WHEN YOU PRAY

In recent times it has become the custom to have multi-faith services to show our grief as a nation following great tragedies. There were a number around the country after the Port Arthur massacre, then many after 11 September and more again following the Bali bombing.

On the dais at these services we see leaders from these various faith communities in their distinguishing robes together with maybe the Governor General or the prime Minister or some other leading political personage.

This is all in line with our present day policies of multi-culturalism and anti discrimination that drive the social life of our nation.

As appropriate as these services may seem at the time they pose problems for Christians. Can a Christian say amen to the prayer of a Buddhist or a Moslem? The Buddhist is praying in the name of one of his gods and the Moslem in the name Allah. But if the Christian does say amen, he will be affirming a prayer to a god who is not the Father of our Lord and Saviour Jesus Christ. And to do that is to compromise ones faith.

Not only do these services pose problems for individual Christians but greater problems for the clergy taking part. After all they are the ones in the spotlight. I have been told that the senior clergy requested to take part have usually informed the government authorities concerned of the terms under which they will do so and those authorities have accepted their terms.

When you see these events on TV they are not the wonderful examples of co-operation they may appear but are the result of considerable negotiation. And while you watch the service, listen intently to the words spoken as they are very carefully chosen, as most of the Christian leaders there are being very careful not to compromise their faith.

Although we Christians love the whole of humanity, just as God first loved us, we will do all we can to care for anyone in need as taught us by Jesus in the wonderful parable of the Good Samaritan. The activities of the various Christian welfare organisations testify to this. But as close as we may get to our non Christian neighbours, we do not join them in worshipping their gods.

The Second Commandment says that, ‘the Lord your God is a jealous God’ and rightly so for He has died for the sins of the wayward race He loves so much. He is refusing to share you, whom He has died for, with some idol or some god who is the product of the imagination of men.

If ever you are involved in prayer at such gatherings and are persuaded to join in remember the words of Jesus when he said,

‘When you pray say:
Our Father in heaven,
Hallowed be thy name........

You will not be compromising your faith.

May God bless you all.

Roger Jones
Editor
Dear Friend

According to the Gospels, the disciples only ever explicitly asked Jesus to teach them one thing—how to pray.

We shouldn’t assume that they had not prayed before this. It is almost certain they had been prayerful. What is more likely, they had never seen or heard prayer as it occurred in Jesus. They saw how vital and influential prayer was in his life. The more they were with him the more they understood that he could never be known or explained without understanding his praying.

The men who came in contact with Jesus and who lived with him, were so impressed with his prayers, they felt bound to admit they knew very little about prayer.

“One day Jesus was praying in a certain place, when he finished, one of his disciples said to him, “Lord, teach us to pray ...”” (Luke 11:1). We are probably right if we suspect we are no better in prayer than the disciples were, that is to say, we all need to learn from the Master, the truth of prayer—we do not possess it naturally.

May I suggest several characteristics of prayer:

1.) Prayer is an exercise in receptivity. A person works hard in an office for a whole year, his daily routine is all efficiency and despatch. At last he goes on holidays, where he travels to a quiet cottage by the sea, spending his days walking on the beach and lying in the sun watching the waves and the gulls. His whole mode changes from one of activity to receptivity. Instead of being aggressive, he becomes appreciative.

Many prayers are extensions of the ‘go-getter’ atmosphere of the secular world. The whole tone of the prayer is, ‘God get me this, God do that.’ They are not receptive, they are aggressive. God is ‘roped-in’ to the routine of the office and the market place.

Real prayer is receptive.

2.) Prayer is affirmative. That is, it affirms God. Often amongst praying people this story can be heard: ‘I prayed long and earnestly about this temptation or this problem and nothing happened. It did no good at all!’

Picture a sick lady praying to God about her sickness: ‘Lord I am sick, very sick, see how sick I am. Give me health.’ The problem with this kind of petition is they hold the very thing which plagues, at the centre of attention.

Anxiety, discouragement and sexual problems alike, when prayed over in this fashion only become worse. Prayer, in the best sense, turns its back on our wretched needs and reaches out to receive from the inexhaustible riches of God himself.

‘The Lord is my shepherd, I shall not want.’ This is an affirmative prayer.

