

# GOOD NEWS

*Unlimited*



**“Life Through the Cross”**

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

# THE UNIVERSAL REACH OF THE CROSS

by Ron Allen

*“He is the atoning sacrifice for our sins, and not only for ours, but also for the sins of the whole world”  
(1 John 2:2).*

## Being There.

As a child, I heard my parents talking about the day World War II ended. They described in detail where they were, and what they were doing at the time the news broke. The end of hostilities was such a momentous event that it was etched upon their brain in association with the normal stuff of existence with which they were connected at the time.

I have since realized that everyone does this. I remember when my grandfather died. I was only ten. I see with perfect clarity, my dad walking down the dirt road toward me laden with the news. I knew life wouldn't be the same again. I recall with equal clarity, my circumstances the day Neil Armstrong touched foot on the moon. I was at a college where TV sets were forbidden. I was hiding in a dormitory room, secretly watching the drama unfold.

Most people you meet will tell you, if you ask them, exactly how it was with them the day the World Trade Center was hit. That moment lies heavily in their memory. Those who were in New York that day, will, for as long as they live, go on recounting the desperate moments. “We were there!,” they will say. “We saw the planes go in. We fled before the thundering smoke and debris.” And those of us who only saw it from afar will listen to these people. We will acknowledge them

because they were there, and what they saw and felt affected us. Life hasn't been the same since.

The well-known old Spiritual asks the question: “Were you there, when they crucified my Lord?” An eloquently important question it is, too; for it says, without as many words, that something enormously important happened when Jesus died. This very conviction lies back of the language of those who left for us a record of Jesus' dying. The first Christians were captured by a realization that Jesus' death was much more than a human tragedy. It was a vast, prodigious thing; a monumental occurrence. They were there! As friends and disciples, they were witnesses. “We beheld his glory” (John 1:14). They knew they could never be the same, and, what is more, they knew that the cross went far beyond them in its repercussive force. Somehow the whole world was implicated in his death. You were there. I was there. We all were there. How so?

## The Singular Nature of Jesus.

Jesus' character was clearly a cut above the rest. Friends and enemies bore witness to that. In Jesus, Homo sapiens stood forth unmarred, untainted, noble, dignified, and pure. Not only was evil absent from him, he was utterly, and dynamically good. The accusations brought by the Jews did not question his moral worth. They were convenient politics—that's all. Pilate found no fault in him. Judas couldn't point to any wrong in him, so he betrayed him with a kiss. The centurion, struck by his self-possessed innocence proclaimed him the Son of God. One of the two thieves, who shared Christ's fate that day, noted that crucifixion was more

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### Editor

Ron Allen

### Associate Editor

Marion Fritz

### Printer

Auburn Oaks Printing, Auburn, CA

### Graphic Designer

Debbie O'Brien

### OVERSEAS ADDRESSES:

**Canadian office:**  
57 Virgilwood Drive, Willowdale,  
Ontario, M2R 2B5,  
Canada

### Australian office:

GNU, Unit 2,  
54-60 Industry Drive  
Tweed Heads 5th  
NSW 2486, Australia

### N. Z. office:

P.O. Box 329,  
Pukekohe, New Zealand.

### S. African office:

P.O. Box 11096,  
Universitas 9321,  
Republic of South Africa

appropriate to them than to Jesus. *“This man has done nothing wrong” (Luke 23:41).*

### Normal Sins.

The major factors which sent Jesus to the cross were not unusual in their wickedness. They were the normal currency of everyday human fault. Prejudice. The Jewish authorities were prejudiced against new religious insight. They did not wish to learn anything from this untutored Galilean. “We are children of Abraham,” they said. “What can you teach us?”

Is prejudice a Jewish thing? Do we have any prejudices? Of course we do. We mistrust those who are different to us. We doubt those who question our ideas. We are comfortable with our ways, and we look with annoyance and fear on those whom God sends our way with new discernment and wisdom. We were there!

Selfishness. The business establishment in Jerusalem had a vested pecuniary interest in religion. There was a roaring trade in beasts for sacrificial purposes, and in currency exchange. They were ripping off the devout; devouring widows’ houses. Under the sponsorship of religious law, selfish men were grinding the faces of the poor, right in the temple precinct.

