

Synchronizing the Elect's Worldly and Spiritual Lives

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Once the child of God been imparted with the knowledge of God's eternal decrees concerning ones son positioned status in Christ; it should instill a sense of personal commitment to our Lord Jesus Christ as Head and authority of everything associated with ones life functioning. The informed comprehension of ones status as a member of the Body of Christ is in effect the manifestation that an individual is a regenerated believer possessing a new nature that is Christ centered, which is diametrically opposed to the depraved self-centered human nature that desires to continue to prioritize the earthly things of the flesh. This results in a continuing conflict as one is torn between dual identification with the two natures, in that this competition produces constant variances throughout one earthly abode. The Holy Spirit, who resides within the believer, is commissioned according to God's design to effectuate ones growth spiritually to maturity and thereby provide spiritual development to overcome the pull 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 epistle to the Romans. Here we view Romans 12:1 from the Greek Text, "I exhort you therefore, brethren, through the mercies of God, to present your bodies a living, holy and well-pleasing sacrifice to God, your reasonable service." Here the Greek particle *ou=n* (**oon**) rendered "therefore," expresses the consequences of those who are privy to the knowledge of the eternal workings of salvation. The phrase *Parakalw/ ou=n u`ma/j* (**pahr•ahk•ahl•o oon ee•mahs**) rendered "I exhort you therefore," expresses the basis upon which Paul *parakalw* (**pahr•ahk•ahl•o**) rendered "exhort," "entreat and beseech." The Greek phrase *dia. tw/n oivktirmw/n* (**thee•ah ton eek•teer•mon**) rendered "through the mercies of God," defines the motivation upon which ones 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 sovereignly afforded mercy to His elect as it is inextricably amalgamated in His electing and calling such in the eternal sphere, which is so adequately discoursed in Romans chapters 9-11.

This is the process of God's design for enlightened ones to *parasth/sai ta. sw,mata u`mw/n qusi,an zw/san a`gi,an euva,reston tw/ qew/* (**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 "present your bodies a living, holy, and well-pleasing sacrifice to God." Here we observe the Greek infinitive *parasth/sai* (**pahr•ahs•tee•seh**) rendered "present" as it basically denotes "to place beside," hence believers are to be available to God. The Greek word *a`gi,an* (**ahy•ee•ahn**) rendered "holy," in this case conveys the thought of separation; thus because believers are separated unto God in Christ, their daily life functioning as members of His Body should be devotedly prioritized in His service. 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 phrase *qusi,an zw/san* (**thee•see•ahn zo•sahn**) rendered "sacrifice-living" or "living a sacrifice." The phrase *euva,reston tw/ qew/* (**ehv•ahr•ehs•ton to Theh•o**) rendered "well-pleasing to God" denotes that which is very delightful and gratifying to God, engendering that which is "highly acceptable" unto Him. Basically, this entails a lifestyle that prioritizes thinking and acting in a manner according to the implementation of those specific directives of the epistles written to the churches. This type of sacrificial living is adequately accessed by the phrase *th.n logikh.n latrei,an u`mw/n* (**teen loy•eek•een laht•ree•ahn ee•mon**) rendered "your reasonable service." Thus, it is logical for believers to present their bodies to God as a living

separated and well-pleasing sacrifice, which is their “reasonable or rational service.” The Greek adjective *logikh.n (loy•eek•een)* rendered “reasonable,” rational or spiritual, emphatically describes such living as well within acceptable limitation of a committed walk in God. The Greek noun *latrei,an (laht•ree•ahn)* rendered “service,” includes: the study of God’s word, individual beneficial functions for the welfare of the local assembly and consistent attendance of regulated congregational worship assembling. Certainly, the offering of the elect’s spirit, soul and body to God in the above manner is within reason, considering what He has wrought for His beloved by His supreme sacrifice.

When the elect are blessed to internalize what Christ did for His beloved, i.e., such regenerated ones have received the nature of God through His eternal decrees by the Holy Spirit in the eternal sphere, it produces certain effects. In this sense, God’s people begin to identify more with the new (in Christ) nature and less with the old (in Adam) nature. Now, becoming a Christian does not automatically eliminate the influence of the Adamic nature but God’s process of imparting truth is designed to develop the mind to work against ones depraved tendencies. The Spirit of Truth causes informed ones to submit to the Holy Spirit, in effect transforming ones character and controlling the interaction between the two natures, which causes the mindset of ones new nature to be strengthened. 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 ones spiritual identification with the new nature. This all depends on the WILL of the Holy Spirit in each life. This is why there is so much emphasis upon maturation in the Word of God.

In order for one to have a clear understanding of the divergent natures, it is important to comprehend the contrast between the two as well as the results of what each produces in the daily walk of the child of God. With this knowledge in hand, one is better able to ascertain the workings of each.

THE SPIRITUAL LIFE	THE WORLDLY LIFE
1. New Creation -- the divine nature Corinthians 5:17	1. Depraved Nature – Romans 8:7-8
2. Spiritual understanding Ephesians 1:18; Colossians 1:9	2. Self Centered life II Timothy 3:2
3. Fruits of the Spirit – Galatians 5:22-24	3. Works of the flesh Galatians 5:17-21
RESULTS	RESULTS
1. True Character of life Romans 12:2	1. Selfish Nature II Timothy 4:1-2
2. Loving and Serving Others I Thessalonians 4:9	2. Serving Self (Ego minded) Romans 12:3,16
3. Prioritizing Eternal Things I Timothy 4:8-9	3. Seeks Materialism/Power I Timothy 6:9-11,17
4. Genuine love for the Ministry I Corinthians 16:15	4. Cares of this World, Deceitfulness I Timothy 6:9-11,17
5. Hope of Eternal Life Philippians 1:6	5. Transient Life I Timothy 6:7

In conclusion, it is well to note that the Word of God in great detail provides enlightenment concerning the nature (new man) in Christ and the exercising of it in love. It would certainly bode well for God’s people to realize that "For God did not give to us a spirit of timidity, but of POWER and LOVE, and SOUND THINKING" (II Timothy 1:7). This engenders the following:

- POWER - To grow and develop unto maturity.
- LOVE - To live sacrificially in response to Christ's.
- SOUND THINKING - To live reasonably in accordance with spiritual knowledge.

Therefore, all who are in Christ possess all things necessary to live a godly life, to practically adapt the mindset of the new nature nature, to manifestly testify of His great love toward His own, as well as demonstrate the resource for all of this through their submission to the Holy Spirit's control. With this comprehension, we are confident that He has sufficiently provided everything for the ultimate benefit of His elect.