

# Church of God, The Eternal

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## Announcement Letter February 1994

Dear Brethren,

Warmest greetings. Here it is time for writing and preparing of the monthly mailing once again. Certainly our days are not standing still. We can seemingly keep current with routine duties and those extra obligations which arise daily only by added endeavor and the exercise of more skillful management of time allotted. We know that you all experience the same time-crunch. As we age only the employment of improved skills and exercise of increased wisdom, knowledge, and expertise will keep us current in this fast-paced society of the last days. We all are most grateful to God for His added strength, direction, and multifaceted assistance. Without His help, who could stay on top of all which is happening in these pulsating times?

### **Spiritual Principle: What God Created Was Good and Marvelously Made**

In the January issue of the *Announcement Letter* we addressed the matter of a specific spiritual obligation—to call for the elders of the church when ill. In this issue we will devote our attention to the matter of God's physical intent for human beings with respect to health and vitality. There remains one other consideration of this overall subject which will be addressed in March—the issue of available supplementation, special, and/or specific foods, and other actions which men can take to alleviate distress, suffering, continuing problems of one type or another, and to effect a rapid healing of many diseases and/or illnesses, as well as physical impairments.

### **Foundational**

God is the Creator of all things. Since He is a perfect Being, can it be assumed that He did or would create a defective entity—man? That man, regardless of his behavior, would sustain degeneration, disease, and a whole host of difficulties? On the contrary, after creation was completed, we are told, "And God saw every thing that he had made, and, behold, it was very good . . ." (Gen. 1:31). There were no defects contained in that physical creation. It must be remembered here, flesh is flesh. It was never intended to live forever. Only spiritual things can and do exist eternally. However, that does not mean we

as human beings are justified in confusing the natural processes of aging—the result of being flesh—with the more severe and pronounced degeneration experienced as a result of pursuing that way which seems right to the carnal mind and taste buds.

God does not create, manufacture, or design defective products. David knew that what God made was of a fearful and marvelous quality (Psa. 139:14). He further stated that God performs only that which is wonderful (Psa. 72:18); that His works are always the epitome of perfection (Psa. 18:30). Moses viewed God in exactly the same way (Deut. 32:4).

### **A Creation of Purpose**

Created physically perfect, because of the character of the Designer and Creator, yet, constructed of very weak and beggarly elements with an inherent proclivity toward self-aggrandizement, degeneration, and death—sin. Early in the history of man, we were given an insight as to what responsibility must be borne. Whatever those carnal, human, tendencies are, we were commanded to resist—to rule over those degenerative traits with wisdom and purpose (Gen. 4:7). Within the structure of this absolute responsibility is borne evidence of the choices made by those wise enough to know the differences. In the context of our present subject—good health will be experienced by those living according to the will of God—(margin: ‘have the excellency’); and if we are not living acceptably before God events, conditions, and circumstances will be most revealing—our lives will be plagued with illness, troubles, etc. This is according to the design and plan of God (Rom. 8:20–21). He created us with awesome purpose in mind. What happens in our lives is most revealing. The Apostle Paul understood this principle. He wrote: “. . . the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

To those first human beings, our human parents, God gave instructions which affected us in every avenue of life. The duty of sustaining this gift of human life was precisely addressed by God—at the very time of the creation itself. For those instructions, let us hold for just a couple of moments. We need to consider a couple of other issues first.

### **God Created Man to Glorify Him and His Son Jesus Christ**

That which marks the difference between the unconverted carnal man and the called servant is this: The former does that which seems right to him; whereas, the latter does that which is pleasing and acceptable to God. He does not care what his flesh or mind may dictate. He rules over himself as required by God.

