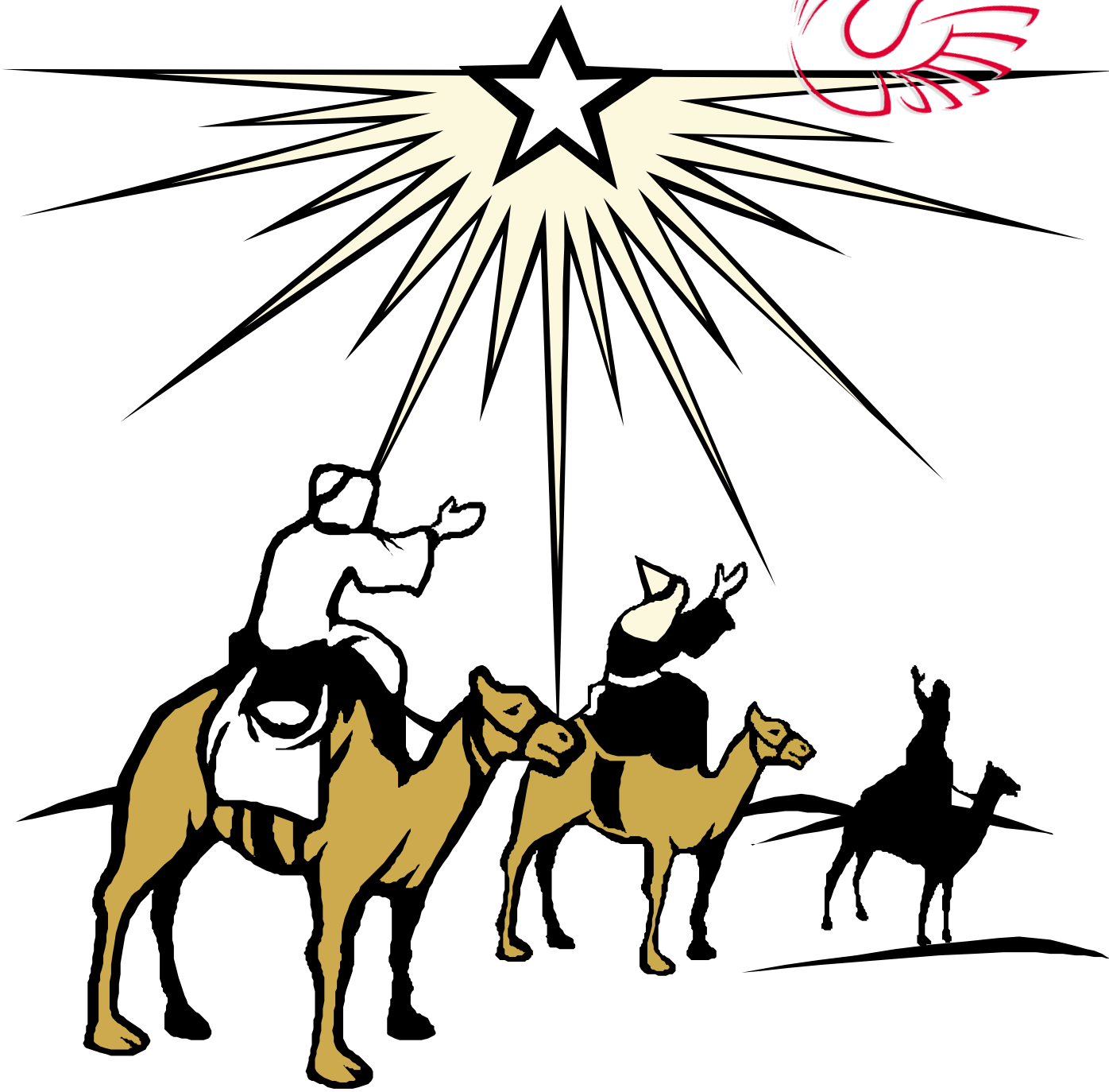


GOOD NEWS

Unlimited



He Who Is Christ

EDITORIAL . . .

AN EXPLANATION

Our regular readers will know that as of December 2001, the gospel fellowship at GNU corporate headquarters moved to become a ministry in its own right, independent of GNU sponsorship and governance. Now known as Auburn Gospel Fellowship (AGF), this group continues to meet in the GNU building under the leadership of Pastor Roy Gee.

This partition has been the topic of confusion among some of our supporters. The question has been asked: Should we now divide our gifts between the two entities? In order to facilitate informed decision in this matter, we offer the following information:

GNU is a resource ministry reaching people through radio, tape, magazine, worldwide web, and seminar products.

AGF is a centre of worship with a congregational ministry.

GNU employs Ron Allen.
AGF employs Roy Gee.


GNU services a scattered flock of adherents through the creation and distribution of magazines, tapes, etc.

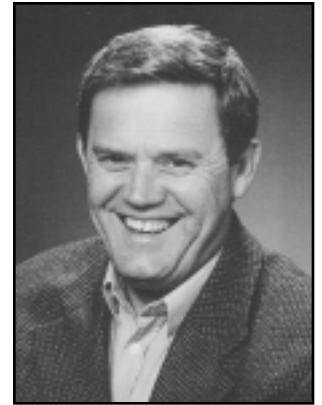
AGF meets the needs of a local group of worshipers through weekly services.

GNU does not control AGF or have any oversight of its program. Pastor Ron Allen holds no office, nor does he bear any responsibility as to the running of AGF. AGF is not part of the creative process keeping GNU products and materials flowing to GNU subscribers. Roy Gee holds no office in GNU and bears no responsibility in its routine operations.

GNU provides AGF with a place of worship. AGF pays rent to GNU for use of its building.

The two ministries inhabiting the GNU building are organized according to the agendas of a far-reaching media ministry on the one hand, and a local ministry on the other.

GNU needs and appreciates subscriber support. We hope this information helps. 



Ron Allen

GOODNEWS *Unlimited*

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Good News Unlimited is an interdenominational Christian organization proclaiming the good news about Jesus Christ and his kingdom of grace. Special emphasis is placed on the message of salvation by grace through faith in Christ's righteousness alone. GNU also links the gospel to the needs of the whole person, to life-style, and preventive medicine.

Good News Unlimited magazine also seeks to keep readers up-to-date on all aspects of GNU's ministries. This includes news on national and international radio broadcasts; public seminars, congresses, and Bible schools within the USA (as well as public meetings

in Canada and overseas); the local GNU Fellowship; and the dissemination of literature, cassettes, and videos. (A comprehensive catalogue is available free on request.)

Good News Unlimited is a nonprofit religious corporation supported solely by donations from those who believe in its ministries. Gifts are tax deductible in the USA, Canada, and New Zealand. An annual review of GNU's accounts is made by an external auditor. All regular donors to GNU may receive a financial statement on request.

