

# GOOD NEWS

*Unlimited*



*“Jesus—Bringer Of The Spirit”*

**CHRIST ALONE • GRACE ALONE • FAITH ALONE • SCRIPTURE ALONE**

# EDITORIAL . . .

**Because through Christ Jesus, the law of the Spirit of life set me free from the law of sin and death.  
(Romans 8:2)**

In the eighth chapter of his Romans letter, Paul stays aloft in praise to God for something wonderful that has come into the world, which has transformed his existence. This wonderful 'thing' is Christ, who, postascension, remains in the form of Spirit. Christ is the Spirit and the Spirit is always the Spirit of Christ. A Christian is one who participates in Christ. Or, one who has the Spirit. "If anyone does not have the Spirit of Christ he does not belong to Christ" (Romans 8:9).

"The Spirit himself, testifies with our Spirit, that we are God's children" (Romans 8:16). This sentence expresses the miracle that stands at the center of Christian faith. Paul, in the same chapter, reminds us that our 'flesh'—our natural desires, inclinations, and way of thinking, could never produce for us the assurance that we are God's children. "The sinful mind is hostile to God. It does not submit to God's law, nor can it do so" (Romans 8:7).

A father sets a reasonable number of ground rules, which he expects the children of his household to obey. The child, being what all children are, rebels at the sanctions raised against his riotous desires. He knows the rules are just and inescapable, so he hates his father for imposing regulations on

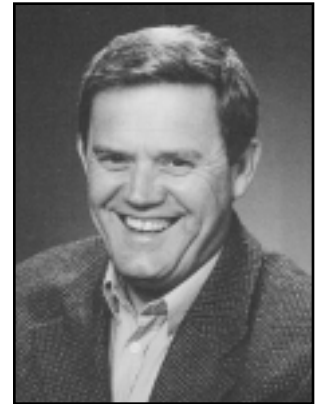
him, which he will not and cannot subscribe to.

Such are the circumstances of every human being. We are opposed to God who represents to us a law which we cannot reach, but which is immovable. This is why the Scripture does not say: "OUR spirit bears witness that we are God's children." What our spirit tells us is that we are *not* God's children!

The coming of the Holy Spirit means that something new has been brought in. A Spirit—like our own—yet not our own, who can assure us of something about which we could never convince ourselves. Namely, that God is our Father, and we are his children.

In family life, a child has a 'moment of grace'; when he inexplicably does, freely, what his parents have always commanded him to do, there is a brief season of freedom and happiness. The child seems balanced and content. Hostility, bondage, and fear are banished. This is the glorious liberty of the children of God. A privilege only made possible—by the Spirit—Christ's gift of himself as our ever-present companion and comforter.

*Ron J. Allen*



**Ron Allen**

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# Jesus — Bringer of the Spirit

by Ron Allen

**T**he Old Testament is a record of God's intervention in human affairs through Israel and his descendants. In that history, the Hebrew prophets were special agents of God's Spirit. A prophet was seen as 'a man of the Spirit.' Others could look to him for wisdom from God.

## AN AGE OF THE HOLY SPIRIT

These prophets foresaw a coming age that would be remarkable for a more widespread activity of the Spirit. Until that time, the Spirit's workings would remain sporadic and intermittent, but then, ample and abundant. So much so that the Spirit's coming could be spoken of using liquid metaphors: "I will pour out my Spirit on all flesh." According to Joel 2:28+29 everyone would be a prophet. Men and women; sons and daughters; young and old.

## A SPIRIT-FILLED INDIVIDUAL

At the heart of this hope for an age of the Spirit, stood the expectation of a single figure who would be uniquely Spirit-filled. He, beyond all others, would be a Man of the Spirit. Indeed he would be *Messiah*, the anointed one. The son of David.

*A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord (Isaiah 11:1+2).*

*Here is my servant, whom I uphold, my chosen one in whom I delight. I will put my Spirit on him and he will bring justice to the nations. . . . A bruised reed he will not break, a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establish justice on earth. In his law the islands will put their hope. (Isaiah 42:1-4)*

## A SPIRITUAL BLESSING FOR ALL

Observe that the one on whom the Lord will put his Spirit, will enormously benefit other people. He will establish justice

and the remotest realms will put their hope in him.

The prophets, therefore, envisioned one especially endowed by the Spirit of God; through whom there would flow a universal good; through whom would come a universal spiritual drenching.

## JESUS THE ANOINTED ONE

It is the unanimous conviction of those who produced the New Testament, that Jesus of Nazareth was this anointed one. John the Baptist offers his public disclaimer, that he is not Messiah. That the one coming after him is the one who will baptize with the Spirit. (Luke 3:15+16)

Jesus, impelled by the Spirit, enters the desert of temptation. In the power of the Spirit he preaches his gospel of the kingdom. At his hometown synagogue he reads from Isaiah 61, claiming for himself the Spirit's anointing. In a later discourse he teaches a baptism of water and the Spirit, as the essential doorway into the kingdom.

## HELP FOR OUR WEAKNESS

*"In the same way the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express" (Romans 8:26).*

But someone may say. . . "I have not experienced the Spirit of which Paul speaks. I am not a Christian in this sense." Listen to Paul's reply. Perhaps it is the most puzzling and mysterious of all his sayings. "The Spirit helps us in our weakness."

Paul recognizes the fact that usually we are possessed by a weakness which makes the experience of the Spirit and the right prayer impossible. But he tells us that in these periods we must not believe that the Spirit is far from us. It is within us, though not experienced by us. Our sighing in the depth of our souls, which we are not able to articulate, is taken by God to be the work of the Spirit within us.

To the man who longs for God and cannot find him; to the man who wants to be acknowledged by God and cannot even believe that he is; to the man who is striving for a new and imperishable meaning of his life, and cannot discover it—to this man Paul speaks. We are each such a man. Just in this situation, where the Spirit is far from our consciousness, where we are unable to pray or to experience any meaning in life, the Spirit is working quietly in the depth of our souls.

*Paul Tillich. The shaking of the foundations. p 141.*

In the course of his ministry, Jesus confronted demonic forces; overpowering them (as he said), by the power of the Spirit of God (Matthew 12:25+26).

On the massive temple steps; in view of a vast crowd; Jesus invited all to come and receive from him the Spirit in such abundance as to be likened to “rivers of living water” (John 7:39).

