

Church of God, The Eternal

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Dear Brethren:

In the February 2001 *Monthly Letter* we addressed a number of issues pertinent to the subject, "Why the Written Word of God?" Allow us to reemphasize certain components. These are cardinal pieces of information necessary to any understanding of the larger subject.

God, Himself, Responsible for Man's Blindness

There is absolutely no doubt about the fact God's offer to Adam and Eve to partake, initially, of the tree of life, was an offer to know, understand, and the ability to keep the unchanging, eternal, truths—laws, statutes, and judgments—of His. They failed, exactly as God knew they would. How do we know that as a fact? We are told, ". . . all that dwell upon the earth shall worship him, [the beast of the dragon] whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). In God's plan for the salvation of man, Christ was foreordained to die virtually, if not absolutely, from the beginning.

In the beginning God created the earth as a habitation for the man He planned to create.

Once created, man was subjected to a stunning and revealing test. He met the one who had become the leader of rebellious angels who had themselves been created for purpose. As spirit beings they were made to assist God in the creation of a family of spirit beings who would replace the rebellious angels. The creation of that family is the underlying principle contained in the revealed significance of all the Holy Days of God. A more exhaustive explanation will come at the appropriate times and places.

Back to the story of Adam and Eve. As a result of a failed encounter with the god of this world, Satan, man was denied the right to partake of the tree of life. What happened?

Men could not change their minds. The die was cast. There was no turning back. The result was catastrophic. Short of some supernatural intervention on the part of someone, men were destined to live out their physical lives, die, and become extinct. Their rebellious nature would not have allowed them under ordinary circumstances to endure long.

How blessed we are! That someone was Christ—the Creator God who was slain from the foundation of the world.

Truth

Foundational to the eternal purpose of God are honesty, logic, truth, and every unalterable and incontrovertible trait or characteristic. The character of God simply does not change. Situation ethics are employed by man only. It is strange how many human, or diabolic, concepts take on an aura of respectability and spirituality. Given sufficient time and quoted sufficiently often—especially from sources which are already accepted by the minds of "learned" men—the concepts become axiomatic—taken for granted as self-evident truths. Unfortunately, the genuine truths accepted by faith are classified in the same way. Simply because they are revealed truths to a limited number of people does not render them effete and therefore unacceptable. God's true principles are forever valid, unchanging, and honorable. What is initially true will never change. Up will forever be up. Down is always down. Dark and light principles will never change. All foundational principles will forever remain the same. Any change is not of God. It is because of these incontrovertible principles that the called must manifest genuine faith. For, remember faith is the only evidence God is giving to us (Hebrews 11:1–3). Paul wrote: "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Faith is essential. It is foundational, a property of the Holy Spirit. Though there is no tangible evidence, the called of God have always needed faith. All our spiritual forefathers needed faith. Can we hope to achieve the reward of everlasting life on the basis of anything less? Take time to read and thoroughly comprehend Hebrews 11:1–40. Real faith is abiding. Feigned faith cannot stand the test of time. God's determination of the level and depth of faith is the reason for the manifold trials and difficulties confronting the called of God in these perilous times called the last days—days leading up to and including the return of Jesus Christ. To help us weather the severity of the test involved, God has prophetically informed us of the conditions and circumstances through which His chosen children must pass.

Mystery From Beginning

Whatever God planned for man and his created domicile, He knew and understood from the beginning. Succinctly and emphatically we are told "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 46:9–10). There is no mystery to God. He sees and knows all. As the all-knowing God, He is capable of revealing whatever He wills to men and at the time He wills to make it known. It is the height of foolishness on the part of any man to attempt to understand God in His power, greatness, and majesty. All men need to seek understanding from God instead of attempting to explain or limit God in any way.

Putting a number of texts together we can lay out the fabric of God's relationship to man and His purpose for him. From the beginning God made it clear He barred man's return to Eden to partake of the tree of life, after he had been induced Satanically to partake of the tree of knowledge of good and evil (Genesis 3:22–24).

Interestingly, that same restriction is reiterated at significant times in the course of human history.

In what appears to be a general and far-reaching statement, God forbids man to partake of the tree of life, "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:22–24). Luke was inspired to emphasize this concept as it relates to the times of the Prophets. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:21–24).

It applied to the children of Israel as a nation: "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand" (Isaiah 44:18).

