

Temporary Worldly Impressions of Eternal Actualized Existence

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"I exhort you therefore, brethren, through the mercies of God, to having been presented, your bodies a living sacrifice, separate, acceptable to God, your intelligent service; and not conforming to this age, but transforming by the renewal of your mind; for your proving what the Will of God, the good and acceptable and complete." Romans 12:1-2 (Greek Text)

".. for we see now through a mirror in obscurity, and then face to face; now I know in part, and then I shall completely know, according as also I was known." I Corinthians 13:12 (Greek Text)

Inadequate secular impressions of so-viewed "physical world orders" reflect basically what most earthly focused mindsets construe as tangibly configuring existence. What is relied on principally is what is retained in earthly acquaintances' resonations. However, none of this is scripturally substantial even when varied visible interpretations and re-arrangements are conveyed in these suppositions. Physical/secular explanations of the essence of existence clearly motivate secular tendencies in complicated philosophical inferences of acquaintances. Such stress two age-old philosophical questions, i.e., what environs advocate the narratives of human knowledge? And how is such possible in its origination? Philosophy viewings originated on the eponymous (humanly nomenclature): "Critique of Pure Reason" plus their so-coined "Conceptual Pragmatism;" aspiring what religions, scientism and technologies purportedly develop in "creature comprehensions" throughout the centuries.

Worldly statistical probability speculations influence humanistic philosophies construed as enhancements in their "pragmatic approach" of limited concepts. These envisioned "self-evident developments" solely induce human analyses, independently of scriptural facts. Earthly formed, intuitive definitions couched in its concepts, arbitrarily are chosen for the purpose of their substantiations. Conversely, these vague concepts of existence are independently attired void of scripturally authenticate declarations that are without connections to eternal effects initiated and actualized in God's "Sayings," i.e., in His "Decree" (Hebrews 1:3; 11:3). Earthy concepts permeate only conjectural development theories' "relativities" in averring that physical abstractions and systematic precisions go hand-in-hand. Contrarily, humanly avowed "abstractly precise systems" do not exact certainty experiences, thus, they exhibit falteringly what rescinds them from scriptural actuality.

Consignments to "empirical (experiential) truth" are in their distinctions, merely probable functions; exuding what is commonplace in the branches of science. These qualms foist their physical-secular foundation and disdain scriptural existence. Actualized awareness

doesn't endorse paradoxical "double-truth" inflections of abstract applications' sensorial origination of their averred "practical inferences." Such are at best, speculative and at worse, spiritually incompatibly not sequential.

The critical concern invalidating physically conceptualized existence is in dispositions of its subsequent rejection of predestined actualization as the sole valid reliable source of origination. Aside from this scriptural truism, can there be any certainty? What is the nature of abstract concepts and what are their actualized relational reality experiences? Scientism itself does not provide clear answers in its supposedly enlightenment: "Mind and the World Order," as it attempts to interject postulates of "Conceptual Pragmatism." Validation of "absolute truth" characterizes principles of order and criteria of "actuality," which arise from scripturally receptive analysis. The latter phrase: Hebrews 1:2 states, "... through Whom He made (caused) the ages (worlds' order)." On the one hand, the Greek noun *αἰῶνας* (**eh-on-ahs**) is basically rendered "times." Yet on the other hand, the Greek verb *ἐποίησεν* (**ehpee-ee-sehn**) rendered "made" conveys eternal purpose for "the times," hence, in Colossians 1:16, stating that Christ is the sole means and objectives of creation.

The first phrase of Hebrews 1:3 states, "...Who being the radiance of the glory and the impression of His substance and upholding all things by the saying of His power." Here, "Who being the radiance of the glory" conveys that Christ's status continuously exists as the brightness (enlightenment) emitting the source of existence or "the impression of His substance," conveying that He is the exact representation and expression of substance. Note that the Greek noun *ὑποστάσεως* (**eep-os-tahs-ehos**) rendered "substance" conveys "to stand under;" emphasizing Him as the basic essence of all existence. In the clause, "upholding all things by the saying of His power," the Greek present participle *φέρων* (**phehr-on**) rendered "upholding" conveys establishing and sustaining in the sphere of *τῷ ῥήματι* (**to ree-mah-tee**) rendered "the saying" *δυνάμει αὐτοῦ* (**thee-nahm-ehos ahf-too**) rendered "of His power" (cf. Hebrews 11:3).

Actualization must emanate from prior sourcing, as such is discriminated in its essence of previously refined criteria. While physical concepts define the applications of visual experiences, hypothetically only origination and sustenance of concept systems actually are instrumental in their potentials. Worldly "empirical truth" is never more than probably experienced in interpretation as it requires no affirmation conforming to its conception for its employment in particular. However, the Grace Scriptures exclusively declare the authentic approach for actualize concepts of unchallengeable existence. Actualization is void of the inconsistencies embodied in contentious problems incurred in their earthly acquaintances of existence. Actuality is pre-determinately interconnected to causes that render no difficulty in the order of its expositions.

Once the child of God has been imparted with the knowledge of God's eternal decree concerning son positioning status in Christ; it instills a sense of personal commitment to the Lord Jesus Christ as Head and authority of everything associating life's functioning. The informed comprehension of one's status as a member of the Body of Christ is in effect, testimony that such one is a regenerate recipient possessing the new nature that

is Christ centered. This is diametrically opposed to the depraved self-centered human nature's desires to continue prioritizing things in the flesh. Worldly prioritized focusing results in continuous conflicts torn between dual identification of the two natures. This competition produces constant variances in one abode. The Holy Spirit's residency within is commissioned according to God's design to effectuate growth spiritually to maturity and thereby spiritual development to overcome tug of the self-centered nature.

