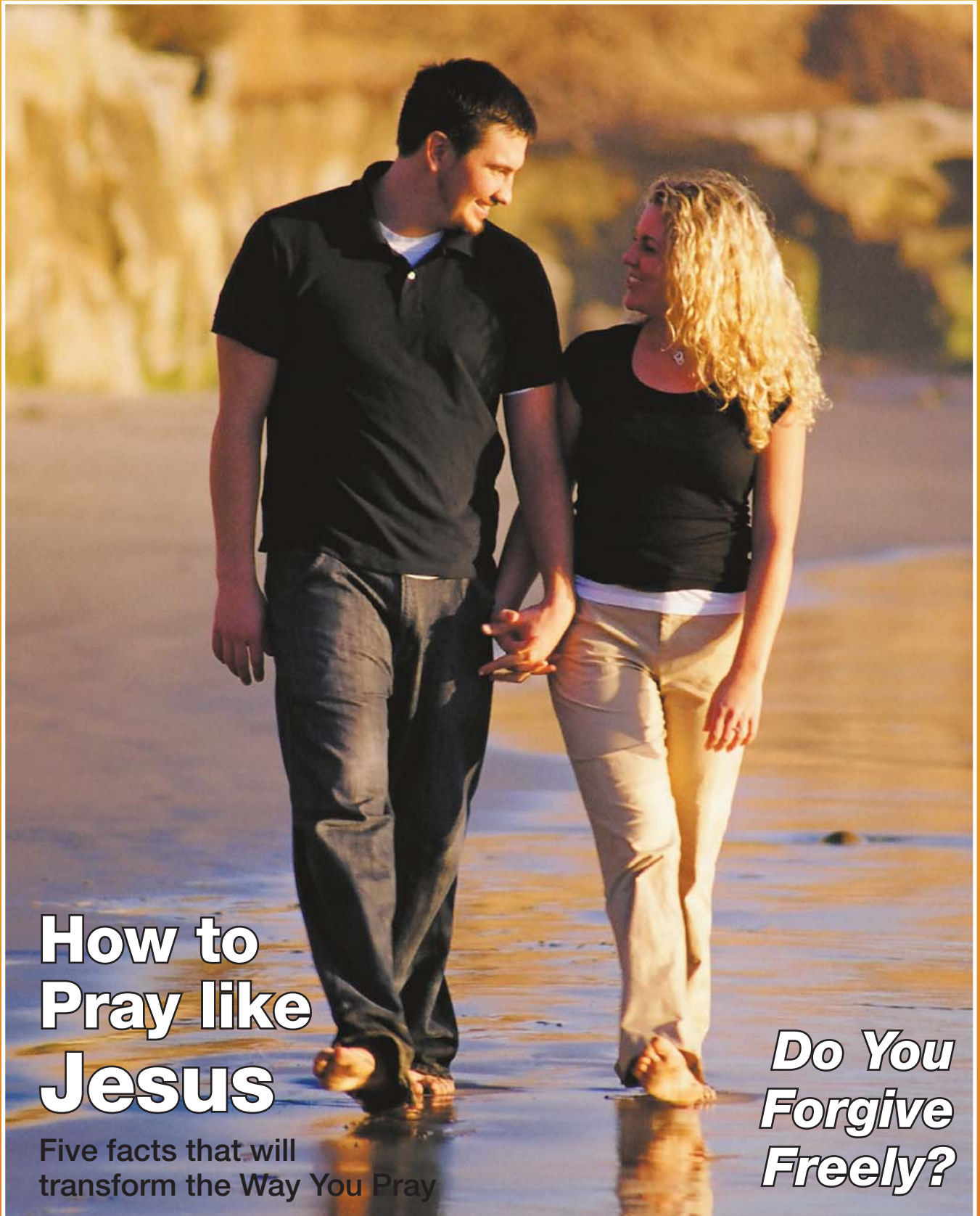


good news *Unlimited*

March 2014 • Issue No. 3

CHRIST ALONE • GRACE ALONE • FAITH ALONE • SCRIPTURE ALONE



**How to
Pray like
Jesus**

Five facts that will
transform the Way You Pray

***Do You
Forgive
Freely?***

Jesus Only

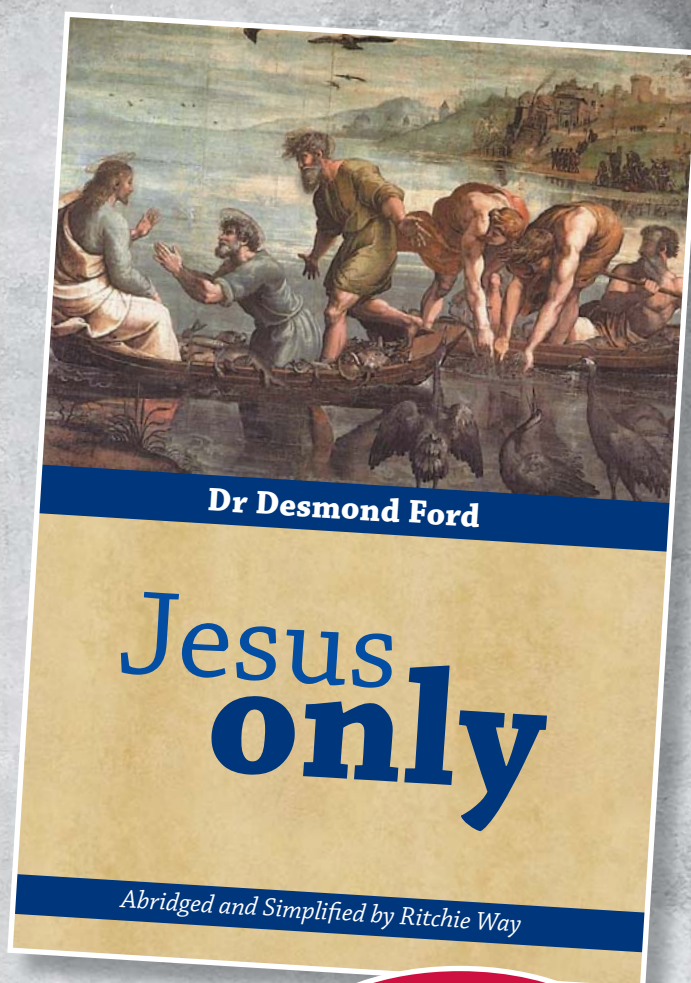
by Desmond Ford (Author)
Ritchie Way (Editor)

'He saw no man but Jesus only.'
Matthew 17:8

HIS book is Christ-centred, Cross-centred, and gospel-centred. It focuses on the fulfilment of a promise that God made well over three thousand years ago. God promised that one day he would dwell with us and walk with us, and he would be our God and we would be his people.

That promise was fulfilled in Jesus, who was 'God with us'. Jesus came to show us what God is like. He took our sins upon himself, and on the Cross he was judged and condemned for them so that we could be free of condemnation. That's what God is like.

Here in Jesus Only, there are gospel gems that you won't find anywhere else—gems that will inspire you to praise God for his great love and wisdom.



\$7.99
plus postage

Cut and paste this internet address into your browser:

http://www.amazon.com/Jesus-Only-Desmond-Ford/dp/1494374668/ref=sr_1_2?s=books&ie=UTF8&qid=1386253802&sr=1-2&keywords=Jesus+Only+Desmond+Ford

114 pages

Paperback also available from:

GOOD NEWS UNLIMITED

PO Box 6788,
Tweed Heads South NSW 2486
Phone +61 (0)7 5524 5040
email: admin@goodnewsunlimited.org.au
Web: www.goodnewsunlimited.org.au

OVERSEAS ORDERS:

When ordering books, DVDs, CDS, tapes, etc., credit cards are the preferred method of payment. If paying by cheque, please add the forex conversion charge (\$A10) to the amount of the cheque.

NEWS:

If you would like to receive email notification of upcoming events, new books, CDs and DVDs and general news, please email us at: admin@goodnewsunlimited.org.au

Editorial

FOR SEVEN YEARS the Midianites oppressed Israel. To keep the Hebrews subjugated they and the Amalekites would cross the Jordan River with their herds of cattle and flocks of sheep and goats, just before harvest time, to fatten their animals on Israelite crops and to trample the remainder underfoot all the way to the Mediterranean coast. 'Because the power of Midian was so oppressive, the Israelites prepared shelters for themselves in mountain clefts, caves and strongholds' (Jud. 6:2).

When the Hebrews cried out to the Lord for help, he appointed Gideon to lead an army of carefully chosen soldiers against the invaders. As you will imagine, Gideon was very nervous about this assignment because the odds against which his small army was pitched were astronomical. To encourage him the Lord said to him and his batman, Purah, 'Go down to the Midianite camp and listen to what they are saying.'

Gideon and Purah waited until after dark before picking their way down to the encampment in the valley below. Once there they took refuge behind a tent on the edge. They could hear the occupants of the tent talking. One was telling the other about a dream he had had the previous night in which a round loaf of barley bread

came tumbling down the hillside with such force it struck and overturned the commander's tent. The other responded, 'That loaf can only represent Gideon the Israelite. God has given the Midianite camp into his hands.'

'When Gideon heard the dream and its interpretation, he worshipped God' (Jud. 7:15).

We are in a similar situation in which the world rides roughshod over spiritual Israel, devouring the fruits of her labours and destroying the rest. God says, 'Enough!' The time has come to take the initiative and turn the tables. A small, dedicated army, with nothing more than the light of truth about Jesus and the trumpet call of the gospel, will conquer that hoard.

The Gideon's army of today is composed of groups like Good News Unlimited, that proclaim the gospel of God's free grace around the world using technology that can reach into every country. Where the mail is censored, Facebook and other social media can penetrate. The good news we proclaim is unlimited in both its ability to reach and to save people.

Dr. Gonzalez, and a team of dedicated and qualified technicians, encouraged by the success of GNU in reaching spiritually hungry people in several lands via the electronic media, are working on

extending and improving our outreach. Jesus has commanded us to go into all the world and preach the good news to everyone, and we are able to do that magnificently if we have the right equipment. We have archived hundreds of Dr. Ford's gospel messages in a modern format, and all we need now is the right equipment to get these messages into the homes of people living in great cities around the world, in the jungles of the Amazon and Borneo, in the deserts of Africa and Mongolia, in Communist and Muslim lands, in the Arctic Circle, and into the citadels of consumerism and atheism. I can't go to all these places; neither can you. But together, by pooling our financial resources, we can fulfil this Gospel Commission to the best of our ability.

One thing we will never regret in eternity is what we have done for Jesus and the gospel. The souls saved through this ministry will be our 'treasure' in heaven. Unlike our earthly treasures that are very temporal, these heavenly treasures will be eternal.



Ritchie Way

RITCHIE WAY



Good News Unlimited is published monthly by Good News Unlimited, Ltd.