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HE WHO IS CHRIST

by Ron Allen



The kind of Messiah Jesus is would never have been guessed by anyone. The gospel was not ready to be preached in all its mystery and glory till the mystery had been unraveled. Not till the crucified One had risen after three days, would it be made plain that “Christ had to suffer in order to enter his glory.”

In a little ‘one-horse’ town in northern Nevada is a café where the walls are hung with examples of western art. Among these is a painting of a weathered old-timer. His face carries an expression of suppressed annoyance. He looks like one who has just found out something bad has been done to him. The caption reads: “There’s a lot o’ things I warn’t told when I signed on with this outfit.”

When new governments are sworn in, there follows a honeymoon period during which the voters give their leaders time to bask in their election glory, and time to make good on their promises. But with wondrous consistency, they never do—at least not to the satisfaction of many. People begin to mutter and complain saying, “When is he going to keep his promise about taxes, welfare, and energy?” Bumper stickers appear. “Don’t blame me, I voted democrat.” The mood becomes, “There’s a lot of things we were not told when we signed on with this outfit.”

The people of Israel had long imagined the dawn of a new era; an age when one of David’s descendants would rule in a period of unprecedented peace and justice. He who would thus reign was named Messiah. It was expected that before Messiah came, forerunners would appear to herald his arrival. Some thought Elijah would return. Others proposed that one of the great prophets—perhaps Jeremiah—would rise from the dead.

After Jesus’ public work began, people were forming opinions of him. Some thought he might be Elijah. Some said he was Jeremiah. Others even said that John the Baptist had risen from the dead. In ascribing these names to Jesus, people were

saying, “He is not the one we are looking for. He is the bringer-in of everlasting righteousness. We have not seen anything from him to make us think he will establish the new world order. He is a great person though. Perhaps the forerunner.”

Jesus questioned his disciples: “Who do you say that I am?” Peter replied, “You are the Christ.” With that confession, Peter was not honoring Jesus in the same way that others were honoring him. He was saying, “You are *not* the forerunner. You are *the* one. After you there will be no one else. With you, all Israel’s expectations will be met. There will be no need for anyone after you.”

The fact that ‘Christ’ is not Jesus’ surname, has been obscured for us. It is not a name but a title. Jesus is Christ in the same sense that George W. Bush is president. Peter’s statement designated Jesus as the holder of the messianic office. He would liberate his people. The nations would put their hope in him, and no one would regret having ‘signed on’ with him.

Peter’s landmark confession had no sooner been made than Jesus began to describe his expected rejection, suffering, and death. This must mean that the disciples and Jesus were not thinking the same things when they thought about Christ, and what he would be like. Jesus was describing the Christ of God, not the Christ of human imagination. The Christ of God would be revealed through the events of his rejection by the world of politics, culture, and religion. He who is Christ must be rejected by the elders, chief priests, and teachers of the law. He must be

repelled by the religion that believed in his coming. He who would bring the life abundant must himself be killed.

Jesus knew that his rejection would not be partial. It would not be restricted to the ignorant and uncouth. Not society’s underbelly, but society’s finest would engineer his destruction. Those who brought about Jesus’ crucifixion were the human race’s finest.

In concluding his shocking summary of what it would mean for him to be Christ, Jesus said: “And after three days, he will rise again.” With these words he indicated that the messiah he had described would not be a defeated one. His

Christmas is an opportunity to think of what might have been had God given us a Christ of our imagination.

humiliation, excommunication, and death were integral to his victory. Without them he would not be Christ. Furthermore, Jesus said, "Whoever wants to save his life will lose it" (Mark 8:35). The same riddle-like saying is attributed to Jesus by every one of the Gospel writers. It doesn't just mean that if you die in this world, you will live in the next one. The 'saving' of one's life means making personal survival, and the avoidance of personal distress, the dominant motive of existence. To 'lose' one's life involves the abandonment of this fear of loss for another motive. In this case, the motive of sacrificial service. According to Jesus, the person governed by self-preservation is already dead. The only way to really live is to not care if you die in service to God and your fellows.

Jesus had plumbed this secret, and he had given himself up to it entirely. He knew that the world has other notions of paradise and how to achieve it. He knew there was no room in any human scheme for a Christ whose battle cry was, "The son of man must suffer many things and be killed." Jesus knew and accepted this mystery knowing that the only way it could be revealed to others was for him to enact it. Though the world would reject God's way, he would endure the suffering that such a rejection would bring. He would bear in his own body our rejection of him, and so conquer us.

The ordeal of Jesus was a confluence of all the streams of human evil. There was the cynical opportunism of Pilate; the greed of business interests that gorged themselves on profits from trade in the temple courts—a trade which Jesus had threatened. There were the priests, greedy and jealous for their power. Other contributions are at hand: the disloyalty of Judas, Peter's denial, the other disciples' cowardice, the moral laziness of the crowd, too easily persuaded to call for Jesus' death, the callous materialism of the soldiers who gambled for Jesus' robe, and the arrogance of them that challenged Jesus to "come down from the cross." Every factor that brought Jesus to Golgotha; every element of his trial and execution involved familiar, day-to-day human weaknesses with which we are familiar, because we do them.


***The other gods were strong; but
thou wast weak;
They rode, thou didst stumble
to a throne;
But to our wounds only God's
wounds can speak,
And not a god has wounds but
thou alone.***

Edward Shillito

They are our vices too. And out of this hodgepodge of guilt, stupidity, injustice, and malevolence came the greatest upthrust of goodness, and the betterment of humankind the world has ever known.

Christmas is an opportunity to think of what might have been had God given us a Christ of our imagination. If left to ourselves, we would never have conceived of a disgraced Christ, let alone a dead one. Our kind of Christ is more likely to have been a commander-in-chief leader, with all the firepower of a U.S. president at his fingertips. A Christ forceful enough to smash the heads of his enemies. A Christ with an intellect powerful enough to outwit, out-argue, out-reason all his detractors. We might have been able to build a kingdom with a king like that. We might even have had paradise. But the peace would be like the peace of so many dogs lying on a porch, belly-up, to the sun. We would be happy, perhaps, but not human. Instead God has sent us a kin who glorifies our humanity, and leaves our personalities free, and intact.

Only the one who cares enough for the world to suffer for it, is a worthy Christ. Only he who bears our obtuseness, and our corruptions by bearing them; only he who subverts suffering by enduring it can fulfil our hopes and dreams.

Because Jesus is like this, he has brought something new into the human saga. He has brought a new ethic, new power, new impulses, new life, and new hope. All other messiahs are pretenders. They offer the same old gilded words that, afterwards, make us sorry we ever signed on. Jesus does not disappoint. Joy to the world. Christ is born. 



