

# Church of God, The Eternal

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Dear Brethren:

Warmest greetings from all here in Eugene and Portland. Regardless of the ravages of the flu and subsequent illnesses, the people of God are much better off than many who do not know about the laws of health and the way of real living. But, the recent bout with these difficulties should serve us good notice that we must be more diligent in the affairs of our lives. We must not take these things for granted and thereby do nothing about the lessons which we should have learned. It most surely appears that God is warning us that we are not ready to weather the terrible plagues and difficulties prognosticated for the last days. If we have suffered as greatly as we have, as a result of minor difficulties, what would be the results if we were to presently experience the real ravages of the last days? A word to the wise should be sufficient.

Since the Monthly Letter covering the subtopic, "Rejection of That Faith Is A Rejection of What or Whom?" is unusually long, it will be divided with half of the topic sent this month. The second half will be sent in the month of July.

Once again, the subject of "Two Facets of Knowledge" will be interrupted for the month of September. Our hope is to write a Letter on the subject of the Holy Days -- with specific emphasis on the Feast of Tabernacles. If no further interruptions are deemed necessary, the concluding Letter on the subject of "Two Facets of Knowledge" will be written and submitted in the month of November.

The subtitle, "Rejection of That Faith Is A Rejection of What or Whom?" relates back to the previous Letter -- March, 1983. That faith refers to the responsibility of each individual called to know the Truth. The faith to remain obedient to the Way revealed by God.

Now, to the subject for the month of May, 1983.

In the January, 1983, Monthly Letter we carefully evaluated and documented the individual's responsibility in "The Great Activity of Faith." Faith is the essential ingredient for continuity of belief and obedience after the miraculous revelation of Truth by God. "Without faith it is impossible to please God." The whole history of ancient Israel is an object lesson Biblically recorded to inform humanity that faithful obedience is impossible short of a divine gift -- the gift of faith (Heb. 4:2; Rom. 1:17).

Faith, as a spiritual gift, is not always carefully safeguarded by faithless men. What men cannot see, they soon reject. Resorting to the carnal tendencies of mind and heart, they construct deities after the similitude of their own fleshly concepts. The names of God are retained, the outward forms or symbols of obedience are continued, but the spiritual orientation of mind and heart gives way to a more secular, scholarly, and carnally comprehensible emphasis.

Faith is rejected for the demand of more tangible proofs. Arguments, individualization, heresies, and divisions result from this secular orientation. But, even more significantly, this orientation of humanity is a classic rejection of the one cardinal spiritual tenet which separates the "true believers" from all "presumptive Christians." It is the rejection of a stabilizing, convincing, convicting, converting, and self-deprecating influence. It is the rejection of absolutely everything worthwhile, meaningful, and inspirational which was previously held. It is the rejection of a spiritual orientation once delivered, or committed, to us. Once faith is completely rejected it cannot be retrieved. Once lost, the fate of the rejecter is total rejection by God.

What is the rejection of the faith? It is the rejection of what? Or, whom? If we can see in spiritual clarity the scope of that rejection, our endeavors will surely be strengthened. We will be more aggressive and purposeful in our pursuit of that which was once delivered to us.

With the above firmly fixed in mind, let us consider the next step in the subject of "Two Facets of Knowledge." In this Letter we will evaluate and come to understand more clearly what the rejection of that faith is.

#### I. Who And What Is Christ?

Men are carnal by natural birth. They of themselves can not be what they were not created to be. Any inherent hope of salvation is impossible. They are doomed to a physical life of trials and troubles followed by extinction. No resurrection. No future hope.

Long before the creation of man, a supernatural Being was destined, by purpose, to come in the same weakness of flesh and pay the price of that created deficiency. The second person of the God family (Gen. 1:26) partook of the nature of man (Heb. 2:6-10, 13-16). But, far more significant than the fact He was born of flesh and its weak nature, He was many other things manifested in this human, tangible body. He was literally all things spiritually restructured in flesh. He became the spiritual food of life. By partaking of Him, man was ingesting of the Spirit -- in symbol, of course. Failure to partake of that body of life meant continuation in the weakness of flesh and the lack of those characteristics essential for life everlasting.