Good News Unlimited

P.O. Box 6788

Tweed Heads South NSW 2486

The Good News Unlimited catalogue is available online at:
www.goodnewsunlimited.org.au
Desmond Ford can be seen live by going to www.desford.org.au, and clicking on Dr Des Ford Live. You can watch or download recent broadcasts in HD also.

Phone: **+61 (0)7 5524 5040**
Executive Editor: **Pastor Ritchie Way**
Layout & Design: **Bare Graphics**
Proofreader: **Kylie Burling**
Printer: **Dunham & Co**

Mission Statement

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



GOOD NEWS UNLIMITED CONTACT PERSONNEL

For orders, accounts and general enquiries:
Carolyn Wagemaker
+61 (0)7 5524 5040
admin@goodnewsunlimited.org.au

For editorial enquiries:
Pastor Ritchie Way, Editor
+64 (0)9 482 2543
ritchiw@kiwilink.co.nz

For your pastoral needs:
Dr Eliezer Gonzalez
eliezer@goodnewsunlimited.com

Pastor in retirement:
Ron Allen
carron.741@gmail.com

NZ Good News Unlimited Office:
Fraser and Kylie Burling
+64 (0)9 818 1770
120B Rosier Road, Glen Eden,
Waitakere, New Zealand, 0602
socrates@internet.co.nz

Good News Unlimited is an evangelical, non-denominational, non-profit organisation. Good News Unlimited is dedicated to proclaiming the Everlasting Gospel.

It is not a church, nor is it affiliated organically with any Christian denomination. Its ministry includes radio presentations, public seminars, fellowship meetings, book sales and the publishing of audio and video material and two magazines.

Good News Unlimited is supported predominantly by donations from those who believe in its ministry. Gifts are tax deductible in Canada, New Zealand and the USA.

Unsolicited manuscripts of interest to Christians of all denominations are welcome, but without guarantee of return. Under certain circumstances, payments may be made for manuscripts at the Editor's discretion. Please send typed manuscripts to the attention of the Executive Editor, Ritchie Way, by email to admin@goodnewsunlimited.org.au or by post.

All submissions should be in Word, Word Perfect or text-only format. No part of this publication may be reproduced or transmitted in any form without permission in writing from the publisher/editor.

If anyone would like to send donations or pay subscriptions, etc. online or by direct credit, the Good News Unlimited banking details are as follows;

In Australia Commonwealth Bank
BSB 062 683, Account no. 10009112

In New Zealand ASB account no. 12-3023-0378560-000

Please include your name, and the intended purpose of the transaction.

THE MORAL INFLUENCE THEORY

PART III

Did God murder Jesus so He could save You?

Introduction

In this final article in this series, I would like to answer the central question asked by proponents of the Moral Influence Theory: 'Did God save you by murdering Jesus?' This question makes some very radical assumptions. It paints God as a very bad light, so here is a reality-check.

1. God Knew What He Was Doing

Did God intend that Jesus should die as a sacrifice for sin? Absolutely. That's precisely how all of the writers of the New Testament understood it. On the day of Pentecost, the apostle Peter announced, 'This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross' (Acts 2:23, NIV). There was a plan. It was the plan of God. The apostle John refers to Jesus in an entirely sacrificial context, as the Lamb slain from the foundation of the world' (Rev 13:8, NKJV). Here John brings in both the divine plan and the sacrificial purpose.

All of the Old Testament teaches us that God had a plan for a righteous sacrifice to be offered for the sins of the people. That's the whole point of what Jesus was trying to explain to the two disciples on the road to Emmaus. They are the ones to whom He said, 'How foolish you are, and how slow to believe all that the prophets have spoken!' Jesus referred to His death as a command that He had received from His Father (John 10:18). Jesus clearly understood that His death was sacrificial, so that He was able to say, 'The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Mark 10:45. See also Luke 22:19 - 20).

ELIEZER GONZALEZ, PhD

2. God is Not Schizophrenic

There are some people who always seem to be trying to split up relationships. It's bad enough when you are talking about boyfriends and girlfriends, or husbands and wives! But would you ever want to be accused of trying to bust up the Godhead? Yet that is what some Christians throughout the ages have done. They have tried to define the Godhead in terms they can understand. Invariably this involves splitting the Godhead by saying that Jesus was created at some stage, or is a 'junior' god.

The Bible teaches us that it is impossible to separate the members of the Godhead. It is impossible to separate either the Father or the Spirit from the Son; so much so that in Isaiah 9:6, Jesus is called the 'Everlasting Father' and in 2 Corinthians 3:16 - 18 Paul unequivocally tells us that the Lord (referring specifically to Jesus - see v.16) 'is the Spirit.'

It is true that at the cross, Jesus felt separated by the Father for a time (Matt. 27:6). We too may feel that God is far away at times. But those feelings are not the truth. The truth is that Jesus died with a loud cry of faith in the presence of His Father (Luke 23:46). Paul tells us that, 'God was in Christ reconciling the world to Himself, not counting their trespasses against them...' (2 Cor. 5:18 - 19, NASB). Here, in this verse that is full of the language of sacrifice and atonement, Paul

makes it clear that the Father and the Son were united at the Cross.

Paul Copan points out that Jesus' cry of abandonment ('My God, My God, why have you forsaken Me?') is actually the moment when God's presence is most evident in this world,¹ and then he concludes,

No, the crucifixion was no act of divine child abuse. It was the history-defining event in which God gave his very self for humanity's sake.²

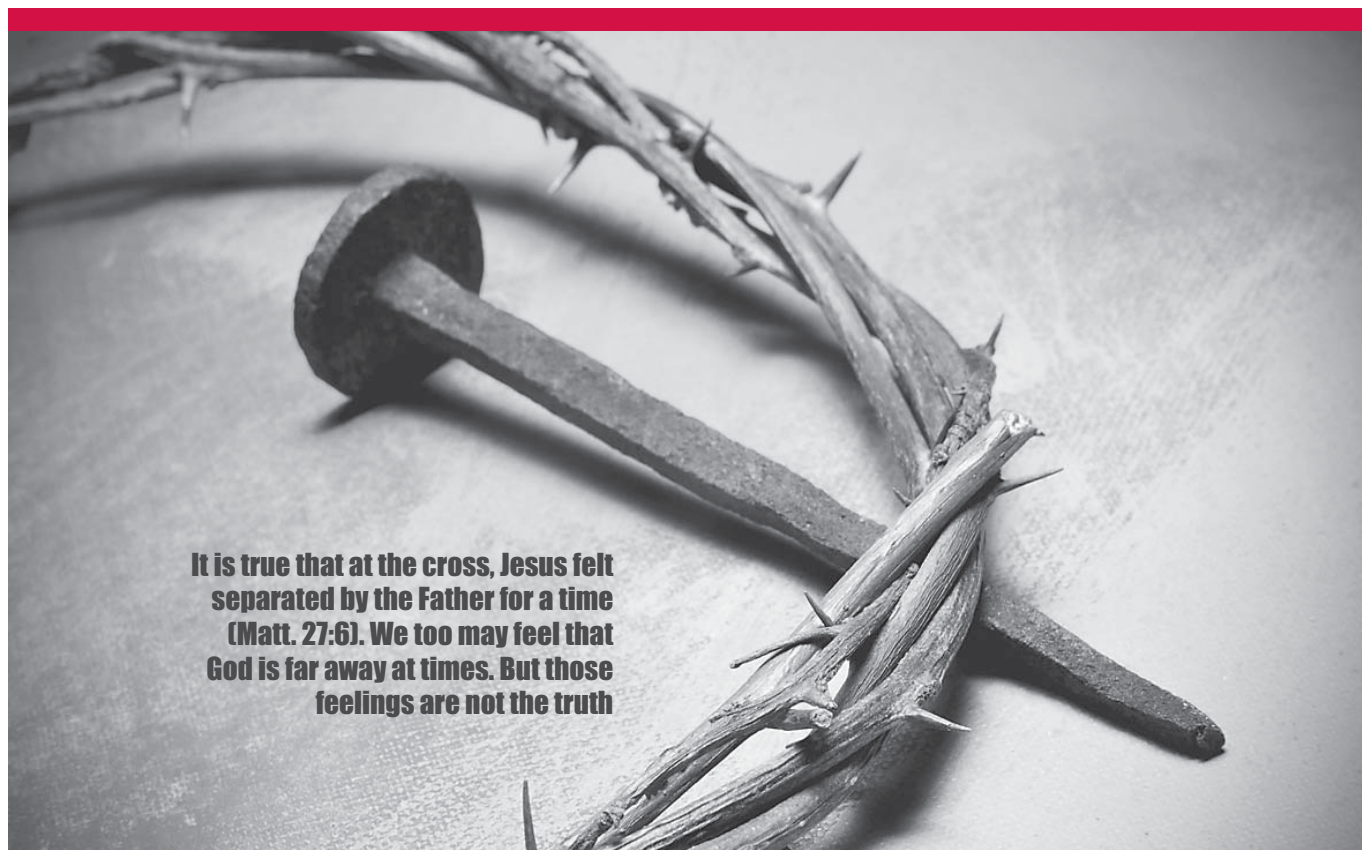
3. Jesus Was Not A Passive Victim

The clear message of the gospels is that Jesus was not a passive victim. Consider the words of Christ Himself in John 10:17 - 18:

This is why the Father loves me: I give up my life so that I can take it up again. No one takes it from me, but I give it up because I want to. I have the right to give it up, and I have the right to take it up again. I received this commandment from my Father.

Notice that Jesus refers to His death as an explicit act of His own will. He is clearly saying that from His perspective, His death was voluntary, not a murder.

In fact, when you go to the story of what happened at Calvary, it is a very strange thing that within a few hours on the cross, Jesus was already dead. People took days to die when they were crucified, and some lasted for weeks! The Jews asked that the executed criminals be taken down from the crosses, so the legs of the thieves alongside Jesus were smashed with a heavy club, so that they quickly died from asphyxiation. But when they came to



It is true that at the cross, Jesus felt separated by the Father for a time (Matt. 27:6). We too may feel that God is far away at times. But those feelings are not the truth

Jesus, they saw that he was already dead, and they ensured it by driving a spear up under His ribs into His chest.

Why did He die so quickly? What killed Jesus Christ? It certainly wasn't blood loss. In fact all of the Gospel writers testify that Jesus died in the midst of His strength; for example Mark 15:37 tells us that, 'With a loud cry, Jesus breathed his last' (NIV). That wasn't death by crucifixion. Crucifixion was a very slow and agonizing death!

The answer is that Jesus didn't die because He was murdered. Jesus died because, as He Himself had already stated, He personally had the power to lay down His life for His sheep. He did it at Calvary, of his own free will, in the context of, but entirely independently of everything that was happening around Him. Jesus was not a passive victim; His sacrifice was entirely of His own free will.

