Peace in the Wounds of Christ

The most important fact of life is not simply that something exists, but that the something that exists is characterized by rationality. That it is governed by something nonmaterial, nonsensory and non-provable — the conviction of right and wrong.

Man has a sense of morality, and he's never entirely at rest when he's doing what he knows to be wrong. This conviction is the main distinction between man and animal.

Don't ever let anyone tell you that Christianity and religion are irrelevant. The most significant fact in your existence and mine is that Christianity and religion are characterized by rationality.

The most important fact of life is not simply that something exists, but that the something that exists is characterized by rationality. That it is governed by something nonmaterial, nonsensory and non-provable — the conviction of right and wrong.

Sin — it's like a storm on the sea, a madman on the prowl. Because of sin, every life's cup has been made bitter. Because of sin, every stream is polluted, every wind that blows is tainted, every prospect is marred, every memory has a sting in it, every roadway of life is filled with pitfalls. It is the cause of all sorrow and pain, all anguish. This devastating cancer that eats at man, this tremendous scourge of evil which is trying to wipe us all out is the reality of life with which the gospel alone deals.

So, we've tried to set out the problem, but what about the solution? Please notice Luke 24:36-40: Here we are brought before a group of terrified men and women who are visited by a ghost (or so they thought). "While they were still talking about this, Jesus himself stood among them and said to them, 'Peace be with you.' They were startled and frightened, thinking they saw a ghost. He said to them, 'Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself!... When he had said this, he showed them his hands and feet.'

Jesus stood before them and said, "Peace be with you." Then he showed them his hands and side. Why was it that they didn't have peace to start with? Why were they so troubled? Because, like you and me, they had a wrong view of reality. They had some of it straight. They knew they were guilty, they had forsaken Christ. They had run away from him. They had that right. They knew they were surrounded by a thousand enemies — the Jews were out for their scalps. They knew that the grave and the judgment bar were coming. And they were right when they felt unprepared. But they had a deficient view of reality because they were wrong when they thought that Jesus was dead. And they were wrong when they thought that God was against them.

Now we find the remedy. Jesus appears before them and says, "Peace be with you," and he shows them his hands and side. Please note what this means. His first word, "Peace," reminds us of the many "fear nots" of the gospel. At the birth of Jesus, the angels come to the shepherds and say, "Fear not, we bring you good tidings of great joy that will be to all people." When the disciples are on the sea in the storm, Jesus appears and says, "Fear not." When the stone is rolled away from the tomb, the angel's words are, "Fear not, he is not here for he is risen." There are three hundred and sixty-five "fear nots" in Holy Writ, one for every day of the year. Fear not. When he says, "Peace," he's saying the same thing.

Please notice the grounds on which Jesus can say to these guilty men and women, like you and me, "Peace be unto you." The answer is, "He showed them his hands and his feet." In the wounds of Jesus Christ and there only can peace be found. In the awareness that all our sins have been paid for — in the assurance that all guilt has been wiped out for those who believe. Because their Representative has endured all that the broken law calls for. That's the gospel. "Peace be unto you," and "He showed them his hands and his feet." There is only one place of peace, and that's in the wounds of Jesus. There is no other place.

— Desmond Ford
A Statement of Faith

A bulletin dedicated to three principal reference points of the Christian faith:

1. THE CENTRALITY OF THE GOSPEL OF JESUS CHRIST:
   The Gospel centers on the person and work of Jesus Christ in history. Its principal modes of expression are those of law and covenant. In Jesus Christ God's final verdict on man has been rendered, and therefore the Gospel anticipates fully God's decision in the final judgment. It is the window through which all life and history is to be seen and understood.

2. THE AUTHORITY, SUFFICIENCY, AND CLARITY OF THE BIBLE:
   The Bible is exclusively authoritative in all matters of faith and practice. While its writers reflect their respective contemporary world views, these do not compromise the integrity of their witness. While we admit that all Scripture does not enjoy uniform clarity, we affirm that the Bible is essentially clear in its central message — the Gospel of Jesus Christ.

