

*The
Incomparable
Christ*



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by Brian Johnston

1. The Purity of Jesus

One of the most bizarre books recently written must surely be *The Da Vinci Code* by US author Dan Brown. Its fabrications have been the subject of lawsuits and scathing historical reviews. As a means of bringing its author fame and money it was brilliantly conceived, but in terms of scholarship it left much to be desired. It has been described as 'a gasp of human scepticism'. It's to be hoped that it's a last gasp! The Bible has been attacked on intellectual and scientific grounds, and we can measure the failure of these means to dent its credibility by the fact that this last gasp effort – the recycled fabrications of the *Da Vinci Code* – has now been put forward in an attempt to attack the moral purity of the Bible's central character: Jesus Christ. The Bible has confounded its critics, so now the attack is personal against the one the Bible claims to be the Son of God come as man.

Those of his contemporaries who were not 'on the side of truth' (John 18:37) were not bashful in the slurs they heaped upon the historical Jesus whom they despised and rejected (Isaiah 53:3). They twisted his words;

sneered at his parentage; branded him demon-possessed; ridiculed him and thought him mad. But, apparently, it never entered their minds to attack the purity of his lifestyle. The Bible records faithfully the time he spent in the company of women who were among his followers and the beneficiaries of his ministry. No one – not even one of his fiercest enemies at the time – spoke against his behaviour with women; except that he surprised everyone by talking with women on subjects of significance, thereby breaking the existing taboos of that culture.

When Jesus turned to the crowds and said: "*Which of you convicts Me of sin?*" (John 8:46), there was no-one who could rightly condemn him – on any matter. Repeatedly, at his mock trial, Pilate said, "I find no fault with this man" (John 18:38). Different Bible writers who lived most closely to Christ testify that 'he did no sin' (1 Peter 2:22); and that he 'knew no sin' (2 Corinthians 5:21); and it was John, the closest of them all, who said that there was 'no sin in him' (1 John 3:5). After three years of really close friendship, John recalls his most striking impression of the life of Christ. Usually, when we

become closer to someone we respect, we're disappointed to find that they, too, have serious faults. But the closer John became, the more he could say of Jesus: 'in Him is no darkness at all' (1 John 1:5). This is crucial testimony. It points to what was distinctive about the life and person of Jesus Christ, whom the Bible presents as embodying the quality all Old Testament animal sacrifices shared: they were expressly commanded to be 'without defect' or blemish. This is why the lies contained within The Da Vinci Code and its predecessors are so damaging – should they be in any way believed by gullible persons. If it were possible for opponents of Christianity, or those who unthinkingly do their work for them, to succeed in pointing to a single moral blemish in the life and person of Jesus Christ, then the whole of Christianity would be in ruins. But that can never be. In all the world's religions, the claims made for the sinless moral purity of Christ find no parallel – not by a million miles.

This thought about the incomparable Christ reminds me of an incident recorded in Matthew's Gospel ...

And after six days, Jesus took Peter and James, and his brother John, and brought them up into a high mountain privately. And He was transfigured before them, and

His face shone like the sun, and His clothing became white as the light. And, behold! Moses and Elijah appeared to them, talking with Him. And answering, Peter said to Jesus, Lord, it is good for us to be here. If You desire, let us make three tents here, one for You, one for Moses, and one for Elijah.

While he was yet speaking, behold, a radiant cloud overshadowed them. And, behold, a voice out of the cloud saying, This is My Son, the Beloved, in whom I have been delighting; hear Him ...

And lifting up their eyes, they did not see anyone except Jesus alone. (Matthew 17:1-8)

Peter made the same mistake here on the Mount of Transfiguration that religious cults make even to this day. For when Peter said to the Lord, "It is good for us to be here. If You desire, let us make three tents here, one for You, one for Moses, and one for Elijah," he was, in effect, bringing the Lord down to the same level as Moses and Elijah.

