

Church of God, The Eternal

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Dear Brethren,

According to the Babylonian system, observed today, a new year was just inaugurated. The old year expired. And what a year it was! Many events strongly indicate the times in which we live and the proximity of that glorious day for which we intensely look. Now, more than ever, as commanded by Micah, we should, we indeed must, prepare to meet our God. Even the thought of that event is both thrilling and inspiring. Let us make 1995 a memorable year in the pursuit of that preparation.

Spiritual Principle: What Do We See? Part II

In December 1994 "What Do We See" Part I was covered. General precepts were given to show that what we see physically is not always comprehended. In fact, in religious matters, what we think we see is never understood until mysteriously revealed—and then to those only who are truly called of God.

In this issue of the *Announcement Letter*, specific examples of man's blindness will be given. And what he does not see he takes for granted, usually finding many and various justifications by which he circumvents self-introspection and required change. How can anyone change that which he does not admit or see?

To make comprehension more simple, a few of the many examples occurring daily, in which the purposes of God are at work but not seen, will be given. Further, it will be noted that these mysterious areas are the precise arenas in which the devious works of men are occurring. What is not seen is easily perverted, counterfeited, and made to seem acceptable to the mind of man.

1. Government: God is King of all the Earth (Psa. 10:16; 29:10; 47:2). From the beginning He works His own plan (Deut. 32:8, Acts 17:26). Human government resulted from a curse (Gen. 9:4–6). Requested by His own people Israel (I Sam. 8:6–22). Defiant rebelliousness of men to be resolved at the time of Christ's Second Coming (Dan. 2:36–45). What carnal man, then, must learn is this: God rules in His whole universe, and always has (Dan. 2:21; 4:17, 32, 35; 5:21). Do men today recognize, any more than did Nebuchadnezzar

in his day, that God indeed does rule in this vast creation? Men simply do not see the hand of God in the affairs and events of this world.

2. Curses and Blessings: Both are pronounced by God (Deut. 28:1, 15). Curses do not come without reason (Pro. 26:2). Yet, how often men will, perhaps deliberately, confuse the two. For example, consider man's attitude toward technological advances in medicine. Illness, generally speaking, comes due to disobedience (Lev. 26, Deut. 28). Healing is the forgiveness of sin (Mark 2:5, 9, Jas. 5:15). Yet, frequently will one hear how God miraculously intervened by the hand of a doctor. A justification for continuing in the sin indicated by the illness without making the necessary changes made obvious. Men, short of real conversion, do not see the work of God in the very curses experienced. Too frequently, they refuse to accept the facts indicated by attempting to overcome the problem by their own systems. Make no mistake about it, such action will never produce the desired results. The sooner men learn, the less pain and suffering required. By faith we must come to believe that God rewards those who diligently seek Him (Heb. 11:6).

3. Weather and Natural Calamities: God upholds His total creation by the word of His power (Heb. 1:3, Psa. 148:8). Calamities and tragic events cannot happen outside of the knowledge of God—the Creator of all things. Sometimes things are allowed to happen naturally, indeed. Yet, specifically God can and does aggressively intervene by bringing tragic events to pass in the lives of men. The called of God make a very great mistake by taking for granted—that is, by mentally assigning natural and unavoidable circumstances—the events of their lives. God wants us to examine our lives and to come to spiritual conclusions based on honest and thorough evaluation. Otherwise experiences are of no value. The tragic events of Job's life brought about significant change (Job 42:1–6). Oh, that we could learn from Job's experience.

4. Human Behavior: Do men realize the source and influence of most of their physical and mental actions? They believe themselves to be the masters of their own direction and purpose. This, however, is not true. An unseen power has much to do with their lives (Eph. 2:2–3). As they see circumstances, they believe themselves to be right and to have made their own determinations (Pro. 16:2, 25). Even most of those in the body of Christ are not aware of how often their own actions and thoughts are those of an unseen power (II Tim. 2:25–26).

To the above will be added three other principles which are of a constructive and acceptable orientation. Though of God, they often are either not seen or realized, or sometimes attributed to the working of Satan. Man is perverse, indeed.

5. Power and Authority of True Ministry: God, throughout the ages, has used human beings as personal and commissioned instruments. Yet, in every age and time, the people

have refused to accept them as the actual servants empowered by God. Always, however, conceptually those instruments have been accepted in later ages. That is, at a time when their lives are not directly affected, human beings can and will accept the persons which have been approved of God. For example, the Pharisees accepted the name of Moses. But, as Christ pointed out, they certainly did not accept that which Moses believed and taught. Yet, Moses was a servant of God regardless of whether he had been accepted or not. The same was true of the prophets. It was true of Christ Himself. It, further, is true of chosen servants in the last days. Compare I Corinthians 12:11, 28, Ephesians 4:11-14, and Matthew 28:19-20. Approval of God is not determined by the acceptance of the people.

