

# GOOD NEWS

*Unlimited*



*“Jesus—Bringer of the Spirit — 2”*

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



# EDITORIAL . . .

## Make every effort to keep the unity of the Spirit through the bond of peace. (Ephesians 4:3)

Some Christians stiffen when they hear this summons to the making of a tremendous effort—to keep the unity of the Spirit. The experience of conversion—coming to know Christ—is itself enormously integrating. Converts have always testified, that in turning their lives over to God, they felt a sense of unity for the first time in their life. They felt an inter- or togetherness, something like the feeling of having arrived; having ‘come home’ at last.

These feelings are God-given and by them the new Christian is introduced to the ‘unity of the Spirit.’ He/she samples heaven; tastes the powers of the coming age; begins to learn that he/she has been given entrance into a communion. Unlike other spirits that play on human hearts, the Holy Spirit is the Spirit of fellowship. The unity of the Spirit is more than just unity of a husband and wife together with their children. Many times, that kind of fellowship is disastrous. Few hatreds burn with as much heat as that of a family squabble.

The unity of the Spirit is not the collectivism of work-mates, or sporting teams, service organizations, or any other kind of society. All of these have elements of competition, rivalry, possessiveness, and jealousy. All unities are constantly being broken by hatreds and pride. None of them are worthy.

But there is one unity, into which all

**Christ himself is  
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than ‘in Christ.’**

Christians have been initiated, and which is set before us a model of unity towards which we must strive. It is this unity of the Spirit which is the church; the body of Christ; the universal home of faith, hope, and love.

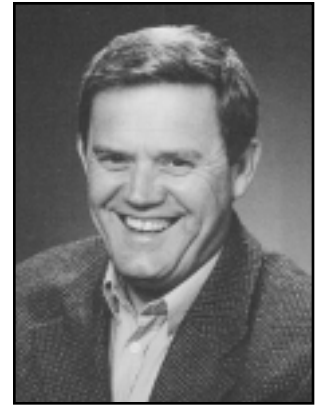
Paul spoke of it elsewhere: “For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given one Spirit to drink” (1 Corinthians 12:13).

“This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Ephesians 3:6).

The gospel tells us that God has saved us with a salvation so complete in its scope, that all Christians are encompassed together in Christ. Christ himself is the unity of the Spirit, and there is no other place for Christians to exist, than ‘in Christ.’

To ‘make every effort to keep the unity of the Spirit’ is to strive to make real, the church invisible. It is not a hopeless effort. For over and above all our failure and division, we really are one in God’s estimate. Every time the bread is broken and the wine taken, we return to this truth for succor and for inspiration.

May God be your all as you strive to keep the unity of the Spirit in the bond of peace.



**Ron Allen**

## GOODNEWS *Unlimited*

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Good News Unlimited is reached by phone at 530.823.9690. Fax 530.823.5338. E-mail [gnu@goodnewsunlimited.org](mailto:gnu@goodnewsunlimited.org).

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**Editors**

Ron Allen and Roy Gee

**Associate Editors**

Marion Fritz

Shelley 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

# THE COMMUNION OF THE HOLY SPIRIT IN HIS LOVE

by JOHN OWEN

## **The work of bringing to remembrance things that Jesus said is the first general promise concerning the Spirit's work as comforter.**

This promise first concerned the apostles. . . . The apostles had forgotten much of what Christ had said to them, or might possibly do so. And what they did remember by their natural ability was not a sufficient foundation for them to write an infallible rule of faith for the church.

Christ had been speaking to his disciples to comfort them by giving them precious promises of his help and strength in this life. He told them of the love of the father, of the glory he was providing for them, which was full of unspeakable joy. "But," says Christ, "I know how unable you are to make use of these things for your own comfort. The Spirit, therefore, will bring them back to your minds in their full strength, so that you will find that comfort in them which I intended." And this is one reason why it was necessary for believers that Christ's bodily absence should be more than made up for by the presence of the Spirit. While he was with them, what little effect his promises had on their hearts! But when the Spirit came, how full of joy did he make all things to them. He brings the promises of Christ to our minds and hearts to comfort us, to bring us the joy of them, and that far beyond the joy the disciples found in them when Christ spoke to them on earth. The gracious influences of the promises were then restrained so that the dispensation of the Spirit might be seen to be more glorious than that of the giving of the law. . . .

. . . Our savior, Christ, then left to his Spirit, the powerful effect of his promises which he personally gave his apostles in their great distress. We may therefore see where all the spiritual comfort we have in this world comes from, and so we may have fellowship with the Holy Spirit in this his work.

## **The Holy Spirit does his work powerfully.**

A believer may be in the saddest and darkest condition imaginable. Even so, the Holy Spirit is able to break through all this and bring to mind the promises of Christ. By this work, the Holy Spirit enables Christians to sit in dungeons, rejoice in flames, and glory in troubles. If he brings to mind the promises of Christ for our comfort, neither Satan nor man, neither sin nor the world, nor even death itself shall take away our comfort.

## **The Holy Spirit does his work sovereignly.**

The Holy Spirit distributes to everyone as he wills. So the believer may at one time be full of joy and, at another, full of distress. Every promise at one time brings great joy when troubles are great and heavy; yet at another time, when only suffering a little, he finds no joy in the promises, however much he seeks for it. The reason is simple. The Holy Spirit distributes as he wills. So there are no rules or course of procedure for us to follow in order to get peace and joy in the promises. In this way, faith learns to wait on the sovereign will and pleasure of the Holy Spirit.

## **The second general work of the Holy Spirit is to glorify Christ (John 16:14).**

The work of the comforter is to glorify Christ. So any Spirit that claims to be of Christ and does not seek to glorify that Christ who spoke to his apostles, is clearly a false spirit.

As comforter, he reveals to the souls of sinners the good things of the covenant of grace, which the Father has provided and the Son has purchased. He shows to us mercy, grace, forgiveness, righteousness, and acceptance with God. It is vital for us to know that these are the things of Christ, which he has procured for us. They are shown to us for our comfort and establishment.

