

# The Extent of God's Unconditional Love

God opens up His heart to us in the book of Hosea to show us the extent of His unconditional love. As we have said, probably no other book in the Bible so details the love of God as this book. Yet, we need the Spirit's convincing work to show us how the love of God is unveiled here. Upon first reading Hosea's 14 chapters, we may wonder what we could glean of God's love from this book. But as we open up to the Lord and spend time in this word, the Holy Spirit will indeed reveal to us that this is a book of God's unconditional love.

## *God's Love Determines Our Relationships*

As believers, we may talk about God's love and know about God's love, yet in our experience over the years we have related to the Lord based upon something other than God's love. So we must see that our whole relationship with the Lord is based upon His unconditional love toward us, and this love is continuous and eternal and cannot be frustrated by anything. It is this love that determines

how we feel about the Lord, how we feel about ourself, and how we feel about one another. God's love determines all of this.

It is God's love that determines our relationships with one another. His love is the highest element in which we could be related. This is what the church on the earth was designed to express — *relationships in the love of God*. The Lord said it in this way in John 13:35: "By this all will know that you are My disciples, if you have love for one another." By this the world will know. This is what identifies us as His disciples. This is what testifies that we belong to Him — there is a quality of love that exists between one another that cannot be found in any other place. This is God's unconditional love that flows like a river, and that should flow among His people. The more we touch the revelation of this love, the more the light will shine on our relationships as members one of another in the Body of Christ. First Corinthians 8:1 clearly speaks of building up one another in love. This reveals that the element of our building is love.

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The revelation of this love begins with the Lord's joining Himself to His chosen people in spite of their utter corruption, fallenness of humanity, and sinful condition. This is all graphically depicted in the first chapter of the book of Hosea. Then in the following chapters we see that not only *initially* does God love us as sinful persons, but He *continues* to love us in our condition, whatever it may be. We can see in the book of Hosea that God's unconditional love is directed toward us in our condition of being absolutely sinful, corrupt, and failing. Out of God's heart, out of His selection, He has chosen to beam His love into this kind of person. This revelation stops our reasoning mind in its tracks, and opens us up in spirit to have an unveiling of what God's love is all about. It is not conditional. It is not based upon our condition, but upon His free giving: "I will love them freely."

#### *God's Love and the Details of Our Condition*

By seeing all the details of the horrible condition of the ones God is loving, we will not be mistaken about God's love directed toward us. To speak about God's love in a general way may not touch our heart. But the book of Hosea speaks of God's love coming to *specific* rebellious conditions that His people were found in. And it was in those conditions, described in detail, that He drew them with bands of love and allured them. This helps us realize that God's love is directed toward us in our specific condition.

#### *Influenced by Corrupt Examples*

Let us look at more details of our condition that God, in His love, comes to. Hosea 4:6-9a says, <sup>6</sup> "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children. <sup>7</sup> The more they increased, the more they sinned against Me; I will change their glory into shame. <sup>8</sup> They eat up the sin of My

people; they set their heart on their iniquity. <sup>9a</sup> And it shall be: like people, like priest."

These verses show us that we can have an influence upon one another. Here the influence was corrupt and sinful. God's people were being influenced by corrupted examples, as is described in the words "like people, like priest." The whole level of their walk with the Lord was lowered. Everyone's life was lowered because they took one another as the standard and example to follow. Some saw others giving themselves over to other loves, and instead of following the Lord, they followed the others' example. This is how everyone was pulled down. "Like people, like priest" tells us that the people followed the degraded condition of the priest, and the priest followed the degraded example of the people. Thus they followed one another in their sinfulness and in their rebellion.

This may happen in our own experience. Perhaps there are certain people in our life that we look up to. In the world today they are called role models. Now when that person that we look up to backslides, if our own heart is not steadfast on the Lord, we ourselves will veer from Him. We may lose heart and even give up the Christian life. In Hosea 4 this was the kind of interaction going on between the people and the priest. They were influenced by each other's corrupt example. This was the condition of Israel. Yet it is to these kinds of people the Lord comes in His love and says, "I will heal their backsliding, I will love them freely" (Hosea 14:4). So we can see this is another kind of condition that is revealed.