To those who believed him not, Jesus warned that the sin against the son of man amounted to blasphemy against the Holy Spirit (Matthew 12:30-32). As his mission drew to a close, Jesus told his disciples that he intended to entreat the Father on their behalf, so that they, too, would be given the Holy Spirit (John 14:16). And just before his ascension, he reiterated: “I am going to send you what my father has promised” (Luke 24:49).

Those are some of the references to the Spirit in the ministry of Jesus. Enough to show that Jesus is pictured as the “bringer of the Spirit.” The Spirit is given by God, but it comes via Jesus.

### A NEW AGE OF THE SPIRIT

When Jesus stood on the temple steps and dramatically called on the thirsty multitude to come to him, he left it to John, the disciple, to explain that he was speaking of the gift of the Spirit. “By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not yet been given, since Jesus had not been glorified” (John 7:39).

There was a point in history which would mark the end of one age and the commencement of a new one; a place in time which would be Spirit, in a way that it had never been before. That point was the occasion of Jesus’ glorification; his death and ascension. The cross was the necessary prelude to the coming of the Spirit. Observe Peter’s logic as he explains the Pentecostal happenings:

“This man was handed over to you by God’s set purpose and foreknowledge. . .but God raised him from the dead.” (Acts 2:23+24)

“God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the father; the promised Holy Spirit and has poured out what you now see and hear.” (Acts 2:32+33)

“Therefore let all Israel be assured of this: God has made this Jesus, who you crucified, both Lord and Christ.” (Acts 2:36)

“Repent and be baptized every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children, and for all who are afar off—for all whom the Lord our God will call.” (Acts 2:38+39)

In Peter’s thinking, Pentecost was not an event additional to Christ. It was integral to the whole messianic achievement. By his death Jesus obtained enthronement with his father. Full atonement for sin having been completed; the Father being well pleased with his Son, granted him the Holy Spirit which he in turn was glad to share with all his brethren—those who believed in his name.

### ONCE FOR ALL TIME

Once it was not Holy Spirit. Now it is. Christ has come; Christ


has suffered; Christ is risen; Christ has been embraced by the Father; Christ has been given the Spirit; and Christ has poured out that gift on his fellows. All this happened once. Once!

“But when this priest had offered for all time, one sacrifice for sins, he sat down at the right hand of God.” (Hebrews 10:12)

Christ need not suffer a second time. There is no need for another sitting down at God’s right hand. Nor is there any necessity for any giving of the Spirit, subsequent to the one that marked Jesus’ glorification. Believers enter into this privilege at conversion, and nothing they can do will expand it or cause it to be repeated.

### THE HOLY SPIRIT IS JESUS

The gift of the Holy Spirit is nothing less than the personality of Jesus, inspiring, helping, guiding, and saturating human life. The personal properties of Jesus that made him the finest human specimen the world ever saw, are available to the rest of us, as we fellowship with him. The Spirit is not a force; not a tonic; a power; or a mere influence. The Spirit is someone. No less than Christ himself.

Jesus has made possible the entrance of the Spirit into human life. The world is often dangerous and life is frequently ugly, but what would it be like without the influence of Christ’s Spirit? There is a special experience of the Spirit for those who believe, but just as Christ died even for unbelievers, so does his death procure for them, also, exposure to his winsome and wholesome influence. 

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# Jesus — Man of the Spirit

by Ron Allen

*“The Spirit of the Lord is upon me. . . .”*  
(Luke 4:18).

## JESUS, THE UNIQUE SON OF GOD

Three passages in Luke’s gospel are linked together by a single idea. They are: Luke 3:21+22; Luke 3:23-38; Luke 4:1-19.

At his baptism, a heavenly voice confirms Jesus’ identity. *“You are my Son, whom I love, with you I am well pleased”* (Luke 3:22).

Luke follows his record of the baptism with Jesus’ genealogy. Beginning with Jesus, he works backward to Adam the son of God, showing that Christ bears a relation not just to Abraham’s descendants, but to the whole human race. Then in chapter four, Jesus is tested by the devil on the principle point of his unique sonship. *“If you are the Son of God”* (Luke 4:3,9).

## A CLOSE CONNECTION WITH THE HOLY SPIRIT

Connected to Luke’s presentation of Jesus as God’s Son, is his close association with the Holy Spirit. In each of the above passages, which carry the idea of

Jesus as God’s Son, he is specially attended by the Spirit. At the baptism, the Spirit is signally present. *“The Holy Spirit descended upon him in bodily form like a dove”* (Luke 3:22). *“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness”* (Luke 4:1).

## JESUS THE MAN OF THE SPIRIT— AS SEEN BY LUKE

Luke has a recognizable interest in the Holy Spirit. Many references to the Spirit in his writings are lacking in the other Gospels. Whereas Matthew quickly mentions that Mary was pregnant through the Holy Spirit, Luke lingers over the fact. *“The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God”* (Luke 1:35).

Only Luke mentions the aging priest to whom the Spirit revealed things about Christ. Luke, alone, mentions Jesus’ return from the wilderness in the power of the Spirit (Luke 4:14). Both Matthew and Luke record Jesus’ admonition on prayer, but only Luke assures us that the good thing the father waits to give his children, is the Holy Spirit (Luke 11:13). Luke is alone among the evangelists in ending his account with Christ’s promise to send the Spirit to the church.


In Acts—written by Luke—the Holy Spirit sends Phillip to Gaza (Acts 8:29). Peter is instructed by the Holy Spirit to go with three men who are looking for him.

The Spirit of Jesus prevents Paul and Silas from entering Bithynia (Acts 16:7), etc.

The Holy Spirit is integral to Jesus as God’s Son. Luke’s Christ is Spirit-wrought; Spirit-endowed; Spirit-guided; and Spirit-inspired. From baptism and wilderness ordeal, he enters upon his mission in the power of the Spirit. His first appointment is at Nazareth where he begins with the words: *“The Spirit of the Lord is on me. . . .”* (Luke 4:18).

## GOOD NEWS

As the Son in whom God is pleased, Jesus is the ideal man in whom the Spirit reigns. As such he is equipped to *“preach good news to the poor; to proclaim freedom for the prisoners. . . .”* (Luke 4:18+19). He is our

champion. The one man, in whom God’s Spirit dwells fully, will share the blessing. Through contact with Jesus, men and women will receive the “promise of the father,” and “lose their bonds.” 