4. The Glory of the Cross

There were two separate events at Calvary that happened at precisely the same place, at precisely the same time, and involving the same people. One was what humanity did to God; the other was what God did for humanity. One was the supreme manifestation of hatred; the other was the supreme manifestation of unselfish love. One of them was the Cross; the other was a crucifixion. One of them was a murder; the other was a sacrifice. One of them condemns; the other saves. Think about it. Pray about it. I humbly suggest to you that what I have written here merits your deepest thoughts and

most earnest prayers. Consider these magnificent words from Aiden Tozer,

The human race could not have existed one day in its fallen state had not Christ spread His mantle of atonement over it. And this He did in eternal purpose long ages before they led Him out to die on the hill above Jerusalem. All God's dealings with man have been conditioned upon the cross.³

Conclusion: Are You Sure About This?

As I close this series on the Moral Influence Theory, I want to ask you, 'Are you really prepared to ditch the atonement of Christ upon the cross?' Because that is what you absolutely must do if you accept this theory. Are you prepared to exchange the atoning blood of Christ shed for you for mere words about how much God loves you?

The Moral Influence Theory has one view about the Fatherhood of God, but, as Oswald Chambers reveals, it is not the view given in the Bible:

Never accept a view of the fatherhood of God if it blots out the atonement. The revealed truth of God is that without the atonement He cannot forgive—He would contradict His nature if He did. The only way we can be forgiven is by being brought back to God through the atonement of the Cross. God's forgiveness is possible only in the supernatural realm.⁴

Yes, the reality of the atonement achieved by Jesus Christ and how He achieved it is challenging. God intended it to be! He intended to challenge our unrighteousness with His righteousness; our selfishness with His love; and our complacency with His decisive action in history to save our souls.

Do I understand it fully? No—I probably never will. Am I comfortable with it? Not at all. Do I embrace it with all my heart as my only hope and assurance of salvation. Absolutely! That's the nature of the Christian faith. C. S. Lewis wrote,

I didn't go to religion to make me happy. I always knew a bottle of Port would do that. If you want a religion to make you feel really comfortable, I certainly don't recommend Christianity.⁵

It may not be comfortable, but it's the truth. Jesus shed His blood at Calvary as our atonement, to pay the price of your sin. And by the way, that's the only way to everlasting happiness as well. ❄

ENDNOTES

1. Paul Copan, *Is God a Moral Monster: Making Sense of the Old Testament God* (Grand Rapids: Baker Books, 2011), 52–53.
2. *Ibid.*, 53.
3. From A. W. Tozer, *The Radical Cross: Living the Passion of Christ*.
4. Oswald Chambers, *My Utmost for His Highest*, Traditional Updated Edition.
5. C. S. Lewis, *God in the Dock*

HOW TO PRAY LIKE JESUS:

5 Five facts that will transform the Way You Pray

Here are five facts about the way that Jesus prayed that will challenge you to reconsider your relationship with God.

ELIEZER GONZALEZ, PhD



1. Anytime is Prayer Time

Jesus had no especially holy time for prayer. For Him any time was prayer time. He didn't need to go into prayer mode – into "the zone." In the gospels you find Jesus praying in the many different circumstances of his daily life. Wherever he was – even in the middle of conversations or tense situations – Jesus would audibly direct some words to His Father.

In Luke 10:21 we have an example of Jesus' heart overflowing with happiness, and so He breaks out into prayer. Another example, where He wasn't so happy, is in John 12:27–28. In the middle of speaking to others, Jesus suddenly, breaks off what He is saying and prays,

Now *I am deeply troubled*. What should I say? 'Father, save me from this time'? No, for this is the reason I have come to this time. Father, glorify your name!

2. Prayer is not Yoga

There is no mention in the gospels that Jesus preferred any particular position for prayer. From this we can deduce that Jesus simply adopted the range of positions for prayer that was available in His culture and in his time.

Kneeling does not feature prominently in the New Testament as a position for prayer at all. Both the Pharisee and the tax collector in Jesus' story in Luke 18 stood in prayer. If you want to take the New Testament literally, then consider the words of Paul, "Therefore I want the men everywhere to pray, lifting up holy hands." (1 Tim. 2:8, NIV.) This is a thoroughly Biblical position to adopt in prayer.¹ We may naturally assume that when Jesus prayed, this would have been His most common posture.

The way we pray today, with kneeling and closing our eyes being considered marks of reverence, owes more to medieval traditions than to what Jesus may have recognised.² The power of

prayer is in the communication with God; not in the posture. In yoga, posture matters. Prayer, however, is not yoga.

3. Every Place is a Holy Place

Jesus had a continual sense of the presence of His Father with Him, at all times and in all places. Jesus didn't need to be in a special, holy place in order to be closer to His Father. Jesus just knew that wherever He was, the Father was right there with Him. That's why Jesus was able to pray outside the tomb of Lazarus, "I know that you always hear me." (Luke 11:42).

The question of which were the best places to pray was terribly important question for people back in Jesus' day. However, in John 4:21–23, Jesus told the Samaritan woman that if you believe in Him, wherever you are is a holy place; you can have direct access to the presence of God through Jesus Christ.

There is no need to practice magical incantations to create holy space in which to enjoy the presence of God; Calvary has done it all. There is no need to dress in a certain way; Christ's robe of righteousness is all you need. There's no need to reach great levels of holiness to know that God is with you; Jesus came to show that God accepts all sinners who come to Him in faith. Jesus promised to be with us repentant sinners always (Matt. 28:20).

A citizen of the kingdom of God should see the King and his kingdom no matter where he or she is. That's just the way it is. But it's not always that easy, is it? That's why we need the next section in this article.

4. Being Real

Jesus knew that sincere prayer is real communication, not just religious mumbo jumbo. That's why, when Jesus prayed, He was "real" with His Father in heaven. There was no mindless repetition of traditional religious phrases and formulas (Matt. 6:7); instead, there was real conversation. Jesus teaches us to express our weakness if we are weak, to grieve if we have grief, to be exuberant if we are happy.

In His humanity, Jesus experienced the range of emotions that human beings experience (although His were never tainted by sin). I am almost certain that as Jesus stood outside Lazarus' tomb and said to His Father, "I know that you are always with me," tears still glistened in his eyes (See John 11:35). In John 12:27, when He felt deeply troubled, Jesus told His Father exactly that. Mark also describes Jesus at Gethsemane as "deeply distressed and troubled" and "overwhelmed with sorrow to the point of death" (Mark 14:33 - 34). Jesus prays, "Abba, Father... everything is possible for you. Take this cup from me. Yet not what I will, but what you will." (v.36). Jesus was real with His Father.

Look at how David prayed in the Psalms as he asked God that great question, "Why?" over and over again! Look at how Job prays as he challenges God about His fairness! And I can only imagine how John the Baptist prayed in that lonely time in the dungeon before he was beheaded!

**"Could it be that these
are the prayers that
God loves the most;
the ones in which we
reveal and utterly
confess our humanity
and our weakness?"**

I wonder, could it be that these are the prayers that God loves the most; the ones in which we reveal and utterly confess our humanity and our weakness, the ones in which we lay bare our hearts before Him? I believe they are; that's why in Gethsemane, the Father sent an angel to comfort His Son.

5. Chatting with Daddy

In the prayer we have mentioned above in Gethsemane, Jesus called His Father "Daddy." That's what "Abba" means in Aramaic. Think about it; Jesus referred to His Father in heaven in the same way that He had referred to Joseph as a toddler in the carpenter's workshop. What an incredible relationship!

In the same way as Jesus was intimate with his Father in heaven, so too we are called to be intimate with God; to not only speak to Him like a friend, but as our "Daddy" (Rom 8:15; Gal 4:6). Because that's how He wants us to relate to Him; not as the father that you had (or never had), no matter how wonderful (or not) he was, but as the ultimate Father, whose home is eternal, whose arms are wide open, and against whose chest you can always snuggle, no matter how old you are, who you are, or what you've done – as long as in faith you call Him "Daddy."

This is the God whom Jesus came to teach us to love. Because of Jesus, you know that you can call God "Daddy."

A Story About Prayer

I read a story once that shows you exactly what I am saying. This story is set in a time when a terrible persecution arose against the Jews in a region of Eastern Europe. There was a Rabbi who went out into the forest to pray for his people. He found the special tree, lit the special fire, and said the special words, and finished with the words, "O Lord! Save your people." And the Lord saved His people.

Many years later, persecution arose again, and another Rabbi remembered this, and went out into the forest to pray for his people. He didn't know where the special tree was, but he lit the special fire, and said the special words, and finished with the words, "O Lord! Save your people." And the Lord saved His people.

Time passed and bitter persecution arose again. A Rabbi remembered, and went out into the forest to pray. He didn't know where the special tree was and he didn't know how to make the special fire, but he said the special words, and finished with the words, "O Lord! Save your people." And the Lord saved His people.

Yet again, many years after this, persecution arose. Another Rabbi went out into the forest to pray. All he could do was cry out, "O Lord God! I can't find the special tree; I don't know how to light the special fire. I have even forgotten the special words. But O Lord God, in your mercy, save your people! And the Lord *still* saved His people.

What a God!

What a God! A God whose over-arching passion is to save His people! It's time to change the way we pray. Such a God deserves more than whatever we have given Him in the past; He deserves the deepest relationship possible. Jesus shows us how to strip back prayer to what it's all about—being one on one with the One who loves you most. ✱

ENDNOTES

- i All early Christian artistic representations of prayer show the people standing and looking up with their arms raised up to heaven.
- ii Although of course, you may wish to be culturally appropriate in various circumstances.

FORGIVENESS: THE ESSENCE OF THE GOSPEL



RITCHIE WAY

AS FAR BACK as the Garden of Eden God revealed that he was a forgiving God. After Adam and Eve had sinned and lost their covering of righteousness, the Lord made garments from the skin of an innocent animal to cover them (Gen. 3:21). This animal, which typified Jesus, the Lamb of God, was slain in order to cover and protect them. Like the robe that the father put on his repentant son (Luke 15:21-22), these garments of skin signified that the wearer would be welcomed back into the father's house because they were the robes of his forgiveness, provided by his own hand.

Jesus told a parable about people who were invited to the wedding of the King's son (Matt. 22:1-14). A wedding is an occasion in which two people are joined together. Jesus, through his sacrificial death on Calvary, made it possible for us to join him in eternity. We, the forgiven, are his bride, but only if we wear the wedding clothes freely supplied by the King (Matt. 22:11-12). Those wedding garments are the garments of God's forgiveness, provided by him at great cost. If we accept his forgiveness and wear the garment that he himself provides, we can take part in the marriage, but if we turn up in our own clothes we will be cast out.