Those called of God are bought with a price. Since the price has been paid in full, those chosen of God are owned entirely by Him. And why did He choose them—pay the price necessary to obtain them? Paul made it clear: ". . . know ye not that your body is the temple of the Holy [Spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit [mind] which are God's" (I Cor. 6:19–20). Most called sons of God reasonably understand what it means to glorify God in mind. But, what does it mean to glorify God in body? We all need to reflect on that requirement. In the context of that question, the meaning of Matthew 5:16 must take on an expanded definition. The light which God requires that we exhibit not only affects the mind but also the body. That light is the example of both mind and body. What occurs in the mind is made manifest by the actions taken; in a comparable manner what is seen in body is a reflection of what occurs in the mind. As we take stock of our own lives, we must ask ourselves, how does God view us? Do we truly reflect the glory and the purpose of a Creator God—a God of absolute perfection and beauty?

Remember, it is the purpose of God that we put on perfection (II Tim. 3:17). And that perfection affects every aspect of our lives (Heb. 13:21). If God created us perfect in body, is not a part of the good work required of us the responsibility of maintaining that body in good health—a body that truly glorifies God? Can we say that God is glorified in the sickness of our bodies? If so, why then did He make provision for us to have the causative sins eliminated and the body returned to good health? God is glorified only in perfection.

The second concept which we desire to present, before returning to the main theme of this principle, is this: Why do human beings feel that changes, perversions, and alterations of anything created by God is a refinement and therefore makes the item superior to its natural state? There are many doctors who feel they could do a better job of designing the human body. Frequently so-called experts have voiced disagreement with the structure of the physical body. Most of us would wince at hearing any such comments. Yet, in many respects we will do the same thing in other areas of that creation. How many of us take exception with God regarding the creation of many items of the food chain? Until the items are refined—adulterated in some way, "enhanced" with additives, fillers, etc.—or changed in other ways man deems them coarse, plebeian, and totally unacceptable. Is this not in some mysterious way simply pointing a finger at God? Accusing Him of creating defects? Man accuses God of creative mistakes; at the same time God is accused of creating defective foods of questionable nutritional value. Though we, as the called of God, would never say those words directly, yet, in essence that is exactly what we are saying by our actions.

Is it not interesting that Isaiah was inspired of God, many generations ago, to speak of this very matter? He wrote: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for

shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" (Isa. 29:15–16) Strange indeed is the fact, the created will attempt to second-guess the Creator. How perverse can carnal minds become? But, before we too quickly condemn others, let us properly evaluate our own outlook. Are there areas in our lives where we, too, condemn and hold God accountable for what we consider imperfections and design mistakes?

The tendency of man is to worship, revere, and hold in high respect what man creates and produces (Isa. 2:8). Human beings even go so far in their personal idolization of mental orientation and productivity that they have "refined" the concept of God. They worship that which they have created—the works of their own hands (Isa. 2:8). It is only a small step from the major perversion of designing and producing gods for oneself to the alteration and refinement of all other things to suit the whim and demand of the perverse carnal nature with which one is born. That same perversion—carnal tendency—spills over into the area of spiritual responsibility. It is hard for mere mortal man to trust an unseen Being. We trust and accept what we can see and that which we can change and alter according to the whim of our own intellect. In some manner the Apostle Paul was faced with the same problem. To the Galatians he wrote: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3) This is a concept which will be expanded in the March issue of the *Announcement Letter*. For the moment, let us consider but a singular point: People turn to a fleshly orientation for one reason. They are then "privileged" to make any alterations or changes they deem necessary. By justifying that "right" there is no crisis of conscience. Physically, we can alter, change, refine any of the creations of God. Spiritually, we can change and/or alter any doctrine which troubles us. It is amazing how many "experts" believe that they understand the source of the problems man is experiencing. The question remains, however, do they really understand?

### **What Did God Create for Man Whom He Had Created?**

Returning to the central theme the Bible tells us: ". . . Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat [food]" (Gen. 1:29). God had created man. At the same time He created requisite food for his good and personal enjoyment. We should not ask, why did He make it the way He did? He knew what was best for us—for our digestive systems which He personally designed. Why do we not simply learn to enjoy and appreciate the food which God created for us—in the manner He created it, unrefined, unaltered, and without additives. (This, of course, means we should do all that is possible to eat right in this perverse society in which we live.) The results could be assured good health and an abundant life.