Who and what, then, is Christ?

He was a miraculously begotten child -- begotten in the womb of Mary (Matt. 1:18-21). Being born of Mary, He was the Son of man (Matt. 1:1, 20-25; 8:20; John 5:26-27). Begotten of the heavenly Father, He was the Son of God (Matt. 16:16; Acts 8:37; Rom. 15:6). He was God with us (Matt. 1:23).

As the Son of man, He was the promised seed of Abraham and David (Matt. 1:1; Gal. 3:16). Ishmael was natural born. Isaac was a child of promise. It is in the lineage of Isaac that God's promises were to be fulfilled. Christ came through the lineage of Judah, the son of Jacob who was the son of Isaac -- the promised and miraculous seed of Abraham and Sarah. Christ was the seed of promise -- a promise made many generations earlier. He was literally the fulfillment of a promise manifested in the flesh.

In one single Body, Christ was the composite of Israel in the flesh. In Exodus 4:22-23 God called Israel His firstborn Son. Collectively Israel was termed a Son, the firstborn Son of God. Years later, Hosea, under the inspiration of the Holy Spirit, was inspired to write, "When Israel was a child <a nation>, then I loved him, and called my son out of Egypt" (Hos. 11:1). In duality, this was a statement of historical fact which at the same time was a prophecy of the future. Note what Matthew was inspired to write, "When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (Matt. 2:14-15). Where did the prophet say this? In Hosea 11:1 only.

As Israel in the Old Testament period collectively comprised the Son of God, so Christ singly represented all Israel in the flesh. In Christ will be found the fulfillment of all spiritual promises and expectations of the nation of Israel. He was Israel in the flesh, the Son of God. He is the Seed which was to come through the nation of Israel, specifically the tribe of Judah. As the composite of all Israel, whatever happens to Him, vicariously, relates to all the physical nation -- or nations -- of Jacob. When paying the price for sin, He made the absolution of all sin possible. When He faithfully obeyed God, He made absolute and total obedience possible. Truly, it is in Christ that all things transpire.

In the flesh, Christ was the personification (manifestation) of the Way of Life, and the Truth (John 14:6). He was the Truth and Way of Life animated in the flesh. He was, and is, the sum total of God's Word personified in the flesh -- the whole of God's Word faithfully lived and obeyed (John 1:1, 14). He was the bread of life (John 6:48, 51). He was our Passover Lamb (Rev. 13:8; I Cor. 5:7; I Pet. 1:19). As Israel was required to partake of the ancient service of Passover for their physical safety and salvation, so we today must partake of Christ -- the new bread of life (John 6:53-59). He is the Rock of our salvation (I Cor. 10:4; Deut. 32:4, 15, 18; I Sam. 2:2; II Sam. 22:2-3; 23:3; Ps. 18:2; 62:2; 89:26; Luke 6:48). But to many He is a Rock of offence (Rom. 9:33; I Pet. 2:8).

He is the door of our salvation (John 10:9). In Him alone is the hope of eternal life. He is the Way -- exclusively. If He does not abide in a man, that man is without all hope. It is Christ in us which is the hope of our glory (Col. 1:27). For it is in Him that we move and have our being (Acts 17:28). There is no other way. The Apostle Paul stated this fact clearly and simply: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin <violation of any law, statute, or judgment of God>; but the Spirit is life because of righteousness" (Rom. 8:8-10). Man as a carnal entity must die (baptism). He can truly live only by the life of Christ lived in him. Therefore, as Christ lived, moved, and responded in His own flesh body; so, in like manner He lives in the called, chosen, and converted today.

For the present, we must understand that Christ only was and is the Life. He alone is our hope of the resurrection and life (John 11:25).

