and the Widow of Nain's son, all of whom Jesus brought back from the dead.

The great teaching chapter in the Bible on death and resurrection is 1 Corinthians 15. But nowhere in this chapter—not once—is an immortal soul mentioned, which is strange if it were true. Instead, this chapter teaches that

we shall 'sleep' in the grave until Jesus returns when we shall be resurrected to eternal life.

Just as Jesus remained in his grave until he was resurrected, so shall we. 'For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ the first-fruits; then, when he comes, those who belong to him' (1 Cor. 15:22-23 italics mine). That's when we shall be 'promoted to glory.'

Ritchie.

WHERE IS THE TRUTH?

Dear Ritchie

If the story of Hades, in Luke 16:19-31, is not a picture of reality, why is it in the Bible? Can't we trust the Bible to tell us the truth?

S. B.

Dear S

The real issue is not whether there was a place under the earth, called Hades, in Jesus' day; the real issue is the lesson that Jesus drew from this. The people in Jesus' day believed in Hades, so the Lord drew lessons from their belief to make a point. And the point Jesus made is: 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead' (Luke 16:31).

Besides, a story doesn't have to be literally true to have teaching value; there are many words of wisdom in Shakespeare's plays that were never spoken by the people into whose mouths they were put.

Ritchie.

AN EYE FOR AN EYE

Dear Ritchie

I read in Matthew 5:38-42 where Jesus said, 'You have heard that it was said, "Eye for eye, and tooth for tooth." But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also ...'

What I cannot understand is that Jesus, who frequently quotes Scripture as authoritative, here completely countermands three

passages of the Old Testament—Exodus 21:24; Leviticus 24:19-20 and Deuteronomy 19:21.

What I want to know is this: If Jesus treads all over Moses like this, how can we have faith in anything Moses wrote?

S. A.

Dear S

Jesus didn't 'tread all over Moses' as it appears. Moses' law was written for a civilian government, such as Israel had in Canaan. We used to have a law like that in our country: If you took another person's life, your own life would be taken from you. These laws, however, do not conflict with Jesus who said, 'If someone takes x from you, don't demand x back; instead, be prepared to let him have 2x if he really needs it.' In other words, if someone steals a loaf of bread from you, don't demand it back until you find out why he stole it. You may discover that he needs two loaves of bread, in which case you are obligated to give him a second loaf as well. That is the way of Jesus.

Moses' law was the law of the kingdom of this world; Jesus law, however, is the law of his kingdom, which is not an earthly kingdom (John 18:36). Moses' law was to ensure that civil justice was done, and to prevent on-going feuds breaking out; Jesus' law is about the way his followers should treat other people, particularly people who rip us off. Bad people will not become followers of Jesus because we force them to give us what is rightfully ours; they are converted by the good that we do for them. It's not the 'taking' that converts them, but the 'giving.'

These are hard lessons to learn and some of us are slow to learn them, but true love is shown, not in what we demand of others, but in what we do to enhance their lives. That's Jesus' way.

Grace and peace

Ritchie.

(Continued from page 13)

THE GOSPEL OF JOHN

The Children of God

the kingdom of this world from his own kingdom; the kingdom of this world is flesh; the Messiah's kingdom is Spirit. The first is physical; the second spiritual. We enter the first by a physical birth; we enter the second by a spiritual birth.

Nicodemus was astonished. 'How can this be?' he asked. Jesus replied, 'Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life' (John 3:9, 14-16).

In saying this, Jesus reminded Nicodemus of an event in Israel's history when the children of Israel were travelling through the desert from Egypt to Canaan and many folk died when they were bitten by poisonous snakes (Num. 21:4-9). The Lord told Moses to make a bronze snake and lift it up on a pole so that people with snake-bite could look at it by faith and live. Jesus told Nicodemus that just as Moses lifted up the snake, so he would be lifted up that ev-

eryone who had faith in him would live.

