

# Spiritual Eternal Awareness

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(Preview)

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No one can know or understand life through physical or natural relating outside of God. This is not possible because life itself can only be defined spiritedly (according to God). Thus actuality can only be expressed through the absolute superiority of God via the Holy Spirit. The exact testimony of our life can only be documented through God's word. The essence of actuality can only be known through eternal awareness granted in our spirit or mind. It is this awareness that distinguishes what God has mirrored in reflection of our life. There is total physical limitation of humans' functions as the conveyances of communication with God, the Creator of the universe, aside from His granting of such. This is especially documented in fallen humankind in his separated position from God, which is identified as spiritual death or the very opposite of life. This state of separation from God renders humans with a measured capacity to communicate, but absolutely no ability to fellowship with the eternal awareness of life itself, i.e., God (I Corinthians 2:11).

In reply to the contextual inquiry, I Corinthians 15:42-44 state, "So also the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body." Here, note that the language of existence in these verses, connotes eternal awareness where there are no progressions of developments or sequencing in times' processes, as all are expressed in completions. The verbs: *σπείρεται* (**spee-reh-teh**) rendered "is shown" and *ἐγείρεται* (**ehy-ee-reh-teh**) rendered "is raised" are all in the present tense, passive voice and 3<sup>rd</sup> person singular; conveying their components, as currently sourced in existence beyond the confines of their manifestation arena. Moreover, the latter phrase of verse 44's verbs *ἔστιν* (**ehs-teen**) rendered "is," conveys what is present without secessions in sequences.

Humankind's realization of actuality can be only through God's input of the Holy Spirit, which causes an awakening from separated states of death into resurrected positions of "alive in Christ" (Ephesians 2:5). Eternal awareness is this "alive" position as "the spirit of life in Christ Jesus. Romans 8:2 literally affirms that the Holy Spirit belongs (genitive of possession) to life "in Christ." It is absolutely necessary to understand the "oneness" of the Godhead distinction in tri-one identifiable operations thereof. The ultimate focus is our eternal relations to God through Jesus Christ. According to I Thessalonians 4:16, manifestly, "the Lord is coming to receive the saints unto Himself." Therefore, we indeed dwell eternally in Him (I Thessalonians 4:13-17). As we are established in knowledge, our eternal above mindset is conformed to and informed through His word that we were bought with a price, the precious blood of Jesus, as the central theme of existence is to glorify God in His body (I Corinthians 6:19-20).

Colossians 3:3 states, "For you died, and your life has been hidden with Christ in God." The Greek verb ἀπεθάνετε (*ahp•ehth•ahn•eh•teh*) rendered "you died," is the same used in Colossians 2:20, wherein it speaks of those who have died through identification with the death of Christ. The point expressed is that we spiritually died with Christ to the "old man" (Romans 6:6), hence eternal awareness recognizes that our lives are hidden with Christ in God. The Greek verb κέκρυπτα (*keh•kreep•tah*) literally rendered "has been and is hidden," is in the perfect tense and passive voice, denoting what was hidden and manifestly continues to be hidden, concealed or secretly laid up in Christ. Romans 6:8 states, "If we died with Christ, we believe that we shall also live with Him." Thus, we are currently living with (in) Christ by the fact that our life is hid in Him.

It is ultra important to define what life and living in eternal awareness really is: namely, βίος (*vee•os*) and ζωή (*zo•ee*); both translated "living" or "life." βίος (*vee•os*) refers to the physical life and what is necessary to sustain it (Mark 12:44; I Timothy 2:2). When we died with Jesus Christ, we spiritually died to physical life and all that is associated with it, as far as it being the object, aim and purpose of our existence (II Timothy 2:4; I John 2:16). As those that are yet in our physical bodies, we have physical life needs and its basic requirements (I Timothy 5:8). However, this function is not to be categorized as our main, but as our subordinate function. Thus, we are not to prioritize these things as the object of our lives or base relations with God on the accumulation of the abundance of them. We have in effect died to physical life or the "old man," even the body of sin (Romans 6:6); as we were raised, quickened or "made alive" with (in) Christ, which (who) is our life (Colossians 3:4). Accordingly, the essence of our life is in Christ and our position in Him as members of His Body (Romans 5:21; 6:23; II Timothy 1:10).

The ultimate end of existence is depicted in Colossians 3:4, which states, "Whenever Christ might, having appeared, who our life is; then you also with Him shall appear in glory." Here, the Greek conjunction ὅταν (*ot•ahn*) could be rendered either "when" or "whenever," yet its subordinating connotation gives credence to "whenever." Thus, the inference is that when Christ appears, regardless of the specifics of this occurrence, it occasions our appearing with Him in glory. Thus, "whenever" more fully expresses this manifestly, inherent eventuality, which is obvious in the context. Also, the Greek verb φανερωθῆ (*phahn•ehr•o•thee*) rendered "might, having appeared" is in the subjunctive mood, aorist tense and passive voice. This indicates a previously determined action that might occur in an indefinite period of time from the human viewpoint, yet is conclusively actualized literally as quite definitely in eternity of Christ's appearing, manifestation or eminent coming for His Church (I Thessalonians 4:14-18).

Hence, Christ is the spirit of our living, as He is our life. Accordingly, all those chosen in Him will appear in Him in glory. The verb φανερωθήσεθε (*phahn•ehr•o•thees•ehs•theh*) rendered "shall be manifested" or "shall appear," is in the indicative mood (Its factual), the future tense and the passive voice, denoting that whenever Jesus is caused to be manifested or as to appear; at that particular time, then will we be caused to appear with (in) Him in glory. Thus, our manifestation or appearing with (in) Christ in glory is whenever Christ appears!