## MEETING THE RISEN JESUS

Jesus of Nazareth comes to us in two ways. First of all, he appears as he did in Palestine in the first century, as an historical figure. We see him as one who lives out his life first as a carpenter, then as a preacher. He died by violence on a cross and was buried as all men have been before and since.

In the second place, he is still a man of history, but becomes in fact and in faith, one who has a meaning in human experience which we normally expect to belong to God. We see him dying, yet his death was as no other in history. We meet him beyond death, glistening and risen.

Today it is claimed we are able to make contact with his Spirit. . . .

. . . Many of us never pass on to this second fact about Jesus Christ. Jesus remains a person of history. Belonging to history, he is dead. His words come down to us because they are great words. His memory survives because it was a great memory he left behind. Many cannot say, “Jesus Christ is Lord.” They do not know him alive today. . . . “No man can call Jesus Lord except by the Holy Spirit.”

Alan Walker.

*God Is Where You Are. pp 51+52.*

# THE JOYOUS TRUTH ABOUT HELL — 2

Desmond Ford

*When we puzzle over heaven and hell,  
we must answer the question:  
“Does God have two faces?”*

*Is there one face of heavenly love and  
forgiveness, and another of hellish sadism?  
An extended excerpt from C.S. Lewis’  
The Pilgrim’s Regress helps pose the  
problem of the goodness of God  
and everlasting torment.*

**T**he crucial question we must answer from Scripture is: “Does God have two faces?”

Is there one face, the lips of which say, “Love your enemies. Bless them that curse you.”?

He [our Father in heaven] causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (Matthew 5:45 NIV)

I tell you, [forgive] not seven times, but seventy-seven times. (Matthew 18:22)

## A second face

And is there another face—that of a sadistic monster—that maintains an everlasting Auschwitz that has no humanly-discernible purpose?

That everlasting charnel house will stain and blot his universe forever and ever and ever. A mother will be able to look across the chasm between heaven and hell, and see her child in excruciating pain, calling out for relief. At the same time she will be singing hymns to the “merciful” Almighty who, from the beginning of time, decreed that he would create millions of human beings, and consign most of them to eternal torment!

## C.S. Lewis and two faces

Has God two faces? Or can the Scriptures help us decide between them?

The metaphor reminds me of what C. S. Lewis wrote in his book, *The Pilgrim’s Regress*. (Next to *Until We Have Faces*, perhaps his best.) Here is the protagonist’s experience when he first encounters a hypocritical minister. The minister puts on a good face one moment and then reveals his natural face:

And when John came into the room, there was an old man with a red, round face, who was very kind and full of jokes, so that John quite got over his fears, and they had a good talk about fishing tackle and bicycles.

But just when the talk was at its best, the Steward got up and cleared his throat. He then took down a mask from the wall with a long white beard attached to it and suddenly clapped it on his face, so that his appearance

was awful.

And he said, “Now I am going to tell you about the Landlord. The Landlord owns all the country and it is very, very kind of him to allow us to live on it at all—very, very kind.” He went on repeating, “very kind” in a queer singsong voice so long that John would have laughed, but that now he was beginning to be frightened again.

The steward then took down from a peg, a big card with small print all over it, and said, “Here is a list of the things the Landlord says you must not do. You’d better look at it.”

So John took the card: but half the rules seemed to forbid things he had never heard of; and the other half forbade things he was doing every day and could not imagine not doing; and the number of the rules was so enormous that he felt he could never remember them all.

“I hope,” said the Steward, “that you have not already broken any of the rules.”

John’s heart began to thump, his eyes bulged more and more; and he was at his wit’s end when the Steward took the mask off and looked at John with his real face and said, “Better tell a lie, old chap, better tell a lie. Easiest for all concerned,” and popped the mask back on his face all in a flash.

John gulped and said quickly, “Oh, no, sir.”

“That is just as well,” said the Steward through the mask. “Because you know if you did break any of them and the Landlord got to know of it, do you know what he’d do to you?”

“No, sir,” said John: and the Steward’s eyes seemed to be twinkling dreadfully through the holes of the mask. “He’d take you and shut you up forever and ever in a black hole full of snakes and scorpions as large as lobsters—for ever and ever. And, besides that, he is such a kind, good man, so very, very kind. I’m sure you would never want to displease him.”


“No, sir,” said John. “But, please sir. . . .”

“Well,” said the Steward.

“Please, sir, supposing I did break one, one little one, just by accident, you know. Could nothing stop the snakes and the lobsters?”

“Ah! . . .” said the steward; and then he sat down and talked for a long time, but John could not understand a single syllable.

However, it all ended with pointing out that the Landlord was quite extraordinarily kind and good to his tenants, and would certainly torture most of them to death the moment he had the slightest pretext.

[C.S. Lewis, *The Pilgrim’s Regress: An allegorical apology for Christianity, Reason, and Romanticism*, (William B. Eerdmans Publishing Co: 1933, 1948, 1981), pages 4-5] 

# THE JOYOUS TRUTH ABOUT HELL — 3

Desmond Ford

**The traditional doctrine of an ever-burning hell conjures up a two-faced god. All Scripture portrays very clearly a one-faced God. That Face is turned toward us in Christ, and is good, kind, compassionate, and merciful.**

Does God have two faces?

One face of God is very, very clear.

God is the Host of banquets, feasts, and parties, and whosoever will may come (Revelation 22:17, see also Mark 8:34).

The blind, the deaf, the paralyzed, the lepers, the outcasts, and the jailbirds come—and they are not turned away. It's very clear that one of God's faces is to welcome those whom no one else would welcome.

God loves the unlovely, and forgives the unforgivable.

## Good Father and Shepherd

God is the Father of the prodigal son, and the Father of the prodigal son's brother.

God can say to the pouting brother, "My son, you are always with me, and everything I have is yours" (Luke 15:31 CEV).

God is the Good Shepherd who goes looking for the one lost sheep. (See Luke 15:3-7.)

These good things about God are clear.

## God so loves

Yes, one face of God is very clear.

All doubt beyond, All fear above,  
Nor cursing creed nor crackling pile  
can burn or blot it—God is love.

In the best-known text of Scripture—in chapter one thousand—we have the truth on this topic summed up:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (John 3:16 NKJV)

What does "perish" mean? The Greek word "perish" means "to be no more." It is God's desire that we shall not perish but have everlasting life.

