

Church of God, The Eternal

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Dear Brethren:

No man is an island unto himself. Each one arranges and lives his life on the basis of many influences. Infrequently does any man live with precise forethought and calculated plan. Also, self-image and external acceptability are far too important to be lightly laid aside. Add to the powerful influences of self-image and acceptability the sovereign force of fear, and one can begin to understand the direction and motivation generally pursued by men. Men generally trust and fear what they can see—their environment, the physical self, the family, and a host of other tangibles.

How has this direction, orientation, of the self affected man's relationship with God? In real essence, what is his religion? What is of more significance to us at this moment is how these powerful forces have affected even those who have been called to understand the meaning of conversion and the duty of walking in a Way of life graciously revealed. It is with the mind only that we can truly serve God. And it must be with the mind of Christ, not the mind of the self—the human mind.

Considering the above concepts, let us analyze the subject of healing. We are all aware of the powerful arguments advanced by professionals in their fields of endeavor as well as the patients who have been the recipients of these "acquired" skills. But can we legitimately look to man for explanations of concepts, actions, events, and conditions which prevail in life? If not, where do we turn? We should address, at this juncture, another vital component of the overall subject. Where and how do men acquire the concepts which are given definition in the very actions and pursuits undertaken? There are only two possibilities. They are either acquired by divine revelation from a Creator God; or they are the products of man's experimentation, studies, research, tests, etc. In the case of the latter two conclusions are possible. In physical areas—his own arena of endeavor—man can ascertain profound truths. Much of science is hard-core fact and legitimate. But, when man attempts to explain beginnings without God and divine revelation, colossal absurdities are inevitable. Our beginnings and much of that which affects us in the conduct of our daily lives is not physical but spiritual in nature. For answers to these dilemmas man can legitimately turn to God only. But since man does not esteem God and wants to construct

his own way of life, he has designed a system which rejects the existence of God. Now he feels free to determine his own course of action in any and all matters which affect his life. This system has existed from the beginning; its author and perpetrator is himself an unseen being, Satan the Devil.

Concerning those called of God, those who want the Way of the Eternal, and not their own ways: What has God made available to them? To really understand this subject, it is imperative that we panoramically portray human life from the beginning. What is man? Where did he come from? And what responsibility does he have before his Creator?

What Is Man?

Man is a physical being; his environment is limited to the confines of this earth. He has the capacity to think and rationalize for himself. On the basis of his mental capabilities he has structured his life physically: socially, politically, economically, religiously, and in every area of life which affects him either directly or indirectly. But has this self-structured existence been acceptable? Does he have a right to determine what is right and what is wrong? Who is physical man, anyway?

At an appointed time in a beginning, a Supreme Being addressed as God said:

Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them (Genesis 1:26–27).

With what substance and character did God create them? We are told implicitly, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). In Ephesians 2:3, we find that by nature he is a child of wrath, demanding the rights of both flesh and mind. Further, the Apostle Paul, by inspiration of the Holy Spirit, said that man is in hostile opposition against God (Romans 8:7). In fact, Jeremiah said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23).

What is man? A created being, volatile in nature, made of dust, living in opposition to his Creator, incapable of giving any sense of direction to his own existence. But has this fact kept him from thinking, planning, executing, and attempting to structure his own existence? Indeed not! The stage has been perfectly set for every form of deception and perversion. How does this deception and perversion manifest itself?

What Is Deception?

Fervor of belief and practice is not limited to truth and honesty. Often, those deeply involved in deception are equally devoted and fervent in heart and mind. Deception is only the basic orientation of that belief or practice. People may be as ardent and purposeful in deception as those most dedicated to truth. In fact, the practices and beliefs of those in deep deception will seem legitimate and right. Solomon wrote, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). And not surprisingly, "All the ways of a man are clean in his own eyes" (Proverbs 16:2).

Where did such deception begin—gain its stranglehold over the thinking of men? And, has this tendency toward deception ever changed?

