

Dissuading God's People's Fascination with Materialism (Severing the Allure!)

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The ontology of materialism resides in its reflective illusions of existence rather than its "actuality." The cosmos is scientifically extrapolated into various subatomic conceptions of particles and strings. It is unthinkable to the "elites of intellectualism" to concede any limit to human understanding of physicality. In the face of this, those that un-dauntingly suggest incomprehensibility of the universe absent of the "higher revelation" from God, immediately find themselves banished from "physically correct society." This contempt is attributable to the misperception of such one having committing the unpardonable sin of invoking God in all the voids and gaps of the physically unknowable. Yet those who dismiss such ones as merely "glassy-eyed theists fenced in spiritual suppositions;" are themselves drones of humanist movements of "materialism." Thus, the "Material World" is the worldview based solely on "naturalistic understandings of reality" and as a result, there is the misapplication that the natural world, i.e., materialism is all there is.

In this view, nothing is spiritual except than what is linked with physicality and secularity. Conversely, they aren't capable of defining or explaining spirit, soul or God. Physicality conceptions misconstrue only "naturally," i.e., the cosmic matrix of matter and energy in commission according to physical laws. Conversely, "reality" is selectively recognizable and survivable. Materialistic scientism's contention is that everything is a product of physical processes. On the surface of humanistic thinking, this would seem correct in everyday experiences where all appear to relate solely in matter and energy. Even as human resonations are programmed in computers, human functions are only evidenced in daily experienced operations. Celestially, distant stars are marvel at and terrestrially, unseen forces of nature are contended with while invisible, intangible forces guide the compass needles that indicate directions. However the fixations of matter and energy what is realistically reliable in the "material" world? NOTHING!

Materialism demonstrates unintelligent critiques of existent compositions, scriptural-wise yet numerous of God's people are allured and even fascinated by its humanism. It is no shock that materialism appeals, as much as it is that it dominates the mindset of those that are creations in spirituality. While scientism sufficiently and powerfully maintain the credence of humanistic informational processors and other secondary devices, yet the supreme authority of the Grace Scriptures solely codify what is indisputably factual. The physical appearances or secular experiences of entities are not verifiable implications of what constitutes realism. Singularly, actualized eternal spirituality exudes fundamentally what is unyieldingly factual. Life's compositions are more than what materially manifests such that nothing can qualify as "rock solid." When reliability is considered as one of the

regulating entities of existence, only “survivable surroundings” demonstrate what dependability exudes.

In spiritual enlightenment, materiality’s relative and infinitesimal distance between what is seen or what is relied on is enormous. Physicality’s microcosmic scale contains huge amounts of materials in the universe, yet physical matter makes up less than one part in one trillion of its scope; not to mention its confirmable references of empty space. The cosmic system is a gigantic vacuum that is imaged in testimonial impurities, which are stumbled and diminished by computation of what such is in purpose. This is instituted in extent of the mishaps on its subatomic scale. What this incredibly-shrinking phenomenal substantiates is that each of its functions is a tiny micro-void that meticulously gives rise to the percepts of contrasting flexibilities. This revelation is only the tip of the “material world” anomalousness, which structures scriptural basics for God’s people’s severance from materialism’s allures.

I Timothy 6 7 states, “for nothing did we bring into the world ... for neither are we able to carry, having carried nothing out.” This verse conveys the most convincing case that is made against God’s people’s appalling allurements to materialism and fascination with physical blessings in the world. As spiritual knowledge progresses each moment, such convincingly exhibits the temporary status and nature of materialism. It is impossible to dwell in eternal enlightenment and yet ignore the fact that this world is transitionally heartrending. Nothing here is stationary or fixed; hence, stability isn’t a characteristic of its environment. The adjective Greek *οὐδὲ* (**oo-theh**) rendered “nothing” certifies that everything is eventually dislodged and lost. If this is a fact (and it is), then God’s people’s priority must be invested in what is firmly positioned in those things, which are foundationally fixed, i.e., that which is immovable or immobile. This avowal is made in light of focusing on and emphasizing the eternal state of God’s people having been fully positioned in Christ even in this present materialistic age!