## God is like Jesus

What is God like? He is like Jesus.

Philip said, "Lord, show us the Father and that will be enough for us."

Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father?'" (John 14:8-9, NIV)

What is God the Father like? He is like the Christ who made a long journey to help a mother who was anxious over her sick

daughter. The Father is like the Christ who took up children into his arms to bless them. Like the One who defended the woman taken in adultery. Like the One who after his resurrection remembered how depressed Peter was because of his failure and sent a special angelic message: "Go, and tell my disciples and Peter" (Mark 16:7).

## Gentleness of Christ

Think of the gentleness of Christ. I love his words:

"The spirit indeed is willing, but the flesh is weak."

(Matthew 26:41; Mark 14:38 NKJV)

What wonderfully compassionate words! While he is suffering so intensely in Gethsemane he makes excuses for his disciples. He knew that they wanted to do what was right, it was just difficult.

## The religion of Jesus

I remember how impressed I was, decades ago, when I first read in Matthew 23 his condemnations of bad religion.

He said about the Pharisees,

"For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matthew 23:4 NKJV)

It hit me like a lightning bolt. "The religion of Jesus must be the opposite of what he is condemning! It's not a religion of heavy burdens, but one of joy and gladness and assurance and confidence!"

## No heavy burdens in Jesus' religion

The religion of Jesus is to be aware that God is for us and not against us, even when we are at our weakest, or even at our worst.

Religious leaders may "bind heavy burdens" but Jesus doesn't. Jesus says:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30 KJV)

## Compassionate Old Testament God

We see this same God in the Old Testament, too.

Through the Lord's mercies we are not consumed,  
Because His compassions fail not.

They are new every morning;

Great is Your faithfulness.

(Lamentations 3:22-23 NKJV)

He doth not afflict willingly nor grieve the children of men. (v. 33)

"I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (Jeremiah 31:3 KJV)

“Why will ye die?” (Jeremiah 27:13; Ezekiel 18:31; 33:11)

“How can I give you up?” (Hosea 11:8 NIV)

“For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the Lord, who has compassion on you. (Isaiah 54:10 NRSV)

“See, I have engraved you on the palms of my hands; your walls are ever before me.” (Isaiah 49:16 NIV)

In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old. (Isaiah 63:9)

What a picture of God! The wounded God who became sin for our sakes, and died for us.

### **Tender Old Testament laws**

You remember some of the many laws of the Old Testament. They even concern such tender things as birds and their nests.

There are laws of compassion in the Old Testament law: Be careful how you treat the widow. Be careful how you treat the orphan.

If you find an ox or ass of your enemy in a pit, kneel down and lift it out of the pit. If you find an animal in trouble with its heavy burden, you are to surely help that animal, even though you know it belongs to your enemy.

### **God is love from page one**

The one clear, loving, face of God is everywhere written in Scripture, from the very first page:

God saw all that he had made, and it was very good. (Genesis 1:31 NIV)

And the Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. (Genesis 2:9)

Right from the beginning, even when man sinned, God came walking in the garden in the cool of the day (see Genesis 3:8).

God does not come on the wings of the wind in haste to slay. He does not come in the heat of the day, when the intensity of the sun will add to our discomfort.

But God comes in the evening when the stars have come out to give hope in the darkness. Then God comes, and in all gentleness he tells Adam and Eve of the One who will be born to a woman. This One will destroy the wicked serpent (the devil) who has tempted them and led them into great loss.

### **God loving with sulking Jonah**

God is the one who came to Jonah when Jonah was sitting in the shade of a vine, sulking. Jonah was pouting because he had lost his reputation as a great prophet-evangelist.

Jonah's prophecy about the destruction of the city of Nineveh (Jonah 3:4) had not been fulfilled. This caused him to sulk.

The dear Lord asks Jonah:

“Have you any right to be angry?” (Jonah 4:4)

“I do,” he said. “I am angry enough to die.” (Jonah 4:9)

But the Lord said, “You have been concerned about this vine, though you did not tend it or make it grow. It sprang up overnight and died overnight. But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?” (Jonah 4:10-11)

### **God loving with discouraged Elijah**

Scripture tells of the God who meets Elijah when Elijah is running away from him.


God sends Elijah a lunch and says, “If you're going to run away from Me, you'll need some nourishment. Here you are.” (See 1 Kings 19.)

### **God's face toward us**

And Scripture tells of a God who could put up with a skittish Israel for forty years.

A Christ who could endure disciples who were always doubting, always trembling, always misunderstanding.

A Christ who could endure on a cross when the slightest twitch of an eyelid could have freed him. What a Christ! What a God!

That Face of goodness, kindness, mercy, and compassion is turned toward us in Christ, and is very, very clear. 

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# **LED BY THE SPIRIT**

by Desmond Ford

*“Because those who are led by the Spirit of God are sons of God.”  
(Romans 8:14)*

### **RUSHED AND LED**

The Bible has two words translated “led.” One is a tumultuous word: “like a great mass of water rushing onward.” That is

the word Peter used when he said that the prophets were motivated, or led, by the Spirit to utter their prophecies.

“Men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21).

But the word Paul uses in Romans 8:14 is a word that means “gentle leading.” This is the gentle leading of a shepherd for his sheep. This is the leading of a mother with her little child. This is the leading of a guide for a traveler. This is the leading of a teacher for a student. This is the leader of a captain for his unit. This is a gentle going ahead.



Why do I need gentle leading? Because life is perilous, and I am weak. And the less I think I need it, the more I need it. This is what Paul meant when he said, “When I am weak, then I am strong” (2 Corinthians 12:10).

### MODERN CULTURE NOT REAL

Hollywood and popular culture give us all the wrong images. Pop culture tells us, “You’ve got to be beautiful; you’ve got to be clever; you’ve got to be strong: in order to be happy and succeed.” The fact is, none of us fits these categories in reality. Because we don’t need them, we need the Spirit. That is why the Bible gives us the warnings: “Do not quench the Spirit” (1 Thessalonians 5:19); “Do not resist the Spirit” (Acts 7:51); “Do not grieve the Holy Spirit of God” (Ephesians 4:30).

### RESIST NOT THE SPIRIT

A little boy often played with a pet dove. One day when the dove came to light on his hand, the boy took his hand away. The dove came again and again and again, and the boy took his hand away. Later that afternoon, when the boy called the dove, it didn’t come at all.

