

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).

Ultimate security exclusively envisions eternal actualization transcendent to world activities of the moment. The cluttered focus on familiarity surrounding “reality of

physicality and human sensory sensations” within it; gradually induces illusionary experiences of a surprising sense of well-being. Tuning in to the temporary NOW isn’t validation in any sense to perceiving eternity. Philosophical observations in physicality don’t acquire confident serenity and consistency in any mode because even so-viewed infinite temporal durations aren’t harmonious with timelessness. Verifiable confidence abides exclusively in the “eternal present” NOW rather than those experiencing present moments in time as intervals between events.

The dissimilarity of God centeredness, as opposed to this world absorptions is corroboratively conveyed in I John 2:15-17: (15) “Do not love the world or things in the world; if any one loves the world, the love of the Father is not in him,” (16) “because all in the world ... the desire of the flesh and desire of the eyes and the arrogance of the life is not of the Father, but is of the world,” (17) “and the world passes away and the desire of it, and he who is doing the will of God, he remains eternal.” In this intelligence, Isaiah 29:13 expresses an exceptional illustration of humankind's religious peripheral ritual of the worship of God, with an inward hypocrisy of the heart: "The Lord said, forasmuch as this people draw near me with their mouth, and with their lips honor me, but have removed their heart far from me, and their fear toward me is learned by rote." Worldly religious worship mimics just going through ritualistic and liturgical motions, as seen in the daily recital of the Lord's Prayer. This is humankind's philosophy riveted in deceptions of misplaced affections.

Hence, humanly self focusing induces the self-reliance that prevails in the insecurities that preside in the course of this world. The present world circumstances are basically illusively engulfed and mired in the tenuous terrain of unsteady, unfulfilled indulgencies. Gullibility in secularity demonstrates for the amplifications of humanly exacting resonations of physic-spiritual identities. Yet, eternal knowledge exudes the transcendent sphere by which God’s people are enlightened beyond physical visualizations. I Corinthians 2:6-7 state, “and we speak a wisdom among the mature but a wisdom not of this age, neither of the rulers of this age who are coming to naught; but we speak a wisdom of God in a mystery ...that which has been hidden, which God foreordained before the ages unto our glory.” Note that “wisdom” in this verse conveys specific wisdom of God that is reserved for the sole comprehension of those so bless to abide in the comfort of eternal resonations.

It is clear from the emphasis of comprehensive “spiritual wisdom,” i.e., what is led by the spirit (Galatians 5:16) that exhibits perfect knowledge among those eternally informed. This knowledge is wisdom “not of this age (world),” which is identified in distinction from secularity, as it was and is in Christ and foreordained before the ages. Correspondingly, the message of Grace demonstrates spiritual attractiveness, as well as the confident form of eternally drawing exclusively on the acknowledged truth that is concisely flowing against the grain of secularity. Consequently, whatever is most delightful is exceedingly most enduring. What is unshakable is that which is “long-lasting” or surviving beyond the potential of

what is visibly displayed, as to what is permanent. Steadfastness in its inhabitations projects above unstable characterizations of events in the ages of world challenges and their exertions. This exposes the pretentious imitations of imageries distorting life's courses, depicting humankind's determinative input.

This expresses an accurate commentary on the present condition of the world today. II Timothy 3:1-7 conveys a litany of things that thoroughly engulf the self-centeredness of humankind in an ever increasing approach that is basically that on self emphasis. Corroboratively, II Peter 2:10-14 present an outline of disorder that is manifesting today. Prophetically, II Timothy 3:12-17 converse that as the course of world's processes, as God's people's commitment to unconditional trust in Him is challenged more and more. This response is stated clearly: the scripturally enlightened are to continue to abide by God's Word; not deceived by worldly trends, as the Scriptures are their sole guide and strength of trust in His sovereignty and absolute control. Secularity inevitably fails in its component of qualifying what unending statuses signify. Scriptural perceptions of abiding realities automatically exert harmonious internments of actuality. Essentially, confident existence underscores the testimonies that manifestly exerting eternal purposes.