The significance of this life resides in what God’s people clearly comprehend regarding the decisiveness of their glorified status in Christ. Unfortunately, too many haven’t grasped this solid foundation in truth of God’s Word. Many solely abide in the surface aspects of engaging in daily activities and circumstances of this present earthly abode; relegating their greatest passions for what they can materially absorb. In this mindset, they misconstrue God’s greatest workings and power as abiding in the physical-natural phenomena. Thus, what is observable and humanly touched is most vibrantly resonated and “tangibly” prioritizes their interest and attention. Those who dwell in this limited sphere of relating to God prioritize mainly what is physically stimulating while ignoring and/or lightly esteeming the resources of their lives in Christ Jesus! It is exclusively to HIM that prioritized attention and effort must be directed in eternal link through the manifestation of glorified existence (in Him). It is this knowledge and understanding of God’s eternal plan, purpose and will that maintain His people in the present sphere of blatant materialism.

The viewings of materialism inevitably fluctuate from insistence to pensiveness whereof consistent details and prognostic apparatuses are zilch. Scriptural comprehensiveness of the cosmos's indistinctness defies all formulations to decisively determine its precise motions or impressions, e.g., falling tree leaves and wandering galaxies. This counters the belief that the universe is a cosmic "clock" where outcome of events are determined when all the primary conditions and forces involved are factored. Spiritual enlightenment peers deeper into the interior, which reveals that materialism's contents and clockworks aren't as well-defined as so-called human conventionalism maintains. In fact, they are downright fuzzy. Consider one of the atoms in a wooden desk. If one tries to determine the movement of its electrons, one quickly concludes that such are neither measurable nor positional in reliability reverence time/space frame, as its isolations dictate nuances of investigations that require merely human suppositions and speculations.

Indistinct in the earth's motion's path in its relationally traced regulation, the arrival and departure courses of material components and their whereabouts between capacities in purpose is unknowable. This enlightenment should moderate God's people's fascination with materialism's temptation in consideration of its limitation in life's experiences, which are bewildering features in the world. Materialism is in no sense, reliable documentation for functional potentials. Materialistic experiences focus in objects similarly as vehicles asserts energy in stirring other entities, i.e., they endure injuries and then require repairs or even replacements when their expectations fail processes of their original conditions. Physicality's enticements are only intermediates in restoration, whereof their competent dispensers or qualifiers are in procedures rather than performances. This observance is oddly externalized in God's people's way of thinking, where their spirituality is distorted when they bump into what is alluringly echoed. Nevertheless, physicality's significance quickly returns to the original condition of its personal phenomenon in the cosmic "path."

Indistinct in the cosmic path orbiting and spiraling in its observable patterns, the material components in their prearrange purpose are held in fixed extends. But the challenge to human rationale is why, with the focused core and determinative arraigned boundaries, things don't function in self-constructs. In fact, according to regulations of physicality's dynamics, neither continued fortification nor instant annihilation is reliably traced to any of its factors. The stability and very existence of things advocate a guiding hand from an outside agent. Nevertheless, in the conjectures of absolute materialism, there is no such agent because there is only matter and processes, which revert to the phenomena of solely microcosm assumptions. In mechanistic portrayals, improbabilities arise because subatomic particles can't subsist in any objectivity sense. Relatively, they are observer-dependent productions resulting from their investigative disturbance of their so-called, "quantum potential" orbit.

Neither matter nor energy itself defines what Quantum Potential is, as its nomenclature implies "potentialities," i.e., invisible prospective that fills the entire cosmos and provides the "potential of being." Thus, when physicality focuses on substance, what it is actually extolling is merely an abstraction whose existence is defined by mechanical constructs and probability functions. As Quantum theories flaunt their "elementary particles, they

merely form the world of potentialities or possibilities rather than fixations of “factuality.” So despite materialism’s appearance, such is merely absorptions of vacuous objects, comprised of a vast throng of “potentialities” materialized in physical disturbances. This quantum mist imbues the sensitive properties of color, rigidity, texture and mass, which displays the external foundation of nature that is credited with everything from keeping things intact to “creation” itself; according to its materialism models of “cosmos-origins.”