It is in this sense that the Apostle Paul makes his appeal for dedication and devotion to God in his epistles. Here Romans 12:1 states literally from the Greek Text, "I exhort you therefore, brethren, through the mercies of God, to having been presented, your bodies a living sacrifice, separate, acceptable to God, your intelligent service." Here the Greek particle οὖν (**oon**) rendered "therefore," expresses the comprehensions of those who are privy to eternal workings of salvation. The phrase Παρακαλώ οὖν ὑμᾶς (**pahr•ahk•ahl•o oon ee•mahs**) rendered "I exhort you therefore," expresses the basis upon which Paul παρακαλώ (**pahr•ahk•ahl•o**) rendered "exhort," "entreat and beseech." The phrase διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ (**thee•ah ton eek•teer•mon too Theh•oo**) rendered "through the mercies of God," defines the motivation upon which service to God should be rendered, i.e., God's magnanimous love that expresses itself in mercy toward His elect. Note, the view is that God has in His sovereignty afforded mercy, inextricably amalgamated in His electing and calling such chose ones in eternity, as it is so satisfactorily discoursed in Romans chapters 9-11.

This is the process of God's design for enlightened ones to παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ (**pahr•ahs•tee•seh tah so•mah•tah ee•mon thee•see•ahn zo•sahn ahy•ee•ahn ehv•ahr•ehs•ton to Theh•o**) rendered "to having been presented your bodies a living, separate, and acceptable sacrifice to God." Here observe that the Greek aorist infinitive παραστήσαι (**pahr•ahs•tee•seh**) rendered "having been presented" denotes "to having placed beside," hence ones eternal availability to God. Ἁγίαν (**ahy•ee•ahn**), literally rendered "holy," transmits meditation of separation; thus, because such ones are separated unto God in Christ, their daily life functioning as members of His Body should intelligently prioritize their service in Him. In this view, one should be placed at God's disposal for His glory in every sense.

This mode of dedication is described by the Greek phrase θυσίαν ζῶσαν (**thee•see•ahn zo•sahn**) rendered "sacrifice-living" or living in identification of Christ's eternal sacrifice. The phrase εὐάρεστον τῷ θεῷ (**ehv•ahr•ehs•ton to Theh•o**) rendered "acceptable to God" denotes that which is very delightful and gratifying to God, engendering that which is "highly acceptable" unto Him. Basically, this entails testimony that prioritizes thinking and acting in a manner according to the implementation of specific directives written to the churches. This type of sacrificial living is adequately assessed by the phrase τὴν λογικὴν λατρείαν ὑμῶν (**teen loy•eek•een laht•ree•ahn ee•mon**), i.e., "your intelligent service." Thus, the actuality that having been presented in eternity (Ephesians 1:4), i.e., living separated in identification to Christ's well-pleasing sacrifice; is ones "intelligent, reasonable or rational service." The Greek adjective λογικὴν (**loy•eek•een**) rendered "intelligent, reasonable," rational or spiritual, describes such one within acceptable maturation of ones committed walk in God. The Greek noun λατρείαν (**laht•ree•ahn**)

rendered “service” manifests: in studying God’s word and individual beneficial functions in consistent attendance of congregational worship assembling. Certainly, offering of the elect’s spirit, soul and body to God in the above manner is more than within reasonable, intelligence, considering what He wrought for His beloved by His eternal sacrifice.

When God’s elect are blessed to internalize what Christ did for His beloved, i.e., such ones having received the nature of God through His eternal decree by the Holy Spirit in the eternal sphere, it produces certain effects. In this sense, God’s people begin to identify more with their new (in Christ) nature and less with the old (in Adam) nature. Becoming intelligently committed does not automatically eliminate the influence of Adam’s nature but God’s process of imparting truth is designed to develop the mind to work against ones depraved tendencies. This is what the Apostle Paul has reference to in making the statement (Greek Text), “that He might give you according to the riches of His glory, to be strengthened with power through His Spirit in the inner man” (Ephesians 3:16). The key to disciplining the old nature is the growth and development of one’s spiritual identification with the new nature. This all depends on the WILL of the Holy Spirit in each life and why there is so much emphasis upon maturation in the Word of God.

Inductions about physicality’s philosophies in general and metaphysics in particular do not extract reliably methodologies in existence, as such is characterized merely by initial assumptions, void of any originality foundation. Subsequently, what are relied upon are humanly ingressions of assumptions and methodologies of “conceptual pragmatism.” In this sense, the initial assumptions inhabit in science and philosophy. Such are extracted from science in relation to studying and seeking to convey knowledge of its phenomena. Philosophical metaphysics resonates to so-called clear consciousness and coherent expressions of principles dealings with the “familiar.” Through this rationale, “logical ethics” is “valid” and “good” in single meanings, ambiguously applied in metaphysics. These attempts to codify reality contextually in anthropomorphic poles simply exude a particular perspective of physical-secular mirages. Though such may be conventionally construed and categorized as genuine, they are mere scripturally incorrect postulations.

In physical conceptualizations of ontology, metaphysics is typically relied upon to reveal the phenomenal categories of the earthly acquaintances of existence. So-viewed “valid understanding” labels ‘real’ versus ‘unreal’ in human experiences in formulating such as the authentic criteria. Principles in these categories solely relate to physicality-secularity but these “experiences” never transcend, precede or define other than their latitude. Because they are void of definable originality, they are not categories within themselves but simply criteria of interpretations in human minds. Functions of metaphysics decry problems induced in categorical methodologies’ usages of like principles as “ethics and logic.” They are thereof inferred within environs of the “real” only as manifested through reflectively impressionable means and methods.