The *only* way back into God's presence is through the door of forgiveness; there is

no other way. Under the old covenant man tries to earn his way back to God, but all his works are like the fig leaf garments that Adam and Eve tried to cover themselves with. Under the new covenant man is received back into God's presence, not because of what he has done for the Lord, but because of what Jesus has done for him.

Under the new covenant the Lord declares, 'They will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more' (Heb. 8:11-12). It's not the offering of Cain that obtained forgiveness for sins, but the sacrifice of Abel (Heb. 11:4), for Cain put his faith in the works of his own hands whereas Abel put his faith in the slain Lamb of God.

Forgiveness is the Message

God's forgiveness is the only thing that saves us, and his forgiveness is the only thing that will save others. After his resurrection from the dead Jesus commissioned his followers to proclaim the message of his forgiveness to the entire world. He told his disciples: 'The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations...' (Luke 24:46-47). 'Everyone who believes in him receives forgiveness of sins' (Acts 10:43).

Now here comes the hard part. Forgiveness is not only the message we should preach; it is also the message we

should live. Christ is God's embodiment of forgiveness. He came to forgive everyone who would accept his gift of forgiveness. And that included the men who nailed him to the Cross (Luke 23:34). Christ gave everything he had to forgive us. And he expects us to follow his example.

'Christians' who refuse to forgive, are not Christians, because it is impossible to be a Christian without freely forgiving those who have hurt you (Matt. 6:14-15). When someone sins against you, they owe you a debt. But a sinned-against Christian will say, 'I freely forgive your debt.' Like their Saviour Christians will freely forgive and carry the cost of that debt themselves.

Nelson Mandela could have led black South Africa into a war of revenge against the whites who had treated the blacks and coloureds so abominably. Instead, in his inauguration speech on May 10, 1994, he proclaimed:

The time for healing has come.

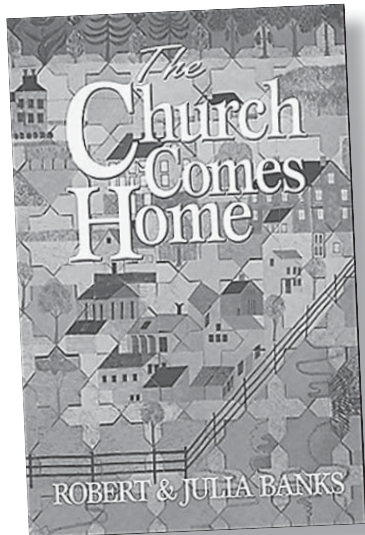
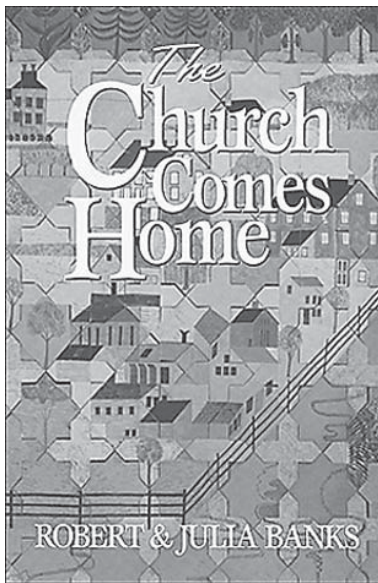
The moment to bridge the chasms that divide us has come.

The time to build is upon us.

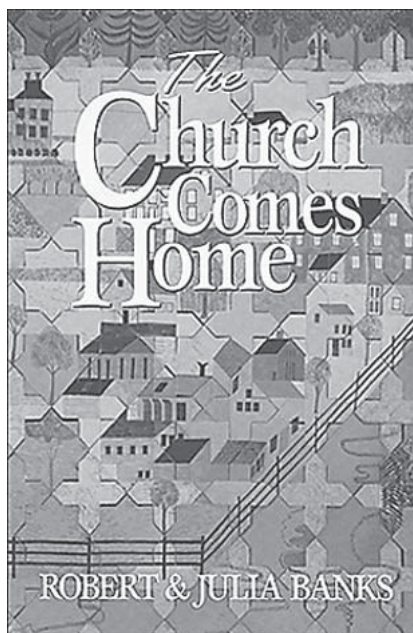
We have, at last, achieved our political emancipation.

We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination.

Nelson Mandela is famous because he forgave, because he sought to heal wounds instead of creating them. He, more than anyone, knew life was too short to be consumed with hatred. ✱



PAPERBACK



The Church Comes Home

**ROBERT &
JULIA BANKS**

IN OUR modern dislocated society many are searching for a church experience that offers true Christian sharing, nurturing and discipleship, in addition to teaching and worship. For many such people the answer is found in the home-church—a small committed group of often diverse people who meet together in homes to pray, sing, study and share their lives.

The Church Comes Home is both visionary and practical. It describes how home churches can be formed, how they should grow, and how networks of home churches can develop. It examines issues, eg., how to make decisions, how to discuss doctrine, how to include children, singles, elders, and how to reach out to the community at large, offering practical suggestions for their resolution.

1CC0001 ~~\$7.95~~ (plus PP&H)

50% off Now \$4.00



Good News Unlimited P O Box 6788
South Tweed Heads NSW 2486
Phone: (07) 5524 5040

Email: admin@goodnewsunlimited.org.au
www.goodnewsunlimited.org.au

RITCHIE WAY



DO YOU FORGIVE

Freely?

THERE IS A significant roadblock to sharing your testimony with others that I must tell you about. That roadblock could be the lack of forgiveness in your own heart. Jesus said, 'If you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins' (Matt. 6:14-15).

It doesn't matter how strenuously you assert that you believe Jesus has forgiven your sins, it doesn't matter what position you hold in the church, or how long you have held that position, if you harbour unforgiveness against *any* person in your heart, you are *not* forgiven. Jesus' words are too clear to be misunderstood on this issue. If you haven't forgiven someone for the hurt they have done to you, you are outside God's kingdom in darkness. That is to say, the destiny that you desire for your enemy will be your own, for to forgive someone means that you want them to be in God's kingdom.

Because God has forgiven *every* sin committed—every last one of them—at great expense to himself (1 John 2:1-2), it is an unpardonable sin if we either refuse to accept that forgiveness, or pass it on to others who have sinned against us.

To refuse to forgive another—no matter how grievous the sin they have

committed against you—is to exalt yourself above God who gave his life for you; it is to say that your decision is more important than his.

The Forgiver verses the Unforgiver

Forgiving is what God is about; it's his nature to forgive. And Jesus demonstrated this on the Cross (Luke 24:46-47). Jesus offers forgiveness to all who sin against him.

Forgiveness is very costly, because it cost Jesus everything to wipe out our debt by his death. While he believed he

would be raised from the dead on the third day, when it came to the crunch in the Garden of Gethsemane, he realised that it was God's intention to eradicate sin from the universe, and if he drank the cup of our sins (Mark 14:32-36) he would be annihilated along with them. That's why he was completely enervated by the decision he had to make. It was the highest price anyone could pay.

Similarly, the Lord expects that if a man has his life's saving unjustly taken from him, or a woman is forsaken by her husband who runs off with her best friend, that they will forgive as freely as they had been forgiven themselves.

The Forgiver is God's conduit for Forgiveness

The only way God will reach many people with his forgiveness is through you. You are his conduit. But if you block Jesus' offer of forgiveness to anyone, by refusing to pass it on, then you are acting contrary to his will—you are anti-Christ.

Jesus told a parable about a man who owed millions of dollars to the king (Matt 18:21-35). When he couldn't pay the king ordered that he and his family be sold as slaves to help pay off the debt. On hearing this, the man fell to his knees and begged the king for mercy, so the king 'took pity on him, cancelled the debt and let him go.'

That same man then sought out someone who owed him just a few dollars, and when his debtor couldn't pay he threw him into prison, in spite of the debtor's plea for mercy.

When the king heard about his servant's refusal to share the mercy that had so freely been given him he 'turned him over to the jailers to be tortured, until he should pay back all he owed.' Then Jesus concluded his parable with these words: 'This is how my heavenly Father

will treat each of you unless you forgive your brother from your heart' (Matt. 18:35).

And, when you think about it, that's exactly what happens to people who refuse to forgive others. They are cast into a prison of their own making, a prison of bitterness, where they are tortured night and day by their resentment and rancour. Instead of knowing the sweet peace of forgiveness their stomachs seethe continually with the acid of indignation.

I know of a woman who was about 30 years of age when her husband went off with her best friend and left her with two young children. She had to get a job to survive. Her every day and night was filled with bitterness and resentment for what her husband had done to her, and she wanted him to roast in hell for his treachery and infidelity and for walking out on her and their children.

To make things worse, her joints swelled up and she found it very painful to move. Her doctor told her that she had an acute case of arthritis, which was very unusual for a woman of her age.

One day a Christian friend came to her and said, 'The chain of unforgiveness with which you have bound your husband is

the chain that binds you. And you will remain bound with this chain until you set your husband free by forgiving him. Sharing God forgiveness is a win/win situation—not only will your husband win if you set him free, you will win also. Forgive him and you will be set free of your prison of hate.'

She immediately justified herself, saying, 'I have every right to feel this way for what he did to me. He betrayed and hurt me very deeply.'

'I don't deny that,' her friend replied, 'but you will never escape from your prison of bitterness until you forgive him. Do you really want to remain locked up forever in that poisonous atmosphere. Let the love of God work in you through extending forgiveness to your husband?'

To her credit she took her friend's advice and sat down and wrote a letter to her husband, telling him that she had fully forgiven him for what he had done. As she slipped the letter into the post box she sensed peace returning to her heart. Significantly, within a few days she began to get relief from her painful joints, and within three weeks her arthritis had gone completely and she has been free of it ever since.

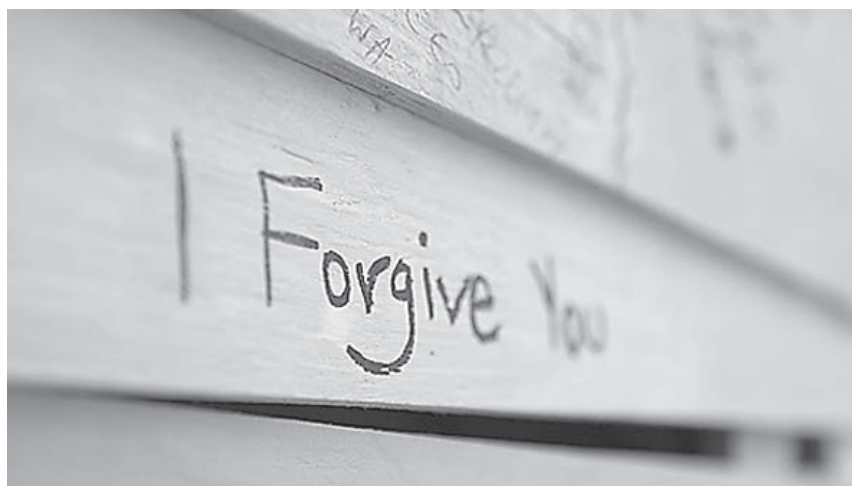
There are just two things we can do with unforgiveness: we can get down on our knees and hand it over to God, and then tell the formerly unforgiven person that we have forgiven them totally, or we can cling to our unforgiveness and so exclude ourselves forever from God's kingdom.

