

# **GRACE GOSPEL CHURCH MINISTRY'S PASTORAL NEW YEAR'S ADDRESS**

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## **Grace Gospel Ministry**

*"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)*

## **Temporary Worldly Impressions of Eternal Actualized Existence**

We are certainly blessed to gather once again, as I am specifically and gratefully blessed Of God to address you on the last day of 2017 and into the first days and year 2018. I sincerely avow today and truly praise God for all He has positioned in servicing the Grace Gospel Church Ministry. I express gratitude to God for every one of you, first and foremost for those dutifully embracing purely the Grace Doctrines, as well as all whose growth we are daily praying to God for, per His Will.

We are purposely progressing toward the end of this second decade of ministering in the 21 century. Our charge from God mainly rests on four wheels: 1). Enlightenment of God's Sovereign Grace in Election of salvation, 2). endorsing ontology (actualized existence) solely in God's Divine Decree in eternity utterly in manifestation as positioned exclusively in the Time Capsule, 3). Distinguishing Scriptures In what systematic study substantiates are seven dispensations in their corresponding covenants and 4). Exegeses of Scriptures from numerous copies of the original Greek manuscripts in their courses of utilizing three-fold scrutinizes of grammatically, historically and contextually analyzing their contents.

In pursuing these explications, we are keenly aware that these means of studying and teaching God's Word quarantines us from most of orthodox Christendom. Nonetheless, we are confident that these possessions of endeavors draw us closer to the truth for the Grace Church in the present Grace Dispensation. As we congregate in our sanctuary at this instant, as always, my prayer to God is that you will, if you have not; adopt these commissioned ingressions in accordance with their assignments of ministry. We were formed to develop these methods of outlets in resources, which bring together these

marvelous truths as garnered, and believed that they are grace doctrines accrued for the Grace Gospel Church Ministry.

From the inception of our ministry and assembly over nineteen years ago, centuries-old tradition, modern and denominational Church philosophies, have invoked their structured view in religious systems; religiously yet secularly legitimized and duplicated in variously arranged combinations. Even though they are precisely skilled in mingling their principles, their assertions failed to satisfy sincere spiritual hunger. Scriptural yearning languishingly persists, however it is mostly remote to the average ecclesiastical attendee. Customarily, spiritual epistemology is inaccessible, as typical ministries' priorities are always focused on trendy styles instead of scriptural substance.

As a consequence of this, many of God's people exist in daily in their incumbencies and mental exhaustions, as they wander through life; repetitively barred from any peaceful absolution in knowledge of their security in Christ. Too many are in dire need of sincere spiritual awareness of what reveals spiritually fresh nourishment of living in the world while yet transcending beyond it. Too many are in depressing need of the indwelling Holy Spirit guiding their spiritual capacities deep into the wells of abiding maturely in spiritual knowledge. "Matured spiritual knowledge" branches from accurate exegeses of the Grace Scriptures, which extract a firm "no" to unscriptural, yet persistent achieves of the worldly systems' commendations.

As we devotedly examine consideration of "our Gospel, the Mystery," its distinction is that it was revealed to the Apostle Paul for the Grace Church in the church dispensation. Its scrutiny denounces in firm scriptural "interposition" and "nullification;" the manipulative modes popularly utilized in worship services and daily living instructions and directives. These practices in effect deny the recipients of salvation an effective walk in God. As we previously observed, instead of basking in the scriptural pronouncements of the Grace Covenant, all too many of God's people are yet terrified by the trials of day and astounded by the uncertainties of night in terror and constant apprehensiveness. But things must progress beyond such fleshly mentality. The accomplishments of this must persist in our weighing in against the institutions of Synergism, which inevitably must be restricted.

Actualization in the province of eternal life dissuade imaginary illusions, as they appear. We recognize that during this present era of ministering operations, the entire constitution of Synergism (humankind's alleged partnership with God) must be scripturally opposed... yes even in spite of its tradition, misperceived comfort and appeal, it must be thoroughly changed from its unscriptural descent. As we continue in this task, the ultimate objective of this ministry is dismantling the ineffectual expectations advanced in earthly, entropies (temporary disorders). This is obligatory, as the aftermaths of prioritizing earthly objects are inevitably acknowledged by every intuition of uncertainty in life. Unfortunately, too many religious formations are socially open to ALL yet they are spiritually open to NONE. In effect, God's people are mostly insensitive to the larger association and facts of the BIG PICTURE of eternally living, as such is veiled from the majority by daily challengers in the temporal capsule of time. In this state of mind, most are excluded from "THINKING OUTSIDE OF THE BOX."