The Father's voice from heaven corrected this mistake, restoring to Jesus the unique place he occupies in human history. In all the world, he is without peer. In this booklet, I'd like us to think about how, in purity, in charity, as well as in dignity, Jesus is without equal. We'll deal with the first of those

now: the unparalleled purity of Jesus Christ.

From the past to the present day, religious devotees have tolerated chronic moral weaknesses in their so-called gods. These are gods made in the image of fallen men and women, and in what's written of them we find a cesspool of temper, jealousy, lust and shameful acts. It's been said that the Greek gods didn't give up on the Greeks, but that the pagan Greeks gave up on their gods. Some of their own writers, it seems, lost patience with the depravity of their gods.

I distinctly remember hearing at first hand of the shocked reaction of trainee teachers during a demonstration session on comparative religions. They were shocked at the immoral behaviour some religions tolerated in their gods. It was apparent from the strength of the trainees' reaction that they judged the alleged behaviour of the gods to be unworthy of humans. Yes, voyeurism, incest and rape are among the things found when one reads the writings of major world religions in which they describe the behaviour and character of their own gods.

By contrast our subject is purity – the purity seen in the life of Jesus Christ. What do we mean by purity? It's actually quite hard to

think of a definition for 'purity'. We tend to define it as the absence of something, don't we? We might regard someone as pure if they don't do certain things or don't go to certain places. It's a bit like trying to define the word 'nothing'. Basically, it means 'no thing', so you just have to define it as the absence of something. Purity, for us, is the absence of impurity.

But the difference with Jesus is that purity was a positive thing with him: he was declared to be the Son of God by the spirit of holiness (Romans 1:4). It's as if we can define purity as the presence of something in his case - not merely as the absence of things as it may be in our case. For example, there are those who profess to hate sin, but they don't seem to love righteousness. They are strong in denouncing evil, but not equally strong in applauding right. Jesus Christ, by contrast, loved righteousness **and** hated iniquity.

The purity of Jesus Christ manifested itself in actions and in speech; negatively, by never doing sin or speaking falsehood – for he committed no sin, and no deceit was found in his mouth (1 Peter 2:22); but also positively, since he always did what was pleasing to God and was always speaking the things which pleased God. God confirmed this directly in

Matthew 17:5 where we read that:

While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

Now, that's positive purity! Purity that's defined as much by the positive as by the negative – as much by what **is** said as by what's not said.

One of the major descriptions of God in the Old Testament is that he is the holy God. Take Deuteronomy 23:14, which says:

For the LORD your God moves about in your camp to protect you and to deliver your enemies to you. Your camp must be holy, so that he will not see among you anything indecent and turn away from you.

Holy means free from defilement of any type. It's a holiness that expresses itself in moral purity. To say that Christ is absolutely holy, is to say that he's absolutely pure. One way of seeing this is in the many terms the Bible uses to describe Christ's purity. In Hebrews 7:26, Jesus is called a high priest – one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. And, in Hebrews 9:14, we're told that: *the blood of Christ, who through the eternal Spirit offered himself unblemished*

to God, cleanse[s] our consciences from acts that lead to death, so that we may serve the living God!

And more than that, the Bible multiplies expressions and figures in order to fully describe the absolute holiness or moral purity of Christ. There's nothing in nature with which to compare it except light. For as the apostle John says, *God is light; in him there is no darkness at all* (1 John 1:5). Victor Hugo said: 'Pythagoras, Epicurus, Socrates, Plato, these are the torches of the world; Christ is the light of day'.

A dazzling white light glorified the face and garments of Jesus on the Mount of Transfiguration. Remember we read: *As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning* (Luke 9:29). That dazzling white light was the outshining of the moral purity within.

That brilliant holiness of Jesus was seen in his constant, never-failing victory over temptation. It wasn't merely the negative innocence that results from being shielded from contact with evil, but also the positive holiness that meets evil and overcomes it. Hebrews 4:15 says:

We do not have a high priest who is unable to sympathize with our

weaknesses, but we have one who has been tempted in every way, just as we are - yet was without sin.