Jesus told a parable about a wayward son who was freely forgiven and welcomed back into his father's home (Luke 15:11-31). But it was the elder brother's refusal to forgive his younger brother that kept him, the elder sibling, out of his father's home. It will be the same with us if we refuse to forgive our brother or sister.

One day all unforgiveness will be annihilated, and along with it, all who cling to it. To cling to something that will eventually destroy us is crazy, particularly when Jesus was destroyed on the Cross for that very thing.

Why should this sin be punished twice when once is enough? So give your unforgiveness to God. Do that and peace will flood your soul, a peace that you will be able to share with the unforgiven.

So if there is unforgiveness in your heart, let it go now! Give it to Jesus. ✨



LEARNING TO Forgive

BRAD MCINTYRE

SOMETIMES OUR PERSONAL relationships get clogged up by accumulated pain. Everybody hurts somebody sometime and these hurts can build up over time, like soot in a chimney, and smother the flame of love. Love can suffocate under the weight of accumulated pain. A person can take only so much hurt until he or she can't love any more.

Forgiveness cleans the chimney and gives the flame of love another chance. We all know how easily we can hurt each other again and again, even unintentionally. Therefore, all our relationships need more than just one chance.

Pain isn't necessary but it's inevitable. We are finite and can never equal the perfect love of God. We are sinful and unable to live a totally selfless life. These facts mean that our relationships will be marred at times by our being thoughtless, self-centred and even cruel. What's the solution? One possibility is that we strive for more tolerance. A forgiving spirit brings a much-needed elasticity to any human relationship and insures that one flaw doesn't end it all.

Bear and Forbear

Forgiveness gives a person the freedom to fail now and then without forfeiting the entire relationship. Forgiveness reopens communion and gives the relationship another chance. And we all need another chance. This is why Paul wrote in Colossians 3:13, 'Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.'

Any human relationship requires a lot of forbearance. Paul says forbearance and forgiveness go hand in hand. They both assume that we'll blow it from time to time and that the relationship must be flexible enough to absorb the hurts and disappointments that will inevitably come.

I once heard a wedding sermon entitled, 'The Five Bears Marriage.' I couldn't wait to find out what they were. Do you know what the five bears of marriage are? Bear and Forbear! It sounds corny but it's true. That particular preacher had been around long enough to know that no relationship can survive the test of time without the crucial ingredient of forbearance.

'All have sinned ...'

Well, now that I've stressed the need for forgiveness, it's time to get practical. *First, admit you're a sinner in need of forgiveness.* The quality of our relationship with

God is revealed in how we treat others. God assumes that if we have genuinely acknowledged our sins and accepted his forgiveness, we will be forgiving. We will forgive each other as God has forgiven us (Eph. 4:32).

So the first step in learning how to forgive is to admit you're a sinner in need of God's forgiveness. This is hard. But in many ways, the second step might be much harder.

Absorbing the Pain

Forgiveness can be hard. It always requires that we swallow our hurt, absorb our pain, drop our guard and open ourselves to be hurt again. This is the second step in learning to forgive.

One morning a few weeks ago, I called Dee from the office and asked her to drop something off for me on her way to a meeting. It wasn't out of her way, so I didn't think it would be a problem for her.

'OK,' she snapped, 'I gotta go. I'm busy and in a hurry.' Then she hung up abruptly. I was angry and hurt. What did I do to deserve such treatment? I had obviously interrupted her and she saw my request as one more duty she had to get out of the way before she could leave home.



But I thought she could have been more polite. The more I thought about it, the madder I got.

When she arrived, I went out to the car to get the stuff and was disappointed because immediately she apologized. This ruined everything! It took away my excuse for self-pity. I wanted to hold her at arm's length for a while to make her pay for her sin. I didn't want to forgive her. I had decided ahead of time to delay forgiving her so that she could know how badly she'd hurt me. Withholding forgiveness was my way of getting back at her. I wasn't going to let her off the hook that easy!

You see, our hearts are like sensitive flowers that open wide when love is shining but close up when we're hurt. Whenever we're hurt, we retreat within ourselves, nurse our wounds, pet them, hug them, nurture them and feel sorry for ourselves. We want the other person to suffer for his or her sin. To forgive somebody outright seems unfair.

We love to nurse our hurts, because then we can feel sorry for ourselves and withhold our forgiveness until the other person comes begging for it. In fact, some people aren't happy unless they are hurt. Being hurt gives them an advantage over the other person. How? They know the relationship is in a holding pattern until they give the go-ahead. They have a sadistic love for this perverted use of power.

It's obvious the injured party always holds the trump card. The person who's been hurt has the power to dangle the relationship over the candle, so to speak, and lower it slowly toward self-destruction until he or she feels ready to forgive. And the guilty party supposedly sits there

sweating profusely and begging to be absolved so that the relationship doesn't disintegrate.

But you and I know that it never really works that way. No amount of penance from the guilty party can take away the hurt that a loved one has caused you. No forced apology or prolonged alienation can dissolve the inner pain of being betrayed or used or neglected or cheated or belittled or lied to. As one writer has put it, 'The injured parties who forgive must bear within themselves all of the hurt, anger, resentment, and pain that comes from the injury that they have received.'¹

If we are ever going to learn to forgive, we must learn to bear within ourselves all of the hurt we feel and not make someone else pay for it. I thought holding Dee at arm's length would assuage my inner hurt, but it didn't. It never does. Playing cool is a dead end. Getting revenge by withholding forgiveness is self-destructive. It always backfires and causes more pain and resentment in the long run.

God forgave us in Christ, but it hurt him dearly. He doesn't make us pay for his pain. God absorbed his pain within himself so that we might be reconciled to him (2 Cor. 5:17-21). For the sake of the relationship, God swallowed his hurt and opened himself up to be hurt by us again and again.

We don't forgive to stop hurting; we forgive to save the relationship. And if there is still love, there will still be the capacity to forgive. But can love die? Is there a time when a person can't take any more hurt? A time when the pain inflicted by the other party is so intense that the relationship must be terminated? Unfortunately, yes.

In many divorces love has died through

sheer neglect. Where there is forgiveness, it can exist only in the context of separation. In other words, 'I forgive you, but I can't live with you any more.'

There are hurts so deep and so constant that love can no longer flourish. Unless there is a radical readjustment within the relationship itself, it will die. We must realise there is a limit to how much hurt we can absorb.

Forgiveness does not necessarily mean that everything will continue as before. It means there is a willingness to continue the relationship, but on different terms. And if both parties love each other, there will be the willingness to renegotiate the terms of the relationship as the need arises.

I say these things in order to accent the complexity of forgiveness. At the root of each forgiving act is selfless love that is willing to absorb the pain for the sake of the relationship. On the other hand, love must be tough enough to confront another person with the truth (Eph. 4:15) and insist on change. Forgiveness does not cancel your legitimate rights. Yet, because of love, forgiveness is not merely interested in personal rights. It wants to restore the relationship, too.

Our only hope is in the over-arching grace of God which stays with us amidst our successful and aborted attempts to forgive one another. As we rummage through the fragments of our shattered relationships, God is with us, guiding, forgiving, empowering and leading us to new beginnings. ❄

ENDNOTES

- ¹ William Hordern, *Living By Grace* (Philadelphia: Westminster, 1975), p. 71.

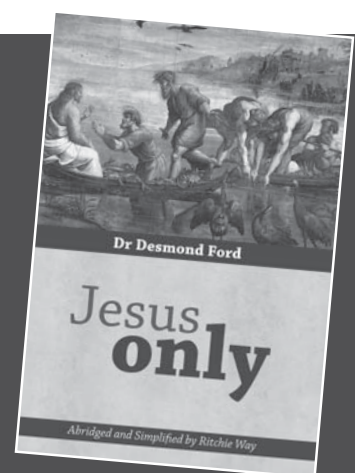
BOOKS FOR AFRICA APPEAL - UPDATE

AS OF THIS magazine going to press, a total of \$28,501.03 has been received for publishing the abridged *Jesus Only* in various languages in Africa. This will allow for an initial print run in Africa, with the possibility of a second print run, or perhaps the publication of this book in Spanish for Latin America.

Negotiations with a publisher in Kenya have been completed, the company's credentials have been verified by a Good News Unlimited "mystery shopper" on the ground, and all we are waiting for is the translation of the covers. In a future issue of the magazine we will let you know how many books have been printed in each language, and where they are going.

The spontaneous enthusiasm for the translation of this book into various languages, the marvelous coordination (largely by David Kayumba), and your own generosity in the face of this gospel opportunity indicates that this is all of God, and not of ourselves. The Lord will bless His work. Thank you in the name of Jesus!

Grace and Peace in Jesus!
Eliezer Gonzalez



The Bronze Snake

RITCHIE WAY

AT ONE STAGE of the Israelites' journey from Egypt to the Promised Land they began to accuse God of deliberately taking them into the desert to leave them there to die of hunger and thirst. But in rejecting God they rejected his protection, the result being that many of them died from the bites of venomous snakes in that region.

When the people repented of their rebellion, God told Moses to make a bronze snake and put it on a pole. Any person who had been bitten by a venomous snake would live if they had faith in God and looked at the bronze snake on the pole.

Why did God heal the people who had been bitten by a venomous snake if they looked at a bronze snake on a pole? Jesus gives the answer in John 3:14:

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, so that everyone who believes in him may have eternal life.

Those who were bitten by a venomous snake, received temporal life by looking

at the bronze snake on a pole. In the same manner, those who have been bitten by the venomous serpent—Satan—receive eternal life by looking to Jesus on the Cross. The bronze snake on a pole was a shadow of Jesus on the Cross.

Does this mean Jesus became the serpent? Yes it does! On the Cross all our sins were heaped on Jesus and he became sin for us, so that we might become the righteousness of God (2 Cor. 5:21). On the Cross Jesus represented everything evil in our world. All that evil was taken from us and placed upon him. On the Cross Jesus died the death that we sinners should die, so that we could live forever. He died that we might live. This is the gospel truth. When Jesus died on the Cross he paid the penalty for all our sins so that we would be totally free of condemnation (John 3:18; Rom. 8:1).