HE WHO IS CHRIST

by Ron Allen



***“Did not the Christ have to suffer these things and then enter his glory?”
(Luke 24:25)***

How can immeasurable good come from raw suffering? I do not know *how* it happens, but I know that it does. Some of the men and women who have done most to enrich their fellow creatures have been wracked by grief and pain throughout their days. Some of the greatest words ever put to paper came from a Roman Jew, who endured chronic pain, was flogged time and again for his principles, beaten, stoned, imprisoned, and finally executed—the apostle Paul. We may never have known the inspirations of the Pilgrim’s Progress had its author not been imprisoned for preaching in public. Some of the sweetest morsels grow in the poorest of soils. Stephen Hawking, the brilliant British mathematician, is a human treasure. He is totally paralyzed. But his wizened and contorted frame testifies to the triumph of suffering.

George Eliot said, “Failure after a long perseverance is grander than never to have a striving good enough to be a failure.” Disaster is not the worst thing that could ever happen. On April 25, 1915, Australian and New Zealand soldiers landed on the beaches of the Gallipoli peninsula. It was part of a plan to storm Istanbul. The plan was misconceived. The troops had no hope. From atop the cliffs that rose sharply from the beach, the Turks mowed down the hapless allies with heavy machine gunfire. The campaign was sustained for months but was eventually aborted after 8,000 Australians had died. For a thinly populated country, this bloodbath was a major catastrophe. Yet, today, Australians celebrate the event. Not because it was a success, but because values of sacrifice and mateship were forged there. A young country saw in the valor and discipline of its defeated men, values to build a nation with.

In Victor Hugo’s marvelous story, *Fantine* has been badly used by her lover. Pregnant, she is left by him to make her own way in the world. Hard times force her to temporarily leave her child with an innkeeper. This turns out to be a bad arrangement, for the greedy innkeeper begins to extort money from *Fantine*. In the meantime, she finds work in a factory owned by a benevolent gentleman called Father Madeleine, who also happens to be the mayor of the town.

In time, the factory foreman discovers that *Fantine* is an unwed mother. Unbeknown to Father Madeleine, she is fired from the workplace. So begins a spiral of despair in which she

first sells her beautiful hair, then two of her front teeth. All this to support her child. Her desperation multiplies till she falls into prostitution.

One cold evening after being harassed on the street by a man, *Fantine* is arrested and taken by the inspector of police to be sentenced. Just as she is about to be jailed for six months, Father Madeleine appears and says to the policeman, “Inspector, set this woman free.” At this juncture *Fantine* recognizes Madeleine as her former employer. Thinking him the cause of her terrible plight, she beholds him with a crazed and hateful look. “So you’re the mayor?” And she spits in his face. The mayor does not move; does not recoil. The spit is dripping down his cheek as he repeats: “Inspector, set this woman free.”

The inspector is livid with rage. Not merely because the mayor is subverting him, but because *Fantine* has just committed a further crime. The crime of insulting a public figure. “Don’t you see?” says the inspector. “This woman has just insulted you.” “I know what I am doing,” says Madeleine. “Let her go.” At last the inspector yields to the authority of the mayor, and he storms out of the room. *Fantine* can scarcely take in what has just happened. He, whom she had blamed for her misery, whom she had hated and spat at, had suffered her insults without reprisal. Further, her liberty had been won by his humiliation. Gently he spoke to her, “*Fantine*, you will come with me to my infirmary. Your child will be brought to you. If you do not wish it you shall never have to work again. I will care for you. And as far as I am concerned, you have never been anything else but a virtuous, holy woman before God.” At this *Fantine* fell at his feet.

“Did not Christ have to suffer these things to enter his glory?” Indeed! The blessed privileges that come through Christ—forgiveness, acceptance, mercy, redemption, and restoration—have been made possible by his ordeal. Only he who does not try to escape duress but accepts the shame and discomfort that goes with being our friend, only he is Christ.

In the war-crimes trials at Nuremburg, one witness told how he and several other Jews had hidden for months from the Nazis in a grave. During that terrible time one woman gave birth to a child—a boy. She was assisted by an eighty-year-old gravedigger, also hiding there. When he saw the child he cried out, “Great God, have you finally sent Messiah to us? For who but Messiah could be born in a grave?” Just so! The mortification of Jesus is a badge of authenticity. Therefore, we will not be ashamed of his shame. It has a tragic beauty.

“Faithful are the wounds of a friend.”



THE UNEXPECTEDNESS OF JESUS



by J. D. Jones

If ever there was an event which in its conditions and circumstances was paradoxical, it was the birth of Jesus. From one point of view, that birth had been long expected. Psalmists and seers had long foretold it. The whole nation was on the tiptoe of expectation, watching for it as those that watch for the morning. The birthday of the messiah was the day which was to bring the Jewish people emancipation and release. In that day their destiny would be fulfilled, and their joy would be complete. For centuries they had waited for this day; for centuries they had talked together of its coming. But when the day actually came, it came in such unexpected fashion that these people who had watched for it and longed for it did not recognize it. They knew not the day of their visitation. For the popular expectation was that the messiah's coming would be accompanied by pomp and splendor. They expected him to be born in a palace. They imagined that his birth would be attended by all the ceremoniousness and rejoicing which mark the entry of a king's son into the world. And instead of that he was born of a humble mother named Mary, and, so far from his birth taking place in a palace, he was born in a stable; and, so far from any rejoicings marking his advent, nobody was aware that anything special was happening save a few poor shepherds who overheard certain snatches of angelic song as they watched their flocks by night on the hills of Bethlehem.

Looking back from this point in time, we can see a divine and beautiful reasonableness in that lowly birth. If Jesus was to be the friend and brother of common men, if he was to be touched with the feelings of our infirmities, it was infinitely better that he should be born in a stable than in a palace. For princes are a select and tiny company, and by their very

princedom is separated by a great gulf from ordinary everyday men.

I remember an article written by Dr. Jowett upon the coronation of king George, and what struck him most, he said, was the loneliness of the king himself. His very rank isolated him. And it would have been like that with Jesus had he issued from a palace. He might have known something, perhaps, about the burdens and cares of princes, but he would have known nothing about the anxieties and sorrows of the poor. He would have known nothing about the weariness of labor and the precariousness of livelihood and the pinch of poverty. And so he would have been shut out from sympathy with the great masses of mankind. For the vast majority of men are poor. Life for them is hard and precarious. In this land of ours, it is only the thousands that makes wills; the millions make no will at all for they have nothing to leave.

If Jesus was to sympathize with the toiling masses of mankind, it was divinely fitting that he should be born in a stable and come into the world as the little child of humble parents. But to people brought up in the belief that the messiah was to be a great prince, it was a paradoxical kind of entry. They could not believe that it was the messiah who was thus born. They cast up his humble birth in his teeth. The circumstances of that birth were so contrary to all expectation and belief that they simply refused to believe that it was the messiah's birth at all. *"He was in the world, and the world knew him not. He came unto his own, and they that were his own received him not."*

—From J.D. Jones. THE INEVITABLE CHRIST pp. 30-32.