Would I do that? Would we do that? Self-interest is very widespread. In its two-thousand-year course, the Church has sometimes been so materially blessed that it has mistaken its very prosperity as a divine endorsement. As a result, greed has used God for a cover, and many foul deeds have been done in his name.


There is nothing quite as delectable to the imagination, as the idea that God is the guarantor of my selfishness. We were there when Jesus was crucified. We were there in the pragmatism of those who wanted him eliminated for the sake of good commerce.

Shrewd opportunism. Pilate was a man whom Jesus impressed. He became convinced that the Jews were running an agenda to get rid of Jesus for their own political purposes. He could read the subtext. It was envy, not loyal obedience to Rome that motivated them. Even so, Pilate was willing to sacrifice the innocent because he was calculating his own politics. So much for goodness. So much for innocence. So much for principle.

Are there any moments in your busy life when you jettison the good thing—the best thing—to procure your own short-term advantage? Ah, methinks we are shrewd politicians all. We were there!

Thought laziness. “Have any of the rulers believed in him?” The shallow emotionalism of the crowd. “Why hurt our brains thinking about matters of right and wrong? We have paid religious professionals to do that for us. What do they say? They say Jesus is no good? That he has a devil? That he will destroy our temple, and our religion? Is that what they say? Crucify him, then. We were there.

A girl stands near the door of Caiaphas’ house. Jesus is inside. Peter is there as well. He is upset and terribly afraid. Pointing to Peter, the girl calls out, “You were with him. You are one of Jesus’ disciples.” Doesn’t she know, and doesn’t she care that in a few words, she has brought Peter to the brink of execution? But she felt safe enough. Hadn’t the leaders condemned Jesus, after all? If he was bad so must his friends be.

How easily the girl joined in the rush to shed blood. How readily men and women will lace themselves in bondage to the consciences of someone else. How spiritually lazy and sheep-like they can be—and with what tragic consequences. We were there. 

**Jesus’ character was clearly a cut above the rest. Friends and enemies bore witness to that. In Jesus, Homo sapiens stood forth unmarred, untainted, noble, dignified, and pure. Not only was evil absent from him, he was utterly, and dynamically good.**

# THE UNIVERSAL REACH OF THE CROSS

by Ron Allen

## A Crisis of Violence.

We were there when they crucified Jesus because the cross was a crisis of violence, and violence is a native preference of ours. Weakly, Pilate tried to avoid a further smudging of his moral slate by appealing to custom and offering to release Jesus instead of Barabbas. Barabbas was no lightweight offender. According to Matthew, he was a notorious one, a man of violence. He had killed. He had advocated killing as a legitimate tool in the struggle against Rome. He was an insurrectionist and a patriot.

Jesus was a freedom fighter, too, but he trusted in the gentler forces of the spirit. Yet, no one, not even Jesus' closest allies, could muster respect for such a policy. The people reckoned that Barabbas had more to offer the nation than this decent, but deluded, Galilean who refused to return evil for evil.

What would we have done? I strongly suspect that we would have admired Barabbas over Jesus. The world that we live in, which we have helped to make, is filled with violence. We all believe in it, more or less. The world is not violent simply because they—the others criminals or terrorists—are. Ours is an age that trusts in violence as it trusts in little else.

The central issues of our time, both moral and political, were in focus when Jesus was crucified. He who would not hesitate to kill, in order to advance the hopes of his people, was much more popular than he who taught, "Love your enemy; go the second mile with him." When it comes to the chief issues of the present

era, and we make our decisions about what is best for ourselves, our family, our nation, the pragmatic choice is still Barabbas because somehow the other one doesn't seem to have much to offer the real world. We were there. We are there yet!

## The Moral Excellence of Jesus.

Crucifixion was unimaginably barbaric. It was a deed of planned brutality, and legendary agony. The crucified hung terribly, slowly expiring, gasping for breath. That normal human beings could conceive of such a method for the destruction of their own kind, sends an alarming message to us about ourselves. We were there because it was humankind that did this. But that only partly declares the case.