#### *Ceasing to Obey the Lord*

Hosea 4:10b says, "They shall commit harlotry, but not increase; because they have ceased obeying the Lord." This means they just stopped obeying the Lord, they stopped obeying His life. This was their condition. You may have passed through this same kind of experience many times. Something happens in your life to dishearten you,

to disillusion you. You were following the Lord, you were loving Him and pursuing Him. But something interrupts your fellowship with the Lord and removes you from the love of God. Then you are precipitated into a loose, disobedient life, not following the impulses of the divine life within you. Normally, God's life is flowing in us all day long. He is living and flowing in us as we enjoy Him, follow Him, and just obey Him. But if something has happened to cause you to stop following the Lord and to cease obeying Him, God still loves you. And He wants to draw and woo and win you back to Himself. Yours is the kind of condition that God's love is directed toward. This further reveals to us the *extent* of God's unconditional love toward His people.

### *Possessed with a Spirit of Harlotry*

In Hosea 4:11 and 12b we see that God's people were possessed with a spirit of harlotry: "Harlotry, wine, and new wine enslave the heart. . . . For the spirit of harlotry has caused them to stray, and they have played the harlot against their God." God's love is also toward those who are possessed with a spirit of harlotry. Let us look at our own experience. Many times there is one disobedience that precipitates us into a spirit of disobedience. Perhaps you did not follow the Lord, and then a spirit of straying seemed to possess you and take you away from the Lord. There you were, possessed with a disobedient spirit, living in a kind of spiritual adultery. After passing through periods like that, you are left with a barrage of accusation. You may feel, "God, this is it. There is no hope." The one disobedience was bad enough, but to be possessed with a spirit that propelled you into a life of disobedience was too much to bear. But, the Lord has joined Himself to the ones who are possessed with a spirit of harlotry, in order to express His unconditional love, to woo, and to win them back.

Let us look at the Lord's marvelous way of expressing His love to those who have a spirit of harlotry. Hosea 2:5b says, "For she said, I will go

after my lovers." This describes a spirit of harlotry. "I will go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink." This means she is living in this way. To this condition, the Lord says in verses 6-7, <sup>6</sup> "Therefore, behold, I will hedge up your way with thorns, and wall her in, so that she cannot find her paths. <sup>7</sup> She will chase her lovers, but not overtake them; yes, she will seek them, but not find them. Then she will say, I will go and return to my first husband, for then it was better for me than now." Praise the Lord!

This is God's hedging-up love and His walling-in love. God's love comes even to those who have a spirit of harlotry, who are precipitated into a kind of life of disobedience in which they cannot stop. For example, you may have eyes that "cannot cease from sin" (2 Pet. 2:14). You would like to stop your eyes, but they will not stop. So God's love comes in the form of hedging up your way with thorns. He says, "Therefore, behold, I will hedge up your way with thorns." This means that as you are possessing your lovers, as you are on that pathway of indulging yourself, somehow there are some "thorns" pricking you on the way. There are some unpleasant things that happen on the road to sin. The Lord hedges up our way with thorns. It is not smooth. It is not what we thought it was going to be. And the more we have the spirit of harlotry — the more we are pursuing that course — the more the love of God comes in and everything seems to go wrong. Or, as verse 6b says, the Lord will "wall her in, so that she cannot find her paths." So God's love walls us in. Then it is like we are walking about in a maze.

You may have some dear ones, some family members or friends, who have made a determination to follow their lovers and go in another way, leaving the Lord. The best way to pray for them is to pray that the Lord will hedge up their way with thorns and wall them in so that they will not find their pathway. Then they will chase their lovers, but not overtake them, until God's love so frustrates their path of harlotry that they end up with a

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# The House of God

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“I will build My church.” A seemingly simple statement. Yet, as the New Testament age progressed, it proved to be one of the most profound statements that ever came from the mouth of the Lord Jesus. This was the first instance where Jesus used the term “church.” By this time, none of His disciples knew what “church” was, nor what it would become. In fact, they were still expecting that Jesus, as the Messiah, would restore the kingdom to Israel. According to their concept, only Israel was the true people of God. It appears that they had no idea what the Lord was talking about when He referred to this new entity, the church.