But Christmas teaches us that if we wish to know God, we must in our relationship to the world, begin at a completely different end, namely, that we do not argue from the structure of the world to God, but rather from the child in the manger to the mystery of the world in which he manger exists.

For if this child exists, he is the heart and centre of the world. . . .

Helmut Thielicke. Christ And The Meaning Of Life, p. 28

THE MARVEL AND THE MYSTERY OF PROVIDENCE

by Desmond Ford

As I was teaching a class on Daniel, today, I was struck by the emphasis on the sovereignty of God in chapters three, four, and five. In chapter three, the saints about to be cremated lose only their bonds because one like the Son of God joins them in the flames. In chapter four, a Watcher and a Holy One hears the proud boasting of the greatest monarch in the world, and humbles him so that he becomes like a beast of the field. In chapter five, the same Watcher beholds the licentious and blasphemous carousals of Belshazzar and his cohorts, and writes a message of judgment on the wall.

God is present in every place as Sovereign Lord. The traditional doctrine of the divine omnipresence does not mean a thin, divine vapor spread out, but the fullness of invisible deity present in every place in fullness of power. This does not, however, mean invariable deliverance from trouble for believers. John the Baptist, the greatest of the prophets, according to Jesus, lost his head, and millions of martyrs their lives during medieval times as well as in earlier centuries. The divine restraint seems as miraculous as his providences. Even the three Hebrews confessed that their God was “able to deliver” but might not. We know as little about providence as about any other reality in the physical world—about one ten-millionth of the whole truth.

Yes, undeniably, the biblical teaching is that God, our heavenly Father, is everywhere present yearning to bless. Having made his creatures free (reflecting his own freedom), it is rare that he directly violates that freedom; though his mysterious providences guarantee that ultimately nothing can be done against the truth, and truth lovers, but only FOR them.

You may have heard of Helen Caldicott, one of the most influential women in the world. Dr. Caldicott has honorary degrees from nineteen universities and is a nominee for the Nobel Peace Prize. On page eleven of her recent book, *The New Nuclear Danger*, she relates what few people know. On January 25, 1995, a world cataclysm was avoided by seconds—and mostly because of an intervening providence. Because a U.S. missile had strayed into Russian space, Kremlin leaders decided that a nuclear attack on Russia had begun. President Boris Yeltsin had his finger on the button, which would launch reprisal nuclear weapons on the USA. At the last minute, the missile changed course. Equally impressive is the fact that the nuclear weapon is the only weapon invented that has not sprung into rapid, and universal employment. Why not? A merciful providence is the only answer.


It is our natural temptation, as epitomized in the story of the Fall, to seek the Tree of Knowledge before the Tree of Life. We want to know the reason behind the events that traumatize

us. But true wisdom is the fear of the Lord, and to depart from evil. It is gifted onto those who put the Tree of Life (the cross of Christ) first. Those who do that find paradise as surely as the penitent thief, though as ignorant of other matters as he was.

Have you ever wondered why no accident happened to the Son of God while on earth? That is, no fatal accident cutting short his ministry and prospective atonement? Men, women, and children died in droves prematurely in Christ’s day. Why not Christ? Your answer is ready—Providence protected him. Does not that same providence surround all, even those with a fate like John the Baptist’s? Have not many or most of us had experiences when death was marvelously averted in a way beyond explanation? It happened that way to me more than once in my early ministry.

Science now comes to our rescue because of its tremendous strides in the last half century. It reveals how things in the quantum world behave differently to things in larger forms. The world of electrons, as well as the sovereign Lord of the electron world, gives many surprises. If you locate the smallest particle of matter, you cannot simultaneously tell what it is doing and vice versa. Light operates in both particle and wave forms. Once two electrons have interacted with each other, no matter how far they are subsequently separated, each retains the power to influence the other. A butterfly that stirs the air in Africa, influences the weather in England a few weeks afterwards. Ultimately, everything is connected to everything else, and what affects one microscopic dot in one place has impact everywhere else. As Sir James Jeans said—“when a baby throws its rattle from the pram, it disturbs the motion of every star.”

Similarly, Christian theology teaches that while we cannot perceive the purpose of isolated events, especially tragic events, yet they all have an influence in the grand design that ultimately works together for good. But for a measure of permitted randomness in the original astral creation, planets would never have formed. God’s creative power is quite beyond our ken, but both in the natural world and the world of human experience, things apparently out of joint are ruled and overruled by infinite love and wisdom.

Every day it is our privilege to say to the threats to our continued joy what the One who carried our griefs and bore our sorrows said to Pilate: “*Thou couldst have no power at all over me, lest it be given thee from above*” (John 19:11). Here is the secret of rest—not our understanding the divine purposes, but the certain assurance that now, as 2,000 years ago, our Savior does all things well. Never forget his words: “*What I do, thou knowest not now, but thou shalt know hereafter*” (John 13:7). He knows. He cares. He is the sovereign Lord. 

THE INCOMPARABLE CHRIST

by F. Linicombe

More than 1900 years ago there was a man born contrary to the laws of life. This man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did he cross the boundary of the country in which he lived; that was during his exile in childhood. His life's work was confined to a little place much less in size than Tasmania.

He possessed neither wealth nor influence. His relatives were inconspicuous, uninfluential, and he had neither training nor education. In infancy he startled a king; in childhood he puzzled the doctors; in manhood he ruled the course of nature, walked upon the billows as if pavements, and he hushed the sea to sleep.

He healed the multitude without medicine, and made no charge for his services. He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about him. He never wrote a song, and yet he has furnished the theme for more songs than all the songwriters combined. He never practiced medicine, and yet he healed more broken hearts than all the doctors far and near. He never marshaled an army nor drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers who have, under his orders, made more rebels stack arms and surrender without a shot being fired.

He is the star of astronomy, the rock of geology, the lion and the lamb of the zoological kingdom. He is the revealer of the snares that lurk in the darkness; the rebuker of every evil thing that prowls by night; the quickener of all that is wholesome; the adorer of all that is beautiful; the reconciler of all that is contradictory; the harmonizer of all discords; the healer of all diseases, and the Savior of all mankind.

This man, as you know, was Jesus Christ, our Lord and Savior. It was one great leap from



Suppose we hear an unknown man spoken of by many men. Suppose we were puzzled to hear that some men said he was too tall and some too short; some objected to his fatness, some lamented his leanness; some thought him too dark, and some too fair. One explanation. . . would be that he might be an odd shape. But there is another explanation. . . . He might be the right shape. . . . Perhaps (in short) this extraordinary thing is really the ordinary thing; at least the normal thing, at the centre.