However, in place of such sightlessness, the core of our abode in Christ in eternal benefits must dominantly be the dominant focus in every assembly. As we have regularly stated, grace ministering enables eternal consciousness of those spiritually informed. Interfacing of genuine Grace Messages plead for intense traditional and denominational change and in this undertaking, we must stand up and confront all oppressions of “the liberty that is in Christ.” Additionally, we must be in opposition to those that are supporters of orthodox religiosities, as we move within the strength and dignities of the Word of God against all unscriptural Church Cultures that foist incorrect doctrinal teachings. This will require our maximum energy and courage while confronting humanly institutionalized, yet authorized orthodoxy. Unquestionably, this is the struggle integrated ... not slightly but thoroughly in the eternal scope that powerfully ingresses realization exceeding misperceived earthly achievements.

More than nineteen years of our ministry’s development have prompted our hewing firmly to strict exegeses of the Grace Scriptures, as we recognize that we can’t conscientiously conform to the conventional principles of Hermeneutics (explicating or interpreting their concepts, theories and principles). Accurate exegeses of the Scriptures facilitate freedom to circulate the liberty that is solidly ingrained in eternal benefits of the Grace Covenant. Understanding God’s eternal decree dismisses the lion’s share of doubt and uncertainties that grip too many of God’s people; in comprising some of the crudest compulsions that frequently influence depressing behaviors. The underlined drive of scripture knowledge induces minimizing indifferent, unconcerned saints from their lethargy while summoning spiritually conscientious appeal for unconditionally serving God. Certainly, this must be strictly viewed in light of scriptural facts; knowing that all that is attained and accordingly gained in this sense is solely the results of God’s predetermined progress for individual lives.

It is to be noted that it is insincere not to accept that what is allowed of our progressive walk in Christ must be exclusively traced to God’s enabling Grace. This, without question, prohibits saying that it is one’s own will and activities that exert constructive movements; exuding vast changes in manifested testimony (Ephesians 2:10). Progressive legitimacy of significant progression from the daily problems of depravity is far from having been settled in the various aspects of our lives. This is indeed evinced by the deep echoing of dissatisfactions in our lives, which is indicative of actuality that autonomy from the flesh is gradually bonded, yet it is never apprehended except in fruition of our demonstrations of identification with eternal life. Accordingly, God’s people’s powerful walk through the desolate valleys and across the striving hills on wandering highways; can spiritually rest even on rocky byways. When literal outpourings of depraved induced encounters of life scorch our bodies, such merely testifies that it is solely outwardly that we perish, yet, “we faint not but if also our outward man decays ..... yet inwardly is renewed day by day” (II Corinthians 4:16).

Now, it is no coincidence that our manifested march through time is challenged historically with fiery trials of burdens and predicaments on every hand. It is at this juncture of our development in our eternal consciousness that we need to embrace the facts of Eternal

Intentions arresting processes particularizing events of the terminating occurrences in the Matrix; exclusively for testimonial purposes. Just eighteen years ago, our perspectives And assessments availed in a painstaking system of thoughts or doctrines derived from principles and/or concepts in limited spheres of knowledge that was mostly horizontally focused. This mainly dominated the mantras of our struggles; defining set of precepts, beliefs, principles, aims; underlying practices of irrational conduct, which our resignation and lack of calmness resonated. This slanted conception exudes unreliable behavioral responses to confront some age-old events as oppressions, which at face value display exigencies dictating unconscious eventuality, rendering us only tentatively safe at best.

These erratic deceptions are the greatest stumbling block to our actually appreciating God's eternal arrangement of all occurrences. Our comfort in this knowledge transmits that even if the entire world falls, God's people's standing before the forces of power in the universe is intact, because we abide solely in the Heavenlies, in Christ (Ephesians 1:3). Therefore, we are, having been saved (Ephesians 2:8), which reveals even the more assurance that "saved means safe" in every respect! In this intelligence, our reliance for uninterruptedly abiding does not rely on our abilities to fulfill or perform our so-viewed requirements or obligations to sustain ourselves. Our Scriptural comprehensions exude vibrant substantiations that visual conflicts are not in human hands. Knowledge of such sobering assessments is what invalidates human's creativeness for ascertaining the higher ground beyond the struggles that summon us. This commendably focuses on the core theme: **Temporary Worldly Impressions of Eternal Actualized Existence.**

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 interpreted 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 it's 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 *αἰώνας* (**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” *δυνάμεως 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 Παρακαλῶ οὖν ὑμᾶς (**pahr•ahk•ahl•o oon ee•mahs**) rendered "I exhort you therefore," expresses the basis upon which Paul παρακαλῶ (**pahr•ahk•ahl•o**) rendered "exhort," "entreat and beseech." The phrase διὰ τῶν οἰκτιρῶν 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 ζώσαν 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 ζώσαν (**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, "logistical 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.

Physicality/secularity excerpts of causality are typically relied on to acquaint existence. Their so-termed "validity" labels 'real' versus 'unreal' in in formulating such as authentic. Principles in these solely relate to physicality-secularity but never transcend, precede or define other than their latitude. Because they are void of definable originality, they are not within themselves but simply interpretations in functions decrying problems induced in like principles as "ethics and logic." They are thereof inferred within environs of the "real" only as manifested through reflectively impressionable means and methods. Such may be physically conceived within initial principles and measures in science as general functions of existence but thorough scriptural examinations correctly formulate inherent consistencies of "unequivocal proofs."