3. THE PRIESTHOOD OF ALL BELIEVERS:
   The Gospel, through the Scriptures, is the central means by which God expresses Himself in the world, and constitutes the basis on which all Christian fellowship is built. We believe that true fellowship is best expressed and preserved in a congregational setting. The primary purpose of church government is the orderly preservation, teaching, and promotion of the Gospel message on the sole authority of Scripture alone, and we affirm all forms of government that prove compatible with this objective.

Our support of these objectives is without antagonism or prejudicial exclusiveness toward any individual or group. We feel a kinship with all who have embraced the good news of the cross, regardless of human distinctions such as race, color, denominational ties or forms of church government.

A good news bulletin dedicated to the central truths of the Good News of the cross. The Good News Unlimited Bulletin is published by Good News Unlimited. Address all correspondence to The Editor, P.O. Box 65, Chadstone, Victoria, 3148. Subscriptions are free upon personal request.

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Editorial

Words are often insincere. Frequently they are hollow, forced and empty. Whether written or spoken, premeditated or impulsive, often they do not carry with them a ringing genuineness. The shallow, “I'm sorry,” from an impetuous child who needs his father's good favor. The ‘I'll be home at five,” from a busy husband who has no idea of when he'll be home. The vain promises of advertisers designed to stimulate our sense of power, pride or popularity. Words spew forth in abundance but rarely convey the conviction they should.

Is there a word that we can depend on? Is there something that grants life meaning, hope and certainty? Or are we bound to face all of life ever questioning the reliability of information? What man needs is a word from God that places all else in its right perspective. He needs something that he can count on that gives certainty amidst the transient world he lives in. Is there such a fixed point? What do we find in this world to which we can cling with unfailing trust?

I believe that God has provided such an anchor. It is the word of the cross. What a strange paradox that God's word of hope should be contained in such a gruesome thing as an object of torture and execution. But here, if we are to learn from the outlook of the New Testament, is the source of our security, faith and message. The death of Christ, an historical event, and the writings which describe it, historical writings, are the key to certainty in a world that is fraught with uncertainty.

The New Testament calls this word, this secure, sincere word from God, the good news. Paul speaks of it when he states the theme of Romans in 1:16, 17. "For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith...For in it the righteousness of God is revealed..." When all else seems mutable, when we feel like a small child lost in the maze of a supermarket, then we can be sure of one thing: God's power has been set to work to save us. He is on our side. He is with us. He will take us children and lead us down the aisles of the supermarket and safely home.

This gospel powerfully effects salvation by granting the person of faith a new status in God's kingdom. The cross has accomplished a marvelous thing, in the mystery of this event where God himself is offered in sacrifice, man and God are brought into union. Because of this, God can somehow call man that which he is not: righteous. This righteousness had its origin in God and may be received only by faith, and only as a gift.

God's honest word is: "There is no condemnation for those who are in Christ Jesus" (Rom 8:1). Amidst the chatter of insincere conversation, he wants to break through our cluttered minds with this message of love and grace.
Guarding the Good Deposit

Smuts van Rooyen

The second letter of the old gentleman, Paul, to his young and beloved friend, Timothy, is a profoundly moving document. Bishop Handley Moule confessed that he could not read it without the mist appearing in his eyes. Literature which is born when the human spirit is battered and torn and at the point of death possesses a stirring greatness that is not easily surpassed. The prospect of death distills the truly important from the merely urgent, sets priorities straight and suddenly makes life clear. Thus the things that were the very core of Paul’s existence are the theme of this private letter.

Our purpose is to understand the two men involved in the correspondence, capture some of the depth of their healthy love for each other, and grasp the great cause that made Paul what he was.

What, then, can we know of the two personalities involved at the time the letter was written? We start with Paul. The apostle’s plight is a grim one. Once again he is in prison, but this time it is not mere house arrest but a dismal dungeon. (Tradition says the Mamertine prison in Rome.) This seems evident from the fact that Onesiphorus found him only after making a painstaking search (II Tim 1:16, 17). By then the apostle had been forsaken by a number of close friends who had become ashamed of his chains (1:15, 4:10) and probably feared for their own lives. But holding his head high, Paul claims he is the Lord’s prisoner (1:18).