3.) Prayer is dangerous. If you want an easy life, never pray. Once there was a Man who could have escaped being crucified. But instead, he went into a garden and prayed—Oh how he prayed! From that prayer he walked straight to his cross.

Jeremiah often wished he could escape the severe claims of his duty, but he was always prevented from running away from them through prayer. A will greater than his own was laid on him in his prayers.

4.) Prayer is persistent. Many popular prayers are short-term. We want what we want, and we want it now! Great prayers however, are long-term affairs—‘Thy kingdom come, Thy will be done on earth, as it is in heaven’—prayer like that is handed on from one generation to the next.

I am told that Beethoven wrote music that could not be adequately rendered on the instruments of his time. His music was a prayer which said, ‘Give me instruments so that I can really be played.’ Those who believe in Christ and see his ‘music’ being ruined by war cruelty, oppression and economic chaos, know that this is not the end of the story. The future belongs to the music of Jesus and not these present obsolete instruments.

There is a sense in which all human beings, whether Christian or not, pray. At its deepest level, human life is a battlefield of conflicting prayers. One prays for a win at the races; another prays for success in business. Still another prays for victory in battle, healing from disease and rescue from trouble. Still another prays for fine weather, another for rain.

The importunate desires that emanate from the human spirit, all reflect our deeply religious nature. We all seek help from powers far greater than ourselves.

May your prayers and mine, be taught by Christ—all receptive, affirmative, dangerous and persistent. And may Jesus be all and in all. God bless you richly.

Yours in service

Ron J Allen

Good News Unlimited Mission Statement

Christians united in offering to all meaning and direction in their lives by a knowledge of God’s encounter with humanity through his Son, Jesus Christ.

In view of its history, GNU recognises a special duty to assist Seventh-day Adventists in their journey of spiritual discovery and growth.
Thanks be to God

Jesus replied, 'You experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them (Luke 11:46)

Some social and political commentators have suggested that this verse has never had a greater application than it does at the present time. Socially, politically and economically many interpret our present period of a time as an age when the greed of a so called elite few, subsumes all standards of decency and civilisation. All the wars, squabbles and mistakes of the past and the present are dwarfed by the charge of hypocrisy. One law for me and another for you: do as I say not as I do.

We have many ways of saying it, but it amounts to the same thing—an affront to our sense of justice, fairness and decency.

Jesus knew that this was one of the great maladies of the Jewish religion, and He understood the perspective of the common people on this issue. When Jesus made His comments about the Jewish religious leaders it had the ring of truth, Jesus well read human nature and the evidence at hand. Too often people become preoccupied with their own ideas, importance and standing in the community and forget the main role of humanity to is to love and serve one another. How often do people become absorbed with esoteric points of doctrine, while others are left starving for a few words of encouragement, kindness and compassion.

Institutional religion is confronted with exactly the same problems today—unfortunately things have not changed, the spirit of the Pharisees and the religious elite is at large in most churches of all denominations. Organisations of course can be helpful, but usually at a very costly price.

It is a great blessing that God comes to us directly through His Spirit—Thanks be to God.

Persevere and Success is Yours

Pat Jones, Bega, Presbyterian Church

A friend of ours recently returned to the Bega Valley after a three year absence while caring for a close relative.

On her return, she found kikuyu grass up to the fence all around her block. A clump of fishbone fern, once compact and small was now five foot high and amazingly, in the middle of it were some daffodils in bloom. Amid the choking morass of ferns were a few extremely hardy, tall bluebells. Usually bluebells grow to about twelve, maybe fifteen inches, yet there were these bluebells about four feet tall!

Persevere—that’s what those bulbs did. Perseverance to grow in the midst of great adversity, where many other plants would have given up. I have found that bulbs are like that, they keep reaching for the light and when they get there, they happily bloom.

The Bible talks much about perseverance, saying, it produces character; those who persevere are called ‘blessed’. All through the Bible people are urged to persevere, because God is happy if we do.

Although bulbs do not usually grow to a great height, when put to the test, God has given them the ability to fight back out of their problems and overcome—growing taller and stronger in the process.

You too can call out to God for help, whatever the circumstances, and He will send that help through the Holy Spirit.