This is testimonial in the model hymn: "How firm a foundation saints of the Lord, Is laid for faith in His excellent Word. What more can He say than to you He has said, who for refuge to Jesus have fled? Fear not dismayed, God, will give aid strengthen thee, help thee and cause thee to stand, Upheld by my gracious, omnipotent hand. When through the fiery trials pathway shall grace, all sufficient, shall by supply; the flames only design to consume, and thy gold to refine. The soul that on Jesus has leaned for repose will not, desert to his foes; that soul, though all hell should endeavor to shake, I'll never, no never, no never forsake." Of the farthest extension in the sensibilities of life's metaphors, enlightened comprehensions must distinguish between naïve credulity and commitment to God's reason for which something can exist or for which it has been done or prepared. Purely trusting in God's Will always displays reliance that personal agendas are inevitably presumptuous.

The unambiguous point of unconditional trust dethrones its complex relation to frivolous visions of the course of this world. Commitment to this thrives to being able to avoid the so-called "pitfalls of this present life," as necessarily endearment to God. II Timothy 1:12 states, "For which cause, I also suffer these things but I am not ashamed, for I know in whom I have believed and I have been persuaded that He is able to guard my deposit unto that day." Here, it is of note that Paul's testimonial: "for which cause I also suffer these things," references that he was in prison at the moment of faithfully proclaiming this testimony (II Timothy 2:9-10; Ephesians 6:19-20; Colossians 4:3-4). The conjunction *ἀλλ* (**ahll**) rendered "but" invokes the stark contrast of earthly predicaments. Conversely, Paul was *οὐκ ἐπαισχύνομαι* (**ook ehp·eeh·skhee·nom·eh**) rendered "not

ashamed.” Note that this verb is in the passive voice, literally conveying “not being disappointed or feeling letdown” because of his earthly situations.

What is perceived as happening is not the greatest impactful abiding inference of one’s experience in the earth where such is only temporary. These distinctions ascend to privileges acquired in knowledge determinatively designed in God’s Decree in Eternality; as such prevail over what insecurity avails in the secondarily so-called “facts of human personal awareness.” Manifestations aren’t as they appear in their bearings as the pivoting-points of destinies.

Uncertainty exhibits contradictory to confidence; in essence insecurity of encounters in the course of this world that inflict pain, suffering, discomfort and discontent. The orbs of tentative situations are deemed as inherent disruptions, thus they continue as resulting decline in abiding standards. Such are viewed as life’s failures. Censures themselves determinately have nothing within to do with resolving because physicality is ingrained impassively. Apprehensions incurred of indecisiveness discount actuality of unknown ingrained in uncertainty, i.e., not knowing what, when, where or how things flow inwardly and/or afterwards. Here lies a sad irony in the contemplations of acquiring happiness and peace within the dreadful temperaments of anxiety in the present sphere depicting upheaval. Confidence inspires tranquility and defies trepidations that aren’t so physically powerful when spiritual enlightenments expose assurances’ conversances in subjection to their realizations in eternal consciousness.

As things confluence and resound convincingly in worldly delusions, they yet dominate human minds and thoughts that comment, often critically of consenting, as opposed to disconcerting speculations of the future. Thus, confidence acquiesces to wondering how things will flow. This adherence is the voice of fear, yet of the ego-minded, the part that believes that only through what occurs in the world ... is there and can there be peace within. But substantiating what might or might not be demonstrates the most disparaging exploitation of imaginations. Internal dialogues consign entrapments in time to insecurely reflecting on the past or envisaging the future. As long as assurance is focused in these locales, such isn’t encountering, but anticipating through physical assessments of the past and apprehensions for the future. Physical observances of the present time are entrenched in self-reliance, which prioritizes its episodes to the exclusions appreciating the purpose of them in eternity.

Alas, the present concerns are so engrossed, they never seem to pause to let things be. Hence, the present moment is commandeered in the imagined NOW as though it is all that exists in fleeting instances as actuality. In this intendance, the past is gone forever; the future is not yet realized so the current structural body is solely in the NOW. Regrets in the past exhibits grieve over events of long ago harboring resentments, guilt, shame and hangovers of what should have or might have been done. The opposite spectrum induces uncertainty, glory or fear-fantasies for the future; inciting worry about moments of “wasted time” about:

death, restrictions to achieving ambitions and the ultimate end of human egos. These entries are remote in the present “dark screen,” yet they are clearly positioned to confound the activities of the moment. The concept of the “current” NOW has validity of impact when solely resounding with human emotions and senses of NOW as a point in touch with ongoing PROCESSES that are isolated from their PURPOSE.

