

Church of God, The Eternal

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The Two Facets of Divine Revelation—Part VII What Can Man Comprehend?—Continued

March 1981

Dear Brethren:

A warm greeting once again. God's people continue to be greatly blessed. What joy and satisfaction to do the will of God. How greatly blessed of Him—the Father of us all.

From this Monthly Letter on, we will not write much of the general news. Our present purpose is to send periodically, monthly if possible, the revived Announcement Letter. In that special publication, I will attempt to put news of current events, news of God's people—in a general way, special prayer requests and any other knowledge of broad and general interest.

Purpose of the Monthly Letter

The Monthly Letter will be retained for the specific purpose of conveying Biblical and spiritual knowledge which does not normally fit the requirements of articles. It is intended to be the instrument by which both specific and general information can be conveyed. The vehicle by which to instruct, teach, encourage and inspire. In these respects, we need your continued prayers.

Now to the subject for this letter. Last time we covered the first half of the question, "What Can Man Comprehend?" For this letter, the last half of that topic will be addressed.

What Can Man Comprehend?—Continued

Men are limited! Only God is omnific, omniscient and omnipotent. The problem: Deceived man does not recognize his limitations. As a result, he is ever probing, questioning and prying.

Why all this manifested labor in futility? Paul explains: ". . . the carnal [natural] mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Why such rebellion against the Law? Because the Law is spiritual. The natural mind cannot know God, and while it inclines itself toward religion, at the same time it aggressively, vehemently and determinedly resists and rejects every spiritual Truth, including God and the Law—the manifestation of divine nature and character. Men in their natural pursuits, though devoid of real spiritual knowledge which cannot be known until revealed, automatically construct natural mental fortifications or barriers against Truth and God. They claim to respect the very idea of God and an absolute standard for life, yet they spontaneously and automatically build obstructions to acknowledgment and belief. For this reason, the instruments of our warfare are not carnal. Such weapons must be applied outside of the natural domain (2 Cor. 10:3–5).

Men oppose God. They reject all things truly spiritual. The very fact this reluctance and rebellion exists should not hinder belief in God and the perfection of His Truth. On the contrary, its existence is *prima facie* proof of God's existence, the verity of His way of life and the utter inherent limitations of man. For God said this was the created nature of man and its daily manifestations.

As a human being, man is born with a fleshly carnal mind. He is born opposed to the spiritual world of truth—for the spiritual and carnal worlds are opposed to each other (Gal. 5:17). Being innately subject to himself—the carnal—man must receive help outside of himself if he is to become anything beyond the human limitation. For this reason, the called of God must receive the mind of Christ (Ph'p. 2:5). The mind of Christ is spiritual. By it, all things can be evaluated from the spiritual premise (Rom. 12:1–2). That is, the world and all that exists can be evaluated from a new premise—from a spiritual perspective.

But like all *physical* conversion processes—chemistry in action—the natural state returns unless the catalyst of change is kept active and strong. A weakening of the spirit is made apparent by instability—vacillation of mind (James 1:8 and James 4:8). Such vacillation comes as a result of the natural state dominating a forced conversion—the spiritual state. The *level* of warfare will be determined by the strength of the physical versus the will of the converted mind to pursue the right way. Here is another example of the way God is opposed as Paul explained (Rom. 8:7). The natural mind inherently desires to dismiss the idea of God, the necessity of obedience and the existence of a true spiritual realm.

The difference between the two realms is humanly unfathomable. For to fathom it is to comprehend it.

A Vast Chasm Exists Between the Physical and Spiritual Domains

Men are naturally, physically, carnal—of the dust of the ground. Without mind, they would be forms without direction or purpose. By a creative act of God, they were given a carnal mind—a mind which is naturally opposed to all things spiritual (Rom. 8:20). By the natural mind which God gave them, human beings think, plan, develop and execute. The results are a *mixture of good and evil*. Even so, the whole process is natural. It is not of God. Isaiah made this point quite clear when he recorded these words of God: ". . . my thoughts [conceptions and ideas] are not your thoughts, neither are your ways [results of conceptions and ideas] my way . . ." (Isa. 55:8).