In many of the Psalms, we read that when we cry out to God for help, He hears and He helps (although not always as we might expect). Why not keep persevering if you are troubled, and God will lift you out of it—just like my friend lifted her bulbs out of their troubles and re-planted them.
Dear Ron and team
My wife and I are spending 2003 overseas, could you remove us from your mailing list until January 2004.

We want to acknowledge and commend you for the value of tapes and literature you produce, they certainly have enhanced our Christian experience over the years. If there are some GNU groups in the UK you might send us some contact details.

I have just re-read GNU’s Mission Statement (or part thereof) that is on the tapes. I understand that it is difficult to include everything in one succinct statement, but could it be modified to include ‘one’s personal encounter with the Lord Jesus Christ and the Holy Spirit.’

I realise that knowledge is important, but it is of little value if it doesn’t lead to a personal encounter with the Lord and the Holy Spirit.

Yours Sincerely
B S NSW.

Dear Roger
Is it right to say that mankind’s understanding of morality is the ‘sum of the laws given by God that humans are expected to live by?’ Do you mean those moral laws given in the Bible? If so, what then of those cultures outside the influence of the Bible? Do they have no sense of morality?

Unless the Bible dropped out of the sky, it is reasonable to believe ‘that it was the sum of human experience within a given culture, which determined acceptable behaviour for that group.’

We recognise a multitude of cultural beliefs and attitudes in the Bible that are not appropriate in our society today. The lower status of women is just one example. We need a fresh approach to Scripture. We need to demythologise it. We need to be free to use it as it was intended to be used. It is not a straightjacket for the mind!

Jesus did not come to emancipate us from slavery to one written code, in order to enslave us to another. The point is, he came to emancipate us from all slavish compliance to religion, according to the Book—law or letter, full stop!

Romans 14:5,6 ‘One man considers one day more sacred than another, another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God: and he who abstains, does so to the Lord and gives thanks to God.’

If we were under obligation to a written code, any written code, it would not be possible for Paul to make the above statement. Paul is here saying that humanity has been given complete freedom. Scarey isn’t it!

Romans 7:6 ‘But now, dying to what once bound us, we have been released from the law, so that we serve in the new way of the Spirit and not in the old way of the written code.’

2 Timothy 3:15 ‘And how from infancy you have known the Holy Scriptures that he uses for the written code, by which we no longer serve God. We can’t miss that point!

I see Jesus’ life as an illustration of how the law was made for man and not man for the law. He told us how David and his men ate the consecrated bread and were guiltless.

Did they break the letter of the law? Most definitely. Did they break the Spirit of the law? No. Why? Because the law is there to protect and benefit man, not harm him. In this instance, David knew the moral thing to do was to feed his men and himself. He had a true and balanced concept of where humanity stands in the scheme of things. Oh for that balance in the church today!

Am I advocating immorality? Absolutely not. I am saying that Jesus’ life and teachings are about seeing humanity as of infinite value, inherently free, not to be oppressed by mindless religiosity. The story of the Good Samaritan is a beautiful example of what Jesus was trying to teach us. The man at the bottom of the human-class heap—the unclean one; outside the law; outside the religious clique—was the one who fulfilled the law by being a good neighbour; by doing the humane thing. If we put the true value on each and every human, we will not be immoral—we cannot be immoral.

You mentioned humanity putting itself at the top, making gods of ourselves. I’m not sure how making a moral judgement apart from the Bible, puts one in that class. To say that any moral judgement we make apart from the written code is tantamount to making gods of ourselves seems a quantum leap to me and contrary
to Paul's view, as we saw earlier. Is that a healthy view of humanity?

Mankind is the jewel in the crown of creation. Chosen by God to bear *his image and likeness*, created with consciousness to enable us to enter into a knowing, loving friendship with our Creator. Those of mankind who live according to this consciousness, will live above the natural order of 'claw and fang', by loving, giving and revealing God to the world. Not living life as a religious test, making moral decisions according to the cold, dead letter of the law, but free to live imperfectly—after all we can do nothing else—free to immerse ourselves in the vast sea of humanity, without the protecting and separating barricades of religiosity, judgemental attitudes, also, fears and prejudices.

*Just as Jesus did.*

Kind regards

T G VIC.