The Apostle Paul applies the restriction to the time of Israel until the time of Christ. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:7–17).

To the Romans Paul applied the restriction from the time of Christ to the present. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Romans 16:17–26).

And finally, it is Israel herself who appeals to God to lift the restriction (This is all Israel restored to their promised inheritance): "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed

is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name" (Isaiah 63:1–19).

Truth Prevails

Though God blinded Israel for many years, and gave to the Gentiles the right to construct their own religions (Deuteronomy 4:19, Acts 14:16), the eternal, unalterable ways of God Himself will never change. For, truth is truth. It cannot change. Yet, there is a never-ending effort on the part of a different spirit who would like to induce mankind to exchange the promises of God for an untried and unproven alternative that glorifies the dictates of flesh. How grateful to God we should be that His way remains unchanged and the only way by which human beings can attain unto glory and the realization of his ultimate objective. Truth is not only *a*, but *the* only, way of life. For men to subscribe to any other "way" is futile and will prove to be disheartening. Therefore, the reason for the dogmatic statement of Christ, "he that endures to the end, the same shall be saved" (Matthew 24:13).

Enduring is imperative. But what is the way of truth—the revealed mystery—within which the called must endure? From Christ's emphasis, one would come to the conclusion that the need underscored was of major significance. What is that need? Let us take note of Christ's complete thought in context. He said: "All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:8–14). Intense deception and persecution will be experienced by most, if not all, of the faithful children of God. As prophesied, Satan, the god of this world, turns his full fury and wrath against the ways of God. He zeros in on human beings only because they have accepted the instructions of God and have refused to compromise the way of truth with diabolic ways that proceed from him and evil men who are under his influence.

What is it about the ways of God that infuriate Satan so intensely? It would seem to be a life and death struggle. Yet, it is not, because God is the absolute Authority in the universe. What He has planned and willed to come to pass will come to fruition. There are human beings who will walk in the footsteps of Jesus Christ. They will give up the pleasures of sin to fulfill all the will of the Father. They have come to love that for which the Father stands. What is that "way"? Why does Satan and his cohorts behave so vehemently against that way?

Jesus Christ espoused a principle which underlines all the confusion, hatefulness, deception, and division manifested upon this earth. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:22–30). In a simple analogy Christ emphatically stated that unless there is a power greater than that possessed by Satan, mankind is ill-fated. As we stated earlier, how grateful to God should we be for the fact "Truth" is going to prevail? God has already promised us success—but success only if we place greater emphasis upon living

a virtuous and purposeful life than satisfying the base, hateful ways of flesh. Satan and his demons are very angry; but, they have never been any real challenge to God. The ability of the Father may not be comprehensible to man, but He does possess all the power of the universe. There is nothing He cannot do. It still makes us shudder to even contemplate what existence would be like if evil were to prevail. Instead of beauty, glory, love and all that is good, we would face the very real possibility of existing for all eternity in blackness, hate, and every evil way. Such is the fate of those angels who subscribe to the ways of that evil spirit world. For one of a kind, gentle, and benevolent Spirit, the only satisfaction, assurance, and hope is found in the knowledge that God is good, holy, and has all authority and power to bring His glorious purposes to a rich and complete fulfillment.

But, what is the way of truth? Understanding is imperative. But, even more than that it is man's only source of comfort, joy and hope. Let us understand.

Truth Defined

A basic Hebrew word translated "truth," or "true," is the word *emeth*. It is defined as (Strong's Concordance #571), firmness, faithfulness, truth, sureness, reliability, stability, continuance, reliableness, truth as spoken, truth of testimony and judgment, truth of divine instruction, truth as a body of ethical or religious knowledge, true doctrine, in truth, and truly. The root Hebrew word from which *emeth* is constructed is *aman* (Strong's Concordance #539). It is defined, to support, confirm, be faithful, uphold, made firm, established, sure, verified, stand firm, believe, to be certain, to believe in.

In essence the word implies consistency, stability, honesty, and integrity. The definition is emphasized in the fact that the Bible tells us there is not even the shadow of turning in God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). God is consistent and true. His actions and behavior leave no doubt in the minds of others.

Allow us to give a number of texts which illustrate the depth of meaning the word carries.