In addition to being bound and forsaken Paul is cold, for he asks Timothy to bring his cloak. Then, too, the apostle has a great need to keep his mind occupied. He is either bored or anxious and he feels that his books and his parchments would help him (4:13). Death appears inevitable to the old warrior but it does not distress him. He knows that the Lord, the righteous judge, will prove his innocence by giving him a crown of life (4:6-8).

Yet it would be a mistake to assume that Paul is in no emotional distress because he has come to terms with his impending death. There is a matter of such painful concern to the apostle that he has been compelled to give it to the Lord for safe keeping (1:12). What is involved is a crisis, a turning point in Asia. The gospel, as Paul taught it, is suffering a wholesale rejection. Paul feels that the whole of the Asian church is against him. He writes, “All they which are in Asia be turned away from me” (1:15). Such a situation is deadly serious. It seems that those all-out battles with the heretics in places such as Galatia and Colossae had been lost. The gospel had not triumphed. What now? How will the true gospel as he, Paul, taught it be preserved? Will all be for naught? Where can he find a new champion to carry the cause, to guard the good deposit?

Paul’s choice is a startling surprise.

The person chosen for this dangerous hour is Timothy, who, ironically must qualify as Christianity’s unlikeliest hero. Why would one say that? Well, Timothy seems, to put it simply, to have suffered from a paralyzing inferiority complex. As a result he was basically a learner and not a leader. Timothy had made a chain for himself from his own sensitivity.

Paul therefore reminds him that God does not give us a spirit of fear, but of power and of love and of a sound mind (1:7). He urges his friend to make the best of his dormant talents by stirring up the gifts God has given him (1:6). Timothy must not regard his youth as a handicap and therefore feel inadequate in the presence of those who are older. In love he must stand his ground and not permit anyone to despise his youth (I Tim 4:12, II Tim 2:22).

Such sensitivity was possibly the cause of his frequent bouts with a temperamental stomach (I Tim 5:23). Paul proposes a little wine as a possible cure. Yet Timothy’s sensitivity was also his strength because as Paul sits in the dungeon he remembers that Timothy wept when they parted and he is comforted by these tears (1:4). This, then, is Timothy—shy, young, overly sensitive and unsure of himself. Yet he is the champion God calls. There is hope for all of us.

We had said earlier that impending death reveals what is central for a life. What did it reveal about Paul? What was his basic motivation, his chief priority, his cause to live for? The epistle reveals a twofold concern, namely, a care for people and a love of the gospel.

Paul’s fundamental care for people shines through in his fatherly treatment of Timothy. He does not simply want a cause to succeed, but seeks to help Timothy discover a better life and a greater potential by giving him the gift of a great cause. The epistle affords us an intimate look at the total Paul. And when we look behind the towering intellect that sometimes intimidates the best of us, we discover a deeply emotional, caring man who knew the value of people. Paul never used his cause to trample on people but to build them.

To expose Paul’s love of the gospel we will take his epistle chapter by chapter. As we do so we must remember that the axe-man stands at the door, that the church is coming apart at the seams, that a helpless man is crying out for assistance.

In chapter 1 we find this great appeal: “What you heard from me keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us” (NIV 1:13).
Timothy must guard the good deposit. This is to be his chief task. And what is the good deposit? It is the gospel as it was preached by Paul. And what did he preach? It consisted of the incredible news that God saves us without our works, that God shed his grace abroad in Jesus Christ, that Jesus Christ burst through the darkness of death and brought light and immortality to light! (I Tim 1:8-11, cf I Cor 15:1-4). This is the cause for which Paul had been beaten, stoned, shipwrecked and imprisoned. Timothy must keep this faith pure at all costs. He must preserve the very pattern of sound teaching that Paul had proclaimed (1:13). He must guard the good deposit.

This, then, is Timothy — shy, young, overly sensitive and unsure of himself. Yet he is the champion God calls.