So we can resist the Spirit. The Spirit is very sensitive, very tender. If we are going to be led by that Spirit, we must have that same sensitivity. We must be leadable, we must be teachable. That is only possible as we begin to value people as Christ values them.

### BONDAGE VERSUS PRIVILEGE

The world is a place of bondage. Worldly culture really consists of bondage, fear, and deception. The gospel offers us glory, liberty, and truth.

*You did not receive a Spirit that makes you a slave again to fear, but you received the Spirit of Sonship.*  
(Romans 8:15)

Paul is saying, “See the contrast. Your old life was one of bondage and fear, but we are freed from that as we look to Jesus.”

### DADDY, DADDY

Verse 15 goes on to say that we receive the Spirit of sonship when we cry, “Abba, Father.” You’ve heard many times that ‘Abba’ was the Aramaic word that little children used for ‘Daddy.’ You find ‘Abba’ three times in the Bible. Jesus used it once, in Gethsemane (Mark 14:36). Paul used it twice, once in Galatians 4:6, and once here in Romans 8:15.

When the Spirit comes into your life, and you become conscious of how much you are loved by God, the Spirit leads you to pray the prayer of a trusting and confident child. You can call God your father, “Daddy, Daddy.”

### THE WITNESS OF PRAYER

The evidence that we are being born from above (or born again) is that we find it instinctive to pray

confidingly. The person who doesn’t pray has never been born again.

We cry, “Abba, Father!” It is God’s Spirit bearing witness with our spirit, that we are the children of God. When you pray like that, that is the evidence that the Spirit of God has come to you.

When Samuel Wesley, father of the Wesley brothers, was dying, he said, “The inner witness, the inner witness. Boys, the inner witness.” Samuel Wesley was referring to the fact that every Christian is ministered to by the Holy Spirit, who brings us the conviction of the love of God. Because that witness, or conviction, is in us, it is not always an overwhelming conviction. There are times when we don’t hear it at all. It is like the difference between the moon and the sun. If the witness were up in heaven, it would be like the sun. But because it is in me, therefore, it is more like the moon. The witness of the Spirit is a reality for every Christian. It is the conviction I am loved, despite what I am.

### HELPS OUR WEAKNESS

Many people think they couldn’t possibly have the Holy Spirit. “Look at my weaknesses,” they cry. Here is a glorious text that says:

*In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.*  
(Romans 8:26)

The verse does not say that God helps us out of our infirmities. It would be terrible if you and I were so smart, so strong, that we sort of felt we could manage without God. There’s not really much chance of that, if we are at all honest. Life is continually bigger than we are. We can’t even do all we want for the people nearest to us, let alone for the people in the mission fields.

What parent can decide for a child? None. It doesn’t matter how eloquent you may be, or how great your biceps. You can’t decide for a child. But the Spirit dwells in those who have infirmities. That’s a very, very comforting passage.

### CHILDREN AND HEIRS

*Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.* (Romans 8:17)

This verse depicts us as children, and therefore heirs. You can’t be an heir unless you are first a child. Obviously, that means being born. We cannot be born without Christ, and we cannot be born even through Christ, without faith. Thus, the sequence is: faith in Christ, rebirth as children, then heirs. Heirs to what? There’s an Old Testament verse that says, “The Lord is the portion of my inheritance” (Psalm 16:5). You and I think of things. But a wise man once said: “Without things we cannot live. But he who thinks of things alone, is not a person.”

—Desmond Ford. *Right with God Right Now*. pp 181-185

# CHRIST'S GIFT OF ASSURANCE - 6

Roy Gee

*The Christian life cannot be lived except upon the bedrock foundation of assurance with God.*

*Hebrews 4:14-16 explains that we have assurance with God because of Jesus (who is not just our High Priest, but our **Great High Priest**). We are unlikely candidates for citizenship in God's kingdom. Yet, because of the gospel, we have the assurance that, truly, we are children of God.*

**E**very Christian needs the rock-firm foundation of assurance and confidence that God loves and accepts him/her now. (That includes you.)

That assurance is found only in Christ.

Hebrews 4:14-16 tells us:

1) Jesus is our Great High Priest.

We would be excited enough to have a high priest as our representative before God. But to have Jesus as our great high priest is so wonderful we can barely control our joy! Jesus is not just a High Priest, he is a Great High Priest.

2) Jesus is without sin.

Where Jesus is consistent in his holiness, we are only inconsistent in our unholiness. We had better not find our confidence with God in our own performance—it is just not perfect.

3) Jesus brings to us mercy, kindness, and help in our time of need.

## **Second-guessing Billy Graham**

I second-guessed Dr. Billy Graham. and got it all wrong.

When Dr. Graham started to appoint his successors, I guessed he would appoint Luis Palau to head the Billy Graham Evangelistic Association.

Luis had been associated with Dr. Graham for many years, and had the nametag "the Billy Graham to the Latino world." That didn't satisfy Luis, who wanted to be known as "the Billy Graham to all the world."

But Dr. Graham chose his son, Franklin, to be chief

executive officer of BGEA, even though Franklin has plenty to do at Samaritan's Purse. I guessed wrong.

## **Missionary family comes to town**

When Luis Palau was a boy in Argentina, a missionary family came to town one summer. They erected a large tent, and began to conduct Christian evangelistic meetings. The wife played the piano, the two children sang special music, and the husband preached.

Luis's father wanted to attend the meetings. "My father took the whole family," remembers Luis.

Day after day the tent was packed. Day after day it was hot and stuffy with summer heat.

Children were allowed to sit up front, and Luis was right there. Sometimes he put his feet up on the wooden rail in front of the platform.

## **British family puzzles boy**

What amazed Luis was the missionary family's stubborn Britishness.

Because they were British, the family members dressed and acted as though they were still back home. (This is an old story, back when the British were still proper.) This British family made no allowance for the hot Argentinean summer.

"I would watch the preacher," recalls Luis, "and feel sorry for him. The sweat would just pour off him as he preached. In the stifling heat of that packed tent he would preach in his tweed jacket with his tie on." I would ask myself: "Why doesn't he take his coat off? Why doesn't he loosen up his collar and take off his tie? Why doesn't he loosen up?"

The preacher never did. He was British, and that was that. Today, the man and his family would never graduate from missionary school. They would be kicked out for being "culturally insensitive and inflexible."