## **The third general work of the Holy Spirit is to pour the love of God into our hearts (Romans 5:5).**

That it is the love of God to us, and not our love to God which is here meant, is clear from the context. The love of God is either the love of his purpose to do us good, or the love of acceptance and approval by him. Both these are called the love of God in Scripture. . . . The Holy Spirit so persuades us that God loves us that our souls are filled with joy and comfort. This is his work, and he does it effectively. To persuade a poor, sinful soul that God in Jesus Christ loves him, delights in him, is well pleased with him, and only has thoughts of kindness towards him, is an inexpressible mercy.

## **The fourth general work of the Holy Spirit is to bear witness with our spirits that we are the children of God (Romans 8:16).**

Sometimes the soul wonders whether it is a child of God or not, because so much of the old nature still remains. So the soul brings out all the evidences to prove its claim to be a true

# The Spirit who anoints us is the Spirit of wisdom, of counsel, of knowledge, and understanding in the fear of the Lord.

child of God. To support this claim the Holy Spirit comes and bears witness that the claim is true.

The picture is that of judicial proceedings in a court of law. The judge being seated, the person concerned lays his claim, produces his evidences, and pleads his case. Then a person of known and approved integrity comes into the court and testifies on behalf of the claimant. This stops the mouth of all the adversaries, and fills the man that pleaded with joy and satisfaction. It is the same with the believer. The soul by the power of his own conscience, is brought before the law of God. There the soul puts in his plea that he is a true child of God, that he does indeed belong to God's family, and to prove this, he produces all his evidences, everything by which faith gives him a right and title to God. Satan, in the mean time, opposes with all his might. Sin and the law add their opposition also. Many flaws are found in his evidences. The truth of them all is questioned, and the soul is left in doubt as to whether he is a child of God or not. Then the comforter comes, and by a word of promise, or in some other way, overwhelms the heart with a sure persuasion, putting down all objections, showing that his plea is good, and that he is indeed a child of God.

## **The fifth general work of the Holy Spirit is his work in sealing us (Ephesians 1:13; 4:30).**

To seal something is to impart the image of a seal to the thing sealed. The character of the seal is stamped on the thing sealed. In this sense, the effective communication of the image of God to us should be our sealing. The Spirit in believers, really communicating the image of God in righteousness and true holiness to the soul, seals us.

Sealing denotes possession and assurance of being kept safe. The object sealed is separated out from unsealed objects. Men set their seals on that which they possess and desire to keep safe for themselves. So, quite clearly, in this sense, the servants of God are said to be sealed. They are marked with God's mark as his special ones.

## **The sixth work of the Holy Spirit, is his being an 'earnest, or deposit, or guarantee' (2 Corinthians 1:22; 5:5; Ephesians 1:13+14).**

From these verses we learn that the Spirit himself is the 'earnest, deposit or guarantee.' Each of these words denotes a pledge. A pledge is that property which anyone gives or leaves in the safekeeping of another. To assure him that he will give him, or pay him all that he has promised at some future date.


For a thing to be an 'earnest, deposit, or guarantee,' it must be part of the whole. It must be of the same kind and nature with the whole, just as if we have some money as an 'earnest, deposit, or guarantee' that the whole amount will be paid later.

The Holy Spirit is an 'earnest, deposit, and guarantee' on God's part, because God gives him as the best part of the inheritance itself, and because the Holy Spirit is of the same kind and nature as the whole inheritance, as an 'earnest' ought to be. . . . God does this to assure us of the inheritance and to guarantee it to us. Having given us his word, promises, covenant, oath, the revelation of his faithfulness, and his immutability, as guarantees, all of which exist outside of us, he also graciously gives us his Spirit to dwell within us, so that we may have all the security and guarantee of which we are capable (Isaiah 59:21). What more can be done? In him we have the first fruits of glory, the utmost pledge of his love, the earnest or guarantee' of the whole.

## **The seventh general work of the Holy Spirit is to anoint believers (2 Corinthians 1:21; 1 John 2:20, 27).**

Of the many endowments of Christ which he had from the Spirit with which he was anointed, wisdom, counsel, and understanding are the chief things (Isaiah 11:2,3). On account of this, all the treasures of wisdom and knowledge are said to be in him (Colossians 2:3). So the anointing of believers is associated with teaching (1 John 2:20,27). The work of the anointing is to teach us. The Spirit who anoints us is the Spirit of wisdom, of counsel, of knowledge, and understanding in the fear of the Lord. So the great promise of the comforter was that he should 'teach' us (John 14:26). Christ promised that the comforter would 'guide us into all truth' (John 16:13).

The Spirit teaches us of the love of God in Christ. He makes every gospel truth like well-refined wine to our souls, and the good things of the gospel to be a rich feast of good things. . . . When we find any of the good truths of the gospel, giving us gladness of heart, and transforming us into the image and likeness of it, the Holy Spirit is then at his work. He is pouring out his oil.

—Taken from [Free Grace Broadcaster](#). Issue 173. Reprinted by permission. 

# Receiving the Spirit



by Ron Allen

***I would like to learn just one thing from you; did you receive the Spirit by observing the law or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to obtain your goal by human effort? (Galatians 3:2)***

**T**wo things are apparent in this verse. First, the answer to the 'one thing' Paul seeks to know, will decide the point at issue between himself and his converts. Second, the Galatians did indeed *begin* with the Spirit, meaning that they did receive the Spirit by 'believing what they heard.'

Paul knows what the answer to his question must be, and it is decisive for the Galatians. The reception of God's Spirit is the unmistakable evidence of God's favor, and the guarantee of eternal redemption. (See Galatians 3:8-14; Romans 8:9-16; Acts 11:16-18.) Jesus spoke of this immense blessing, given to faith. "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive" (John 7:38+39).

Some Christian teachers acknowledge that the Holy Spirit is given to faith at the start of the Christian life, but they hold to a view that the Spirit can only be had in his fullness, subsequent to conversion, by means of the believer having met certain conditions (in addition to faith) which make it possible for the Spirit's entrance in power.

This is the idea Paul is repudiating in Galatians. In their zeal to obtain their goal, believers there have slipped away from the thoroughly evangelical Christian posture of "faith alone," to a stance requiring faith plus certain other essentials.