How great is the difference between the mental capacity of man and that of God?

Isaiah continues: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). There is an incomprehensible difference. How foolish for the created subject, with inherent limitations, to attempt, without a divine call, to understand the thinking of his own Creator. Only by employment of a miracle—the conversion process—can lowly man comprehend his real state, the awesomeness of God and the proffered way into the glorious domain of the spiritual. By the will of God and a specific call from Him, we are privileged to look beyond the chasm of created limitation into the endless, unlimited and glorious power, mental capability and character of God.

Man of himself cannot comprehend the vastness of this difference between either the mental capacity of God and himself or the actions of both. Mentally, man is restricted to *partial understanding* of his created domain only. On the other hand, God, as Creator, understands both the physical (Psa. 103:14) and the spiritual.

At this juncture, it is imperative that we understand a principle. At first, it may seem contradictory. However, by putting all textual material together the complete picture will begin to clearly emerge.

Human Beings Can Know the Letter-of-the-Law Responsibility

In process of time, God called His people out of Egypt, created a nation and gave them a way of life and health. They were not possessors of the Holy Spirit. God knew they could not obey the law from the heart—spiritual obedience (Deut. 5:29). They did not have a heart inclined to obedience because they were created with human nature—a nature which is not subject to the law of God, and never will be. This is a principle which Joshua (as well as other called and faithful leaders of Israel) understood. He wrote:

. . . 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. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good (Josh. 24:19–20).

Spiritual obedience is not possible for human beings. Only letter-of-the-law obedience was ever required of the physical nation—the people of God's choosing—Israel. By understanding the comparison between the requirements of spiritual (of the heart) obedience and letter obedience only can we ascertain the above principles. Paul wrote to the Romans: ". . . circumcision [act or sign of conformity] is that of the heart [spiritually, since Christ], in the spirit, and not in the letter [physical obedience of old] . . ." (Rom. 2:29). The letter-of-the-law obedience was possible to the people of old. But letter-of-the-law obedience is inadequate to fulfill the spiritual (heart) obligation. Only by the receipt of God's Holy Spirit was such a level of obedience made possible.

The above concept is clarified and expanded by the Apostle Paul in his writings to the Corinthian Church. He said, when defining the New Testament spiritual responsibility incumbent upon the ministry:

Who [God] also hath made us able ministers of the new testament; not of the letter [the requirement imposed upon God's chosen people of old—the physical nation of Israel], but of the spirit [requirement imposed upon new testament Christians]: for the letter killeth, but the spirit giveth life (2 Cor. 3:6).

Physical obedience carried no guarantee or promise of life everlasting. Such obedience resulted in health and longevity of life only. And because of the inherent weakness of men, it portended death. For, with carnality dominant in his life, real obedience (physically) was not likely to continue.

Men can see and understand the necessity of physical obedience. Due to natural proclivities, it is not likely, however, that obedience will remain long. Spiritual obedience and character continuity are possible only with God's special calling and the indwelling presence of the Holy Spirit.

Letter of the law obedience is possible, though not likely to last. Because of the wrathful nature of man, he rebels against the laws and ways of God, letter of the law or spiritual intent.

Man Sees the Manifestations of God: Yet He Does Not Understand

From one end of this physical creation to the other, the existence of God is manifested. His glory, purpose, order, power and character are declared. The knowledge of the Eternal is made plain. Confusion of languages is no obstacle to hearing. Through David, God declared: The physical speaks an intelligible language to all peoples of the earth (Psa. 19:1–4). Literally, no person can escape the message spoken. Yet, few people respond or even give these physical symbols any more than an occasional passing thought.

By comparing David's thoughts with those of Paul, we can clearly see the relationship between a physical observation of the symbols which reveal God and His glory and a definitive, comprehensive understanding of what is seen. David said the physical universe speaks a very clear language. And there are no people, regardless of language, that cannot hear the message. Paul says, ". . . the invisible [spiritual] things of him from the creation of the world are *clearly seen, being* understood by the things that are made [the physical creation]. . ." (Rom. 1:20). And what was made clear and understandable? His eternal power and divinity!