"Yet," says Luis, "that unlikely missionary was the man who brought my father to Christ. And because he brought my father, all the family came to know Christ—including me."

That British preacher, and unlikely missionary, was successful despite himself. Though insensitive to the culture in which he ministered, God used him to bring a father to Christ.

That father brought a son, who turned out to be a great evangelist.

### Unlikely children of God

There is no kind way to say this, but equally unlikely is the fact that we are the children of God.

More sophisticated people, more intelligent, richer, and more beautifully dressed and socially skillful people could be the children of God. But us? It is so unlikely that we might be candidates for citizenship in the kingdom of God.

But it's true!

### God's children in Jesus

It is true only because of the gospel.

Not because we have cultural or social skills or because we lack them; not because we have money or lack it; or education or lack it. None of these are the reasons why we are children of God.

We are the children of God because of the life and death and resurrection of our Lord Jesus Christ.

We are the children of God because of the glorious fact that Jesus represents us to God and is God's representative to us.

"Whenever we are in need, we should come bravely before the throne of our merciful God. There we will be treated with kindness, and we will find help" (Hebrews 4:16 CEV).

## 2001 GNU Summer Congresses



HOW THE GOSPEL REVEALS THAT  
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## Are You a Myth-Buster?

**A**s an example of the narrow-mindedness of Christians, you hear again and again the stories of how the church treated scientists in the past. For example, the stories of Galileo being persecuted by the church are always trotted out when people deride the tension between science and religion.

*I'm not suggesting that Christians can't be as narrow-minded as the next guy (talk to me about my vegetarianism sometime) but we need to get our historical facts straight.*

*Take this brief quiz. Answer "true" or "false."*

- \* Aristotle's cosmology put the earth at the center because it reflected man as the center of the universe.
- \* Copernicus hesitated to publish his notion that the sun, not the earth, was at the center of the universe because he feared the Inquisition.
- \* Calvin severely criticized Copernicus and upheld Aristotelian cosmology.
- \* Galileo invented the telescope.
- \* Galileo was the first person to use a telescope to examine the heavens.
- \* Galileo dropped two cannon balls of different size from the Leaning Tower of Pisa.
- \* Galileo discovered the dynamics of the pendulum.
- \* Galileo invented the pendulum clock.
- \* Galileo ignored Church doctrine when publishing his "Letters on Sunspots" in 1613.
- \* Intellectuals in secular circles supported Galileo and those

in the church opposed him.

- \* Galileo was imprisoned in harsh conditions and treated severely before and during his trial of 1633.
- \* Galileo said that the "Holy Ghost intended to teach us how to go to heaven, not how the heavens go."

## Are You a Myth-Buster?

Believe it or not, every statement included in this quiz is false.

Find the facts behind Galileo's story by reading through the book *6 Modern Myths*. In this startling book, Philip J. Sampson shows that many stories we have come to believe about Christianity and history simply are not true, such as the idea that Christian missionaries obliterated indigenous cultures, and that Christians are responsible for exploiting the environment.

*Six Modern Myths* challenges contemporary stereotypes and provides compelling evidence for complex historical realities that are both surprising and fascinating.

### 6 Modern Myths

*About Christianity & Western Civilization*

Philip J. Sampson

InterVarsity Press

Retail Price: \$12.99 US

(Paperback; 197 pages; 5 1/2 x 8 1/4 inches; ISBN: 0-8308-2281-X; IVP Order Code: 2281)

# Dear Gospel Friend,

**R**on Allen and I have just completed our series of three GNU Congresses in Brisbane, Melbourne, and Sydney.

They were joyous occasions, beginning with our meetings at the Baptist City Tabernacle in the city of Brisbane—a meeting place made distinctive by its happy congregation and splendid choir and pipe organ.

## Ron Allen returning to USA

Ron, of course, will be on his way back to GNU (USA) in a matter of days. Wonderful though it was to be with him again, I understand his obligations to our larger GNU family overseas.

Very pleasing to me have been the number of letters I have received since Ron's arrival at GNU (USA) last October. If you happen to be one who hasn't yet met Ron and Carmen, please be sure you do—and as soon as possible. While the gospel contains its own inherent power whoever proclaims it, I have often thanked God for raising up one as gifted and dedicated as Ron.

Do give Ron all your support possible. Carmen, too.

And while you are at it, please remember in prayer all our staff at GNU's Auburn office: Stan Bisel, Molly Brown, Marion Fritz, Shelley Fritz, Roy and Bennie Gee, and Carol Jordan. I do.

## Meeting not dampened by storm

I have just sent an audio cassette to Marion. It contains the talk I gave a week ago to the Christian Lawyers' Association at the supreme court in Brisbane.

It was miraculous that the meeting transpired at all, for the worst storm in 100 years hit the city 45 minutes before the convocation began.

I was then one mile away, looking forward to a pleasant walk to the supreme court when the heavens blackened; and the winds sprang up, followed by a downpour such as I had only ever seen in the tropics of the far north of Australia.

My daughter, Elenne, tried to get a taxi for me and was told that with the cataclysmic storm and the innumerable lightning strikes, transportation was largely suspended. The taxi supplies were exhausted.

I put my suit, shirt, and tie in a plastic bag and—clad only in jogging shoes and shorts—ventured out under the largest umbrella I could borrow. When I arrived at the court drenched, and dripping, a crowd was poised at the doors unable to get out. Miraculously, 30 people turned up for our meeting, including the justice of the court of appeals of Queensland and other well-known legal figures.

## Many invitations, many meetings

Since coming to Australia, I have received no end of invitations to speak.

Yesterday, in a large cafe, I spoke to more than 30 professional folk—including physicians, lawyers, and business people. (You may not be able to hear that tape as the traffic noise makes the sound quality less than ideal.)

In a matter of hours, Gill and I and my daughter set off for a



large mainline church where I am scheduled to speak on Romans today and a week from now.

Following that are morning and afternoon meetings at a major SDA church in Sydney.

## Important series and debate

Perhaps the most important appointments in coming weeks, however, are for an interdenominational Christian convention (about 500-600, or more, are expected to attend the series), followed by a debate with a well-known Sydney atheist.

Dr. Gordon Moyes has arranged the last meeting. Dr. Moyes is a widely recognized Christian leader in Australia. As a young man, Gordon regularly read materials I wrote for the Australian *Signs of the Times*. We expect approximately 1,000 people to attend.