The wonder of it all is that Christ died to separate men and women whom he loves from the sin which he hates.

2. The charity of Jesus

At the 1994 Presidential Prayer Breakfast in Washington, Mother Teresa gave a talk in which she touched on the sensitive theme of abortion. When a reporter afterwards asked President Bill Clinton what he thought of her remarks, he simply said, "It's very hard to argue against a life so well lived!"

This world has seen some great men and women. Some have performed heroic deeds; others have conceived of brilliant inventions and discoveries; some have inspired the masses by their statesmanship, magnificent writing or strength of moral character. But one figure in history stands unique. Incomparable. In purity, charity and dignity. No other religious or moral figure comes even remotely close to Jesus Christ.

Lecky, the historian of European morals, wrote: '... Christ has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the ... philosophers and ... moralists.'

An event took place during the life

of Jesus Christ as recorded in the Bible which explains how Lecky could come to such a conclusion. Matthew describes it like this:

And after six days, Jesus took Peter and James, and his brother John, and brought them up into a high mountain privately. And He was transfigured before them, and His face shone like the sun, and His clothing became white as the light. And, behold! Moses and Elijah appeared to them, talking with Him. And answering, Peter said to Jesus, Lord, it is good for us to be here. If You desire, let us make three tents here, one for You, one for Moses, and one for Elijah.

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Peter made the same mistake on the Mount of Transfiguration that religious cults are still making to this day. For when Peter said to the Lord, "It is good for us to be

here. If You desire, let us make three tents here, one for You, one for Moses, and one for Elijah," he was, in effect, bringing the Lord down to the same level as Moses and Elijah. The Father's voice from heaven corrected this mistake, restoring to Jesus the unique place he occupies in human history. In all the religions of the world – indeed, in all the world – he's without equal.

And in this booklet we're thinking about how in purity, in charity, as well as in dignity Jesus is without equal. In this chapter we deal with the unparalleled charity of Jesus Christ.

From very different standpoints across the centuries and cultures, commentators agree on this: the life of Christ stands supreme and impeccable. Even atheist Bertrand Russell admitted that it was debatable whether the method adopted by Mahatma Gandhi when calling for Indian independence from British rule would have succeeded, except for the fact that it appealed to the conscience of a nation that had been influenced by the gospel of Jesus Christ. Today, in the city of Ahmedabad in central India, Bertrand Russell's quotation greets each visitor. How remarkable is that! This means that in a predominantly Hindu nation, a quote by an atheist testifies to the impact of Jesus Christ upon both East and West in

the world today!

Such has been the impact of 'a life so well lived' that it's felt around the world, in all of its various cultures, two thousand years on. If, in the previous chapter, when considering the purity of Jesus' life we were in some way looking at his heart, I'd like us now to look at his hands and to think about the kindest actions the world has ever seen.

Children in our Sunday school sometimes sing:

Jesus hands were kind hands,
doing good to all;
healing pain and sickness,
blessing children small;
washing tired feet,
and helping those who fall;
Jesus hands were kind hands,
doing good to all.

Joseph Damian was a Christian missionary to lepers. One day he happened to spill boiling water on his feet. It took him some seconds to realize he should have been feeling pain, but wasn't. When he next addressed the leper colony to which he was attached as a missionary, he looked out on their hands and feet minus the digitals, and didn't begin with his usual greeting of 'fellow believers', but instead he addressed them as 'fellow lepers'. Then he broke down and wept, in the full realization that his body was crawling with that hideous disease

which was now also destroying him. His compassion had cost him his own health and well-being. Matthew, in his Gospel, applies Isaiah's words to Jesus, when he writes,

"He himself took our infirmities and carried away our diseases." (8:17)

This came directly after:

Jesus came into Peter's home ... saw his mother-in-law lying sick in bed with a fever ... [and] touched her hand ... [and] the fever left her.