In Romans, Paul teaches that the gift of God is "by faith from first to last" (Romans 1:17). He means that the gift is altogether by faith; never anything else but by faith. The righteousness of God and the gift of his Holy Spirit, are the heritage of God's people, by faith from beginning to end. There is never any change in the way an individual receives the gift of God, or in the way it is retained.

The gospel is *of faith*. Paul contrasts it with *works of law*. If the gift of God is by faith, exclusive of works, it must be concluded that faith is not a work of law. Faith is other than something someone does, in order to receive or achieve God's blessings. For this reason it would be wrong to say that it is

God's work to save, and man's work to believe. This falls short of stating the truth that faith itself is given by God. Galatians 3:23 +25 says that faith is something that comes to us in God's plan and provision. "And that not of yourselves, it is the gift of God" (Ephesians 2:8) Faith involves human volition and human response to God. But since it is a response which God 'works' in human beings, it can never be seen as a *work* which merits from God, any blessing in excess of what was given at conversion.


Sincere teachers, in their efforts to promote holiness and motivate the church, sometimes try to make Christian life more "user friendly" by encouraging the membership to believe more deeply; with greater sincerity; renounce sin absolutely, entirely; surrender completely; empty oneself, etc. It ought to be obvious to the reader, that these admonishments make faith into a work; a law to be obeyed.

Religious bookstores abound with publications offering all kinds of spiritual advantages; new and fuller experiences of the Holy Spirit, to anyone willing to practice certain routines; observe formulae, or expressly obey some spiritual recipe.

It needs to be said that all of these do nought but add human effort to faith, and turn it into an exercise in human striving that is destined for despair. The fact that these devotional workouts are not external, but internal exercises, does not make them any less a *work of law*. Works that have to be done in the mind or in the spirit can be even more burdensome than physical efforts. How does a person ever know if he has believed deeply or sincerely enough? When can she be sure that she has yielded fully enough?

This way of trying to have an optimum level of Christian endeavor in order to receive the Spirit's fullness, is a road littered with human wreckage. The prospect of a Christian life that is more Christian; more Spirit-powered; more victorious, is tempting. Yet it can lead many to leave the sure path of faith alone, and commence a pilgrimage that will lead away from joy and hope.

The conditions necessary for human reception of the Spirit have been thoroughly met by Christ (Romans 8:1-4). The Spirit is available to the "hearing of faith."

The ear is the most passive of human organs. It does not create. It only receives. The gospel is not merely a message about salvation, before which men and women are left to themselves to provide a positive response. It is "the power of God unto salvation" (Romans 1:16). The enjoyment of the entire range of gospel blessings is open to the hearing of faith—not the attainment of miscellaneous requirements. 



# Life in the Spirit



by Ron Allen

***Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus, the law of the Spirit of life set me free from the law of sin and death. (Romans 8:1+2)***

**T**hese verses describe the basis and terms of Christian life. We see the work of God set over against the work of human beings, weakened by their corruptions. God achieves what law (human altruism) could not. As a result of God's action in Christ, the faith life is one lived on the strength of the "law of the Spirit of life" which has set believers free from "the law of sin and death."

In practical terms this means that the Christian life is governed by Christ and fellowship with his Spirit. This, as opposed to a life of effort to conform to some external ethical regime. The center of moral reference for the believer is not a manual of rules and directives. It is a person—Christ himself. The Christian walk is a walk "in the Spirit" in a relationship; **not a walk toward God; a walk with God.**

## GOD AS FATHER

Being "in the Spirit" means knowing God as a loving father. "Those who are led by the Spirit of God are sons of God. . . . The Spirit himself testifies with our spirit that we are God's children" (Romans 8:14-16). God enables his people to believe in their adoption. The Spirit helps them know that they are included in God's family.

## GOD'S GIFTS

The Spirit helps Christians know the extent of God's gifts to them in the gospel. "We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us" (1 Corinthians 2:12). Through the work of the Spirit, faith grows in its appreciation of the grace of God.

It is not the chief task of the Holy Spirit, to transmit esoteric information to select groups or individuals. Nor is it the Spirit's main business to disclose secrets of the future, or of other people's personal lives. Interestingly, it is not the Spirit's role to do anything to draw attention to his own work. The unambiguous mission of the Holy Spirit is to attract people to the work of Christ. "He will not speak on his own" (John 16:13).

## A HUMAN SAVIOR

In his special role as witness to Jesus, the Holy Spirit testifies of a particular kind of Christ. John, the apostle, countered a heresy

that promoted a Christ who was not truly human. This heresy was later given the name, Docetism. It stressed a divine savior at the expense of his humanity. According to John, the Holy Spirit always recognizes the genuine humanity of Jesus. "This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh, is from God, but every spirit that does not acknowledge Jesus is not from God" (1John 4:2+3).

The Holy Spirit celebrates the thoroughgoing humanness of Jesus. As the Son of God, Jesus' mission was accompanied by supernatural manifestations, but these are not the focus of the Spirit's witness to Jesus. The Holy Spirit is content to emphasize that which is characteristically natural and human in Jesus. Things like love, joy, peace, patience, faithfulness, gentleness, kindness, etc (Galatians 5:22+23).

## THE WORLD TO COME


These qualities are called the fruit of the Spirit, or the first fruits of the Spirit. They are the principles of Christ and his kingdom. By enabling Christians to begin to realize these principles, the Spirit gives a sample, or a taste of the world to come, and so builds hope. "But we ourselves who have the firstfruits of the Spirit, groan inwardly as we await our adoption as sons, the redemption of our bodies. For in this hope we were saved" (Romans 8:23+24).

## FAITH WORKING BY LOVE

"But by faith we eagerly await through the Spirit the righteousness for which we hope. For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love" (Galatians 5:5+6).

Faith which works by love is a sufficient dynamic for moral rectitude and ethical advancement. It is through the power of the Spirit, with whom Christians commune, that they are able to "put to death the misdeeds of the body" (Romans 8:13). As well as being a moral guardian, the Spirit also brings love for God into the life. "God has poured out his love into our hearts by the Holy Spirit whom he has given us" (Romans 5:5).