6. Christ in the Flesh: Christ promised that His body would continue unto His Second Coming. It does exist somewhere. It is a singular and unified body. He exists here on the Earth in the flesh. Do people see Him—whether in that body or out of it? It is a mystery of enormous magnitude. He was manifested in His own physical body (John 1:1, 14). But He was never accepted by the public in general. Only those called were allowed, miraculously, to see and comprehend Who and what He really is. That body continues (Matt. 16:18). The called and chosen hear and respond (John 5:22-39).

7. Conversion: How many really see what is occurring in the lives of those whom God has called? Does the average man of the street realize whom he is seeing when talking to a chosen child of God? In the ultimate circumstance, some of the people in Christ's day were terrified when they finally realized, by condition and event, that Christ was truly the Son of God (Mark 15:34-39). In those called by God the power of the Holy Spirit is working (Eph. 3:20, Ph'p 2:13, II Cor. 5:1-4). Christ is in them continuing to do a work ordained from the foundation of the world.

The above is sufficient to make us realize that we do not always see what we think we see. Unless carefully guarding our minds we could be found resisting or contending with Christ, or even God, the Father, Himself. On the other hand, how many have attributed to God events and circumstances which are really those of Satan? Judicious care is warranted.

Current Events: Euthanasia

This entire earth is in the grip of Babylonianism (Rev. 18:3). A system which has a very long and inglorious history (Dan. 4:10-17). By it the whole earth has become deceived. As in any form of deception, that which appears, or is deliberately publicized, is not, indeed cannot, be the truth of the matter.

Further, in any case of deception, the background and purpose(s) are hidden. As a mystery dominant in our world today, Babylonianism presents itself with a face totally contradictory to inherent purpose. Our subject above is no exception.

The preponderance of "mainline" journalism presents, or will more energetically as time passes, the desirability and awesome beneficence of euthanasia. Since we, the called of God, are not the children of darkness, but of light, we should not be subtly led astray by the hype presented to make such actions seem kind, beneficial, and worthy. As a part of the long history of Babylonianism, euthanasia was practiced centuries ago. It was no more noble and worthy then than it will prove to be today.

What is the history of the concept of euthanasia today? For the intellectually responsive it will prove to be both sobering and traumatic—shocking to say the least.

Though technically illegal, euthanasia is broadly practiced in Holland. The passage of a Coroner's Act acknowledges this illegality, effectively ignoring the Constitutional law by refusing to enforce it.

In the United States, Measure 16—Oregon Death with Dignity Act—was passed on November 8, 1994. Oregon became the first place in modern history to make euthanasia—assisted suicide—legal. Doctors may now prescribe lethal drugs or suicide kits to any "terminally ill" patients. The legality is now being addressed in the court system. University of Pittsburgh law professor Alan Meisel, a nationally recognized authority on the subject, said that the law will ultimately be upheld. The Oregon Measure was sponsored by the Hemlock Society, the very organization which is endeavoring to destroy all laws in many states which prohibit physician-assisted suicide. A provision in Measure 16 will make it illegal for doctors to record deaths from physician-prescribed lethal drugs as assisted suicide or suicide.

Morally and legally, what are the anticipated consequences and/or results of this practice? They may be far-reaching.

James Bopp, Jr., legal counsel to National Right to Life, argues that the law will pressure disabled patients into taking their own lives, violating their constitutional rights to equal protection and in effect will deny religious freedom by forcing health care providers to be involved with assisted suicide. Worse yet, if that is possible, oral lethal medication is "notoriously unreliable in causing death." Dr. Pieter Admiraal, considered the "medical father of the euthanasia movement in Holland," admits there is a twenty-five percent failure rate for oral lethal medication, causing a "lingering death." He suggests that lethal injections should be given in case of failure.

In Holland, a government sponsored survey revealed that 11,800 people were euthanized in 1990. Of this figure, 5,941 died without having given their consent. One fourth of that figure were fully competent at the time. Discovered was the fact, also, that euthanasia was not limited to terminally ill patients.

People of Holland are reluctant to go to the doctors because of the widespread practice of involuntary euthanasia. Efforts were officially made to allay those fears. Yet, according to the survey mentioned above, doctors reported cases of voluntary euthanasia only twenty-eight percent of the time and that involuntary euthanasia was reported only once. That same survey indicated that in forty-five percent of the cases of active involuntary euthanasia life was terminated without the knowledge of family members.