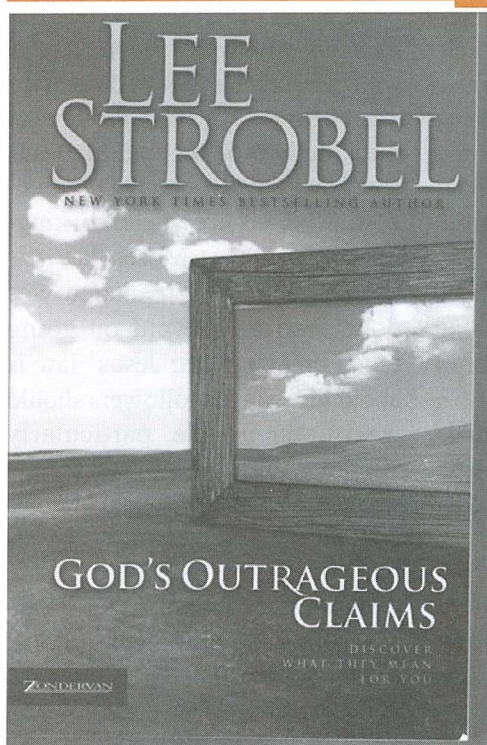
It is significant, that when Jesus was lifted up on the cross, his earlier words to Nicodemus came sharply to the Jewish leader's mind and, throwing caution and self-serving aside, he boldly stepped out for Jesus (John 19:38-42).

The process of the new birth is similar to the process for natural birth. God plants a divine seed in us, as Jesus did when Nicodemus came to visit him that evening. That seed grows in secret until the time arrives for it to come forth and be revealed to the world. And the new birth, for Nicodemus, occurred when Jesus was crucified outside the city of Jerusalem. That's when his faith became active and he stepped out and revealed to the world that he was a follower of Jesus.

Similarly, when we learn about Jesus, a divine seed is planted within us. And when we accept the truth that Jesus died for us, personally, we are born again, into God's kingdom. If our faith is genuine we will step out for Jesus and witness for him in our situation, as Nicodemus did in his. □

Endnote:

1. J.C. Ryle, *Expository Thoughts on the Gospels*, John 1:42-43.



GOD'S OUTRAGEOUS CLAIMS

LEE STROBEL

NEW YORK TIMES
BESTSELLING AUTHOR

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**DID
YOU
KNOW?**

OLD TESTAMENT DATING

We want to believe that all dates given in the Bible are recorded with modern Western scientific accuracy. Unfortunately, that is not always the case. According to R.K. Harrison, 'The scribes of Israel and Judah used both an accession-year system of dating such as that found in Assyria, Babylonia and Persia, also, the non-accession method favoured by the Egyptians.

The accession-year or 'postdating' system regarded the year in which the new monarch ascended the throne of his kingdom as his 'accession year,' and the first year of rule only commenced on the first day of the first month of the following new year. By contrast, in non-accession systems the King's rule was counted from the time he ascended the throne.

'What is complicated about the records of the kings of Israel and Judah is the fact that the scribes occasionally changed the system of chronological reckoning without warning, and to make things even more difficult for the modern student, there were times when the scribes of each kingdom employed different methods of chronological computation ... However, once the basic pattern is understood, the chronologies of Kings and Chronicles become clear and can be used as reliable historical source material accordingly'

—*Old Testament Times: A Social, Political, and Cultural Context*, 2005, p. 27.