Here was a cause for Timothy that would bring him out of his shell, that would break the psychological fetters that bound him, that would make him the man he had always wanted to be, that would involve him with others, that would keep him at the side of Christ.

But Timothy was not only to guard the gospel but suffer for it as Paul had (2:3,8,9). In chapter 2 Paul challenges this timid youth with four strong, masculine images. The soldier, the athlete, the farmer, the workman, all illustrate endurance and commitment. Timothy must be a man in the best sense of the word. He must be willing to suffer.

A gospel man is a soldier who endures hardship for Christ (2:3). He is one who is not entangled by mere civilian affairs. A soldier is one who does not fool around when there is a war on. Paul finds this quality impressive. Timothy must learn to endure and to get on with it.

A gospel man is also an athlete (2:5). What Paul sees in such a physically-fit man is a willingness to play by the rules. It is possible to promote the gospel in an unsportsman-like fashion, but the Christian has a fundamental commitment to fair play. Strength and riding rough-shod over people are not the same thing.

Moreover, a gospel man is a farmer (2:6). Who of us does not deeply respect these hard working men with their rock-hard hands and leathery faces. A Christian does not hide when there is a job to be done.

And finally, a gospel man is a workman who is not ashamed of his work (2:15). Like a carpenter who saws a straight line, so, Timothy is to rightly divide the word of truth. Good, honest thinking will enable him to keep his head high. Endurance, fair play, hard work, accuracy — such is the stuff God makes his men of.

Timothy has been challenged to guard the gospel and to suffer for the gospel. In chapter three he is enjoined to continue in it (3:14). Perilous times have come for the church (3:1). Men who are ever learning but never able to come to a knowledge of the truth will seek to divert it (2:7). They will in fact resist the truth of the gospel because as far as the true faith is concerned, they are corrupt and reprobate (3:8). They will deceive the unwary and persecute those who seek to live godly lives in Christ Jesus. But in spite of all of this Timothy must persist in what he has learned and must remember from whom he has learned it. How pertinent the advice still is. Any and every heresy from libertinism to perfectionism must not detract from faithfulness to the unmerited salvation in Christ.

As the letter progresses, the urgency of Paul’s heart-cry intensifies until it reaches a resounding crescendo. The apostle feels that he simply must be heard. The crisis is upon the church, he himself cannot meet it, something must be done. And so, Paul leaves off mere advice, mere challenge and instead confronts Timothy with a solemn charge. Dramatically he brings his beloved friend before God, before Jesus who will judge all, the living and the dead, and in their presence charges Timothy to preach the gospel (4:2). He must begin immediately. He must preach anywhere at the drop of a hat. Nothing is more urgent because very soon men will not endure sound doctrine. But Timothy will be different. He will keep his head, endure, evangelize and minister (NIV 6:5).

At this point calm returns. The apostle has spoken his mind and emptied his breast. What is more, he has found a trusted friend who will take the torch. “I am now ready to be offered” says the apostle. Jesus will keep the gospel Paul has committed to him safe. Timothy will guard, suffer, continue, preach with the help of the Spirit. Everything is safe.

Good News for Kids

If you could be any age, how old would you be? Some of us look back on childhood as a time of great joy, others as a time that would not be entered into again at any price.

Picture yourself somewhere between six and twelve, complete with muddy shoes, high-water jeans, dirty face, and dangling shoe laces. Good News for Kids is dedicated to these little people who walk through our lives at a break-neck speed and are gone again before we know it.

It is a magazine that shares the gospel with these children in a light, easy-to-read way. There will be lessons in love, acceptance, forgiveness, joy, and much, much more.

Beginning with our first regular issue, we will have a continued story written by Patricia St. John. In a nutshell, it is a story of pride and selfishness giving way to compassion and love as a child gives her life to the Lord Jesus. Not only will your child enjoy the story, you will too.