Good News for Adventists Notice

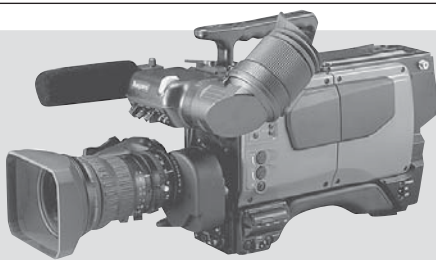
THE PUBLICATION of the magazine Good News for Adventists has been discontinued. Good News Unlimited will be focusing its efforts on reaching the world with the gospel of Jesus Christ through this magazine you are reading now, physical and online publications, gospel content for distribution through Christian media, as well as the production and dissemination of gospel-based resources to support Christian ministries around the world.



Gospel to the Nations

AS OF THIS magazine going to press a total of \$55,764.28 has been received for the purchase of audio-visual production equipment for Good News Unlimited.

After this request for help was announced to you, the board of Good News Unlimited decided that instead of allocating these funds for the purchase of our own equipment, it would be wiser if these funds were used to purchase professional studio time in which to record video and radio content that could be sent around the world. In this way, we will be able to record much more content, at higher quality, and without the technical and financial costs and risks of owning the equipment ourselves.



We have ascertained that for the target amount of \$75,000, Good News Unlimited will be able to hire a professional studio and a cameraman for one day per month over the next three years, as well as purchasing a video camera and supporting equipment of sufficient quality to record our own programmes at Milton and elsewhere.

Just a few months ago we saw by faith that we should become a Christian media content ministry, focusing on the gospel. We are 75% of the way towards reaching our target of \$75,000, and our vision is close to becoming a reality.

We praise the Lord Jesus Christ and His Holy Spirit who have moved upon the hearts of people everywhere to give to the gospel cause.



Grace and Peace in Jesus!
Eliezer Gonzalez

Good News and Tax Deductability in Australia

PLEASE REMEMBER that gifts to Good News Unlimited are NOT tax deductible in Australia.

We are intending to apply for DGR (Deductible Gift Recipient) status, and we will let you know if and when this is granted. *



Questions and Answers on Forgiveness



RITCHIE WAY

Can I still forgive someone even if I don't feel like forgiving them?

The legal process of forgiving someone depends upon your will, not your emotions. It's like making a decision to sell the house that has been your much-loved home of many years that holds many precious memories. You need to do this because you are now alone and unable to care for it any longer, so you sign a sale agreement. Your decision is valid in spite of your contrary feelings. It's the same with forgiveness: you may not feel like forgiving someone, but you go ahead and do so anyway because that is what Jesus wants you to do. In spite of your feelings at the time, your decision to forgive is valid.

Should I still go ahead and forgive them, even if I know they will reject my offer of forgiveness?

It is our responsibility to offer forgiveness; it is their responsibility to accept it. When Jesus forgave those whose sins put him on the cross, most rejected his forgiveness, but not all. When Stephen forgave the men who were stoning him to death, most rejected his forgiveness, but not all, for in the party of those that condemned him was a young man, Saul of Tarsus, who later became the greatest exponent and proclaimer of God's forgiveness.

How do I go about forgiving someone who hates me?

First of all, get down on your knees and tell God that you have decided to forgive them, and ask him for wisdom to do it

humbly and lovingly. Then you contact that person, face to face, or on the phone, or by a written message, to tell them that you have freely forgiven them. While it should be clear what you are forgiving them for, the emphasis in your message must be on your forgiveness, not on the hurt they have caused you. Take Jesus on the cross, and Stephen at his death, as your models.

What if the person I wish to forgive is no longer alive?

In that case the issue is between you and God, and that person's loved ones if they were involved in the issue. Let them know that you have freely forgiven. If there are no loved ones involved, then it's just between you and God. Write out your forgiveness on a piece of paper, spread it out before you and offer it to the Lord in prayer. That's the end of it. ✱

You can leave a legacy that impacts people for years to come.

MANY OF YOU know that I am Des' daughter and a board member of Good News Unlimited. We appreciate so much the way that you have prayed for us, volunteered, and given us your financial support. In these ways you have expressed your faith in Christ and shared it with others.

But in addition to this, some friends also choose to include Good News Unlimited in their will in the form of a bequest. Doing so ensures that some of the wealth they leave behind contributes directly to the sharing the Good News of Jesus Christ with a dying world through the ministry and mission of Good News Unlimited – creating a legacy that affects lives far into the future.

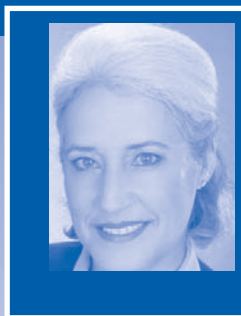
My father and Gill have left a bequest to Good News Unlimited for the preaching of the Gospel. In fact, after bequests to the family, most of their estate will be given to Good News Unlimited.

I am also making provision in my will, and I know that other board members are doing the same.

There are so many who have supported Good News Unlimited for so many years; it is a comfort to know that the gospel can continue to go forward even while you wait for the trumpet call of Christ. You can have the knowledge today that people all around the world will continue to find the peace and assurance of salvation of Christ's finished work.

If you would like more information explaining how to include Good News Unlimited in your will, please contact Eliezer at GNU on 0413 473 043.

All blessing! **Elenne Ford**





• THE GREAT • Protein Myth

ERRONEOUS TRADITIONS often linger on for at least one or two generations after they have been fully disproved. The great protein myth is an excellent example of this in the field of human health. For decades children and adults have been urged to 'get enough protein.' The fact is, if you have a normal appetite and eat a variety of natural foods, you cannot get too little protein.

The original protein requirements offered by scientists around the world were based on experiments in Germany. The experiments spring out of the practice of German coal miners, and thus had nothing to do with the real needs of people everywhere. It is a great mistake to confuse what is average with what is normal. For example, in recent generations the American public has included in their diet excessive fats—even up to 45 percent of the calories of the diet. This is the main cause of most of the chronic diseases which kill about a million people per year in this country alone.

It is very easy to be naïve and forget certain cardinal factors that influence the beliefs of the masses. For example, the food industry is the biggest industry in this country, transcending the car industry, war industry, and others thought of as the top industries of the land. Our belief in the 'basic four' food groups and the

Dr DESMOND FORD

necessity of a high protein diet including meat or at least milk and eggs is largely the result of the political lobbying of the huge meat and dairy conglomerates. The pretty charts shown by conscientious teachers to innocent children decade-by-decade had their origin in the advertising campaigns of these groups and were based on error and used for purposes of greed. For example, the National Dairy Council is the chief supplier of so-called 'nutritional education' materials to schools in the United States. The information offered is erroneous and dangerous, and even though the evidence for this has been clear-cut now for a generation, only a minority of people have caught up with the facts.

It is vital to understand that our need for protein has been greatly exaggerated. Similarly, it is vital to understand that protein cannot be stored in the human body, and that stress is placed on the human organism when we regularly use excess amounts. Distinction between first—and second-class proteins is

also misleading. As an editorial in the medical journal *Lancet* reported decades ago, 'Formerly, vegetable proteins were classified as second-class, and regarded as inferior to first-class proteins in animal origin, but this distinction has now been generally discarded.' (Editorial, *Lancet* 2: 956 {(London, 1959)}).

A similar myth is the need of practising the complementing of proteins and making every meal a headache as we calculate what amino acids are needed to supplement each other until we have had adequate protein. This is quite erroneous.

The great enthusiasm in the West for protein has been an expression of the typical enthusiasm for big things in general. We have wanted bigger cars, bigger salaries, bigger houses, bigger universities, bigger armies, etc. Linked with this enthusiasm for high protein was the view that early puberty, which is induced by a high protein diet, is desirable. However, as Caroline Walker and Geoffrey Cannon have pointed out in their best-seller *The Food Scandal*, 'From the social point of view, there is little to be said for young secondary school children having sex on their minds, nor for pregnant 15-17 year old girls. From the health point of view, there is now some evidence from animal experiments that accelerated growth and early sexual maturity lead to faster degeneration of what otherwise would be middle life. The epitaph of the high protein experiment may prove to be 'Big beefy people who died young.' P.71

The original view early this century was that human beings needed approximately 120 grams of protein per day. This was soon challenged by intelligent physiologists, and in the first decade of the twentieth century, Chittenden pointed out that nitrogen equilibrium could be maintained by an intake of less than 50 grams of protein per day. Today, official government bodies in this country and elsewhere suggest that the average-sized person needs little less than 60 grams of protein per day. And the fact is a normal person has great difficulty choosing any diet that contains less than about 90 grams of protein per day.



During the period when we grew the fastest, our protein intake was only approximately 5 percent of our calories. This should have alerted us to the error of the protein myth. Mothers' milk is only at its best 5 percent protein.

The famous Mexican Tarahumara Indians have a diet that's approximately 10 percent protein, and on that diet they can and do (1) achieve a 500-mile round trip run in five days, (2) carry a 100-pound pack for 110 miles in 70 hours, and (3) in the game of kickball, they run continuously for two full days, covering 175 miles. Even the Tarahumara Indian women can run continuously for 50 miles. Remember that these Indians rarely eat animal protein, for their chief diet is made up of native plants and fruits, corn, beans, peas, etc. Meat is theirs about once a month.

It is too little understood that until this century almost all of the inhabitants of the world had a diet that was chiefly vegetarian. Until the invention of the refrigerator, meat and dairy products were a rare luxury. Even the Roman army of the first century existed on a chiefly vegetarian diet. All the physiological data concerning human beings indicates that we were made for a vegetarian and not a carnivorous diet. Our hands, teeth, and intestinal tract bear prominent witness to this truth. A comment made by George Bernard Shaw is worth our considering: 'Think of the fierce energy concentrated in an acorn! You bury it in the ground, and it explodes into a giant oak! Bury a sheep, and nothing happens but decay!'

It may help us understand the issues when we learn that the common foods

eaten by humans for milleniums almost all have more protein than we need. Wheat has 17 percent protein, oatmeal 15 percent, pumpkin 15 percent, dry legumes average between 23 and 54 percent, and vegetables range chiefly from 20-50 percent, nuts from approximately 10-21 percent, and fruits, which are the lowest in protein, range from 1-16 percent. Thus, anyone having a variety of vegetarian foods cannot fail to get the adequate amounts of the amino acids.

In the 1960's there appeared a very influential book called *Diet for a Small Planet*, written by Frances Moore Lappe. The author assumed that it was true that the amino acids found in animal protein were superior to that found in vegetable protein. This conclusion was based on



**It is vital to understand
that our need for
protein has been
greatly exaggerated.**

experiments that found that rats best thrived on what we now call first-class proteins. This, of course, itself assumes what is now known to be erroneous, that human needs and the needs of rats are identical. But author Lappe, who was warning the world that it could not continue pursuing the very wasteful practice of large-scale consumption of animal products, believed that it would be necessary to combine the amino acids of vegetable proteins for the purpose of protein adequacy.

