

Abiding in Eternal Confidence beyond the Course of this World

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The concept of “confidence” is exhibited in assurance of its source consciously enduring in existence. Specifically, this presence eliminates factors of the unknown for the threats and challenges such might convey. Conversely, it is uncertainty of not knowing whether, why or what will transpire and transport that is the menacing irony that proscribes happy and peace in the world. Yet the very nature of physicality induces anxiety in the present temporality and ultimate termination, anticipatorily in the future. Eternality in spirituality is the lone venue where such concerns are irrelevant due to its characterization in completion of everything. Thus, challenging concerns are negated in the spiritual sphere as to how “things may turn out.” Consciousness in this realm is the dominating insight that solidifies guaranty assertion; even as the resonation locale in manifestation resides conversantly in the opposing realm of the physical sphere.

The conflicts and turmoil constantly experienced in secularity are principal encounters that proscribe confidence in physicality, because such abides beyond secular sensory perceptions. It is solely through scriptural enlightenment that Eternal Confidence abides in spirituality. Throughout human history, the course of the world has been hostile to the principle that confidence facilitates in abiding security. Substantiation of uncontested peace is necessarily focused beyond the physical environment. I John 5:19 states, "And we know we are of God, and the whole world lies in the lap of the wicked one". This verse conveys that the world is under the assigned control of opposition to tranquility. In other words serenity and harmony are consigned to repression while their opposite characterizations of expressions manifestly exercise self-centeredness. Such opposing extents appear to have brought the world under control by accommodating humankind's selfish instincts to manifest his “own free will.”

These illusions are impressible when they are strictly focused from the earthly vantage point. In Luke 4:1-13, it is sighted that Satan even tried to bring Christ under his control, by purportedly “tempting Jesus' human vulnerability” when He was tired and hungry. In this inferior vision, Satan “tempted Jesus” in three ways, each of them designed to allow Satan to gain control over Him. In transcendent testimony, Jesus rebuked Satan but Satan continued to “tempt Jesus” through the Pharisees, Roman government, etc., throughout Christ’s earthly ministry. In these views, during various periods of time, the course of the world seemed unapproachable to the meaning for which Jesus manifestly came into it. The “purpose” for which Christ came, as revealed in Hebrews 2:14-15, is that since sin was committed in the realm of "flesh and blood," Christ came into this realm to confront sin and conquer it. In enlightened scriptural comprehension, Satan

“induced” sin into the realm of humankind, through deception of Adam and Eve in the Garden of Eden.

Thereof, God sent Jesus Christ into humanity to manifestly eradicate sin in that realm. I John 3:8 conveys that Christ "was manifested that He might destroy, having destroyed the works of the Devil." This He intensely revealed when God resurrected Jesus from the grave. Humankind's sins necessitated Christ's death. Satan ventured to keep Him in the grave, hoping to “deflect Jesus” from revealing what He previously achieved in propitiating the sinful nature in eternity. The moment He arose from the grave in time, it forever reveals the sealed doom of Satan. Manifestly, Satan is occupying in "borrowed time" awaiting judgment. Affirmatively, II Corinthians 4:6 conveys that God sent Jesus Christ, "to give the light of the knowledge of the glory of God in the appearance of Jesus Christ." He appeared into the time/space/material world to be a reflection of the Godhead, so that designated ones manifestly dwelling in the confines of this world could comprehend the Godhead, who doesn't exist within humankind's framework of perceptiveness.

Since the philosophy of humankind operates on its personal worldview, it is important to comprehend the scriptural view of secular life. In its originality, depraved humankind's principal environment is inwardly self centered, which is separate from God, and absolutely opposed to His control. In the Old Testament, this is documented in God's dealings with Israel as stated in Jeremiah 22:21, "I spoke unto you in your prosperity; but you said, I will not hear. This has been your manner from your youth; that you have not obeyed my voice." Humankind's consigned oppositional trait is traced back to Satan's deception in influencing Adam to turn from God, and instead “exercise” his own selfish desires. In Genesis 3:6 this selfishness is well evidenced in the vision of the tree of the knowledge of good and evil, as prohibited by God from eating, to be "Good for food" (lust of the flesh), which is palpable in human's sinful nature. "Pleasant to the eyes" (lust of the eyes) and "desire to make one wise" (pride of life) are descriptions of revealed sin, not only for some but all humanity (Romans 5:12).

Ephesians 6:12 specifically states, "for our struggle isn't against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This reference is in the time/space/material world, as it resides in awe of the evil forces in “imitation spirituality.” Convincingly, the invisibleness of these oppositional powers is linked in *πάλη* (**pahl-ee**) rendered “struggle” because of evil traits in the world, yet their roles are foreign to predetermined realized and consistent harmony in eternity. Therefore, such powers are united characterizations of the dreadfully reverse oppositions of perfection in all things, having been reconciled in the essence of Christ (Colossians 1:20-22).