Christ was one with the Father (John 10:30). He was the very express image of the Father (Heb. 1:2-3; John 1:14; 14:7-10). To see the Son was to see the Father. What was the manifestation of similarity? Physiognomy was not the basis for Christ's statement. John 14:10 puts emphasis on attitude, belief, and conduct of life. These are characteristics of immeasurably greater significance than mere external looks. When Christ was responding to Philip's request, ". . . Lord, shew us the Father, and it sufficeth us" (John 14:8), he did not refer to stature, phrenological characteristics, hair, eyes, body build, or any other physical features. On the contrary, He said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak <concepts and philosophy of life> unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me . . ." (John 14:10-11). Conceptually, doctrinally, obediently, mentally, and purposefully Christ was the express image of the Father. He subordinated Himself to the Father. Though living in the flesh -- as the Son of man -- He did not respond to the natural lusts, appetites, and inclinations of the flesh into which He was born. He was without guile or sin. He perfectly obeyed the unalterable Way of Life -- the way of perfection created by God from time immemorial. Indeed, He was the Word and Way made flesh.

In His physical life, Christ manifested the enduring, unchanging, and unalterable nature of the Truth and Word of God. What was Truth from the beginning was manifested in the current life lived by Jesus Christ. As a member of the God family from the beginning, He personified in the flesh, the perpetuity of the Way of God. As the Apostle Paul said, "Jesus Christ the same <unchanged> yesterday <all historical past>, and to day <current days of Jesus Christ and the apostles> . . ." (Heb. 13:8). Spiritual things cannot change. God, His laws, statutes, and judgments are spirit. As spiritual entities

or concepts, they cannot change -- they are perfect. How can one improve upon perfection?

In His death, Christ became the sum total of this world's sins. He was made a sin offering for us (II Cor. 5:21). In His flesh He took the total guilt of all the world (John 1:29). Yet, He Himself never sinned. His death was the payment required for all the sins of the world.

At one and the same time He was a sin offering for us and an example in His life of perfect obedience. By example and obedience He qualified to assume the throne of glory prophetically indicated in the writings of the ancient patriarchs. He was that promised Seed. He is the rightful heir to the throne which maintains its existence through the tribe of Judah -- miraculously preserved by David (Acts 2:30).

Two thousand years ago, the Christ of glory appeared on this earth. He was a member of the God family of glory and power (John 17:5). Yet, He was not recognized or accepted. He was categorically rejected -- rejected even as the prophets, servants of God, and just men of the past had been rejected. Isaiah's prophecy assured us that Christ would be rejected in His day -- time of His human birth (Isa. 53:3). He was spurned and rejected by the very beings whom He had created and sustained for hundreds of years. In His human form He was rejected of the generation which had seen and conversed with Him (Luke 17:25). Rejected of men, yes. But, He was accepted of God (I Pet. 2:4, 7).

Rejected? How?

As a human being, He was personable and well liked. He was a being of considerable magnetism, intelligence, power, and capability. All these characteristics would have been perfectly acceptable to men. What they rejected was His teaching -- His doctrine. That men could not accept because it was diametrically opposed to the natures with which they were born (Rom. 8:7; Eph. 2:1-3; Prov. 16:2, 25). In a sense, Christ was rejected because of what He was, not who He was.

Are men any different today? Has human nature changed in the last two thousand years? Does the mere acceptance of a name imply acceptance of doctrine and the Way of Life?

Before we can answer the questions mentioned above, it is necessary to comprehend other fundamental questions relating to Christ's first appearance! If it were known, by prophecy, that He would be rejected and disallowed of men, why did He come and accept the abuse, ridicule, and rejection of men? Was there a more significant and overriding necessity? Indeed there was. And that necessity has everything to do with our opportunity to either accept or reject Christ today!

## II. Why Did Christ Make His First Appearance?

In a beginning, Christ created the heavens and the earth (John 1:3; I Cor. 8:6; Eph. 3:9; Col. 1:16; Heb. 1:2). He was the Word who spoke and brought all things into existence -- the Word made flesh (John 1:1-2, 14; Gen. 1:1, 26-28). He lived and existed in the eternal glory of the One who became His Father both physically and spiritually (John 17:1-5, 24; 6:62; Ph'p. 2:5-8). He was God and existed with God from the beginning.