How did Paul say the understanding of the spiritual through the medium of the physical was accomplished? By a revelation from God. Note verse 19 of Romans 1. "Because that which may be known of God is manifest in them; for God hath *shewed* it unto them."

David said a physical comprehension was possible to all peoples regardless of national identity or language spoken. The language of the physical creation is universal. Whereas, Paul said, the invisible (spiritual) comprehension was possible only to those called and to whom God had given a special revelation by which they understood the language being spoken by the physical creation.

Indeed, what we see here are the two facets of knowledge. As physically created subjects, all human beings ought to obey the letter of the law. That is the sum total of the obedience God required of ancient Israel. But the nature of humanity, true to form, rebels against the law and ways of God—even though letter obedience only is expected. Equally, without judicious care, those called of God will have the same difficult time obeying the law from the heart—spiritual obedience. As Paul states: ". . . men . . . hold the truth of God in unrighteousness" (Rom. 1:18).

Man's View of Himself

Man is born of dust. He is altogether vanity, said the Preacher. He possesses inherent limitations. What he cannot know, he simply does not know. Out of this fabric of ignorance, he *presumes* to create manifold concepts. To him they are acceptable (Prov. 14:12). He even ascribes righteousness, holiness, perfection, eternity to these concepts. He claims they came from God. Listen to the many preachers who espouse their concepts—divergent from one another—yet all claim to preach the one and only way of life. Since all cannot be right, it is statistically obvious that some are not telling the truth (even though apparent to themselves). And there is no limit to man's arrogance. Why? All the ways of a man are right in his own sight (Prov. 16:2).

Indeed, this vacuum of true knowledge gives rise to perversion and every form of arrogancy. Each divergent group accuses the others. Yet, this one fact remains, the people of God exist *somewhere*. They are *one* in doctrine, spirit and purpose. They know who they are. Their affirmation of God's call and His will wrought in their lives may, on the surface, appear no different than the assertions of all the usurpers. Presently, only the continuity of their works substantiates them. But, in the future, the unveiling (spiritual birth) of the true children of God will remove all doubt.

What man cannot know, he cannot ascertain for himself. Of himself he does not realize his own limitations. Arrogance has compelled him to presume—using the Bible in a covert manner to gloss this inherent defect. He refuses to accept the boundaries of his limited knowledge—the knowledge of the physical. That knowledge he can know. Until called and made the recipient of a special revelation, he cannot know spiritual knowledge nor understand the spiritual significance of the language uttered by this physical universe.

Regardless of man's view of himself, he cannot, of himself, comprehend spiritual things. He can know the physical only. And since the called of God yet dwell in houses of flesh, or as Paul said, the tabernacles of flesh, the line of division between the spiritually

called and the arrogant of the flesh is not yet manifested. As stated earlier, so long as this general vacuum of knowledge exists, the element of perversion will continue. This will not be realized and cannot be known until God makes the matter clear to all mankind. However, for those *once enlightened*, the matter is considerably different.

Biblically, it is obvious that God created man subject to ignorance of spiritual things and incapable of stepping out of his own inherent limitations. But, the question logically arises, *why* did God create man subject to such blindness?

Why Spiritual Blindness?

God is man's Creator. He does nothing without purpose or plan.

What was His intent regarding man—with respect to spiritual knowledge and understanding his very purpose for existence? Why the codification of the eternal, spiritual Word of God?

Isaiah was a significant prophet of God. He was commissioned to warn Israel of impending disaster. In this warning he reveals the reasons why physical beings are kept in spiritual darkness. The story is related in Isaiah 28, verses 9–13. In verse nine, the attitude of the people is revealed. Impudently they say, "Whom shall he [Isaiah] teach knowledge? and whom shall he make to understand doctrine? . . ." The people caustically asked, can this Isaiah (a wry disrespectful attitude) teach us God's ways? Why does he oversimplify instructions? Does he presume to treat us as little children? (last part of verse).

Scoffingly, the people deride Isaiah for repeating ("precept . . . upon precept, precept upon precept; line upon line, line upon line . . .") the warning aspect of the message. They grew tired of hearing the warning. It grated upon their emotional sensitivity. Why? Because they had already willed to do the very thing against which Isaiah was warning them. Their consciences would not have been hurt if they could have feigned intellectual ignorance.