In Oregon many questions are raised. Can the state prevent children from accidentally ingesting such drugs? Using them for the purposes of murder? Who is responsible and what happens when the lethal dose is not lethal? Will experimental trials, not unlike those of Nazi Germany, be adopted?

Is it possible that ulterior motives on the part of the unidentified may play a part in this horrifying scheme?

Dr. Richard Fenigson, an immigrant from Holland, who spoke at the Bioethics Symposium on Euthanasia in Eugene, Oregon, commented that there was a deliberate campaign in that country, beginning in 1968, which emphasized euthanasia as a basic human right, an expression of dignity, and a deliverance from suffering. A widely read book, *Medical Rights, Medical Ethics* had a profound impact upon that young generation. According to an editorial in the "Board of News Exchange" two reasons were given for the permissive attitude of the Dutch toward euthanasia.

First, sanctity of life is considered religious and should have no part in the law of the land. Two, people of the Germanic group of languages tend to subordinate individual rights to the "greater good of society."

The November 21 issue of the *New Federalist* says: "It's assumed that patients will kill themselves at home or with their families, but it has been hinted that special facilities may be necessary to 'accommodate suicide.'" Killing centers? Linda Everett, U.S. Club of Life, says: "Today, any life-threatening illness could be considered terminal when a health insurance company or a for-profit hospital or nursing home . . . refuses to allow treatment for it." Dr. Ron Paul, December 15 newsletter, says: "Active euthanasia . . . will one day be used by government bureaucrats to ration health care."

The odious course by which bad things are made palpable. As in all cases of deception, a veneer must be applied thereby hiding that which lies behind the surface. Minds must be prepared to accept that which is being offered—or forced upon them. In the October 26 issue of the *Journal of the American Medical Association* (JAMA) Drs. McCann and Hall make this incredible claim: Terminally ill patients do not feel bad at all when they die of starvation and dehydration and that aggressively tube feeding these patients "against their will" might harm them and cause discomfort.

The *New Federalist* says: "The aim of this atrocious JAMA study is to speed up the killing, for the purpose of cutting costs . . . and to convince Americans that starving these patients is really in the patients' best interest."

Three Dutch studies found that their laws greatly encourage doctors to abstain from effective treatment and that they discourage the consideration of medical histories and other facts before life is terminated. The three factors cited most for practicing involuntary euthanasia were: 1) compassion for the suffering, 2) belief that they could estimate the quality of life, and 3) trivial expediency.

Linda Everett, mentioned above, says: "Oregon has succumbed after decades of New Age . . . irrationalism promoted by the heirs of the racist Malthusian circles who supported Hitler's eugenic laws, and who are committed to depopulation—genocide—worldwide." Euthanasia was clandestinely practiced in Nazi Germany as a cost-cutting measure to eliminate those whom it was determined were not productive members of society. Hitler called them "useless eaters."

Now for just a couple of significant statements: 1) Lately, in Holland, certain court rulings have upheld the view that the "right to die" should be extended to all people, including children. 2) Because of extensive propaganda campaigns in the United States, many of those who support suicide falsely believe it deals with those who are connected to life-support systems only.

Is a system of global extermination, of gigantic proportions, in the making? Perhaps masking behind the benign belief that professionals are assisting the suffering? Consider a number of comments contained in the above information.

Blessings of Brethren

[Omitted for confidentiality]

Deaths

We are sorry to report the death of Mr. Clarence Davis of Elverta, California, who died on November 27, 1994. He had been suffering from arthritis and cancer of the prostate. He was 77. Our sympathies are extended to his wife and family.

Office

You will notice that the annual receipt has been modified. This is because the IRS requires that all donations over \$250 must be itemized. Smaller amounts need not be. The total amount on the annual receipt will, therefore, reflect the year's total and the listed amounts over \$250, but will not itemize the smaller amounts.

Comments

[Omitted for confidentiality]

Tape Schedule

Tape Series	Mailed	For	Title/tape #
WSE-BC 138-66	11/16	01/07	Paul's Epistles #66 (Heb. 11)
WSE-RC 59-13	11/16	01/14	Glory or Despair, Which? #13
WSE-BC 138-67	11/30	01/21	Paul's Epistles #67 (Heb. 12 & 13)
WSE-RC 59-14	11/30	01/28	Glory or Despair, Which? #14
WSE-BC 138-73	12/14	02/04	Paul's Epistles #73 (2 Tim. 1 & 2)
WSP-RC 18-1	12/14	02/11	Do You Know God's Will? #1
WSE-BC 138-74	12/28	02/18	Paul's Epistles #74 (2 Tim. 3 & 4)
WSP-RC 19	12/28	02/25	What Is Expected of Us from Here On?

In Christ's Service,



Raymond C. Cole



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