At the very beginning of the human race, an invisible power subtly planted in the minds of both man and woman a questioning spirit (Genesis 3:1–6). Two things happened. From that time on human beings have felt they are capable of taking care of themselves. They can figure things out for themselves. And they have allowed themselves to be led into the belief that whatever they conceive is right and good. In fact, what they conceive and practice they actually ascribe to God. These concepts have existed uninterrupted unto this day (Revelation 12:9).

That God who created man also had something in mind when He created him. Being the all-powerful God, the subtlety of Satan did not and cannot circumvent the purpose which God had in mind for His created subject, man. Historically, let us survey the ever-increasing expansion of the human race as it relates to the subject of healing.

A People Called By God

For the first two thousand years of man's existence very little is recorded about his thoughts and actions. Based on what fragmentary documentation we do have, God dealt with human beings on an individual basis. Abraham personally communicated with God. He became the recipient of a number of covenants with God. At a previously appointed time, Abraham (through his descendants) became a significant nation to whom the Creator gave a most priceless gift—His Truth. One of the factors involved in this very close covenanted relationship was this: The descendants of Abraham would become His people and He would be their personal God. God was to be their provider and protector. They were to be a faithful and obedient people. Healing was a very direct part of this covenant relationship. Not only the actual intervention process, but also the very causation of the disease in the first place, was a part of the promise of God to His chosen people. In Exodus 15:26 we read (Moses speaking):

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: *for I am the Lord that healeth thee.*

Healing is conditional. It relates to obedience. Illness is the result of unfaithfulness and disobedience, both for man in general—since the time of Adam and Eve—and for the chosen people of God—Israel—from the time of the covenant agreement.

For over two thousand years prior to the time of Christ, illness came as a curse upon a disobedient nation—Israel. Not only that, but note carefully that God said the problems the Egyptians were experiencing were coming directly from Him. They were being cursed for their disobedience and rebellion against Truth, even though they did not know the way of Truth. That is, though devoid of the knowledge of Truth, men must still pay the ultimate price for disobedience—illness and eventually death.

For two thousand years illness was the result of a curse from man's Creator, due to disobedience; healing was the result of divine intervention on that part of that same Being. For more explicit detail read both Deuteronomy 28 and Leviticus 26.

Disobedience—the Natural Inclination

Man was born flesh—weak and incapable of living up to spiritual principles. Israel was a physical nation. Though called of God and given the profound spiritual concepts of life, Israel was totally unable to obey them. God knew this. When Israel energetically affirmed her willingness to obey the covenant agreement into which she had entered with God, God said:

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! (Deuteronomy 5:29)

Later Joshua emphatically stated: "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins" (Joshua 24:19). Years later, Jeremiah was reflecting this same fact when he wrote: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jeremiah 10:23).

Man will always pursue the way that seems right to him. That way is his own way. A way designed so that he can see and experience the actual physical results acceptable to him. He has no faith in the world of the unseen—the spiritual world (Hebrews 11:1).

Being a physical people, not converted in the spiritual sense—because the Spirit had not yet been given—Israel could not manifest required faith in God (compare Deuteronomy 32:20 and Galatians 5:22). Consequently, they turned to the same way pursued by Gentiles—the visible way, that which they could see, feel, and experience. They not only turned away from the basic laws of Truth, but they rejected God as their Healer, also. History reveals the long, arduous, tortuous, and changing development of a system of healing. Why? People had rejected God. They rejected the knowledge of the basic causes of diseases and illnesses. Healing, in any sense accepted by men, is a human attempt to circumvent obedience to God's Truth without paying the price.

What is the consequence of this rejection? Both a rejection of a standard of life by which they were to govern their lives and a flat rejection of God—not the name of God, but the concepts of God? Since God cannot be separated from His character, the rejection of His Way was a rejection of Him.

Again, what are the consequences?

Consequences and Costs?

God promised:

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments . . . these blessings shall come on thee (Deuteronomy 28:1–2).

Many blessings are enumerated, including good health. Remember God's promise at the very time Israel came up out of Egypt? ". . . I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

In contrast, disobedience was sure to result in a generalized proliferation of disease and illness. See Leviticus 26:14–16, Deuteronomy 28:15, 27–29, 34–35, 45, 53–61. Are we experiencing these curses in Europe and America today? One thing is for sure: Much of what Moses wrote prophetically does apply to the last days (Deuteronomy 31:24–29).