This book was well written and contained numerous charts and tables as to how to complement the various vegetable proteins. But the author was wrong in concluding that such complementation was necessary. As Pritiken commented: 'Unfortunately, the book is one of the most misleading

documents in the last few years because everybody now thinks food balancing is essential. (The book) gives the impression that vegetable proteins don't have sufficient percentage of amino acids,' *Vegetarian Times*, Issue 43, p. 22.

As Frances Lappe continued to study, she became convinced of her mistake and in issuing a new edition of her book in 1982, she said:

In 1971 I stressed protein complementarity because I assumed that the only way to get enough protein ... was to create a protein as usable by the body as animal protein. In combating the myth that meat is the only way to get high-quality protein, I reinforced another myth. I gave the impression that in order to get enough protein without meat, considerable care was needed in choosing foods. Actually, it is much easier than I thought ... I helped create a new myth—that to get the protein you need without meat you have to conscientiously combine nonmeat sources ... With a healthy varied diet, concern about protein complementarity is not necessary for most of us.

(*Diet for a Small Planet*, 1982, pp. 162, 172).

The splendid book by John Robbins, *Diet for a New America*, quotes from a team of Harvard researchers as follows: 'It is difficult to obtain a mixed vegetable diet which will produce an appreciable loss of body protein without resorting to high levels of sugar, jams and jellies and other essentially protein-free foods.' (p. 184). Robbins also quotes The Food and Nutrition Board of the National Academy of Sciences, which is a very conservative group: 'Pure vegetarians from many populations of the world have maintained ... excellent health.' (p. 184).



Going back to this matter of rats and men for a moment. The milk that nature designed for rats is almost 12 percent protein, compared with the 2-5 percent of human milk. The fact is that rats and cows grow much faster than the human infant, and therefore their need for a higher protein content. So, remembering

Continued page 16

• THE GREAT PROTEIN MYTH •

Continued from page 15

that the adult rat requires 3½ times as much protein as a human, we would not anticipate that we have to keep up with their proportion of protein substance.



Native Eskimos have perhaps the highest protein diet in the world, sometimes up to 400 grams a day, for they eat so much fish. But their lifespan is very short, and they have one of the highest rates of osteoporosis in the world.

There are more and more researchers who believe that excessive protein intake is a major cause for osteoporosis. Many have written at length to show that once protein intake exceeds 15 percent of the calories of the diet, calcium is dislodged. Excess protein cannot be stored, and the body uses a great deal of fluid as it excretes through the kidneys the excess, and in that fluid is contained many minerals such as calcium. Another effect of high protein intake is the development of kidney stones. In general it can be said that most of major chronic diseases in the West are the result of a diet which makes prominent foods that are high in animal protein and animal fats. I quote Dr. John McDougall:

I would like to emphasise that the calcium-losing effect of protein on the human body is not an area of

controversy of scientific circles. The many studies performed during the past 55 years consistently show that the most important dietary change that we can make if we want to create a positive calcium balance that will keep our bones solid is to decrease the amount of proteins we eat each day. The important change is not to increase the amount of calcium we take in.

(Cited by Robbins, p. 193).

The fact that osteoporosis is most common in the United States, Australia, New Zealand, United Kingdom, Finland and Sweden—the very countries that have a high protein intake—illustrates the contention of McDougall.



African Bantu women only get about a third of the calcium that most American women have, but never suffer from calcium deficiency and rarely break a



bone. Robbins quotes from the *Journal of Clinical Nutrition* of March, 1983, which reported the largest study of its kind ever undertaken. It showed that by the age of 65 in the United States:

Mild vegetarians had an average measurable bone loss of 3 percent.

Mild meat-eaters had an average measurable bone loss of 7 percent.

Female vegetarians had an average measurable bone loss of 18 percent.

Female meat-eaters had an average measurable bone loss of 35 percent.

We have only introduced the topic, but, in conclusion, we would point out that practically all recent scientific articles and books on nutrition support the chief contentions of this article. We would refer you to the nine chapters on nutrition in the book *Worth More Than a Million*, which quotes many such sources.

Christians would do well to heed the admonitions of the Scripture found in Romans 12:1; 1 Corinthians 10:31; 1 Corinthians 6:10, 20. Thus, in urging upon us the wisdom of caring for our bodies and exercising wisdom in all we eat and drink and do, the Scriptures seek our well-being, joy and lasting happiness, and give us the opportunity to acknowledge in every habit and practice of this life that we are indeed the temple of the living God. ✱

Friends, Readers, Countrymen . . .

Send us your email addresses!



We promise we will keep them confidential, but having them will help us notify you of meetings and offers and give us the capability of sending you the digital magazine.

Please send them to:
admin@goodnewsunlimited.org.au

SEMINARS NOTICE

COORANBONG SEMINAR

Date: 3 May 2014

Theme: The Book of Hebrews: The Gospel to the Legalists

Location: Morisset Uniting Church, 10 Stockton Street, Morisset 2264

10:00am Dr Milton Hook –
Disengaging from the Shadows

11:00am Dr Eliezer Gonzalez –
“The Mount Everest of the Book of Hebrews” – It’s Not Where You Thought It Was

12 noon Lunch - BYO

1:30pm Dr Eliezer Gonzalez –
“Good News Unlimited – The Future is Now.” This will be an exciting update on the latest news from GNU around the world, and how God is using us to take the gospel to the world. It will include a special video message from Des.

MELBOURNE SEMINAR

Date: 26 April 2014

Theme: I Was Blind, But Now I (Kind of) See

Location: Carey Baptist Grammar School Chapel, 349 Barkers Road (cnr. Danielle Street) Kew 3101

10:00am Elenne Ford –
The Gospel Sweet Spot

11:00am Dr Eliezer Gonzalez –
“By Faith, Not by Sight” – How Much Sight Do You Need to Be Saved

12 noon Lunch - BYO

1:30pm Dr Eliezer Gonzalez –
“Good News Unlimited – The Future is Now.” This will be an exciting update on the latest news from GNU around the world, and how God is using us to take the gospel to the world. It will include a special video message from Des.

BRISBANE SEMINAR – To be announced.

2014 SEMINARS

POTTSVILLE FELLOWSHIP

Fellowship meetings led by **Pastor Ron Allen** are held at 9:30 a.m. on the following Saturdays in 2014.

March	8, 22	August	9, 23
April	12, 26	September	13, 27
May	10, 24	October	11, 25
June	14, 28	November	8, 22
July	12, 26	December	13

Venue: Reef Room, Pottsville Beach Neighbourhood Centre
12 Elizabeth Street
Pottsville Beach, NSW 2489

Contact: Ron Allen
Email: carron.741@gmail.com

GOOD NEWS FELLOWSHIP —Milton, Brisbane

GNU meetings are held every Saturday from 2:15 p.m. to 4:00 p.m., at the auditorium behind the Royal Geographical Society of Queensland (RGSQ) building at 237 Milton Road, Brisbane.

People are invited to come earlier and bring their lunch, beginning at 12:30 p.m.

After lunch, our pastor, Eliezer Gonzalez, holds a Bible discussion and prayer, beginning at 1:15 p.m.

Our main presentation commences at 2:15 p.m.

FACEBOOK AND TWITTER ACCOUNT



*New times present new challenges.
And new challenges call for new methods.*

For this reason, Good News Unlimited has set up some new ways of communicating, not just with you, but with the big wide world out there.

And what will we be communicating?

Simply the message that you know and love: the gospel of Jesus Christ—of his grace and righteousness. And of course we will be able to let you know about Good News Unlimited events in a much faster and direct way than ever before.

For those reasons, we have set up a Facebook account and a Twitter account. To access these you will need to set up your free accounts with either Facebook or Twitter, or both!

Facebook

If you don't already have a Facebook account, you can get one at www.facebook.com
Once you have your Facebook account, you can go directly to:
<https://www.facebook.com/groups/goodnewsunlimited/> to find the GNU Group.

Twitter

If you don't already have a Twitter account, you can get one at www.twitter.com
Once you have your Twitter account, you can go directly to:
<https://twitter.com/GoodNewsUnlimit>

If you don't have access to these, don't worry! We will continue to keep in touch with you in the same way that we have done so until now.

But we have already started putting spiritually uplifting messages and important announcements on Facebook every day.



WE ARE LOOKING FORWARD TO SEEING YOU ONLINE SOON!

Letters from Readers



Good News Unlimited is a meeting of minds from a wide range of church affiliations and therefore opinions expressed in our articles may differ from that 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.



The Body of Christ

Hi Ritchie

I question the conclusion of an old editorial of yours in which you argue that the church is literally, Jesus? Ephesians 4:12-13 says its purpose is to *become* the full image of Jesus—not something it is, but something it is in process of growing into.

Do you still maintain that the church is Jesus, or am I misreading your article?

I.R.

Ritchie's Reply

Hi I.

I don't remember the editorial, but I can assure you that I have never believed that the church is Jesus, except to say that the church on earth is 'the body of Christ', as Paul wrote in 1 Corinthians 12:27: 'You are the body of Christ, and each one of you is as part of it'.

The true church, filled with and guided by the Spirit, is Christ's representative on earth today. It speaks as he spoke, lives as he lived, and dies as he died. It does this all very imperfectly, of course, but Christ has no other witness in this world except those who are one in their confession of him.



The Trinity

Dear Editor

I have a work-mate who is a Christian but who doesn't believe in the Trinity. I tell her that it's my strong belief that my salvation depends upon the fact that God

died for me on the Cross. She, however, makes a big issue of this, saying I can't be a true Christian as long as I believe in two Gods because if the Father is God, then Jesus can't also be God, simply because the Bible teaches there is only one God. She also makes an issue of the fact that the term 'Trinity' is not found in the Bible. I find the whole thing quite upsetting. Help me please!

J.R.

Ritchie's Reply

Dear J.

While the term, 'Trinity', like the term 'millennium', is not found in the Bible, the concept is. At the end of the Gospel of Matthew Jesus commanded, 'Go and make disciples of all nations, baptising them in the name (singular) of the Father, and of the Son and of the Holy Spirit'. See also 2 Corinthians 13:14; 1 Peter 1:2; Revelation 1:4. The three names—Father, Son, and Holy Spirit—are co-joined in a way that 'the Father, Son, and John the Baptist' (e.g.) could not be.

The claim that if Jesus is God as the Father is God, then we worship two God's, is seen to be quite flawed when tested against what Jesus claimed to be oneness. For Jesus oneness wasn't a simplistic numerical oneness; rather heavenly oneness referred to total unity. He prayed, 'that they may be one as we are one' (John 17:11). He also prayed, 'that all of them may be one, Father, just as you are in me and I am in you' (John 17:21-22). Now if it is impossible for all Christians to be numerically one, by what rule of logic can it be claimed that Jesus has to be numerically one with the Father? Divine oneness is unity so total that Jesus could tell Philip—who asked to

see the Father—that he had seen the Father already in His life (John 14:8-11).