We hope you liked the pilot issue. Don’t you want to take a peek at the first issue of Good News for Kids? To do that, you’ll need to mail in your subscription card. Use the yellow caru in the pilot issue or write us with your $18 donation, plus airmail postage of $29.
AUSTRALIAN GNU MEETINGS
Noel Mason
Speakers: Smuts van Rooyen
Subjects: Romans for a New Day
Adventists and Apocalyptic Timetables

Sydney — July 2 and 3
Argyle Theatre, Blaxland Road (near Council Chambers), Ryde
July 2, 7.30 p.m.; July 3, 2.00 p.m.
For further details contact John Eager 639 7350

Toronto — July 6
Toronto High School Hall, Galbraith Avenue, Toronto
July 2, 7.30 p.m.
July 3, 2.00 p.m.
For further details, phone 771 266

Brisbane — July 9 and 10
Mt. Gravatt CAE Auditorium (end of Messines Ridge Road), Mt Gravatt
July 9, 7.30 p.m. (TAFE building), July 10, 2.30 p.m.
For further details contact John Knight 349 6410

Melbourne — July 13
Burwood State College, 221 Burwood Highway, Lecture Theatre 2, 7.30 p.m.
For further details, phone 560 0654

Adelaide — July 14
State Administrative Centre, Victoria Square, Adelaide
7.30 p.m.
For further details, phone 44 3663

Perth — July 16 and 17
Carlisle Hall, Rutland Avenue, Carlisle
July 16, 7.30 p.m.; July 17, 2.30 p.m.
For further details, phone 458 5469

COME ALONG — BRING YOUR FRIENDS

POSITION VACANT

Good News Unlimited (Australia) requires a minister to lead out in its Australian branch. Duties will include preaching, counselling, administering, advertising, etc. Regular away-from-home travel may be required. The applicant should be qualified by both theological education and pastoral experience, and feel comfortable in a non-denominational setting.

Continuity of present pastoral salary and benefits will be guaranteed to the successful applicant.

Please send applications, accompanied by a resume including references, and a cassette of a recent sermon, to: The Secretary, Good News Unlimited, P.O. Box 65, Chadstone, Vic 3148.

All applications will be treated with the strictest confidentiality. Interviews may be arranged for prospective applicants.

Questions & Answers

Q. Does Colossians 1:23 ("Provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard, which has been preached to every creature under heaven and of which I, Paul, became a minister.") mean that the gospel commission of Matthew 24:14 and Mark 13:10 was fulfilled in Paul’s day? And if so, is this still true today?

A. The text cited, in its reference to the gospel being preached in the entire world, is similar in content to Col 1:5,6 and Rom 10:18. Each of these has its own context but we shall focus on the text cited above. Paul’s concern here is with the perseverance of the saints at Colossae, having stated the reward that they await (presentation as impec­cable before God), he then proceeds to warn that this is condi­tional upon their faithfulness in the gospel. Once Paul has made reference to the gospel, he then makes two qualifying remarks concerning it. First, this gospel has been preached to all creatures under heaven, and second, this is the gospel of which Paul is a minister.

Obviously this passage has its own context and is not intended as a commentary on Matt 24:14. The comment about the gospel having gone to all the world is in fact somewhat incidental to the argument Paul is employing here in the first chapter of Colossians. It seems that Paul is using the universality of the gospel as a token of its divine origin and power (see F.F. Bruce, Colossians, p. 213).

So much for the text in its context. But the question remains, doesn’t this verse say that the gospel was preached in all the world, and whether Paul had in mind Matt 24:14 or not, is it not in fact reporting a fulfillment of Christ’s statement? The question is valid, we must never so allow the context to tyrannize the passage that its individual parts cannot be
taken as meaningful in their own right.

It must be recognized that Paul is here using a literary form and that we cannot read the passage in a strict literal sense. All language is filled with literary forms, most of which we do not recognize or consciously interpret. Have you ever jumped on the band wagon, thrown your weight around, or been driven up the wall? Such statements have special, non-literal meanings which are quite clear to us but may be thoroughly obscure to a new comer to the English language.

As to what literary device Paul is here using, opinions may vary. He may be seen to be using exaggeration, as we do when we say after visiting a vast number of countries spanning the whole world, “I’ve been all over the world.” Alternatively, he may be seen to be using “prophetic prolepsis,” that is, stating something as if it has already happened when it is yet to happen in the future.

