

**Devotional Thoughts :: on the death of eternity****on the death of eternity - posted by ktomalty (), on: 2007/8/31 16:02**

on the death of eternity...

We have fallen from the grace of a theistic faith, into a scandalous deistic lie: A lie that has crept up through the grates of hell and has so polluted our doctrine that it is sending more people to hell faster than any bar or brothel in the world today ever could. Christianity is lost in its humanistic grasp. So much so that we believe none of the problems in the world today could ever come from God. This view stems from the un-Biblical and heretical idea that God would never kill people, nor send famine, nor send people to hell because He is good and He is love. How often have we heard 'God is good' when a prayer is answered, or when thousands of children are fed in a country that has no hope. O how I long to hear the words 'God is good' even though thousands of children have died because famine and disease have crept across the land. How I yearn to hear those words even when the world is dying in its own seething and rotten corruption. How I long to hear that we worship Him for whom he is rather than what he has done for us.

We are no longer focused on eternity. Rather, we are consumed with here and now, and I submit to you that this is un-Christian. Do we not see how little these temporal vanities truly mean in light of the words of Jesus? How frivolous our bodies (sight and touch) are, in the light of eternity? (Mat 5:29-30). How insignificant family is, when that light of eternity is shone upon it? (Mat 10:37; Luke 14:26). Even life itself means absolutely nothing in the view from the cross (Mat 16:26; John 12:25).

'Yes, from the vantage point of eternity, the things of earth will look strangely grim.' (L.R.)

- cambodia -

Re: on the death of eternity - posted by BrokenOne (), on: 2007/8/31 17:54

Excerpt from Apostolic Foundations by Art Katz

The foundation of the apostolic mindset, however, is a true apprehension of the things that are eternal, not in anticipation of a future enjoyment, but of a present appropriation, and that is what makes the church peculiar. We have no idea how important the subject of eternity is. To lose the meaning of this word is to lose everything, and it will condemn the church to being mundane and ordinary, institutional and mechanical, a weariness of the flesh, instead of a joy and a power. In other words, the absence of eternity in the consciousness of the church disfigures and nullifies it as being church. We are going to have to contend for this reality, because the world is not hospitable to it. Paul not only found this eternal dimension, he also dwelt in it, and yet that did not condemn him to irrelevancy. On the contrary, it made him all the more relevant, and so will it make us also.

We need to adjust our whole mind-set and attitude. We may 'believe' in eternity, but we have agreed with the world that it does not become relevant until after this life. In other words, it becomes applicable when this life has ended. To have this attitude guarantees we will not be found disagreeable or controversial to the world. The world wants to relegate eternity to a future consideration that has no present application. Eternity is, however, not another kind of time frame; it is not merely endless time or a quantitative thing, but profoundly and foremost a qualitative thing. That qualitative thing is available now; it is eternity now. When we begin to see all our moments set in the context of eternity, we will bring to those moments an intensity, a care, a solemnity, and a seriousness that we would not otherwise have had. Heaven is reality, and it is coming down to earth. It is that new City whose Founder and Builder is God, and God has called us to the apostolic task of bringing eternity into time.

We have not impressed the world or communicated to it the sense of the urgency of that which lies beyond death. In fact, we cannot begin to do it if we ourselves are not presently in that dimension. We can, therefore, only communicate eternity as a technical and theological truth. We know that the whole world lies in the power of the evil one and the father of lies. Lying is everywhere about us and in the very air that we breathe, and the greatest lie is the renunciation and rejection of eternity. Even the thought of it does not come into the consciousness of men. Men are living their lives in the world as if this life is the total purpose for being, and we have allowed them to get away with it. If we as believers subscribe to eternity by giving assent to the doctrine of eternity, the reality of which comes to us after death, then we have given ourselves over to the lie. Church is church when its very existence, presence and character are a refutation of the lie, because it shows that the issue of eternity and the things that are ultimate and that pertain to God are in fact the true questions

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of life. Church is church when it lives as if it believes that.

We need to come to the world as people who are presently in that dimension, where the things that are eternal are brought into our daily, mundane and ordinary considerations. When we do, then those things no longer become mundane and ordinary. Everything becomes charged with that which is eternal. When you stand before a people, it is not just a delivery of a message, but an issue of life or death. Things are hanging in the balance that will affect both time and eternity. The consequences, therefore, are momentous. Everything is charged with a meaning beyond that which one can define. Eternity has been brought into the now, and it is the whole dimension in which God Himself dwells. That is why Paul can speak about the eternal weight of glory, because that is where the realm of glory is to be glimpsed and sensed.

On The Death of Eternity - posted by crsschk (), on: 2007/8/31 23:29

Needed to hear this again, especially at this particular juncture.

Thank you both