Visual viewpoints instigate interpretations of expressions nullified in delusions exhibiting their incompetent existence.” Hence, what are displayed in physical boundaries contest prearranged eternalized interpretations, which conditions must be met to constituent “reality.” Scriptural evaluations of physicality/secularity’s philosophies demonstrate them to be inadequate, as both indulge awareness as the relation of individuality to external objects, of which neither is undeniably reliable. Essentially is not particularly assembled in data reflected in structure of creaturely/creation’s intelligence. Such mind-sets only discover so-called “mind principles” through physical familiarities that cannot transcend secular experiences, as such imbue reflectively as analytical and empirical rather than scriptural and spiritual.

Physical/secularly impressions laterally prompt philosophies as interpreting, recognizing and analyzing such as the aforementioned rationale. These philosophical objectives are to analyze/interpret by reflections, expressed as implicit contributions to “make sense of visual impressions.” Such are therefore conceived as the prioritized measures applied to their definitions. But this conjecture is not reliably rationalistic in the sense that they are not innate, plus such are not transcendent entities, thus these “reflective methods” are not implicitly codifying principles except philosophically. Visually, secularly concerns ordinary grasp reflective methods that may offer “examinations” of their constructs but these functions are inadequate inconsistencies, thus rendering them useless “sources of reliability.”

Philosophy itself might offer some alterations but its categories are no more meritorious than their steadfastness. I Corinthians 3:19-20 state, “ .. for the wisdom of this world is foolishness with God. For it has been written, the One taking the wise in their craftiness; and again, the lord knows the thoughts of the wise that they are empty.” These verses unequivocally declare that the world system is foolishness to God and that their allusions of wisdom in the craftiness of their thoughts are indeed empty. Here the Greek noun *μωρία* (*mo-ree-ah*) rendered “foolishness” infers the senseless of those enthralled in *πανουργία* (*pahn-oory-ee-ah*) rendered “craftiness.” Conversely, all human thoughts are *μάταιοι* (*maht-eh-ee*) rendered “empty,” worthless, futile and useless (II Timothy 4:4; Titus 3:9).

Visual reflective methodologies repudiate every concept of actuality because existence transcends physicality/secularity’s expressions. Philosophical knowledge solely conveys beneath what abides scripturally. Eternality establishes “perfect knowledge” on the firm foundation of “actuality” and induces unlimited reliable existence. Philosophy therefore merely reveal its categorical criteria but the scriptures define capable, correct, valid and actuality entities assuredly reliance to all unresolved questions concerning existence.

When the priority of existence is interpreted in physicality, underscored questions arise as to what is reality and what is not? Examination linking what it transports in deficiency of grasping actualization exhibit spiritually detached, variations from which its concepts are drawn. What constitutes actualization exhibits examinations of scriptural concepts. Contending ingredients of actualized comprehensions are tendered in either mirrored physicality or spiritual conception. Originality is irrelevantly, autonomously deleterious to

incongruent (dissimilar) initiates that prioritize defining and explaining specifically their so-viewed influence in determinations. Conversely, origination, intention and completion are equivalently designated, transcendent to points transpiring from moment to moment.

Physicality/secularity exudes its extensions both actual/possible; assigning its precepts as data points preferably of what are merely partially shown. There is no knowledge by direct awareness to interpret/predict secular functionalism, in that “data points” cannot authenticate existence. All physically secularized “experiential knowledge” is probable, because there are no pre-ordained categories remote from Eternal Actualizations. Every secular expression descends within some physical incept, whereas genuineness is of necessity determinably sourced from beyond such boundaries. In visual expressions, derivations of physicality emit secular perceptual interpretations, which solely represent relations between the basis of philosophical arguments and distinctions between them, which constitute more or less solely their theories. These philosophical emphasis are on solely physicality/secularity’s elements, as their interpretations guardedly maintain.

Comprehensions in such theories equate resonance with misconstrued “stable states in their immediacies, which subordinates all attempts to prioritize substantiations of them. Recognition that flawed interpretations shatter pretenses of their theories; dismantles their validity, which renders them as non-credible explications in inevitable skepticism. Theories emphasizing strictly material data reject all spiritual dependences as irrelevant, as such are regarded as “unseen abstractions.” There are no unclear apprehensions in the secured composition of Eternality; hence objects/subjects are within considerations; not between considerations and always independent of “something physically/secularly induced.” This comprehension annuls all contentions that rationalize, realistic inceptions coincide overall with the necessity of inserting its communications.