It will be seen, therefore, that the Spirit's presence in Christian life is essentially ethical, rather than ecstatic. The one who swoons at worship; the one most animated, is not for that reason spiritual. Love mediated by the Spirit of God can strike powerful emotions in people. But love is not necessarily rhapsody; not necessarily euphoria, trance, or bliss. The love generated by God's Spirit is well described in 1 Corinthians 13: patient, kind, humble, longsuffering, etc.

Love need not involve the ravishment of my ego via explosive emotional or supranormal manifestations. Love is the bridling of the ego and the harnessing of it for service. 

# Dr. Ford Answers Questions on the Holy Spirit



## Can a person be converted without receiving the Holy Spirit?

The Scripture says: “No man can say that Jesus is Lord, but by the Holy Ghost” (1 Corinthians 12:3). “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). The Scriptures clearly teach that by nature we are dead in trespasses and sins, and until the Holy Spirit moves on the chaos of our minds we are unable to see the light of God. When Adam sinned, initially, he lost the indwelling Holy Spirit. Conversion and regeneration take place as the Holy Spirit returns to man to dwell in him once more. The Scripture says: “If any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

## Is the Holy Spirit a person, or is this a name for the power of God? If you say a person, please explain John 20:22. How could Christ breathe a person on his disciples? (See also Luke 24:39, and John 15:26).

Jesus referred to the Holy Spirit as “another comforter” (John 14:16). The Greek word for comforter is applied to Jesus himself in 1 John 2:1. The qualifying word, ‘another,’ suggests that the second comforter will be a person just as was the first. It should also be remembered that in several places in John’s gospel, a masculine pronoun (*ekeinos*) is applied to the coming comforter, despite the fact that the original word for spirit is neuter in form.

It is as though the inspired apostle broke grammatical laws to express the personality of the Holy Spirit. It is also significant that the Spirit is referred to in association with other persons in such a way as to imply his own personality. (See Acts 15:28; 2 Corinthians 13:14; Jude 20+21; 1 Peter 1:1,2).

John 20:22 is a symbolic reminder of the time when God first made man and breathed into his nostrils the breath of life (Genesis 2:7). Christ’s act symbolized that it was the coming of the Holy Spirit which begat men anew to spiritual life.

## Do you believe there will be a Pentecostal outpouring of the Holy Spirit before the Lord’s return, resulting in a great revival?

Yes. Such an outpouring is foretold in Joel 2:28,29; Matthew 24:14; Revelation 14:6-12; Revelation 18:1-4; Isaiah 60:1-6. The gospel work on earth is not to close with less glory than marked its opening. The outpouring of the Holy Spirit is likened in Scripture to the early and latter rains of Palestine, which respectively germinated the seed and prepared the crop for harvest. The experience of Pentecost recorded in Acts 2 was the “early rain” for the Christian church, but the “latter rain” is to be more abundant, causing Christian testimony to spring up before “all flesh.” (See Joel 2:23-32). While the first Pentecost resulted in the ingathering of the firstfruits of the Christian church by the baptism of the 3000 who heeded Peter’s sermon, the final Pentecost will be on a worldwide scale, and the whole earth will be lightened with God’s glory. (See Revelation 18:1.)

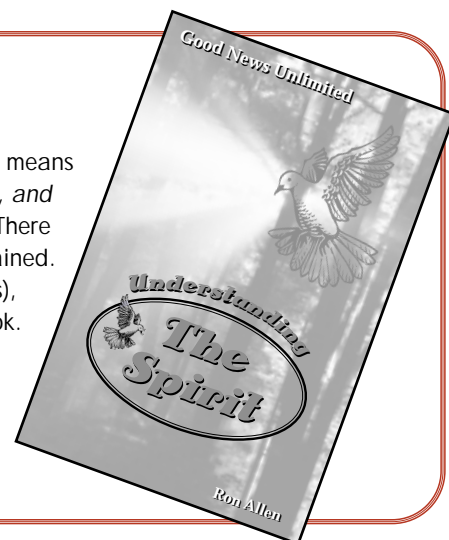
## UNDERSTANDING THE SPIRIT

By Ron Allen

In Romans, Paul teaches that the gift of God is “by faith from first to last” (Romans 1:17). He means that the gift is altogether by faith; never anything else but by faith. The righteousness of God, and the gift of his Holy Spirit, are the heritage of God’s people, by faith from beginning to end. There is never any change in the way an individual receives the gift of God, or in the way it is retained.

—So says Pastor Ron Allen in “**Understanding the Spirit**”; a small book (42 pages), filled with good things. Many often-asked questions about the Spirit are discussed in this book. What is meant by ‘receiving the Spirit’? The Baptism of the Spirit? The unity of the Spirit and blasphemy against the Holy Spirit? These are important questions requiring answers.

Order your copy of ‘Understanding the Spirit,’ @ \$4:00 per copy.  
Good News Unlimited, 11710 Education St., Auburn, CA 95602



# CHRIST WAS RAISED TO LIFE!

By Roy Gee



**In 1 Corinthians 15, the apostle Paul explains how we are to understand death and resurrection.**

**He explains by showing the meaning of the death and resurrection of Christ.**

**The first thing we learn is that the resurrection of Christ declares that the death of Christ was special and unique. That death has brought the forgiveness of sins and justification.**

But Christ has been raised to life! And he makes us certain that others will also be raised to life. Just as we will die because of Adam, we will be raised to life because of Christ. Adam brought death to all of us, and Christ will bring life to all of us. But we must each wait our turn. Christ was the first to be raised to life, and his people will be raised to life when he returns. Then after Christ has destroyed all powers and forces, the end will come, and he will give the kingdom to God the Father. (1 Corinthians 15:20-24 CEV)

Once upon a time in ancient Mexico there was a *campesino* named Juan. (A *campesino* is a peasant who works hard for a wealthy landowner.)

One year crops were bad, and all Juan had left was a scraggly rooster running around the yard.