Dear T

Thank you for your letter regarding my article 'Morality'. My apologies for not answering sooner, I have been on an extended trip to Adelaide and am behind in my correspondence.

The Bible with the Ten Commandments did not have to drop from the sky for us to learn of morality. Being created in the image of God, our Creator is in constant contact with us and speaks to us through our consciences.

Years ago I read a baptismal study covering this topic, where it was shown that the principles of each of the Ten Commandments were to be found in Genesis, before they were put into written form in the book of Exodus. This is accepted by most denominations as basic Christian belief.

Paul was also challenged by the question of Gentiles who have not known the Law. His reply is in Romans 2:14-16, where he speaks of those who show the work of the law written in their hearts, their conscience bearing witness etc.

Everyone inherently knows the difference between right and wrong. Infants and primary-aged school children have a very keen sense of justice and teachers have to be careful to ensure, that in school, justice is always maintained.

This is the morality that God has put in the hearts of each of us and when we are tempted, our conscience will speak up. We do not have to refer to a written code. When people say that it is the sum of human experience, it is purely an excuse to get rid of God from their hearts and follow that maxim of convenience, 'if it feels good, do it'.

So, even with people who have never seen a Bible, nor heard of Christ and what he has done for us, on the Day of Judgement, God will deal with them according to how they have responded to the morality he has put in their hearts. The morality used as a straitjacket to get people to conform to a denominational culture, only works for a while, finally collapsing in a mess of embarrassment and hypocrisy and becomes just another piece of human experience.

When you think of it, the sum of human experience is the sin of the world, which is so grim that Jesus had to die on Calvary to pay the penalty for it. Yet these people on the TV panel (See The Good Newsletter Sept. 2002 editorial) believe it is more than sufficient to guide us through our lives.

With Christian blessings

Roger.

Dear GNU

We appreciate your magazine and newsletter very much. We received the tape and look forward to hearing Ron Allen's thoughts, he's a great guy, thanks for sending him over here. We miss Dr Ford. What would we do without a voice for the Gospel.

Our prayers and thoughts are with you. Enclosed is our cheque for the work.

R & I L USA.

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Note Dr Ford's own website where you can check out his speaking engagements etc.

We invite your comments on our pages.
What are we to make of all this confusion concerning the state of the dead? And what effect does it have on our view of the Bible as God’s word?

There are two extreme positions many people take when faced with an issue of this kind: The more liberal minded declare the Bible to be the result of the evolution of human belief and reject it as God’s word, while those who are more conservative, retreat into denial and attack those who threaten their belief, that every word in the Bible is God’s message to us.

There is an alternative to these two positions that preserves both the integrity of God’s word and our faith in that word, and that is to acknowledge that what the early Hebrews believed about the state of the dead, no more came from God than did their belief that there was an ocean up in the sky. The source of the Hebrew belief about what happened after death, was not the Lord, but their old Mesopotamian culture. They had no reason in those days, to doubt that widespread and ancient view.

There were a number of things that God’s people believed and did, which were recorded in the Scriptures, which we do not adopt as our beliefs or practices today. For example, who but the worst kind of male chauvinist would use Judges 19:22-28 as a biblical example of the true relative value of the sexes? And what reputable animal breeder today would recommend the use of ancient Mesopotamian sympathetic magic, as was practised by Jacob (Gen. 30:37-43)? Should we teach that because some Christian men in the early Church had slaves (see 1 Tim. 6:1-2) it’s okay for us to do the same? Of course not! We don’t build our faith on what people in the Bible believed and taught, but on what God himself has revealed as truth. We don’t believe everything just because it is in the Bible, rather, we must learn to distinguish between those beliefs that have a human origin and those that are of a Divine origin. Only those beliefs that God himself has given us should be used as a basis for our faith.

**Jesus Alone is the Truth, the Whole Truth and Nothing but the Truth**

What then is the truth about what happens to a person after death? For the Christian, ultimate truth is found in Jesus Christ (John 14:6). The Son of God is much more than just a Messenger, he is also the Message. Jesus didn’t just *speak* the truth he was the truth in all he did, both in life and in death. All truth—including the truth about our post-mortem state—has its source in him. In his own life, death and resurrection from the dead, Jesus demonstrated the truth about what happens after a person dies. In his teachings he taught the truth about life after death. Apart from Jesus there is no truth. This principle cannot be emphasised too strongly. Those who promote a position on the after-life that is contrary to the life and teachings of Jesus, are at variance with the Lord himself.