G.K. Chesterton.


the throne of God to the manger in a stable; from the top of glory to the bottom of humiliation; from the bosom of God to the breast of a woman; from prominence to obscurity; from infinite riches to abject poverty; from a son to a servant. He put on humanity that we might put on divinity. He became the son of man that we might become the sons of God.

Condescension! He was rich, but for our sakes became poor. Examine the records of real estate and see how many farms and city blocks he owned. He did not own the boat in which he cruised the lake; not the beast on which he rode; nor the cradle in which he slept; nor the grave in which he was buried. When he died the world rushed in to take an inventory of his stock, and all they found in his possession were clothes he wore by day and slept in by night. He came to his own but his own received him not. Every door was closed against him but a stable door. Behold him the first night out of heaven, lying on a bed of straw. He had a purpose and it was a stupendous one. It was purposed in the mind of God before the foundation of the world.

The method Christ used to accomplish his purpose was a novel one. He did not employ the printing press to create public sentiment in his favor. He did not organize a political party to lift him by its vote into prominence. He did not amass a strong army and hurl it against a weaker one. In accomplishing his purpose he did not rely on force as did Napoleon, Caesar, Cromwell and Alexander. In

accomplishing his purpose he did not rely on organization, civilization, cultivation, education, reformation, nor any other action. He relied on one intangible thing, namely, "truth."

He did not come to save us from sorrow, for he was a man of sorrows. He did not come to save us from temptation, for he was tempted in all points like as we are. He did not come to preach, nor teach, nor to heal. He did not come to work at the cause in the realm of effect; not to whitewash us, but to wash us white; nor to repair but to replace. Repaired goods are secondhand goods, and Christ is not in the secondhand business. He did not come to put a new patch on an old garment, for Christianity is a sworn foe to patchwork. Nor did he come to deal with our wrongdoing, but rather, to deal with our wrongbeing.

"Now once at the consummation of the ages hath he been manifested to put away sin by the sacrifice of himself" (Hebrews 9:28). He came to deal with that thing that blights our homes, that breaks hearts and digs graves. He came to deal with that thing that insulted God, that killed the prophets, that robbed heaven and made hell the high capital of the universe. He came to transform us from the sensual to the spiritual by extracting the hereditary proneness to evil. His purpose in coming is set forth in the following Scriptures: "I am come that they might have life, and that they might have it more abundantly." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 


Let me put it in the form of an illustration. If I look at a fine piece of fabric through a magnifying glass, I find that it is perfectly clear around the centre of the glass, but around the edges it tends to become distorted. But this does not mislead me into thinking that the fabric itself is confused at this point. I know that this is caused by an optical illusion, and therefore by the way in which I am looking at it. And so it is with the miracle of knowledge which is bestowed on me by the Christmas event: If I see the world through the medium of the Good News, then the centre is clear and bright. There I see the miracle of love that descends to the depths of life. On the periphery, however, beyond the Christmas light, confusion and distortion prevail. The ordered lines grow tangled and the labyrinthine mysteries of life threaten to overwhelm us.
Helmut Thielicke. Christ And The Meaning Of Life, pp. 28+29

THE FACT OF CHRIST

by P. Carnegie Simpson

Jesus Christ is beyond all reasonable question, the greatest man who ever lived. The greatness of a man is to be estimated by two things: first, by the extent of his influence on mankind; and, secondly, by the purity and dignity of his character. Tried by both these tests, Jesus is supreme among men. He is at once the most influential and the best of mankind.

To prove a negative is always difficult; to prove it absolutely often an impossibility. It is obviously an impossibility absolutely to demonstrate that the life and character of any man are entirely stainless. But in the case of Jesus the witness is as strong as the very nature of the thing can possibly admit. His enemies are witnesses to it. With all their ingenuity and hate, never once did they dare to prefer against him any moral charge. . . . His friends are witnesses. They described him as 'separate from sinners.' They were orthodox Jews, steeped in the doctrine that 'there is none righteous, no not one.' And we too are witnesses of the stainless perfection of the character of Jesus. For his friends have given us about him far more than a vague eulogy. They do not merely affirm his stainlessness, which is easy. They exhibit it, which is simply impossible to do except from the life. We have what Jesus said and did in all kinds of circumstances and on all manner of occasions. It is the detailed picture of a man who never made a false step. It simply cannot be an idealized picture. That which is so above human criticism is not less above our conception. It is no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much has been superadded by the traditions of his followers. It is no use because, who among his disciples or their proselytes is capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Artistic inspiration is a fine thing; but it is simply nonsense to say that it reached an unheard of height in four Jewish writers of the first century as to enable them to draw from their imaginations the lights and colors of the perfect man. But they did it. Only one thing accounts for their being able to do it. That is, simple veracity.

The difficulty of realizing the true place of Jesus among men is that of bringing him into actual comparison with them, for he has impressed the imagination in a way that no other man has done. Instinctively, we do not class him with others. When one reads his name on a list beginning with Confucius and ending with Goethe, we feel it is an offense, less against orthodoxy than against decency. Jesus is not one of the group of the world's great. Talk about Alexander the Great and Napoleon the Great if you will. Jesus was incomparably greater than any of these; yet who would speak of Jesus the Great? Jesus is apart. He is not the Great; he is the Only. He is simply Jesus. Nothing could add to that. 

See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him—his appearance was so disfigured beyond that of any man and his form marred beyond human likeness—so he will sprinkle many nations, and kings will shut their mouths because of him. . . . Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering he will see his offspring and prolong his days. . . . by his knowledge my righteous servant will justify many, and he will bear their iniquities. . .

Isaiah 52:13+14; 53:10+11 NIV.

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GOD WAS IN CHRIST

by G. Campbell Morgan

In Jesus of Nazareth, God gave to the world again a Man, perfect in his humanity, and, therefore, perfect in his revelation of the facts concerning himself. In Jesus there was a fulfilment of all that was highest and best in the ideas of God, which had come to men by the revelations of the past. The continuous work of God from the moment when man fell from his highest dignity, by the act of his rebellion, and so obscured his vision of God, was that of self-revelation. Through processes that were long and tedious, God, with infinite patience, spoke in simple sentences, shone forth in gleams of light, and so kept enshrined within the heart of man, facts concerning himself which man was unable to discover for himself. So degraded was human intelligence that it took whole centuries for God to enshrine in the consciousness of the race, some of the most simple facts concerning himself.

There were many lessons which the race must learn before it was ready to receive the light that should shine in the person of the Christ. For instance, man had lost his conception of the unity of God and was making to himself thousands upon thousands of deities. The history of Israel is the history of the enshrining within the race the great truth of the unity of God. *"Hear O Israel: Jehovah our God is one Jehovah" (Deuteronomy 6:4).*

The slowness of the work was due entirely to the ruin of the only instrument through which a perfect revelation could be made. God cannot be as perfectly expressed through any symbol as through a man. Not through a system of ethics could God make himself known, as through one who lives wholly within his law. In the fullness of time there came into human history, the Revealer. Man everywhere had been attempting to discover God by the projection into infinitude of his own personality, and had utterly, and absolutely, and necessarily failed. By the coming of Christ, God gave man One

who made a perfect instrument through which God should reveal himself to the heart of the race.