What is clear is that Paul is enthusiastic about the spread of the gospel. In his excitement about its proclamation “the language which he uses...seems to outstrip what had actually been accomplished at the time” (Ibid., p. 181). In understanding this optimistic outlook, we should not overlook the fact that the letter was probably written from Rome, the imperial capital itself. Paul undoubtedly saw his arrival there as a great step forward for the gospel.

Paul’s statements of the kind discussed here may be taken to mean that the gospel had in fact been preached to representative persons from all the major, then known centers of civilization. (See “Where Does the Egg Belong?” Bulletin, May, 1982, p. 7).

But the fulfillment of the gospel commission was still future in the first century.

—Calvin Edwards

"Your program sounds like one we would really like to have, so besides the Sunday time for which you’re paying, I’ll put it on Saturdays free," he said.

"Praise the Lord!" I exclaimed. "Ever since I knew that you had two days available, I’ve been praying that somehow we could have it twice. But because our local sponsoring group had chosen another station as well, we had concluded we couldn’t."

"Well, as long as the 11 o’clock Saturday time is not spoken for, we’ll put GNU on free, and if an alternative program wishes to buy that time we’ll give you first option on it," he replied.

On the other end of the phone was Ed Sears, manager of the one-year-old Christian broadcasting station WXLY 950 AM in Indianapolis. It was my second conversation with him and so far he had not even heard the sample tape. I had described the Good News Unlimited program briefly as gospel, Christ, and Bible centered, as appealing to a wide range of listeners, with probably a special appeal to the educated listener. (This is a bracket of listeners not always catered to.)

I also indicated that it was non-denominational in approach, had only a brief appeal for funds, offered a free tape each week, and was not a "tomorrow’s newspaper" type of program. I discovered that, to a program manager, what GNU is not is as important as what it is. The speaker, I had said, was an Australian scholar and preacher whose ministry in sharing the gospel had so blessed a group of us that we had been eager to share it with them.

There were three local stations at which I had made inquiries concerning airing the program. Of the other two, only one, WWWY 105 FM in Columbus, Indiana, had time available, and after a very pleasant personal visit with the manager, Jim Ganley, he expressed a warm interest in the program. “The type of programming carried by this station, somewhere between rock and easy listening, is aimed toward the kind of listener who would probably be interested in your program,” he had said.

After a quick call to Marion at the GNU office, the sample tapes were mailed to these two stations. According to the procedural instructions previously sent to me from GNU, I was intending to wait for a few days before contacting the managers again in order to give them time to listen.

But to my surprise, within a week I was to hear from both the men. Both had only just finished hearing the sample tape and had immediately phoned me, enthusiastically expressing their approval. One commented, “It will upgrade our programming.” So enthusiastic were they that instead of leaving me to arrange with GNU to send their contracts, both asked for the phone number and dialed directly to California themselves.

What a joy it is for us to know that the gospel we love is being shared in our area. Even greater is to see the letters of response sent to us from GNU for our prayerful interest. To God we give praise for his guidance and blessing on our venture in faith. —Bev Musolff

Columbus, IN

Prophetic Library in Three Volumes

Volume Two of Crisis is just off the press! It is a verse to verse commentary on Revelation embodying the best insights of twenty centuries of Bible scholars. Every forecast of the future shown to reflect the cross of Calvary.

Here for your library is a treasury of gospel materials, suitable for personal inspiration, sermons, and prayer meetings. A great gift for administrators, pastors, and other friends. While Volume One of Crisis discusses the keys to Revelation, Volume Three (available later in the year) is an encyclopedic index.

Volume 1 ($9, plus $1.70 postage) is available from P.O. Box 65, Chadstone, Vic. 3148. The prices of the other two volumes, and postage, will be advised through these pages as soon as we have supplies in Australia.
Tape of the Month
Did you notice the announcement about the tape of the month last month? This is an important new service for our subscribers, which we hope will prove to be an effective means of gospel encouragement. It is our anticipation that these tapes will be received regularly by thousands and not only listened to by subscribers but also shared far and wide.