The New Testament records reveal that Jesus died and was resurrected to life on the third day (1 Cor. 15:3-4). If people have souls, or spirits, where did the spirit of Jesus go between his death and his resurrection? While Jesus had predicted, in his Last Supper address, that he was ‘going to the Father’ (John 14:28), he did not go to the Father immediately after he died, because shortly after he had risen from the dead, he told Mary Magdalene that he ‘had not yet returned to the Father’ (John 20:17). If Jesus, the most spiritual of all people, didn’t go to heaven as a spirit after death, on what authority can we claim that lesser mortals do?

When Saul wanted to speak to the deceased prophet, Samuel, he didn’t go to Samuel’s tomb, but to a medium who could call him up from sheol (1 Sam.28). By contrast, when Jesus returns to earth, he will call the dead, not from hades, but from their graves (John 5:28-29), just as he did with Lazarus (John 11:38-44). ‘All who are in their graves [not in hades or in heaven] will hear his voice and come out (John 5:28-29). In this last verse Jesus reveals to us where the dead are, from the time of their death, until his return in glory. They are in their graves—not in hades and not in heaven.

Jesus never taught that the dead were conscious in either hades or heaven: instead, he spoke
of the deceased as being asleep (Luke 8:52; John 11:11). Some claim that Jesus used 'sleep' as a euphemism for death. If he did it would have been a nonsense for him to have said of Jairus' deceased daughter, 'She is not dead, only asleep' (Luke 8:52). That would be like saying, 'She is not dead, only passed away.'

In Luke 8:52, Jesus distinguishes between being dead and being asleep. For a Jew in Jesus’ day, being dead, meant the departure of the person’s conscious spirit to sheol. Whereas being asleep, implied that the person was in a state of unconsciousness and would wake up sooner or later, to continue life in the body.

On no occasion did Jesus ever speak of an immortal soul or spirit. Nor did he refer to the dead as shades, souls or spirits, only as asleep (Luke 8:52). That would be like saying, 'She is not asleep, only passed away.'

It is also significant that among those Jesus raised to life, not one had anything to report on an afterlife experience—which is strange if it were true.

Both Scripture and history reveal that God’s people had a conflicting variety of beliefs about the state of the dead. Not until the fullness of time came, when Jesus increased knowledge, did God clearly demonstrate the real truth about what happens after a person dies. He did this through the death and resurrection of his Son. When Jesus died, he didn’t ascend to heaven as a soul or spirit (John 20:17). When he returned from death, he did so as a full-bodied person, not as a soul or spirit. Our faith should be built on this revelation of truth, as it is in Jesus—the true Man—and not on the sands of any man-made belief.

End Notes:
40. While the Hebrews demythologised sheol in almost every other respect, it was similar to the Mesopotamian concept of the underworld.
41. The Apostle Paul, in his teaching on the state of the dead, also referred to death as a sleep (1 Cor. 15:6, 18, 20, 51; 1 Thes. 4:13).
42. While everything in the Bible is true, not everything in the Bible is truth. For example. It is not true that the image of Artemis fell down from heaven, but it is true that the city clerk at Ephesus said that it did (Acts 19:35). It is also not true there is a place beneath the surface of the earth called sheol, but it is true the Hebrews believed in sheol. The content of the Bible falls into three categories: The One who brings salvation, the message of salvation, and the people who received salvation. Those who are wise build their faith on the first two, not the last one.

Pastor Ron Allen In the USA and Canada September and October 2002

Ron returned from the USA at the end of October after an itinerary that took in Ontario, Canada; Alberta, Canada; Arlington, Texas and Asheville, North Carolina.

The theme for Ron’s presentations at seminars in these centres was ‘The Getting of Wisdom.’ Ron examined the development of the Hebrew understanding of wisdom, showing its genesis among all the peoples of the ancient Near East and its growth in the providence of God, to something quite different from the common sense wisdom of the natural world. Bible wisdom matures in Jesus, who is both God’s wisdom and his power. As the wisdom of God, Jesus constitutes a comprehensive provision for human life. He has become for us, wisdom from God, that is righteousness, sanctification and redemption (1 Cor 1:30). Canadian and US folk relish their visits from Good News Unlimited. Ron oversees GNU’s gospel witness in both Australia and North America.