Isaiah made plain to Israel the way of rest and peace. Yet, the people would not hear those words (vs. 12).

God does nothing before warning. He wanted Israel to understand regardless of whether they would hear or not. Isaiah was compelled to warn them. Note verse 13.

If Israel had physically responded, they could have had rest. But, if they refused, God and His servants were exonerated. Therefore, the punishment which Israel received was just and right. In other words, their failure was inevitable, for no man devoid of the Holy Spirit can obey the law perfectly. Why? So that Israel could write the necessary lessons of physical and spiritual failure and the consequences for such failures (as preserved in the Bible) for us upon whom the ends of the world are come (1 Cor. 10:6, 11 and Rom. 15:4). They simply could not obey the real intent of the law.

In a parable Christ capitalized on this concept. The parable of the sower and the seed (Matt. 13:10–17). In this parable, Christ expanded and made *very* plain the principles of Isaiah 28:9–13.

The disciples could not understand why Christ taught in parables (vs. 10). Christ responded to their question: ". . . Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (vs. 11). The difference? Those called were given understanding. Those not called were left in blindness.

Why?

Jesus continues: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (vs. 13). Note carefully, two things are made clear. One, those who continued in blindness saw and heard to a limited degree only. They grasped the *physical* requirement. Two, those who saw and heard physically could not comprehend *spiritually*.

Because of their carnal natures, they revolted against the Word of God (Matt. 13:15 and Isa. 6:9–10). And God deliberately left most of humanity in this state of blindness because He had not willed to call them to understand (vs. 15). On the other hand, the called do see, hear *and* comprehend the things which others consider incomprehensible.

What can physical man understand? He can hear and see the physical. He can physically obey the codified version of the law. This was the requirement imposed upon Israel. And all other human beings could see and hear this requirement, also. But human nature being what it is, will not allow even physical, letter-of-the-law obedience for long.

To know and understand are the products of divine revelation. The Bible clearly says, only those who know to do good and do it not are guilty before God. For to *know* the requirement and then fail to carry it out makes one chargeable for the sin (James 4:17).

Man is created subject to and limited by his own physical domain. He can know and understand factors related to that province. But, of himself he cannot KNOW anything outside of that realm. By a miracle, a special blessing is given to those called of God.

The Called of God Know All Things

Natural man by nature can know physical things—things of his limited domain. John, however, wrote of someone who could know "things" not otherwise known. In 1 John 2:20, 27, he said:

. . . ye have an unction [anointing, Greek: *Krisma*, meaning anointing, from same Greek root as Luke 4:18, "Anointed"] from the Holy One, and ye *know all things*. . . . But the anointing [*Krisma*] which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing [*Krisma*] teacheth you of *all things*, and *is truth*, and is no lie, and even as it hath taught you, ye shall abide in him.

The anointing was a special call and appointing—an ordination to Eternal Life (Acts 13:48). This special group, as opposed to all others, could know *all things*. To know is the end result of study, experimentation, revelation and other forms of mental acquisition. On the one hand the natural man can know the things of the physical realm only (1 Cor. 2:11). On the other hand, there are some who not only know the things of the flesh, but also those which are given by God (1 Cor. 2:12). The called of God are responsive to this new dimension, but the uncalled *cannot* receive it (1 Cor. 2:14).

While in the flesh, our knowledge is limited. When called, we are made privy to a knowledge which cannot be comprehended by others, in fact, the natural man rebels against it. Regardless of the natural restriction, the chosen man of God knows both the physical and spiritual knowledge—literally he knows all things. That second domain of knowledge is called "The Truth." When it is received, *it contains no lie* (1 John 2:27). Once received, the recipient is held accountable for the permanency of belief and action. As John wrote: ". . . ye shall abide in him" (1 John 2:27).

We have clearly seen the concept of two facets of knowledge. Knowledge *is* knowledge. It is the learning, comprehension or acquisition of data mentally versus the development of the physical body. Yet, the potential for this development comes from two sources. From the physical or the spiritual.