"I will cook the rooster and eat the soup, all for myself," said Juan. "For once I would like to know what it's like to have a full belly."

## **First visitor**

Juan had just poured the soup into a bowl, and was about to eat, when there was a knock at the door.

Who could it be? Juan opened the door, and there stood San Pedro, Saint Peter. "I was on duty at the pearly gates," Peter said, "when I smelled a delicious aroma of soup. May I come in and share a bowl with you?"

"Never!" cried Juan. "You are not a just man. Some souls you allow to enter heavenly bliss, but others you cast into everlasting torment for little, temporary sins." He slammed the door.

## **Second visitor**

Juan sat at his kitchen table, and was just about to eat his soup, when another knock came at the door. Who could it be?

It was the Blessed Virgin Mary. "May I eat with you, Juan?" she asked politely. Her features and voice were delicate.

"Never!" cried Juan. "You are not a just woman. You bless some in this life with good fortune, while others you condemn to misery and despair." He closed the door.

## **Third visitor**

"Now I can eat in peace," said Juan—but another knock came at the door. Who could it be?

Our Lord stood there. "My friend, Juan," he said, "I have nowhere to lay my head. I was passing by and smelled your delicious soup. May I have some?"

"Never!" cried Juan. "You are not just. Some people you create healthy and wealthy and wise. Others you create sickly and poor and depressed. Some are rich landowners and live in luxury, while others must scratch their bread from hard land." He shut the door tight.

## **Final visitor**

"Finally, I can eat in peace," said Juan. But there came a soft tapping at the door.

"Oh, it's you," said Juan to his last visitor. "You I will invite into my home. You are just. You treat all alike. With you I will share my meal."

Who was it Juan invited in, after turning away his sacred visitors?



According to the ancient legend, it was La Muerte—Death. Death comes to us all, rich or poor, young or old, strong or weak. Death is ravenous. Death comes to every home, and we have no choice but to invite it in. We will dine with death.

### Early Christians confused

Some early Christians thought they could cheat death. They thought Jesus would return before they had time to die.

But when some believers died, other believers became confused. When loved ones died, some Christians were caught by surprise. Some at Thessalonica conjectured that resurrection must have already happened.

The apostle Paul wrote to the believers in Corinth. In 1 Corinthians 15 he explained the doctrine of resurrection. He did so by telling them some of the meanings of Christ's resurrection.

## FIRST: CHRIST'S RESURRECTION MEANS THAT CHRIST'S DEATH IS UNIQUE Christ died for our sins (1 Corinthians 15:3 CEV)

In the 1963 film, *Lilies of the Field*, Sidney Poitier is Homer Smith, a free spirit, driving through Arizona on his way—somewhere.

On a dusty, remote highway, his engine overheats. He sees a dwelling, and pulls off, looking for water.

He finds five women working in a field. They are nuns who have escaped from Eastern Europe. He asks the Mother Superior for water, and she shows him the pump.

Homer doesn't know, but Mother Superior has been praying for a strong man to fix their roof, but, more importantly, to build them a chapel. (Of course, the nuns have no money.)

She looks appreciatively at Homer's bulging muscles as he hand-pumps the water. "Thank God that the Lord has sent us such a big, strong man to help us," she says, eyes toward heaven.

Homer pauses his pumping. "Hey, lady, you've got me confused with someone else. I'm just passing by."

"But you did not pass by," comments Mother Superior.

### Not stay dead

The Roman authorities, the religious leaders, and the mob conspired to put Jesus to death. But he would not stay dead!

The resurrection of Christ means that his death is like no other death.

At first glance, the death of Jesus is no different from any other death. Everyone dies. Hundreds of thousands have died from crucifixion.

But Christ was raised to life! That means his death was special and unique.

### Christ died for our sins

Christ's resurrection helps us understand that "Christ died for our sins."

Because of Calvary, we are justified. God declares his final judgment upon us in Christ—we are innocent and acquitted in God's sight.

We are restored to God. All sin barriers between us and God have been removed at Calvary.

We are members of God's kingdom and family.

We are members of Christ's body, the church.

### Perpetual winter in Narnia

C.S. Lewis loved to explain Christian concepts through stories.

In *The Lion, the Witch, and the Wardrobe* he tells the story of the children—Peter, Susan, Edmund, and Lucy. They enter the magical land of Narnia by climbing into a wardrobe in Professor Kirke's large house. They push their way through the clothes hanging in a wardrobe until they come out the back of the wardrobe—in Narnia! A lamppost is their landmark.

Narnia is held in perpetual winter by the White Witch. The spell includes hostages who are frozen like statues.

### White Witch kills Aslan

The White Witch knows that Aslan, the golden lion, wants to set the prisoners free. (Aslan represents Christ, the Lion of Judah.)

She suggests to Aslan that, according to "deep magic from the dawn of time," if an innocent victim dies, the hostages can be set free. She does not intend to keep her side of the bargain; she just wants to be rid of the lion.

To the horror and dismay of the children, Aslan is stabbed to death upon an altar. They are inconsolable. The hostages are not set free.

### Resurrection says Christ died for our sin

Later, the children find the altar empty and broken. They see Aslan alive! They hug him with their arms around his neck. They bury their faces in his soft, golden mane.

The broken altar means no more sacrifices, no more victims, no more scapegoats.

Aslan explains that the White Witch understood the "deep magic from the dawn of time," but not the "deeper magic from before the dawn of time." The hostages are set free. The frozen statues walk, run, and dance.

Lewis portrays Aslan's resurrection as the enforcement of the benefits of his death.

Paul says the resurrection of Christ helps us understand the benefits of his death.

Christ died for our sins.





## MY FAVORITE C.S. LEWIS BOOKS

*An e-mail to Roy Gee from Robert Eakin*

Let me give a brief history of my experiences in reading various books written by C. S. Lewis, and share some highlights.

### MERE CHRISTIANITY

A friend in high school gave me *Mere Christianity*.

It is a well-rounded Christian book which discusses four basic issues: why people should believe in God; what makes the Christian God unique; how Christians should behave; and growth in Christian doctrine and the knowledge of God.