Jesus was the express image of God. From every fact in the personality of the man Jesus, lines may be projected into infinity, and the infinite enlargement of the person of Christ correctly reveals the fact of God. In incarnation God accepts the human standpoint of appreciation of himself, and enshrining himself in human life, he thinks, he speaks, he acts, through human channels.

In that perfect personality there is found perfect humanity, humanity which in itself harmonizes the spiritual and the material. Humanity in which the spiritual is dominant, and the body subservient and expressive. In Jesus the physical is not scourged and bruised, but governed and glorified. In him the Spirit is not imprisoned and degraded but enthroned and dominant.

When these lines of perfect humanity are flung out into the infinitudes, there is presented to the mind the perfect deity. Every fact of the clear shining of the wisdom of the Christ, as man, reveals the infinite wisdom of the eternal God. Every manifestation of the unselfish and unwearied love of the heart of Jesus, is an outshining of the eternal and undying love of God himself. Every movement and decision of the will of Jesus, under the constraint of the divine will, is a revelation of the action and method of the will of God.

The God-man, then, is the gateway between God and man. Through him God has found his way back to man, from whom he had been excluded by man's rebellion. In him man finds his way back to God from whom he had been alienated by the darkening of his intelligence, the death of his love, and the disobedience of his will. God finds himself in this person, and is with men. Man finds himself in this person, and is with God.

—G. Campbell Morgan. *The Crises of the Christ* pp. 61-63. 

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JESUS: MAN FOR TODAY

(A Christmas Reflection)

by Noel Mason

We ought to choose some good man, and always have him before our eyes that we may live as if he watched us; and do everything as if he saw.

Seneca (c. 4B.C.-A.D. 65)



From the days of Seneca, the gentle stoic, we have been searching for someone to believe in, someone to emulate, someone to explain why we live and die. Someone to solve the riddle of life. We have sensed that a gifted man or woman is of great value to millions of ordinary people. Many great persons have been set before us. Men like Socrates, Zeno, Aristotle, Plato, Buddha, Muhammed, Mao Tse Tung, and Gandhi. Great leaders like Napoleon, Churchill, and Kennedy have cast their spell upon us. Today, the idol is more likely to be a gifted entertainer, a singer, an actor, or for most young people, a sportsman, an outstanding quarterback or an athlete.

But the influence of the world's great men is always cut short by the revelation of their private lives. Sadly, we learn that they are all too much like us. We are shocked to learn that our hero, our superstar, is addicted to drugs or has connections with the underworld, etc. To whom shall we turn?

When we look back into history, we discover that one group of people more than any other, the Jews, expected someone to emerge who would show them the way. Someone who would satisfy the deepest longings of their hearts. A long-celebrated line of prophets—Isaiah, Jeremiah, Ezekiel, Hosea, and Daniel, etc—fanned this expectancy with their visions of a new world, a new age of everlasting peace and justice.

In the fullness of time, from an unexpected quarter came the cry of excitement, "We have found the messiah" (John 1:41). Some fishermen looked up from their nets and saw a stranger standing on the shores of Lake Galilee. Then, across the blue waters came the challenging invitation, "Follow me and I will make you fishers of men" (Mark 1:17). It was Jesus from Nazareth of Galilee.

His Impact.

The Jews in the synagogue at Capernaum, who listened to his first sermon, found there was an unusual power in Jesus' presence and teaching.

And they were astonished at his teaching, for he taught as one who had authority and not as the scribes. . . . What is this? A new teaching! With authority he commands even the unclean spirits and they obey him. And at once his fame spread everywhere throughout all the surrounding regions of Galilee. (Mark 1:22)

Listening to his words and beholding his works, people

from all walks of life felt themselves confronted with the evidence that here was the very presence of God.

In Jesus' day the leaders of Israel believed that the Spirit was quenched with the death of the last writing prophets, Haggai, Zechariah and Malachi. (1) The lament of the Psalmist was the lament of many of the pious:

"There is no more any prophet: neither is there any among us that knoweth how long" (Psalm 74:9). But in Jesus' presence many felt a new impulse of inspiration. His presence, his life, was so inspiring that many felt that the quenched Spirit had returned. Within a surprisingly short time after the death and resurrection of Jesus, the disciples and thousands of others were convinced that God had been present uniquely and finally in Jesus; in a way markedly different from the way he had been present in the great prophets of Israel.

According to Martin Hengel, between A.D. 31-35, a christological explosion took place in the earliest Christian community. (2) The law and the temple were displaced from the centre of religion. Christ became the "water" and the "bread" of life, in short, the "way the truth and the life." Jesus' earliest followers began to read the Old Testament in light of their experience with Christ. They quickly saw that "all the promises of God find their yes in him" (2 Corinthians 1:20). C.F.D. Moule expressed the point well when he wrote:

On no other great figure in Judaism, before or since, have all the collective figures and images of the people of God been seen to converge: the suffering Servant of Isaiah 53 (crushed, extinguished, but creating life and healing for others); the Son of Man of Daniel 7 (the loyal people of God brought very low, and vindicated in heaven); the Son of God of Exodus 4:23, Hosea 11:1 (Chosen to have a close relation with his Father on behalf of man); The stone of Psalm 118:22f., rejected by the expert builders but, in the event, vindicated; the stone which if trusted (Isaiah 28:16), becomes the very foundation stone, but if rejected, a cause of downfall (Isaiah 8:14). Indeed, over and above such symbols and metaphors, Jesus is seen as, collectively Israel. . . . and more still, seen as collectively, Man, Adam. (3)

What an extraordinary impact! Within an incredibly short period of time, the story of Jesus is proclaimed in poem, song, and sermon, from Jerusalem to Rome. Secular historians testify

to the rapidly spreading flame of Christianity. Pliny, governor of Pontus and Bythina, complains of the aggressive expansion of the Christian superstition. It looked as if the world was being turned upside down! (Acts 17:6).

A Hoax?

But could it all have been a hoax? Did the early Christian disciples go too far in their claims about Jesus? Too enthusiastic, maybe? We all know how stories about great people can get exaggerated. Could it be that the Jesus in the Gospels is an historical person, but one overlaid with a lot of pious religious imagination? Fortunately, we have examples of such imaginative versions of the life of Christ. For example, in the Gospel of Thomas, Jesus molds twelve little mud sparrows on the Sabbath day, and, by clapping his hands, causes them to fly away, to the amazement of Joseph, etc. But the portraits of Jesus in the canonical Gospels are of a different quality to those in the apocryphal gospels. They bear all the marks of an authentic person, not that of a fanciful literary creation. Consider the judgment of one Christian scholar:

It is difficult for anyone, even a consummate master of imaginative writing, to create a picture of a deeply pure, good person, moving about in an impure environment, without making him a prig or a prude, or a sort of plaster saint.