Now let us, from the Word of God, contrast these two classifications of knowledge! We will use only a few of the many possible texts.

Mind of Flesh and Mind of Spirit Contrasted

By creation, man was first made physical. His initial knowledge is of the flesh (Rom. 8:20, 7; Eph. 2:1–3; Col. 2:18). He is concerned with things of this earth (Ph'p. 3:19). At the time appointed, God calls some and affords them the opportunity to receive a new mind—the mind of Christ (Ph'p. 2:5). It is the mind of the spirit (Rom. 8:27). By this mind, man can prove all things (Rom. 12:1–2).

Now note the contrasts:

1) Jer. 4:22—" . . . my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge."

What is evil? The way of flesh. The people were wise in the pursuits of flesh—the physical, carnal knowledge.

What is good? The laws and ways of God. Natural man is not wise to this knowledge. He does not and cannot know it.

2) 2 Cor. 10:3–5—"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Though man does not naturally realize it, his physical mind and developed knowledge are *against* God. Even his grasp of natural phenomena, though accurate in basics, is perverted and corrupted in most other respects. Therefore, man's knowledge is a mixture of basics and perversion.

When called and the recipient of God's Holy Spirit, this same man must beat down these natural tendencies. He must bring all his thinking into obedience to the knowledge of God.

We are born with natural physical capabilities—the first facet of knowledge afforded. The second facet of knowledge must be given and is a matter of divine revelation.

3) John 3:11–12—"Verily, verily, I [Christ] say unto thee, We speak that we do know [the spiritual], and testify that we have seen; and ye receive not our witness. If I have told you earthly [physical] things, and ye believe not, how shall ye believe, if I tell you of heavenly [spiritual] things?"

Man, of himself, often has difficulty understanding the *physical phenomena* with which he is surrounded. Why? Because, as Paul said in Romans 1:20, the physical depicts the spiritual. But a very comprehensive grasp of the physical by the intelligentsia does not necessarily indicate a spiritual grasp. If, therefore, the physical things of this world, in their *intent* and *purpose* cannot be understood by man, Christ implies that the heavenly (spiritual) things are even farther beyond his grasp.

4) John 8:19–26—(Please read first). Jesus was the son of man. He was the son of Mary. Physically, the people knew who He was. Yet Jesus said, "Ye neither know me, nor my Father . . ." A visual observation did not make Christ known. Though they saw Him, yet they did not know Him. For to see and comprehend physically does not imply a spiritual comprehension.

Seeing spiritually is a matter of faith. That faith is predicated on a revelation (Matt. 11:25–27). No person, of himself, could have come to believe Christ was the Son of God. If you doubt this, just try to picture yourself accepting a "mere" human being claiming to be the Son of God, *today*. Now you can understand the magnitude of *the faith* required of those who believed. Such faith and spiritual knowledge came only as a divine revelation.

Man can understand much of the physical. He can come to accept Jesus as the son of Mary. But, without a special revelation, he could never come to accept and truly believe Jesus was the Son of *God*. Meditate on that situation for awhile. Then you will realize the "Christ" accepted by this world was only the son of Mary. The world has not accepted Him as the Son of God. Why? Because they do not implicitly and unreservedly believe Him!

5) Jude 10—"But these speak evil of those *things which they know not: but what they know naturally*, as brute beasts, in those things they corrupt themselves."

People often speak of spiritual things which they neither know nor understand. Yet, even in those things (letter-of-the-law, physical, natural) which they can carnally understand they corrupt themselves.

There are only two facets of knowledge—the physical and the spiritual. What any man knows naturally has to be the physical—the letter of the law of those things which are Biblical. It follows, then, the "things which they know not" must be spiritual.

Jude clearly defines the two facets of knowledge. That which is acquired naturally—by our own mental pursuit. And that which is not known—elsewhere delineated as the spiritual which must be divinely revealed, to whom He pleases and at the time He chooses.

In conclusion, let us take a brief look at a couple points—regarding the spiritual knowledge—which will affect many people in the last days. Maintenance of real spiritual orientation for men born of flesh is a *matter of faith* predicated on consistent usage of that spiritual knowledge revealed.