The evil that concentrated itself on Jesus, combining to bring about his death, was unique because of the surpassing moral dignity of the victim. He was a person of unrivaled spiritual beauty, and this fact grants a terrible solemnity to the deeds that were allies in his murder. A guilt of awful magnitude attaches to his execution because of the sheer magnitude of his goodness.

At college I attended a weekly Bible class, taught by an eccentric and kindly old gentleman. He would always arrive at class with a battered old suitcase from which he would extract his Bible, his lesson notes, and an old wind-up alarm clock. The clock would be set before him on the desk so that he would know when to stop.

One day, as our teacher was engrossed in his topic, one of the boys sitting near the clock picked it up and while feigning interest in the Bible study, set the alarm for 11:45 a.m. The senior gentleman didn't see him do it. Later that morning there was a worship service. The preacher had just reached optimum operating temperature. Eloquence poured from his lips as he found freedom in his final summary. But then, somewhere in the room, an alarm clock went off. It drowned out the sermon and was shortly combined with the sound of hands furiously trying to unlatch a small suitcase. The latch wouldn't open. Our Bible teacher hurt his hand. He was mortified and badly shaken.

The one responsible for this prank had played it before—on his classmates. It had always been hilarious then. But when he saw the old man, upset, rattled, and confused, it didn't seem as funny. Its crudity and idleness was exposed.

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Men and women had done a lot of bad things before Christ, but never to one so holy, harmless, and undefiled. Never to one so patient, pure, just and true. Jesus was so far in advance of the rest of humanity, in terms of his moral worth, that he measured the broad reach of evil as none other could.

My wife, Carmen, appreciates precious gems. Once, as we were moving, she placed in a box, along with other collectibles, a stone given to her by her mother. It was a family heirloom, handed down for several generations. When we were unpacking in our new house, she could not find the box in which the stone had been placed. Interestingly, she was convinced that I had lost the box. For weeks she was in tears. Naturally, I wished the box was not missing, but I could not understand what the

fuss was about. It was only a stone after all. But she knew the value. I did not. She valued the artistry of the jeweler. I was dull and indifferent.

We found the box with the lost stone. Joy unspeakable. In a similar way, Jesus knew the value of persons. He saw with comprehensive appreciation what beauties might be wrought in a soul. Because his spirit was full-orbed, he shone searchingly on others so that their defects stood out in contrast to his perfection. With grief and a profound sense of loss, he endured the dysfunctions of everyone around him. With the sensitivity of an expert, he lamented any diminishment of spiritual values like love, joy, peace, compassion, integrity, patience, and temperance. 

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# THE UNIVERSAL REACH OF THE CROSS

by Ron Allen

## Raising the Bar of Moral Principle.

The length, height, and depth of the spiritual realm is not seen till one comes to Jesus, especially to his cross. There, his impeccable humanity comes into its own. There, the life lived in utter devotion to God (therefore the one truly human life) collides with ignorance, prejudice, unbelief, laziness, compromise, meanness, and everything in the world that is less than whole-hearted, loving obedience to God.

The cross raised the bar of moral principle to a level that has awed ethicists ever since. Christ opened up to the conscience of the world, broad expanses of duty, assignment, service, and responsibility. Because of Jesus we now know wrong, not in mere overtly hostile acts, but in failure to love, failure to forgive, failure to go the second mile, and a million other secret neglects. Murder lies not only in the deed, but in the simmering hatred that precedes it. Fornication happens in the mind, even if not in the body. We were there when Jesus came to his cross because the excellence of spirit, and perfection of temperament that took him there has brought to view the sad lack in our own personalities.

In the same way that Moses' law brought about an increased awareness of sin, so the law of Christ, proclaimed on mount Calvary, laid bare the teeming luxuriance of evil in every hidden quarter; every covered nook of human life. In this sense the cross made sin abound. We were there.