However, the Lord knew exactly what He was talking about. He was not speaking about Israel. He was speaking about a spiritual entity that would soon be produced by His death and resurrection. And in introducing the church to the disciples, it is very significant that the Lord employs the phrase, “I will build.” In other words, the very first association that He makes regarding the church is that of *building*. Of course, being a carpenter Himself, He did not use that term carelessly. Jesus purposely and consciously used the word “build” to convey a tremendously deep truth regarding the church. What is that deep truth? It is that the church is a house. It is a dwelling place. For whom? For God Himself!

Most of us assume that God likes to live in heaven. We surmise that He is perfectly happy to exist there for all eternity and would never want to leave. We might even think that God prefers to maintain His privacy and keep His distance from mankind. He is up there alone, in solitude within His heavenly home, isolated from those whom He created. However, this thought is not biblical. It may be traditional, but it is not biblical. The Bible reveals that God does not want to remain alone. He does not like isolation. In fact, He does not want to make heaven His permanent home! Rather, God’s greatest desire is to have His home in man. Have you ever realized that this is the very reason He created man? God made man in order to establish an eternal home for Himself. He desires to live in man and through man. He desires to inhabit man. And God has ordained that the church, which is comprised of all His redeemed people, would be His eternal dwelling place. No wonder the Lord declared, “I will build My church.” The Lord is building the very habitation of the infinite and eternal God.

## Pictures in the Old Testament

Although the church as God’s habitation comes forth as a reality in the New Testament age, it does not mean that this truth is absent from the Old Testament. Indeed, the Old Testament is replete with pictures and types that foreshadow and typify the reality seen in the New Testament. We must understand that in many ways Israel is a type of the church (1 Cor. 10:1-11; Gal. 6:16; Rom. 2:28-29; Phil. 3:3). That is, Israel as God’s people in a physical sense often foreshadows the church as God’s people in a spiritual sense. With Israel is the picture, but with the church is the reality. And the Holy Spirit gave us many wonderful types of the church through the children of Israel.

### *The Tabernacle*

“And let them construct a sanctuary for Me, that I may dwell among them” (Exo. 25:8). As soon as God brought Israel out of Egypt, He spoke to Moses regarding His desire to dwell among His people. To do so, God instructed Moses to build a tabernacle which would serve as His dwelling place in the midst of Israel. We know that chapter upon chapter of the book of Exodus is occupied with the details of this tabernacle — its pattern, materials, furniture; its priests and their garments; its various offerings. Even more chapters are occupied with the actual building of the tabernacle. And at the end of the book we see the completion of the tabernacle and God inhabiting it — “Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle” (Exo. 40:34). In other words, God’s presence, His shekinah glory, indwelt the tabernacle. As a result, He dwelt in the midst of Israel. Hence, from the book of Exodus we can see the building of a dwelling place for God in order that He might dwell among His people.

### *The Temple*

Eventually, Israel crossed the Jordan River and occupied the good land. King David took the city of Jerusalem, and desired to build a permanent house, a temple for God, which would replace the tabernacle (2 Sam. 7:1-3; Psa. 132:1-5). Yet God chose David’s son Solomon to build the temple which would be “a house for My name” (2 Sam. 7:12-13). David provided the plans and much of the materials for the building, but it was Solomon who actually built the temple over a period of seven years. And upon the completion of the temple, “the cloud filled the house of the Lord, so that the priests could not

stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord” (1 Kings 8:10-11). Again, God’s glory dwelt in the midst of Israel.

Of course, there are many expressions of longing, satisfaction, and praise regarding the temple in the Old Testament. One of the psalmists declares, “Lord, I have loved the habitation of Your house, and the place where Your glory dwells” (Psa. 26:8). Another psalmist expresses his feeling regarding the courts of the Lord: “For a day in Your courts is better than a thousand. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness” (Psa. 84:10). By such verses we can see that many of God’s people loved and treasured the temple because it was the place where God Himself dwelt. It was God’s house. Therefore, with the temple we can again see the building of the dwelling place of God among men.