Later that same day, we're told that Jesus:

... healed all who were ill.
(Matthew 8:14-16)

In Jesus' time, a rabbi wouldn't come within a hundred feet of a leper on a windy day, but kept a margin of 30 metres or so. To this day, there are small enclosed rooms in synagogues so that people can throw money at lepers while avoiding contact. But Jesus touched them. Again in Matthew

chapter 8, we read:

When Jesus came down from the mountain, large crowds followed Him. And a leper came to Him and bowed down before Him, and said, "Lord, if You are willing, You can make me clean."

Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed ...

His words had captivated the crowds, for he had just preached the greatest sermon ever. But coming down the mountain he reached out to the leper and touched him with his infinite compassion. As humans, we're often more impressed by actions than words. Actions speak louder, we would say.

We mentioned Mother Teresa in opening this chapter. She's a figure many people relate to when they think of amazing kindness. It was, of course, the life of Christ that inspired her. At one graduation ceremony at Harvard University, Mother Teresa was the guest of honour and the keynote speaker. But actions would speak louder than words that day. She stood up as best she could with her small bent frame in front of row upon row of brilliant Harvard graduates. She probably seemed out of place before all that fresh-faced youth – her own face

crazed with wrinkles. If they were smiling patronizingly before she began to speak, they certainly must have been smirking after she'd started. For she chose to speak on the subject of 'virginity'. I don't know how many of these graduates were still virgins, but most likely it was an uncomfortable subject. After squirming with embarrassment, I'm sure they were soon wishing the speech would end. What kind of polite, muted response would they give her? University protocol would surely guarantee a respectful applause for such an iconic guest speaker.

But events took an unexpected turn. A group of Indian children in the Boston area had begged their parents to take them to see Mother Teresa. She, and the ministry she'd begun, had been responsible for saving them from a doubtful future in India. Nearing the close of her speech, those children couldn't wait any longer. They burst through the doors and rushed up to where she was at the front. Recognition lit up her face, as she swept them into her arms. A joyful reunion followed with those little charges whom she'd rescued from the gutter. Suddenly, the whole auditorium burst out into spontaneous, thunderous applause. The Harvard graduates had forgotten their smirking

reaction to her words, because they'd seen her hands. They were responding to the kindness of her actions.

Have you seen the hands of Jesus? Read the Gospels: Matthew, Mark, Luke and John, and you'll see why the chorus says, 'Jesus' hands were kind hands, doing good to all'.

Jesus Christ reached out to the destitute 2,000 years ago, and he still reaches out to us all. Within the scope of just two chapters, Matthew 8 and 9, we're seeing Jesus' hands. He stretched out and touched the leper; and before that he had touched the fevered hand of Simon Peter's mother-in-law while raising her up to full health again. But now I want to finish by letting you see more of Jesus' hands – from Matthew chapter 9:

While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

Jesus got up and began to follow him, and so did His disciples ... When Jesus came into the official's house ... [He] ... saw the flute-players and the crowd in noisy disorder ... when the crowd had been sent out, He entered and took her by the hand, and the girl got up ...

As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!"

When He entered the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord."

Then He touched their eyes, saying, "It shall be done to you according to your faith."

And their eyes were opened.
(Matthew 9:18-30)

The thing that's repeated again and again in all our readings is the fact that Jesus touched people. Have you felt the touch of Jesus in your life? His hands are the kindest ever. No one ever cared for you like Jesus. He's as incomparable in charity, as he is in purity and dignity and he never turns anyone away.

Will you come to him?

3. The dignity of Jesus

Lots of subjects once considered unmentionable are now openly discussed – even joked about. Perhaps only death remains as a final taboo subject, one not to be talked about in polite company at the dinner table. But if we now swap Luke's account of the Mount of Transfiguration for Matthew's which we've been using until now in this booklet, then we'll see that death was, in fact, the topic of that glorious conversation. Let's hear what Luke says about it:

Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.

Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, "Master, it is good that we are here. Let us

make three tents, one for you and one for Moses and one for Elijah"—not knowing what he said. As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!" And when the voice had spoken, Jesus was found alone. (Luke 9:28-36)

Notice they were speaking about Jesus' departure or death which was soon to take place at Jerusalem. It might seem strange that the topic of death – even Jesus' death – should be back-lit over against such glory as was glimpsed on the mountain, but now we'll be exploring something of the grandeur and majesty of Christ's death for us in the plan of almighty God. Jesus was shortly to die a death that would be seen by many as being shameful or foolish. But this scene on the mountain anticipates Jesus' death in an altogether different light. It's the most breathtaking of all God's purposes and something which will bring him eternal glory. The end of Moses and Elijah's time on earth was remarkable in each case, but Jesus' death was infinitely more

wonderful and glorious in God's purpose. Again, it shows the uniqueness of Christ.

But, as we've noted before in this booklet, Peter made the same mistake on the Mount of Transfiguration that religious cults make still. The Father's voice from heaven corrected his mistake, restoring to Jesus the unique place he occupies in human history. He is without equal.

Having thought about how Jesus is without equal in purity and in charity, I'd now like us to think about how Jesus is also without equal in dignity. To read the Bible with understanding is to become aware that Jesus Christ had come to die sacrificially for the forgiveness of all who put their faith in him.

One of the ways the Bible prepares us for this insight is by introducing the idea of an actual scapegoat. In the Old Testament, there was a goat that was really known as the scapegoat, and it was one of what may be described as 'shadows of Jesus'. If you meet someone on a sunny day, and the sun is behind them, you meet their shadow first before you actually meet the person. In the same way, the coming of Jesus cast shadows before it. One of those shadows was the scapegoat. On a particular day each year the Jews were instructed to send a male goat into

a remote, solitary place. It was led away there after having had the nation's sins all ritually transferred upon its head. That was a picture of how we can come by faith to see our sins removed by Jesus our sin-bearer, as he receded into the darkness of his experience on the cross away from the presence of God while bearing our penalty for us.

But our emphasis now is on the way in which he did this. Proverbs chapter 30 impresses upon us the stateliness of the male goat – such as was used for the scapegoat:

*There are three things which
are stately in their march,
Even four which are stately
when they walk:
The lion which is mighty
among beasts
And does not retreat before
any,
The strutting rooster, the male
goat also,
And a king when his army is
with him. (Proverbs 30:29-
31)*

There it is: among those things which the writer in his wisdom singles out as being particularly stately in their march is the male goat – an animal often associated with the altar of sacrifice in Israel. The sacrificial victim moved with grace and dignity. Now, I want us to see the stateliness – the dignity – of Jesus Christ which couldn't be hidden even in the extreme

conditions of him heading out to die as the sacrifice for sin. You can read the account in the Gospels, but I'd like to quote to you from an old and anonymous sermon in which the preacher used his imagination to set the scene for us as though it were the reflection of Pontius Pilate sometime afterwards. It's called 'What Pilate said to Gaius one day'. Remember, what follows are imagined to be the words and thoughts of Pontius Pilate.

"It suddenly closed in on me, Gaius, the impact of how trapped I was. The proud arm of Rome with all its boast of justice was to be but a dirty dagger in the pudgy hands of the priests. I was waiting in the room ... I use for court, officially enthroned with cloak and guard, when they let this Jesus in. Well, Gaius, don't smile at this as you value your jaw, but I've had no peace since the day he walked into my judgement hall.

"It's been years, Gaius, but those scenes I'll read from the back of my eyelids every night. You've seen Caesar, haven't you? - when he was young, inspecting the legion, - his arrogant manner was child-like compared to the manner of the Nazarene. He didn't have to strut, you see. He walked towards my throne, arms bound, with a strident mastery - this Jesus did - and a kind of a control that by its very audacity silenced the room