How comes it that, through all the Gospel traditions without exception, there comes a remarkably firmly-drawn portrait of an attractive young man, moving freely about among women of all sorts, including the decidedly disreputable, without a trace of sentimentality unnaturalness, or prudery. And yet, at every point, maintaining a simple integrity of character?

Is this because the environments in which the traditions were preserved and through which they were transmitted were peculiarly favorable to such a portrait? On the contrary, it seems that they were rather hostile to it. (4).

It is clear from the writings of the New Testament that the experience of the early Christian evangelists moves on a much deeper level than that of some overpious sectarians. The moral earnestness of the first Christian evangelists forbids the judgment that they were sincere yet deluded religious fanatics. It was while he was in a Roman dungeon that Paul wrote:

I rejoice in the Lord greatly. . . . For I have learned, in whatever state I am, to be content. Know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things through him who strengthens me. (Philippians 4:10-12)

Their experience of Christ as a power for good amidst all the adversities of first-century life is what motivated them to write the story of Jesus. Such an experience protected them from unrealistic, fanciful presentations of Christ. Their experience of the love of Christ was so strong that not even a brutal Roman flogging could quench their burning passion to tell the story of Jesus.

**In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. . . . He was in the world, and though the world was made through him the world did not recognize him. He came to that which was his own, but his own did not receive him. . . . The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. . . . No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.
John 1:1,10,11,14,18.**

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Jesus: Man for Today.

Centuries have come and gone, but the impact of Jesus is still being felt today. Dr. Hans Kung, in his book *On Being A Christian* writes:

None of the great founders of religions lived in so restricted an area None lived for such a terribly short time. None died so young. And yet how great his influence has been: every fourth human being, about a thousand million human beings, are called Christians. Numerically, Christianity is well ahead of all world religions. (5)

Centuries of time seem to have only increased his power and influence upon the world. His word has come true, "Heaven and earth will pass away but my words will not pass away" (Matthew 24:35). Jesus is still the man for today. Paradoxically, he is that, because he is nobody's man. Throughout history men have tried to fit him into their scheme of things. But he always breaks free.

He did not belong to the establishment nor to the revolutionary party, but neither did he want to opt out of ordinary life to be an ascetic monk. Obviously he did not adopt the role which a saint or seeker after holiness, or a prophet, is frequently expected to play. For this he was too normal in his clothing, his eating habits, his general behavior. . . . (so he became a) skandalon, a small stone over which one might stumble. . . . He was attacked on all sides. He had not played any of the expected roles: for those who supported law and order he turned out to be a provocateur, dangerous to the system. He disappointed the activist revolutionaries by his non-violent love of peace. . . . He offended the passive, world-forsaking ascetics by his uninhibited worldliness. And for the devout who adapted themselves to the world he was too uncompromising. For the silent majority he was too noisy, and for the noisy minority he was too quiet. Too gentle for the strict and too strict for the gentle. He was an obvious outsider. (6)

He is no different today. The Jesus of history is the Christ of faith. He will not be tamed and domesticated. In himself he will always be the crucified-risen savior of the world (1 Corinthians 1:23). We may try to make him in our image—a charismatic wonder-worker perhaps—but the historical Jesus who saw himself as the suffering Son of Man won't fit that category.

Is Jesus Relevant?

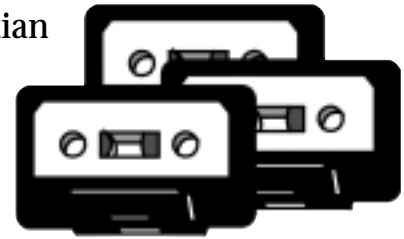
Some impatiently ask: But how can someone who lived two thousand years ago be relevant to us today? The answer is simple. Jesus didn't major in minors. He spoke about the timeless things, the great constants of life and history. Things like our relationship to God and other people, love, forgiveness, sin, guilt, and death, etc. A little knowledge of history and one modern newspaper is enough to show that human nature has not changed.

It is impressive to read the Gospel of Mark noting how Jesus' ministry immediately focuses on big things. Consider one example—the forgiveness of sins. Early in Jesus' ministry we hear the assuring words, "My son, your sins are

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forgiven" (Mark 2:6). It was this controversial act that antagonized the pious of his day. Finally, they conspired to kill him. Jesus died for his insistence that God's forgiving grace was available for those beyond the boundaries of the law. Was it worth it? "Everyone who knows what it is to be forgiven," wrote James Denney, "knows also that forgiveness is the greatest regenerative force in the life of man." (7) That's exactly what our modern world needs—a great regenerative force! We can only look to one for such a force—the crucified-risen Christ.

This Christmas season let us reflect on that one solitary life that has the power to change the world. Let us take time to hear his voice. He comes to us as one unknown, without a name, as of old, by the lakeside. He came to those men who knew him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks he has to fulfill for our time. He will reveal himself in the toils, the conflicts, the sufferings which we shall pass through in his fellowship and, as an ineffable mystery, we shall learn in our own experience who he is—Jesus: the Man for today. How shall we respond to his command, "Follow me"? There's only one way—with single-minded devotion. With our hands and feet.

- (1) J. Jeremias, *New Testament Theology*, p. 81
- (2) M. Hengel, *Between Jesus And Paul*, p. 42
- (3) C.F.D. Moule, *The Birth Of The New Testament* p. 81,88
- (4) C.F.D. Moule, *The Phenomena Of The New Testament*, p. 63ff
- (5) Hans Kung, *On Being A Christian*, p. 150
- (6) *Ibid*, p. 200
- (7) J. Denney, *Christian Doctrine Of Reconciliation*.

—Noel Mason is a former minister of Good News Unlimited.
This article is reprinted from a previous edition. 



It is always shocking to meet life where we thought we were alone. "Look out!" we cry, "it's alive." And therefore this is the very point at which so many draw back—I would have done so myself if I could—and proceed no further with Christianity. An "impersonal God"—well and good. A subjective God of beauty, truth and goodness, inside our own heads—better still. A formless life-force surging through us, a vast power which we can tap—best of all. But God himself, alive, pulling at the other end of the cord, perhaps approaching at an infinite speed, the hunter, king, husband—that is quite another matter. There comes a moment, when the children have been playing at burglars, hush suddenly: was that a real footstep in the hall? There comes a moment when people who have been dabbling in religion (man's search for God) suddenly draw back. Supposing we really found HIM? We never meant it to come to that! Worse still, supposing he found us?

C.S. Lewis, *Miracles*, p. 96

TO and FRO with the Editor

Question:

I have always tried to take a balanced approach to my understanding of biblical theology. Until recently, a learned friend of mine held a simple, literal view of Genesis, particularly the creation account. Now I am finding my academic friend is taking a more metaphorical approach to Genesis. I would like to know your view.