Answers The Bible Says? Quiz: 1.F, 2.T, 3.T, 4.T, 5.F, 6.T, 7.F, 8.F, 9.F, 10.F, 11.F, 12.F, 13.F, 14.F, 15.T, 16.T, 17.F, 18.F, 19.F, 20.F

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28th March Sacred Music Concert 5.00pm Contemporary Music

25th April Laurie Landers *Christ in the Poetic Books*
11.00am & 2.00pm

Sacred Music Concert 5.00pm Iron and Clay

30th May Dr Ross Cole *Christ in the Prophets*
11.00am & 2.00pm

Sacred Music Concert 5.00pm Avondale Singers

27th June Dr Norm Young *Christ in John*
11.00am & 2.00pm

Sacred Music Concert 5.00pm TBA

25th July Peter Roennfeldt
Christ in the Synoptic Gospels
11.00am & 2.00pm

Sacred Music Concert 5.00pm Craig and Leanne

29th August Graeme Loftus *Christ in Acts*
11.00am & 2.00pm

Sacred Music Concert 5.00pm TBA

26th September Garth Bainbridge *Christ in the Epistles*
11.00am & 2.00pm

Sacred Music Concert 5.00pm TBA

31st October Dr Des Ford *Christ in Hebrews & Revelation*
11.00am & 2.00pm

Sacred Music Concert 5.00pm TBA

28th November Dr Adrian Turner

Christ, Whose Kingdom is Come, Abides Forever 11.00am & 2.00pm

Sacred Music Concert 5.00pm Celebration Singers



Announcing *Good News Unlimited* 2009 Bible Seminar

Presenters:

Dr Desmond Ford
Dr Milton Hook
Pr Ron Allen.
Pr Ritchie Way

Melbourne:
March 21

Sydney:
April 18

Brisbane:
May 16

The Message



That

Changed the World

Melbourne: Saturday March 21, 9:30am - 4:00pm

Carey Baptist Grammar Chapel, Cnr Barker's Rd. and Danielle St. Kew.

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 will present at 10:30am and 2:00pm at all venues.

1. THE DIVIDING LINE FOR ALL PROFESSED CHRISTIANITY.

2. THE SECRET OF SPIRITUAL POWER IN LUTHER, WESLEY, WHITEFIELD AND SPURGEON.

Pastor Ritchie Way will present at 11:30am at Melbourne and Brisbane.

WORTHY IS THE LAMB

Dr Milton Hook will present at 11:30am in Sydney only.

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

Pastor Ron Allen will present at 9:30am at all venues.

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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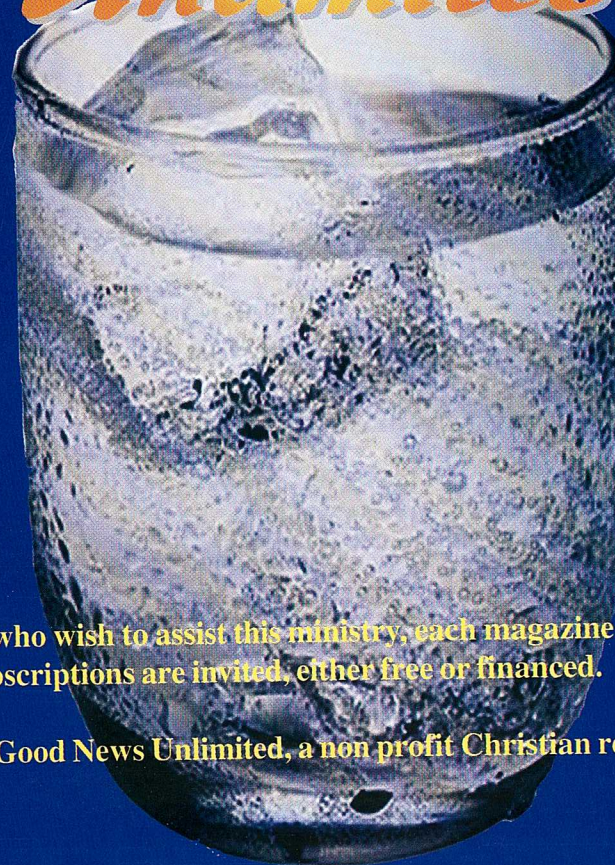
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Mary of Bethany
gave everything she
had for Jesus; she
broke the alabaster
jar containing her
life's savings and
poured the contents
on the Lord.