When physical/secular ingredients are relied upon as intellectual certifications of such, certain questions yet subsist, i.e., what is the authentic relation in their particulars? How reliably can their constructs interpret their impressions and if so, are they compressible? If not, can such be expressively interpreted? Visual expressions are altered, displaced or defined by distinctions between interpretations and actualization; solely accentuating their characterizations of perceptions. An observed “thing” is merely characteristically of a collection of its quantity, which is socially acquired and solely dependent on presently perceived actions. Something “actualized” remains constant, in that its relations to other things or actions are independent of physical interpretations. Descriptions of “things,” as “visible” don’t translate in particular with respect to possible future expressions, i.e., as elements of predications.

Hebrews 12:27 states, “and this ...yet once ..... does make evident the removal of the shaken, as of having been made and are that the not shaken may, having remained.” The conveyance of this verse exhibits that what is actualized is incapable of alteration, as the Greek phrase *δηλοῖ τῶν σαλευομένων μετάρθσιν ὡς πεποιημένων* (**thee·lee ton sahl·ehv·o·meh·non meht·ahth·ehs·een os peh·pee·eem·eh·non**) rendered “does make evident the removal of the shaken, as of having been made and are” certifies *ἵνα*

*μείνη τὰ μὴ σαλευόμενα* (**eenah meeno tah mee sahl-ehv-o-meh-nah**) rendered “that the not shaken may remain.”

Therefore, what “remain” denotes actualize capability, which cannot be altered nor does it depend on visual interests and wishes. This refutes descriptions that what are “visibly and immediately present” are in fact what relates as acts or interpretations of actuality. Even as its immediately perceived, definable presence project consciousness beyond visualized particular impressive presentations as objective events. This does not signify accurate identifications of events within their repeatable contents, which may be defined or described as the immediacy of something analyzable into complexion of such. These presentations as events may depict uniqueness but the qualms that make them up are not what are viewed in their totality (Hebrews 11:3).

Contents of actualization summarize solely in compliance with scriptural “creativity.” The unambiguous illustrative disposition of accomplish entities is unaffected by modes of creaturely/creation’s thoughts or actions. Prearranged essentials are never isolated in physicality/secularity impressions because actualize perceptions would then be entirely in awareness of its presentiments. Unqualified experiences of altercations persist in the turbulent time loops as interpretatively extended influences in their figments of physical causes. These theories of knowledge cannot be used as a basis for actualize existence, in that abstractions in secular intuitions are simply components of resonating; sensually, conceptually induced elements of impressions. These unreliable conceptions, as logical intensive connotations are utterly unqualified by elements that are solely dependent on visual impression. What must be accomplished through non-alterableness transcends beyond all philosophical and psychological perceptions. Whatever is non-adjustable is maintained independently, objectively and impersonally from creaturely/creation inputs.

Actualize concepts classify their meanings/interpretations as substantive or equivalent. Subjectively, logics of physicality specify fundamentally in scientific and/or supplemental secularly applications. Conflicting implications of spirituality as compared to physicality are obliging when the latter flows in deference to the former; otherwise, “cooperation” is illusory. Corroborations are chiefly identified commonly, yet the Scriptures solely dictate spirituality, as opposed to secularly psychological percepts in relevance to physicality. Particular perceptions of the two are identical when certification of the spiritual solely imbues comprehensions of the invisible though “faith” (Hebrews 11:1-3). Contrariwise, certification of the physical exclusively imbues conceptions of the visible that lead to opinionated skeptical views induced through “secular data.” Both use languages to convey thought and if non-commonality between their respective originality sources convey anything, it is considerations of what each reverberatingly communicates as to what imparts actuality (II Corinthians 4:18).

Essentially, what is internalized prompts what each of these resources distinctively and discriminatingly relates to. Submissions of measures in “familiarity” flaunt compilations of substantives as equivalents; however unsecured in their misperceived commonality of ascribing terms for verifying their actualized significances. Defining terminologies of behavior display notations of patterns in lieu of purpose, which incites query of just what

objects/things and functions “are” rather than “what are they for?” In these, physicality is inconclusive in collections of assessments, which are ineffectively percent-wise. Worldly viewed acquaintances propose that the larger the number of percepts; induce the better “chance” of circumscribing their precise denotations. This mode is additionally imposed for defining provisions in expressed implications involved for defining one concept in terms of others. These obviously flawed concepts define independent imaginations set in physical/secular patterns of relations in other ambiguous communications.

Earthly structured usages of relational languages inhibit variedly unsettled in what such exploratory concentrations interpret. What might physically materialize in agreements of definitions don’t coincide with the cursors of actualized pertinence. Over and above all ambiguities, Eternal Conveyances exact actualized meanings of occasions in particular degrees of clearness in scriptural denotations, which exude unequivocal certifications without deliberations in secularity. The purpose of spiritual knowledge exhibits in God’s practically decreed interest of actions in consistent patterns of particularly manifested experiences. Intuitive cognitive translucence primarily positions objects/things’ criteria of what are unforeseen in what/when/how without any specificities of why. Categorizations often employ the initial sensorial perception and/or what are momentous rather than the criteria of stipulations within the available of originality intent. Purpose always exercises identities of denotations consistently in implicit modes beyond what are interpreted in secular attitudes and behaviors.