There are also several verses in the New Testament that make it clear that Jesus is fully God. The chief verse—that led an anti-Trinitarian denomination to produce a new translation of the Bible because it could not refute it—is John 1:1: 'In the beginning was the Word, and the Word was with God, and the Word was God.'

The Greek word order for the phrase, 'and the Word was God' is written in such a way to emphasise that God himself was the Word. Merrill C. Tenney, author of the commentary on the Gospel of John in the *Expositor's Bible Commentary*, says,

The position of the noun God in the Greek text marks it as a predicate, stressing description rather than individualisation. The "Word" was deity, one with God, rather than "a god" or another being of the same class. This is the real meaning of the phrase. Unity of nature rather than similarity or likeness is implied.

Other verses that highlight Jesus' divinity are Romans 9:5: 'Christ, who is God over all'; Philippians 2:5-6 where we are told that Jesus Christ is 'in very nature God', and equal with God; and Colossians 2:9: 'In Christ all the fullness of the Deity lives in bodily form'.

Continued page 20





The Moral Influence Theory

Dear Editor

It's time Christians grew up and stopped seeing God as a vindictive, blood-thirsty being who sacrificed his Son so we could have eternal life. Such a god belongs to the pantheon of pagan deities, certainly not to Christianity. God is not a butcher. The New Testament teaches us that he is love, and a loving God would never nail his Son to a cross. Jesus went to the cross, not to pay for our sins, but to show us that he loved us

M.T.

Ritchie's Reply

Dear M.

The Father did not force Jesus to go to the Cross against his will. Jesus makes it clear that it was his personal choice, no one else's, to atone for our sins on the Cross. He said, 'No-one takes [my life] from me, but I lay it down of my own accord' (John 10:18). Jesus had a door of escape from the Cross, but he chose not to use it. He told his disciples that he had the authority to call upon twelve legions of angels to free him if he so chose, but if he did that the Scriptures that pointed forward to his atoning death for all mankind would not be fulfilled (Matt. 26:53-54).

It's also a lot of nonsense to claim that Jesus went to the Cross, not to atone for our sins, but to show us that he loved us. John Stott says,

If you were to jump off the end of a pier and drown, or dash into a burning building and be burnt to death, and if your self-sacrifice

had no saving purpose, you would convince me of your folly, not your love. But if I were myself drowning in the sea, or trapped in the burning building, and it was in attempting to rescue me that you lost your life, then I would indeed see love not folly in your action. Just so the death of Jesus on the cross cannot be seen as a demonstration of love in itself, but only if he gave his life in order to rescue ours. His death must be seen to have an objective, before it can have an appeal (*The Cross of Christ*, p. 256).

The gospel says: 'God demonstrates his own love for us in this: While we were still sinners, Christ died for us' (Rom. 5:8). And the biblical description of love is as follows: 'This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins' (1 John 4:10). God's love is revealed in the costly sacrifice he made for us on the Cross.



Indicatives & Imperatives

Dear Pastor Ritchie

I read in the GNU magazine about the indicatives and imperatives of the gospel. It was reported that a teacher at an African seminary said to one of his theology students, 'Don't talk about the imperatives of the gospel until you understand and accept the indicatives of the gospel.'

Can you tell me, please, what these indicatives and imperatives are?

S.S.A.

Ritchie's Reply

Dear S.

The indicatives of the gospel describe what Jesus *has already done* for our salvation. Some examples are: 'Christ died for our sins according to the Scriptures' (1 Cor. 15:3); 'Christ died for the ungodly' (Rom. 5:6); 'While we were still sinners Christ died for us' (Rom. 5:8); and 'Christ redeemed us...' (Gal 3:13). They are the indicatives.

The imperatives of the gospel describe the way those who have been saved by Jesus should live: 'Do not store up for yourselves treasures on earth' (Matt. 6:19); 'Seek first his kingdom and his righteousness' (Matt. 6:33) and 'Do not judge or you too will be judged' (Matt. 7:1).

The indicatives are the root of our faith; the imperatives are the fruit.

The indicatives must always have first place, just as in the Ten Commandments: Before the imperatives are stated, the Lord declares the great indicative: 'I am the Lord your God, who brought you out of Egypt, out of the land of slavery' (Deut. 5:6). This indicative is then followed by the imperatives: 'You shall have no other gods; you shall not worship idols; you shall not commit adultery; you shall not kill, 'etc. Only those who have been redeemed from their slavery by the Lord will have his imperatives written in their minds and on their hearts.

Here's a good question for you to ponder: What indicative(s) do you hold as the foundation of your life in Christ?



**good
news**
Unlimited

Phone: +61 (0)7 5524 5040

P.O. Box 6788, Tweed Heads South NSW 2486

Email: admin@goodnewsunlimited.org.au

Web: www.goodnewsunlimited.org.au

The GNU catalogue is available online at
www.goodnewsunlimited.org.au

Summer Stock Book Clearance

**... with a
50% off sale on
selected books**

BOOK DESCRIPTION	DISCOUNTED PRICE	BOOK DESCRIPTION	DISCOUNTED PRICE
Answers to Tough Questions	\$4.98	Sing A New Song	\$1.48
From Me to You Vol. 1	\$1.75	The Church Comes Home	\$3.98
From Me to You Vol. 2	\$4.98	The Edges of SDA Adventism	\$5.00
Give it All to Him	\$2.48	The God of all Comfort	\$3.48
John C Lennox 3 Pack	\$8.48	The Living Church	\$4.48
Let's Understand Daniel	\$4.98	The Lost History/Christianity	\$6.98
Life of Jesus Who He is ...	\$7.48	The Purpose Driven Life	\$8.48
Metaphors and Monsters	\$3.75	Treasured Memories in Verse	\$4.75
More than a Carpenter	\$3.48	Twenty Four Hours with God	\$5.00
Seven Days that Divide/World	\$6.48		

AVAILABLE FROM:

Good News Unlimited

PO Box 6788,
Tweed Heads South 2486
Phone +61 (0)7 5524 5040
email: admin@goodnewsunlimited.org.au
Web: www.goodnewsunlimited.org.au

OVERSEAS ORDERS:

When ordering books, DVDs, CDs, tapes, etc., credit cards are the preferred method of payment. If paying by cheque, please add the forex conversion charge (\$A10) to the amount of the cheque.

NEWS:

If you would like to receive email notification of upcoming events, new books, CDs and DVDs and general news, please email us at: admin@goodnewsunlimited.org.au

INTO ALL THE

World...

Cavalry or Infantry?

ELIEZER GONZALEZ PhD

THERE HAVE BEEN many people named Alexander in the world, but only one named Alexander *the Great*. Against all odds, he achieved what in his day was considered impossible, and his achievements still astound people today. By the age of 30 he had created the largest empire the ancient world had ever seen, having utterly defeated the super-power of his day – the Persian Empire. He did it through his calculated risk-taking, his blinding speed, and his sheer over-arching ambition.

Although in terms of military strategy he is perhaps most well known for perfecting the Macedonian phalanx. The infantry in this tight formation wielded a pike called a sarissa, which was 6 metres (almost 20 feet) in length. Now, that's heavy infantry! However, it was probably not the phalanx that was the secret of his success on the battlefield; it was his cavalry that did the most damage. While the phalanx held the enemy, Alexander's cavalry harassed and broke up the enemy formations.

So, here is the question, when Jesus gave the gospel commission to His first followers, did He intend Christians to be the heavy infantry or the light cavalry? Heavy infantry plods along slowly, all huddled together. Cavalry is quick and nimble, going where it is needed to turn the tide of battle. I think Jesus wanted speed as well as commitment; he wanted agility as well as solidity.

For many Christians today, the gospel commission has turned into a heavy infantry war of attrition. We praise

God for all of those congregations and all of those Christians who are fighting anywhere and everywhere in the world to penetrate the darkness with the light of the gospel. We need the phalanxes! But perhaps it is time for the light cavalry to join the battle. Perhaps it is time for Good News Unlimited!

Today I was chatting online with a pastor who leads one of the ministries in the third world that is part of our gospel network. The pastor said,

I do not know how to say thanks to you. Really, it is God who is doing marvelous things through you. I am nothing in front of God and you.

This pastor tells me of baptisms, answered prayer, healings, and blessings among simple people whom the world has otherwise forgotten. (There will be more about this in future issues of this magazine.) The point of sharing this with you is to let you know how absolutely humbled I am to know that Good News Unlimited is having such a huge impact on the ministry of the gospel for these people. This is what I replied to this pastor:

We are all nothing at the foot of the cross; and there, in the love of God, we realize that we are everything to Him.

It is so easy for mission as Christians to be obscured and encumbered by religious practices, religious traditions, and creeds, as well as by processes, structures, and bureaucracy. Don't you wish that you could just reach the world with the Word powerfully and quickly?

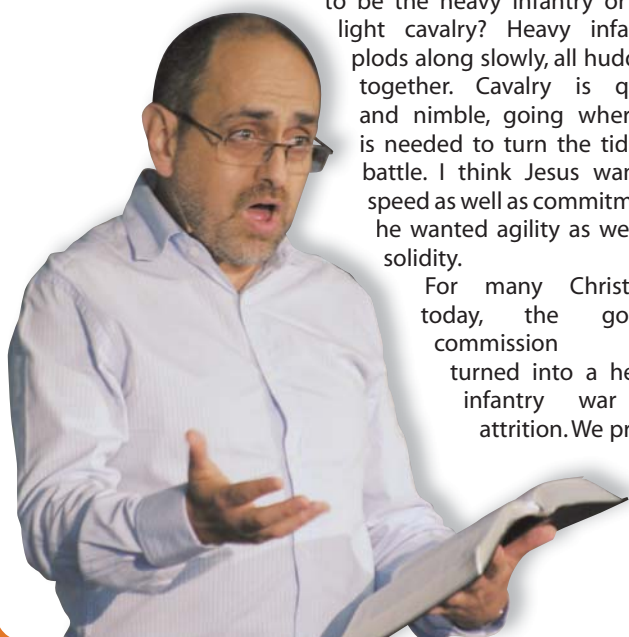
I love the way that in Revelation 19 Jesus is portrayed as sitting on a white horse, rushing to save His people! And the armies of heaven follow Him riding on white horses! You see, the work of Jesus is represented here as the cavalry, not the infantry! And that is precisely what Good News Unlimited will strive to do.

Thank you for being part of the ride!



Grace and Peace in Jesus!

Eliezer Gonzalez



good news
Unlimited

PO Box 6788
Tweed Heads South NSW 2486
www.goodnewsunlimited.org.au