Will you please pray that this gathering will be much blessed by God, and that I might be enabled—by God's grace—to speak to God's glory, and rightly represent our Savior?

## Christians and atheists

One thing I plan to say at the debate is that most professed Christians are not consistent (to the church's shame). Happily, most atheists are not consistent, either—otherwise it would be a dangerous world indeed.

Some researchers say that less than one in six professed believers in Christ lives a truly Christian life. How tragic—and how explanatory of the existence of atheists!

## What it means to be a Christian

What is it to be a Christian? Frances Ridley Havergal [1836-79] had it correct:

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only, for my King,  
Always, only, for my King.

Take my lips, and let them be  
Filled with messages from Thee;  
Take my silver and my gold,  
Not a mite would I withhold,  
Not a mite would I withhold.

Take my will and make it Thine  
It shall be no longer mine;  
Take my heart, it is Thine own!  
It shall be Thy royal throne,  
It shall be Thy royal throne.

Take my love; my Lord, I pour  
At Thy feet its treasure store;  
Take my self, and I will be,  
Ever, only, all for Thee,  
Ever, only, all for Thee.

## A prayer of ideals

The modern martyr, Dietrich Bonhoeffer [1906-45], said that when Christ calls a person, he calls that person to come and die. Yes, die!—die to selfishness and sin, to greed, lust, and sloth.

But this is no new estimate of what it means to be a Christian. Centuries ago, Francis of Assisi [1182-1226] taught the same. He said:

Lord, make me an instrument of Your peace.  
Where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

O, Divine Master,  
grant that I may not so much seek to be consoled  
as to console;  
to be understood as to understand;  
to be loved as to love;  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
it is in dying that we are born again to eternal life.



## Applying our ideals

Will you forgive me if I apply these ideals very practically?

What are we doing for the gospel? Do we live it, pray it, offer it to all?

Do we give for it? Remember, we can stop giving as soon as we stop receiving.

There is a sense in which we can say that God will inspect the books in the judgment—checkbooks. Where our treasure is, there our hearts are also.

If you have been helped by GNU's presentation of the gospel, will you enable GNU to offer that same gospel to many more than it has ever done before?

## Give the invitation

Recently, we had to cut some of our radio stations, but we pray that this is only a temporary loss.

Enable us to give the invitation:

Whoever is thirsty, let him come;  
and whoever wishes,  
let him take the free gift of the water of life.  
(Revelation 22:17 NIV)

Will you help this very day, by prayer and care  
and gift? Thank you.

With much love from Gill and me

Your friend and brother always,  
*Desmond Ford*

## SMALL BULLET ACROSS THE TABLE

**God has cared for Desmond and Gill Ford as they have moved to Australia. During all the difficulties of changing countries, God has not forgotten them. In fact, God has cared for them in a special way. God has sent Jasper, the feisty, fun kitten to brighten their lives. But kittens need to be trained—and so do kitten owners.**

**D**r. Ford had been unpacking his books from America for weeks. He made new shelves for them—both garages were now full of books.

### Dr. Ford needs a library

But with all his unpacking, he only found space for half his books. The builder would have to build an extension at the back of the house so Dr. Ford could have a library.

Dr. Ford hoped that he could keep teaching for 15 more years. He needed those books.

### Unpacking household stuff

Before Gill arrived from America, Dr. Ford also unpacked many household items. Gill was glad. It saved her lots of work even though there was a great deal still to be done.

When she arrived, she began the task of unpacking the rest of the household stuff.

### Jasper loves unpacking

While Topsy and Turvi hated every minute of the packing in the USA, Jasper—by contrast—absolutely loved unpacking.

He was a great help: always there, always underfoot, jumping in the wrapping paper, chasing pieces of tape, batting pieces of china around, and popping in and out of all the boxes.



Gill wondered how kittens got to age six months without being trampled to death underfoot.

### Training Jasper

Des and Gill

were working very hard to teach Jasper the words “no” and “down,” but Jasper didn’t get the idea at all.

Through the day, he had hyperspurts, and that was when he wanted to sprint over the tablecloth. There were certain hours when Jasper was on and off the table at least fifty times.

The Fords didn’t want Jasper on the table where they ate. So they said “no” and pointed to the floor and lifted him down. They had read that it was no good spanking cats; you had to use your voice to reprimand them.

Jasper thought “no” was “maybe” or, even “yes.”

And Des was hopeless with the voice routine. He NEVER raised his voice with animals and said “no” like a whisper. He could have been saying, “nice day” or “good boy” as far as Jasper was concerned.

### Training Des and Gill

When Des and Gill were both trying to work at the table—Des writing his new book, and Gill using her laptop computer to work on the internet—Jasper was a constant trial, zipping back and forth across the table like a small bullet.

It became a rule that whoever was closest to Jasper when he got on the table, had to deal with him. It was such a trial of patience.

Des and Gill may not have been getting very far training Jasper, but Jasper was training his owners very well.

### God gives us our pets

Though Des and Gill were sometimes exasperated by Jasper’s antics, they never forgot that our wonderful Creator God made our pets to enrich our lives.

Animals that are cared for and cherished bring such joy to our lives. One lovely thing is that they don’t mind if you are young or old, fat or thin, pretty or ugly. Of course, they like it very much if you are good to them—but, mostly, they just love you unconditionally.

The bonds of love between us and our pets are amazing. There is no scientific explanation for how or why they respond to humans or we to them.

### Be kind to your pets

Pets cannot speak, yet every devoted pet owner knows they communicate with us in many ways.

When life is hard, when others don’t understand us, and we don’t even understand ourselves, pets fill a special place in making us feel whole.

They also teach us unselfish love and the discipline of taking care of them. They are God’s gift, and they tell us a lot about what God’s heart is like.

God, our heavenly Father, made pets for our enjoyment, so always be kind to your pets!



# GOSPEL ON THE RADIO

## Appointments

### RADIO GUIDE—USA

#### ALABAMA

Huntsville and Decatur  
WBXR 1140AM  
Monday-Friday 11:00 p.m.

#### ARKANSAS

Little Rock  
KAAY 1090AM  
Monday-Friday 10:00 p.m.

#### CALIFORNIA

Sacramento  
KFIA 710AM  
Monday-Friday 11:00 a.m.

#### GEORGIA

Augusta, Aiken and vicinity  
WFAM 1050AM  
Monday-Friday 10:45 a.m.