### Life Changing

The third part of *Mere Christianity* greatly impacted my life and growth. It dealt with many important aspects of Christian behavior, like forgiveness, morality, pride, hope, love, and true faith.

Of these, I think that the chapter on pride, “The Great Sin,” is the most life-changing chapter I have ever read. For example, I was a video-game junkie back then, and was always losing my temper when things didn’t go my way.

After reading this chapter, my inner pride was so exposed for what it was, that I felt like my pride problem had lost all power over me. Of course, I knew better than to suppose I would never fall back into it (the chapter assured me of that); but for the rest of that night, I had no stupid rage while playing the game, because I now recognized that such rage came from pride; and I felt that, with Christ, I was seated above all of that, and it no longer had any power to drag me down into its madness and insecurity.

Since then, I have given a Bible study on pride at a Baptist church (my first ever), and everyone felt convicted!

### THE SPACE TRILOGY

Around that time, I also read the Space Trilogy [*Out of the Silent*

*Planet; Perelandra; That Hideous Strength*]. They were very fun fiction stories, and very vividly and accurately portrayed a lot of life situations, as well as various speculations by Lewis.

Much meaningful theology of the end times could be prophetically alluded to in these books. The third book, *That Hideous Strength*, is a book about a new world order and takeover by bad religion and bad government. (Interestingly, I was rereading it during the Florida election crisis, and the symbolic parallels were frightening!)

### THE SCREWTAPE LETTERS

*The Screwtape Letters* are brilliant, insightful, and even humorous discourses about how evil works and how it affects people.

They speak from the crooked perspective of an experienced devil named Screwtape, who tries to give advice to a less experienced devil on how to more effectively try to destroy the faith of a new Christian.

They are not light reading, but definitely fun and enlightening.

I also led a Bible study group through this book, and much valuable discussion resulted from this material.

### THE GREAT DIVORCE

*The Great Divorce* is another wonderful fiction book. Lewis denies that this book is meant to be taken too literally; but he does intend to teach a moral.

It is basically a tale about ghosts of men wandering around the dark earth until a bus comes from heaven and takes them to the very lawn outside heaven.

All these ghosts are simply invited to come on in and meet Jesus and let him save them. It may hurt, and they may have a lot of rethinking of old ideas to do, but otherwise how much more easy could it get?

Yet the mystery of sin prevails over most of the ghosts: whether due to unforgiveness, self-righteousness, utter liberalism, motherly love gone bad, shame, or pity-partying. Most ghosts simply cannot handle God for who his is, and they reject him and go back to earth!

### God’s love shines through

*The Great Divorce* could be sad, but it is not, because the wonderful love of God shines through more than all else.

This is true, even if—in Lewis’ mind—the wicked go to hell as immortal ghosts. With Lewis, the wicked completely bring the punishment on themselves, and so the reader is given no reason to feel that they deserve a more fair hearing or any mercy. The door of hell seems to be locked only from the inside, and the wicked in their solitude provide their own torments.

As for the esthetic aspects of the book, it is beautiful enough to make great peaceful reading for bedtime.

It can certainly be read in an intellectual setting as well. And it’s pretty short too.

### PILGRIM’S REGRESS

Then I read *Pilgrim’s Regress*.

It is a fictitious account of Lewis’ life after his early rejection of Christianity, as well as his subsequent return to it.

The book was really deep, and I would have been lost in all of Lewis' philosophical grandeur without those little guide-sentences at the top of each page.

The imagery was powerful, moving, and memorable.

### THE NARNIA CHRONICLES

They are, of course, wonderful for children; but adults, too, can enjoy the stories, as there is much meaningful theology in them. I will probably reread them soon.

I have wondered if I would ever get a chance to read them to children. That may not be the most important thing I could do, since they are not the gospel; but with this new Harry Potter fiction series being so popular, I have seen and felt that children's minds are subtly and powerfully becoming interested in the occult.

I see C. S. Lewis writing a more wholesome alternative to the Potter series. In the first book of the Narnia Chronicles, *The Magician's Nephew*, children messing around with magic are the cause of all the misery and evil in the rest of the Narnia series.

### THE PROBLEM OF PAIN

*The Problem of Pain* contains one of the best chapters I have ever read!

Chapter 3, "Divine Goodness," gave a very refreshing and rational reminder of the obvious meaningfulness behind biblical ideas such as "God is good," and "God is just."

For Lewis, this holds strong implications against extreme systems of belief in man's total depravity.

### SURPRISED BY JOY

*Surprised by Joy* is a nonfictional autobiography.

Although the author warns that the book will bore most readers, I found it to be rather intriguing and relevant to my experiences.

As a child, Lewis loved to live in his imagination. He often felt various pleasures strike him in random ways, such as hearing a certain line of poetry, or seeing a miniature garden, or longing for a strange "northernness," as in the remote north Atlantic.

Strangely, my soul empathizes with him when he describes things such as this "northernness." I have often wished I could go live in another time and place with Vikings and in a completely different world.

Lewis also confessed to experiencing a "lust for the occult." However, he felt protected by God from giving in to it. He described his further struggles between materialism and a belief in a God that might "perhaps" be out there. He said he had to wrestle a great deal to be honest with himself in these areas prior to becoming Christian.

If I believed in reincarnation, I might suppose that I were C. S. Lewis come back for more struggles!

### REFLECTIONS ON THE PSALMS

I am now reading *Reflections on the Psalms*. It is OK, although he does go off on a few irrelevant tangents.

Lewis does give some very enlightening insights into the topics of death and the cursings in the Psalms. "Death," he admits, "is represented in the Psalms as simple annihilation;"

"and the cursings," he says, "ought to be interpreted by Christians as an appropriate response against sins, but never against sinners."

### Favorites

So what are my favorites? Hmm. I guess *Mere Christianity*, *The Great Divorce*, and *The Narnia Chronicles*.