There is no scriptural substantiation for averring that the commonness of the past and projections of the future must be related to acquiring their approaches continuously from the present. Past/future accents on the present are instinctive; hence, their observations critically portend nothing concise. Their assumptions and theories assert no purposeful determinations of consent but mere speculations spurring differently in instances of their “disconcertments.” Such formulations default as receiver identity qualifications and are solitary conjectures in imaginations of how things will flow or react. These inductions of influences provoke ego-minded impartations and beliefs that peace is realized through what occurs in the world more or less within it. Scripturally substantial intelligence relays the most beneficial services that internal dialogues maintain; releasing trapped in times’ past reflections, as well as future anticipations of dwellings. Deliberations in these extenuations are thus, beyond their conveyances in visibly experienced conclusions.

Confidently abiding doesn’t reliably convert to lingering longings in the past or contort to exquisiteness for the future; caught up in self-focusing that never incurs comfort in the present. Overlooking the present “goings on” isn’t conducive to the thrust of approximating the reality perceived in the world’s inhabitants, which proverbially doesn’t realize how, what, where and when things progress. Transpiring actualities triumph over what are so engrossed, they imply that things are lost in present moments of TEMPORALITY; masquerading as NOW, as all that exists. Nothing confidently abides if fleeting intendances are the only reality because the past is gone forever, the future is never confirmed and the NOW is instilled in intuitions in the past or future. Correspondingly, grieve or glory over events of long ago harbor resentments disguised as hangovers of what “should have or might have been.” In this conviction, shrouded fears and fantasies about the future dwell in the egos that insulate security in the present “dark screen” of uncertainty.

These scenarios rather induct the misconceptions of “every moment of wasted time” with their concerns about death, as well as swathed achieved ambitions situated in the mind from miles away to the activity of the moment. Abatements of this clutter focus on reality beyond physical surroundings and sensations gradually experiencing a surprising sense of well-being. Romans 1:10 states, “always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you.” This verse awakens the relinquishing control of the processes to the predetermined Will of God. The petition, *πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος* (**pahn-dot-eh ehpee ton**

pros-ehf-khon moo theh-om-ehn-os) rendered “always in my prayers beseeching,” exhibits passivity of the phase controlling the action: *εἴ πως ἤδη ποτέ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ εἰσελθεῖν πρὸς ὑμᾶς* (**ee pos ee-thee pot-eh ehv-oth-o-thees-o-meh ehn to theh-ee-mah-tee too Theh-oo ehl-theen pros ee-mahs**) rendered “if by any means now at length, I shall have a prosperous journey, by the Will of God, to come unto you.”

The Grace Scripture’s enlightenment of NOW is the Eternal Essence rather than some point delineating when and what are abreast of the ongoing processes or courses of the world. Without specific reference to the present, the past and future are concomitant components sequentially arranged rather than the means by which things determinately flow or are dependent upon for input or infusion as origination bearings of continuity transmissions.

The Scriptural Inquiries conclusive response to the self centered philosophy of the world is that such corroboratively implement life directly submissive; void of determinate input from any other than God (Colossians 1:16). Liberty (free will) is only in Him, as there is no need for disguising oppositional forces. Yet, God’s beloved are indeed secured in the one gateway of NOW; perceived in eternity. The philosopher Wittgenstein observed: "If we take eternity to mean not infinite temporal duration but timelessness, the eternal life belongs to those who live in the present." Thus, there is no interval experienced solely in itself because continuity in the NOW decisively eliminates Time, NOW is existence alone, as defined as intervals in concepts of great validity without dealing with emotions and the senses. Eternal relations are the exclusive abiding goals that can be embraced in the exemplification of genuine participation through cohesive spiritual association. It is strictly in this sense that God’s people exhibit qualities of life’s spiritual relations.