#### HAWAII

Honolulu  
KAIM 870AM  
Monday-Friday 6:05 p.m.

#### NEBRASKA

Omaha  
KLNG 1560AM  
Monday-Friday 10:15 a.m.

#### NORTH CAROLINA

Asheville  
WSKY 1230AM  
Monday-Friday 5:15 p.m.

#### OREGON

Milton-Freewater  
KTEL 1490AM  
Sunday 9:05 a.m.

#### SOUTH CAROLINA

Greenville  
WELP 1360AM  
Monday-Friday 5:30 p.m.

#### TENNESSEE

Bristol  
WPWT 870AM  
Sunday 9:30 a.m.

Chattanooga  
WLMR 1450AM  
Monday-Friday 9:30 a.m.

#### WASHINGTON, D.C.

WFAX 1220AM  
Monday-Friday 1:15 p.m.  
7:30 p.m.

#### WASHINGTON

Blaine  
KARI 550AM  
Monday-Friday 12:15 p.m.  
Saturday 8:30 a.m.  
Sunday 1:00 p.m.

Spokane  
KUDY 1280AM  
Monday-Friday 11:45 a.m.

### RADIO GUIDE—CANADA

#### ALBERTA

Edmonton  
The Light 9:30 a.m.  
Sunday 5:00 p.m.

High River  
(covers Red Deer to Lethbridge)  
CHRB 1140AM  
Sunday 5:00 p.m.

#### BRITISH COLUMBIA

100 Mile House  
CKBX 840AM  
Sunday 8:30 a.m.

Penticton  
CIGV 101.7FM  
Saturday 8:05 p.m.

Quesnel  
CKCQ 920AM  
Sunday 8:30 a.m.

Williams Lake  
CKWL 570AM  
Sunday 8:30 a.m.

Blaine,  
Washington  
KARI 550AM  
Monday-Friday 12:15 p.m.  
Saturday 8:30 a.m.  
Sunday 1:00 p.m.

#### MANITOBA

Winnipeg  
CKJS 810AM  
Sunday 11:30 a.m.

Dauphin  
CKDM 730AM  
Sunday 9:00 a.m.

#### NEW BRUNSWICK

Fredericton  
CFNB 550AM  
Sunday 7:30 a.m.

#### ONTARIO

Oakville  
CHVO 1250AM  
Sunday 7:30 a.m.

Oshawa  
CKDO 1350AM  
Sunday 7:00 a.m.

#### SASKATCHEWAN

Estevan  
CJSL 1280AM  
Sunday 7:00 a.m.

Weyburn  
CFSL 1190AM  
Sunday 9:00 a.m.

## SUMMER CONGRESS "Christ Alone"

ASHEVILLE, NORTH CAROLINA  
22-23 June 2001  
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20-21 July 2001  
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AUBURN, CALIFORNIA  
3-5 August 2001  
530.823.9690

BIBLE SCHOOLS  
AUBURN, CALIFORNIA  
4-6 May 2001  
Pastors Ron Allen & Roy Gee  
18th BIBLE SCHOOL  
530.823.9690

AUBURN, CALIFORNIA  
9-11 November 2001  
Pastors Ron Allen & Roy Gee  
19th BIBLE SCHOOL  
530.823.9690

## CANADIAN CONGRESS "God's Love Is for Everyone"

Themes from Luke's Gospel

LANGLEY, BRITISH COLUMBIA  
1-3 June 2001  
Pastor Ron Allen

TORONTO, ONTARIO  
8-10 June 2001  
Pastor Ron Allen

### WEEKLY AT GNU

In the Sacramento-Auburn area over the weekend? Visit the GNU Fellowship for Bible study, gospel sermons and worship, and for good Christian company. GNUF meets at Alderson Hall, 11710 Education Street, Auburn CA 95602. (Call 530.823.9690.)

### Meetings are:

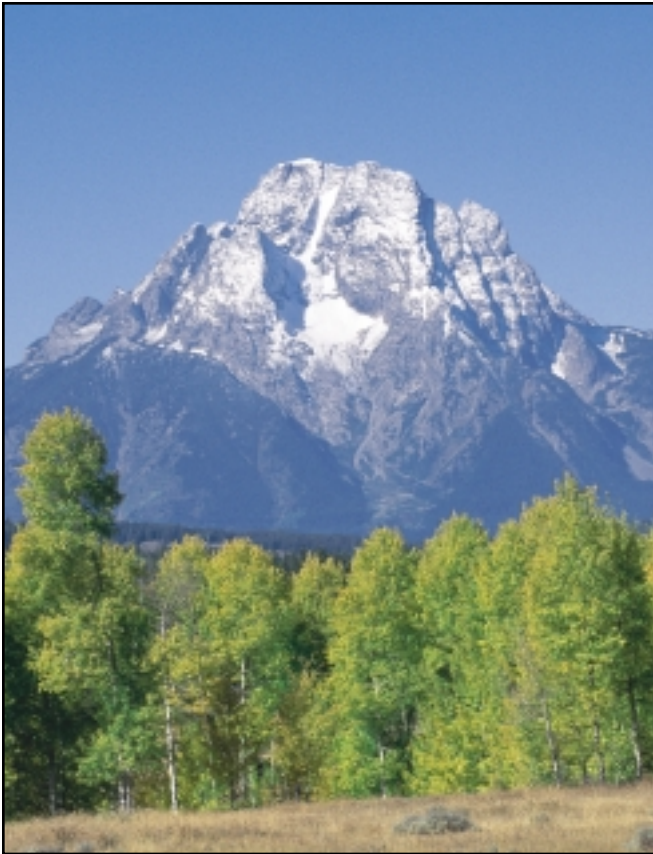
Saturday 9:45 a.m.

Bible Study

Saturday 10:45 a.m.

Worship Service.

Share the gospel with others! Tell your friends about GNU radio.  
Save us money by increasing our audience (more listeners per dollar spent).



Jesus' 'doctrine'. . . set the world on fire not because of the obvious superiority of his theoretical program, but rather because he himself was at one with the program, because he himself was the attraction. They saw in him a man who already belonged to this coming kingdom of God; they saw what it meant to be 'full of grace,' what it meant to be not only a preacher, but himself the product of his preaching, a child of the future age to the marrow of his bones.

M. Machovec, *A Marxist Looks at Jesus*, pp. 82-3, 90



May 2001

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