I Corinthians 3:18 states, “Don’t anyone deceive himself; if any one supposes to being wise among you in this age, he must, having been a fool; that he may be, having been wise.” Here, the Greek verb *ἐξαπατάω* (**ehx-ahp-ahh-ahh-o**) rendered “deceived,” in the present tense and imperative mood denotes the command that not *μηδείς* (**mee-thees**) rendered “no one” of God’s people must be *ἑαυτὸν* (**eh-ahf-ton**) rendered “himself” self-deceived or self-deluded. This reference identifies the world’s view in assessment of categorizations strictly in Physicality. In this sense, the phrase “if any one supposes to being wise among you in this age” states the scriptural view of spiritually defining what reality engenders in the phraseology “he must, having been a fool;” in the imperative, aorist of the verb *γενέσθω* (**yeh-nehs-tho**) rendered “he must, having been.”

Corollary in this dominion, this verse conveys directives to the one who *δοκεῖ* (**thok-ee**) rendered “supposes,” thinks, imagines, presumes or esteems wisdom according to the secular incepts of this (present) age. The phrase “in this age,” identifies particularly its philosophical and physiological “wisdom” (II Corinthians 4:4; Galatians 4:8-11; I Timothy 1:4). Responses to adherences to such entail the phrase rendered “he must, having been a fool,” in conveying the scriptural rejection of physicality reliability entities. The subjunctive mood and aorist tense of the phrase “that he may be, having been wise” emphasizes contrasting concepts of God’s Decree, as wisdom established in spirituality of His purpose, as opposed to human misconceptions instituted in physicality.

In this light, physicality cannot specify “why” if its implications cannot be seen in what sustains human consciousness. Objects/things and functions can’t classify themselves, in that none maintain labels. Human minds convey varied classifications of so-imagined

“exculpatory experiences,” as representing and dictating precisions. What recapitulates language terms “common to human minds” equate strictly in their figurative sense, as actualized accuracies are confusing and impossible in physicality? Actualized concepts exude internalizations verifying complete concurrence of Ontology Language requisites. Scriptural patterns of inter-related confirmations are so essential to consistency. Though scriptural conceptualizations exude invisible abstractions; their identities communicate indisputable understanding of reality in Divine Superlative rather than Secular Sensory. God’s Eternal Intent and Purpose extend reliable significance to objects/things/actions; not as to what connect presently of makeup in interpretation but even more scripturally explicatively what actualized existence exhibits in reality. This contrastingly reveals the temporary worldly impressions of eternal actualized existence.

Coordinating worldly impressions and scriptural declarations impart knowledge of God’s eternal decree of son positioning status in Christ, which instills particular commitment to the Head or authority of everything functioning. Informed comprehensions of positioned members of the Body of Christ are in effect the manifestation that individuals possessed in the new nature that is Christ centered. This is diametrically opposed to the desires to continue prioritizing worldly impressions. Resultantly continuous conflicts between dual identifications with two natures induce that this competition produces constant variances throughout its presence’s abode. The Holy Spirit’s residing commissions God’s design to effectuate spiritual growth to maturity and provide spiritual development to overcome the pull of worldly centered impressions.

It is in this sense that appeal is made for dedication and devotion to God’s Word beyond what worldly impressions transact in its viewings. Romans 12:1 states, “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 *οὖν* (**oon**) rendered “therefore,” expresses significance of those who are privy to knowledge of the eternal workings of salvation. The phrase *Παρακαλῶ οὖν ὑμᾶς* (**pahr•ahk•ahl•o oon ee•mahs**) rendered “I exhort you therefore,” expresses the basis upon which Paul *παρακαλῶ* (**pahr•ahk•ahl•o**) rendered “exhort,” “entreat and beseech.” The Greek phrase *διὰ τῶν οἰκτιρμῶν* (**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 beloved. The conveyance is that God has in His sovereignty afforded mercy, as it is indissolubly incorporated in His choosing and calling in the eternal sphere, as so adequately disclosed 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 “present your bodies a living, holy, and well-pleasing sacrifice to God.” Here, observe the Greek infinitive *παραστήσαι* (**pahr•ahs•tee•seh**) rendered “present” as it basically denotes “to place beside,” hence be available to God. The Greek word *ἁγίαν* (**ahy•ee•ahn**) rendered “holy,” in this case conveys separation; thus unto God in Christ in daily life functioning as

members of His Body; devotedly prioritized in His service. In this view, one should be placed at God's disposal for His glory in every sense.