## A Crisis of Religion.

For Jews, politics and religion were one and the same. Since Jesus was seen as a threat to Israel's religious purity, he was by default a political figure. To have religious influence in Israel was to be in politics. If the Jews hated their Roman oppressors, how must it have been with them when they heard Jesus condemn them for using their religion to oppress their own people? (Matthew 23) The sufferings of Israel's poor had less to do with Rome than the practices of the ruling elite. Institutional structures and conditions that imposed heavy burdens on the poor were largely set by priests and teachers of the law. For pointing this out, Jesus was marked for death. The cross was a religio-political crisis. As such, it is a microcosm of world history. The problems of the present era, now threatening to engulf us, are rooted in deeply held religious ideas. Observers are already saying: "The twenty-first century will be the century of the war of ideologies."

The world is becoming more crowded. There is horrible inequity because every one of us has forsaken the divine mandate, and has refused to be his brother's keeper. The discontented hordes are multiplying. Many of those who make trouble, do so openly claiming religious backing for their actions. Never in the history of the world has it been clearer, that men and women must live in brotherhood, or else perish. We are being pressed toward a realization that our predicament calls for a response that only religion can shape.

The cross shows us that we are never going to get away from religion. Life with all its conflict, decision, and pain propels us to choose values. Everyone has his/her god. We all have something to which we ascribe more worth than all else. We all put something first—money, influence, career, a person, an idea. We are never going to get away from religion. We were there when they crucified the Lord because we live and die in a cauldron of competing values. To dismiss all religion is not open to us. We must choose which one. The cross shows us that religion is part of what is wrong with the human race, but it is itself a religious answer.

## The cross reveals God.

Those who created the New Testament for us were convinced that Jesus was divine. They called him the Son of God. There was no other language that they could think of to fit him. Jesus was, for them, their source of information about God. To believe in Christ meant putting all he said and did first. The most defining notions of God that came to them from Jesus, they obtained from his experience of the cross. Of the cross they said: "**God was reconciling the world to himself in Christ**" (2Corinthians 5:19). They conceived of the cross as a duel between God and all the spiritual forces of evil (Ephesians 6:12). The combined influences that stood against Christ, bringing him to the cross were explicitly seen as UNGODLY. The values of the Jews, Barabbaus, Caiaphas, Pilate, the Romans, the pharisees, the disciples, the profane thief, and everyone else there that day, were—notwithstanding their religion—the values of ungodliness. The world to which I belong; the human race, of which I am a member, went out against Jesus, and the burden of that opposition crushed the life out of him.


The apostolic interpretation of Calvary was: "**God made him who had no sin, to be sin for us**" (2 Corinthians 5:21). "**Look, the lamb of God who takes away the sin of**

the world” (John 1:29). “He bore our sins in his body on the tree” (1 Peter 2:24).

### **A Place of Safety.**

After the wheat harvest, many farmers burn the stubble before preparing the soil for the next crop. I was a small boy when Dad took me to help burn the stubble. He tied an old section of harrow behind the tractor on a long wire rope. He dragged it through the stubble for a few feet till it accumulated some straw. Then he lifted the straw and said to me, “You stay here by the fence and make sure the fire doesn’t jump the fence.” Then he mounted the tractor and dragged the fire harrows back and forth across the paddock, burning back into the wind. Soon hundreds of acres of dry stubble were ablaze. I lost sight of Dad, and began to worry for him. He was lost in the inferno. Half an hour passed, and the

flames began to die down. Then I saw him, through the heated air, and glowing embers. I saw Dad standing on a blackened patch of earth, safe and un-singed. I was glad to see him. Seeing I had been concerned, he grinned at me and said, “When you are dealing with fire, you are always safest if you can find a patch of ground where the fire has already been.”

The cross of Christ was a conflagration of terrible ferocity, and destructive power. The evil of the world, of which we are a part, blazed. We were there. But God was there too. He made himself the willing victim of our wrong, in an exhaustive, final way. By coming to the cross, we will draw near to the God who knows what we are like, and what havoc we are capable of; a God who has borne all our hell. And having come, we will have discovered the safest place to be; a place to stand, a moral compass, and a refuge. 