The distinctions of actualized entities in eternity instill comprehension of materialism’s substances’ implausibility for characterizing abiding certainty. Consistent assessments in God’s Word are indeed the sole source of realism. Hebrews 13:5 literally states, “This non-covetousness manner of life: being contents in the presenting, for He said, ‘No, I will not leave nor forsake you.’” This verse effectively conveys the informed posture of imperfectly unveiled exhibitions in materialism. Scriptural knowledge envelops Eternal Confidence, which exudes the *αφιλάργυρος ὁ τρόπος* (**ahp-heel-ahr-yee-ros o trop-os**) rendered “this non-covetousness manner of life.” Personification from this standpoint radiates in prioritizing dominion of actualization by God’s Decree in the spiritual sphere of Eternity. Comprehensions in this realm model regard away from manifestations of material entities. Physical materialism in no sense should be what is most covetously desired in light of the temporariness of its sequences in depressive consignments.

What is corollary in these consciousnesses is conveyed by the Greek phrase *ἀρνούμενοι τοῖς παροῦσιν* (**ahr-koo-mehn-ee tees pahr-oo-seen**) rendered “being content in the presenting.” It is pertinently observable that *ἀρνούμενοι* (**ahr-koo-mehn-ee**) rendered “being content” is a participle in the present tense, passive voice and nominative case. This ascertains subjections in the sufficiency and satisfaction that what is *τοῖς παροῦσιν* (**tees pahr-oo-seen**) rendered “in the presenting;” is in the present tense but the active voice and nominative case. Thus, these participles concomitantly depict confidence that what is physically viewed bodes sequentially in earthly depictions. The Grace Scriptures teach that all materialism is trounced by God’s eternal declaration: “for He said, ‘No, I will not leave nor forsake you.’” Authentic significations don’t link dialoged attendances in imaged depictions that simply assemble more in deliberations than accomplishments. Unreliable, unintelligible initiatives concede that their purposes are inherent exclusively in what their scopes converse, comprehend and subscribe to. In this light, nothing is substantiated as survivable; therefore, materialism is simply temporary at its best and illusively remote at its worse.

According to scientism’s theory the entire contents of the universe came into being from floundering fluctuations as such are called. In materialism’s image of emitting something from nothing, so-termed quantum potential is the source of all being. What’s more, this “quantum potential” is the conclusion of all things. As such theories suggest, attractions eventually overcome cosmic expansions until the full universe is firmed in its potentials of beginning and ending. Spiritually, immaterial is omnipresent; omnipotent and ageless as the core of all being. This knowledge convincingly defies materialism’s avowals that “quantum potential” is the causative agent of the ages’ manifestations. Yet, materialism isn’t even a “gap-filler.” This induces the query: how has materialism been instilled as a

“religious” fundamental associated with God’s favor? Centuries ago, some philosophies adamantly posited illusory “eternal, ubiquitous” suppositions akin to quantum potential, which were marketed to be the fountain of all reality.

Materialism inferences portend no basic indulgence in “mysterious consistence.” Hence, questions remain as to where such came from, what fuels it and why its creative ability is frivolous? Is the quantum potential even something in the materialistic sense? Those under the spell of materialism will answer, “Yes,” In the perception that any breach in human’s consideration of nature must be plugged up with physical substance. However, since it is either matter or energy, it isn’t definitively definable. Moreover, because of its numinous nature, neither is it definitively observable. Rather, it is solely inferred from its influence on what is visibly observable. This perception inevitably consigns invisibility function to “god of the gaps.” The main distinction in this is that humanism’s concept of this “god” is that he neither communicates nor obligates but merely accommodates the impulses of materialism.

The apparels of “materialism’s gaps” activate religious fundamentals’ dissented label for something that otherwise, is unexplainable in a control-less cosmos. This stranger-than-fiction intrigue is the physical connectionist’s assigned role for immateriality, which has been co-opted in materiality’s desperate attempt to exclude all transcendent concepts of interferences and inputs. In this scenario, visible narrative is more familiar than invisible truth, since the former is extensively suitable to materiality. What are encouraged with anticipation existent-wise regulates the sphere of what are either misinterpreted or what transpires in to fit their mindset or received in the countenances and situations of what confronts them in their classified magnificence. The broad path of the former has many captured within. While oft-functioning in the unknown, those un-awakened in the latter are fraught with hazards. This dismal-shell is forever lurking in its “best days,” in that its dazzling-casing embarks on the apprentices of processing the mirrored precisions of its protracted particularities.