Why was it essential for Him to leave the domain of eternal glory and be subjected to the weaknesses of a mere human being? Based on an erroneous interpretation of many Old Testament texts, many people did (and do) not understand the requirement of two specific appearances of Christ. To some degree, this was the basic reason the Jews, as a people, rejected Him in His human form. But, in quite another sense, nearly all mankind has rejected Him. How? It is absolutely imperative that we understand the reasons for His first appearance in order to comprehend His eternal purpose manifested in our lives today. To misunderstand this eternal purpose is to set the stage for ignorance and perversion among men, however well-meaning, from the days of Christ's first appearance until the present.

From the above texts, we have already seen that Christ pre-existed -- this physical creation -- with the Father. He was God -- a member of the divine, spiritual ruling family. In the end of time, by design and eternal purpose, He had to come to this earth as a babe, in human form!

Why?

Man was created innately weak -- of flesh -- subject to his own carnal weaknesses. He was made of the dust -- devoid of any form of true character or spirituality. Being born of flesh, his tenure of existence was greatly limited. He possessed no aspect of eternal life. As a mere man, he was destined to be born, exist for his allotted time in misery and weakness, and then die the death of all mankind. He would be finished -- having no further hope.

But, such were not the purposes (God's and Christ's) for the creation of man. Man was designed and made in the form of God for a significant reason (Gen. 1:26-28). Man was created with mental capacity -- created to bear rule. Yet, as a mere man, he was foreordained to sin -- violate the ways of life, the principles of character, and the glory inherent in the God family. Being found guilty of sin, he was found in the way of death -- destined for extinction, eternal extinction, unless an act of mercy and incomprehensible sacrifice occurred. The love of God and Christ for their physically created subjects was so great (John 3:16) that that act of mercy did transpire. In comprehending this act of mercy we can understand the awesome and heartrending sacrifice of Christ and the basic reasons underlying His first appearance.

Let us, in sequence, understand those reasons!

First, born as a mere babe, Christ grew physically and mentally. His capacity was astounding -- even baffling the learned doctors of His day. At the appointed time and appointed place Christ began His ministry (Matt. 4:12-16). He began to preach and teach the Gospel of the Kingdom of God (Matt. 4:17; Mark 1:1, 11-15). The very Words which He preached and taught were the Words given to Him by the Father (John 12:49-50). As the Christ, He was the fulfillment of the prophecy of Moses (Deut. 18:15-19). He was that Prophet.

Christ came to preach the very same Words taught by God's servant, Moses (Deut. 18:15-19; Heb. 4:1-2; John 5:39-47; II Cor. 3:1-18; Matt. 5:17-20). He came to magnify (expand) the Law (Isa. 42:21). To magnify literally means to make spiritual in its intent and purpose. The Apostle Paul makes this point very clear. In Hebrews 8:6-13 and Hebrews 10:16-17, we are plainly told the laws which once existed only on stone are now to be spiritually inscribed upon the hearts and minds of those called of God.

Christ came to preach. To preach the Gospel of the Kingdom of God. He came to make more binding upon man the laws, statutes, and judgments of God which have existed from eternity. ". . . the law is spiritual . . . ," said the Apostle Paul (Rom. 7:12-14; John 6:63).

He brought Truth with Him. What is Truth? The Word (John 17:17). The laws, statutes, and testimonies of God (Ps. 119:142, 151).

At the same time He brought grace with Him (John 1:17). Grace is unmerited pardon for sins which human beings have committed. With the appearance of Jesus Christ, hope for man began to emerge. In his own sinful state, death in ignominy faced him. He could not save himself. Extinction was inevitable. But Christ, born as a human being and living perfectly in accord with the spiritual requirements of life, took upon Himself the sins of the whole world and thereby become a sin offering for all mankind. He did not have to pay for His own sins for He lived in perfect harmony with the Way of Life -- the Son of man in whom was no guile or sin.

Succinctly stated, Christ came to live the Truth in His own flesh body. He was the Word (total) of God animated. He was the light. In Him was no error. If He had sinned, even once, He could not have been an acceptable sacrifice for man. His death would have paid for His sin only.

Christ did not come to sustain Himself or to prove His superiority to mankind. He came for genuine and objective purpose. The love of the Father and the One who became Christ was so great for man whom they had created that the way of salvation was prepared. As man's Creator, Christ came to die for them -- paying the price of their sins. The price paid was sufficient for the whole world (John 1:29). Christ was destined to die for man from the foundation of the world (Rev. 13:8; Luke 24:46). The proof of God's great love for man is seen in the giving of His Son as a sacrifice (Rom. 5:6-8).