There are three ways of receiving the tape. The cassette for a particular month may be ordered month by month. If the title we advertise appeals to you, drop us a line with a request for that particular tape. Just like any other tape we have in stock, this one may be obtained at any time.

If you wish to receive it automatically, month by month, then you may subscribe one year at a time. For this we would suggest a donation of $36 for the year. Australians and Canadians may use their local offices.

Those who give $25 per month (or the equivalent in larger donations) will receive, as a gift from us, the Tape of the Month — one tape for each $25 donated.

We are anxious to see this service grow and become an important part of our gospel evangelism.

The first of our special series of tapes will be sent out in July. The two sermons on this tape are: "The Last Message to the World", by Desmond Ford, and "Variations from An Old Theme" by Smuts van Rooyen. The tape for August will contain a sermon by Noel Mason which gives a fresh, penetrating look at Jesus in the light of his Palestinian life setting. Its title is, "The Jesus Behind Dogma". The other side has a sermon by Calvin Edwards entitled, "Not Me!" which looks at the seven signs in the book of John and notes the way these are used to teach us the nature of life in the kingdom of God.

Why not write to P.O. Box 65, Chadstone, Vic. 3145 right away and make sure you receive this service on a regular basis.

Special Tape & Syllabus Offer
The Australian Gospel Congress Series held in February and March, 1982 includes a series of six tapes containing six sermons, four lectures, and nearly three full hours of questions and answers.

- AUGC82·1 The Glory of Forgiveness, Smuts van Rooyen/The Best News Ever, Desmond Ford
- AUGC82·2 Jesus: God's Radical Grace, N. Mason/The Last Message To The World, D. Ford
- AUGC82·3 Divine Reprieve, Calvin Edwards/Now is the Judgement of This World, V Rooyen
- AUGC82·4 Point of View, Calvin Edwards, Desmond Ford, Noel Mason, Smuts van Rooyen
- AUGC82·5 (Tape 1) Questions and Answer Session, Edwards, Ford, Mason, van Rooyen
- AUGC82·6 (Tape 2) Question and Answer Session, Edwards, Ford, Mason, van Rooyen

The syllabus that accompanies these tapes is jammed with 96 pages of gospel material. In it you will find thirteen different articles such as, "Grace Finds A Way" by Smuts van Rooyen, "God's Unspeaking Gift," an easy to understand statement on the gospel by Desmond Ford, and "Love — Without Strings Attached," an examination of the kind of love God has for us, by Calvin Edwards. Sermons and articles by others such as Spurgeon, Yates and Loew round this out to a most valuable collection of material.

This series is designed to both inform and inspire. Your heart will be set alight again with love for Jesus Christ as you hear Pastor van Rooyen describe "The Glory of Forgiveness."

We believe that you will be delighted to have this set of materials to own, listen to repeatedly and share with others. To facilitate your obtaining this important package we are making a special offer. The regular suggested donation for these materials would be $24, but if you use the enclosed order form, the six cassettes and the 96-page syllabus may be yours for only $18. Add nothing for postage, but do order it today.

Overseas airmail, add $10. Australians and Canadians order from local offices at $A18 or $CAN20. Do it now!

New Radio Stations
Two new international broadcasts of the Good News Unlimited program are commencing at this time. One in Charlottetown, Prince Edward Island and the other on FM radio in Sydney, Australia.

We are especially delighted that Graham Duffin has been able to arrange for the Good News Unlimited broadcast to commence in Sydney, Australia's largest city of some three million persons. Australian media is not very favorable towards religious programming and to obtain a half hour time slot is very difficult. We pray and trust that this step forward will bring the gospel before thousands of persons and perhaps open the way to future broadcasts in Australia.

If you live in the Sydney area, be sure to tune in to FM station 2SER, Sunday nights at 8.30 p.m. for our program. If you enjoy it, a phone call or letter of appreciation to the station would let the programmers know it is being well received, and help towards keeping us on the air.

Manuscripts Wanted
With the release of an entirely new style Bulletin (it will probably be renamed) in August, we are in need of high quality articles to publish.