Genesis 24:27: [*truth*] "And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his *truth*: I being in the way, the LORD led me to the house of my master's brethren."

Genesis 24:48: [*right way*] "And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the *right way* to take my master's brother's daughter unto his son."

Genesis 24:49: [*truly*] "And now if ye will deal kindly and *truly* with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Genesis 42:16: [*truth*] "Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any *truth* in you: or else by the life of Pharaoh surely ye are spies."

Genesis 47:29: [*truly*] "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and *truly* with me; bury me not, I pray thee, in Egypt:"

Exodus 18:21: [*truth*] "Moreover thou shalt provide out of all the people able men, such as fear God, men of *truth*, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:"

Exodus 34:6: [*truth*] "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and *truth*,"

Deuteronomy 13:14: [*truth*] "Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be *truth*, and the thing certain, that such abomination is wrought among you;"

Considering the essence of that which is written in the above texts, it becomes quite evident the general meaning of the Hebrew word, *emeth*, is honesty, integrity—that which is pure, accurate, foundational. In this sense a New Testament text takes on unusual significance. The Apostle Paul was inspired to write, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Romans 3:1–4). The contrast seems to be intended to reveal the dichotomy between God and man. Man tends to pervert and twist (Acts 13:10, Galatians 1:7, Proverbs 19:3). Whereas God is absolutely true (John 3:33).

What Is Truth?

In a word it can be called character—the nature of God. It is the ability to remain honest, loyal, faithful. Though the words of God are called truth, the real meaning does not seem to be that restricted. Rather, the laws, statutes, and ways of God are called truth because they come from the unchanging premise of integrity, honesty, perfection.

Perhaps the best way to explain "truth" is to use the example of Christ. Jesus Christ was sent to reveal the ways of His Father. His very presence, the very message He taught, and the accuracy of His mission and work are all a part of what had to be accepted.

"And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art *true*, and teachest the way of God in *truth*, neither carest thou for any man: for thou regardest not the person of men" (Matthew 22:16).

"He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is *true*. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:31–36).

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not *true*. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is *true*. Ye sent unto John, and he bare witness unto the *truth*. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in

whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:30–47).

"The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not *true*. Jesus answered and said unto them, Though I bear record of myself, yet my record is *true*: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is *true*: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is *true*. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also" (John 8:13–19).

"I have many things to say and to judge of you: but he that sent me is *true*; and I speak to the world those things which I have heard of him" (John 8:26).

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were *true*. And many believed on him there" (John 10:35–42).

"Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is *true*. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (John 21:20–25).

These same words were going to be proclaimed in the last days. Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy [Spirit]: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew

28:19–20). The last days are synonymous with the Second Coming of Christ (Matthew 24:3).

Truth: A Mystery From Foundation of World

Remembering what we have learned about truth this far, let us understand that the philosophical dimension remained hidden until revealed and given at the discretion of God. In character within the rest of this letter, please allow us to simply list a number of texts. They quite clearly speak for themselves.

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:22–24).

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:21–24).

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ" (2 Corinthians 3:14).

"They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand" (Isaiah 44:18).

"O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance" (Isaiah 63:17).

God went to considerable effort to hide the way of life. Now, by divine revelation that way of life is revealed—made known. But to whom?

Hidden From Whom?

This earth was created for man (Psalm 115:16, Matthew 5:5). And Christ was slain for the sins of mankind from the foundation of the world (Revelation 13:8). It is logical that that which was hidden is the truth of God—the character of God. It was hidden from men until their appointed times of salvation.

God must reveal the truth. He must empower the called to live that way which those of old could not live.

Now the questions of significance are these: When will God reveal that way? To whom will He reveal the truth? And, by whom will He make that way of life known?

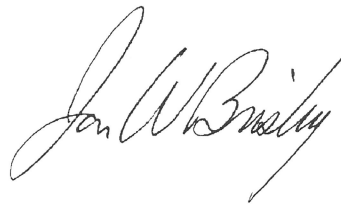
Yet to be explained: What is the purpose of the written word of God? All those questions and others are yet to be answered.

More coming. Please be patient. Hopefully one more issue will complete this subject.

Your servants in Christ,

A handwritten signature in cursive script, reading "Raymond C. Cole".

Raymond C. Cole

A handwritten signature in cursive script, reading "Jon W. Brisby".

Jon W. Brisby