Diseases and illness, in the time of Israel—up to the time of Christ—were the results of disobedience. These diseases were the same as experienced by Gentiles who knew not God and were paying the price of their own sins. Legitimately we must ask: Could drugs and the "sophisticated" medical practices of their day neutralize the curses pronounced by God? If disease is the consequence of sin, then does it not seem logical that healing is the result of

faithful obedience and the turning away from both active rebellion against the ways of God and the defiant manifestation of man's effort to circumvent the penalty of disobedience—the actual foundation of the medical profession?

If we believe history, we are forced to accept the fact illness results from disobedience against God. God's promises and curses are a matter of precise records. The people of God, Israel, paid the price.

What are Israel and her experiences to us, today? Is there anything we can learn from them?

Israel—Our Example Today

Does it make sense to believe that the history of Israel—a people with whom God worked directly—is dead material with no relevancy to today? Of course not! What, then, is the significance of approximately three-quarters of the book we call the Bible—the Old Testament? How does it relate to us?

After reading 1 Corinthians 10:1–11, no one with a thinking and honest mind should be left in doubt. As a physical people called of God, Israel wrote historical lessons for us. They could not obey; we have already seen that fact. If Israel did not exist for naught, then we must see their purpose, as it relates to future generations. Indeed, they did have a purpose. They lived lives and wrote specific examples for us today (vv. 6, 11). What lessons? Transgressions result in many and varied illnesses—illnesses which can be eliminated only by repentance and turning away from the error involved. That faithfulness to God results in good health.

Paul makes the issue very clear. He wrote:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures [at that time the Old Testament] might have hope (Romans 15:4).

What occurred in the nation of Israel, as recorded in the Bible, was written for the benefit of those to be called in the last days. Peter recorded this fact also. See 1 Peter 1:11–12. Plainly, what God inspired to be recorded—the contents of the Bible—was actually written for those called of God, from the time of Christ on to His Second Coming.

In regard to the above concept, we must ask not only who, but also what Christ in the flesh was.

Christ—Israel of the Spirit

A very broad subject which can only be highlighted in this Letter. But a synopsis is essential for the contents of our present subject.

Christ was the fundamental objective of the covenant agreement with Abraham (Galatians 3:16). Israel typified Christ in many respects. Compare Exodus 4:22–23, Hosea 11:1, and Matthew 2:15. The summary, fullness, of Israel physically was found in the life of Christ. But, Christ was a lot more than just a physical fulfillment. He came to live in the flesh to destroy the pulls and influence—all the weaknesses—of the flesh. At the same time, through the destruction of the flesh, he effected the transition from the flesh to the Spirit. He became the means by which human beings can eliminate the flesh and put on the Spirit.

Being the fulfillment of Israel in the flesh, we should see the continued manifestation of healing in His life. And, indeed, this is exactly what we do find. His commission was clearly laid out in Luke 4:18. God sent Him to perform the responsibilities which were inherent in the covenant relationship with Israel. He consistently healed the sick—just as promised under the terms of the original covenant. (See the following: Matthew 8:7; 4:23; 12:15; 14:14; 15:30; 19:2; 21:14; Mark 1:34; 3:9–10; Luke 4:40; 5:15, 17; 6:17–19; 9:11).

God was the Healer in ancient Israel. As the God of the Old Testament, Christ came to the earth to become the personification of Israel in the flesh. In His own physical body, he continued His responsibility of healing.

Before we analyze the continuation of this healing responsibility, let us take note of another very important point.

What Is Healing?

As noted earlier, it is necessary to understand the cause of illness. Let us momentarily review this factor. Illnesses and diseases come from a violation of specific laws—both physical and spiritual. By our living habits and patterns we bring ill health upon ourselves. (Old age is another factor which we will address later). God made that point very clear in Deuteronomy 28 and Leviticus 26. It was underscored by a statement of that same God, now made flesh—Christ. He said: "Son, thy sins be forgiven thee" (Mark 2:5). The skeptic of His day responded exactly as mere human beings would today. They chided, ". . . who can forgive sins but God only?" (Mark 2:7) Jesus knew the people did not understand. They reacted just as any human being would who is ignorant of the facts. Christ, therefore, clarified. He said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven

thee; or to say, Arise, and take up thy bed, and walk?" (Mark 2:9) In general, healing is the forgiveness of sin. Why? Because the cause of the illness was some physical or spiritual transgression.