The material universe is the arena wherein physical activities and beings’ exertions are exactly in orbs of materiality. Therefore, naive humans have an extreme spiritual void (deficit) in spiritual comprehension. Depraved intelligence is a personal-energy system, existing estranged from the divine Spirit of God as it functions in a material environment. Disconnected relations of worldly materials from Heavens’ core constitute the universe’s potential for conflicting personas. Incites in the Old Testament mainly embrace humanly inspired sufficiency while the Grace Covenant discloses flaws of physical, suppositional material-insights as only manifestations’ creations. Earthly endearments encourage only material conscientiousness, whereas immaterialism’s focus is guided by truth-conviction of the eternal purpose, will and plan of God. All everlasting relations, though not fully understood by many of God’s people, reside eternally and are manifested transcendent to materiality’s allures.

Abiding substance is what exists in focus beyond physicality. Hebrews 10:34 states, “for you also suffered with the prisoners and accepted with joy the seizure of your goods;

knowing that you yourselves have a better and enduring substance.” Contextually, this verse specifically addresses the circumstances of those having been associated with the gospel of the kingdom and the resulting suffering it caused them. The prior verses definitively document how spiritual focusing alienates and isolates its partakers from “worldly-wise conventionalism.” In reflection, the test of their faith intruded into seizure of their earthly possessions. Here, the testimonial highlight is on what results from ones knowledge that the loss of worldly possessions can’t compare to Heavenlies’ essence of eternal inheritances. Therefore, those described herein were infused with *μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν* (**meh-tah khah-rahs pros-eh-theh-xahs-theh yeen-os-kon-dehs ehk-heen eh-ahf-toos kreet-ton-ah eep-ahrx-een keh mehn-oos-ahn**) rendered “knowing that you yourselves have a better and enduring substance.”

The eternal spiritual immaterial inheritances are far superior to temporary physical material possessions. Note that the Greek adjective *κρείττονα* (**kreet-ton-ah**) conveys a comparative evaluation of immateriality over physicality, hence, the hyperbole of eternity or *μένουσαν* (**mehn-oos-ahn**) rendered “enduring” *ὑπαρξιν* (**eep-ahrx-een**) rendered “substance.” It is strictly in this sense that those referred to in this verse accepted with joy the seizure of their earthly goods. They evidently looked forward to what transcends resonating with the physical seen instead of the spiritual unseen. Numerous of God’s people’s are continually mesmerized with the allures of materialism, which veils peacefully abiding in the knowledge of what is secured exclusively in Christ. What is genuinely and spiritually beyond this world is solely evidenced in spiritual knowledge of the Grace Scriptures. Spiritual comprehensive enlightenments scripturally exude a firm “no” to constantly fleshly, sought after progressions of life. Conveyances revealed in defining the considerable difference between the continuity in eternal immateriality, as opposed to earthly materiality; rings loud in living instructions and directives, which in effect documents an effective walk in spirituality.

Material considerations must be relegated to their proper subordination. This present life inevitably involves processes of materialism but some of God’s people are privileged to comprehend His greater purpose behind this veil. Such ones will experience sustaining inner peace which enables them to rise above any misperceived deprivation that might be imaginatively construed by the denial or even loss of earthly possessions. The goods and thrills of the cosmos’s vainglory existence are spiritually meaningless; thus failing to integrate the insightful, factual reality of eternity. The Grace Scriptures are geared to impart the message that the flair of what is “now;” is in fact not survivable in what is to be; thus things of existence now is not in existence to be. Except for the operations of the principles of God’s purpose, details of material existence must simply be accepted as testimonial processes. Materialism’s predisposition to change prefigures conversely to genuine substance, which is properly in alignment with God’s eternal resolves.

