

Actualized Essence in God's Presence

by Pastor George D. Cutler

Grace Gospel Ministry

In revelations in the present, Grace Dispensation, God's Presence exudes enlightened significance and comprehensiveness in completion. More than His presence WITH His beloved, He is IN them, i.e. ALL ARE IN HIM! Documentation in the Kingdom revelation exhibits: "even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither know Him: but you know Him; for He dwells with you, and shall be in you" (John 14:17). This information of His PRESENCE and INDWELLING is important but it is the ACTUALITY of God's Word that is vitally important and experientially profitable in the permanency of realizing the comfort of His presence declared in His faithfulness. The advocacy in Hebrew 4:1-2 expresses: "We may, having feared then, whether the promise of entering His rest still stands, any one of you may seem to have come short. For we also are, having and have good news proclaimed, even as they, but the Word heard did not profit them, having not been and being arranged with faith (enlightenment) in those who heard."

Therefore, "abiding faith" has been pre-determinately secured in God's actuality such that it was bestowed as precious, practical and personal in one's spirit. It is of general value to be aware of God's Presence, but it is quite another thing to inner realize what it specifically inspires. Particularly in Revelation 2:1-7, what the Ephesians religiously embraced as theologically sound didn't reverberate as discernment between truth and inaccuracy. Thus, do expositions of false teaching and false teachers (verse 2); rebound to confidently, convincingly and uninterruptedly enjoining God's actualized Presence in essence of eternal salvation and unconditionally love (verse 4)? The actualized FACT of isn't misplaced in the JOY of salvation. Here, the testimony is that they "left their first love." What is pre-assigned in cultivation of vivid and powerful affectations were created for testimony of designated ones in God's beloved through their Eternal Resonations.

Dynamitic profits of "earthly spiraling" recede in barrenness and sterility and spring forth from their unreliable connections in derivations. Alas, variant reflections of "freshness, softness, simplicity, tenderness and somberness" of finiteness are invariably forwarded in inconsistency. Very frequently, this "depth of tone and richness of experience" of so-called "moral elevation" in various stages of the "Christian" life; is soon misplaced in chilling formalisms of "personal ways." Yet, such are merely dutiful energy in defense of religiously barren systems. Eternal Enlightens involve spiritually complete faithfulness rather than a head full of biblical facts. Scriptural facts are needed and necessary, but they are to no avail apart from inner realized faithfulness. This is well illustrated by the religious chief priests and scribes depicted in Matthew 2:1-6. They were theologically scripter in the Mosaic Law but spiritually bankrupt. They conveyed correctly when asked prophetic questions, i.e., "Where will Messiah be born?" As it was, they interpreted Micah's prophecy in earthly logistics yet, misapplied it in Eternal Logicality.

"Dispensation-wise," the dominant scriptural rejoinders should indeed target what is most insightfully in revelation rather than chronological interpretations of the prophecies. The legalists have mastered the literacy of Micah 5:2, yet in spite of all of this, its eternal applications are beyond their comprehension. It wasn't existent and didn't grasp them in their innermost being, thus, their testimonial to honor the Savior whose birthplace they correctly interpreted was counterproductive to their academics. They retained sequential FACTS, yet they lacked enlightened FAITH. They were sequentially accurate time-wise, yet, spiritually barren and even bankrupt. Scriptural information is profitable only when it is eternally intellectual. This is illustrated in the 6th chapter of Romans wherein emphasis is placed upon knowing (Eternal Enlightenment): "Don't you know" (verse 3), "Knowing this" (verse 6), and "Knowing that" (verse 9). Statistical conveyances are of no avail apart from considerations in verse 11's inner realizations of ACTUALIZED ESSENCE in insightfully implanted faithfulness.