By His sacrifice He became the Savior of the world (Luke 2:11). The objective purpose for which Christ came and died was the salvation of all humankind. They needed to be redeemed from the curse of the law -- death (Gal. 3:10). Death was, and is, the penalty for sin. By nature man is a sinner. Death -- everlasting death, the second death -- was inevitable. Man of himself was eternally doomed.

God's love for man was great. It was not His purpose to leave him eternally doomed. For, ". . . when the fulness of the time was come <time of Christ's first appearance>, God sent forth his Son, made of a woman <to live perfectly in the same natural state in which man finds himself -- Heb. 2:14>, made under the law <being guilty because He had accepted all mankind's sins>, To redeem them that were under the law <our own guilty state>, that we might receive the adoption <the impregnation by the Spirit> of sons" (Gal. 4:4-5).

By His own death on the stake, Christ not only paid for our past sins (Rom. 3:25), but He at the same time made it possible for us to live in conformity to the Way of Life. Merely eliminating past sins would have been an exercise in futility. After accepting the monumental sacrifice (payment for past sins) where was man to go from the point of forgiveness and purity before God? By this act of forgiveness the base nature of flesh had not changed. Was man doomed merely to repeat the mistakes of weakness of the past? Indeed, not! With the blessing of forgiveness for past sins, came also the beneficent opportunity to obey God. In the book of Galatians, the Apostle Paul continues, ". . . because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant <a mere mortal man subject only to the weaknesses of flesh>, but a son <begotten by a power of glory -- Luke 24:49; Acts 1:8>; and if a son, then an heir of God through Christ" (Gal. 4:6-7).

What we had naturally committed, by our natures of weakness, Christ paid for by His own death. Our past could be made clean by the blood which our Savior spilled on our behalf. Now the future of those who truly accept Christ looks bright. They do not use the forgiveness of the past as a justification to continue in the ways of the same weakness -- the weakness of human flesh which is opposed to the Truth of God (Rom. 8:7). For to accept the sacrifice of Christ as payment for our past breaking of the laws, statutes, and judgments of God and then, in turn, to use the same sacrifice to justify the rejection of all law and authority in the future is to make Christ the minister of sin (Gal. 2:17). That is, by His own death He would have made it possible for us to break all laws which define sin. How paradoxical this act would have been.

Then, how is man to avoid the pursuit of a way of sin simply by accepting the sacrifice of Christ for his past sins? He completely gives up his own natural life. He lays it down in baptism -- the symbol of death. The new life which he lives is the life of Christ in him (Gal. 2:20). But, more on this later, under the appropriate heading.



For the present, let us remember that Christ's first appearance was not only for the purpose of paying for past sins. He came, also, to make it possible for us to have the privilege of walking, presently, in faithful obedience.

Christ came, the first time, to die for the world (John 1:29; 3:16; 4:42). He came to save the world (John 12:47). He came to preach the Way of Life by which the world could be saved (Matt. 4:17; Luke 4:18-19; Mark 1:1, 14-15). Yet, by the vast majority, He was spurned and rejected. How? The Apostle John answers. He wrote, "He that rejecteth me <Christ>, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Accepting the person of Christ only is not accepting Him. He is accepted by obedience to the message which He delivered. Conversely, He is rejected by disobedience to the message which He spoke. In precisely the same manner, both those who accept and those who reject the words which He brought will be judged in the last days. Mere acceptance of Him as an individual, regardless of how great and purposeful, has little to do with the matter. Acceptance of Him is the acceptance of message and purpose. Rejection of Him is the rejection of message and purpose.

After a life of approximately 33 1/2 years -- a ministry of 3 1/2 years -- Jesus Christ said, ". . . Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do (John 17:1-4).

Christ had finished the Work which the Father gave Him to perform. Did the Work end with Him? What was destined to happen after the time of Christ's death, burial, resurrection, and ascension?