Your friend in Christ,

Robert Eakin

*[Robert Eakin lives in Carmichael, CA, and loves to attend the GNU Fellowship. He lives alone, but always brings friends to GNUF. Robert loves the gospel, and is a math whiz and very comfortable with computers. Obviously, he also loves to read.]*

## GOOD NEWS UNLIMITED TAPE OF THE MONTH

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## TOPSI AND TURVI PLAN A TRIP

**Moving the cats, Topsi and Turvi, from the USA to Australia is a huge project. There are many health requirements, and moving to another country can be scary. But T&T learn that getting to heaven is much easier—because of Jesus. And, because of Jesus, heaven isn't scary, either.**

**T**opsi and Turvi, Gill's other two cats, were going to Australia. Dr. Ford said they were just cats, and could go and live with Auntie Grethe. But Gill thought of that *American Express* advertisement. She didn't want to leave home without them.

Gill thought Topsi would be fine as long as she had several bowls of food a day. But Turvi would miss her. She certainly would miss him. Turvi liked to creep in bed at night and sleep in Gill's arms. He often put his paw around her neck. Turvi was a lovebug.

Many times, Gill would wake up and see Turvi's lovely liquid eyes watching her in the dim light from the hall.

### **Voting to Go or Stay**

Most of the women Gill talked to said, "Of course you must take them. They are your children."

Most of the men said, "Of course they must stay. They are only cats."

The cats were scared to go to Australia when they heard. It was new and different, and they liked California country. It was quiet and peaceful in Newcastle, California.

Topsi said to Turvi, "What will it be like by the sea?"

Turvi didn't know. "I've never been to see the sea, but I've heard it's very big, very noisy, and very wet."

### **One Month's Quarantine**

Gill began looking into taking T & T in July 2000. That was about the time that Dr. Ford left for Australia. She found the forms on AQIS, the Internet site for Australian quarantine. Quarantine is the place where animals and plants go to stay for a while when they enter a new country. This is to make sure they get rid of any diseases they may bring in.

### **We Don't Want Rabies Here**

Australia is the biggest island in the world. It has one of the most efficient quarantine systems because it doesn't want the rest of the world's diseases. Rabies is one of these diseases. In Australia, they don't have rabies yet, and they work hard to make sure it doesn't come in.

When animals get rabies they are described as rabid. They

froth at the mouth and go mad. The disease can be passed on to humans if they are bitten. At one time, humans that were bitten would die. Now, they can be treated if the disease is caught in time.

### **Lots of Work to Emigrate**

There were pages and pages of instructions on what had to be done. First, you had to get a permit. To do this, you had to get various shots for your cat or dog. Dogs had to have five more shots than cats, so they were more complicated. T & T weren't fond of most dogs. They thought it was good that dogs had more shots.

The most important shot was the rabies one. Three, to four, weeks after having that shot, Gill had to take the cats back to the vet to have blood drawn for a rabies titer. That's a measure of the rabies level in the blood. It shows the original shot worked.

### **Topsi Gets Mad**

To get the rabies titer, the vet drew blood from the cats' necks. They didn't like it at all. When Gill arrived that evening from work, the girl on the front desk asked her to go out the back and get Topsi out of the cage—Topsi was still not happy.

When Gill went out the back, Topsi was acting like a caged tiger. Her eyes were fierce and angry, her ears were back flat against her head. She was clawing the cage and biting the wire. Gill had never seen her so mad.

"I guess it hurt," said Gill.

The girl on the front desk opened the door of the cage and stepped back. Gill was a bit afraid of Topsi herself, because she was so fierce. Gill put her hand in the cage and put it on Topsi's head. Topsi deflated like a balloon and instantly went quiet and still.

Gill picked Topsi up and gave her a hug. The girl laughed. Pets know their owners.

### **Proof the Shot Has Taken**

The blood had to go overnight to a special government laboratory to make sure the rabies titer was high. The laboratory sent a certificate to say the blood passed the test. Then Gill sent the certificate and other documents with a fee to AQIS and waited for the permits to arrive.

Then the pets had to wait five months in the USA and a month in quarantine in Australia. This was to make sure that if they had rabies exposure before the blood draw, it would be out of their system. If the pets went to Australia before the five months was up, they would have to wait the rest of the five months in quarantine.

Gill wished she'd started earlier on getting the pets over there. It meant she had to stay longer in the USA. But it turned

out she was busy right up to the time for them all to go in March 2001.

### Easier to Get to Heaven

Topsi said to Turvi, "Boy, if it's this hard to get to Australia, what's it like to go to heaven?"

"Oh, it's not nearly as hard to go to heaven if you are trusting in Jesus," said Turvi. (It's harder than going through the eye of a needle if you are not!)

"You see, Topsi," he continued. "There's no diseases in heaven so they are not scared of rabies. When Jesus comes, whether you are alive or dead, he will change you. He will take away all of our diseases.

"The Bible says this change will happen in a moment, in the twinkling of an eye. Let me see you twinkle your eye, Topsi."

Topsi twinkled her eye. It was a bit like a wink.

Can you twinkle your eye too?

It didn't take long did it? That's how fast it will take for Jesus to change us so we are ready for heaven. It will be like being inoculated, but it won't hurt. There will be no sting from a needle. That's because the Bible says the sting of death is going to be taken away when Jesus comes.

### Nothing Scary About Heaven

Topsi and Turvi were scared to go to Australia. But they wanted to be with Gill.

"Wherever she goes, I want to go too," said Turvi.

When Gill went to Australia the trip before the last one, she came back and told people it was like heaven in Caloundra. When T & T heard that, they said, "Like heaven? Let's go!"

## Immigration Requirements

1. The cats get their vaccinations, including rabies.
2. They have to wait 3-4 weeks and have blood drawn to check the rabies titer is high enough.
3. The blood sample has to go to a special government lab in Kansas.
4. The cats get a certificate that they passed the rabies test.
5. You send a filled-in form and the certificate and some money to AQIS in Australia.
6. They send you a permit to travel to Australia.
7. The pets have to wait for five months and stay one month in quarantine.
8. If they go earlier than five months, they have to stay the rest of the time and the extra month in quarantine.
9. There are other vet visits before they go. Everything has to be approved by the USDA government vet.
10. The pets have to be sealed in a cage by the government vet for the flight to Sydney. No stops are allowed on the way.
11. They must not eat anything. Not a paw or a whisker is allowed outside the cage.
12. They have a water feeder that goes into the cage while they travel.