T.E.

Answer:

Given what is now known about the universe (by knowing, I mean a level of knowing similar to the knowledge that the earth is round, and that lightning is caused by electricity and not by the devil as was once believed), it has become difficult for people to read the Genesis account of origins literally when they are reliably informed that the universe has been in progress for billions of years. The universe is expanding. Its expansion is observable; measurable. The best explanation is that it began with a 'big bang' from a single point beginning. The first chapters of Genesis are not scientific. They are literary and theological. They express faith in God through story. We do not have to believe in the historical and literal truth of Jesus' parables to benefit from them. The same should be said about the creation story in Genesis. The existence of God, his creative power, his essential goodness, human responsibility, the reality of evil, and the grace of God—these are presented powerfully and inspirationally. The ancient writer used the cosmology of his era to teach religious truth. If the Bible was written now, a different cosmology would be incorporated into its pages. Many authors have written helpfully on this topic: Hugh

Ross, John Polkinghorn, Michael Denton, Paul Davies, to name a few.

Question:

Today, many theologians are teaching that Israel will again become the favored nation of God, and that all Israel will be saved (Romans 9-11). How do you show differently?

Answer:

In my view, Paul's teaching on salvation by grace alone through faith in Christ is inimical to the notion that Israel as a political entity remains God's chosen instrument no matter what. In Romans 11:5+6 we are told that there is a remnant of Israel, 'chosen by grace.' And 'if by grace, then not by works.' Grace and works are mutually exclusive. Paul has worked *all* this out in detail in Romans 1-5. According to Paul's own thought, being Jewish, or being a descendant of Abraham, is one thing that he would include under the heading of 'works.' For example, Philippians 3:4-9 shows ethnicity, and genetic pedigrees to be among those things Paul counted as loss, rubbish, for the sake of knowing Christ. Jewish Christians (Paul was one of these) must enter the privileges of the gospel just as Gentiles must do—by faith in Christ. Note Romans 11:32: "*God has bound all men over to disobedience so that he may have mercy on them all.*" According to the rules of grace, nobody—not even the people of Israel—may claim any status with God apart from that conferred on them by his mercy. The word *all* in verse 32 must be given the same weight as in verse 26, which reads, "*All Israel will be saved.*" The Israel to be saved is the Israel of faith.

There has been no other instance, nor will there be another, of one whose personality, without effort, without self-assertion, without the barest suspicion of megalomania, it would seem almost without direct claim, left upon his immediate entourage the solemn conviction that they had been walking with God.

E.A. Knox. The Glad Tidings of Reconciliation, p. 2

In God's Hands

Doctor Ford and Gill were going to Sydney. Turvi heard them talk about it, and he didn't like it. He didn't like it one bit. He especially didn't like Gill to go away because they were best friends. It made him very sad. Often when she went away, he hid for days. Tpsi and Kasper didn't like it much either, but they managed better.

Uncle Robin.

When both Dr. Ford and Gill went away, they would ask Robin Eva to feed the cats. Robin was a long-time friend of Dr. Ford's brother Val. The Fords now lived just one street away from Robin. Robin loves animals, especially dogs. He told Gill that when he was young his family had three cats.

The cats know.

Dr. Ford had eight different meetings to take in one week. He was very busy. The morning before Gill left, she was trying to clean house, trying to get the cats things ready, and trying to pack. One by one, each cat came to divert her attention. One by one they all got under her feet.

"Stop what you are doing," they seemed to say. "Pat me on the head." Underneath, what they were really saying was, "Please don't leave."

In Sydney.

Dr. Ford took a forum on the Arab-Israeli conflict. There were over two hundred people there. The next day he was on the radio with Gordon Moyes from the Uniting Church Wesley Mission in Sydney. Dr. Ford has known Dr. Moyes for 40 years, and Dr. Ford has been on his radio program a number of times. They spoke together for an hour about the early chapters of the book of Genesis.

The return journey.

The next morning, the Fords went by car to Pennant Hills train station in Sydney. They bought their tickets and traveled into Sydney's Central station where they caught a bus to Sydney airport. Soon they were on the plane heading north to Brisbane. Then they caught a bus which took them to their door.

As soon as they got inside the house, Jasper and Tpsi were right there. Jasper brushed against their legs. He was pleased to see them. Tpsi meowed for food. She was always ready for a snack. Turvi took a bit longer to show up. He wanted to show that he was not happy that they went away. But, finally, he came out and allowed Gill to hug and kiss him.

Gill is licked.

Gill was tired from the trip. She lay down on her bed to have a nap. Suddenly, she felt a little rough tongue licking her left

hand. It was Jasper. He licked her hand for ten minutes, then he laid himself against Gill and went to sleep.

Head in hand.

Turvi jumped on the pillow. Gill's left hand was occupied so he walked over Gill's right shoulder, trotted down her right arm and gently laid his head in her hand. He stayed there and went to sleep. Tpsi came later and made Gill rub her head. It was the cats' way of saying, "We really missed you."

Coming home.

Once, Jesus lived here on earth. He died and God took him to heaven. He promised, "Don't be afraid. I'm building a house for you, and I will come back and get you." It's been such a long time since he said that. I miss him, don't you? This is a sad old world with lots of trouble. I wish he would come back as soon as possible. When he does, he will be very busy because there's so many of us who have missed him, and who will want to talk to him. But, somehow, I believe that I will be able to lie down beside him, and put my head in his hand, and let him know that I love him.

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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.

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WILL YOU WILL?

Nearly two million people die in the USA every year without leaving a will. Approximately 600,000 of these are evangelical Christians. In the majority of cases, they were good Christian stewards in life. But they made no provision to continue their stewardship after death. They left their lifetime savings for court distribution. While alive, they would never have sanctioned the decisions on distribution made by the court.

None of us will die any sooner for making legal provision for the final allocation of our goods. These are goods God has loaned us. Legal provision should not be delayed for even a day, especially now, when the making of a will can be both simple and inexpensive.

If you have not already done so, will you pray and act on this matter of a will, or a living trust? Will you remember the work of the gospel, that others may come to share the eternal life in which you now rejoice? It is within your power to make provision that some find the treasure to which our Lord referred (Matthew 13:44). That gospel treasure illuminates the shadows of death, points to the everlasting gates of pearl, and reveals a welcoming savior (1 Thessalonians 4:13-18).

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Save us money by increasing our audience (more listeners per dollar spent).



Jesus cannot belong exclusively to those who call themselves his disciples. He is the common honor of all who bear a human heart. His glory consists not in being banished from history: we render him a truer worship by showing that all history is incomprehensible without him. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim, that, among the sons of men, there is none born greater than Jesus.

Ernest Renan.

GOODNEWS
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