Many of God’s people personally resonate in a substance system, which is definitively alienated from the divine Spirit of God’s functions in an immaterial environment. Such an opposite relation of physicality from spirituality comprises the universe’s conflicting

facades. What isn't self-sourced is non-survivable; hence merely self-mortification and self-denigrated creation. Material covetousness is inspired by matter-conscientiousness, whereas spirit-conscientiousness's focus is guided by truth-conviction of the eternal purpose, will and plan of God. Though physically uninhabitable, everlasting relations aren't fully understood by many of God's people, as they are solely actualized in eternity and only manifested through time but from the beginning are designated and focused perpetuity. One must recognize God's bearings in each of life's processes whether they are perceived as immense or minute in their intentional exertions, solitarily for purpose.

The material universe is where all physicality resonates in the sphere of visible things. Resultantly, this skewed sensitivity induces the spiritual deficit echoing in an imaging-dominance system; boding estranged from God's functions in a material environment. A significant number of God's people prioritize earthly things over heavenly things due to the alluring visibility of sightseeing verses faith-believing what is most important to them. Here, for clarity sake, the underlined area under discussion is PRIORITY, in that there is great importance diminished in materiality's temporary functioning all in deference to eternal functioning. Even when this distinction is extended, the total essence of life is obscurely viewed in prioritizing temporary time perceptions, dominating earthly entities. Hence, the order of what is most important or urgent gravitate to the cosmos's nucleus, which it translates as most essential as though such can be sustainably prolonged in some mode.

However, the impositions of temporariness, as opposed to the hopes of eternity solidly reverse the relevancy of this regulation to genuinely establish the fact of what is most important in endurance. Astonishingly, only a small number of God's people display an enlightened comprehension for prioritizing the eternal relations specifically beyond the temporary personal connections. Discerning distinctions of temporality from eternity infuses the scripturally intellectual perspectives of enduring obligation in existence. Yet, many of God's people don't reliably relate beyond their resonations in earthly entities. Emotionally, materiality distorts the essence of joy when uninformed ones describe and link their bond with God in their physical view of identifying with Him in important and personal relations. This simply exposes that their view of Him is strictly in what connects in this present life. Materialism simply replies from the earth's share of physical exhibits. Nonetheless, the most significant affiliations highlighting many of God's people are in their associations of earthly interactions in physical substances.

These are absolutely unacceptable forums in improper settings, which in no wise should be the prioritized focus of God's people lives. Materialism as the most significant entity that represents their most important connections merely reflects interpersonal comfort developed in them linking God's "affiliation" to their earthly expectations. This indicates their ultimate motive for being in a "Christian Culture." II Corinthians 4:18 states, "we are not looking at the things being seen but at the things not being seen; for the things being seen are temporal but the things not being seen are eternal." In this context, the Greek present particle *μη σκοπούντων* (**mee skop-oon-don**) rendered "not looking" designates not prioritizing or not constantly dwelling ultimately in thought about things,

which are physically being seen. The present tense and passive voice of the participle *τὰ βλεπόμενα* (**tah vlehpo·mehn·ah**) rendered “the things being seen” communicates this as the physical arena prioritized by unenlightened mindsets. In distinguishing the difference between what should be prioritized dwelling, as opposed to what should not, the strong Greek adversative conjunction *ἀλλά* (**ah·lah**) rendered “but” is interjected. Advisedly, this conveys that God’s people should prioritize *τὰ μὴ βλεπόμενα* (**tah mee vlehpo·mehn·ah**) rendered “the things not being seen.” Hence, the distinctive spheres exhibited are the spiritually invisible and the physically visible.

All things were and are actualized in the eternal Heavens unseen sphere and merely manifested or revealed in the earthly temporary seen sphere, as expressed in time durations. Hence, God’s people’s mindset should be prioritized in focus on the above things over the material things of the earth (Colossians 3:2). The scriptural reasoning for not mentally prioritizing occupation with the things being seen is because they are *πρόσκαιρα* (**prosk·ehr·ah**) rendered “temporary” and transitory, which translates things being seen in a state of rapid or drawn out dissolution. This authenticates prioritizing of occupation with things not being seen because they are *αἰώνια* (**eh·o·nee·ah**) rendered “eternal” and unending, which translates that things not being seen are everlastingly abiding in endurance. The ultimate end of God’s eternal purpose should dominate the essence not only in this life but the life that is to come; **Dissuading God’s People’s Fascination with Materialism, (Severing the Allure).**