Ron Allen 2003 — February through April

Ron Allen and Dr Ford will be speaking at the Science and the Bible Seminar in Melbourne on February 22, 2003, then in Sydney March 1 and Brisbane March 8.

The following weekend, March 15th, Ron will be in the United States speaking at a seminar in Napa, California.

March 22 will see him speaking at Redlands, California, then on to Portland, Oregon for a March 29 seminar.

April 5th, Ron will be at Asheville, Nth Carolina and April 12, Arlington, Texas.

The theme for these seminars: Life Through The Cross. How the death of Jesus enriches human life 2000 years after the event.

The topics to be presented include: Were You There? (The Universal Reach of the Cross.)

The Calvary Riddle (When Jesus calls a Man, He bids him Come and Die — [Bonhoeffer]. How is this Good News?)

Do Unto Others (The Golden Rule.)

A busy start to the year for Ron.
Seminar 2003
Science and the Bible
The Gospel in the Book of Beginnings
Featuring Desmond Ford and Ron Allen

Melbourne
Saturday February 22 from 9:15am—5:00pm.
Nunawading Arts and Entertainment Centre, Waratah Room, 397 White Horse Rd., Nunawading.

Program:
10:00am. Glimpses of Grace in Genesis. Ron Allen
11:00am. The Problem Diminishing Evangelical Churches. Desmond Ford
1:30pm. The Solution to the Problem. Desmond Ford
3:00pm. The Only Right Way to Read and Interpret the Bible. Desmond Ford

Sydney
Saturday March 1 from 9:15am—5:00pm.
Preston Room, Chifley On City View, Corner of Pennant Hills & City View Rds, Pennant Hills.

Program:
10:00am. Glimpses of Grace in Genesis. Ron Allen
11:00am. The Problem Diminishing Evangelical Churches. Desmond Ford
1:30pm. The Solution to the Problem. Desmond Ford
3:00pm. The Only Right Way to Read and Interpret the Bible. Desmond Ford

Brisbane
Friday March 7 at 7:30pm and Saturday March 8 from 10:00am—4:30pm.
City Tabernacle Baptist Church, Wickham Terrace, Brisbane City.

Program:
Friday 7th
7:30pm. The Problem Diminishing Evangelical Churches. Desmond Ford

Saturday 8th
10:00am. Glimpses of Grace in Genesis. Ron Allen
11:00am. The Solution to the Problem. Desmond Ford
2:00pm. The Only Right Way to Read and Interpret the Bible. Desmond Ford
3:00pm. Question and Answer time.
Dr Ford’s Speaking Engagements
January - June 2003

12 January 2003
9.30am - *The Farewell in the Upper Room Part 1*
Kawana Community Church, Sportsman’s Pde,
Kawana Waters State School.

19 January 2003
9.30am - *The Farewell in the Upper Room Part 2*
Kawana Community Church, Sportsman’s Pde,
Kawana Waters State School.

22 February 2003
Good News Unlimited, Melbourne.
9.15am to 5.00pm - *Science and the Bible*
Nunawading Arts and Entertainment Centre,
Waratah Room, 397 Whitehorse Rd, Nunawading.

24 February 2003
6.30pm - 8.30pm - *The Gospel of Galatians*
Mueller College, corner of Morris Road and Wattle
Road, Rothwell, Brisbane.
Fee of $25 for series of 4 seminars payable to Mueller College.

1 March 2003
Good News Unlimited, Sydney.
9.15am to 5.00pm - *Science and the Bible*
The Chifley on City View, Preston Room, Cnr
Pennant Hills and City View Roads, Pennant Hills.

3 March 2003
6.30pm - 8.30pm - *The Gospel of Galatians*
Mueller College, corner of Morris Road and Wattle
Road, Rothwell, Brisbane.
Fee of $25 for series of 4 seminars payable to Mueller College.

7 March 2003
Good News Unlimited, Brisbane.
7.30pm - *Science and the Bible*
City Tabernacle Baptist Church,
Wickham Terrace, Spring Hill.