Indeed, who but God can forgive sins? Or, who but God can heal any disease or illness? What, then, is the explanation for what appears to be startling results by dedicated doctors of the past as well as the present? Though dramatic results do transpire, the causative factors for the illness are generally not eliminated. Only a temporary respite is experienced, because without a basic change in lifestyle and thinking there will be experienced a return to more serious and grave consequences. Under such circumstances, those involved are only buying time. The price of disobedience must still be paid. One way or another, that price is going to be paid. If one turns to God, the causative factors can be forgiven, which, according to Christ, is the essence of healing. Or, we can make every effort we desire on our own part to circumvent the penalty of sin and thereby postpone the ultimate payment—usually with increased severity and cost. True and genuine healing can be achieved only by applying the shed blood of Christ. It is, in the final analysis, the removal of the cause of the illness or disease.

Can we contend with the fact God was the Healer for Israel of old? Can we take exception with the Biblical statement that disease resulted from disobedience? Not unless we are unafraid to contend with the simple statement of the Bible. Further, can we argue with the fact Jesus Christ healed? That Christ equated healing with the forgiveness of sin? Again, no argument is cogent!

What about the time after Christ, the time of the apostles, including the Apostle Paul?

Healing—In the Era of the Apostles

Christ performed many healing miracles. Healing was a component of His divine commission. Were such miraculous works designed to come to a conclusion with the termination of His brief human existence? Indeed not! While carrying out His commission, we find Christ anticipating the future—the time beyond His short, ephemeral physical life. He called and trained human beings who were destined to follow Him. They were trained under His direct tutelage (Matthew 10:1, 8; Mark 3:14–15; Luke 9:1–2; 10:8–9). Once Christ was received back into heaven, did healing—as a part of the ministry—continue? With great power and purpose (Acts 3:11; 4:14, 30; 5:16; 19:11–12). Exactly as Christ said He would send them (John 17:18; 20:21). How, with what, did God commission Christ? See Luke 4:18. He was sent both to preach the gospel and to heal. The apostles were in like manner commissioned. And healing did occur.

Divine healing, in the past, is incontrovertible. It is substantiated Biblically. What about the present?

Healing—A Promise to Us

Without doubt, the Bible was written for this generation. It is the timeless Word of God. Is it possible that a changeless God could have changed His way of fulfilling His purposes? He was Israel's Healer. He came in the flesh and miraculously healed the multitudes who came to Him. His right of healing continued into the time of the apostles. If that power does not continue into our day, where is the documented evidence of His change to another way—system? The answer: There is none. His right of healing continues to this very day. He alone is man's Creator. He alone has the right of direction and instruction. He is unchanging.

What did God promise to us? That all power in heaven and earth was given to Him—Christ (Matthew 28:18). Divine healing is a power (Matthew 10:1). A power not given to any one other than His called and chosen ministry. For how long? ". . . Unto the end of the world [age]" (Matthew 18:20). The end of the world is equated with His Second Coming (Matthew 24:3).

Divine healing is a power given to the ministry—from the time of Christ to the time of His second appearance. It is a special gift found within the body of those who believe the revealed Truth (1 Corinthians 12:9). Healing can be achieved only by the shed blood of Christ (1 Peter 2:24), for only the blood of Christ can forgive sins which are the cause of our illnesses and disease.

Who Only May Experience Divine Healing?