What this translates into engender what those called of God are drawn to as permanent dwellers in Christ. In order for this to be coalesced, what is required is the experience of ascertaining that there is no viable alternative to confident abiding other than spirituality; because such is mandated for abandoning all the traits of carnality (II Corinthians 10:3). Confidently abiding is not inductive in accomplishing something but scriptural enlightenment, which decisively rejects worldly replications. This is the basics of disciplining converts in spiritual things, as the most important communion is in the essence of Christ for unity in spiritual fellowship. This sphere is first and foremost spiritually familiar in as much as the purpose of it is in “the SAYING of the faith” (Romans 10:8). In this light, its functions are primarily relations according to what are spiritual and unseen (II Corinthians 4:18). This is the exclusive directive and requirement encompassing confidence and assurances in communal life activities, as such is scripturally assessed.

Only the scripturally enlightened exhibits this extraordinary opportunity to model spiritual communion, as all other forms are relegated to things that are physical

and seen. There is no better vantage-point of the course of this world than spiritual fellowship, embracing eternal viewing. This indeed transcends all earthly challenges in temporal occurrences of ruptured relationships. The world's claims to proffering a perfect community must be fully understood as not God's plan for earth but humankind's. There is nothing in the information and instructions of the Grace Scriptures that even remotely suggest that such expectations will be realized and can be achieved through humanity's ministries. In fact, God's people must relate to their "assigned" functions, which define their scriptural purpose. Yet, many have become too preoccupied with temporary physical associations rather than the eternal spiritual union initiated of confidently abiding "in Christ" (Romans 4:12,16).

Confusingly, the majority of what is availed in the course of the world is rated in secular observations. Consequently, most earthly expressions are predominately in humanistic enthrallments. Worldly subjugated "beings" condense what are seemingly epitomized in their separateness of dissimilarity. Accordingly, world courses are only regarded as basics of society, i.e., as its essential operational functions. These circumstantial ventures transform betrayals in arrogating layers of impenetrable artificiality; seeking to align in roles designed for un-regenerated humankind. Therefore, the world's protocols, competitions and recognitions are viewed as awarding norms but such are not viable or indisputable in sustenance against hostilities' effectuations in acquaintances and their associations in "domestications of faith." Such does indeed proffer imposingly their attainments on the world but solitarily in the natural/physical sense. Exemplifications of confidence reside beyond the indulgences of physicality, because such are devotedly focused beyond associations of inscrutabilities.

This is the only effective connotation of confidence in this world where it is truly the sole mainstay of communion realizing genuine spirituality by repudiating the illusive whims of humanism. Hence, numerous of God's people ascribe to humanistic familiarity and don't resonate within the reality experience of spiritual sodality (association). Confidence in its truest sense and operation focuses as unity that is acquired within the course of those things that are spiritually realized. Endlessly abiding prevails beyond physicality and its supposed operations in performance where emphasis is mostly in human recognitions. Physical concepts of causative agency are foisted in the mindsets of deference examinations, geared for the facilitation of worldly occupational enlivened associations. This is conveyed in assumptions of humanistic satisfactions as the primary goals rather than the eternal, sovereign purpose of God.

Hebrews 10:35 literally states, "Casted not away then, your confidence, which has great compensation of reward." The imperative Greek verb *ἀποβάλητε* (**ahp-ov-ahl-ee-teh**) is literally rendered "casted," discarded or abandoned; as joined to the negative particle *μη* (**mee**), and aorist tense conveys the completed command, casted not or having not abandoned *παρησίαν* (**pahr-ree-see-ahn**) rendered "your confidence." The resulting exhibition of this fact is that it *ἔχει*

μεγάλην μισθαποδοσίαν (*ehkh·ee meh·gahl·een mees·thahp·oth·os·ee·ahn*) rendered “has great compensation of reward” of abiding,

Abiding Confidence reveals the imperative connotations in its scriptural emphasis on spirituality. First, God’s SAYING is in essence of existence, as to what should align accordingly in the sphere of spirituality rather than physicality/secularity. Second, the underlined factor of everything gravitates toward the function of the spiritual rather than what gratifies fleshly whims. In this view, it is considerably actualization, which most accommodates and characterize existence. Hence, the prioritized focus should continually be on “what is the spiritually conceivable manner of security. This is what is actually formulated in what is held together only by the higher allegiance and priority as sufficiently based in God’s Decree. This entails commitment beyond mere human associations in what, where and when things function as convincing models of settings and settlements. Moreover, functions are in productions of their spiritual locale, which solely exhibits **Abiding in Confidence beyond the Course of this World!**