This dedication describes *θυσίαν ζώσαν* (**thee•see•ahn zo•sahn**) rendered "sacrifice-living" or "living a sacrifice." The phrase *εὐάρεστον τῷ θεῷ* (**ehv•ahr•ehs•ton to Theh•o**) rendered "well-pleasing to God" denotes that which is very delightful and gratifying to God, engendering what 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 *τὴν λογικὴν λατρείαν ὑμῶν* (**teen loy•eek•een laht•ree•ahn ee•mon**) rendered "your reasonable service." Thus, it is logical to present their bodies to God as living separated and well-pleasing sacrifice, which is "reasonable or rational service." The Greek adjective *λογικὴν* (**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 *λατρείαν* (**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 congregational worship when assembling. Certainly, the offering of spirit, soul and body to God in this manner is within reason, considering what He wrought for His beloved by His supreme sacrifice.

Predestination applied to daily living as the greatest benefit gained from understanding and accepting the Doctrine of Foreordination (predestination) as the security and peace that it imparts to one's heart. It also brings rest to one's mind to realize that God has graciously provided for those whom He dearly loves. It is in this respect that all salvation transactions are completed actions in eternity, in effect guaranteeing their manifestation, as testimony of their enactment in time. This guarantee is invested in confidence that God has absolute control of all things, which is gleaned from enlightenment that He is the actual cause of all things. The fact that "nothing can alter, interrupt or delay in any manner anything God has decreed in eternity," is an essential statement to chosen ones of God in this dispensation, the Grace Church age. Complete knowledge of God's plan, purpose and will dramatically impacts eternal thinking and influences daily visuals.

The security of eternal commitment rests in placing actualize perspective in the essence of time where God creatively scheduled manifestation of His will. Foremost, eternal life is based on what occurred in eternity rather than in time (Titus 1:2). There cannot be an adequate understanding of "world-order" until it is exclusively viewed as God's designed coordination of His manifest plan. God's determination in foreordination (predestination) was conceived in Heaven for testimonials on earth where all existence is exemplified in manifestation of dominating creation. Distortion or dilution of embracing predestination reduces this masterful work of God to the premise that creation is subject its personality. In this view, entire existence in its rogue position is not entirely dependent on Him. This inference of mindset in effect places most determinations in depraved hands and even worse in the so-called blind natural forces, as the evolutionists assert.

The only plausible proof of stabilized creation entails God's foreordination in creation, as well as in providence and thus His dominion of grace and even nature itself. Those who are blessed to have been caused to believe in God must realize that He who is infinite in

power and wisdom, did not create the world without a definite all-encompassing plan and the reason for it that extends to every detail of its existence. An un-obstructive view of creation displays all its relations, past, present and future, as a predetermined course with exact precision and organization everywhere. All acts were designed as previously formed purposes, in fulfillments of preconceived plans, which dictates the limits of their finite capacities. When the world is viewed as void of God's decree; exhibits Him as an irrational creator This flawed perception exudes appalling evidence of one who neither controls or possesses knowledge to properly apportion or regulate its impressions.

This absolutely does not fit the description of God's attributes. As the scriptures clearly teach that God's providential control extends to all events, (even the most minute), they also specifically teach that His plan is equally complete. It is intrinsic in His perfection that He has the best possible plan and has thus designed the course of all events to accommodate His appointed end. In order to endorse God's absolute omniscience and omnipotence, it is necessary to endorse His sovereignty and foreordination of all His workings. God's plan is shown in its effectuation to be one. In this sense, cause is linked with effect; hence what is effect evolves from cause. This translates into the influence of events on events interlaced with each other, thus descending in developing streams to subsequent events so that the entire composite result is derived through the design of every part. In this scenario, any component that could be removed or altered from the system would necessarily modify more or less the prescribed functioning of all the rest. In essence failure of any one event to transpire exactly as He prearranged it; would derange entire proceedings either directly or indirectly, as it would constitute His lack of control.

Enlightenment of this information probes the question: does God make daily decisions, thus accounting for Him adjusting to the world's functions? The scriptural answer is an emphatic NO, because it isn't necessary for Him to do so! If God had not foreordained the entire course of events but waited until some undetermined condition was or was not fulfilled, His decree could be neither eternal nor immutable. His word informs that He is incapable of mistakes and cannot be surprised by unforeseen inopportuneness. God is Sovereign, denoting His rules over everyone and everything, hence His plan must of necessity include every function and event in existence. His omniscience dictates that even the small, inconsequential events have their place in His plan and the fact that they are; is easily seen. Some can reflect on instances that they classified as "chance happenings" that in effect actually changed the path of their lives.