### *Jerusalem and Zion*

Because the temple was located in Jerusalem, God’s habitation is often identified with the entire city of Jerusalem and with Zion, one of the hills on which Jerusalem stood. The Psalms are filled with such proclamations as:

▶ “Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King. God is in her palaces . . .” (Psa. 48:1-3).

▶ “His foundation is in the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of you, O city of God!” (Psa. 87:1-3).

▶ “For the Lord has chosen Zion; He has desired it for His habitation: “This is My resting place forever; here I will dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy” (Psa. 132:13-16).

▶ “Blessed be the Lord out of Zion, who dwells in Jerusalem! Praise the Lord!” (Psa. 135:21).

Hence, God’s dwelling place is associated with not just the temple itself, but with the entire city of Jerusalem and the mount on which the city is situated. Of course, we know that Jerusalem was the specific place chosen by God for the building of the temple. While in the wilderness, Moses instructed Israel by saying, “You shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His habitation; and there you shall go” (Deut.

12:5ff). By that time, the people had no idea where that place would be. But many years later, David found that place — it was Jerusalem. He discovered that the Lord had chosen Zion and had desired it for His habitation. Thus, the temple was built in Jerusalem, and it was to this place that the children of Israel came three times a year for the various feasts. And what joy and affection they had for Zion. The “Songs of Ascent” (Psalms 120—134) were sung by the children of Israel as they all went up to Jerusalem for those feasts. They reflect the deep sense of blessing which Israel possessed as they traveled up to Zion — the place of God’s habitation.

### *The General Landscape of the Old Testament*

The tabernacle, the temple, Jerusalem, and Zion — these are not minor matters in the Old Testament. Anyone reading through the Old Testament cannot help but be struck by the prominence of these items. In fact, you could say that the entire Old Testament revolves around the building and establishing of God’s house. If we were to describe the “general landscape” of its 39 books — not its details, but its overall topography — we would find God’s habitation among His people as the recurring and outstanding feature.

The whole direction of the Old Testament is to get into the good land — the land promised by God to Abraham and his descendants. Then, once God’s people are in the land, everything is directed toward building the temple. As already mentioned, David found the place referred to by Moses, and then Solomon built the temple. However, after many years of idolatry and disobedience, God allowed His people to be carried away into captivity. King Nebuchadnezzar took Judah out of the good land and brought them into Babylon, and in the process, the temple was destroyed. Yet, God did not forget Jerusalem or His temple. “The Lord will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem” (Zech. 2:12). As prophesied by Jeremiah, God brought a remnant of Judah back to the good land. Then through the direction and encouragement of Ezra, Nehemiah, Haggai, and Zechariah, that remnant rebuilt the walls of Jerusalem and the temple for God’s habitation among His people.

Get to the good land. Build the temple. Get back to the good land. Rebuild the temple. Is this not the Old Testament in a highly summarized form? Almost every book of the Old Testament falls within this framework in some fashion. This

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consciousness that says, “I will go and return to my first husband, for then it was better for me than now” (2:7b). This is God’s love. God’s love is in the thorns and in the walls. So we see how much the Lord cares for us. We can never escape this unconditional kind of love, even when we are possessed with a spirit of harlotry. This shows us more of the extent of God’s unconditional love.

### *Being Stubborn and Rebellious*

Now let us look at another condition — that of being stubborn and rebellious. In Hosea 5:4-5 the description of God’s people leaves you with the impression that they refused to turn to God. They were filled with pride. Then Hosea 5:6 says, “With their flocks and herds they shall go to seek the Lord, but they will not find Him; He has withdrawn Himself from them.” This indicates they were frantically trying to find a God who had withdrawn Himself. Then they made a shallow commitment, as the Lord describes in Hosea 6:4: “O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, and like the early dew it goes away.” Sometimes you may have felt this way — just shallow, not very faithful to the Lord. It is just like He describes, “like a morning cloud.” This was the condition of the children of Israel. But in this whole situation, even with its words of judgment, what is pervading is the Lord’s faithful, eternal, and everlasting love.