In a sense, after He had created man, God set a very special table for him. In Genesis 2:8 we are told: "And the Lord God planted a garden eastward in Eden: and there

he put the man whom he had formed." No mention of processing plants, fertilizer plants, insecticides, and areas for the creation of all the presumed necessary additives, etc. Since God created a host of good things for the man whom He had created, does it not seem sensible to learn to appreciate and enjoy all that He created for us? Why do we limit our enjoyment? When God looked at His creation, that which was created for man himself, He was pleased and said, "it was very good." Should we not agree with Him? Is it not a matter of mental orientation? Man's problems began when he thought God wrong (Gen. 3:6-7, 17-20) and when he turned to the powers of his own mind (Pro. 16:2, 25). If truly called and converted we must repress the natural tendency of the mind to assert itself (II Cor. 10:2-5). The called agree with God. No argumentations. No debates. No contentions. They simply agree.

### Conclusion

"The righteousness of the perfect shall direct his way . . ." (Pro. 11:5). In other words, a real love and appreciation for the profound truth of God will give us the orientation and direction requisite for life. That direction affects our total existence, both physically and spiritually. As the Apostle Paul wrote to the Corinthian church in his day, the only thing we desire of those called of God is their perfection, good health, and peace. And the end of perfection is peace and contentment (Psa. 37:37).

Next month it is our intent to cover the third and last facet of the subject under consideration. Is there any health information which should be given by the ministry? What? If so, how does it relate to the other two issues already addressed?

### Deaths

Mr. Edgar Stovall died January 28, after a long sickness. (He was 63.) Our sympathies are expressed toward his family. We know he will be missed by all who knew him.

### Office

Several have asked about hymnal tapes which duplicate the new hymnal. We are presently having trouble obtaining singers who can harmonize. As soon as we can secure the singers we plan to go ahead in making the tapes. We will inform you as to the progress from time to time.

On the second side of tape #51 of the Paul's Epistles series you may hear several expletives in the background. We believe our recording or taping equipment picked up

these expletives from a CB either while recording during church services or making tapes at the church office. We will try to be more careful with the recording and with the master tape in order to eliminate this type of thing in the future and trust this will not occur again.

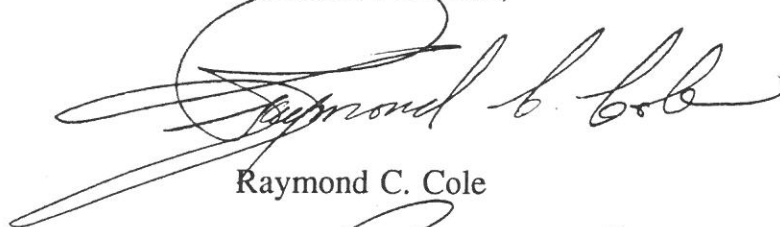
### **Trips**

February 12	B.G. Clark	Knoxville
February 19	B.G. Clark	Amarillo
March 25, 26, 27	R.C. Cole	Baltimore

### **Tape Schedule**

<b>Tape Series</b>	<b>Mailed</b>	<b>For</b>	<b>Title/tape #</b>
WSE-RC 59-2	12/01	<b>02/05</b>	Despair or Glory, Which? #2
WSE-BC 138-49	12/15	<b>02/12</b>	Paul's Epistles #49
WSE-RC 59-3	12/15	<b>02/19</b>	Despair or Glory, Which? #3
WSE-BC 138-50	12/29	<b>02/26</b>	Paul's Epistles #50
WSE-RC 59-4	12/29	<b>03/05</b>	Despair or Glory, Which? #4
WSE-BC 138-51	01/12	<b>03/12</b>	Paul's Epistles #51
WSE-RC 59-5	01/12	<b>03/19</b>	Despair or Glory, Which? #5
Passover	03/09	<b>03/25</b>	
WSE-BC 138-52	01/26	<b>03/26</b>	Paul's Epistles #52
NTBO	03/09	<b>03/26</b>	
Days of UB			A.M. & P.M.
First Day	03/16	<b>03/27</b>	(two tapes)

In Christ's Service,



Raymond C. Cole



Bryce G. Clark