In Last Days Knowledge of Truth Is Rejected

Clearly, the Bible reveals, man shall live not by bread only but by every word of God (Matt. 4:4). What was written in earlier times was written for the benefit of those living in the last days (Rom. 15:4; 1 Cor. 10:6, 11). One of those writers was Hosea. He emphatically, by the inspiration of God, delineated the condition of the chosen people in these days (Hos. 4:1–11).

God has a controversy with His people! Why? Because truth, mercy and the knowledge of God (the spiritual) have been impugned. Those once knowing that priceless way of life have turned to brutality, dishonesty, immorality and contempt.

The consequences are indescribable. What a tragedy! What sorrow and suffering experienced, all because those called could not remain faithful. Both minister and lay member alike are under the curse.

Physical knowledge is definitive—tangible, seen and understood. It hardly seems reasonable that it can be acquired, understood and then rejected. To what knowledge, then, does the prophet Hosea refer in verse 6? It reads:

My people are destroyed for lack of knowledge [what knowledge?]: because thou hast rejected knowledge [a form of knowledge which can be given but rejected], I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten [the knowledge not loved and respected hence ultimately rejected] the law of thy God [the spiritual, Rom. 7:14; John 6:63] . . .

Physical knowledge (not theory or mere concept, but real knowledge) is hardly ever rejected once acquired. However, spiritual knowledge—not seen or substantiated by experimentation or test—is given by revelation and believed by faith—the evidence of things not seen. This knowledge once understood has been rejected. The result of rejection is shame and the loss of former glory. Yet these renegades who have rejected spiritual knowledge set their hearts on their evil pursuits. They will not stop long enough in their evil bent to weigh seriously their pursuits and the consequences. Of significant interest is this: the people of God were the most zealous, fervent and dedicated when few in number. As they increased they became vain, arrogant, evil, self-oriented. With this approach, they rejected God progressively.

The Bible is written (every word) for the people of God in the *last days*. Who are they? For whoever those people are, the ministers and lay members alike have rejected the revealed knowledge of God by turning to fabrications of the carnal mind. These people exist. They once knew the Truth. They lost faith in due process of time. As a result, they rejected the Truth—turning their backs to the God who made that way known to them.

A Glorious Day Coming

For the present, God has selected only a small number of chosen servants who have received and remained faithful to the knowledge of the spiritual. They know all things and are aware of the difference between the physical knowledge and the spiritual knowledge. They are being trained for a day of *hope* for all mankind. Habakkuk wrote: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). See also Isaiah 11:9.

If it is to be filled, the implication is that previously a great deficiency existed. Such a condition manifests the will of God. He could have granted this knowledge at an earlier time. The conditions, circumstances and times manifest the *will of God*.

We can be most grateful for the day when all are to be given the knowledge requisite for salvation. Further, once that knowledge is given, as is the case for those presently called, the recipients must by faith continue in that way. They must not reject such spiritual knowledge and turn their backs on the One who makes such priceless Truth available.

In summary, we must remember, God created man with an intelligence capacity. He can as a whole acquire any and all mundane knowledge. But another realm of knowledge exists which he *cannot* know until revealed by God.

Man understands physical things. By diligence and study he can learn much. Such knowledge (if accurate) is not subject to any rejection.

On the other hand, there is spiritual knowledge which can be received and understood. By continuing in that knowledge, Truth will remain a strong and vibrant part of us. However, if we lose faith, begin to doubt and allow human lust to motivate, we can lose that knowledge—a rejection of the spiritual. Our only hope is in faithful continuity—continuity maintained by diligent adherence and action. To remain spiritually alive, we must continue to act, daily, on the word which is given to us.

Next time we will evaluate man's natural relationship to the spiritual. Though mentioned previously we will thoroughly analyze the fact man, of himself, cannot comprehend spiritual things. They *must* be revealed.

Until next time, we commend all our love and concern. You are always in our thoughts and prayers. How greatly we look forward to seeing you from time to time as God grants us the privilege of traveling out to see you.

Please take care. You are sons and daughters of God. You are priceless in His sight.

With much love and respect,

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

Raymond C. Cole