### *Deliberate and Planned Sin*

In Hosea 6:7-10 God’s people are described as deliberately defiling His promised land. And in Hosea 7:1-3 they were blinded by the effect of sin. Furthermore, Hosea 7:4-7 tells us that they were actually planning and waiting to sin. Their sin had gone to this point. No doubt, we know that sin has operated in our being just like that. It plans and it plots and it waits. And when those kinds of things surface in your being, you surely have the feeling that you are not loved by the Lord. In this condi-

tion, unless God reveals His love to us, we are just left to ourselves. But again, it is to this kind of condition that God comes and shows His love.

### *Refusing to Call Upon the Lord*

In Hosea 7:7b the Lord says, “There is none among them who calls upon Me.” They refused to call on Him. Sometimes in our own experience, we have not called on the Lord, even though He has made Himself so available to us through His name. It is normal to enjoy calling on the Lord. When we call, He is rich to us (Rom. 10:12).

### *Insensitive to God’s Discipline*

In Hosea 7:8-16 God’s people were insensitive to His discipline. God came to them and tried to speak to them, but they ignored His hand and His discipline. They were presumptuous. They lost all spiritual principles. They broke out in their flesh without restraint, leaving every kind of spiritual principle they had lived by. And they gave themselves over to idolatry. Nothing was governing them. They just left it all.

### *Wandering from God’s House*

Hosea 9:1-6 and 11-17 describes God’s people as living a life of wandering away from God’s house. They lost all hope because of the corruption of the prophets, and they themselves were changed into shameful affections (Hosea 9:10). They became an embodiment and personification of the very things they were worshipping — their idols, their fornication, and their harlotry. They were changed into these shameful affections. This was their condition.

### *The Backlash of Guilt*

Then Hosea 10:8b says, “They shall say to the mountains, ‘Cover us!’ And to the hills, ‘Fall on us!’ ” After so much sin and so much rebellion,

they wanted to hide, and they wanted, so to speak, to end their life. They wanted to give up. Such a verse reveals that this kind of reaction is the backlash, the end result, of so much guilt. They were trusting not in the Lord, but in false supports (10:13). They despitely rejected God's call (11:2). His speaking came to them through the prophets and they rejected it. They refused to repent (11:6). They were bent on backsliding (11:7; 14:4), filled with lies and deceit (11:12; 12:1), and living with a false security (12:8). They provoked God (12:14). There was constant sinning (13:2, 12). They went through sorrows because of vacillating with the Lord (13:13). And then the kickback of their iniquity is that they kept stumbling and being offended over and over again (14:1). This is the kickback that we get from living lawlessly and apart from God. We are offended and we repeatedly stumble as a result of living a lawless life. This was the condition of the ones that God's love was directed toward.

It is helpful to describe the content of these verses because it identifies so many specific areas and conditions that God's love comes to. Otherwise, we might say, "Well, God can love this person, and God can love that person, but God cannot love me because I have gone beyond the limits, beyond the reach, of His love." But Israel became so corrupt, so rebellious. Her condition was embodied in Gomer — the totality of failure, the completion and epitome of corruption. It is to this woman that the Lord sends Hosea, saying, "Go, take yourself a wife of harlotry" (1:2), and "Go again, love a woman who is loved by a lover [her husband Hosea] and is committing adultery, just like the love of the Lord for the children of Israel, who look to other gods and love the raisin cakes of the pagans" (3:1). May this verse — Hosea 3:1 — be written on our heart, because it is a clear revelation of God's unconditional love directed toward the most hopeless condition. Praise the Lord.

Zephaniah 3:17 reveals the effect that God's unconditional love has on us. It says this: "The Lord your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, *He will quiet you in His love*, He will rejoice over you with singing." Praise the Lord, He quiets us in His love. So in any kind of condition — whatever our condition may be — we just need to come to Him.

Come into His presence with all the noise of your mind, your condemned feelings, your failures — with the noise of it all — just come, and He will quiet you in His love. That means we can simply enjoy being in His presence and opening ourselves to Him, knowing that His precious blood has been shed for us and is cleansing us from all sin. Because we know that we can never go beyond the reach of the love of God, we will always be secure in that love; and our whole relationship with the Lord will be characterized by His love. Regardless of what kind of condition we find ourselves in, our relationship will be characterized by security in His love.