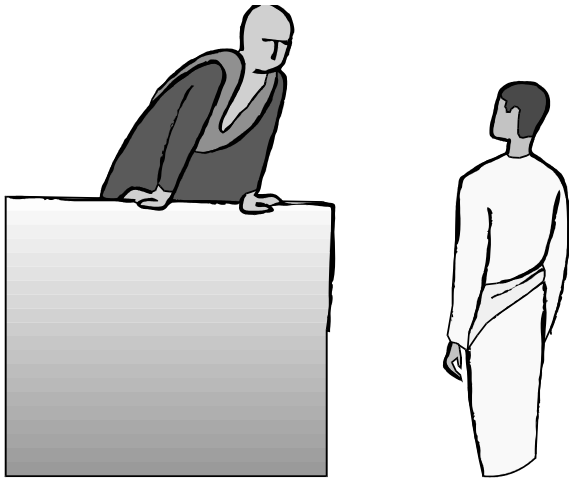
for an instant, and left me trembling with an insane desire to stand up and salute.

"The clerk began reading the absurd list of charges, the priestly delegations punctuating these with the palm rubbings, the beard strokings, the eye rollings, and the pious gutturals - by now which I had learned to ignore, but I more felt it, Gaius, than heard it. I questioned him mechanically and he answered very little. But what He said and the way he said it - it was as if his level gaze had pulled up my naked soul right up into my eyes and was probing me there and a voice kept saying in my ears "Why, you're on trial Pilate!" And the man was not listening to the charges, you would have sworn he'd just come in out of friendly interest to see what was going to happen to me and the very pressure of his standing there had grown unbearable, when a slave rushed in, all a-tremble, interrupting court, bringing a message from Claudia. She'd stabbed at the stylus in that childish way she does when she's distraught. "Don't judge this amazing Man, Pilate," she wrote. "I was haunted in dreams by him this night." Gaius, I tried to free him ...

"I declared him out of my jurisdiction being a Galilean, but the native King Herod discovered he was born in Judea and sent him

right back to me.

"I appealed to the crowd, hoping that they would be his sympathisers, but Caiaphas had stationed agitators to whip up the beasts that cry for blood. And you know how in this town here any citizen loves the blood of another person just after breakfast and screams for another's blood.



"I had him beaten, Gaius, a thorough barracks-room beating. I'm still not sure why. To appease the crowd I guess. But do we Romans really need any reason for beatings? Isn't that the code for anything we don't understand.

"Well, it didn't work, Gaius. The crowd roared like some slaving beast when I brought him back. If only you could have watched Him - they had thrown some rags of mock purple over his ... bleeding shoulders. They'd jammed a chaplet of thorns down on his

forehead and it fitted. It all fitted, Gaius. He stood there watching them from my balcony, swaying from weakness by now, but royal, I tell you, not just pain, but pity shining from his eyes and I kept thinking somehow this is monstrous - this is upside down. That purple is real. That crown is real and somehow these animal noises the crowd is shrieking should be praise and then Caiaphas played his masterstroke on me - he announced there in public that this Jesus claimed a crown and that was treason to Caesar.

"And the guards began to glance at one another quickly and that mob of spineless fools began to shout "Hail Caesar, Hail Caesar" and, Gaius, I knew I was beaten - I gave the order. I couldn't look at him. Then I did a childish thing. I called for water and there on the balcony I washed my hands of that whole affair. But as they led him away, Gaius, I did look up and he turned and looked at me. No smile, no pity, just glanced at my hands and I'll feel the weight of his eyes on them from now on."

Yes, something of the stateliness of the male goat comes through from that imagined recollection of when Christ was led out to die. Remember, the male goat was merely a picture, a shadow. Jesus Christ is the substance; the only

true sacrifice which can put away sins. And surely there's reality behind what we imagined Pilate saying: "He didn't have to strut, you see. He walked towards my throne, arms bound, with a strident mastery – this Jesus did – and a kind of a control that by its very audacity silenced the room for an instant, and left me trembling with an insane desire to stand up and salute." Yes, even in

such a death, the dignity of Christ couldn't be hidden.

In life and in death, in purity, charity and dignity, Jesus Christ is the incomparable Christ. The one in whom God, his Father, is still delighting. "Hear him," he says. To those who are weary and burdened, his own word of invitation is, "Come to Me, and I will give you rest."

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