Worldly impression of such happenings incorrectly state that these occurrences fall into the category of fortuitous occurrences. However, if such were relegated to the confines of assumed impersonal purposeless determinants of unaccountable happenings, then these effects would broaden throughout succeeding events in ever-widening influences causing "chance happenings." In this respect, there is no definite plan intermingled with such chaotic disorder of disruptions or interruptions. Now, some point to the accounts of mainly Old Testament scriptures that are written exclusively from the viewpoint of time according to the structure of the terms and conditions of their covenant of that specific dispensation; stating that such are the operations of God. When things are viewed from

eternity, it becomes apparent that all events of creation in details, even the minutest are but unfolding of the eternal purpose of God. His decree is not successively formed as "emergencies" arise but is of one all-comprehending plan. God should never be through of as suddenly evolving a plan or doing something that was not pre-planned. The fact that the scriptures sometime speak of the purpose of God as dependent on outcome of another or even on actions of men offers no objections to the doctrine of Foreordination.

Documentations through worldly impressions are consigned to social/scientific guidance rather than scriptural testimony. Most of what are presumably considered are gathered and addressed socially or scientifically. Challenging disorders of creation are viewed as symptoms of social, cultural, political or ideological associations seeking direction from science for ordering society. As a consequence, philosophers, scientists and related experts are those assigned to direct, manage and conduct functions of the world. In this regard, there is absolute reliance on "physical environments" for examinations that are in such concepts. The fatally flawed points are disclosed from scripturally studying and comparing "human" and "nature;" when viewed as causing worldly "disrupted" functions.

Scriptural references to human with nature compel deep problems in combining them. They inflect concealing of very deep issues in questing: "What is humankind like? What are the characteristics of humankind? What regularities of what one does, think or feel guide relations?" Scriptural comprehension depicts consistent preciseness. Mixtures of degenerate nature are in many ways something different from improved nature. Hence, what is wholesome in nature is directly opposite of the persistent humanized intellectual traditions. In this sense, "naturally designed trends" concerning humankind are not, at least in divine principles, agreeable concepts and methods consistently in peacefulness and order.

II Timothy 3:7 states: "always learning and never able to come unto a perfect knowledge of the truth." The terms "learning" and "able" denote the basic thought of learning ones and enabled ones respectively; inherently signifying those to whom the actions actually apply. The word "always" literally means "all time," at all times, ever or continuously. In this regard, "learning" means to always be acquiring knowledge, gaining information and instructions. However, such learning results from the corrupting knowledge taught by information solely gained through worldly experiences. This passage clearly portrays the process of learning what is not good in itself, i.e., the incorrect kind of learning; producing detrimental results. Even though they might be "always learning," they are "never able to come unto a perfect knowledge of the truth."

The word "never" means not once, not at any time or not ever comprehending perfect knowledge of truth. "Perfect knowledge" is a full, complete and mature knowledge. Here, the plea is not to be ignorant of the truth, which exceeds a partial knowledge of the truth. It is impossible to get a right perspective of God's eternal plan and purpose apart from knowing all the truth pertaining to it. The key word in this verse is "truth," which is demonstrational in use with multiplied meanings but its perfect overtones are only confirmed in the Scriptures. II Corinthians 13:8 states, "for we are not able to do anything against the truth but on behalf of the truth." In Galatians 2:5, Paul says to the Galatians that he withstood the opposition, "in order that the truth of the gospel might continue with you." In Ephesians 1:13 Paul states, "and you having heard the word of the truth, the gospel of your salvation, in which also having believed, you were sealed with the Holy

Spirit of the promise.” These passages clearly define the word “truth” with reference that aside from such none are “never able to come unto a perfect knowledge.”

Why? Because as long as humans rely upon materially rebellious understanding, NONE are “able.” Worldly impressions interpret that scientific naturalism is what relations are to their environment and to all of their works. These are fundamentally the vital conditions of psychology and social behavioral human sciences. These impressions have become fundamental interrelated phases in the history of thought applied to mind. Development of so-called “association psychology” is enacted in complicated ways with development of the modern “theory of evolution.” Therefore, association-ism, evolutionism and their imparting concepts are combined with philosophical ideas and psychoanalytic theories, e.g., the workings of Sigmund Freud. Ill-fatedly, these fads of psychoanalysis are the cultural heights of which many see these naturalistic assumptions, even in terms of the disciplines of their philosophical investigation of causes and origins. Yet, regardless of humanistic persuasions, what is seen is not what things necessarily are.

However, these unscriptural features of the social and human sciences are transmitted as what their causes restrictedly are. They insinuate humankind significantly in mental functions. These are seen as natural processes in a physical system inducing the idea of controlling them as attachments of life functions. The Scriptures clearly challenge this humanistic perception, in weighting the spiritual gap between the speculations of scientific determinism on the one hand, as opposed to the absolute untruth of such on the other. Traditionally accepted views have condemned the acknowledgement of exclusive Divine Determinism (the doctrine or belief that everything, including every human act is caused by God and no actual free will) as a brand of “fatalism.” This is passed off as true in favor of confronting allusions that humankind influences the crucial courses of what actually occurs through his socio-political-scientific roles.