Religiosities simply echo in earthly sentimental and sacramental devotions, which may seem to define workings of the Lord; yet such ill-construed structures of scripture merely compel the strains of laborious self-relying evangelisms. Endeavors in the disciplines of earthly resonance are familiarly kindred in self focusing, yet such are scripturally foreign in undertakings of abode in God-focusing. Christendom's devotedness for the most part simply co-ops Christ as remotely engaged in human objectives. This is deeply solemn of course, yet what may be deemed as religiously devotional, benevolent and active "in the Lord's work," in all its departments, whether in evangelisms, as pastors or teachers; yet such is counterproductive when veiled in Christ's beloved, as actualized in Him. The essence of all testimonials redounds in Actualized Existence in unconditional assurance to WHO God is; in divine inner realized faith rather than earthly devotional exhibitions.

Human exertions illustrate segments that dissociate from actualization in the sense that the essence of God's Presence engenders much more than what physical resonations inquire. Orbed exhibitions of so-viewed operations employ outward appearances, which seemingly are genuinely, compositions in God, yet such are minimally devotional in their earthly productions. I Thessalonians 2:19 states, "for what of our hope, or joy, or crown of boasting? Are not even you before our Lord Jesus in His Presence?" Here, the Greek interrogative *ti,j* (**tees**) rendered "what" specifically conveys who, why then or in what reason or purpose? Thus, through the generative of *h`mw/n* (**ee-mon**) rendered "our," the transition is: what is the source of our hope or joy or crown of boasting (rejoicing)? The rejoinder interrogative is *ouvci. kai. u`mei/j e;mprosqen tou/ kuri,ou h`mw/n VThsou/ evn th/| auvtou/ parousi,a|* (**oo-khee keh ee-meesh ehm-pros-thehn too kee-ree-oo ee-mon Ee-ee-soo ehn tee ahf-too pah-oo-see-ah**) rendered "Are not even you before our Lord Jesus in His presence?"

Faithful devotedness is embodied in this concise scripture: "to me, to live, Christ," which is actively intense in defining God's Presence. What may even be immersed in heart is yet, as it redounds ... as a religious structure to the exclusion of Christ in its actualized objectives. This is indicative of a departure from HIS realm, in all that HE is in HIS Eternal Configuration, or as actualized in completed initiation.

So-viewed actualized presence succumbs in overtures of reserves connoting nonentity in their manifestly order of allegorical resonances. In these are exhumed the following: "Mystic" expressions incur designee references to those spiritual experiences; common in their taints of scriptural occasions acknowledged to multitudes in their personalized placement-cyclical appearances. These physical references in evangelical Medias have been brought into as intimate fellowship within the nature or essence of divineness. This illusive intrusion of mysticism is no less and no more than what is erroneously taught in terminology: "supernatural" in the Old and New Testament Scriptures. On the contrary, actualized essence triumphs in enlightened truth wherein the Grace Era prophets and apostles exhibited abiding testimony through centuries that endured in them as martyrs, evangelists and missions of authenticity in eternity. Hence, the actualization of God's Presence differs from commonly orthodox "Christianity" in visually focused faith.

The extents of sentient being afford attentiveness in physicality, of which existence does not alert in spiritual actuality. Otherwise, so-viewed worldly subsistence trends in what is construed as quietly, deeply and oft-times most ecstatic. Yet such are unaware of God's actual Presence in naturalized settings of religious experiences, even while such are impressively and elementally as old as time visual creation. Immediate acquaintance with God is solely internalized in enlightenment of eternity's union, which transcends human knowledge. Nothing is more dejectedly restless than efforts out of communion with genuine spiritual realization. Such may be very busy, i.e., hands that may be full of work; feet that may run hither and thither; heads that may be full of religious knowledge. However, if the sensitivity isn't comprehensively occupied in Christ, it is employed in barrenness and desolation so far as it is personally concerned; and there is no authentic "rivers of living water" flowing out in actualized testimony, but merely what is appealing the premonition of His essence.