8 March 2003
Good News Unlimited, Brisbane.
10.00am to 4.30pm - *Science and the Bible*
City Tabernacle Baptist Church,
Wickham Terrace, Spring Hill.

10 March 2003
6.30pm - 8.30pm - *The Gospel of Galatians*
Mueller College, corner of Morris Road and Wattle
Road, Rothwell, Brisbane.
Fee of $25 for series of 4 seminars payable to Mueller College.

15 March 2003
What Paul might say to the Charismatic Movement
and 1844 revisited — To Be Advised.

17 March 2003
6.30pm - 8.30pm - *The Gospel of Galatians*
Mueller College, corner of Morris Road and Wattle
Road, Rothwell, Brisbane.
Fee of $25 for series of 4 seminars payable to Mueller College.

24 March 2003
6.30pm - 8.30pm - *The Gospel of Galatians*
Mueller College, corner of Morris Road and Wattle
Road, Rothwell, Brisbane.
Fee of $25 for series of 4 seminars payable to Mueller College.

12 April 2003
2.30pm - 4pm - *Part 1 of series of 6 on the Book of Romans* *hosted by the Christian Lawyers Society* at St Francis Theological College, 233 Milton Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society.

26 April 2003
2.30pm - 4pm - *Part 2 of series of 6 on the Book of Romans* *hosted by the Christian Lawyers Society* at St Francis Theological College, 233 Milton Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society.

10 May 2003
2.30pm - 4pm - *Part 3 of series of 6 on the Book of Romans* *hosted by the Christian Lawyers Society* at St Francis Theological College, 233 Milton Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society.
Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society

24 May 2003
2.30pm-4pm - Part 4 of series of 6 on the Book of Romans * hosted by the Christian Lawyers Society at St Francis Theological College, 233 Milton Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society

14 June 2003
2.30pm-4pm - Part 5 of series of 6 on the Book of Romans * hosted by the Christian Lawyers Society at St Francis Theological College, 233 Milton Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society

28 June 2003
2.30pm-4pm - Part 6 of series of 6 on the Book of Romans * hosted by the Christian Lawyers Society at St Francis Theological College, 233 Milton Road, Milton, Brisbane.
(Access is off Baroona Road)
Fee of $25 for series of 6 seminars payable to Christian Lawyers Society

*ROMANS

‘Be prepared — to conscientiously study Romans is to invite cataclysmic change, but a change that is marvellously for the better.’ So wrote F.F. Bruce (perhaps the greatest Christian scholar of the 20th century) in his commentary on that book.

Church history bears out Professor Bruce’s contention. The greatest revivals of the gospel in the last twenty centuries have been triggered by the closer study and proclamation of Paul’s magnum opus—the first of the epistles in the order of Scripture.

Romans is the only book in the Bible which systematically sets out the way of salvation. In detail, justification, sanctification and glorification are set forth so clearly, that any Christian, though a wayfaring man or woman, need not err. The early chapters explain the glorious good news that the believer is free from the anger of God against sin and sinners, free from the Law as a method of salvation, free from the dominion and tyranny of sin (though far from perfect in nature or performance) and free from the threat of death (abolished by the Cross). The status of the Christian is shown to be every moment perfect—despite the glaring fact that our actual state is by no means that!

Romans shows how, when the gospel is not resisted, faith is God’s gift to the hearer and the verdict of the Last Judgment immediately bestowed. ‘Accepted in the beloved’; ‘complete in Him’; ‘there is now no condemnation’ and despite manifold failures, sin is never imputed to the one hidden in the Saviour.

The closing chapters of the book give guiding principles for the Believer as he and she confront life’s unending problems.

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HAVEN'T YOU BEEN KNOWN TO PICK UP A FEW BAGS?

Odds are you did this morning. Somewhere between the first step on the floor and the last step out the door, you grabbed some luggage. You stepped over to the baggage carousel and loaded up. The carousel is not the one at the airport, it's the one in the mind. And the bags we grab are not made of leather, they're made of burdens.

The suitcase of guilt, the trunk of discontent. A backpack of anxiety and a hanging bag of grief. Add one briefcase of perfectionism, an overnight bag of loneliness and a duffel bag of fear.

No wonder we are so tired at the end of the day!