This consciousness of the love of God will begin to pervade our heart more and more so that our relationship with the Lord is not characterized by fear. With fear, there is torment, there is agony. But "perfect love casts out fear" (1 John 4:18). Then our whole relationship is characterized by love, security, and the confidence that all we need to do is open our mouth, call on the name of the Lord, and just enjoy that love that has been poured out in our heart (Rom. 5:5). We will not take any fearful thoughts from the enemy, any kind of negative, condemning thoughts; but we will be quieted and secured in His love.\*

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\* The above article, "The Extent of God's Unconditional Love," is part 1 of the third chapter of a new book entitled *God's Unconditional Love*, by Bill Freeman. The book is available for \$5.00, postpaid. You may order by writing to **Ministry Publications**, P.O. 12222, Scottsdale, AZ 85267, or calling (602) 948-4050.

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shows us how much God's desire for His habitation permeates the fiber of the Old Testament. God wants His house!

### Reality in the New Testament

With the coming of Christ, all figures, shadows, and types ceased. Reality had come. Truth Himself arrived. All the Old Testament figures and types found their fulfillment in Jesus Christ. And in relation to God's habitation, we must realize that Christ was the dwelling place of God: "The Word became flesh and tabernacled among us." "Destroy this temple, and in three days I will raise it up. . . . But He spoke of the temple of His body" (John 1:14; 2:19, 21). Christ was the tabernacle, the temple of God. In Him dwelt all the fullness of the Godhead bodily (Col. 2:9). He was Emmanuel, God with us (Matt. 1:23). Therefore, God's desire to dwell in man as His habitation was fulfilled in Christ.

Yet, God's desire for a habitation entails more than just one Man. Though Christ was the tabernacle, the temple of God, in its purest form, God was not satisfied. Why? Because God wants many men, many sons, to comprise His dwelling place. He desires an enlarged house comprised of thousands, even millions, of His redeemed. That's the church! God's house is something corporate. It is something built up out of many components. It is not something individualistic or singular. And this is God's purpose for the church. He desires to have man — many men — built up as His habitation. Therefore, we can say that God's dwelling in man is not just Christ, but Christ *and the church*. It is the "enlarged Christ" — the Head and the Body.

Thus, the spiritual reality that fulfills the types of God's house in the Old Testament is found not only with Christ, but also with the church. The church is the New Testament fulfillment of the tabernacle, the temple, Jerusalem, and Zion. Of course, the church as God's house today is spiritual, not physical. The church is not a physical building, but a spiritual one. As Peter stated, we are "living stones . . . being built up as a spiritual house" (1 Pet. 2:5). And Paul tells the Ephesian church, "You also are being built together into a dwelling place of God in spirit" (Eph. 2:22). God's building is a spiritual matter. God dwells in man's spirit by the Holy Spirit. He is no longer interested in physical temples made with hands. That belonged to an age of types and shadows, which is now over. We are now in the age of spiritual reality. Therefore, God is interested in dwelling within man, not just individually, but corporately. And this corporate habitation is called the church.

— *To be continued*  
Kirk Eland

## Radio Announcement

As of mid-October 1994, Ministry of the Word radio broadcast will no longer be heard in Phoenix, Eastern Washington, Spokane, the Tri-Cities, and Seattle.

The radio broadcast was started over 13 years ago with a burden from the Lord to share the riches of the Word with God's people by means of the radio. As always in our ministry, our attitude and desire is to follow the anointing of the Lord. Thus, in the recent weeks there has been a growing feeling to end the radio broadcasts at this time. We feel peaceful in taking this step, and trust Him who is our Head.

During these past years of being on the radio, we have been in contact with many dear brothers and sisters in Christ, who have called and written to us. How we thank the Lord for this fellowship that has resulted in several being introduced to the practical church life. Also, a number have contributed to this labor with their gifts. For this we thank the Lord for those who have faithfully co-worked with us.

Our monthly paper, *the Christian*, will continue to be sent to those already on the mailing list, and to all those who request to be added. Also, there has been an increasing burden to publish more writings on a regular basis. The new books will be announced in *the Christian* as they are available.

We will also announce in *the Christian* any upcoming special meetings in Scottsdale and other places. If you have anything on your heart you would like to share with us, please feel free to call or write.\*

— *Bill Freeman*

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