Among other great purposes achieved by Christ while here on earth in His own body of flesh, one other is significant for the purpose and scope of this subject. He came to establish a Church (Matt. 16:18). From times of dim antiquity an "ecclesia" existed. It was the Church of the Old Covenant (Acts 7:37-39). Obviously, this Old Testament body was to give way to the New Covenant body.

What is this Church which Jesus promised to build? In it will be found the purposes of the future.

### III. After His Ascension Who Followed Him?

Christ had completed His Work while here on the earth. At the appointed time, He was received back into heaven to share the glory which he possessed from the foundation of the world. Before He departed He arranged for the continuation of the SAME Work and the

development of a Body which would manifest the same purposes and characteristics manifested in His own physical body.

Note the specific commission Christ had given to His disciples who were to be ordained as the first apostles. Just before ascending back to heaven He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost <Spirit>: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matt. 28:19-20). Here specifically is Christ's commission to those destined to follow Him. They were required to teach all things exactly as Christ had taught. John, the apostle, put it this way, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). Can any statement be plainer? As God commissioned Jesus Christ, so He commissioned those called to follow Him. For how long? Unto the consummation of the age which is synonymous with the Second Coming of Christ. And those called to follow Him were to preach the same Word which Christ lived and preached. But the continuity of that commission was not limited to those who immediately followed Him, that is the twelve apostles. On the contrary, the responsibility was to be carried out until His actual return -- the Second Coming.

The twelve apostles taught the Gospel of Christ -- the message He taught and lived. Later, the Apostle Paul was commissioned to preach the same Gospel of Christ (Rom. 1:16). Along toward the conclusion of Paul's commission he could assert, "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (Rom. 15:19). When making his transition (resulting from his legal appeal to Caesar) from Jerusalem to Rome he said, ". . . I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29).

The apostles, including Paul, taught the Gospel of Christ. It was not a Gospel about Christ, but the very Gospel which He brought from the Father. That Gospel has never changed. It is exactly the same today as it was in the days of Jesus Christ and the apostles who followed Him.

As Christ was the unalterable Word lived in the flesh (John 1:14), and taught by commission, so that same Word is manifested collectively in those called to continue that message and Work (John 1:12). They accepted Him. And what was He? He was the Word, the Way, the Truth. The proof of acceptance is continuation of that which He was! Subsequent to His days in the flesh, the Word, Way, and Truth continues collectively in those called to accept Him and who manifest the same faithful obedience which He manifested in His own flesh body. Collectively, the called by God (John 6:44, 65) represent the continuation of the Body of Christ (I Cor. 12:12, 27). With His death, the commission did not end. After His resurrection and ascension, the same responsibility was destined to continue. It was prophetically written. Christ said, ". . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of

sins should be preached in his name among all nations <Isa. 49:6>, beginning at Jerusalem" (Luke 24:46-47).

The apostles were the continuation of the Body of Christ. They carried out the same commission Jesus did in His own flesh body. Following the apostles were those called and commissioned to live and teach the same message (Matt. 28:19-20). That same collective Body and the commissioned message are to continue unto the day of Christ's Second Coming.

If Christ died, was resurrected, and later ascended to heaven as a spiritual entity, how could His body continue? It is in the understanding of this miraculous transition that our hope resides.

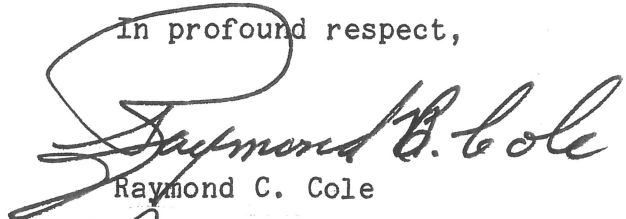
The next issue of this series will cover the last half of this particular subtopic. With it, we hope the essence of this subject will have been made very clear.

May we, once again, convey our deep love and affection. We do remember you daily. Please remember us in your prayers.


With Pentecost coming soon, we will have the opportunity to see many of you. The Pentecost schedule will be given in the Announcement Letter.

Again, much love and respect always.

In profound respect,



Raymond C. Cole



Bryce G. Clark