Therein is an appalling amount of unhallowed interchange, other than in the doctrines of grace, wherein godly application is employed in coherent manner. This trove of reality in God exudes both being WITH and IN Him; personally appropriated in actualized truths, which exhibits certainty in mind. It isn't in meager religious doctrines that assign mental assent but truth that enters to the innermost fiber of actualized being in enlightenment of His indwelling. Corroboratively, Abraham observed the presence of God: "and when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; WALK BEFORE ME, and be perfect" (Genesis 17:1). Abraham's command was to walk before, i.e., walk in conscious of God's Presence and Being. God was to be real to Him, as an ever present Companion. Much more comprehensively in Eternal truth, Christ is authenticated in presence of God. The command to "pray without ceasing" (I Thessalonians 5:17) is maintained in an attitude of God-consciousness and God-dependence, thus, abiding in Him, as having provided all needs for time in Eternity!

In due deliberation of God's presence, Ephesians 3:17 states: "that Christ may dwell in your hearts by faith." Paul's prayer for the Ephesians was indeed their internalization of God's Essence in Spiritual Intelligence. Actualized Abiding exhibits indwelling beyond the general knowledge of salvation (c.f. Romans 8:9) and exerts deeper than the mere

fact of Christ's indwelling presence. Christ indwelling eternally testifies in one's spirit, in informed confidence; appropriated by His divinely implanted comprehensiveness of His faithfulness. Hence, this internalization absorbs the actuality of faith as existent. Apart from this indwelling faith, God's glorious existence is void, instead of validly enjoyment in the actualized "faith connection" of God's Presence in Eternal Comprehension. Jesus' expression: "O you of little faith" (Matthew 6:30; 8:26; 14:31; 16:8; Luke 12:28) conveys this chasm; as in these instances, there was no eternal internalization of the indwelling One. His addressees grievously weren't aware of His assurance to their attendances.

Certainty of God's Presence and Power in encouragement is exemplified in illumination of eternity's finalized state of all in existence. Juxtaposition of this beneficial echelon is equated in status to its content in confidence, as opposed to counter-productiveness of those uninformed, wherein exude no eternal enlightenment. Physicality's objective is to unveil material power, but consistent vitality isn't persistent within. There is no POWER and forcefulness because the exclusive source of illumination is in essence, principled in actualized enlightenment, which isn't availed in physicality, as genuine spirituality is unveiled. Likewise, eternally purposed power isn't realized aside from Christ's indwelled significance (Ephesians 3:16-19; c.f. John 1:16), which is the solitary source of life, light and power enlightened in timeless containment. Therein is the magnificent source of power present within the perfected (complete) CONNECTION IN Christ, who is with and in His designated beloved.

Ephesians 3:20 states, "and to Him who is able to do, having done above all, exceeding abundantly what we require or understand, according to the power working in us." It is a fact that Christ is present as His power is available, having been "able to do, having done; thus, comprehension of His presence is SUFFICIENT for every SITUATION. This is certified by the aorist (completed) passive of *poih/sai (pee-ee-seh)* rendered "is able to do, having done" and resulting *du,namin th.n evnergoume,nhn evn h`mi/n (thee-nahm-eeen teen ehn-ehrg-oo-mehn-eeen ehn ee-meen)* rendered "power working (caused) in us." The same illumination is evident in II Corinthians 9:8's declaration: "and God, able all grace to abound, having abounded to you that always, in everything, having sufficiency, you may abound to every good work." Colossians 2:9-10 communicate that His beloved are complete in Him. Thus, God's Presence is actual, precious and personal in its comfort or encouragement (II Corinthians 1:3-4).

Comprehension of God's Presence intervenes in every necessity (Philippians 4:19) as the indwelling LINK and CONNECTION with and in spirituality's consciousness within. Hence, personally and practically, God is with and in: "to know, having known Him, and the power of His rising again, and the fellowship of His sufferings, being conformed to His death" (Philippians 3:10). Actualized Faithfulness is eternal link between the present moment and receptiveness of His Word, convening from **Actualized Essence in God's Presence!**