## Letters We Love . . .

Dear Friend:

On behalf of **GNU** friends in Uganda, I want to welcome you to Uganda.

The **GNU** centre in California has touched my life—let me just say that we are being born daily through the good news.

God is love and would like us to be loving just as He is. Thank you for giving the word—a person can never be the same.

What humanity needs today is to be right with God, and know His love. Thank you Good News Unlimited. I have a dream that I believe will one day be a reality. I want to get a **GNU** seminar of Bible School here in Kampala, where we can reach more of Uganda and Africa.

I have a copy of *Right with God Right Now*. We are using it with my church elders to study the book of Romans.

I pray that God opens more ways for reaching the souls He died for.  
I look forward to continued communication and service for the Lord.

Sincerely,  
Pastor K., Kampala Central Church, Uganda

*Dear Pastor K—We are thrilled to hear from you. We would love to hold meetings in Uganda. However, we must ask you to be patient with us. Dr. Desmond Ford has returned to Australia, and we miss him very much. He was the great traveler and public speaker. We are now trying to find our way at GNU without him. We do not know if we will be traveling to Africa in the near future. We are delighted you have Dr. Ford's book on Romans to study. Perhaps we can help you there?—Roy*

# Letters We Love . . .

Dear Molly

I am writing to acknowledge the receipt of the 40 copies of *Right with God Right Now*. May you accept my appreciation on behalf of the elders in the Kampala District.

Distributed as follows:

Elders 32 copies.

Pastors (of various denominations) 8 copies.

I want to assure you that we have a fellowship every Tuesday to study the book of Romans at Mengo Hall. The meetings are non-denominational for all persons interested. We have to understand the good news.

I want to acknowledge that I had not really known what sin is, until I read *Right with God Right Now*. Sin came down from heaven when Lucifer brought it down to earth. It is much more than stealing, lying, and even killing. It is the cause of all of the above, and something that everybody has inherited.

The more I acknowledge and study the problem of "self," the more I find myself "selfish." Thank God, who delivers me from this body of death.

May the Lord continue to bless you as you continue to give out the best news to the human race.

Sincerely,

Pastor K.,

Kampala Central Church, Uganda.

Dear Pastor Gee:

Every Sunday we pray for a local Christian Church in the Auburn area, and we wanted your church to know that our congregation prayed for yours on Sunday, January 28.

Our prayer is that God may continue to help us all remain faithful in our ministries during the year ahead.

Grace and Peace,

Pastor Kenneth B. Winter,

Auburn Presbyterian Church, Auburn, CA

Dear Roy,

We feel so sad at Dr. Ford's move to Australia.

He just wore himself out traveling and speaking.

I have tried to save all GNU magazines. Of course, I have shared a few.

I feel they are a **treasure**.

God bless you all,

Dorothy Page, Augusta, Georgia

Dear Family at GNU:

I wanted to thank you all from the depths of my heart for all your prayers and support this last year.

As you know, we went through a very trying situation. In short, we were being sued for putting God first in our business. Through the power of God and because of many prayers from wonderful people like you, we were able to remain faithful and put our trust in God.

This matter has now been settled. Although it was very expensive, we were able to watch God open the heavens and bless us in so many ways. Our business flourished more than ever this year. In addition, I personally have learned so much. Most of all I have learned how faithful God is to me.

Thank you all again for being a very important part of our team through prayer and care. Let Christ be glorified!

Love,

Bob & Marci Erickson & the entire team at

Millennium Termite

Sacramento, CA

Dear Roy,

Thanks so much for coming that long way to Michigan to see us. We appreciate you!

We are always here, so if you happen to come into the area, let me know.

It is so nice to correspond by e-mail with Bennie.

The church voted to raise its monthly support of GNU. The enclosed money is for your travel expenses for your weekend meetings here.

Love,

Geneva Begeman,

Church of the Lord our Righteousness,

Monroe, Michigan.

Attention: Ron Allen and Roy Gee

Dear Friends in Christ,

I thought I would write to your congregation and let you know of the progress of my lung cancer situation.

I did the CT Scan on January 11, 2001, and got the results during the doctor visit on the 18th. Both tumors—one in each lung—have shrunk in size. (One of them reduced by 9%.)

This is great news after only two chemotherapies. I thank you all for your prayers on my behalf, as does my wife, Angie.

Looking forward to seeing you in Riverside in July.

God bless all at GNU,

Larry and Angie McGowan,

Riverside SDB Church



# GOSPEL ON THE RADIO

Appointments

## RADIO GUIDE USA

### ARKANSAS

*Little Rock*  
KAAY 1090AM  
Monday-Friday 10:00 p.m.  
day-Friday 11:00 a.m.

### HAWAII

*Honolulu*  
KAIM 870AM  
Monday-Friday 6:05 p.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*  
CKCO 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*  
CHWO 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.

# 2001

## SUMMER CONGRESS "Christ Alone"

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This magazine is free upon request.

## 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.

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Share the gospel with others! Tell your friends about GNU radio.  
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## THE SPIRIT IS LIFE

“To be carnally minded is death.” There is a man of our time who discovered the truth of this profound statement. Sigmund Freud recognized that at the root of our infinite desire lies the will to die. The individual, feeling the impossibility of fulfilling his desire wants to rid himself of it by losing himself as an individual. Death is inevitable but, it is also chosen. Not only *must* we die, we also *want* to die. For to be carnally minded is death.

. . . But there are two certainties. One dwells in every soul which knows about itself. It is the certainty which the law imposes that no life and no death, no courage and no flight, can liberate us from the command to be what we ought to be, and the impossibility to be so, the condemnation of which is despair. . . . The other certainty dwells in those who have the Spirit; they are beyond their own finiteness, and they cannot use arguments, for their eternity is present to them. It is not a matter of future life after death; it is the convincing presence of the Spirit, who is life, beyond life and death.  
—Paul Tillich. The Shaking of the Foundations pp 137,139.



July 2001

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