Only Israel was promised a divine Healer. The rest of the world was left to its own devices for the time being. However, Israel never really experienced this great benefit because of a lack of faith (Deuteronomy 32:20). Israel wanted what she could see. She walked in the footsteps of the Gentiles who constructed their society around those ways which seemed right to them—ways which they could see and humanly experience. It is a way which still seems right to carnal, fleshly men who know nothing of the Spirit. To the natural man, all he possesses is his natural, physical life. He protects it with all he possesses. Satan knew the makeup and thinking of man. When in contention with God over the life of Job, he said, "Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4). Previous to this time, Satan had induced God to allow him to strip from Job every physical possession he had ever acquired, including his sons and daughters. And God said that in this Job had not sinned. He realized God had given all and that He (God) had the right to take

whatever He willed. Now, Satan is appealing to God to allow him to try Job with his very life. Satan, in his mind, thought no man would hold to Truth or principle when it came down to his life. He felt every man would give up all and make the ultimate sacrifice to preserve his physical life. Viewing the whole history of man, Satan was just about right. Most human beings will turn to anything they can see to sustain or increase the length of this physical life. Exceptions include Christ and those few faithful ones in whom He lives fully. Those faithful ones are called of God. Those in whom faith and purpose reign supreme. Those who, by revealed knowledge, recognize that the servant of God has been called to give up this physical life. Those who are not enamored of the length of a physical life but are, on the contrary, most desirous of a quality, spiritual life. Those who have put their lives into the hands of God to be used for whatever purpose. Young Stephen was not jealous for his physical life. He, a young virile human being, trusted God. He paid the supreme price in his early manhood. Most human beings refuse to pay the price regardless of how many physical years they have lived. Tragically, there are far too many who talk long and loud about their faith and conviction, but in the moment of trial manifest the inherent weakness of all mankind. Age is a blessing from God. If granted, it is for the sole purpose of honoring and obeying God.

Who, then, will live the full will of God? Only those who are individually thoroughly convicted of the Way of life. Only those who really believe and trust God—those who are not worrying about the length of this physical life, only about the quality of the spiritual life which they live. Only those in whom resides faith—the manifestation of those who trust the unseen, not the tangible, physical realm. Those who take God at His word, without argument and rationalization. Only those who ardently, fervently obey God in all things which have been revealed.

The promises of God are absolute. Can we truly trust Him? Do we really believe?

Faith Cannot Be Legislated

Only the Creator God has absolute authority over man. No such authority has been given to men. No human being has a God-given right to coerce or force any other human being. The called of God are called to live by faith. Faith is a gift of the Holy Spirit. It must be given by God and grow only by the dual factors of time and experience. It cannot be mechanically legislated (2 Corinthians 1:24). Legislated "faith" is no faith at all. Faith is a personal conviction of the individual. What one personally believes and trusts with all his mind and heart he will not sacrifice for any reason. If we really believe and trust God, we can receive whatever we ask for in His name. That is a promise which has been given to us (Matthew 6:5–15; 7:7–11; 21:21–22; John 14:11–14; 16:23–24; 1 John 3:22).

Whatsoever is not of faith is sin. Indeed! But, please remember: The concept can work two ways. If we do not have faith in God, that is sin. But, the other side of the coin might be equally serious: compelling someone to act on the basis of a faith which he does not possess. The ministry must teach and preach powerfully the truths of God. The members must *individually* act on the truths they hear, based on their faith. For, as stated earlier, coerced faith is no faith at all. When our faith is internalized, we put our lives in His hands and leave them there. We are not compelled by anyone. The person who does not really trust God should turn to the natural system engineered by man. That is what he trusts. If he refuses to deceive himself, but will candidly admit a deficiency of faith, he stands in the right posture for future growth. He recognizes his own weakness. He can call out to God for increased faith. He can, step by step, grow in the true and genuine manifestation of faith.

Those who justify their resorting to the healing system of this world have little or no opportunity for growth. Why? Generally, they are deceptively led to believe God had a hand in the actions taken by trained men. God needs no such help. He is the Creator; He alone knows what healing is all about. What man must do is recognize and admit his own weakness.

There is no room for anyone to criticize another. All are human beings and make grave mistakes. Tolerance, kindness, compassion, and understanding are mandatory. How greatly we all need the prayers of one another. Considering the record of the medical profession, when a called brother or sister faithlessly turns to it out of physical fear, those who are strong in the faith need to pray compassionately, kindly, and fervently for their safety. God may still be refining. The final judgment has not yet come.