This illusion is insightfully dismissed in reasonably examining the limitations of human nature. Scriptural enlightens expose the futility of its goals and suppressed functions to fulfill its “moral” and/or political measures. What shred of evidence displays the reality of anything independently through human actions of humankind? Undoubtedly, humans ineffectively searching for defining the functions of creation raise many more questions than such can even attempt to answer. Searching the regulation of nature is problematic in conducting evaluation through etiology (cause of diseases or abnormal conditions). Such inevitably exposes the limits of biology, psychology and sociology of knowledge purely from physical perspectives. Factually, there is both implied and imposed fatalism in views that things actually rely on capabilities and reliabilities of humankind because none possess either. The significant feature of alienation from God is the belief that humankind can shape the world or at least try to shape the world.....as one aspires.

Scriptural documentation of human limitations is 100% (one hundred percent), meaning that its nature is totally degenerate. According to the theory of evolution, human origins and nature are results of, and are controlled by, uniform laws which govern all natural processes. Persistence in the face of these declarations, i.e., setting unattainable goals in corrupt creation, is unrealistic because such is strictly impossible. Therefore, in the evaluation of how humans should live, it is certainly wise to inquire about the constraints on how they can live. Since nothing rises above the Divine Declaration of God, related scriptural revelations direct how men must live. Philosophical/science merely assumes

humanistic naturalized opinions, whereas the scriptures reveal the facts of reality. The investigation of natural processes is the domain of science but merely the doormat of God's purposed will. Hence, behavioral functions of creation confirm human limitations and impressions of how things actually function!

In these disorders, does the world ever stop to consider: "What is wrong?" Governments strain to make changes although their solutions do not control or determine humankind. One of the most frightening problems of all prospects is the eerie idea that somehow things are uncertainly positioned on the earth. Even more unsettling is the percept that things are somehow just floating in the universe. In both cases, creatures would be at least partially or even entirely responsible for either their wellbeing and/or destruction. In spite of this humanized assertion, God's people have this scriptural advisement: "God has not given us a spirit of fear but He has given us a spirit of power and love and sound-thinking" (II Timothy 1:7). Thus, In spite of what is visibly viewed, life is not a runaway train. No, everything is on the automatic pilot of God's Will. God's beloved are safe, as the old favorite hymn verse states, "... "and secure from all alarms." The testimony is so true ... "what a fellowship, what a joy divine, leaning on the everlasting arms ..." (of Jesus) so don't be afraid of God's purpose!

Pre-orderly arranged eternity imparts no "aftermaths" of missed opportunities or diverse consequences. This reception is superbly assuring, as to no necessity to "wait a single moment" before initiating improvement of things that are the best they can possibly be. Endings and beginnings identically intertwined in sole production eliminate sequencing prerequisites. This inhered attribute of actualized creation is the essence of the Lord's revelation response to Moses: "I am that I am" when He asked for God's name, which isn't necessary in understanding God as the creator of everything as the "Sole Source." Yet, existence is even more intermingled, as there is no separation between the Creator and creation (Colossians 1:16). This is in stark contrast to physicality/secularity, wherein a producer ships a product out hopefully to perform according to its deigned intentions. Conclusive prearrangement engenders sole confidence in operation functionality rather than required alterations and adjustments.

The most fervent appeal for eternal completion declares diversions of God's power from humanly doctrinal deformities, which commend and encourage ignoring the conscience of Eternality. As I have continuously stated, on our part, we must deeply respect those treasuring traditions, institutions and misperceived privileges of many generations. Nature has no magic to perform in rating visions and thoughts as though in control. In actuality, visual versions are confined in allusions of time's monitored incursive interferences for somebody or something functioning in some way, even though such thoughts have an impact in solely in their venue, however miniature they are in perpetuity. Thus, principality has nothing to do with horrific deeds except as such are dispensed in eternal purpose to those facing overcoming daily problems. The year 2017 will exhibit in the accelerations of tried, tested and trusted employments of our scriptural abode in Eternal Heavens Viewing; precedent to menacing disorders of what seemingly are thrust upon us" strictly for testimonial purposes.

Whenever anything "new" (as these scriptural truths are orthodoxy gauged) enters into debate, it induces new challenges but also new opportunities. As I have stated, we must confront the challenges that we face as a result of these revelations that in fact are actual in manifestations'

modes. Alas, the challenges developed in the earth's viewings prioritize and dominate even many of God's people. It is unquestionably true that no individual can live alone, no inhabitants can live alone and imprints of such are scripturally unfounded. Conversely, our lives originated and reside positional-wise exclusively in the sphere of Christ, our life! (Romans 8:9-11; 12:5; I Corinthians 1:30; Ephesians 1:3; Colossians 3:3-4). The bottom line is stated in Romans 8:37, " .. but in all these things we more than conquer through the ONE who has loved us."

Our supreme petition to God is that He continues to bless our ministry in eternally viewing all things as they are according to God rather than allegedly opposite settings. Grace and peace to all in this sense of our scriptural standpoint in the NEW YEAR!