Articles must be free from theological jargon and designed to appeal to a wide cross-section of persons. Manuscripts on any biblical topic will be considered, but a stress on New Testament studies and particularly the good news of Jesus Christ will guide the editor in selection of material.

Authors will be remunerated at a reasonable rate. Please send double-spaced typed manuscripts to: The Editor, Good News Unlimited Bulletin, P.O. Box GN, Auburn, CA 95603. Manuscripts cannot be returned.
Letters to the Editor

Christ uplifted
Dear GNU staff:
It has been a long time now since I wanted to express my gratitude in leading me to "still water," where it is now possible to drink deeply of that life-giving substance. I have been hesitant to drink lately because the waters have been so troubled.

Christ has been so lifted up through your ministry that each Bulletin received is anticipated long before it arrives. The December issue was beautiful, not only in its content but in the added color. I work as a typographer at the Veterans Administration and my experience in graphic arts has made me aware and very proud of the progress your publication has undergone.

I have appreciated your inclusion of all denominations in your ministry. For the last three years I have been teaching in a Bible class here at my place of employment to include all denominations and races. Believe me, your material has livened up our discussions. I would love to have some teaching guides if you have any.

God bless you in speeding the everlasting gospel to the world.

David L. Straw
Silver Spring, MD

Prayer needed
Dear Kris:
Please register my apology for the delay in acknowledging receipt of the treasure you sent me. I could not do otherwise. I received the tapes on March 31. After a few days soldiers came and occupied our station for several days during which time they killed people, looted and destroyed property. This is not an uncommon thing in Uganda. It is attributed mainly to our unruly Ugandan soldiers, and to a less extent bandits and guerrillas.

With the return of some calmness, however, we have listened to the tapes. This message is what disturbed Ugandans and the world needs — the cross — Calvary — Christ. Indeed you cannot miss the gospel on these cassettes. The sermons are Christ centered.

You have given me a lot of opportunity to talk to people about Christ whom I would not contact otherwise. At least Good News Unlimited is doing it through the tapes. Already a "saved" group of mainly research scientists have drawn up a programme to invite their fellow brethren to listen to this message.

I will put two other requests to you:
1. Mr Eldad Karamura receives so many visitors, mainly "saved" people at his house. He is so much interested in sharing this message with his visitors. Please send him some of your tapes.
2. Kindly avail me of a small complete pocket Bible. I really need it. They are not available in Uganda; Bibles in general are scarce in the country. Kris, I know it is not your business to supply small pocket Bibles but if you can assist me please go ahead.

Finally, more than enjoying listening to the tapes I have had a better grasp of the gospel.

Uganda needs your ever-uncessing prayers for Ugandan believers and unbelievers to be truly set free by the gospel.

Sincerely yours,
Robert Mwanga
Kampala, Uganda

In time for shipwreck
Dear Dr. Ford:
Praise God for your message last Sunday on Paul and the Shipwreck! It was an incredible and divinely timed blessing for me to arrive home and catch the last of your message. You hit right on what I've been fervently searching for, your message spoke perfectly to my situation and such a weight was lifted.

Please send me the tape of your message on the Shipwreck and dealing with troubled storms. I'm so truly thankful for the opportunity of getting the tape.

May God richly bless you and your ministry.
Paula Nibley
Durham, CA

Bad news
Dear Sir:
I regret that I must take the time and expense to sit down and write to you to tell you not to send your paper to us. We did not request it and do not want it sent to our home ever again!

We resent that you were able to obtain our name and address from somewhere. We feel violated! (and invaded!!!)

You call your paper Good News Unlimited, well it isn't to us and we feel very sad that it is to you.

The Kemps
Decatur, Georgia

Peace With God
Dear GNU:
Thank you for sending me the tape that Desmond Ford did on the mystery of suffering. It helped in many ways.

Though raised a Christian, the Good News of how much God loves me is only now really sinking in. To have peace with him is the most important thing to me and knowing it is always mine from the start and not after trying to be good enough, has given me this peace after all my growing-up years. Thank you for sharing.

Veronica Pardee
College Place, WA

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