The Trial Today

Satan, as a deceiver, knows exactly what he is doing. He knows we are but flesh—fearful, anxious, faithless. So he has consistently offered an "improved" system of coping with pain, disease, suffering. For a nominal price we can "assure" ourselves of his best care. But, you must remember his system does not offer you the forgiveness of sin and a permanent solution to the problems manifested through the very diseases and illnesses themselves. This world belongs to Satan. He has attempted to make it as pleasing and palatable as possible. It caters to the flesh. It has natural appeal. But, the Way of God is hard and fraught with difficulty. Faith comes hard. It is the product of long and difficult suffering. But such faith serves not the flesh needs of the body only. Such faith is requisite for the inheritance of everlasting life. If we cannot manifest sufficient faith for healing, how will we ever accrue sufficient faith to be born into the Kingdom of God?

In essence, what we said in our major article on healing is exactly what is stated above. For whatever the reason, no individual should be forced to manifest faith. Such behavior is not the evidence of faith. What we need to do is recognize our weaknesses. Admit them. Then, with fervent prayer and imploring God, grow in faith and trust. Only a couple of things should really bother us. One, the general attempt to justify resorting to the health system of this world by alluding to it as acceptable to God. Two, the general inability or unwillingness to recognize and admit our actions are evidence of weakness—not that which is approved by and acceptable to God.

God is the Healer! He still is. He needs no help from anyone. The medical profession, including all alternatives, is engineered and established to circumvent the promised blessings and curses of God. The blessings of good health and, when necessary, healing. The curse of God if we violate any of His laws—both physical and spiritual.

One final note: Seventy years is man's allotted time to live in the flesh. Sometimes, by strength of constitution, some live several years longer. The length of physical age is not what counts. Far too many human beings are preoccupied with efforts to extend man's physical life span. Few are concerned with the quality of life. No Christian should inordinately grasp for increased longevity. The Christian wants to live an exemplary and productive life, faithfully obeying God at all times. He trustingly leaves his life in the hands of God. This may well be the ultimate in the required crucifixion of the self.

Does God heal? Indeed! Yes, even today God is still on His throne, healing miraculously when conditions and circumstances are right. These are incontrovertible facts.

What is less clear and well defined in the minds of those called is the individually borne responsibility of both the ministry and the laity. Let us see if a concise clarification is possible. The ministry is called to preach the Truth, not to live other people's lives. Those in the ministry, along with everyone else called by God to know and practice the Truth, are individually required to live the faith. Each one must live that Way of life on the basis of personal faith. Personal faith is the manifestation of belief and conviction. Anyone forced, on the basis of human fear or some sort of organizational threat, to act in a given way is not manifesting faith. Faith comes from the heart and mind. God is looking for such to serve Him.

A significant responsibility in the Christian endeavor is recognizing the frailties and weakness of flesh. There is no human who is not born with these weaknesses. Further, all human beings grow at different rates. For these reasons, no one human being should condemn another for weakness. Remember the mote and the beam!

The Bible clearly shows that at any given time there are servants of His at every possible level of growth. They all must be accepted. Only those who willfully and deliberately violate the Truth of God are to be rejected. On the other hand, each of us must know our level of faith and act on that faith. For some individual, regardless of whom, to force action contrary to existing faith is criminal. *No one* should force another to act on the Biblical assurance of divine healing. That must be an act of individual faith. The one who manifests weaknesses must be honest. Above all, he should not attribute to God what was an act of faithlessness. He should admit his lack of faith. And take the necessary steps in the future to change his faithless condition. He must grow.

Man's greatest problem is this: He acts on the basis of what he thinks is right and then justifies it by assuring himself that his action was approved by God. By this orientation we make God accountable for all our weaknesses.

Again: God does heal. It requires faith to have this great blessing. That faith cannot and indeed, *must not* be legislated, forced. It is also the duty of each one of us to recognize the level of our faith and to effect greater growth where necessary.

The obligation of action is yours. The ministry has taught the Truth.

Much love in Jesus' name,

A handwritten signature in cursive script that reads "Raymond C. Cole". The signature is fluid and elegant, with a large initial 'R'.

Raymond C. Cole