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# THE SAVIOR'S BIOGRAPHY

by Desmond Ford

## His and Ours.

In the cross we find the Savior's biography. The wood is the table on which it is written, his flesh is the parchment, the nails the quill, and his blood the ink. But it is our biography also. His brow is pierced because of our evil thoughts, his hands are nailed because of the wrong things our hands have done, his feet are rigid to the tree because of the evil places we have wandered in, his back is raw because of the idolatrous gods we have borne, his side is open near his heart because we have loved so foolishly. He is shamed because we merit only shame.

## The Sum of World History.

This Man sums up creation, the Fall, redemption, and the new creation. All the marks of the Fall are seen in this Passion story about the only true man who (apart from Adam) has ever lived. *"Thorns shall the earth bring forth"* Adam was told after his transgression, so the second Adam wears thorns. *"In the sweat of thy brow shalt thou eat bread"* was part of the sentence upon Adam. Thus in Gethsemane, our Lord sweats blood. *"Cursed art thou"* are words spoken amid the shadows of Eden, and Christ became *"a curse for us."*

Adam became naked when the Spirit left him, and on the cross, our Lord is shamed that he might represent us who have not a stitch of righteousness. *"In sorrow shalt thou conceive"* is the verdict upon the woman Eve, and Christ at Calvary is seen as a man of sorrows that a new Eve might be born—the church of God. Because of their transgression the first couple were separated from Eden and from God. Our Lord, too, was separated by our imputed guilt, from the joy of the Father's presence, crying, *"My God, my God, why hast thou forsaken me?"* Finally, the sword of death marked the dividing line between Eden and the cursed world. That sword was thrust into the side of our Substitute on Calvary.

## Behold the Man.

Who is this Man on the cross? He prays for his murderers and he promises a penitent thief—Paradise. He remembers and provides for his mother and his best friend, he washes the glory out of the sun by his blood, and when he trembles under sin, the earth shakes. When his flesh is torn the veil of the temple is also. When he speaks in triumph, the darkness recedes, but he who could rule the waters, multiply loaves, and raise the dead would not force faith on the unwilling.

Who is this Man? There are seven testimonies to his innocence representing a perfect universal testimony. *"Have nothing to do with that just man,"* warns Pilate's wife. *"I have betrayed innocent blood,"* cries Judas in the agony of remorse. Pilate reluctantly admits, *"I find no fault in him,"* and he quotes Herod likewise. *"This man hath done nothing amiss,"* expostulates the penitent thief, and a little later, the witnessing centurion adds, *"Certainly this man was innocent."* And the crowd beating their breasts after Jesus' death agreed.

Innocent? Yes. Righteous? Yes. Loving? Yes. Why then does he suffer? The penitent whose hearts have been struck by the rod of the cross that tears might flow—they know why, and give witness accordingly:

The condemnation was thine, that the justification might be mine; the agony was thine, that the victory might be mine; the pain was thine, that the ease might be mine; the stripes thine, that the healing balm issuing from them; the vinegar and gall thine, that the honey and the sweet might be mine; the curse was thine, that the blessing might be mine; the crown of thorns was thine, that the crown of glory might be mine; the death was thine, that the life purchased by it might be mine; thou didst pay the price that I might enjoy the inheritance.(1)

Observe how his sacred body is all one wound. Why is it so? Because every part of our body ministers to evil. *"The whole head is sick and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, bruises and sores and bleeding wounds. . ."* (Isaiah 1:5+6).

As one has written long ago:

He wore that mock crown on account of our ambition; and the thorns of which it was made were on account of those worldly cares in us which choke the good seed. His ears were full of reproaches on account of our love of flattery; his face was defiled with spitting on account of our personal vanity which leads to so much sorrow and sin. For the abuse of our liberty he is bound to the pillar; for the pollution of our hands his are pierced with nails; and for our feet that have gone astray, his are bleeding, his shame and nakedness is to



atone for our vain and false excuses; the lying accusations that are poured on him are for our unkind reproaches of each other, and his tongue is dried up for our evil language. For our desires to be glorified and admired in the assemblies of men, he is brought forth by Pilate in derision and scorn . . . (2)


And another says:

He deigns to be spit upon who heals the blind man with his spittle. He is crowned with thorns who covers the martyrs with unfading flowers. He is stripped of his earthly robe who clothes us with robes of righteousness and immortality. He receives gall to eat who feeds us with heavenly manna. He received vinegar to drink who gives us the cup of salvation. He who is innocent is numbered with the transgressors. He who is the truth is opposed by false witnesses. The judge of all is judged. The eternal word of God is led forth as a victim, and he holds his peace. (3)

And from Augustine:

Man's maker was made man that the lord of the stars might nurse at His mother's breast; that the Bread might be hungry; the Fountain thirst; the Light sleep, the Way be tired from the journey, that the Truth might be accused by false witnesses . . . the Teacher beaten With whips; the Vine be crowned with thorns; the Foundation be hung on a tree; that Strength might be made weak; that he who heals might be wounded; that Life might die. (4)

- (1) From a sermon by Michael Marsh.
- (2) Isaac Williams, *op. Cit.*, pp. 224-225.
- (3) Source unknown.
- (4) *Sermon.* p. 191.

The Savior's Biography is taken from *Desmond Ford*.  
Kaleidoscope of Diamonds verse 2, pp. 33-36. 

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# CHRIST THE OVERCOMER OF THE WORLD

by Charles Haddon Spurgeon

*“Be of good cheer, I have overcome the world” (John 16:33).*

When these words were spoken our Savior was about to leave his disciples to go to his death for their sakes. His great anxiety was that they might not be too much cast down by the trials which would come upon them. . . . He spoke not of heavenly mysteries nor of secrets hidden in the breast of God, but he spoke concerning himself. Does he not herein teach us that there is no balm for the heart like himself, no consolation of Israel comparable to his person and his work.

“Be of good cheer,” he says. “I”—something about himself—“I have overcome the world.” So then, beloved, in all times of depression of spirit hasten away to the Lord Jesus Christ. Whenever the cares of this life burden you, and your way seems hard for your weary feet, fly to your Lord.

If you look at this claim of Jesus without the eye of faith, does it not wear an extraordinary appearance? How could the betrayed man of Nazareth say, “I have overcome the world”? We can imagine Napoleon speaking thus when he had crushed the nations beneath his feet and shaped the map of Europe to his will. We can imagine Alexander speaking thus when he had rifled the palaces of Persia and led her ancient monarchs captive. But who is this that speaketh on this wise? It is a Galilean, who wears a peasant’s garment, and consorts with the poor and the fallen! He has neither wealth nor worldly rank nor honor among men, and yet speaks of having overcome the world. He is about to be betrayed by his own base follower into the hands of his enemies, and then he will be led out to judgment and to death, and yet he says, “I have overcome the world.” He is casting an eye to his cross with all its shame, and to the death which ensued from it, and yet he says, “I have overcome the world.”

What is the world which he is referring to? The ‘world’ is very much the equivalent of ‘the seed of the serpent.’ The ‘world’ here means the visible embodiment of the spirit of evil which was in the serpent, and which now worketh in the children of disobedience; it is the human form of the same evil force with which our Lord contended when he overcame the devil; it means the power of evil in the unregenerate mass of mankind, the energy and power of sin as it dwells in that portion of the world which abideth in death and lieth in the wicked one. The

devil is the god of this world, and the prince of this world, and therefore he who is the friend of this world is the enemy of God.

You will see that the ‘world’ includes the ungodly themselves as well as the force of evil in them. . . . Perhaps I ought to add that there has grown up out of the existence of unconverted men, and the prevalence of sin in them, certain customs, fashions, maxims, rules, manners, forces, all of which go to make up what is called the ‘world.’ There are also certain principles, desires, lusts, governments and powers which also make up part of the evil thing called the ‘world.’

Moreover, I may say that the present constitution and arrangement of all things in this fallen state may be comprehended in the term the ‘world,’ for everything has come under vanity by reason of sin, and things are not today according to the original plan of the most high. Behold, there are trials and troubles springing out of our existence in this life of which it is said: “In the world ye shall have tribulation.” To many a child of God there have befallen hunger, disease, and suffering, and unkindness, and various forms of evil which belong not to the world to come, nor to the kingdom which Christ has set up, but which come to them because they are in this present evil world. The world is all these matters put together, this great conglomeration of mischief among man, this evil that dwelleth here and there, and everywhere, wherever men are scattered—this is the thing we call the world.

Christ by his death overcame the world, because by a wondrous act of self-sacrifice, the Son of God smote to the heart the principle of selfishness which is the very soul and life-blood of the world. There, too, by redeeming fallen man, he lifted man up from the power the world exercises over him, for he taught men that they are redeemed; that they are no longer their own but bought with a price, and thus redemption became the note of liberty from the bondage of self-love, and the hammer which breaks the fetters of the world and the lusts thereof.

By reconciling men unto God through his great atonement, he has also removed them from the despair which else had kept them down in sin, and made them the willing slaves of the world. Now are they pardoned, and being justified, they are made to be the friends of God, and being the friends of God they become enemies to God’s enemies, and are separated from the world. And so the world, by Christ’s death, is overcome.

C. H. Spurgeon. Christ’s Glorious Achievements. pp. 43-61.

***You will see that the ‘world’ includes the ungodly themselves as well as the force of evil in them. . .***

# GOSPEL ON THE RADIO

## RADIO GUIDE

### USA

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*Sacramento*

KFIA 710AM

Monday-Friday 5 a.m.  
11 a.m.

*Auburn*

KAHI 950AM

Sunday 8:45 a.m.  
Ron Allen

#### HAWAII

*Honolulu*

KAIM 870AM

Monday-Friday 6:05 p.m.

#### WASHINGTON

*Blaine*

KARI 550AM

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

#### 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*

CHWO 1250AM

Sunday 7:30 a.m.

*Oshawa*

CKDO 1350AM

Sunday 7:00 a.m.

#### SASKATCHEWAN

*Estevan*

CJSL 1280AM

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CFSL 1190AM

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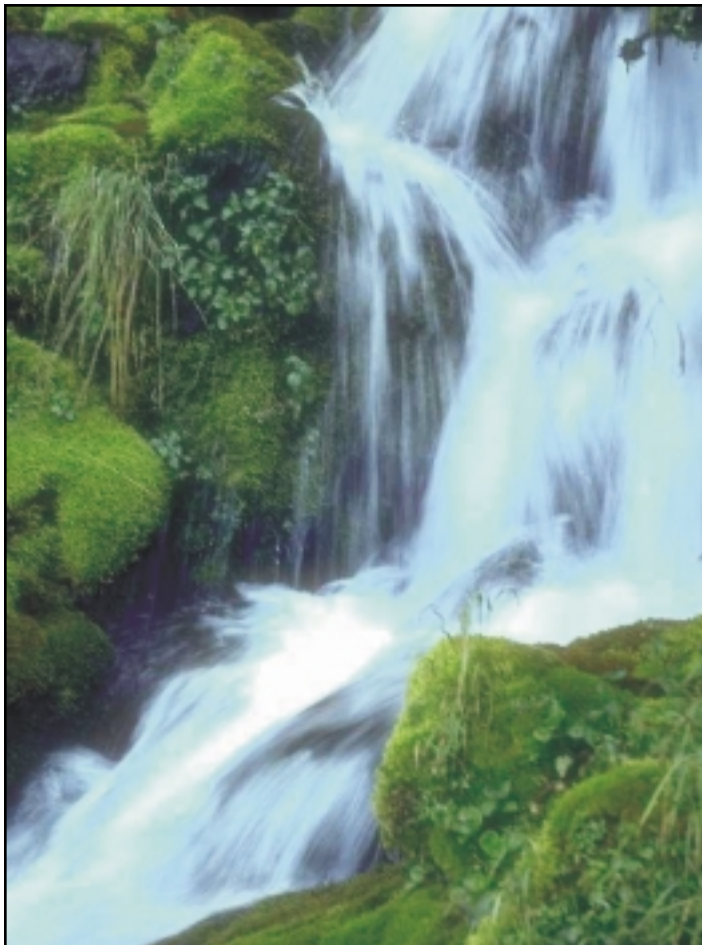
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